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Original Essays

GOD IN THE CONSTITUTION.

BY JACON EDSON.

O WE believe in God? Do we want God and the historic or essential Christ meorporated into the Constitution of these United States, so as to make this nation, in so far as our Constitution can do it, a Christian country? Do we agree in our ideas of God, goodness and use—the object and mission of law and

government? Do we in spirit and in truth apprehend God, his perfect and potential presence, as the indwelling, in-volving and evolving love, will and wisdom of the universe? Do we appreciate His character and attributes? Who can describe the exact quality—the love and affection of the historic Clirist, the essential substance of charity, the anointment of the anointed sons and daughters of God? Who can voice the unpronounced name of the Eternal? Are we agreed in so far as is essential in this matter? is

our conception of God in harmony with exact Science and true Religion? Does it enable us to reconcile through the elimination of error what has been called God, man and the devil in an at-one-ment with what is known to be true in such a manner as to elucidate, harmonize, and satisfy our highest ideal of a perfect cause providence and progressive results that must eventually ultimate itself, its supreme personality, in individualized and perfected partspolished and lively stones fitted and joined together in the temple of eternal life?

Is God a personal being? If so, in what sense is he personal? Has he body and parts like man? Can perfect knowledge think? is there anything unknown for it to think about? can perfect life help acting as it is acted upon? Is not here the so-called fourth dimension of space—the sphere of miracles—that science may not weigh, measure or comprehend, and true religion be called upon to explain, elucidate, expound and demonstrate? Does not true religion respond: the day and mission of miracles is not passed? Do we not know the truth by being true, and God by being godlike? "Is not disease cured by thought, and poverty by prayer?"

"The idea of God as affected by Modern Knowledge," according to Professor Fiske, is the "soul of the universe, the power that is everywhere present in phenomena." It is believed that absolute mind indwelling in matter is a perpetual motion with exhaustless energy involving and evolving itself, in a sense to be considered the perfect cause -the uncreated fountain, or spiritual Father and material Mother of us all, which we believe in worship and call

God.,
The pure in heart, if spiritually enlightened, see God in man, "the crowning work of creation," even in the most deprayed, seeking, semi-consciously, to unfold and express

God as seen in man is a triune personal being-like man consisting of soul, spirit and body, dual in His nature and attributes; all physical substances are parts and parcels of His exformal body, and all living, thinking beings, with their differentiated capacity to think, are the metaphysical body, and God the soul.

-The duality of God, His two-fold nature, is felt as well as seen and known in the most angelic and Divine-the super nal man as well as in the most deprayed and demoniac that live. In the former we see the spiritual—the God, its Christ, the "light that lighteth every man that is born into the world"—shining forth as stars in glory. They have endured the cross and wear the crown. They have obtaiped their expectancy-spiritual fruitage. In the latter, the most depraved, we see the dark side of nature, which bespeaks the literal, the external department of the duality of Mother, Father God; the mode of Divine action in the lower planes of life, as well as the indwelling principle for which we as responsible agents act, involving and evolving itself within and throughout all conceivable conditions of being, in proportion and to the extent of their capacity, which is the limit to bestow, to uplift and bless.

What we need is more light, spiritual illumination, to eliminate spiritual ignorance and green-the occasion of sin, superstition and hypocrisy, as well as spiritual poverty

It is the object of law as well as the mission of the Church and State-of exact science and true religion-to aid in the evolution of justice, in such a manner as to regeneratively transform the animal man in the sphere of inordinate self love and spiritual ignorance from the animal through the human into the Divine department of Efernal Life.

We cannot love, worship or adore an abstraction; we must have a personality, a full form and comeliness. It should be our own, formulated by ourselves so as to embody and express our highest ideal of love, and should be re-formed and corrected from time to time, so as to keep embodied in-new growth the latest word of the living God. It is from new growth that fruit is obtained.

The personality of the principle involved to be effective should be as it is implanted in the human soul, the citadel of light and life; and as it is thus implanted in the constitution of man, his organic nature, it is of little if any importance about the constitution of our country, so long as the constitution guarantees to each and every one the worship of God or otherwise, in accordance with the Christian religion or any other, or no religion at all, as he thinks and

In so far as the delfic principle of the personality of God is concerned it is an admitted fact, to all intents and purposes, that the Perfect Cause of all causation is the Fount or Source of Eternal Life, and all states and conditions of the same flowing therefrom. And inasmuch as we, individtial outflows, are personal, or are becoming so, and innsmuch as no stream rises higher than its source, it follows

should literal-Christians presume to know it all and to dictate to all others? Have they attained to the infallible? Is it not preposterous in the extreme that those who are, many of them, unenlightened by the spirit should assume the prerogative of protection, prestige and power of congressional enactments? Is not such a mode of procedure unjust and insidiously suicidal? It is one of the great laws of animal life on the plane of self-love in the sphere of fear and force, to bite and be bitten. It bespeaks war, contention, strife: Is it not better to serve with the truth, in the spirit of love and good will, and thus be regeneratively transformed from the animal through the human into the Divine Department of Eternal Life, where all is love, joy

and peace? What, if anything, can be done by law-legislation-to aid in the conception of truth and duty, to lielp the great humanitarian man along toward a higher, better and happier life? Should not the Church and State be kept separate in so far as they now are, and be rendered more so, if possible? Should not our public schools be secular and teach science in all departments, especially in all those departments that pertain to ethics—but not teach what is called theology, or religion, in any sense whatsoever? And for the good of all-concerned ought not our church property to be taxed? and astit is desirable that all the people should have comfortable, inexpensive and convenient homes, would it not be well to encourage the desire to own one, by exempting, in part at least, the taxes upon the same? and inasmuch as princely fortunes, undue self-aggrandizing trusts, etc., are believed to be inimical to the public welfare; would it not be well to arrange a system of graduating taxation, so increasing the percentage to be paid as to discourage the things that are objectionable?

In consideration of the foregoing and its corollaries, I de-clare emphatically that I believe in the Universal Brotherhood—the humanitary man—and the indwelling Principal for whom we act, and to whom we are accountable, and desire through persistent endeavor, and ennobling motive to so objectify God, the indwelling principle, our subjective personality, that every individual may be led to see and know that they are or are to be undying and perfected, conscious, personal parts of the great whole, "whose body Nature is, and God the soul."

What is needed, and what the wisest and best men and women of our day and generation are trying to do, is to awaken and unfold the spiritual nature of God in man.

The coming man is our spiritual nersonality-God embodied. We are all coming men-gods in embryo. What we need is spiritual illumination, in spirit and in truth; as it appears, the millebrium must dawn. "I speak as unto wise men; judge ye what I say.""

There is a love, a light, a life, The blgot ne'er can know: 'T is charity, the perfect good, The Christ alone can show. There is a stream, a peaceful stream From Heaven within it flows:

It warms and urges on in life The soul through whom it glows. 'T is broad and deep, !t is calm and clear The stream from Heaven runs still:

Its mission to fulfill. There is a hope, a cheering hope,

. It holds our hearts in love to God As magnets to the pole.

GIVE THE CHILDREN THE BEST.

In a very recent discourse on gifts for children, John W. Chadwick of Brooklyn; N. Y., remarked that he sometimes wondered if parents do not dull the edge of their children's delight by the number and value of the gifts they make them. But above all; said he, we must give to the unborn, to the new born, and to the growink child the most precious things we have to give. The most precious are pre-natal gifts. The gift of noble parentage implies long courses of parental culture, and obedience to physical and moral laws. It is in no specific mooil or special training that the fatality, whether beautiful or terrible, inheres but in persistent character. The speaker said he had sometimes thought that children should not come into the world as they do now, mere physical contingencies, but in reward for high moral character and devotion to superior ideals. Though the mere fact of birth rests upon no such basis, its quality

now, mere physical contingencies, but in reward for high moral character and devotion to superior ideals. Though the mere fact of birth rests upon no such basis, its quality does rest upon it inno slight degree.

As a rule, well and truly says Mr. Chadwick, it is the immediate ancestry which, by its conscious and unconscious energy, is most potent to determine the character of the coming man. The influence of remoter generations is of course not left out of the account. The child ought never to be an unwelcome one. Our children should all hear the word "Welcome" from our hearts. Not the least of ditres which, parents owe to their children are comprised in confidence, truthful example, and the like. The hero-worship of the nursery and fireside talk is splendid raw material for the making of good men and women, in love with nobleness and incarnating it in their own flesh. The time has come for parents to secure for Jesus a place in the imagination and sympathy of their children that will make it impossible for them to think of him without tenderness and admiration for his life of passionate sympathy with all sorrowful and sinful men. The speaker employs the word "confidence" in the sense of trust. Unless parents are nearer to their children than other people, they must be a good deal further off.

One note made by Mr. Chadwick is deserving of marticu.

further off.

One point made by Mr. Chadwick is deserving of particular consideration. It is this—that parents should be sincere with their children. What they shall teach their little boys and girls, is a question that is agitating a good many parental minds in these last days. Having become liberalized themselves in respect to religious matters, they nevertheless continue to let their children grow up under teachers who will go on felling them the same old hollow stary which their parents lond since ceased to believe. Why does not the child deserve the best the parent can possibly give? By the best is of course meant the highest and purest truth. "Thave little patience," nobly says Mr. Chadwick, "with a class of people which is growing every day more numerous, that, having, outgrown the theological conceptions in which they were reared, still diligently shield their children's minds from the light they have found so gratoful to their own." He charges it to an indolent indifference, leaving it for the children to find out for themselves the falsity of the old conceptions.

We, have no reason to flatter curselves that we have arrived at the end of things, and that after us there will be no misconceptions to outgrow. Even were it so, however, we should still make a sad mistake, to feed our children will the husks of ancient error, when we might give to them the sweet new bread of truth. After us will surely follow new problems and tasks, "for which our children will be well equipped largely in proportion to our sincerity in dealing with their doubts and questionings."

It is here that Spiritualists, accepting the blessed truth of One point made by Mr. Chadwick is deserving of particu-

conclusively that our Father and Mother God may be more than personal; he cannot be less.

Can such an idea, or any other idea of God, be put into the Constitution of these United States without doing an including support which is to be had only from a justice to all who do not believe in him? If God is to be put into the Constitution of the United States, where is the steading support which is to be had only from a put into the Constitution of the United States, where is the steading support which is to be had only from a children where they will be taught the worse than dead their children where they will be taught the worse than dead filiating with them rights we are bound to respect? Why should literal-Christians presume to know it all and to die

The Spiritual Rostrum.

Mysticism and Matter-of-Fact in Religion.

n Inspirational Discourse Delivered at Berkeley Hall, Bos MRS. R. S. LÌLLIE. (Reported for the Banner of Light.).

INVOCATION.

LECTURE.

of oir life, that to "which by our powers we are unable to attain and for thy othing guidance we bless thee now and extraoric."

In and for thy othing guidance we bless thee now and extraoric. In a few properties of the most plant of the most pla

must pass in his apward progress. Ignoring this, before he knew anything of his own body, the temple which be-longed to him, he tried to define God's body! Before he has understood the laws which govern himself, he has duder-taken to define God's laws! In endeavoring to do so, he has made so many mistakes it seems almost impossible to sep-arate truth from error, or to find amid the rubbish of error and superstition that which is truth.

That which is truth is the natural expression of his higher self. That which is error is the direct result of the condi-tion in which he is physically, or naturally, as the old writngs say.
In looking over the history of the past, it would be natu-

ral to go over the path of evolution, the formation of the material body, the temple which the soul inhabits. We see man as a being of many attributes; his brain, like a many-chambered mansion, each chamber prepared for the abode of a certain faculty of the mind that finally enters and takes possession.

of a certain faculty of the mind that finally enters and takes possession.

One of the first faculties to do this was the faculty of Innagination. This is a busy worker, one which operates in a manner peculiar to itself? Its outgrowth is an idealism which, having its root in the spark of the Infinite, we call soul. It is essentially true, yet expressing itself as it must through the material organism, has given rise to the mysticisms which have darkened and still o ershadow the pathway of progress. It deals in figures in symbols and nice. oisms which have darkened and still o'ershadow the path-way of progress. It deals in figures, in symbols and pio-tures, and does not give a matter-of-fact statement of truths. Especially is this shown among the nations of the Orient who always have dealt and still deal with man as a child to be instructed by pictures and fables. In that cradle of the human race man gave expression to his religious nature in the pictorial, the symbolic, and the mysterious; much of which is still retained by the nations of the earth, and cherished as truth, without discernment of what is error, or knowledge of what truth is portrayed.

mysterious; much of which is still retained by the nations of the earth, and cherished as truth, without discernment of what is error, orknowledge of what truth is portrayed. This mysticism and idealism, externalized in a measure through certain individuals; makes up our religious history. The character of the Christ-man of Judea was that of an idealist. In his history, as given us, we recognize the mysticism of ages before, a mysticism which has come down, in a great measure, to the present time.

Man is man, natural and spiritual. He has reason; he has ideality: each of these attributes bears its peculiar fruitage, giving expression in different lines of thought; they always did, they always will. Jesus of Nazareth, it is said, gave us a Golden Rule in the form descended to our time; and if, in treatment of our brother man, we live up to it, we need no better. How did he come in possession of it? In my opinion he did not borrow it, neither did he think it out independently. It was through an unfolding of his spiritual nature that he obtained a clear conception of eternal truth. It came to him from the eternal source of truth, as it has done, and continues to do, to many a lowly one who will never be known in the history of earth.

If all history were to be blotted out to-day, and memory were no more, some human soul, some spark of the Divine, would again reveal the Golden Rule as a truth belonging eternally to man, and man eternally to it. To those wifes can come nearest to the sun of truth is given the power to reflect most of its divine rays. The further we go out into mysticism the further we get from truth itself.

From the mists of symbolism and mysticism truth is gradually making its way. I see a figure now, by the spirit's eye, a clear white spirit, like a beautiful young woman. She is ever going from dark mists. She has been walking over swampy ground, and the tangled grasses still twine about her feet. It is the emblem of truth, as she emerges from the swamp of error and suporstition. She has open in

tangle her feet. We have not yet given up all our mysticisms, symbolisms,

types and ceremonies. It is hard work, even for the Spiritualists of to-day to says, themselves wholly from this entanglement, comparing much that is given with the past to see how it differs from that rather than living in the light of to-day. We have nothing to do with what we used to hear spoken of as the "mystery of Godliness." Let that go with the mysteries of the past as one of the things "past finding out." You remember how you used to be told you must not ever easy your reason you must simply exercise. finding out." You remember how you used to be told you must not exercise your reason, you must simply exercise faith. Then came the great question, what were we to do with this something which would reason, which would view things in all lights and ask all manner of questions? It would not be repressed, and it has become the spirit of the age; it belongs to this period of time.

Man has, now a chamber of intellect in his house, and reason has taken possession. It was a long time moving in, as far as his religious mature is concerned; but at last it has taken possession of the temple of the soul belonging to it and is in active occupancy of it to day, asking questions that nobody dared to ask in the past.

This is the age of Spiritualism, and its teachings are fast stripping the religious element of the nineteenth century of its mysticism, and giving it a matter-of-fact religion. It has divested it of mystery and given it a practical rationalism. It has come to strip Christianity of its mysteries and restore to it what it had lost.

restore to it what it had lost:

In the early days Christians were matter-of-fact Spiritualists. What is a Spiritualist? It is one who believes in the gifts of the spirit; and such were the early Christians. They were creedless! Jesus was one of those minds—I take this as history gives it—who felt practically what had been symbolic and ideal. He felt spiritually what they comprehended only in a gross, natural way, and so he went into the temples and synagogues filled with symbolism and externalism. With norm, and dereinous borrowed from the ternalism, with pomp and deremony borrowed from the heathen world as they called it: The altars from which heathen world as they called it: The altars from which arose the incense supposed to be pleasing to the nostrils of God; the pomp and magnificence: How did he look upon it all? As something to be overturned and swept away. Men must know that God is spirit, and dwells not in temples made by human hands; and so this reformer was a practical; fnighty matter-of-fact Spiritualist.

I' wonder what the Christians of this age would say if such an innovator upon the customs of the day, such an overturner of established forms and ceremonies, were to enter their churches! Would not the old cry that things sacred were being desecrated rise again?

Should the Christ-martof Judea come into our modern churches, would he find the simplicity, the matter-of-fact religion he taught represented there? I have mysuspicions that he would be as a stranger in a strange land, where externalism had taken the place of pure, simple, spiritual teaching.

blood to deluge the fair green earth.

To day many enlightened minds are willing to admit, this. Said Henry Ward Beecher, speaking in the pulpit of Plymouth Church: 'I believe that the reading of the church external or, ecclesiastical history, has, made more infidels than the reading of Paine or Voltaire, through all the centuries, because it shows a pathway of human contention, bickerings, quarrels and bloodshet which drives with revolting force the thinkers from it.'

In this age, then, we find the need of a matter of fact religion—just what we positively know; just what can be made practical; just what we can make useful; just what will bring mankind up to a higher standard of manhood and womanhood.

and womanhood.

This the teachings of Spiritualism are calculated to do; and let us remember to speak of Spiritualism in a matter-of-fact way. Let us beware that we do not permit any mysticism to becloud our sound judgment, or permit ourmysticism to becloud our sound judgment, or permit ourselves to believe all that comes to us because it claims to come from a certain direction. We understand that, in its present condition, it is possible that it should be made use of unwisely, and so retard rather than advance growth and development. Therefore do not use too much of mysticism. Though Spiritualism requires conditions, it does not require mysterious surroundings. It came in an open, matter-offact way, dealing with matter, exciting ridicale in order to arrest attention. It came in the daylight and in the darkness, wherever and whenever it could come. It came with the tiny rap, and the thundering echo that made the very walls resound. In its matter-of-fact way it made men ask questions: "Who are you? What do you want?" and the spirits that came to that little home answered, "We are spirits."

In every place and condition these questions can be practically answered. The world says of us, and in some cases not unjustly, that we enshroud ourselves in mystery. Innot unjustly, that we enshroud ourselves in mystery. Investigators ask why we have cabinets, why mediums ask for certain conditions? They say, "You tell us we must not do this or that, for fear of preventing the manifestations," and, ignorant of the laws that govern Spiritualism, they not unnaturally wonder why all these things are. That certain conditions are required, no one knows better than mediums; but we need not surround such conditions with mystery. Say plainly, "We are dealing with matter and spirit. Spirit requires certain things; matter requires certain other things." Strip these things of mystery, and make it understood that death is as natural as life; that returning is as natural as departing. Make them understand it is just as natural for the spirit to come back to you as it was for it to leave you. The door that swings on its hinges in one direction swings just as easily in another. It always seemed strange to me that even skeptics could not see this.

was for it to leave you. The door that swings on its linges in one direction swings just as easily in another. It always seemed strange to me that even skeptics could not see this. Why, your baby that went out before it knew how to kiss you good bye, went out by a law of nature that governed it; it comes back by a law of nature that governed it; it comes back by a law of nature that governed it; it comes back by a law of nature that governed it; it comes back by a law of nature that governed it; it comes back by a law of nature that governed it; it comes back by a law of nature that governed it; it is a to the barn, to feed his cattle, he ties a rope around himself and starts out, leaving the end of the rope with his wife. He wanders out, taking care of his end of the rope, and his wife takes care of the other. This is a homely illustration of the tie of love. Those who go out hold one end, and when they wish to they just draw upon this, and follow its leadings, and it brings them right back to you.

Spiritualism is mattet of fact; it is scientific; it is real; it is natural. There is no getting away from it, and its mission is to sweep away mysticism and superstition, and bring mankind into the realm of reason and understanding. It will teach man that he belongs to the spiritual as well as the material world; that he has spiritual as well as material senses, which will infinitely unfold, and enable him to go on forever in obedience to nature's great unceasing law of evolution and progress.

evolution and progress.

Written for the Banner of Light. THE PAST.

BY HENRY C. CALL. As I wander alone where the dewdrops are clinging.

And the wind o'er the mountain, refreshingly sweet Heatters birds from the tree-tops while blissfully sing-And Nature seems smiling our all that I nicet-

It is now, when the good-tide of thought is unsealing.
The tomb that the cold world still strives to keep That are swept o'er my soul in a torrent of feeling

The bright-woven fancies that lived in the past. Though I may have traveled through life's dreamy

- Unmindful of mile-stones I passed on the track, Caring nothing for power or for wisdom's adorning, And never once halfing to take a look back, et to-day I have waked from the mystical slumbers That bound me in spirit entrancingly fast, and the problem is solved as by truth-telling numbers

A gulde for the future is a map of the past.

North Adams, Mass.

Bunner Correspondence.

New Jersey.

MILBURN.-Sylvanus Lyon writes: "There is no such a lover and friend as death! his embraces are so close and his love everlasting.

braces are so close and his love everlasting.
The young, the old, the busy, careworn, weary children—yea, all must meet death's embraces.
Talk of unions; however fond and enduring, they must often prove thesome; tell of marriage ties, the most lovely, yet these, mid life's stern realities, oft grow sorrowful, and friendship, even love, is corrupted with selfishness, blighted with sin, returning little real perfect happiness.

But none of these chance, delusive loves are thine, oh! Death, and this love and rest and peace are for all mortals, for truly has it been

Leaves have their time to fall,
And flowers to wither at the north wind's breath;
And stars to set; but all,
Thou hast all seasons for thine own, oh! Death! And then it is the eternal flat; all created beings must meet thee, and, whether we will or no, thy love. Death's caresses are the most sure

no, thy love: Death's caresses are the most sure and enduring.

And what would our, life be without death? or how should we end this pilgrimage without its coming? This is, the great necessity, the unchangeable flat of the Deity: all things must die, to live eternally. Without death there never could come perfect freedom to the soul, or its resurrection to the higher glories; and, if we see aright, death always comes as a dear friend, really to bless.

How peaceful, yet how powerful is the grave!

"How peaceful, yet how powerful is the grave!"
How sweet the rest and how perfect the rewards with grand fulfillments which can never come without this change.
Oh! what would this mortal life be without,

Oh! What would this mortal life be without death? Here so many cares and sorrows—earth's miseny ofttimes must press so heavily! Changes, decay, sorrow, blight, with sunny cheer and joys, are the law of destiny for all created beings. Oh! the sadness of living is so often the continual fearing and toiling. Even the tenderest loyes and dearest life-dreams often the continual search of despite and the the tenderest loves and dearest life-drams oft-times prove such and wrecks of despair, and the fairest bloom tells of the worm and decay, and thus death meets us with constant surprises, bringing peace and rest to the weary. And more—oh, rapturous thought! Death opes the gates of Paradisel if not the faded dram of the past, yet truly with the new, glorious birth for the spirit, the welcome to the Summer-Land of promise, where the rewards come for each long-ing—the commencement of immortality.

Oh! then let us cease the mournful hymns.

oh! then let us cease the mournful hymns, drop the sable garments of wee for the song of welcome to Death's blissful embraces, and tell rejoicingly of his love for earth's weary souls. Dare we deny this? If we cringe and fear,

the joys surely commence with Death's em-

Over there are joys supernal, visions of bea-tific beauty, songs and praises, rejoicings and everlasting progression; and Death, the deliverer, the universal lover, with his close embrace, will in a short time welcome us all, for

Death is the privilege of human nature;
And life without it were not worth our taking.
Thither the poor, the prisoner and the mourner
Fly for relief and lay their burdens down.

In memoriam of 'our Lill,' one of earth's sweetest, bravest lives."

Ohio.

CINCINNATI.-"A Student of Nature' writes: "We cannot live and have our being in two places at the same time, yet our thoughts may fly to the uttermost ends of the earth, or

may fly to the uttermost ends of the earth, or pass into the realms of space.

I have been in hopes ere this to see a more practical Spiritualism, religion or self-rule, showing its force in our every-day home-life. Is not the body losing its strength through spirit action foreign to our material life? One cannot exist without the other. The temporal considerations are the religiously constructed roots that furnish the real healthy life of the future. We need the true cultivation in our homes, schools, workshops, business, governhomes, schools, workshops, business, govern-ments, and in all our surroundings and con-tacts here; from which grows the full fruition of the future from the present home on to that which is to come. We must remedy the causes which is to come. We must remedy the causes of suicides, divorces, disputes between capital and labor, and family feuds; the causes of which may be found to arise from so-called trifles, such as false representations, failure of promises, love of money, and almost entire recklessness in the truth of statements given in newspaper reports, business transactions, and newspaper reports, business transactions, and social intercourse; particularly the love for money, which drags through poverty and riches

money, which drags through poverty and riches—in its extremes—many into misery. The life is in us here for higher action, grander truths, and a more heavenly feeling, for God, nature, is here, as everywhere. There can be no higher spiritual nobility than in true union of mind and matter in the present. Without healthy roots the tree will not bloom and bear fruit in the higher light of life. The destined life of nature is to do all things well as we go, and that can be better done here by seeking ways for forgiveness to all, alleviating suffering, consoling and helping, instead of casting out the erring one, than by diverting the mind from its calling here toward a happy home of from its calling here toward a happy home of the future, and thus in its power tending—as any positive direction of mind will—to dissolve the body before its allotted time. It is enough to be assured of the future, and obey the life of

the present. It seems a sad matter to hear the expression often uttered of the spirit becoming master over matter, and talking of the sins of the flesh. Why, it seems like taking our own life. If the spirit is superior—could there be such a thing spirit is superior—could there do such a thing—and it claims to control matter, then which is the sinner? Through the power of mind spiritual divergement, as directed, is far too strong for the material life to keep pace with it in true. If the—progress and production—the wedded life of nature, one the Father God, the other the Mother God.

If the ideas of our friends, here or over there

other the Mother God.

If the ideas of our friends here or over there reach us for the single purpose of keeping us here to do our duty, until in our alloted age our bodies flutter down to the earth like the faded leaves of the rose, gently as the perfume of the flower to blend in harmony with our friends gone on before, then let them come."

enact a law prohibiting all work and traffle on Sunday, writes: "It is a bold attempt on the part of bigotry and superstition to turn aside the work of our national Legislature into tinkering the popular form of religion. But it has already been tinkered, till sensible men and women have become disgusted with its tenets and dogmas. The churches and the pastors are alarmed in view of the failure of their plans to enhance their own wealth by filching the hard earnings of the poor industrious labering classes under pretence of saving their souls. No good has ever come to them through priesteraft. It is said this is a godless nation. Very well; their God we have no desire for. He has always been represented as an angry, jealous, revengeful God, and the people will not go into the churches to hear about such a being's designs toward humanity. I hope the American Sabbath Union will be dismissed from the Capitol of this nation of freemen, whose Constitution has for more than a humanity and work and we have no desired to the capitol of this nation of freemen, whose Constitution bath Union will be dismissed from the Capitol of this nation of freemen, whose Constitution has for more than one hundred years protected both native and foreign born citizens in the enjoyment of their inherent rights and privileges, civil and religious. The attempt to force the free American people to submit to the Christian religion or any other form as a State religion, will, if successful, inaugurate an interminable war, the end of which could not be reached in a century."

NEW HAVEN.—Jessie Schoepflin, Secretary of the First Spiritualist Society, writes: "The Spiritualists of New Haven are increasing rath-Spiritualists of New Haven are increasing rather than diminishing in numbers; this is noticeable at every meeting. Clara Eager lectured on the afternoon of Feb. 10th, treating the subject of her remarks, 'What is Life?' in a manner that deeply impressed all, and left an enduring influence. Our customary circle was held in the evening, and largely attended. We invite all who can to visit our hall at 148 Orange street. We have lately elected a new President, Dr. George Barrett."

BRIDGEPORT.-Isaac, F. Moore, Secretary of the Bridgeport Spiritualist Union, writes Feb. 28th: "Edgar W. Emerson has just completed a month's engagement with our Society, pleted a month's engagement with our Society, and it is no exaggeration to say that his success has been phenomenal. Commencing with a fair audience the first Sunday in February, the number in attendance gradually increased, until at the last meeting many were obliged to stand. He will return here in April.

We hope soon to have our Society established on a firm basis financially. There is abundant indication that the cause is gaining ground here in Bridgeport."

New Yôrk.

WATERVLIET CENTER. - Samuel Mc-Cleary writes: "Paul, our elder brother, nearly nineteen centuries back, mentioned several gifts possessed then as now by some, among them the gift of prophecy. As an evidence that this gift is yet bestowed, I have to say that in 1850 a young lady who was a medium, on two occasions while entranced wrote almost verbatim as follows: You are on the very verge of a civil war; it is at your very doors! Your country will be deluged in blood; the conflict will be between the North and the South. The bottom cause thereof is human slavery. The North will be victorious, the Union saved and slavery abolished. Prepare ye therefore for it.' In one instance this was signed. Henry Clay,' in the other 'Daniel Webster.' These are facts that occurred some years before secession was talked of. I am an old man now, and the only witness of them now living. It may be asked why mention was not made at the time of facts of such moment. I can only ly nineteen centuries back, mentioned several

there and in all other places in which he moors for the truth.

Mrs. Emma L. Paul of Morrisville, Vt., will occupy our platform the first three Sundays of March. Mrs. C. Fannie Allyn will speak for our Society in April.

The first Sunday of April will be our Anniversary, and the best talent is engaged as speakers and test mediums. There will be three coscious: at 10:30 A. M. 2:30 and 7 P. M."

sessions: at 10:30 A. M., 2:30 and 7 P. M.

AUBURN.-K. S. W. writes: "I often notice in THE BANNER allusions made by correspondents to the teachings of the Bible, and am pleased to do so, for I firmly believe that if Spiritualists studied that volume more they would be more effectually armed to meet their opponents; for scarce a leaf of that volume can be turned without finding evidence of the truth of Modern Spiritualism, and with that evidence 'Bible Christians,' as they are termed, can be forced to endorse Spiritualism, or else deny the truths of their 'Word of God,' for the truths of both are identical."

Massachusetts. ~

NORTHAMPTON.—James M. Rogers writes: 'The closing years of the nineteenth century appear to fall with unusual severity upon the Orthodox-churches. A leading paper speaks of a method adopted by prominent members of certain congregations; they have formed them-selves into Visiting Committees, or rather Boards of Canvassers, to call upon delinquent members, and try to induce them to come out and listen to the sermons of the day. Oh! what a fall is there! Compare it with those proud days of the church militant, when its dignitaries assumed all the powers that be, and

proud days of the church militant, when its dighitaries assumed all the powers that be, and passed laws preventing any from transacting business in this Commonwealth who did not pay church tithes! When respectability was gained alone through strict attendance upon divine service on the 'Lord's Day!' As a novel 'Robert Elsmere' may be open to much criticism. As a man its hero may be said to lack moral fibre; but that the character is incident to and representative of a peculiar and prevailing religious condition, none can deny. Twenty-five years ago no sane author would have written such a book. This type is not a creation, but simply a photograph of a class, which contains many Robert Elsmeres. One has only to fook below the floating straw to the current that carries it, to become assured of the correctness of this assertion.

A quite long article contributed to a widely-read magazine, treats upon the reign of aristocracy in the fashionable churches, showing how the gorgeous finish of the so-called accred edifices, the rich and elaborate costumes of the wealthy worshipers drive away more humble Christians. So from many converging causes, the work of disintegration is going on. Spiritualism has but to be true to itself, to weed from its ranks the camp-followers, they who defile its lofty presence, and join the triumphal march for the sake of gain—only do this, and the thronging years will fill its lecture halls with honest doubters, who will continue to frequent them as intelligent believers."

Kansas.

LAWRENCE.-Wilbur M. Hayes, Secretary, writes: "For some years past the Spiritualists of this city have held meetings at more or less regular intervals, with varying success. The regular intervals is a success of the regular intervals in the reg

there is no organized effort for propagating the cause in this place, there are evidences of influences at work, beneath the surface, in the minds of the people. Our correspondent is a veteran spiritualist, who has "borne the brunt of the battle in this neighborhood for more than thirty-five years," and has "been growing stronger in our gloriqus faith from the first."

Connecticut.

NEW HAVEN.—E. P. Goodsell, in reference to the effort being fnade to induce Congress to enact a law prohibiting all work and traffle on Sunday, writes: "It is a bold attempt on the part of bigotry and superstition to turn aside the work of our national Legislature into tinkering the popular form of religion: But it has already been tinkered, till sensible men and women have become, disgusted with its tenets and dogmas. The churches and the pastors are

Maine.

NORWAY.-H. A. Bradbury writes: "Not withstanding a lamentable state of apathy has existed here as regards the demonstrated proofs of a future life furnished by Modern Spiritualism, we ventured to engage Dr. H. F. Merrill, of Augusta, editor of Tvilight, and an excellent lecturer and test medium. The result was that our capacious parlors were filled three consecutive evenings with a harmonious gathering of spiritually awakened souls, ready to receive whatever might be given to them from the so-called 'silent majority.' Dr. M. gave the names, ages, dates and places of exit from this world of many with a correctness truly marvelous. Nearly all present received evidence of the nearness of their departed friends.

Quite a number of lonely widows, waiting at the spirit portals that loved companions had passed, anxious for some token of remembrance and love, received the cheering assurances of a future meeting which they so ardently longed for.

Beside these evening meetings 'Dr. Marrill existed here as regards the demonstrated proofs

Beside these evening meetings Dr. Merrill held himself in readiness six hours of each day for private sittings and clairvoyant examinations, which opportunity was improved by truth-seeking visitors, and general satisfaction given

iven. Dr. Merrill's spirit control is certainly a very proficient operator of the delicate machinery, the magnetic and electric forces, by means of which the denizons of the higher life are ena-

which the denizens of the higher lite are ena-bled to communicate messages of love to their still earth-imprisoned friends.

We heartily feel to recommend Bro. Merrill to all who wish to investigate this most inter-esting of all subjects, communion with our departed friends, and also to those desiring correct diagnoses of disease."

British Columbia.

VICTORIA.-James Deans writes: "Spiritualism is advancing here, notwithstanding the alism is advancing here, notwithstanding the pretended 'exposures' to which our attention has been called; the people are resolved to know for themselves, and investigation leads to a conviction of its truth every time. At present we occupy a large hall, in which circles, held on Thursday and Sunday evenings, are largely attended. We have three speaking and two writing mediums, and two clairvoyants, and are much in want of a good lecturer. At present we have a Mr. Colby (not George P.), who, with short lectures, gives excellent tests. There has also been with us for five or six months a Mrs. Sampson, who tells us of the past, present and future. She has a wonderful gift, and readily tells people whom she never saw before the names and number of their relatives, while every passing week brings to our knowledge the fulfillment amongst our neighbors of some of her predictions. Some of your good mediums in the frozen East ought to come amongst us and spend the winter. Already (Feb. 11th) the lilies, daisies, wall-flowers and crocuses are in bloom. The days and nights are delightful. During the day the thermometer is at fifty in the shade; at night forty. We have had no snow, and very little rain or frost, this winter. The Banner of Lieur is very much sought after here. Success to it." pretended 'exposures' to which our attention

rejoicingly of his love for earth's weary sours. Dare we deny this? If we cringe and fear, others, braver or weaker, are plaing for this joy of promise, and, whether we will or no, it is only Death's touch which can gently usher us into the realms of the Hereafter.

Death is the spirit's joy, the poor man's blessing, the commencement of the real and true life, where the rewards of good deeds come. Here ofttimes sorrows press so heavily, and poverty and care prevent the soul's fulfillments; and if noble and good, its aspiring hopes must fret and beat against life's dull prisonbars for more freedom and finer joys.

Here we can only 'know in part,' feel the sad checks and'coldness of the world, and ofttimes experience such strange vicissitudes of fortune. All these—earth's shadows, man's mean self-ishness, the soul's longings—alas! how these othafe and fret proud spirits! but the rewards, of the man old man now much sought after here. Success to it."

PORTLAND.—Morries. Liden writes: "Was the incident I am about to relate simply a chance result? One month ago I left my employ ment in Albina, and twas very uncertain where to the very letter."

SARATOGA SPRINGS.—Dr. W. B.; Mills writes: "Prof. J. W. Kenyon was with us during the month of February and delivered eight lectures, somewhat radical in their sentiment, yet not too much so for a large majority of his audience. He is engaged for March, at Glens experience such strange vicissitudes of fortune. All these—earth's shadows, man's mean self-ishness, the soul's longings—alas! how these change of the world, and of times of feats of such moment. I can only much sought after here. Success to it."

PORTLAND.—Morries. PORTLAND.—Morries "Was the incident I am about to relate simply a chance result? One month ago I left my employer the incident I am about to relate simply a chance result? One month ago I left my employer them our selves, and hence three of facts of such moment. I can only when the incident I am about to relate simply a chance result? One month ago I left

pers as I did she would not have reached her daughter, as she was by them enabled to.

A new Society, called The Portland Philosophical Spiritual Society, met on the evening of Feb. 6th to draw up articles of incorporation under the State laws, Col. C. A. Reed in the chair."

Bhode Island.

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NEWPORT.-Jolin C. Peckham writes: " do not believe in man-made préachers, and there are very few that are not so made. My parents tried to make me one when I was young, but failed, and I am very glad they did; for had I been a popular preacher with a big salary, I might not have been willing to have given up my position and my pay, even for the sake of truth—just as many who now fill one and receive the other do."

Cremation.

In a paper which appears in a recent number of The Epoch, Mme. Alice Le Plongeon, the author of books of Yucatan and Central America, writes enthusiastically as follows concerning cremation:

ing cremation:

"Even those who object to the idea of burning their deceased relatives must admit that inhumation only leads to the same results, by a lengthy process, the body being consumed by slow heat generated by decomposition. To mesit is a pleasant affought that the beloved object can be reduced to ashes without passing through all the loathsome stages of putrefaction. The unavoidable phenomenon that we call death even presents to us a less repulsive aspect when we reflect that the cherished form need not become hideous, but can be at once reduced to clean white ashes that we may keep

reduced to dean white ashes that we may keep —if we care for mortal remains.

Apart from this the good of the many is what we must always consider, and the laws of hygique certainly call for all measures that may giene certainly call for all measures that may help to keep pure the atmosphere of this little planet. That there is nothing new under the sun most people are willing to admit, and the disposal of the dead by means of cremation is as old as the hills. The ancient Egyptians, having no fuel to burn their dead, made a point of embalming, and afterward burying them above the high-water mark of the inumination. In modern times the dwellers on the banks of the Nile interstheir dead around the cities;

In, modern times the dwellers on the banks of the Nile inter their dead around the cities; the result is cholera and other pestilences.

All the wisest nations of antiquity were accistomed to burn the corpses, except when unable to obtain fuel; then they munmified them able to obtain fuel; then they munmified them ables of the purifying flames. We have found the ashes of princes preserved in circular white stone urns. Had the remains been dug upcenturies ago and trodden under foot, as in Peru, where much of the soil copsists of the crushed bones of former inhabits ants. Who cares for a skull bleaching in the sun? It may be the vacasted tenement of a most noble soul; but memory tells not of him; and the stranger's footgives it a kick and sends it spinning from his path. Many a time have we seen this done—never by an Indian, but by white-skinned, walking creatures whose skulls seemed to be as devoid of reflection as the one they would remark the stranger's footgives it a kick and sends it spinning from his path. Many a time have we seen this done—never by an Indian, but by white-skinned, walking creatures whose skulls seemed to be as devoid of reflection as the one they spurned with their foot.

Particularly should cremation be insisted on during epidemios; the mortality would then be infection. In the city of Lima, Pern, during the terrible yellow fever opidemic of 1808-9, the plague never abated until immense fires were

hem. Wheresoever I may be when death calls for me, the garment, my body, shall be given not to the cold earth, but to the rosy, leaping flames, whose burning kisses will transmute the nert matter into new forms of life."

PILGRIM PENCILLINGS. . No. V.

(Specially compiled for the Banner of Light.)

BY J. J. MORSE ...

Once more the Pilgrim takes his pen to jot down a few items of experience and incident encountered since his last communication under the above head was sent, by the friendly aid of the ever-faithful BANNER, broadcast o'er the world.

His former "Pencillings" were indited in the metropolis of the Pacific coast, San Francisco; these are penned under the shadow of New York, close to the wide Atlantic. It is "a far cry" between the two coasts, and what a noble expanse of territory lies between! Multitudes of men, innumerable cities, of enterprise and wealth; factories, farms, homes, hills, plains; towering mountains, wide rivers; the busy rush and hum of human life, which, in its far Western haunts, has a swing and vim that finds, in its almost boundless fields of action, fit room for all its glorious promises.

The trip across the continent is, to an Amercan even, a surprise: to us—wife, daughter and self—it was a revelation. May the best genius of the Great Republic guide its people aright, so that they may realize the glory of their posmetropolis of the Pacific coast, San Francisco;

so that they may realize the glory of their pos-session, maintain it unsullied, and hand it down to posterity untarnished by the evils affecting

session, maintain it unsullied, and hand it down to posterity untarnished by the evils affecting older nations.

But as my purpose is not to write a eulogy upon the United States—however much I may feel like doing so—let the pen fulfill the present purpose, and tell of its wielder's closing labors in California.

After the State Camp at Oakland was closed, at the end of June last, whereat the Pilgrim was one of the retained speakers for the season—and presiding officer at most of the sessions—work was commenced independently in, San Francisco, in Washington Hall, for two months. The first four Sundays were a terrible struggle to the Pilgrim, owing to a lingering attack of inflammatory rheumatism, which, settling in the knee, gave him; a gait more curious than graceful. However, in spite of the physical drawback, eight Sunday evenings were profitably filled, and for the "off" season good average audiences attended.

The month of September was claimed by the good friends at the pretty little city of San Jose, under the somewhat peculiar arrangement of being engaged by two Societies made up of the same members, and meeting in the same hall—these organizations being named the "First Society" and the "Psychio Cirole." Free meetings were held in Grand Army Hall, drew an excellent class of people, were quite well attended, and the engagement closed with apleasant and crowded reception at the home of Dr. and Mrs. Bentley. We met quite a number of English-born friends in the Garden City, Mr. Wm. Vinter, the President, being an old Londoner.

During October the Pilgrim was occupied in

doner.

During October the Pilgrin was occupied in Santa Cruz, the speaking being done in Unity church, an edifice erected by our ascended brother, J. Lyman Grover, for the use of liberal teachers, and still so maintained by his widow. A most pleasant and refreshing month's ministry resulted; the many kind attentions of Mr. and Mrs. Taylor, of the Taylor House, the Pilgrim's hosts, Mrs. L. U. McCann, Mr. and Mrs. Baxter and others, adding the crowning satisfaction to a series of visits that will long be remembered for the pleasing associations connected with them. Thus passed the time away, bringing us to November, the period set for departure from the Golden State.

orniging us to November, the period set for departure from the Golden State.

Among the social events, in addition to the closing reception tendered the Pilgrim in San José, was a welcoming one given him in that city by Mrs. H. C. Champion and Mrs. E. B. Crossette; and another most successful and largely attended one in Santa Eruz, held in the Masonic Hall. On July 3d our daughter was victimized by a "surprise party" in honor of her birthday, and made the recipient of nearly one hundred most valuable presents; while on October the 2d we gathered some seventy people at our rooms to celebrate the Pilgrim's birthday, and the eighteenth anniversary of his union with Mrs. Pilgrim. Many valuable souvenirs of the occasion were handed to us, W. E. Coleman doing the honors of the evening in his usual cheery fashion. Many esteem Bro. C. only as a critic and a bookworm, which is a great mistake: he is a pleasant one to meet specially, when in appropriate surroundings. socially, when in appropriate surroundings. He is the happy possessor of a magnificent library of several thousand volumes, and as a standard authority on fact and literature, in all matters of spiritual or liberal thought, he is an generic. s sui generis

is sut generie.

The Pligrim was quite pleased with his visit to and residence in California; he met many whom he will long remember—some for a lifetime. No carnest worker, if honest and independent can expect a bed of roses, in our cause or any other; but, all in all, our lot was made or any other; but, all in all, our lot was made as smooth and pleasant as kindly appreciation, friendship and many generous attentions well could devise. Among those we have special reason to remember are Mr. and Mrs. M. B. Dodge; Mrs. E. L. Watson, her daughter Lulu and her ascended son, Will; W. E. Coleman; F. H. Woods, Dr. and Mrs. Schlesinger; Mrs. L. C. Cook; Mrs. A. Wiggin; the Waltts; the Judsons; the Eliots; G. H. Hawes; Ada Foye —workers all, and good ones, too, with many others whose names, if enumerated, would but inconveniently swell the list; their omission is not due to indifference or forgetfulness—that could never be:

not due to indifference or forgetfulness—that could never be:

To The Carrier Dove I am under unqualified obligations for a frank, generous, disinterested and sustained support, that helped to spread far and wide the work my inspirers did. I found its editor, Mrs. J. Schlesinger, and its publisher, Dr. L. Schlesinger, earnest and untiring workers, their joint aim being to make but one kind of paper—the best! and certainly the handsome appearance of The Dove and the excellence of its contents indicate a high and satisfactory order of results.

Will the Pilgrim's feet ever be guided back again to all the good friends now left beyond

built over the tronches, into which two or three hundred bodies a day were thrown. Those fires were the next best think to regular cremation, against which the inhabitants raised great opposition, regarding the welfare of the living as a very trifling consideration compared with the welfare of the souls of the departed.

There is not the least doubt that if, when the fever broke out in Jacksonville, cremation had been insisted on, and adopted in every case, the disease would have soon died out.

Could I write poetry I would pen an ode to the erematory, where all the foul horrors of death melt away in the flery element, satisfying the mourners that the dear face will never become a disfigured thing down in the bosom of mother earth, but that up to the sunlit sky have floated those ethereal elements that formed the being whose presence was a joy to them.

Wheresoever I may be when death calls for With cordial thanks to The Banner for its

With cordial thanks to THE BANNER for its unswerving kindness and support for many, many years, and for housing this and many other articles, the Pilgrim puts down his pen, and breathes the hope that our work may ever be for humanity and truth at all times the world every and truth at all times the

wide world over, 541 Pacific street, Brooklyn, N. Y. PAMPHLETS RECEIVED .- "Forward Forever! A Response to Lord Tennyson's 'Locksley Hall Sixty Years After,' Heaven on Earth and other Poems. By William J. Shaw, the Poet en on Earth and other Poems. By William J. Shaw, the Poel Hernit." pp. 34. New York: Fowler & Wells Co. "Short Lessons in Theosophy, Compiled and Arranged by Miss Susie C. Clark, from the Teachings of W. J. Colville." pp. 59. Cambridge, Mass.; S. C. Clark.
"Did Jesus Die on the Cross or Rise from the Dead? A Critical Examination, Analysis and Comparison of the Gospel Narratives. By E. W. Wallis." pp. 20. Manchester, Eng.: The Author.

The Author.

"First Steps in Reading, By Martia A. Pease. In Four Parts. Part I." pp. 27. Chicago: S. R. Winchell & Co.

"The Reading Club and Handy Speaker. Select Readings and Recitations." No. 19. Edited by Geo. M. Baker. pp. 100. Boston: Lee & Shepard.

"Inebriate Asylums and Their Work. By T. D. Crothers, Supt. Walnut Lodge, Hartford, Ct." app. 16.

LIST OF SPIRITUALIST LECTURERS.

Buell and Mrs. Dr. Buell, Indianapolis, Ind.
A. P. Bröwn, St. Johnsbury Center, Vt.
S. A. Byrnes, Borkshire street, Dorchester, Mass.*

IANK BAXTER; 181 Walnut street, Chelsea, Mass.*

I. E. Balley, Battld Creek, Mich.*

ABBY N. Burnitam, 30 Hanson street, Boston, Mass.*

EMMA J. Bullene, Denyer, Col.
L. Barnicoat, 175 Tremont street, Boston, Mass.*

"J. R. Buchanan, 6 James street, Boston, Mass.*

"J. R. Buchanan, 6 James street, Boston, Mass.*

ELLEN M. Bolles, Eagle Park, Providence, R. I.
S. O. Blinkhorn, 23 Concord Place, Cincinnati, O.

H. Morse-Baxer, Granville, N. X.

Sa. A. Bliss, Elmwood Place, O.

H. MORRE-BAKER; Granving, A. X.
5 A. Bliss, Elmwood Place, O.
8. E. W. Bishop, Sterling, Ill:
BROWN, Worcestor, Mass.
N. H. Burt, Hyannis, Mass.
N. H. Burt, Hyannis, Mass.
NELLIE S. BAADE, Capac, Mich.
DN BAKER, OB Bank Street, Trouton, N. J.
BEN CHASE, Codden, Ill?
The Capacity of Light, Boster LARKE, care BANNER OF LIGHT, Boston, Mass.

CLARK, Onset Bay, Mass. ARVENDER, Kendaliville, Ind. TA F. CROSS, West Hampstead, N. H. L. CHAMBERLAIN, Eureka, Cal. OPER, Bellefontaine, O. PER, Bellefontame, ...
Vineland, N. J.
ydo Park, Mass.
IKE, 1881 Washington street, Boston, Mass.
IKE, 1881 Washington street, Boston, Mass.
IKE, 1881 Washington street, Boston, LL, 401 Center street, Meriden, Conn.
LL, 401 Center street, Meriden, Conn.
Materbury Vt.

CHIE W. CROSSETT, Waterbury Vt.
A. COBFIN, Somerville, Mass.
LVILLE, 168 MacAllister street, San Francisco, Cal.
A. DELAFOLIE. Hartford, Conn.
JOK, Care BANNER of Light, Boston, Mass.*
RHE E. DOWNER, Baldwinsylle, N. Y.

VAN DUZER, Geneva, O.
DAWNAIN, 463 West 23d street, New York, N. Y.
JESMER-DOWNS, North Springfield, Vt.*
'AMES, Boston, Mass.
, Cedar Rapids, Iowa.
ZZIE EWR. 156

r Rapids, Towa.

TWER, 12 Court street, Portsmouth, N. H.

180N, 240 Lowell street, Manchester, N. H.

52 Washington street, Newburyport, Mass.

18, 6 Beacon street, Boston, Mass.

FIELD, 204 Washington street, Boston.

RENOH, Townsend Harbor, Mass., Box 98.

ER, Baratogn, Santa Clara Co., Cal.

, Stoneham, Mass.

nardston, Mass.

nardston, Mass.

HYE, Fort Scott, Kan.

ELD, Box 347, Rockland, Me.

ES, 14 Front street, Cambridgeport, Mass.

7, Lowell, Mass.

Grand Ranids. Mich.

4 Front street, Cambridgeport, Mass. well, Mass. and Rapids, Mich.
BELL, 63 High street, Norwich, Conn., 118 Jones street, Rochester, N. Y.*
5; Kansas City, Mo.
Geneva, Ohio.
BOX 62, Doylestown, Pa.*
donia, N. Y.
laivestoi, Tex.
ovit Clarendon, Vt.
1 East Baitimore st., Baitimore, Md.
Owensville, Cal:
Bethel, Vt.
WKS, Mombhis, Tenn.

phils. Tenn.

H. H. WARNER, Sterling, III.
MRS. M. S. TOWNERND WOOD, BOX 175, Stone
Du. D. WINDER, Wyoming, Ohio.
MRS. E. C. WOODRUFF, South Havon, Mich.
MRS. BUSIE GOODHUF WAGNER, Fort Sence
MRS. JULIETTE YEAV, Loominster, Mass.*
JAMES H. YOUNG, Onset, Mass.* OOD, Box 175, Stoneham, Mass.*

* Will also attend funerals

THE PAINTES COULDIN.

I sat at work neath the linter low;
And the white-walled street was still;
Have for the sound of my neighbor sloom,
"Pilk-pick-pick," through the twilight gloom,
And a curiow crying shrill.

And a currew crying annul I raised my head,
For I folt the good tolk near—
Blim little shapes in the falling light,
Dusk and ding but their yoog gleamed bright,
And they haved me thin and clear.

In they west with a rustling sound, Like dead leaves blown together, Back me fashion their dainty subout— "Ohn the morrow's down is the Feast of the Moon, And we dance on the wan white heather." So I took their gay stuffs, woven well, As never a mortal weaves,

Fashloned daintily, fashloned fair,
Little red shoon that the Pixlas wear,
Of the blood red autumn leaves,

They stood at my knee, they crowded near, ... And surilled a piping tune; Their great eyes glowed, and they whispered, "Quick!"

And my work went merrily, "tic-tac-tic," By the light of the yellow moon. "Thanks and thanks for thy labor done,
And ayo when the summer's o'er,
And reapers carry the last brown sheaf,
We'll send our sign of a yellow leaf,
A leaf blown in at the door.

"So shall you know that the time hath come, And morry at heart shall rise; Rise and go where we filt and fleet, Follow the track of our twinkling feet And the glow of our golden eyes."

They recled away through the starlight air, And cried, "On our crystal shore, Oh! friend, you shall 'scape the winter's grief; Follow the sign of the yellow leaf, The leaf blown in at the door."

So shall I know when the time hath come, And merry at heart shall rise. Rise and go where they filt and fleet, The little red shoon on the twinkling feet, And the glow of the golden eyes. Winter will come, with snow-stilled skies, ...

And the neighbors' hearths aglow; But the owls will drowse on my cold hearthstone, For I shall be gone where the birds are flown, And the great moon-dalsies blow.

And the great mooth and the low,
And the white walled street is still;
The twilight deepens, dim and gray;
To-morrow it may be—not to-day—
And I wait the Pixles' will.

-Graham R. Tomson, in Longman's Magazine.

Materialization and Other Phenom ena in England and Sweden.

A report of materializations and other manifestations at a scance held in London the 21st of January last, by Messrs. Williams and Husk, is published in the Medium and Daybreak of Feb. 8th, the writer of which is stated to be one well-known in the political world, and who personally, handed the account to the editor, but desired that his name be withheld. There were six present beside the mediums, including a German and a Greek. After describing several physical demonstrations the account says:

"Materializations then commenced, twice or thrice of two spirits at once, and were recognized by the, Greek and German gentleman, and other sitters; the German conversing with the spirits, and being answered in perfect German. I sat next the Greek gentleman, and saw some of the forms. The features were mobile, and the faces were most beautiful and distinct. I then heard the voice of one, said to be a Greek priest, repeating a prayer in Greek, many words of which I myself understood. The voice was strong and loud, the articulation being particularly distinct: Latterly the voice was heard ascending to the ceiling My neighbor on the left was Mr. Williams, on the right the Greek gentleman. The latter gentleman assured me the voice spoke excellent Greek, perfectly

intelligible, and that of a native.
"A curious manifestation then occurred. A large, muscular bony hand grasped very firmly my hand, which was joined to Mr. Williams, and pulled upward. I at once stood up with the medium, not disjoining our hands, the hand still pulling upward. I stood on my chair, as also did Mr. Williams, still keeping our hands joined. I extended my arm above my head, with the medium's, as high as I could reach, the large hand still grasping mine firmly. In addition to the large hand grasping mine, I then felt my hand patted and caressed by the hand of the dearly-loved spirit already alluded to. On repeating the position at the close of the scance, I found Mr. Williams's hand and mine must have been within a foot of the celling.

"When I had sat down again a stout, welded, iron ring, carefully examined by me while still on my arm after the scance, was knocked sharply on the table, I know what the knock meant, and at once with desperate tenacity gripped the medium's whole hand. Almost instantaneously after this, while I was squeezing Mr. Williams's hand, the ring was passed over my arm. 'John Kling' thereupon said they had read my thoughts, and knew I wanted this test. I had it once, months before, but it was done the first time unexpectedly, and this time I did wish it repeated."

A correspondent of the paper supplying the above, writing from Gothenburg, Sweden, alludes to the causes that have prevented any great advance of Spiritualism in that country, though lie is convinced by personal experience that many good mediums are fully developed for effective work. Chief among these hinderances is the fact that every child and adult is registered at church, and the clergyman's nod of approval is deemed absolutely essential to the act of every individual. "This," says the writer (Matthews Fidler), "gives the clergyman a certain power or influence which tends to quench free thought on spiritual matters, and as they, like many other reverends, look on any, having fallen under the ban of Titus, hid himself many spiritual manifestation outside their church as years in a cave the fear of being put to death. While a kind of 'opposition business' which is not to thus self-exiled he taught the dectrines to his son, a kind of 'opposition business' which is not to be countenanced, the active exercise of mediumship is to a great extent nipped in the bud." Notwithstanding these and other drawbacks, a new start has been made, and there seems to be a prospect of an impetus being given that will reach satisfactory results. Of this Mr. F. says:

"We are holding scances twice a week, but as we have now got over the initial, difficulties we shall only meet once a week in future. We commenced by have ing dark seances, and at these hands were felt moving about, so we next tried a dim light, and materialized forms at once began to appear alongside of the princi pal medium. After this our progress was very rapid We got a better light, and now nearly every seance shows some little progress in this special direction: and although I have been a student of the subject for over fifteen years, I must candidly say that I have never seen the spirit forms and the medium at one and the same time so distinctly separate and independent of each other.

"About a week ago a very tall, military-looking man appeared, and after him a tall lady form; next a girl; and then a girl and a little swarthy boy, with bright, sparkling eyes; and finally a little infant, with a face not more than three or four inches in breadth. This little infant inhabitant of the other world was closely scrutinized by several of, the sitters, particularly by a little girl who was much interested in it and kissed it.

"The next scance was equally as good." The forms seemed to gain more in strength, and were able to stand a slightly better light. We, however, are far from satisfied with the light; but as all the sitters are ease of the liver and kidneys, faundice, adiposis, dia-

ase of the liver and kidneys, jaundice, adiposis, diabetes tree the subject, we feel that the rest is simply a question of time; and, being content at prescitamply a question of time; and, being content at prescitamply a question of time; and, being content at prescitamply a question of time; and, being content at prescitamply a question of time; and, being content at prescitamply a question of time; and, being content at prescitamply a question of time; and, being content at prescitamply a question of time; and, being content at prescitample and, being content at prescitation of the stomach, ulcer of the sharts of criticism by content and prescitample and content of the stomach, ulcer of the stomach, ulcer of the stomach, ulcer of the stomach of the stomach of a plean; children with, marasmus, gout, the unatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treatment, four weeks.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George

A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth treet, Boston. Price 10 cents.

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Lookout Mountain, Tonn. To the Killior of the lianner of Light?

You little dream, perhaps, how eagerly we anticipate the arrival of your valuable publication. It is too late in the day of your prosperity for me to enlarge upon the grand work done by The Bannen. As there are many investigators of Spiritualism in Chattanboga who frequently ask information of us concerning spiritual literature, we shall make it our pleasant task to induce them to read and become your subscribers.

stibscribogs. oxplain the vast array of facts in its field of rescarch Our moetings increase in mimbers and inter-ext. Sunday, Feb. 17th, Dr. Ruller took for his subject. Main as we Find Him." It was pronounced one of his best efforts, and called forth Mitter, Life, Spirit, Mind; What the Senses Teach many congratulations after the close of the lec-

ture.

As it devolves upon me to furnish the vocal and, instrumental part of the Sunday evening programme, I am introducing Prof. Longley's beautiful songs; which seem to be somewhat new to our audiences. Several have inquired of me the composer's name, expressing, at the same time, warm admiration for their spiritual beauty.

of me the composer's name, captured same time, warm admiration for their spiritual beauty.

Sunday night was passed by us in the home of Mr. and Mrs. Foster, of Hill City, just across the ferry from Chattanooga. Mr. Foster has built a pretty little cottage of fanciful design, with plenty of inviting plazzas, to be shaded in warm weather by luxuriant vines. Mr. Foster is an intelligent and earnest Spiritualist, a close student of history and science, and a most genial gentleman. Mrs. Foster is cheerfulness personified. Both are very mediumistic. Mrs. Foster has painted some marine views in oils with greet success. As she has never taken a lesson in drawing or painting, and obtains combinations of colors "by impression," as she says, her efforts are certainly entitled to sincere admiration. We enjoyed our visit greatly. Mr. and Mrs. Foster are Northern people, both having a great many friends in Lynn, Mass.

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and mediums, in embryo here, and shall be glad to lend our aid in assisting them. We hope some of these will be able to act as co-workers during the camp-meeting of '89 here. We are working to secure assistance of a satisfactory

Mrs. Cissna, the slate-writing medium, of Cincinnati, O., will be with us during the entire meeting, July and August. I hear many pleasant things of this lady's mediumship from those who have had scances with her. Mrs. Richmond and Mrs. Glading will be with us during a portion of the time. These ladies have won respect and success here. Of course it is yet too early to state what further engagements may be made.

GEORGIA DAVENPORT FULLER.

The U. C. T. U.

To the Editor of the Banner of Light:
Last fall the articles of that popular newspaper correspondent, "Grapho," carried to the readers of the liberal press, from the Atlantic to the Pacific, the important information that the Spiritualists in session at Cassadaga Camp spent the last week in August in organizing The Universal Coöperative Temperance Union.

Our Constitution is short and to the point. Its chief plank is our object: "The eradication of vice in all forms"; and the article on eligibility declares "All persons in sympathy with the object of this Union are eligible to membership."

the object of this Union are eligible to membership."

It thus appears that we exclude no one on account of sex, or religious belief or disbelief. Many of the older Temperance Societies are under Orthodox control, and make subscription to creeds and dogmas of greater importance than signing the pledge. We deny the correctness of their position when they declare the only way to lift up a fallen brother or sister is by conversion to Christianity, so-called. With the teachings of the humble Nazarene we have no conflict, but with the haughty Churchianity of to-day we have no fellowship. The term "intemperance" is generally applied only to the evil of intoxication by liquor. By standing firmly for temperance in all things we seek to educate the people up to a more correct use of the term; and branches of the Union are at liberty to pursue any special line of reform work that may be needed in their locality.

The founders of this Union believe in the Fatherhood of God and the brotherhood of man, and because we do believe in the universal brotherhood, when the honest athelst knocks, at our door and desires to concerne

versal brotherhood, when the honest athelst knocks at our door and desires to cooperate with us for the elevation of mankind, we extend to him the right hand of fellowship; for neither belief nor disbelief of even truth will either saye or lose a soul, since it is the life of the individual that counts for eternity.

Kind reader, will you not aid the cause of humanity by organizing a Branch in your community? For constitutions, circulars and full information, which will gladly be furnished, address C. Bird Gould, Nat'l Sec'y U. C. T. U., Cleveland, O.

New Publications.

TEMPTED OF THE DEVIL. Passages in the Life of a Kabbalist. A Story Retold from the German of August Becker. By M. W. Macdowal. 12mo, cloth, pp. 330. Boston: Cupples & Hurd, 34 Boylston street.

It is claimed by tradition that the occult teachings of the Jews, known as the Kabbalah, or Quabalah; were taught directly, by God to certain angels, who communicated them to Adam after his expulsion from the Garden of Eden: that Abraham carried them into Egypt, where Moses learned them and then taught them to the seventy Elders, The doctrines of the Kabbalah were transmitted, as the term signifies, by word of mouth only, until a short time subsequent to the destruction of the Second Temple, when a Rabbi who, after the father's death, compiled an epitome of them. The leading points of these teachings are briefly stated in the preface to this story derived from Des Rabbi Vermächtnis," a novel by Dr. Becker, de signed to exhibit the effect which a study of the Prac tical Kabbalah had on the lives of the initiated. Mr Macdowal introduces the work by saying that "in these days, when mystical theosophy so much prevails, ... It is interesting to consider the tendency of the same sort of teaching at the end of the last century."

CLOVER BLOSSOMS. By E. Hedge Webster. Illustrated by F. Hedge. 12mo, cloth, pp. 224. Hyde Park, Mass.: E. H. Webster. There are two departments in this book: "Clover Blossoms," and "Gathered Leaves." The former consists of pleasantly written articles in prose and verse, of a moral and didactic nature, and the latter of reports and comments upon current events, brief biographies, etc., originally prepared for the columns of the local paper in the place of the author's resi lence. The entire contents are imbued with a devo tional spirit, exhibit a delicate perception of interior truths, and cannot fail to be very acceptable to all. The volume is illustrated with a photograph of the author's mother and a number of small engravings.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated

A New Hook.

Brudiks in the outlying vields or rayquic softwor.

I have contributed to various journals during the past year sections from a work on Esychic Scionce which embedies the inspiritions given no on the spirflund nature of man in the connection with his physical oxistonee and independent thereof. Those wild have read these artibles will at least partially understand the character of the work. It essiys to unitize and explain the vast army of facts in its field of research which hitherto have had no apparent connection, by

jects treated are ws follows: Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Mathods of the Study of Man and Results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness Proved by Psychometry; Sensitiveness During Sleep; Dreams; Sensitiveness Induced by Diseaso; Thought Transterence; Intimations of an Intelligent Force Superior

Passed to Spirit-Life,

From his home, 3 Copeland Place, Roxbury, Mass., Feb. 16th, after a long illness, Rov. Joseph D. Hull, at the age of

Il years.

Mr. Hull was at one time a prominent minister, and proclaimer of religious views, but later in life became interested in educational matters, schools, etc. His health falling by reason of an accident, he came to this city for reliefsettling at Boston Highlaids.

Mr. Hull, while naturally skeptical, became in his latter years a close student of the Spiritual Philosophy and phenomena. When health perintted, various articles from his pen appeared in the columns of the Banner of Light and the Religio-Philosophical Journal, showing his satisfaction of the truth of the central points of the New Dispensation. His wife assisted him in his investigations, and sympathized with him in his conclusions regarding a future life and the law of communion between the mundane and supramundane spheres of being.

The widow, also a daughter by his first marriage, survive him.

him.

The funeral services were held at his late residence on Monday afternoon, Feb. 18th, Rev. M. J. Savage officiating.

COM.

Brom Worcester, Mass., Peb. 25th, 1889, Mrs. Dr. A. A. Jordan-Bonnett, wife of Charles R. Bennett, aged 60 years 2 months and 11 days.

dan-Bonnett, wife of Charles R. Bennett, aged 60 years 2 months and 11 days.

Mrs. Bennett was a Spiritualist of some twenty years' experience, a medium and magnetic healer of undoubted ability. Many hundreds have been relieved from sickness and suffering under the treatment of her controlling influences. The funeralisty increasant minister, officially been suffered by Reb. 27th, and was very largely attended. Rev. M. H. Harris, Universalist minister, officiated by request of many of her family and friends, assisted by the writer on behalf of herself and husband, as the representative of the Spiritual Philosophy.

The interments was at Norwalk, Conn., Thursday, Feb. 28th, by the side of the former wife of Mr. Bennett—in compliance with her expressed desire, made during the past summer while on a visit to his former home, that if she should passaway before him her body might be laid to rest in that place. She was 4 woman of noble and endearing qualities, whose hand and purse were ever ready to relieve distress, or aid in the public demonstration of the grand truth of Spiritualism, and we sincerely mourn the loss of her physical presence from amongst us. From Binghamton, N.Y., Jan. 31st, J. G. Fish, aged 68

years.

He was for years a popular Spiritualist lecturer, and held a number of depates with different parties on the subject. Though he retired from active service in the cause and devoted hisiself to the profession of practicing physician in western. New York for the last twenty years, he never renounced his belief in the truths and manifestations of Spiritualism. itualism.

The interment took place in Bordentown, N.J., Feb. 5th, from the home of his son-in-law's parents.

From Belmont, N. Y., Feb. 17th, 1889, Hon. Wilkes Angel

From Belmont, N. Y., Feb. 1411, 1865, A.M.
in the 74th year of his age.

He has been a subscriber to the BANNER OF LIGHT ever since its first issue. He was able to look over the columns of its number for Feb. If the a few hours before he had plerced the veil he had so long desired to penetrate.

S.

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

Spiritualist Meetings.

ALBANY, N.Y.—First Spiritual Society meets in Van Vochten Hall, 119 State street (first floor), every Sunday at 10½ A.M., and 8 P.M. Admission free. The Ladies' Ald meets same place overy Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, Jr., Secretary.

CHICAGO, ILL...—The Spiritualist Mediums' Societ meets in Avenue Ifali, 159 22d street, every Sunday, at 23 P.M. Investigators are cordially invited. E. Jones, Pres OHATTANOOGA, TENN.—Meetings are held requirely at Market-street Hall. Dr. George A. Fuller, speaker DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmon President; Dr. Dean Clarke, regular speaker.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buck-man, Secretary.

man, Secretary.

AIONTBEAL, CANADA.—Meetings are held at the ball of the A. I. S., 230 Catherine street. R. H. Kneeshaw, speaker.

NEW HAVEN, OT.—First Spiritaalist Society; hall 148 Orangostreet. Dr. Geo. Barrett, President; Jessie Schoep

MEWARK, N. J.—Meetings will be held every Sun-lay evening at No. 139 Congress street, commencing at 7 Colock. Mrs. H. C. Dorn, Secretary.

ociocs. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 134.

SAILATOGA SPHINGS, N. Y.—The Hist Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 194. A. Mand 74 P. R. All are welcome. W. B. Mills, President; E. J. Huling, Jierk.

ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ r. m., at Witsell's Hall, Spanish Street.—
ST. LOUIS, MO.—Meetings are held Sundays, 3 r. m., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

retary.

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

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

WATERTOWN, N. Y.—Sunday meetings are regu-larly held by the First Progressive Spiritual Society. Katis N. Mattison, Secretary, No. 8 Pearl street.

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varied spaces of opinion to which correspondents give terrance.

The name and address of the writer are it all cases in the control of the control of the writer are in all cases in the control of the writer are in all cases in the control of the writer are the control of the writer and the control of the writer for una inspection, the sender will control after by the moving a pendil or ink line around the article he specially desires to call our attention to.

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

Nanner of Dight.

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Good Things for No. 1.

As the reader will see by referring to the first page of THE BANNER, the present issue is the closing one for Vol. LXIV. With March 16th we begin Vol. LXV., and we propose to present our patrons, at that time, with a number whose contents shall be worthy the occasion. Among its varied attractions will be found the following:

The verbatim report of an eloquent lecture delivered by Sidney Dean on Sunday morning, Feb. 24th, before the Boston-Spiritual Temple Society, in Berkeley Hall, entitled: "SPIRITUALISM A SCIENCE, A PHILOSOPHY AND-A RELIGION."

An Original Essay, "THE SPIRITUAL FACTS OF THE AGES," by Dr. F. L. H. Willis.

An Original Poem, "AT THE CROSSING," by Mrs. Nellie J. T. Brigham.

The New Christianity.

In the Boston Sunday Herald of Feb. 10th Dr Lyman Abbott, who now occupies the pulpitplatform of Plymouth Church, Brooklyn, as the lineal successor of Henry Ward Beecher, submits an elaborate statement of the still unsettled problems in theology concerning the Bible, redemption and God. Nothing lives, he remarks, which does not grow, and no science is useful which does not live. Yesterday no more lays down the law for to morrow in religion than in industry and politics. The command to grow in grace and in the knowledge of God is addressed to the race as well as to the indi-

On the subject of the alleged inspiration of 'the Bible, Dr. Abbott quotes from Dr. Samuel Hawis of the New Haven (Yale) Theological Seminary, as follows: "If God reveals himself, it must be through the medium of the finite, and to finite beings. The revelation must be commensurate with the medium through which it is made, and with the development of the minds to whom it is made. Hence, both the revelation itself and man's apprehension of the God revealed must be progressive, and at any point of time incomplete. Hence, while it is the true God who reveals himself, man's apprehension of God at different stages of his own development may be not only incomplete, but marred by gross misconceptions.

Thus, says Dr. Abbott, two conceptions of the Bible, each equally ancient, though one is labelled in our time "new-theology," have prevalled throughout the history of the church Out of them have grown different conceptions as to the origin, the uses and the authority of the Bible. According to what is called the "new theology," the Bible is not the product of dictation-which is the other conceptionbut of inspiration. In the case of the dictation there is no true inspiration; in the case of the inspiration there is no dictation. The new theology maintains that the truths and spiritual experiences of the Bible were wrought in the hearts and minds of the writers by the inspiration of God, and then were recorded for the inspiration of their fellow-men. To these truths and experiences they gave expression each in his own way: Moses, with the comprehensive intelligence of a great statesman; David, with the spiritual perception of a great poet; Isaiah, with the forecasting of a great titioners than themselves as quacks and char- world's history, are eager to better their con- Exeter streets, Boston, next Sunday.

of one who is at once a seer and a philosopher. This the libble is a collection of books, containing the four great phases of literaturelaw, history, poetry and philosophy, and composed by upward of fifty different writers, representing the great types of human temperamont. The higher criticism of the Bible belloves it is necessary to understand the writers in order to understand the writing. It subjects the Bible to the same kind of literary investigation to which it would subject any other dollection. It expects progressive revelation from Moses to John and looks for a higher conception of God and of redemption in Paul's epistles than in the Levitical code. In short, it believes that the silent voice within the sou is the flual authority, clarified and confirmed, and in some sense corrected by the testimony of the Scriptures, but always and by necessity superior as a final authority to any report of what that silent voice seemed to have said to other individuals in past ages.

On the second point—Redemption—the two above named conceptions differ widely as to the doctrine of forgiveness. Old theology holds with Calvin that "wherever sin is, it is accompanied by the wrath and vengeance of God. Wrath necessitates the infliction of punishment. In order to appease it, therefore, Christ has suffered in the sinner's stead. Now it is both possible and safe for God to remit the punishment, which he does upon condition of repentance of sin and faith in Christ. Those who do not comply with the condition remain under the wrath and vengeance of God and hasten on to the inevitable penalty. In this view, the great evil to be dreaded is punishment, the great end of forgiveness being the remission of punishment.

With this idea new theology takes issue. It maintains that the object of forgiveness is not the remission of punishment, but the remission of sin. According to the old theology, redemption is deliverance from punishment by the substituted punishment inflicted on another: according to the new theology it is deliverance from sin by the love of God working out humanity's salvation by entering into its suffering, and becoming participator therewith. This redemption is adoption into the household of God. It is becoming heir of God, inheritor of his nature, and therein joint heir with Christ. It is coming into the joyful assurance that all things work together for good to them that love God; that sorrow is his best and supremest gift, the thorn crown, the divine coronation. It is God in the present and hope for the future the banishment of remorse for the past, of self condemnation in the present, of fear for the future.

On the third point—God—Dr. Abbott cites a characteristic quotation from one of the famous sermons of Jonathan Edwards, to show what views are held by old theology. It holds that "God may be merciful, but must be just." New theology believes that God is love, that his mercy endureth forever, that it is justice rather than mercy that is to be regarded as temporary. It insists that to take this God out of the Bible and put another in his place, to dethrone love and enthrone justice, manifesting itself in wrath and vengeance, is an un-Christian and and anti-Christian theology-an ancient paganism lingering in churches from which Christian teaching has not expelled it.

To state the, issue best in the words of Dr Abbott; "One who stands on so narrow an island as this little world of ours, sea-begirt and fog-beclouded; may well hesitate to be dogmatic respecting anything that lies beyond the surf that thunders along the shore, and the for that curtains it. But he who really believes that God is love, and Christ is a revelator of God's eternal nature, whatever else he may doubt, will not for an instant allow himself to doubt that no child of God will be left to the dominion of an eternal sin, till every resource of wisdom and love has been exhausted in the endeavor to rescue him." And again: "This sympathy between the outpouring, affluent heart of God and the empty, hungry heart of man, is, on God's part, mercy; on man's part, faith....Faith is the turning of the flower to the sun to receive the light... It is not a belief about God or his Christ; it is the receiving of God in his Christ. He who thus, in receiving a suffering Messiah, receives a sympathetic, outpouring, life-giving God, is righted through this faith. He is brought into loval, filial re lations to his father. He receives, by the direct play of the higher divine nature on his own, a new and divine life, which translates and transforms him. raises him from the dead. emancipates him from his oldtime bondage unto sin, delivers him from all fear of future penalty, redeems him from all present destruction, and unites him in a living relation of love and sympathy to his God."

Thrift and Fawning.

The old and familiar saying that thrift is expected to follow fawning, is just as applicable to-day as it ever was, and doubtless is furnished with increasing illustrations. In conse quence of the signal success derived from this very common traffic in toadyism, genuine merit is in large part ignored, and intellect is forced to take a back seat and keep out of sight. Ignorant and vulgar thrift can better afford to command what is considered success. It is high time, however, that intellect took the lead. In fact, it cannot but see that it must do so to avoid being swamped altogether. As the creedists assume the exclusive right to control morals and limit beliefs in matters pertaining to religion, so do the greedists strive together to enact sumptuary laws to promote their selfish ends, and thus retard by obstruct ing progress in one of its main channels. The Old World has repeatedly seen its aspirations for liberalism and liberty crushed out, and oft-lioy. They know already enough from the reweight of too much law.

We are exposed to the same danger in our Mediterranean Sea. own country. Here it is an experiment to favor privilege, power and caste. As it looks to-day it is really our greatest danger. We see to the legislatures. They ask for special protection. They demand special fayors. They want themselves excepted from tax-paying, and insist that the burdens shall be shifted to other shoulders. They demand that church property shall be exempt from taxation, while insisting that it shall be protected by law; and then they industriously hurry around and add acre to acre and building to building in order to accumulate as much as they can that shall be exempt from taxation. They demand again that the practice of medicine shall be legislated for them into a monopoly, of which only a selfelected number shall have the exclusive enjoyment. To-day they are before our Legislature

probled; and Phil, with the profound hight latens, and Invoking for thom fine and inpris-

Legislation fine come to be depended on to do for the fey what used to be done by the dungeon or the sword. It amounts to violence at and that means again that Africa's future is as any rate. Hence the struggle is to get control of legislation. Thates the club with which to knock out liberty's breath and brains. Hero stands ecclesiasticism, striving to get control of the Sabbath, and to marrow down the freedom of every one to its own bigoted limitations. It wants to put God into the Constitution by law, that it may, in the name of God, restrain, control, govern and punish others, itself being standard authority for all that is to be accounted religious, moral, or civilly proper. There stands medicine, conceitedly assuming to be a science, when it notoriously is but a poor guesser and a blundering experimenter, moving every joint and straining every muscle to make it a penal offense to heal human illness and alleviate mortal suffering in any other way than that which it shall ignorantly prescribe. It is all thrift, Horatio-not health, either physical or spiritual. And it becomes all liberty-loving people to be forearmed.

Independent Slate-Writing.

We some time since gave our readers ah account of a sitting we had with the wonderful medium C. E. Watkins, who is located at 107 Falmouth street, this city, which was very satisfactory as evidence of direct spirit-communion. It will be remembered that the late Senator Morrill then communicated, and requested us to send word of his return to his wife, which we accordingly did.

Since that time-quite recently-we had another sitting with Mr. Watkins, carrying our own slates, which were connected together by hinges. Our party consisted of three persons. On being seated at the table we were requested to write the names of several of our spirit friends upon slips of paper, which we did, some twenty in number, each slip being rolled to gether in such a manner that, no person in the form could distinguish one from the other. We were then directed to point with a pencil at each, when the sensitive medium would say to one of us occasionally, "Hold that pellet in vour hand." Many times this was done, when the spirits would correctly respond in nearly every instance, singular as it may seem even to those who have had evidence of the fact time and again.

Upon one of the slips of paper we had written as follows:

"G. W. Morrill, do you wish to send a message to your friend Capt, Wilson of Cleveland?"

While pointing at the different pellets with a pencil, we were directed to take one up and hold it tightly in our left hand, as the medium said he felt impressed we should do. He then requested that our slates be laid upon the table. This was done, when he inserted a bit of slatepencil between them. Each of us was then directed to hold the closed slates, the medium placing his thumb and finger on the opposite side of the frames. Instantly we could hear the sound of the pencil within the slates as though some one was manipulating it. After the sound had ceased, we were requested to open the slates. We accordingly did so, when upon the inside of the slate next to the table the following message in a fair business hand was found written and duly signed:

"My dear, friend Capt. Wilson of Cleveland: I desire you to try and realize; when you read this, that the force that is guiding this pencil is indeed I, your old friend; and, by the way, would you be kind enough to tell my son-in-law, Wasson, that his wife is anxious to write to him, and also that the little one will be quite sick, and if she does come over, for him not to feel sad, as my daughter can do still better than he by her. Now, my friend, I have not said much to you yet, as my daughter is so anxious to reach her hus-GEO. W. MORRILL." band as well as Frank.

At the spirit's request we submitted the message above quoted to Mrs. Morrill, who at once said that she had not the remotest doubt her husband wrote it; that it resembled his handwriting very much; that he always signed his name "Geo." W. Morrill, and that the child spoken of is ill at her residence in Amesbury, and she fears its malady may prove fatal:

While our "psychical research" societies are investigating, or endeavoring to do so, the philosophy of dreams and the causes of haunted houses, the Spiritualists are demonstrating by and through their medial instruments the power of spirits to communicate with mortals, proving immortality a fact, and thus blessing humanity with a full knowledge of this grand

Africa in the Future.

The interest that is at present taken in Europe in the discoveries in Central Africa, with a view to colonization and development, is suf ficiently widespread and intense to constitute a new epoch in public opinion and feeling. The European press teems with articles on the subject, all betraying the same kind of interest which was felt in the European courts on the discovery of America by Columbus. To us in the United States, this manifestation of interest seems more of less strange, because our heritage is comparatively so secure and sufficient: and we wonder at what we think is a mere discontent with present comforts and a vague desire to exchange them for the uncer tain promises of a land that is all but unknown But we need to be reminded that the condi tion and prospects of the peoples of the differ ent countries of Europe are in no sense like our own; that while we have land without limit and occupation without end for our industry, in the crowded countries of Europe land is prize from which the toiling pauper millions are excluded, and consequently that they hail the prospects which a vacant continent like Africa opens to them with feelings of positive enest by excessive legislation, by the deadly ports of travelers, hunters and missionaries to convince them that Canaan lies just across the

They know, for example, that the soil in the interior of Africa is of exceeding fertility, and that the scenery is wonderfully diversified and it in the ready resort of the apostles of thrift picturesque; and they reason with correctness that if the Caucasian race can exist in comfort and safety and good health in countries like India and Australia, as well as in the tropical regions of South America, it can with due care and adaptation to climatic conditions manage to exist as prosperously in Central Africa. It is land-hunger, the stimulating force of the human race, that is to-day driving the populations of Europe out of their native countries into other lands where they can feel sure of winning the bread that is necessary, for their support. The same stimulating force now makes them cast their eyes over upon Africa, for six thousand years an unknown continent to the human race, and therefore full of promwith their demand, denouncing all other practises for those who, at this late period in the

dition. It is, beyond it doubt, the econizing peoples of Europe that will finally possess Africa, and it is needless to say that they ard the English first and the Cormans afterward, cortain as that of America,

A Centre Shoti

On Monday, March 4th, President Harrison entered-by inauguration-upon the solemn service of administering according to his light the laws as passed, and the U.S. Constitution as he finds it. Let us hope that when he retires that great and notoworthy instrument may not be burdened (and weakened) by the injection into it of any official recognition of, the Orthodox anthropomorphic God-ideal. Our new ruler will be wise if he will, listen to the voice of Rev. M. J. Savage, when he says in this direction:

"The Harrison administration would do well to resist to the death the attempt being made by politico-religious reformers to bring about a union more or less complete of Church and State in this country. To sectarianize this Government is not only contrary to the Constitution, but is infinical to a free Government like ours, and if accomplished would result in untold oppression and persecution. All races and creeds are welcomed to our slores, as they untold oppression and persection. All races and creeds are welcomed to our shores, as they should be, but the Government has no right to favor one religious creed and oppose another. The Government has no right to go into the husiness of saving souls any more than to build Christian waterworks or Christian rallroads. Its duty is merely in the line of giving all men equal rights and justice. No more: The Godinthe-Constitution party should not be recognized by Mr. Harrison."

A Presentiment Fulfilled.

On a recent Saturday in the House of Representatives, Washington, D. C., memorial services were held over Mr. Burnes of Missouri. A correspondent writes: "I knew him-a wonderfully strong man in all respects: brainy, rich, successful, popular and able. Not long since he occupied the speaker's chair, while the memorial services and speeches were being made over the decease of Mr. Robertson of Louisiana. Hon. Mr. Randall was down on the list as one of the regular speakers on that occasion-the third from the one who was then speaking. Feeling somewhat ill himself, he wrote a line to the temporary speaker, Mr. Burnes, requesting to be called next. Mr. Burnes immediately wrote and sent to Mr. Randall this message: 'Certainly, my dear Randall; but I fancy that when you next engage in this business it will be over me!' And so it proved-Mr. Burnes suddenly dying afterward from paralysis and Mr. Randall being one of the selected speakers on the occasion of the memorial services."

Injustice of the National Sunday Bill.

The Outlook, organ of the seventh-day Baptists, states "in a nutshell," in the following paragraph, the real danger ensconced in the above named iniquitous measure:

"Those who are petitioning Congress for the passage of this bill, as a mass, at least, do not apprehend its true nature, neither do they dein any infringement upon the conscientious this of those who observe the Sabbath. Liether those who have drafted the bill, and who plan concerning its ultimate results, so designed, we do not attempt to say. If they had no such ultimate design, the first section of the bill was drafted with little thought, and n a manner so careless as to be unworthy suc document. In religious proscription, all his tory shows that the ultimate purpose is either tory shows that the ultimate purpose is either concealed in the earlier movements, or misapprehended. History shows also that the power and possibility of such proscription having been once incorporated in civil, especially in national, law is productive of practical and hurtful persecution, though the earlier friends of the movement neither designed nor suspected its existence."

Bismarck and Astrology.

in astrology, and of his feeling assured of the proximate time of his death, being convinced that he will not die before the year 1890, and that he will not be alive after 1894. In certain circles in Germany his belief is the subject of free comment, it being told that on one of his birthday anniversaries a lady who had been invited made her appearance in black, and thereby enraged the Chancellor to such a degree that he ordered her away. In connection with his belief in astrology it is related popularly that a dark, mysterious stranger, at stated intervals, appears at his house in the country, and is closeted with him for long times together

"The Doctors' Plot."

It will be seen by a letter from Connecticut which we print in this issue that the infamous doctors' plot in that State has received its quietus, at least for the present season. Now it is in order to wipe out that "blue law" still on to this, in belialf of liberty and justice, friends.

cate that the public interest evoked by the epithe locality mentioned—and doubtless in other churchly quarters in Gotham. Here they are: The Rector Takes a Hand. The Business End' of St. Thomas's Will Keep His Place. Now Sexton Williams is an humble doorkeeper in this fashionable sanctuary."

A correspondent of the Hannibal (Mo.) Daily Courier contributes to its columns the full text of the message of Spirit Edward Holman (of Hannibal) as received through the mediumship of Mrs. B. F. Smith, and published in THE BANNER Feb. 2d, 1889, adding: "To say the least, it will make skeptics think twice, and be a source of gratification to those interested."

ET: The Encyclopædia Britannica, which obtains five-sixths of its patrons in the United States, refuses nevertheless to let anything essentially 'American have a place in its pages. It has, however, permitted the article on vaccination to be written by an adversary to the practice. We are thankful so far, at least.

Paid-for-editorials in such local papers as have editors graceless enough to abuse their neighbors in return for a few dollars, seem now to be the main stay of a certain wandering "Starr," as he sheds his peripatetic rays in various points of the country. Look out for all such impostors.

Jennie Alger's message on our sixth page affords in a dhildlike but practical way, light on the relative positions of the human and animal kingdoms in spirit-life.

Remember that Dr. Willis speaks at the

LINWOOD:

A STORY OF SURTLE PORCES. BY MRS. J. B. ADAMS,
Author of "Daten" " Branches of Palm," " Allegories of We,"

IN TWO PARTS.

[Written expressly for the Bouner of Light.]

The first part of this beautiful story will be published in No. 1 of our now volume, next week; the second part will appear in the following issue.

The Orthodox Scottish Heather on Fire. Y

It appears from the account in the Dunfermline Journal, Scotland, that Mr. Macrae has succeeded in setting the ecclesiastical heather on fire in Dundee, He has been trying to prove to the people that the dogma of eternal torment contained in the "Confession of Faith" is contrary to and unwarranted by Scripture. He challenged hard-headed Scottish Orthodoxy, and the challenge was accepted by Rev. Mr. George, who asked him if he considered the coarse and hideonsly materialistic presentation of the doctrine of future punishment made by Father Furniss, a characteristic feature of Protestant creeds. Mr. Macrae answered that he did, and proceeded to quote from the writings of Ralph and Ebenezer Erskine, two of the founders of the church to which Mr. George belongs, in support of his assertion. Now, said the latter. after citing his horrible passages from the prose and poetic writings of the Erskine brothersnow both Chalmers and the Erskines cannot be right. Dr. Chalmers declares that "out of the ruins of a second chaos another heaven and earth may be made to arise, and that "when Christ comes to tabernacle with men, we shall walk forever in a land replenished with those sensible delights and those sensible glories which, we doubt not, will be most profusely scattered over the new heavens and the new earth wherein dwelleth righteousness." The Dunfermline Journal pertinently asks where the glories, delights and joys of Chalmers are to come from, if heaven, earth and hell are to be filled with the "roaring," "yelling," "weeping," and "wailing" from the forges and foundries of Ralph Erskine and his brother Ebenezer. And it adds that the subject is one worthy the attention of every carnest Christian.

A Warning Word.

The page of history is full of murders by authority and by mistaken ideas! In the practice of medicine alone how many hundreds of millions have been allowed to die, and as many more been killed by unjustifiable bigotry and by the shallowest bungling! Is it not, therefore, high time-in this reputed enlightened nineteenth century—that the sovereign people come to the rescue, and cause to be erased from our statute books all the "blue laws" that yet remain there of our bigoted fathers, and pass none in favor of class legislation? Otherwise this country will speedily drift into revolution!

Mrs. Ada Foye in Newburyport.

On Tuesday evening, Feb. 26th, Mrs. Foye gave a scance in Newburyport. The hall was crowded, people from the neighboring towns being present. Our informant states that the manifestations were wonderfully correct, and the skeptics who were present were quick to say that the distinct raps that were heard could never have been made with the toe-joint, as alleged by certain New York "regular" M. D.s. Mrs. F., we understand, will hold a scance in Merrimae March 11th.

The alleged violation of the restrictions in the deeds from the Commonwealth of lands on the Back Bay, providing that bay windows In its recent sharp attack on Bismarck the and other projections shall be kept within a British Contemporary Review spoke of his belief | certain limit, has, in many instances, proved expensive. A bill of information was recently brought by the Attorney-General vs. Marcellus S. Ayer et al., trustees of the First Spiritualist Temple, on the corner of Newbury and Exeter streets, to restrain the defendants in maintaining a portico on the building and requiring that the same be removed. This was claimed on the ground, that the deed of the land from the Commonwealth required that the front wall of any building on Newbury street should be set back twenty-two feet from said street, providing that steps, windows, portices and other usual projections appurtenant to the front wall should be allowed in the reserved space of twenty-two feet. The porch complained of projects from the south-west corner of the Temple into the reserved space on Newbury street, about five feet. The plaintiff contended that the porch was a violation of the provisions of the deed, and did not conform to the requirements of the same, as it is not a porits statute book, under which our grand heal- tico or other usual projection. The defending mediums are classed as fortune-tellers. See ants maintained that upon a reasonable and fair construction the word "portico," as used in the deed, was sufficiently comprehensive to The headlines in a New York daily, re- include the porch in question. The full bench cently, anent the lordly sexton and the (by him of the Supreme Court has just decided that the despised) "free list" at a popular church, indi- projection does not violate the restrictions of the deed, and dismissed the suit. We congratusode has since produced quite an overturn in late Bro. Ayer on the favorable result of the litigation.

> "Miss May Howard" and "Prof. Williams"-specimens of the true "yellow handbill" species-are at present disporting themselves to thin houses in Oregon-so writes our, correspondent, Morris S. Liden, from Portland. Their audiences and those of others of the same ilk would be thinner if people would only stop to reflect and give a wide borth to the circulators of any handbill containing the stereotyped catch-line: "The following are some of the tests that usually take place"!

RO A meeting will be held in Faneuil Hall. Boston, on Tuesday evening, March 12th; to protest and petition against the so-called 'Blair Sunday Law Bill." It is to be hoped that all Liberals and friends of the freedom of conscience in and around this city will attend, and make the occasion a success. .

By a brief reference in Bro. F. P. Baker's etter-on our eighth page-it will be seen that the regulars of Kansas are now on the rampage, and greatly desire that free competition in medical practice shall be "regulated" out of the State.

The Spiritual Fraternity of Chicago (80 says New Thought) has invited the other socities of that city to unite with it in a celebration of the 41st Anniversary of the birth of Spiritualism, on the 31st inst.

VERMONT.-A Report of the State Spiritual. ist Convention at Ludlow Feb. 18th, 16th and 17th, received from its Secretary, Luther O. First Spiritual Temple, corner of Newbury and Weeks, will be given in these columns next

Special Notice-A New Volume.

As elsewhere statud Tire Bannut begins Vol. LXV. next week, and we trust that those of our patrons whose term of subscription expires with this number will do us the favor of a renewal.

"The date of the expiration of every subscrip tion to the BANNER or LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their pres ent subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

The Zoellner Cord Phenomenon Repeated.

The Harbinger of Light states, upon the au thority of Psychic Notes, that Geo. Smith, of Brisbane, obtained through the mediumship of Fred. Evans the phenomenon of knot-tying on an endless cord. "The two ends of the cord were securely sealed to a blank card; the cord and string were then placed between two slates, an India-rubber band put round them, and after being held by Mr. Smith a few min utes were placed upon the floor two or three feet from the table. Presently the signal was given that the experiment was finished, and on picking the slates up and opening them four knots were found in the cord which were not previously there, the seal being intact."

Don't omit to read what "A Veteran M. D." says in another column.

Conclusive Phenomena.

MRS. JENNIE LORD WEBB. - A correspondent writes us as follows: "Mrs. Jennie Lord Webb, 156 West Brookline street, Boston, is having some marked demonstrations of spirit power and intelligence combined, which are alleged to have occurred in the presence of several reliable individuals. For instance, three slates are written upon at one time in a welllighted room; some of them are well-covered with communications, while others express various sentiments, with signatures. A spool of thread and a necdle are placed under the table, and while there the needle is threaded. Mrs. Webb is partially blind, and cannot thread a needle under the best conditions. If it is not the intelligence (and action) of decarnated spirits which produces these things, will the Psychical Research Boolety please investigate and give its solu-

MRS. H. W. CUSHMAN.-In this connection it is but just to say that there is another medium in Boston whose crippled state demonstrates more fully than could any prescribed "test condition" that she is utterly unable of her own motion to produce the wonderful musical manifestations which occur in her pres ence in full daylight. We refer to Mrs. H. W. Cushman, the veteran gultar medium.

Both these mediums richly deserve and should receive the earnest attention of investigators into the verity of the spiritual phenomena.

A Unique Presentation to J. J. Morse. The First Association of Spiritualists of the city of

Philadelphia, Pa., marked its sense of appreciation of Mr. J. J. Morse's services before it for the months of January and February just passed by making him a quite unique presentation at the close of his last lecture on Sunday evening, the 24th ultimo.

The presentation in question consisted of a United States flag (silk) which had hitherto been presented to a Post of the G. A. R. It was impunted upon a staff, from which hung a pennant of blue ribbon containing the following inscription: "Presented to J. J. Morse, by the First Association of Spiritualists, Philadelphia Pa. Feb. 24th 1889." The presentation was delphia, Pa., Feb. 24th, 1889." The presentation was made by Mr. B. P. Benner, the Vice President, and his speech and Mr. Morse's graceful reply elligied a graceful reply elligied a

scene of the utmost enthusiasm.
Mr. Morse's labors in Philadelphia are always appreciated, while he himself is greatly esteemed. From his little speech, above referred to, he is evidently in danger of being converted into an American citizent So it seems from the tenor of our correspondent's letter from which this paragraph is compiled.

The Proposed Medical Bill

In Massachusetts still remains up to date (March 5th) unheard from at the hands of the Judiciary Committee. The daily journal of the proceedings at the State House does not show that the iniquitous measure has received any additional testimony in its favor in the shape of petitions for its adoption-but the Remonstrances against it that have come in from the people have been many, and from all portions of the State, thus showing that the great body of our citizens are decidedly opposed to being put under legal guardianship for the pecuniary benefit of a few scheming M.D.s

PORTLAND, OREGON.-A rapidly growing interest in Spiritualism is manifest in this city, and new socioties are being formed in various parts of the State writes Major C. Newell, whose letter regarding the gause, and comments of the local press upon the subject, we shall place before our readers next week.

The card of Mrs. E. M. Griffin, of West Suffield. Ct., sets forth her willingness to do good to the rising generation according to her opportunities. She has we are informed, had years of experience, and is will ing to answer the inquiries of all correspondents who

"Progress" writes as follows: "If Representa tive Qua, of Massachusetts, would follow the example set by the M. D.s of Connecticut, and withdraw his Medical Bill, he would show wisdom and good judg

THE BANNER thanks Mr. George A. Bacon of the Agricultural Department, Washington, D. C., for a great variety of garden seeds.

The women of Denmark, to the number of twenty thousand, have petitioned for the right of suffrage.

A Remarkable Test.

To the Editor of the Banner of Light:
On Jan. 29th and 30th, 1889, Mrs. Ada Foye,
(of California) was with us, and gave two seances which were very satisfactory to all con-

She gave a communication to one Ceylon Spinney, in which it was said: "You must be very, very careful on or near the 10th of February, as we see great danger for you; we will be near you and try to protect you, but you must

ary, as we see great danger for you; we will be near you and try to protect you, but you must be very careful."

On Feb. 10th Mr. Spinney wished to go to Great Bay for smelting but his mother (who, by the way, is a Baptist) had rather he would not go that day, as there might be something in what that medium (Mrs. Foyo) had said. Mr. Spinney did not go on the 10th, but did go on the bay catching smelts on the 11th, and in crossing the bay broke through the ice; he does not know what saved his life, as, he was a quarter of a mile from the shore or any of his friends. The remarkable part of the test is this: the control said: "When you meet with this accident, the first thing you will think of will be this warning," and he said that was the first thing that came into his mind when in this deadly peril.

Other tests were given, and all proved correct in every particular.

Mrs. Foye was with us on the 19th and 20th of February, and gave some remarkable tests, all of which were recognized as of spiritual origin.

Yours for the cause,

Portsmouth, N. H. Dr. Wh. CRITCHLEY.

ALL SORTS OF PARAGRAPHS.

AS THE BANNER opens another volume next wook, it is in order to call attention to the fact that this is just the time to subscribe. Friends of the Cause everywhere should bear in mind that our work is an extremely arduous as well as expensive one, and we need all the assistance they can youchsafe us,

Lord Salisbury, Prime Minister of England, was born Feb, 18th, 1830. He wears a full board and his dome of thought" is unusually large.

Mrs. Frankly—I came to congratulate you, my dear, upon the fine speech your husband made at the meeting last night. He was applanded to the echo.

Mrs. Footinit (with a blush of pride)—I m glad you liked it. Of course it was a good one, or my husband would nover have paid the newspaper man twenty-five dollars for writing it.—Ex:

The American flag consists of forty-two stars. Now let us have a navy large enoughte fully protect all our extensive scaboards, as well as our dominerce.

Life is too short to take upon one's shoulders the quarrels of irate people.

PRESIDENT HARRISON'S INAUGURAL. - The New York Journal of Commerce says of the inaugural address: "It is distinguished from most of its class both in the boldness of its allusions to foreign and domestic uffairs and in the partisan tone which it bears throughout. It is defiant alike to all foreign intermeddler with American interests and to all domestic associations that would limit in any way the triumph of Re publican domination or stay the course of the success ful party in the attainment of the objects they have so much at heart.

Do all the good you can in this life; and you will be sure of a nice position in the life to come.

Japan is now a constitutional monarchy. Its progress toward liberal government has been by gigantic strides. The following dates show a rapidity in history-making that is probably unparalleled. In 1855 Japan was on a par with European mediævalism, coterie of eight castes ruled by despots called daimlos, at the head of whom was the Tyccon, who overshadwed the Mikado himself. In 1866 New Japan scored its first victory; the Tycoon was overthrown and the feudalities afterward abolished. In 1875 a Senate of Nobles was established. Now, in 1889, the new Constitution ordains a House of Peers and a Chamber of Deputies, the latter elected directly by the people. The right of suffrage is given to all men paying twenty-five dollars in annual taxes.

We desire/our List of Lecturers to be at all times reliable. We therefore ask those most interested to inform us of any changes that from time to time may

There arrived in Louisville, a few days ago, a poor man who, accompanied by his dog, had walked all the way from Mississippi to obtain treatment in our hospital. When told that he could enter the hospital but must abandon his dog to take care of himself, the poor man took the dog in his arms, and with tears running down, his face said he was the best friend he had, in the world, and he would rather dis with his dog fin the street, than go to the hospital and abandon him. The Commissioner gave him a permit to enter the hospital and to take his dog with him.—Louisville (Ky.) Courier Journal.

Rabbi Solomon Schindler's manly and beautiful comments upon "charity" as a substitute for "justice," in last Sunday's Globe, are well worth preserv

March 4th was the one hundred and ninth anniversary of the birth of Ireland's great hero, Robert Emmet, and the occasion was celebrated in different parts of the country in an appropriate manner.

A man has discovered an extensive deposit of ozoccrite, or mineral wax, near Salt Lake City. Ozoccrite is used for making doils and candles, and for various adulterations in the place of wax. Hitherto we have got our supplies of ozoccrite from Austria, which was supposed to have the only deposit in the world, and have been let off with a moderate tariff fine of one pound in five. But now that this Salt Lake City deposit has come to light a duty of at least fifty per cent. will be necessary, to enable the man who owns the ground containing the deposit to afford to let other lellows go and shovel the ozoccrite up. We shall all pay more for candles and wax doils, but that will be made up to us by the fact that the ozoccrite mineowner will get rich.—The (N. Y.) Standard.

Nothing that Dr. Oliver Wendell Holmes ever wrote has been more widely quoted than this: "If all drugs were cast into the sea it would be so much the better for men and so much the worse for the fishes." But then, what would become of the proposed medical

The American House, Amesbury, is one of the best conducted hostelries in the United States. Mr. H. C. Moore is the proprietor. .

"The old story again: in medicine as in theology orthodoxy is my doxy and heterodoxy is your doxy. is the way that Liberty comments on the attempt of orthodox doctors to prohibit everybody else from healing the sick. And that is just about the size of it too -Globe.

The Royal Geographical Society of Denmark has formally ceded the ownership of the historic Dighton rock to the Old Colony Historical Society.

Nine persons were killed and twenty-seven injured in an accident to the St. Louis express on the Grand Trunk Railroad at St. George, Ont., Feb. 27th.

In case of war it is said that Turkey could at once blockade all the Black sea ports and stop trade in that quarter. Ten years ago she ranked as the third naval power in Europe, having twenty-one amor-clads in all, including five immense gunboats, eight large steam frigates (quite equal to any of the class in the English navy), ten steam corvettes, twenty-six steam trans ports, thirty-five small war steamers, beside twenty four sailing vessels, brigs, etc.

If you want a good appetite, don't worry. If you want a healthy body, don't worry. If you want things to go right in your homes or your business, don't worry. If bad people scandalize you, don't worry.

There were an abundance of blacklegs in Washington last Monday.

Mrs. Smith—"What do you suppose makes the new minister so undersized? He looks as if he hadn't go his growth." Mrs. Bascom—"I doing, but I kind o suspect he was brought up on the Shorter Catechism."—Burlington Free Press.

Horses and children should never be whipped When they are, it spoils them for life.

Some of your griefs you have cured,
And the sharpest you still have survived;
But what torments of pain you endured
From evils that never arrived!"—Emerson.

The London Times has been called for many years 'The Thunderer." Now it is known as The Blunder

Loyd ring at the telephone. "Hellot Who's there?"
"As that the Herald office?"
"Yes."
"I'm Rev. Elijah Jehosephat?"
"Well, what is it?"
"Flease state in the religious notices of your Sunday issue that Rev. Elijah Jehosephat of the Hellelujah church will deliver a sermon on the 'Iniquity of the Sunday Newspaper," Sunday eyening at 7:30. Have you got it?"
"Yes."
"Thanks."
"Chicago Herald.

"Thanks."

-Chicago Herald.

NEW Music,-We have received from White, Smith & Co., Boston, the following choice selections: For planoforto—"Military Schottische," C. H. Rowell, "Said Pasha Overture," R. Stahl; "The Dew Drop," E. A. Favager; "March des Troubadours," for four hands, H. Roubler; "Killaloo Schottische," B. M. Da vison; "Dancing on the Barn Floor," selictische, J. Thomas Baldwin; "In the Twilight," G. Lange; "Sounds from the Bail," Ernest Gillet; Vocal—"After ward," John W. Mullen; "My Lady's Bower," Hope Temple; "Remember the Glories," Moore; "As a Beam O'er the Face of the Waters," and. "Avenging and Bright," Moore, arranged by Balle; "Fly Not Yet," arranged by J. M. McLaughlin. Also thirty-six etudes or caprices for the violin, by F. Fiorillo."

In Asia and the adjacent islands there are about 00,000,000 Buddhist women.

Medical Science, Medical Quackery To the Editor of the Transcript:

To the Editor of the Transcript:

Your correspondent who says he is." Not an M. D.," proves that he is not by his total unacquaintance with medical questions. As we cannot call him a doctor we may be allowed to call him poet, on account of his very liberal use of the "poetic license" of substituting fancies for facts. Our poet says the people of Massachusetts "have long been awake to the necessity" of medical legislation, and "made vigorous efforts to secure such a law," and that many have "appeared in person praying for protection from the State." Those who know the facts know that there has never been a movement of the people on this subject, nor have any efforts been made to obtain medical legislation, except by a smally elique of doctors who do not even represent the medical profession generally, for respectable, and successful physicians generally do not feel like stooping to ask protection against competition.

against competition.

At the public learings, which have been thronged by interested listeners, there was an earnest and enthusiastic feeling of opposition to medical legislation; which was almost unanimous, and was shown by tumultuous applause of every liberal sentiment, while in the Legis lature itself there was never more than a very

insignificant vote in its favor.

Medical legislation to restrict the people in their choice of physicians is a political barbarism that was abolished thirty years ago by a commission embracing the ablest statesmen of Massachusetts, and every effort to revive it has ignominiously failed.__

ignominiously failed.

Our poet refers to European countries as being in advance of Massachusetts, because they allow, none but the holders of degrees and licenses, to practice. This is, as usual with our poet, the reverse of the truth. The Englishman, the German, the Austrian and Russian, are far less restricted by medical legislation, and enjoy much more of medical liberty, than the people of any State in which the Allopathic Medical Association has been able, by its committees and lobbvists, when unopposed, to promittees and lobbyists, when unopposed, to pro-cure such legislation as our poet asks for—such as has been formulated in the medical bill now as has been formulated in the medical bill now under discussion. And it is only of late since the medical conspiracy has been so active that a medical society in Germany has begun to consider the propriety of asking for instructive medical legislation, to which eminent physicians are opposed. Virchow and others like him look upon it with contempt.

The Allopathic American Medical Association surpasses the most bigoted medical bodies in Europe in its schemes of monopoly and proscription, and their attempts to effect a union

scription, and their attempts to effect a union between the State and their medical corporations are more vicious in their tendency and more dangerous to liberty and progress than the union of Church and State, for which a few fanatics are at present laboring. No political party in Massachusetts would dare to assume the odious responsibility of interfering with that freedom of choice in the hour of sickness and danger which is one of our dearest rights. Such a law would result in a political revolu-

Our poet assumes (and I presume he does not Our poet assumes (and 1 presume he does not know any better) that no one can practice the healing art successfully who has not gone through a college. But is not all medical knowledge which has been developed and confirmed by experience on record, and just as open to everybody else as to medical professors? A young man who cannot spend five or six hundred or a thousand college for a college advent ydung, man who cannot spend hye or six nun-dred or a thousand dollars for a college educa-tion can procure just as thorough an education by his own efforts, if he has the energy and fidelity that a good physician should have, and then he will not be cramped in mind and misled by the prejudices and dogmatic theories of pro-fessors. Hence we find a large number of self-educated physicians whom our poet would call-impostors, whom the people of Massachusetts regard with fayor, and who, as a general rule, are more successful in practice than the men who are miseducated and misled by allopathic

colleges.

The best system of medical practice now known originated in this country during and subsequent to the Revolution, when American physicians to a great extent dispensed with the aid of colleges.

There is a very simple and obvious test of this assertion. The allopathic colleges unanimously acknowledge that they cannot cure that terrible disease called cancer, and yet it is a no-torious fact that independent physicians, who have not attended those colleges, have cured a vast number, and are curing them daily. Names and dates are published, and the persons who have been thus cured by independent physicians, though given up by the allopathic faculty, have appeared before the Legislative Committee. nave appeared before the Legislative Commit-tee and given their testimony. If our poet would read the pamphlet entitled "Cancer Quackery," which he can find at Loring's, he would be enlightened.

In all other diseases there is a far better success among independent physicians, and you never hear from them the dolorous skepticism never hear from them the dolorous skepticism and distrust of medical science which have been expressed by the most eminent old-school physicians. The leading representatives of the allopathic school have expressed the opinion that health and life would be as successfully preserved without the aid of their medical profession as with it.

Those whom nature has most largely endowed with ability for the healing art see through the follies and errors of the old colleges, and will not submit to their instruction and dictation, but resort to a liberal school, or else conduct their studies according to their own judgment

their studies according to their own judgment and perfect their knowledge by clinical experi-

and perfect their knowledge by clinical experience.

Our poet presents a dreadful picture of the evils, the suffering and death inflicted on the people of Massachusetts by physicians who do not resort to allopathic colleges. Of course he does not know that when the allopathic colleges had the field all to themselves, the mortality of diseases was far greater than at present in Massachusetts, and that the increased longevity and diminution of deaths by disease corresponds very nearly with the increased number of physicians who are not of the allopathic school, and the large number who are simply independent, belonging to no school in particular, and winning practice by success alone. These the poet calls quacks, but as quackery means false pretences to skill, it is an epithet which cannot be applied to successful physicians.

The law that our poet wants is a beautiful absurdity. To prevent quackery it endorses the allopathic graduate and then associates with him the homeopath, whom he considers a murderous quack. The homeopath also regards the allopath as a very pernicions and dangerous quack, and the proposition is to license both—both quacks, according to their mutual testimony, and worse than the independent, ungraduated physician. If the legislative sword is to decapitate everybody whom large numbers regard as quacks, there would be no physi-

ungraduated physician. If the legislative sword is to decapitate everybody whom large numbers regard as quacks, there would be no physicians left in the State. But the Legislature has properly nothing to do with it.

The whole question was presented in a nutshell at the last hearing, by a gentleman named Hamilton. Many years ago, he stated, under the care of the distinguished Dr. Winslow Lewis and other consulting mysicians, he learned the care of the distinguished Dr. Winslow Lewis and other consulting physicians; he learned that there was no hope for him. He tried anirregular physician and in a few weeks was restored to health. Again in 1872 his case became alarming. He obtained both allopathic and homeopathic counsel, and his case was pronounced hopeless by both. Then, after being given up, a woman cured him in two weeks. Now, said he, I demand my rights as a citizen of Massachusetts. I demand the right to choose my own physician without being hindered by any law.

A VETERAN M.D.

[Editorial, Boston Dally Globe.] How Doctors' Monopoly Works.

Among those who are especially interested in defeating the "regular physicians" monopoly bill are the druggists.

If the bill becomes a law it will be an offence punishable by fine and imprisonment for a druggist to give advice to a customer, or prescribe any simple remedy for a simple complaint.

A man line a breakely be constant.

plaint.

A man has a headache; he goes to a druggist and asks what he had better take for it. "Take a Rochelle powder," says the druggist. For that simple advice the druggist can, under the proposed law, be made to pay a heavy fine and Cobden, III.

spend some months in fall: The man with a A Grand Union Celebration of the Forlicadacho may be cured now at a cost of ten cents; but if the decreas monopoly bill becomes a law he must either go without advice or olse go to a "regular" physician, who will charge him one dollar and afty cents, and send him to the druggist after all. Is this fair to

him to the druggist after all. Is this fair to the poor?

Again, you have, perhaps, an aching tooth. You step into a "pharmacy" on your way down town and ask the druggist to give you something—whatever he thinks best—to ease the pain. He does so, charging you a few cents. For that he may have to pay fifty dollars fine. A workingman makes a false stroke and bruises his thumb with a hammer. He walks across the street and states the case to the druggist, who prescribes arnica. That is illegal, under the doctors' menopoly bill. The druggist should have sent the workingman to some old-school doctor, perhaps half-amile away, who would first charge the poor man one dollar and fifty cents and then send him to the druggist for the arnica.

dollar and fifty cents and then send him to the drugglet for the arnica.

Or, here is a poor mother—perhaps one, of those women who make shirts at fifty cents a dozen—who has a child that is suffering from some trifling disorder of infancy. She may ask the drugglet to prescribe some simple remedy, but if he does it he is liable to fine and imprisonment. She must go to one of those "regular" doctors who are so anxious to protect the public, and pay him, perhaps, her whole week's earnings.

earnings.

These are not fanciful cases, such as would never occur. In New York they have a law similar to that which is asked for in this State, and here is a paragraph, taken from the New York Tribune, which shows how the law works:

York Tribune, which shows how the law works:

"A druggist in this city was recently fined fifty dollars for prescribing some simple remedy for a woman who came into his shop and complained of feeling ill.

The charge was that he had practicell medicine without a license, and the County Medical Society caused his prosecution. Of course it is plain that it is the physician's duty to prescribe medicine and the pharmacist's to prepare it, but to prehibit druggists from giving advice, to customers who complain of trifling ailments is to subject poor people to a needless and cruel hardship."

THE LIBERTY-LOVING PEOPLE OF MASSA-CHUSETTS WANT NO SUCH LAW ON THEIR STAT-UTE-BOOK. If IS AN OUTRAGE. IT VIOLATES PERSONAL LIBERTY AND IS CRUEL TO THE

Victory in Connecticut! To the Editor of the Banner of Light:

Say to your readers, as a piece of good news from the tight little" Nutmeg State," that the doctors' plot" here is defeated, and the friends of liberty breathe freer I

We have had before the Judiciary Committee

We have had before the Judiciary Committee of the Legislature, now in session in this city, a whole brood of medical monopoly bills, chief among which was a bill forbidding the practice of medicine by any person not empowered so to do by a college or similar institution recognized by law.

The hearing before the committee was set down for Friday, March 1st, and the opponents of the measure appeared, ably represented by counsel, and quite willing to discuss the matter of "quackery" with the M. D.s.—but the latter took fright in season, and virtually withdrew every one of the interesting brood of medical bills which had been referred to the committee. This left nothing for the defenders of Personal Liberty to do but withdraw also, and they left the place of assembly with smiles on their faces.

their faces.

As all bills of the kind mentioned have been referred to the Judiciary Committee, and as the limit of time for the introduction of new bills is passed, we feel that the "country is safe" for a season, or until the Legislature is convened again two years hence, by which time liberty may have more friends and despotism more received. enemies in this State ready to champion the

enemies in this State ready to champion the cause of Individual Freedom.

Let me express my admiration of The Banner for its faithful advocacy of the right of the individual to be master of himself in the matter of medical attendance is well as in theological things. Liberty, Freedom, Individual Right, is always to be defended, and always in danger from institutions and from bodies of men, banded together—as in State Medical Associations—for selfish, personal purposes, and taking it upon themselves to "take care of the people," their real purpose being covered by benevolent pretence! The Banner shall have the credit of being first and foremost in the the credit of being first and foremost in the field against medical monopoly, and I trust it will ever be found at the head of the column of advancing thinkers, friends of freedom, reminding them that the price of liberty is eter, nal vigilance.

Hartford, Ct., March 2d, 1889.

Movements of Platform Lecturers.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week. 1

J. Frank Baxter, through the Sundays of March and April, supplies the desk at Continental Hall, Worces-

ter.
Dr. F. H. Roscoe, of Providence, lectured in Fall River, Mass., on Sunday, March 3d. He has the Sundays of March 10th, 17th and 24th open for engagement; speaks in Newburyport, Mass., on Anniversary Day, March 31st, and at Attleboro, Mass., April 7th. Would be pleased to hear from camp meeting, societies for the summer. Address him at 26 Stewart street, Providence R. H.

Mrs. E. Cutler has of late lectured and given readings and tests in Taunton and Hortonville, Mass. Sunday, Feb. 24th, she was in Troy, N. Y. She will lecture March foth in Buffalo, N. Y. Would like to make engagements for last two Sundays in March or April, also for Camp-Meetings. Address, first two weeks, Buffalo, N. Y.

Prof. J. W. Konyo clearly here.

weeks, Buffalo, N. Y.

Prof. J. W. Kenyon closed his engagement for February in Saratoga, on the 24th, before large audiences, having given universal satisfaction. Resolutions of thanks and commendation were unanimously passed. He is engaged to assist in the Anniversary Celebration the first Sunday of April, and reengaged for the month of July in Saratoga. He returns to Glens Falls, N. Y., for the month of March.

Bishop A. Beals speaks in New York City the sec-nd Sunday in March; the last three Sundays at Glens alls; the first two Sundays of April at Newburyport,

Mrs. Mary F. Lovering, medium, left Boston recent ly for Washington, D. C., and will visit Baltimore Philadelphia and New York on her return. She auti-cipates being absent several weeks.

Mrs. J. Francina Dillingham has changed her residence in Lynn. Mass., to 73 Chestnut street, where she will be pleased to see her triends. She has of late been very successful in Fitchburg, New London and Lynn, and speaks in Boston next Sunday.

Mrs. A. E. Gundingham will occupy the spiritual platform in Cambridge, March 10th; Lynn, 17th; and Plymouth, Mass., March 24th. She would be pleased to make further engagements as a platform test medium. Address, 459 Tremont street, Boston.

Mary A. Charter's present address is 117 West Huron itreet, Ann Arbor, Mich. Prof. J. M. Allen lectured in Quincy, Ill., during February to good audiences and excellent acceptance. His address during March is Kirksville, Mo. His discourses are accompanied by psychometrical readings and descriptions, original music, etc. Will make a few more engagements.

George W. Putnam, Esq., will lecture before the Independent Club, Berkeley Hall, Boston, Sunday afternoon, assisted by the celebrated Hutchinson Family. Subject, "George Thompson," and "Anti-Slavery Memorles."

Mr. J. W. Fletcher lectures in Providence, R. I. Sundays at 10:30 A. M., and 7:30 P. M., and will be found at the Perrin House on Mondays. Frank Algerton, the boy medium, speaks in Salem Sunday, 10th; Portland, Me., 17th and 24th; Spring field, Mass., March 31st; Brockton, March 27th. Ad-dress Lecture Bureau, 6 Beacon street, Boston, Mass.

Acknowledgments.

Acknowledgments.

Since my last report I have received toward our cottage fund: From A. B. Gaston, of Utlea, Pa., \$10; Hiram Bickford, of Llyingston, N. Y., \$10; C. W. Cotton, Indianapolis, Ind., (via Banner office) \$5; Mrs. M. S. Wood, Stoneham, Mass., (collection in Ladles' Ald meeting) \$5; (thanks returned to them,) From R. P., via Banner office, \$1; M. A. Rogers, ditto, \$1; Mrs. B., San José, Cal., \$1; Thomas Middlemist, Yreka, Cal., \$1; H. R., Clyde, O., \$1; H. G. Pitkin, Memphis, Mo., \$1; Needham, Mass., \$2; Dr. and R. C. Congar, Chicago, Ill., 50 cts.; W. A. Anderson, Milville, Ia., 50 cts.; H. C. M. Glure, Copper City, Cal., 50 cts.; Total \$30.50; making in all to date, Feb. 28th, \$30.75.

If a few of our popular speakers would state my

Signature of our popular speakers would state my case to their congregations in places where I have lectured, they would soon relieve their superannuated and retired brother from the anxiety and danger of incumbrance on the little cottage in which he hopes to close out his earth-line. Having never been sued or prosecuted, I hope to escape debt in these closing years.

Warnen Chase.

ty-First Annivorsary of the Advent of Modern Spiritualism.

There will be a grand Union Celebration of the Anniversary of the Advent of Modern Spiritualism in PAINE MEMORIAL HALL, Boston, Mass., Bunday morning, afternoon and evening, March 31st, 1880. The exercises will commence at 10:30 A. M. and 2:30

and 7:30 P. M. sharp. Two of America's most noted mediums, Mrs. Ada Foye, the wonderful ballot test, writing hearing and seeing medium, and Joseph D. Stiles, the celebrated

'neighborhood" medium, will take part.

John W. Day will furnish an original poem. Miss Lucette Webster, Boston's favorite elecutionist, will give readings.
Dr. H. B. Sterer, Dr. A. H. Richardson, Eben Cobb,

John Wetherbee, Thomas Dowling, James R. Cocke, J. B. Hatch, Mrs. A. E. King, Mrs. Mary Thompson and others, will make short speeches.

The Irving Quartette in favorite selections. James

R. Cocke will give inspirational music. Willis Milligan accompanist. J. E. HALL, EBEN COBB, For the Committee.

The Boston Spiritual Temple

Will hold Anniversary Exercises on Sunday, March 31st, at BERKELEY HALL, 4 Berkeley street, corner of Fremont. Services: Morning at 10:30; afternoon at 2:30: and evening at 7:30.

Good musical and literary talent and superior test mediams have been engaged.

The First Spiritualist Ladies' Aid

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

Per Order Committee.

Evidence vs. "Doctors' Plot Laws. 289 WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments presented eight years ago before the Massachusetts Legis-lature, and which succeeded in defeating the obnoxious

measure. · A Protest Against the Medical Bill; another

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY THE NEW YORK MEDICAL TAW SHOULD BE REFEALED. 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 et al. seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent together by the publishers, Colby & Rich, 0 Bosworth street, Boston, on receipt of 15 cents. as sample copies to those desiring to work for the cause of medical freedom.

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

For Sensickness, use Horsford's Acid Phosphate. Dr. Price, of the White Star S. S. Germanic, says: "I have prescribed it in my practice among the passengers traveling to and from Europe in this steamer, and the result has satisfied me that if taken in time it will, in a great many cases, prevent seasickness."

ADVERTISING RATES.

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

Special Notices forty cents per line, Minion,

each insertion.

Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

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

(F) 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 accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of 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 OF LIGHT. F9 26w*

To Foreign Subscribers the subscription or \$1.75 per six months. It will be sent at the price of amed 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-sufferer. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Faterson, New Jersey.

RPHANED OR NEEDY CHILDREN OF SPIRITUALISTS. Having seen the heeds of helpless and dependent children, I would receive two girls into my home, teach them all branches of housework, attend common home culture, etc. Ladies, Spiritualists) to advise. Humane officer to protect. Funds solicited. Receipts exchanged. 'Address MRS. E. M. GRIFFIN, Suffield, Conn. Miles

Mh9 2wt.

A. W. S. ROTHERMEL, the Gifted Medium,
A. will hold Séances for Full-Form Materialization every
sunday and Wednesday vening, ats o clock; also Tuesday
afternoons, at 2 o'clock. 388 Clifton Place, near Marcy Avenue, Nostrand Ave. L Station, Brooklyn, N. Y. lw* Mh9

PROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mariage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

Mh9

The Banner of Life,

AND HOME PHYSICIAN CRAND RAPIDS, MICH.

A Spiritual Paper, published every Saturday by THE BANNER OF LIFE PUBLISHING CO. W. E. REID, Editor and Business Manager.

WE BELLEVE in the right of every person to be protected in Free Religious Thought, Free Speech, Free Schools, Free Public Libraries, Free Worship, Free Medical Treatment. These can only be obtained by becoming Free Men and Free Women, released from the thraildon of Hypocrisyl Fanaticism! Old Ruts1 and Older Channels! haying for our universal watchword the war-cry of PROGRESSION! We sold to the Spiritual or any other question from all sources. Let the light pour interest of the Spiritual or any other question from all sources. Let the light pour in

Let every copy of the Banner of Life do good work.
After you have read it yourself, lend it to your neighbors,
and keep moving along. It is immaterial whether they are
Spiritualists or not—only keep the ball rolling. Dig out of
the ruits. Let the light come in. It will only cost you FIFTY CENTS A YEAR. ONLY ONE CENT A COPY. We ask for your fifty cents and your assistance. Will we receive both?

Address all communications to The Banner of Life,

AGENTS WANTED. Liberal commissions allowed.

28 Canal Street, Grand Rapids, Mich.

Message Department

FREE SPIRITUAL MEETINGS.

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

ON TUESDAYS AND PRIDAYS, AT \$ O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commune at 30'clock

MRS. M. T. SHELHAMERTONGLEY. WILL occupy the plat-form on Tuesday afternoons for the purpose of allowing her pirit guides to hiswer sucstions that have be propounded y inquirers on the mundano plane, having practical bearing apon, human life in its departments of thought or labor, puestions can be forwarded to this builes by mail to funded by inquirers on the mundant plane, having bractical bearing upon human life in its depirtuiting of thought of labor Questions can be forwarded to this blice by mail; or hunded to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration.

MRS B. F. BRITH, the excellent test medium, will on Friday givencome under the influence of her guides give decarnated individuals an opportunity to send words of love to their carthly friends—which messages are reported at considerable expense and published each week in The BANNER.

siderable expense and published each week in The Banner.

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

The lis our carnest 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 solleful appreciated by our angel visitants, therefore we solleful appreciated by our nagel visitants, therefore we solleful donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

offerings,

The Letters of inquiry in fegard to this Department of
THE BANNER must not be addressed to the mediums in any
case.

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF .. Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 18th, 1888. Questions and Answers.

QUES.—[By S. H. M.] Will the needed re-forms between the capitalists and laborers, and also on the temperance (or whiskey) question, be likely to be brought about by either of the two old parties (the Democratic or Republican), gr will there come a new party to enact these reforms?

there come a new party to enact these reforms?

Ans.—We are very glad to come from the discussion of the planets-to that of practical questions pertaining to human life in this country, for we may find points of interest and of information in either of blese questions. We do not believe that the needed reformation concerning the relations of capital to labor, or indeed of that connected with the temperance platform, will be established through the agency of either of the present political parties which are now in the field. There is too much of heat, too much of partisanship, too much of personal opinion amid the members of both these parties, to elaborate a complete, or even partially complete, system of reformation or of adjustment concerning these questions.

complete, system of reformation or of adjustment concerning these questions.

We believe in the progress of humanity and in the elaboration of human thought, and the increase of liberal sentiment in the hearts of the people. Therefore, we believe that a man may belong to the Republican party of this country, and yet be a free and broad thinkermay belong to the Republican party of this country, and yet be a free and broad thinker—one who studies and reasons upon questions and subjects pertaining to human welfare; and we believe also a man may be a member of the Democratic party, and may believe in the broad principles of Democracy, such as really look to the benefit of the race, or of the community as a whole; he may study these questions and principles, and seek to apply his mind to their solution to such an extent as to evolve from his meditations some new idea, some earnest thought, which will, if expressed, be of service to those who are seeking reformation and adjustment in these lines. We think the time will come when the earnest, zealous, fellowloving Ropublican, and the equally earnest, zealous and fellow-loving Democrat, who desires the good of his race rather than the interest of party alone, will meet together upon a broad, open platform, discussing the interests of capital and labor, also discussing the principles of temperance and of intemperance, and be ready to form opinions, to ventilate ideas, and indeed to draw up systems looking toward the adjustment of these questions—and their proper solution.

Speaking of the future political interests and aspects of this country, we believe they are secure in the hearts of the American people. We

aspects of this country, we believe they are secure in the hearts of the American people. We have great confidence in this country as a home, not only of American politics, but of American industries, and we think that we can safely leave the issues in the hands of the intelligent masses who are constantly going. through experience, gaining knowledge by study, broadening their minds through the influences of the age. Therefore we believe that eventually the very best principles, the highest aspect of good for the people as a whole, will be evolved, and brought into action, in spite of political factions, partisanships, rings and cliques.

and cliques.

We do believe, also, that a new political We do believe, also, that a new political party is to be formed—for we see it looming up in the distance. The future is before us, bright and glowing with promise. There appears before our vision the sight of a grand and glorious party, looking toward the best interests of this nation, one that will establish a free platform for humanity as a whole, one that will afford a home for all people, that will open its arms broad and free, but will discriminate, taking those who come to its shores in an ignorant, polluted condition, and placing them in schools, within environments where instruction and proper attention will be paid to them, that they may learn and grow and become a that they may learn and grow and become a part not only of the body politic, but of the country, of the land itself, instead of turning country, of the land itself, instead of turning loose these classes to seek for a home and position, and allowing them to roam at large throughout the land, sowing their polluted influence and decreasing the popularity and welfare of the country as a whole. We believe that this new party which is to arise will embrace within its folds the very best elements of both parties which are now called the Demoratic and Republican parties of this country. of both parties which are now called the Demo-cratic and Republican parties of this country, and men of thought and action, earnest, indus-trious, sober-minded, intelligent people, will come up to the support of this new humanita-rian party, which will afford to them the very best opportunities for the expression of their ideas and for the manifestation of their ener-

ideas and for the manifestation of their energies.

Well, what will be the result? That the American nation will contain within itself such glowling principles, such beautiful elements, as will attract to it the better portion and higher classes of the old countries, so that it will receive new energies and stimulations from beyond the seas; and the result of this will be that which is effete, that which is cold, dead and useless, which may now cling to our nation and to our body politic, shall be cast off, shall be known no more, for a new vitality will not only be infused into it from without, but will spring up within from its own life, which will spring up within from its own life, which shall illuminate, strengthen and bless the

shall illuminate, strengthen and country and its people.

We believe that this new party will have very much to do, perhaps, in looking after the productive interests of the laborer, of the common people, of those who are dependent upon the sail and industries for their existence. We bepeople, or those who are dependent upon the soil and industries for their existence. We believe, also, that this new party will have very much to do, perhaps, with the adjustment of the position and the attitude of the capitalist toward those who are dependent upon him for their labor. We believe, also, that this new party of which we speak, humanitarian in principle and aspect, will have very much to do with the settlement of that vexed subject, the temperance platform; but even before this the temperance platform; but even before this new party is formed, or has developed and put new party is formed, or has developed and put forth its best powers and energies, we believe the difference between capital and labor vill be somewhat adjusted, for human intelligence is growling all the time, and we find many instances where the capitalist is humanitarian, where he really desires to do that which is right; although he dislikes to be dictated to in autocratic manner, we find he is willing to meet his employe half-way. In many instances we find the intelligent working man desirous of being helpful to his employer, meeting him on common ground, where they may mutally discuss their differences and their those trying times. We are working with you.

positions, and us this feeling on both sides increases, there will come to be a settlement, or at least a partial settlement of differences, an adjustment of the vitious positions, so that there will be more of harmony, of pence in the disconstant of human welfars and discipline. Bo with the reliable of the many of harmony, of pence in the first of the vitious positions, so that there will be more of harmony, of pence in the disconstant of human welfars and discipline. Bo with the reliable of the darkness which the processes of the friend who propounded this question, we have the welfar of another; he must live in accordance with the rules of natural ways inderstood, we do not nitrocrease, the processes of the semicine point of the darkness, and the processes of the friend who propounded this question, we have very much to hope fairs in the future, in spite of the darkness, which and natural leath.

Q. [By the same.] Do our thoughts, uncerpressed when alone, have the same of the many of smeat then?

Wo at one always inderstood, we do not nitrocrease, the strip in the future, in the other ways the content of the particles in the darkness, and the content and put on the apilet so decided in the processes of the search of the darkness, which is through experience, through the cultivation of habit, will he discover that intemperance of any sort is a thing to be shunned; the first of the darkness, which is through experience, through the cultivation of habit, will be discussion, we have very much to hope for the darkness, which is the nature of the darkness, which is the first of the darkness, which is true, for the agitation and conflict which was seen a

Q.—[By the same.] Do our thoughts, unexpressed when alone, have the same effect upon spirits and mortals as when we do express or speak them?

speak them?

A.—That very much depends upon the circumstances and conditions surrounding you. If you are in a very harmonious state of mind, and you send out your thought, clearly and strongly expressed, toward any spirit or band of spirits whom you have reason to suppose are in sympathy with you, undoubtedly those spirits will receive your thought, will be able to read and understand it, and possibly to send back a wave of response to your own heart, which comes to you by way of impression, or of some impinging of thought or idea upon your mind.

On the other hand, you may not be in a receptive condition; your circumstances or surroundings may be such as to close the door of your spirit to the approach of your invisible friends, and so you may think of them, but they, not being en rapport with you, not being able to affiliate their magnetic emanations with your own, so as to receive of your thought, will not know of the direction of your mind, nor be able to respond to it. Under such circumstances, perhaps, you may speak your thought aloud, in the presence of another mortal, and that mortal, being mediumistic, may perhaps serve as a channel of communication to your spirit-friends; they may hear or receive your thought through the organization or agency of this friend by your side, and thus be able to understand and possibly to respond to it.

But you may say: Perhaps I express my thought aloud, although I am alone as far as mortals are concerned, and there is no friend present to serve as a mediumistic agency of communication with my smirit friends; will On the other hand, you may not be in a re

mortals are concerned, and there is no friend present to serve as a mediumistic agency of communication with my spirit friends; will they then hear or respond to my thought more clearly than though I did not express it verbally? It may be; possibly so; for sometimes the very atmosphere of your homes, being highly charged by magnetic qualities from your own life or those who dwell within your walls may serve as a gonductor to the hearts your own life or those who dwell within your walls, may serve as a conductor to the hearts and minds of your spirit friends, and convey them, through its vibrations, the thought or word which you have expressed, which you desire them to receive; therefore it is possible that, at times, these invisible friends may more clearly understand what you have to give them if expressed than when unspoken. But, on the other hand, there may be some spirit friends close by your side, in thorough sympathy with you, who are taking no cognizance of your external conditions; thus you, at the time, as far as they are concerned, are really in the spiritual atmosphere, and they really in the spiritual atmosphere, and they to be excited, for I wish to give you crumbs realize and know only of the workings of your of comfort, although you are far away where spirit, not of your material organism, therefore it is not your privilege to listen to what may you may speak your thought aloud and they come from the spirit side.

Oh! how hard I have tried to speak to you at all, which is unlikely it will seem like an and tell you of the beautiful vision that came unmeaning rumble to them, because they are of the external conditions of the atmosphere, but at the time being spiritually in harmony with yourselves, you may silently send out your thought in earnest aspiration or invitation to your spirit friends, and they will receive and understand it, possibly responding in their own way to that which you have given forth.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Scance held Jan. 25th, 1889. Joseph Pierce.

As I come into this room and glance into the audience, I sed some familiar faces. They may say it cannot be possible that I should come here and speak. It is not only possible, but true. As the privileges are granted us, we accept them. It makes very little difference whether we were firm in the faith here, or whether we have learned of these things on the other side, there is a feeling that prompts us to come into the meeting and speak for ourselves, I parted with the old form very suddenly in Boston, from the effects of a fire; and I think I I parted with the old form very suddenly in Boston, from the effects of a fire, and I think I shall be remembered by some here yet. Oh! how many times, when I have stepped into the halls, and when I have walked the streets, beside one and another, and have seen faces that looked familiar to me have I thought how strange it seems that those we have known in the mortal take so little notice of us. We understand why, after learning in spirit-life as much as we have, although there is much more to learn there.

It is but a few years since I laid off the old form. From the depths of my soul I am glad that I now inhabit a body that fire has naught to do with. No aches nor ills can reach us here. Often I hear the bell sound, calling out the fire-men, and then a feeling comes to me for the moment of the way I passed out of the body,

moment of the way I passed out of the body, but no suffering.

I am glad to be able to speak. I have been here a great many times, for I love to come into this meeting, to hear what others may have to say, the same as you would at the lecture, to gain knowledge, for different spirits have different ideas, and then it helps us to control some other instrument elsewhere. John is here to-day. My name is Joseph Pierce.

Capt. David Stickney.

It seems a little strange to me as I step upon this platform. I have listened to what others have said, having been one of the number here of the invisibles many times, but to-day I felt strongly drawn to speak for myself.

Often the question has been asked, Where are they? concerning so many that have crossed over. Are they asleep, or have they go ne on so far from one sphere to another that they do not wish to return to earth?

not wish to return to earth?

L know in old Springfield, this State, that I am not forgotten, and I am giving out these few words, hoping they may reach Edward. I think through some kind friend if will be told him that I have spoken from this platform, as I have seen some of the friendend.

We are not always understood, we do not always know each other; but on the spirit-side there is no deception, we have he wrongs to contend with. It is beautiful to feel that after wish to speak, I know mother will say: "Why did you not talk longer?" I do n't want to be too selfish; there or other dear spirits that contend with. It is beautiful to feel that after wish to speak here to day.

My ione was in Arlington, Nebreska, Washington and put on the robes of immortality, mot for a day or a month, but forever, and that they will find them, but forever, and that would sike the self-world like Edward and Sarah to know I have a paper to my mbther, Mrs. Sarah E. Whitford, and then until they are locked again, thinking perhaps some loved one spoke, and I feel that they will. You may record me, Mr. Chalrman, as Capt. David Stickney, of Springfield, this State.

Parker Tenney

I hear the sound of the train for a moment, but no fear comes to me. I felt, if I stood close, as soon as that young lady ceased speaking I should be able to give a few words here. I will be a more blessed thought to us in spirit-life, because with us it is hould be able to give a few words here. I want to be done are given back—and a more blessed thought to us in spirit-life, because with us it is a better and more beautiful home, and they warmly toward them? It is a great privilege mourned me as dead.

My poor old father would sadly question:

My poor old father would sadly question:

E. Watson Butdorf.

Oh! how many times has my own dear father said, Where is my boy to-day? Is he with me? Is he with me much of the 'time?' I miss him so much. These words have been spoken deep in his soul. And then I was near, thinking how I wished he could know it. Father understands more now than he could have known at that period.

period.

How many times I have gone into little gatherings, which I think you call circles, where you meet together to see what may be given you from the spirit side. I have often tried to you from the spirit side. I have often tried to make my presence known; sometimes seemingly I did succeed, at other times not. I have been very much interested, since I left the mortal form, in what has been connected with my own home. Not alone that—I would not be so selfish—but I have been with the spirit band whose iniluence is held over father so much of the time. Even the red men come to bring strength.

I am happy in my spirit home. I can control to-day, and give out a short message here,

to-day, and give out a short message fiere, knowing it will reach some of the loved ones away in Michigan.

knowing it will reach some of the loved ones away in Michigan.

There are reasons why I have spoken liere today; not only that it may help me, but also some who yet dwell in the mortal form. How beautiful it is to feel that father, mother, sister, brother, all will be reunited again in spiritlife. Grandmother sends greetings today to the few that are yet dwelling in the mortal.

I would ask that you meet together by yourselves, and see if we cannot prove to you we are there. I hear many say: "Oh! no, they do not return to earth." Not father, because he always felt that through the higher intelligences part of his power was given him.

I am satisfied, Mr. Chairman, with my home, and with the companionship I have on the spirit side, as much as you are with yours here. Joseph is standing beside me, one dear companion I have learned to know over here. We are together a good part of the time, not always, any more than we would be here. I shall be remembered in Jackson, Mich. E. Watson Batdorf.

Myrtie Whitford.

[To the Chairman:] Kind sir, will you permit me to speak a few words to dear mother, who is suffering so much to day on account of the loss of her daughter? I have heard her say so many times: "We have lost our daughter." Oh, mother! I am not lost. I will try not to be excited for I wish to give you supply

and tell you of the beautiful vision that came before me, but I had not the power to tell you what I saw before the spirit took its flight.

These words are for my own darling mother particularly. Others I know will love to hear from me. She has said many times: "She has left us heart-broken." Oh! mother, look up and know your darling Myrtie lives not far away from you.

In my mortal life we were so happy together that we cared not for churches. We cared not, for what is termed Spiritualism. My people were not Spiritualists, neither did they know much of creeds. We were happy in our home until the angel of life came and bore me out of the home, then mother felt heart-broken, and as if her darling daughter was lost. Yet not in the sense that you use the word sometimes. She did not think I had gone to a bad place, she felt I was lost to them.

in the sense that you use the word sometimes. She did not think I had gone to a bad place, she felt I was lost to them.

Mother, I have come often, oh, so many times since they bore me away. You watered the pillow with your tears when you knew I must leave you, so suddenly did they tall me away from earth. It is beautiful in the spirit home. You have wondered; it has been a mystery to you. What I wanted to say, mother—I wanted to say: "Look yonder," as the beauties of heaven were made known to me; it was a beautiful sight, and you know that a smile was left upon my countenance, which meant that I was happy.

Grandma took me by the hand, and little children came all around me, so eager to see the new spirit, just born into spirit-life. They came with flowers strewing the pathway, the lovely flowers of spirit-life which grow so abundantly. I cannot explain it to you, dear loving friends at home, how beautiful it was; but let it rest here, and I ask yeu to learn a little. If it is not your privilege, as I know it has not been, to come into some surrounding where you may find an instrument that I may be able to speak through, then learn through reading the good works which the angel-world has helped to provide, and I know you will feel happier.

You have said, dear mother, if I could be

the good works which the angel-world has helped to provide, and I know you will feel happier.
You have said, dear mother, if I could be found, you would believe there was something in Spiritualism. I have tried so hard to make some little sounds in the home since I left you. I have been with you, and not a day has passed, and seemingly not an hour, but your own Myrtie has been there.

I lived twenty-one years in mortal life. I was young, and full of life and hope, when I left the form, but I have no desire to return to mortal life to stay. I have a strong desire to come into communication with you at home, if possible. I could not speak so long, only for the guides who have kindly assisted me. I have never made the attempt to control before, although I have been here. A spirit took me by the hand, after passing out, and said: "Come with me! I will lead you to a place where spirits are able to send words of comfort to their loved ones," and that kind spirit brought me to this hall, a stranger to all, but the good Chairman on our side of life has given me the privilege to speak here.

Mother, I am happy, but I do desire that as soon as you find a channel that I may speak through, you will give me the opportunity. There will be some medlums coming into your surroundings in time that I may be able to control; if not perfectly, then imperfectly. I will do all I can to make you know I am with you. In a little while you will come to join us in our home above.

I know well I caught a glimpse of the spirit.

you. In a little while you will come to join us in our home above.

I know well I caught a glimpse of the spirit-side before the spirit took its flight. The angels came to help me, too. I did not know who they were, the first that I saw, though I learned to know afterward they were angels. I thank you, Mr. Chairman, very kindly, for permitting

audience.

I know, sir, there will be some who will be very glad to hear that I have spoken from this platform. I did not understand anything of spirit return while dwelling here, although I had heard it spoken of. There are very few mortals but do hear of it. Some take a great deal of interest in the subject, but want to keep it hidden a little. It was not so with me. I had earthly affairs that took a great deal of time.

I have spoken privately a very few times, but not of late. I wish to send this message to my daughters, who yet dwell in mortal life; also I send one crumb to the Doctor, for I know he will be glad to hear from me, and not only that, but he will read my words over and over

over.

Lizzie, learn all you can in this life. I know you have been interested in spirit return, but because of the change that has come to you from the home, do not neglect to try and learn more and more. I know of the trials of earthlife, for I passed through many myself. As I come to my dear children to-day, your mother and Grandmother Odlin send greetings. The grandest blessing we can leave with you is our love.

I would like Command this hall and speak. It proves to me how little mortals know of what I would do after laying off the speak a few words for myself to my children who yet dwell here.

I was well known as a business man in the city of Boston, for here was my home many years, and I have been attracted back here frequently since I passed over. I have a brother but a little way from you, in business still. I know he will save the speak a few words for myself to my children who yet dwell here.

would say to you, Mr. Chairman, I desire that this message may reach George Adams, of Merrimac, Mass. I have friends there, also elsewhere in Massachusetts and in California. My name is Woodbridge Perkins.

Jennie Alger.

A gentleman who stands here said I might speak a little, because my mamma wants to know if I do come here to this meeting, for she sees the paper, not every time, but sometimes.

We've got the beautiful roses where we are—
red roses; but not all red; more of 'em are
white; and we have pinks. I'll bring some my
own self next time, but I don't know as you
can see them. When you come where we are,
I'm going to give you, oh! a whole many—more
than the lady had in the box last time.
I go to school an' I've got a lovely teacher.

than the lady had in the box last time.

I go to school, an' I've got a lovely teacher. She aint cross, but she just learns us, so we can know how to come and talk to the people. Then we have music, sweet, sweet music. But 'taint like that thing [pointing to the organ]; it has different keys—white keys.

I want to talk to them down there [in the audience], but grandpa says I mustn't point. Right down by you—the gentleman on that seat, two seats lack—there's a sweet little girl coming, and she keeps patting you on the

seat, two seats tack—there's a sweet little girl coming, and she keeps patting you on the cheek, and wants you to see her and know she is here. You can't see her because you do n't have the right kind of eyes.

Oh! doggie! doggie! We have birds and doggies and liorses over here. We have what they call the animal kingdom; but then do n't you think they live right where we do—that we are all piled in together, for we have our own place and they have theirs. You know it would look funny if we were to go into the barn and get into the stall with the horses.

No: it is the same as with you here. We go to school, we learn, we sing, we pick the flowers, and there do n't anybody say we must n't pick them because they are going to save them for seed. We pick all we want to. There 'll be seeds enough, because the Heavenly Father plants them for us; that is, the Great Spirit,

be seeds chough, vectors the freeventy Pather plants them for us; that is, the Great Spirit, they tell us. My teacher's name is Alice Cary. I want to tell you about my little dog; it was grandpa's dog once, that he used to have, 'fore papa had me, a long time ago. Grandpa said he wanted me to know I was going to have it all the time for my own, my very own, where

I want to thank you for listening to me. I want to tell you where I live fore I go away. It was Toledo, Ohio. My name was Jennie Al-

Belle Mattoon.

How delightful it is to listen to the prattle of childhood. These children often stand with

a puper to my mather. Mrs. Shwipt. E Wintford.

I hear the sound of the synthe for immension but no fear comes to me. I felt, it I stood close as soon as that young lady censed speaking it but no fear comes to me. I felt, it I stood close as soon as that young lady censed speaking it jumped from the train and was thus sont into a better and more beautiful home, and they impured me a dead.

My, poor old, father would sadly question in the mortal them. It is a great privilege in the properties of things and have been many yes very for the year of the synthesis of the properties of things and have been many yes very for the synthesis of the properties of things and have seen many yes very for the synthesis of the properties of things and have seen many yes very for the synthesis of the properties of things and have seen many yes very for the synthesis of the properties of things and have seen many yes very for the synthesis of the properties of things and have seen many yes very for the synthesis of the properties of things and have seen many yes very for the synthesis of the properties of things and have seen to your always, which you do it. You may think you can do it, and nessibly do, once or the contract of the properties of the prop

the beautiful flowers.

Why is it that you mortals do not understand more of the spirit side, do not learn more of those who would so love to come into communion with you? We meet you more than half way, dear mortals, but you do not understand so much, I feel to say, as it is your privilege to learn, many of you. My name is Belle Matter.

James Egerton.

When I stepped upon this platform I could hardly make up my mind whether to speak or to listen, for I know it will be said by many mortals, even by my own friends and relatives, they do not believe I would come into this hall

who yet dwell here.

I was well known as a business man in the city of Boston, for here was my home many years, and I have been attracted back here frequently since I passed over. I have a brother but a little way from you, in business still. I know he will say: "I can hardly believe that James would come and speak in a Spiritualist meeting."

grandest blessing we can leave with you is our love.

I would like George Adams to know I have spoken here, and I feel he will learn of it. I am satisfied with the home, but still I know through progression I can build it more beautiful, the same as you would fix over a house here, and you know, mortals, you like to have your homes look pretty well and you make improvements in them. One and another have come to join the happy number.

As James entered the spirit-life he looked a little surprised to find that he was awake and active, for he believed in what is termed the sleep of the dead. Oh! I could not believe in that, although not knowing of Spiritualism.

George, I would like to come into communication with you—privately, if possible, and if convenient to you—for a little while to come and speak in a Spiritualist by any means, Mr. Chairman. But you will ask me if I am a Spiritualist today, and I must answer that I have learned of spirit return.

Father, mother, Uncle Samuel and Aunt Pollave here of the dead. Oh! I could not believe in that, although not knowing of Spiritualism.

George, I would like to come into communication with you—privately, if possible, and if convenient to you—for a little while to come and speak in a Spiritualist by any means, Mr. Chairman. But you will ask me if I am a Spiritualist by any means, Mr. Chairman. But you will ask me if I am a Spiritualist today, and I must answer that I have here in the substitution.

Father, mother, Uncle Samuel and Aunt Pollave here the in spirit-life what I never though to it, no belief to-day, but only knowledge. I have, learned in spirit-life what I meer though the remaining and the meet me.

I know Mary, you often think perhaps you will return East again, but I say, wait a little; wait, my children, for I know I can be a little to speak of, but not in public. I would rather hold a private conversation with you; and I hope that in Los Angeles, Cal., I would say to you, Mr. Chairman, I desire

in earth-life.

I would say again it is a truth that we do return, and can speak for ourselves if a suitable channel is provided for us.

I have been in this meeting a number of times.

—yes, a good many—as a listener, thinking it might help me in regard to speaking; and often have I seen a familiar face in this audience. I knew of this place before I left the mortal form, but a I had no desire to come to it; like a great knew of this place before I left, the mortal form, but I had no desire to come to it; like a great many others I didn't take much notice of it; passed it idly by. I found, on entering the spirit-life, where I have been for quite a number of years, that I had a great deal to learn:

Father sends greetings to the brother and sisters who are yet dwelling here. Say to them we are active, and your lives here are building a home for each one. We are looking forward to the day when we shall all clasp hands again. My children, learn what you can on this side.

My children, learn what you can on this side, for I know it will be a help to you.

Charles, it is a beautiful, a grand thought that we shall find our own; the father, the mother, and each one belonging to the immediate family. It is a blessed home beyond; all are provided for, without money and without price.

I often step into the markets, thinking perhaps I may so impress some one that they may feel or think of me, or even draw me closer. Then, as I go from one street to another, I perceive the changes that have been going on since I left the mortal form, silently to all appear-ance, for I have never controlled before. I am grateful for being able to speak here to-day. My name is James Egerton.

Allen Breed.

I have been asked, sir, mentally, to come into this meeting, and once the question has been asked through another why I did not come, as others have done. I have been many times, but have found the door closed. To day the channel, is open to me. I would not speak in public if an opportunity was given me to speak privately, but if you do n't want us to speak in public, then give us a private sitting with some good medium. I was engaged in many works here, and I am interested to day for the family, and in the stable business, where I held an interest formerly.

and in the stable business, where I held an interest formerly.

I wish this message to reach my dear ones, my daughters and mother, that they may know I have spoken, and that I feel an interest for them. My darling daughter, in regard to the little children that you have an interest in; I wish to say to you that things will be different by and bye, but you cannot hurry the wheel of time. Some changes will come in due season that will be better for you, but at present stay with the mother; that is your place.

The wrongs and disappointments that have come to you through another we cannot help; it is best to pass them by. With regard to the child you are thinking so much about; wait patiently, and things will come right eventually.

I am very glad to be able to speak a few words here, for I know I am not forgotten in

Lynn by many of the old townspeople, for I

Lynn by many of the old townspeople, for I often hear my name spoken.

It is a grand country—our skie of life—and I have no wish to return to stay. I would like to come into communication with relatives and with friends. I often see one and another wending their way to the hall on Market street. Littledo they know how many invisibles crowd into that hall, anxious to make themselves known. Only a short time ago I stood close to tile instrument, thinking perhaps my name might be spoken, but disappointment came to me, as it does to many spirits—for we feel disappointed as much as you do.

I am happy in my spirit home, awaiting the time when they shall bid you come up higher. Take care, dear child, take care of the childern and of the mother a little while longer, and you will be called to be with us in our beautiful home.

beautiful home.

I was speaking but a little while ago with Benjamin Dorr, who told me had spoken here and felt much happier in consequence, also progressed faster. That is one thing that prompted me to speak here to-day. My name is Allen Breed, and my home was in Lynn.

. SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK, Ptb. 1.—Bimon Trafton; George Sanborn; Joseph Snyder, Miss Lizzle Temple; Henry Lawrence; Lucy Morrill; Capt Emoch Harrington; Carrie A. Richardson; Katle Biddleson; Durham Oliver; Minnie Eames; Olive Worthington; Eva Armstrong:

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

Feb. 15.—Thomas J. Bullard; Martha Q. Smith; Lucy Lavinia Brown; Dr. George W. Kittredge; Jaine Harris; Mary Jane Cunjinglami, Alvah King; Ritchie Bartlett; Mary Jane Stauloy; Frank Ranleys; Alvin Hubbard.

Spirit and Matter.

"We talk of the world of matter, but there is no such world," says the late. Rev. Thomas Starr King, in his lecture entitled "Substance and Show; or, Facts and Forces." Everything about us is a mixture, or marriage of matter and spirit... Organization meets us at every stop, and whenever we look; organization implies spirit—something that rules, disposes, penetrates and vivifies matter.. What we tread on is not material substance, but matter braced up by a spiritual substance, but matter braced up by a spiritual substance for which it serves as the form and show... Everything which we call organization that spots the land-scape of nature is a revelation of secret force that has been wedded to matter; and if the spiritual powers that have thus domesticated themselves around us should be cancelled, the whole planet would be a luge desert of Sahara, a black sand-ball, without a shrub, a grass-blade or a moss."

"The prominent lesson of science to men, therefore, is faith in the intangible and invisible. Shall we talk of matter as the great reality of the world, the prominent substance? It is nothing but the battle-ground of terrific forces. Every particle of matter, the chemists tell us, is strained up to its last degree of endurance. The glistening bead of dew from which the daisy gently nurses its etrength, and which a sunbeam may dissipate, is the globular compromise of antagonistic powers that would shake this building in their unchained rage. And so every atom of matter is the slave of imperious masters that never let it alone. It is nursed and caressed, next bandied about, and soon cuffed and kicked by its invisible overseers. For every particle of matter is bound by eternal feality to some spiritual lords, to be pinched by one and squeezed by another, and torn asunder by a third; now to be painted by this and and the painted by pinched by one and squeezed by another, and forn asunder by a third; now to be painted by this and now blistered by that; now tormented with heat and soon chilled with cold; hurried from the Arctic Circle to sweat at the Equator, and then sent on an errand to the Southern Pole; forced through transmigrations of fish, fowl and fiesh; and, if in some corner of crea-tion the poor thing finds leisure to die, searched out and whipped to life again and kept in its constant round.

constant round.
"Thus the stuff that we weigh, handle and tread upon is only the show of invisible substances, the facts over which subtle and mighty forces rule."

March Magazines.

THE MAGAZINE OF ART.—Augustus Harris, a London manager, in continuation of his papers upon "Art in the Theatre," deals with the spectacular phase of his subject, illustrating it with engravings of two elaborate scenes presented at Drury Lane. Mabel Robinson treats of the Begging Friars of Italy in her article upon "Art Patrons." The chief illustration of this number is a page engraving of Alma-Tadema's "Study," two gracefully posed girls, given in connection with an article upon "Current Art." Its frontisplece is an etching of Fortuny's picture, "The Snakermer " a study of Arab life the original of which was in the A. T. Stewart gallery. The third of the Rossetti papers gives a portrait of the poet at the age of twenty-four, made by himself, and one taken after his decease. "Egyptian Textiles at South Kensington," and the second part of "lilustrated Journalism in England," are among the remaining contents, which include a "Chronicle of Art" and "American Notes." New York: Cassell & Co.

CASSELL'S FAMILY MAGAZINE .- "Daddy Pipes" and "Col. Stormer's Mistake," two complete stories, with new portions of the serials, comprise an interest ing amount of fiction. Of practical matters in every day household life there is an ahundance. The "Family Doctor" gives excellent advice regarding coughs and colds; on "Home-Made Bread" much needed information is imparted, and housekeepers will find much of interest in "Our New House and Its Plenishings." A descriptive account is begun of "Our Second Visit to Mars." New York: Cassell & Co.

OUR LITTLE ONES.—Foregleams of the coming season are seen in the frontispiece, and questionings of a child in winter are given in "Elfie to the Snow Flakes," a poem with a page illustration. The remaining contents will delight its nursery patrons. Roston: Russell Publishing Company.

Upward and Onward.

To the Editor of the Banner of Light: The transition of our sister, Mrs. P. W. Stevens, sister of E. V. Wilson, which recently took place at Sacramento, Cal.; deserves more than a passing notice. She was one of the most faithful, honest and devoted workers in our cause I have ever met in my long itheracy. She has been many years in the field as a medium and speaker, and her honest and consolentious manner often, touched the hearts that, oratory could not reach.

tious manner often touched the hearts that oratory could not reach.

She traveled extensively, especially in California; and to many small places on long and expensive journeys, never retusing a call it she could go, and selfom received more than her expenses. As a medium she only charged what she needed to support herself in a very economical manner. I never heard a person necuse her of dishonesty or of any personal participation in what was given them.

Not lighly favored in early life with advantages of education and refinement, she made up for all, defects by her honesty and devotion to the cause she so long ago espoused.

by her honesty and devotion to the quasismess will ago espoused.

She has gone where her faithful brother, E. V. Wilson, is, and where she will be better appreciated and better paid than she was here. She often told me she was near the door, and knew that it would soon open for her, and she felt sure of a cordial welcome to the new life among those she had alded in the mortal sphere in their search after truth. That life was to her, as it is to me, as real as this, and far more inviting.

Cobdon, Ill., Feb. 13th, 1889.

Verifications of Spirit Messages.

JANE EATON.

I wish to state that the message given in your paper of Feb. 9th, by JANE EATON, is correct in every particular. I was her adopted daughter, and she nassed away at my home in Wellesley about five years ago last June. She materialized for me at the Berry Sistors. I have been a medium from childhood. Wellesley, Mass. Mrs. J. S. Underwood.

Wellesley, Mass. MRS. J. S. UNDERWOOD.

SOTHIA PHILIPS.

In The Banner of Feb. 2d is a communication from my mother, Sophia Philips. Although a little imperfection to a lack of power to control as she hoped to. However, it is so nearly correct that I can say at once that it was none other than my mother, and foot that she will be more successful another time, which I hope will be erelleng.

Portland, Oregon, Foo. 8th, 1889.

It is not the variegated colors, the cheerful sounds and the warm breezes which enliven us so much in spring; it is the quiet, prophetic spirit of endless hopes, a presontiment of many joyful days, the anticipation of higher, everlasting blossoms and fruit.—Novalls.

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First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Shelisty will old public meetings over; Sunday, The Temple Fraternity Behoof for Children meets at 10% A.M. Afternoon service 1,2%; and Wednesday evening Sociable at 7%.

Berkeley Hall, Berkeley Street.—The First Inde-endent Club holds fectures every Sunday, at 3 r. M. F.

Children's Progressive Lyceum No. 1.—Sessions very Sunday at 11 A.M. in (large) Palne Memorial Hall, Ap-leton Street, near Tremont. All sgats free. Every one in-ted. Benj. P. Weaver, Conductor; H. O. Torrey, Corre-

163 AM Schigton Street.—The First Spiritumist La-fles' Ald Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincolu, Secretary. Private scance, for members only, first Friday in each month; doors closed at Pr. M. Public meetings every Friday evening at 72. Herkeley Hall.—The Independent Club meets ever Friday at 2 P. M. Scauce, followed by sewing circle. Supper served at 6 P. M.; followed by entertainment. J. W. Fletch-er, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 34 Essex Street. - Sundays, at, 10% or, 25 and 75 P. M. Eben Cobb. Conductor. Engle Hatt, G16 Winshington Street.—Sundays at and 7% P.M.; also Wednesdays at 3 P.M. Dr. E. H. Math-ws, Conductor.

ows, Conductor. A Public Social Moeting will be held every Thursday ovening at 7%. In the Office Parlors, Evans House, 176 Tremont street. Eliza J. Bennett, Manager.

A morten Hall, 72% Washington Street.—Services each Sunday. Dr. W. A. Halo, Chairman. Ohelsen.—Spiritualist meetings are held in Pligrim Hall Odd Feliows Building, each Sunday evening, at 7% o'clock — Meetings are held at Grand Army Hall, Sundays, at 2% and 7% r. M. All mediums invited. G. F. Slight: Chairman. — The Ladles' Social Ald Society holds its meetings every. Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Cambridgeport.—Meetingsare held every Sunday even-ag at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec-

The Boston Spiritual Temple-Berkeley Hall.—Last Sunday morning the guides of Mrs. Lille, responding to several questions, said: While we find Spiritualism giving the light of truth and a fuller revelation to man, it is not ours to understand it fully. It was a faith of the past that man was made perfect; it is the knowledge of the present that he is growing toward perfection. We are children of the living God. God is either the Spirit of Love, Intelligence and Wisdom, or otherwise. The picture of God visiting Sodom and Gomorrah with his wrath is giving an erroneous idea of a God of Love; this Spiritualism has taught you. Back of the advent of Spiritualism bibles taught you. Back of the advent of Spiritualism gives the revelation of what life is after death; those returning tell you what they have seen. We believe that a soul, starting out on earth's pilgrimage, interchanges experiences with others. All religious systems show us that man is over exerting himself to get rid of earthly conditions. The Grecian and Roman theologists of the past believed that special gods had influence over the people, presiding over different faculities. To-day the god Bacchus holds power over the earth and drinking saloons, and his temples are more prominent than churches, yet right and justice will triumph.

There may be many blunders, many mistakes, but Nature makes none. Is it a mistake for the thornbush to bear thorns? If we do not like the products of the thorn-bush, we must graft upon it scions of better things, and the product will be more to our liking.

Evening.—In answer to the question, "Are there spirits that can prophesy?" the guides said: "There are spirits who can predict some events, but few can prophesy all. The reasoner of the nineteenth century must realize, that he is one speck in a vast universe. A few years since it would have been considered impossible that events were the effects of underlying causes. All that we denominate evil is the result of an underlying cause. The power of prophecy as far as spirits are concerned, is but little understood Hall .- Last Sunday morning the guides of Mrs. Lillie, responding to several questions, said: While we

onditions."

Mrs. Lillie occupies the platform next Sunday mornwe and evening.

O. L. R.

First Independent Club-Berkeley Hall .-On last Friday night, which was "Longfellow's evening," the exercises were opened with a very pleasing musical selection by the Club Quartet, followed by general remarks by the President, and then Miss H. Etta Kelley kludly favored us with a very fine plane

solo.
Mr. Fletcher read, in very artistic manner, Longfellow's beautiful poem on his native city of Portland, entitled: "My Lost Youth."
Miss Nickerson spoke appreciatively of the poet's novel, "Hyperion," and called the attention of all

novel, "Hyperion," and called the attention of all who had not read it to the rich trent to be found upon its pages, where tales of travel and the meditations of a philosopher are skillfully interwoven, as only a poot could weave. She also read us some selections from "The Buikling of the Ship," which were most acceptably rendered, and were followed by Miss Austin with a musical selection. Glad indeed we were to welcome once more this sweet, familiar voice. She was accompanied by Miss Gaeleć, whose excellent touch made us wish we might soon be favored by her with a plane solo.

She was accompanied by Miss Gaelec, whose excellent touch made us wish we might soon be favored by her with a plano solo.

Mr. John Collyer followed with remarks, after which Miss Austin kindly favored us with music, and Mrs. Stiles contributed to, the evening's enjoyment a poen that was said to have been inspired by the poet himself a few days after he had passed-over, and which was descriptive of his welcome there, and of the life after the birth which is erroncously called death.

Mrs. Case sang for us in her ever acceptable fashion, and then Mrs. Fletcher kindly responded to a call for her, and in her well-known charming manner told us a very touching little story that had failen under her eye while pursuing her medical studies. She preached such an excelient sermon, therefrom, found so much of beauty, of poetry in the incident, that with her eyes we saw it, and dropped a sympathetic, tear for the little here of her tale.

Miss Nickerson favored us with another beautiful selection, and Mr. Fletcher closed the pleasant evening with the appropriately chosen and finely readpose mentitled. The Day is Done.

At the Stance at 2:16 pext Friday afternoon some clairvoyant descriptions will be given to those present. Supper as usual from six to seven, and general entertainment in the evening at eight.

On Sunday:next it is expected that Mr. Fletcher will give in Berkeley Hall, at 2:30 p. M., in filiustrated lecture on Egypt. As this speaker always draws a large andience, it will be necessary to come early to secure the best seats.

A penny-building fund, which has but recently been started, is growing by slow accretions to quite a substantial amount.

Mrs. Cor. Sco'y.

Spiritualistic Phenomena Association, Ly-Sunday being Medium's Day, the platform was occur. pled by several well known test mediums. The afternoon service opened with singing by Mrs. Mary Nickerson, and an invocation by the control of Mr. David Brown. President Hall remarked that the gave himmuch pleasure to present those who would open the doors of the life beyond. Mr. Brown said that theology is fast giving place to a higher and holler religion, one that brings with the positive proof of a life peyond this. The great questions we should ask ourselves are these. What are we doing to help each other bear the burdens of life? Do we realize fully how close our relationship to each other may be, extending not only through the earth-life, but in that beyond? How beautiful the thought that social thes here formed shall be renewed in a land where partings are unknown. coum Wall, 1031 Washington Street Last

beautiful the thought that social ties here formed shall be renewed in a land where partings are unknown.

Mr. Brown's controls then gave Twe delineations of spirit-life. Among those who came with greetings to all were Elder Barnabas Barnaby, well known near Cape Cod, and recognized by Dr. Mayo and others as having been a Baptist preacher over forty years. Spirits comeeted with him in church-work came, all having out trown the old theology. Mrs. T. J. Levils gavo remarkable tests of spirit presence; several articles were placed upon the table, and read correctly by her controls. After music, through Arthur McKenna, several spirits made their presence known, among them William A. After and Charles Barry, both residents of the West End, and well known. Mrs. C. H. Loomis-Hall mado remarks upon "Mediums and Modiumslip," and gavo readings, which were pronounced correct. The meeting closed with singing.

Eventng.—The hall was well filled. After singing Mrs. A. D. Wilkins gave very satisfactory readings, and the names of spirits related to persons in the audience, all of which were recognized. Mrs. Wilkins, who is a resident of this city, though a stranger to this platform, is well worthy the confidence of the public, Mrs. C. H. Loomis-Hall gave several names, among them Wilson: Handy of Charlestown, drowned at sea, was recognized. Arthur McKenna gave the name of Charlotte Tabor, who desired to have her daughter know that she was present and was anxious to reach his bother. Joseph Tabor expressed a wish to reach his brother

Ginries, Joing business in Hoston, Margaret Morse, Welfied to feach her luisband, William Wallace Morse, living at Egleston Squale. Andrew Adams desired to send word of his coming to his brother Charles, Maria and Susan Goodkin of East loston were also anxious to be recognized by their family. Mrs. T. J. Lowis said she appreciated for growing desire and interest in the phenomena that were presented here from week to week, and had no doubt that Spiritual ism will become the ruling religion. John Howland and Dr. Elfen S. Getchell, who passed away: about four months ago, canto and were recognized.

This platform will be occupied next Smiday by Dr. H. B. Storer, speaker, and Mrs. Bagley, test-medium. The Association holds a Pound Party Thursday evening (7th), to which all are cordially welcomed.

First Spiritual Temple, corner Newbury and Exeter Streets.—Sunday, March 3d, Dr. Fred. L. H. Willis spoke upon "Mediumship" to one of the argest and finest audiences since the dedication services. His remarks were listened to with breathless

largest and finest audiences since the dedication services. His remarks were listened to with breathless attention from the first sentence to its close. It is impossible in a brief synopsis to give any idea of this truly scientific and philosophic discourse.

Dr. Willis analyzed all the different phases of mediunship, illustrating some of them with facts from his own marvelous experience, gave a truly-scientific explanation of the many unreliable manifestations that so baille and perplex the carnest investigator, and in his masteriy analysis of the complex being of nian, his opened up a new chapter in the science, of physiology that none of our scientists have hitherto dreamed of.

The doctor declared that mediumship not along constituted individuals instruments through which the forces of another and more glorious world may play, but it opens up a world of force within ourselves, proving that we possess' powers undreamed of before the advent of Modern Spiritualism.

Then followed a most cloquent analysis of the powers and forces of the human spirit that are not attributable to decarnated spirits along, such as clairvoyable, by schometry, magnetic healing, etc.

Hitherto, said the speaker, we have deemed Spiritualism to be only a science. But when we consider that its scientific facts are surely leading us to a knowledge of our hereafter, that they solve the mystery of life's many failures, that they present to every human soul the strongest possibile motives for developing to their utmost the highest, purest, hobiest possibilities of our being do they, not surely herald the advent of a new dispensition? a new religion?

We reloied to know that this powerful discourse is to be printed in full.

Dr. Willis speaks again at the Temple next Sunday P. M. at the same hour, 2:45.

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.

Com.

Children's Progressive Lyceum No. 1, Paine Hall .- The attendance of last Sunday was very large and the exercises proved interesting. In the absence of Mr. Weaver, Col. Samuel B. Bancroft conducted the session, fulfilling the duties pertaining to the office with great dignity and much carnestness of purpose. The following named children participated in the excreises: song by little Josie Smith; recitations, by Lillie and Eloise Wendemuth, Lottle Glies, Gracie Scales. Flossie Walte, Allie Cummings; piano solo, Master Bertle Newton; harmonica solo, Harry Lee.

The Entertainment on Wednesday eventug, Feb. 27th, was well attended, and an unusually fine programme offered. A character-reading by George Grabam was heartily applauded, also the drama "Fast Friends," by, Jeannette Berger and Rugchia Bowers, two little misses. Readings by Miss Center; a song and also a reading by Bert Thayer were finely rendered and heartily applauded. The Satior's Hornpipe was danced by Maggie McMiven in costume. Miss Adams presided at the plano, and after the entertainment the floor was cleared and dancing was the order of exercises for an hour, Prof. J. A. Cooper as prompter. These Wednesday afternoon and evening meetings are very interesting. Supper is served at half past six, and all are cordally invited to attend.

Henry O. Tother, Cor. Secty. of Mr. Weaver, Col. Samuel B. Bancroft conducted the

America Hall, 724 Washington Street.— The Echo Spiritualists' meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Large audiences were in attendance throughout the day. Remarks were made by the Chairman, Mrs. A. F. Cunningham, Dr. P. made by the Chalrman, Mrs. A. E. Cunningham, Dr. P. C. Drisko, Dr. C. H. Harding, Miss Nettle M. Holt, Bro. Ridell, Dr. W. S. Eldridge and Mrs. Stratton, which were very interesting; many tests were given through the organisms of Mrs. Cunningham, Dr. Harding, Miss Holt, Dr. Eldridge, Mrs. Stratton and the Chairman, which were all recognized as correct by those for whom they were intended. Services throughout the day were interspersed with excellent misle. Union singling, and some of C. Payson Longley's beautiful inspirational music, Miss C. B. Campbell, pianist; Dr. Hale, organist; Miss Holt and Dr. Hale, soloists. Next Sunday Mrs. J. F. Dillingham, of Lynn, under the control of "Chinnawanna," and Mrs. Dr. Loomis-Hall, with other good test and speaking mediums, will be present.

College Hall, 34 Essex Street.-There was a large attendance at the meetings in this place on Sun-day last, many speakers and mediums taking part at day last, many speakers and mediums taking part at each session. Mr. Cobb made the opening address in the morning; Mr. Ridell followed with one of his earnest speeches; Mr. Straight's remarks were warmly received; Mrs. Waterhouse, the ardent worker for the spiritual eause; is ever a welcome visitor on our platform; Mrs. A. E. Cunningham delivered a happy address, and followed, with tests of a convincing character; Miss Péabody gave excellent readings at each meeting; Mrs. Forrester gave fine remarks and tests; Mrs. Burnham, soake cheeping words, and raye meet. meeting: Mrs. Forrester gave the remarks and tests; Mrs. Burnham spoke cheering words, and gave messages, all of which were thankfully received; Mrs. Shackley's communications, as usual, were all recognized; Mrs. Saunders, Arthur McKenna, Mr. Johnson and Dr. W. S. Eldridge were present, doing good work for the spirit truth; Miss Burgess gave an interesting recitation that met with warm applause.

VINDEX.

The Ladies' Industrial Society, withits friends gathered for mutual improvement and pleasure Feb. 26th at Room 4. Berkeley Hall Building. The afternoon circle was helpful, and the supper successful The evening vanished too quickly while we were listening to Miss Nickerson, who recited a fine inspirational poem, and also read several articles psychometrically. Mrs. Lillie, after a few remarks, introduced Mr. Gaston, President of Cassadaga Lake Camp, whom we were pleased to welcome. Dr. Lawrence, Capt. Holmes, and others, added greatly to the interest of the evening. Mr. Lillie charned as usual with his well trained voice. With a feeling of harmonious fellowship all dispersed.

H. C. McI.

Engle Hall, 616 Washington Street.-The meetings in this hall Sunday, March 3d, were very in. teresting. The Lests by Mrs. Loring were eneed, and created much interest. The psychometric readings by Dr. E. H. Mathews were very fine. The good management is highly spoken of by all. Excellent music every Sunday adds much to these meetings.

Next Sunday Mrs. Temple, the fire test medium, will be present.

F. W. M. teresting. The tests by Mrs. Loring were direct, and

Maverbill and Bradford.-Last Sunday Mrs. A. L. Pennell, of Boston, occupied the platform of the Union Spiritualist Fraternity in Brittan Hall, speak Union Spiritualist Fraternity in Brittan Hall, speaking and exercising her gifts of mediumship in giving numerous and convincing platform tests to large audicaces, both afternoon and evening, and every minute description given of what passed before her clairvoyant vision, and of that which was sounded in hor clairvoyant car, was recognized as being correct in relation to the persons to which reference was made. The meeting was a very interesting one to investigators as well as Spiritualists.

Next Sunday Mrs. Ada Foye, of San Francisco, will occupy the platform, and on Wednesday-evening following, March 13th, she will hold a public scance and circle in Brittan Hall.

Haverhall, March 4th, 1889.

Plymouth, Mass. The Spiritualists had their first lecture of the season on Peb. 3d; since which date Br. P. C. Drisko and Mrs. M. A. Chandler, of Boston, Dr. P. C. Drisk and Mrs. M. A. Chandler, of Boston, Mass., occupied the platform. The lectures of both have proved interesting, and highly appreciated. The friends of Spiritualism havetaken hold in carnest; the interest is increasing, and we hope to have two lectures overy month in Leyden Hall. Too much credit cannot be given to our sister, Mrs. Dr. Nellie F. Thomas Burbeck, for through her carnest efforts these meetings have been started. May the good angels crown her with success. The Ladles' Ald meets every Wednesday evening, each medium doing her part to add interest to the occasion. terest to the occasion. Dr. Drisko will occupy our platform March 10th.

Portland, Mc.-Mrs. Ada Foye, of California, occupled the platform of the Portland Spiritual Temple Sunday, March 3d. In the afternoon she gave a short Sunday, March 3d. In the afternoon she gave a short address and anawered questions propounded by the audience; in the evening she gave a test scance, proying to be the best ever given in Portland. Many tests ever presented, and every one was pronounced correct. The hall was crowded even to the ante-room. Mrs. Foyo is doing a great work for the cause in New England, and we hope to see her again with us. Miss Nickerson occupies our platform next Sunday. CECIL.

[Mrs. Foye was to held another scance in Portland on the evening of March 4th, in Congress Hall.]

Denver, Col.-Dr. Dean Clarke continues to be very successful in this place as a lecturer. He com-menced with March his third month in this place.

strong movement has fairly set in. Whiter Howell was strong movement has fairly set in. Whiter Howell was located here for quite a long time, after which the work was continued by such useful and efficient help creas. A. Frank Baxter, lishop A. Reals, Mrs. It. B. Lille, Edgat W. Emerson, and others. Perinaps as much is due to the negative and opposing influence of Prof. Polinian and others of the Seclety for the Cultivation of Natural Sciences, and the double influence of the city press hitting both ways, as to the direct effort of believers. Prof. P. visited Dr. Henry Slade quite freely during his stay in Builfale last year, and gave a lecture on Spiritualism as a sequence. In this lecture, which was published, I believe he attributed all he witnessed to trick, and offered fifty dollars to any medium who should get a message, or even a word, on two closed slates held by himself. during the entire that the functional many others. Letters of regret at their unavoidable absence were received from Mrs. B. S. Lille, Mr. and Mrs. John W. Day and A. A. Settlaw. This created a sensation. Last month O. S. Wheelock.

lecture, which was published, I believe he attributed all he witnessed to trick, and offered fity dollars to any medium who should get a message, or oven a word, on two closed slates held by himself during the chitre sitting. This created a sensation. Last month O. S. (intretson and Willard J. Hull (Prosident of the Spinish and Willard J. Hull (Prosident of the Spinish all society) sent a formal invitation to the Scientific Association, to investigate the phenomena of Spiritual Society) sent a formal invitation to the Scientific alism in a strictly scientific manner, not for one or two experiments, but thoroughly and jupartially, and to report in strict accordance with the lacts; and all the expense it should be to the Association was the expense it should be to the Association was the expensiture of time, Messrs. Garretson and Hull agreeing to furnish the requisite mediums free of charge. At last accounts the Association had made no reply; but it was understood that a lively discussion followed the reading of the proposition. Bro. Willard J. Hull is an efficient and influential officer; and well chosen to lead the Spiritual Society to success. He has many in the reading of the proposition. Bro. Willard J. Hull istration the cause prospers. A new organization has been formed looking to permanence and legal recognition; and some eleven hundred dollars have already been subscribed for the coming year. Bro. D. W. C. Dennis has been active in this movement and is Gorresponding Secretary of the new Society. With a strong Board of Trustees, consisting of D. E. Balley, Mrs. P. Dennis, Mrs. J. R. Matteson and Wm. P. Pluffer.

Each Sunday afternoon a public circle is held, in the lail—corner of Main and Courtstreets—where various montal phenomena are developed, and a liberal interest elicited. I lectured in Buffalo the entire month of February, and have engaged to speak there during October. Yours for the cause.

February, and have engaged to speak there during October. Yours for the cause. March 2d, 1889. LYMAN C. HOWE.

March 2d, 1889.

Worcester, Mass.—J. Frank Baxter opened his two months' engagement in Worcester on Sunday, ad inst., with two grand lectures, before large audiences assembled in the spacious Continental Hall. The lecture of the afternoon, on "Spiritualismin the Dawn of Victory." was a most admirable introduction, not only apropos but unusually attractive and editying. Of the evening gathering and lecture let the Monday morning's Telegram speak. This paper oftenest speaks sneeringly of Spiritualism and Spiritualists, while the lengthy report was insinuatingly and disrespectfully written, especially as reference was made to the so-ance following the lecture, yet certain concessions were noticeable. The following, from such a source; shows that the meeting was of much interest, not alone to believers but to the opposition. The Telegram said:

"Mr. J. Frank Baxter, considered by Spiritualists one of their strongest speakers, is engaged by the Worcester Association to lecture in Continental Hall-every Sunday afternoon and evening in March and April. Last evening he spoke to an audience of two hundred and, twenty-flye on 'Phenomena the Basis of All Bellefs.'

"Mr. Baxter's lecture was a scholarly one, and was liftened to with much interest by the major part of the audience, who were evidently in sympathy with the lecture. Besides this Mr. Baxter is a master of certain styles of clocution and has a very pleasing delivery.

"When the lecture was over, however, Mr. Baxter gave his audience names and alleged facts brought to him by spirits who, he claimed, permented his atmosphere and percolated his brain.

"Mr. Baxter's ability, as an actor and an elocutionist enables him to work upon the feelings and perceptions of his hearers in a way which makes them think his visions are not humbug.'

Then followed a rollicking, amusing account of the seance, which, while to a degree truthful, was intended as derogatory. Worcester, Mass.-J. Frank Baxter opened his two months' engagement in Worcester on Sunday,

scance, which, while to a degree as derogatory, as derogatory.

The meeting, however, was by all considered most worthy, and the scance, even by the opposition, was deemed remarkable.

WACHUSETT.

Newburyport, Mass.—On Tuesday evening, Feb. 26th; Mrs. Ada Foye, of San Francisco, held one of her wonderful circles in Washington Hall before an her wonderful circles in Washington Hall before an audience numbering three hundred, and composed of some of our best citizens. Her reading of names in the air and messages from spirits present were very convincing to many skeptics present. The Newbury port Herald of Wednesday evening contained a faithful and correct account of the manifestations which took place in the presence of Mrs. Foye. Both our daily papers were well represented, and both treated us in a fair and impartial manner. [The Herald's report will appear next week.]

Mrs. Florence K. Rich, of Boston, occupied our hall Sunday, March 3d. She gave a large number of convincing tests before a good audience, afternoon and evening. She is a pleasing speaker and gives tests in a convincing manner.

Next Sunday Miss S. Lizzle Ewer, of Portsmouth, N. H., will be with us. She is no stranger to our people as she was here two Sundays last season, and is well appreciated.

Mrs. M. J. Wentworth, of Knox, Me., is expected here soon to hold one or two circles on week evenings, time to be announced later; also other mediums are coming to hold circles and other meetings to promote the cause of spirit communion. Circles are being formed in all parts of our city for investigation.

F. H. F.

Muncie, Ind.-Mrs. E. A. Wells, of New York, was here during the month of February which proved to be a feast for the Spiritualists of this

which proved to be a feast for the Spiritualists of this city. She delivered two lectures, each Sunday and gave tests, all of which were very satisfactory. Of over one hundred tests, all, with the exception of some four or five, were acknowledged to be correct. I am satisfied many went from the hall with new problems on their minds for future study. She also gave dark scances Tuesday, Thursday and Saturday evenings, which were very interesting.

We were also favored by her with a few circles for materialization, which were very good. On the first evening some twenty or more spirits materialized, and about the same on the following evening: A number were recognized. The second evening one of the spirits took hold of a boy's hand, led him into the cabinet, and told him to place one hand on the medium's head, the other on her hand, then go out and tell the people what he saw. He did sofy and was asked if the spirit was present. He replied the white form was standing over him while he placed his hand on the medium's head and hand; the boy was about twelve years of age. Myself and a great many others believe Mrs. Wells to be a good and true woman and medium, and regret, there is such a scarcity of such workers here in the West. We all hope she may soon be able to visit us again.

Sec'y of the First Spiritual Society of Muncle, Ind.

Brockton, Mass. The Children's Instructive Lyceum met in Ladies' Aid Hall March 3d, the usual opening exercises being conducted by T. H. Loring and Mrs. H. N. Keith. After the Grand March a little variation in the order of exercises ensued, the object-lesson being taken up first; a continuation of the subject, "Spiritualism," was responded to by Edith Keith and Ceila Anderson. As Mrs. K. R. Stiles was present she very pleasingly entertained us with views on the subject; more especially were her remarks directed to the little ones comparing fer early training with that of the children to-day in the Lyceum.

Afterward Conductor Loring made some remarks. Recitations by Henry Chevigny; readings by George Colwell, Mrs. H. N. Keith; songs by Ceila Anderson, and Mrs. Keith and daughter Edith. Subject for next Sunday "Truth." After the Banner March the session closed with singing.

Mrs. Emma Boomer, Cor. Secty.

Sunday evening, March 3d, Mrs. K. R. Stiles, of Roston, spoke for the Ladies' Aid Sodiety, taking for her subject "The Book of Life." She was listened to with much interest and appreciation, after which tests followed, sixteen full names being given, and, nearly if not quite all recognized. Societies in want of an earnest and eloquent speaker will do well to address her.

Topelm, Kann.—On Feb. 17th this part of the eum met in Ladies' Aid Hall March 3d, the usual

Topeka, Kan. - On Feb. 17th this part of the country experienced the first snow-storm'since November last? Snow fell to the depth of six inches.

vemiler last. Snow fell to the depth of six inches. The result was that but few of the churches were opened. Among them was that of the Religio-Harmonial Society.

After the evening of Feb. 24th the hall was well filled to listen to a very able address by Mr. Will C. Hodge, late of Albany, Wis., but now located here. His theme was: "What evidence have we that man is immortal save the manifestations of the spirit either ancient or modern," and was handled with marked ability, convincing many of his Orthodox hearers that they must concede modern manifestations or give up their belief in ancient oges. There is a bill before the Legislature, now in session, to regulate the practice of medicine, which the speaker took occasion to discuss, bringing, convincing arguments against it.

Mrs. Stevens; who has been speaking before our society, has been quite ill for the last two-weeks and unable to appear on the platform. "At one time we thought it was inevitable that the spirit would leave the body, but we think now that she will recover.

Providence, R. I .- Mr. J. William Fletcher gave his first discourse in the month's engagement with the his first discourse in the month's engagement with the Society last Sunday evening on the questions of the day, and those that are likely to come up during the next four years of President Harrison's administration—treating particularly of the religious element. A good audience turned out to hear him. Next Sunday Mr. Fietcher gives a lecture at 10:45 A. Mr., and again at 7:30 P. M., each to be followed by a test scance.

E. H. Whithney.

son, Mr. Holmes and many others. Lotters of regret at their unavoidable absence were received from Mrs. R. S. Lillie, Mr. and Mrs. John W. Day and A. A. Wheelock.

Mrs. Ida P. A. Whitlock was called upon to preside, which she did with an easy grace and a choice felicity of expression rively equalied by gentlemen who are called apon to fall a like position.

The exercises were opened with a song from Mrs. Clapp. The speaking then commenced, and was carried on with interest and enthusiasm for over two hours, interspersed with music, and choice recitations by Lucette Webster.

The evening passed away delightfully. The speeches were strong and vigorous. The expressions of regard and appreciation of Dr. Willis's life-work were eloquent and earnest, and his response was grateful and appreciation of Dr. Willis's life-work were eloquent and earnest, and his response was grateful and appreciative: He spoke of the grand, unrecognized work of Spiritualism as a reformatory power, and what an immense modifying influence it had exerted during the past forty years on all existing institutions of religious or spiritual nature. Old theology is being compelled to adapt itself to the new spirit of the age. It cannot Withstand the grand influence of spirit-force that has been pouring into the world since the advent of Modern Spiritualism, which, in the short space of forty years has further advanced, as regards numbers and influence, than did Christianity at the expiration of two or three centuries.

The Doctor elequently predicted that this power would go on, working like the leaven hidden in the meal until the whole lump shall be leavened so thoroughly that Spiritualism or a faith in the power of spirits to hold intelligent communication with mortals shall again become the universal religion. Dr. Willis closed his remarks with a fine poem on "Progress."

Mrs. Nickerson described a vision she saw, bearing upon the life-work of Dr. W., and then improvised a poem, with music, on "Memory."

Earnest speeches were made by Drs. Richard

Mrs. Ada Foye

Gave a literary and musical entertainment, followed by one of her remarkable ballot scances, for the benefit of the Spiritualistic Phenomena Association, at Lyceum Hall, Thursday evening, Feb. 28th. The exercises opened with instrumental music by Prof. Willis Milligan, after which Mrs. Foye remarked that it gave hiningin, after which ars. Foye remarked that it gave her great pleasure to do all in her power to aid this Association in its grand work. The first part of the evening's programme consisted of solos and vocal ducts by Mrs. Mary Nickerson and Miss Etta Warren; recitations by Miss Minnie Nickerson and Miss Emma Russell, and a whistling solo by George H. Perry, all of whom exhibited much artistic skill and gave great satisfaction.

Russell, and a whistling solo by George H. Perry, all of whom exhibited much artistic skill and gave great gatisfaction.

Mrs. Poye, before proceeding with her séance, remarked that the spiritual revival is still going on; everywhere houses are crowded to receive tests from the spirit-world. Phenomena are occurring in many families through the mediumship of children, and it needs ofly another generation to make Spiritualism popular and the religion of the world. She complimented the Association upon its efforts in giving the phenomena to the world. She then gave in her usual manner the following names: Airred Butler, passed away in Arlington; Susan J. Phinney of Boston, came with a message to a lady in the audience; George H. Thomas was a member of the Grand Army, passed away in California; was welcomed by a lady friend; Dr. Charles B. Shute of Maiden came in a very positive manner and answeredseveral questions propounded by different persons; said there are thousands of persons who can heal without certificate or diploma; sends his kind greetings to friends and Sir Knights and Ladies of the Golden Cross; is present at their regular meetings though unseen. Thomas H. Lynch was a merchant doing business in Bowdoin Square; came a second time and answered questions relative to his medical treatment and the disposition of his property, which were very satisfactory.

The entertainment was a complete success, and very beneficial to the Association. Mrs. Poye will occupy the platform several Sundays in March, remaining at the Forty-First Anniversary observance before de parting for her field of labor in the West.

To the Editor of the Banner of Light:

A gentleman of my acquaintance, who is not able to assimilate tonics or medicines to any extent, receives much benefit from magnetic manipulation, and is greatly exercised in his mind over the present movement in Massachusetts looking toward a law which shall deprive all such practitioners from giving the treatments which reach his case so conclusively and remedially.

through personal experience, of the great value of the healing gift as demonstrated at the present time, and does not wish to be deprived by Raw of his constitutional right to avail himself of its benefits when he so

ment, he remarked: "If they take this away from me I do not know what I shall do, as it is the only stimulant I can bear." I assured him that, to my mind, there was no danger of the bill passing, but if it did I would give him treatments—law or no law!
There are thousands like this patient scattered throughout the State. Is Massachusetts ready to sacrifice the well-being of the sick, and the personal freedom of her citizens, in order that "old-school" practitioners may receive a few more fees?

A. S. HAYWARD.

Dr. Willis at the Tomple. To the Editor of the Banner of Light:

It was my privilege to attend service Sunday, March 3d, at the Spiritual Temple, corner of Newbury and Exeter streets, Boston. Dr. Fred L. H. Willis, of Harvard College memory, delivered the discourse. It was one of the most profound and exhaustive inspirational efforts I have over listened to—a revelation of spiritual truth voicing the Living Word. The speaker seemed more than a medium—"a reed shaken with the wind"—he appeared to be a conscious personification of the Power, the absolute Truth that shakes the reeds. He seemed to be a conscious embodiment of that light which lighteth every man that cometh into the world. "Onght not such sons of God to be brought or come to the front?

He had the largest addience that has assembled at the Temple this seasou. He speaks again next Sunday. Spiritualists should be present, and bring their friends, especially their literal Advent friends with them. Exeter streets, Boston. Dr. Fred L. H. Willis, of

Maverhill, Mass.-Unity Mail.-Miss Jennie B. Hagan commenced an engagement for the Sundays of March with the First Spiritualist Society of this city,

March with the First Spiritualist Society of this city, on the 3d inst., receiving her subjects from the audience, and giving them skillful treatment. The subject receiving the more extended remarks at the two F. M. lecture was "Sensation—Where is it Located? in the Henrt or in the Brain?"

The speaker gave a carefully worded description of the human system, dwelling minutely upon the functions of the brain, heart, lungs, blood, nerves, etc., demonstrating the fact that her control was not a novice regarding the laws of life, and locating in the brain the central office of all sensation.

The pvening subject was:
"Resolved, There can be no Remission of Sin. Consequently all Sins are Unpardonable—and Why?"

The control dealt directly with the law of individual responsibility, showing the danger of teaching the dogma of forgiveness of sin as being a license to do wrong, the result of which was terrible to contemplate.

The Home Orchestra is rendering efficient service by musical selections at the evening services, which are, highly appreciated.

W. W. Gurrier.

St. Augustine, Pla. -John F. Whitney writes us that Mr. A. E. Tisdale is doing a wonderful work in this place by his lectures delivered before the Spiritualist Society meeting at Witsell's Hall, Spanish street. The St. Augustino Press has on several occasions given excellent and appreciative mention of Mr. Tisdate's addresses.

The Conductors of Children's Lycoums, Secretaries, or other officers, 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 benofit of all. Correspondence solicited. Thomas Lees, respondence solicited. Thomas Lees, Cleveland, O.

Attention! Lycomus.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 210 WEST 420 STREET, NEW YORK CITY, ON EAGH ALTERNATE WEDNESDAY AT 8 P.M.

The Alliance dofines a Brittualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Brittualists are cordially invited to become members—either resident or noi-rosident—and to take an active part in its work.

J. F. Jeanemet, Secretary,

44 Maiden Lane, New York.

JOHN FRANKLIN OLARK, Cor. Secretary,

89 Liberty street.

Middalo, N. x .- Within the past two years a Recopiton to Dr. Fred. L. 11. Willis. Spiritualistic Mootings in Now York and Brooklyn."

Columbia Brati, \$78 din Avenue, selevaca 40th and 50th Resects.—The Propied Sprinual Meeting Services overy Sunday at 2% and 1% 2. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanness Hail, 57 West Still Street, W. E. corner din Avenue.—Meetings of the Progressive Spilitualists are held every Sunday at 3 and \$3 p. M. Reliable, speakers and test mediums always presentifis spirit phenomy and gifts. Prof. G. W. Van Horn, Conductor.

Moetings for Spiritual Brantfessiations will be indext Adolphi Hallycorer Till Avenue and did street, New York, every Sunday at 28 p. M. Tosts giften by Whs. E. A. Wells of New York.

Adolphi Hail, corner of Bud Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 73 p. M. Admission free.

A. Geieral Conference will be held Monday evening of each week at 230 West 16th street, at the residence of Mrs. Di. C. Morrell.

Johnston Building, Fintbush Avenue, mear Fully.

of chen week at Jav wood of the M. C. Morrell.

Johnston Building, Fiatbush Avenue, near Ful-, ton,—Brooklyn Progressive Spiritual Conference overy Saturday ovening, at 8 o'clock. B. W. Jones, Conductor.

The First Society of Spiritualists.-Last Sundny Mrs. Nellio J. T. Brighnin speke in the morning in reply to questions from the audience. Of the needs

day Mrs. Nellie J. T. Brighain speke in the morning in reply to questions from the audience. Of the needs of the hour she said each one had his own conservatory, and can see the needs of his especial horizon; but the greatest need is for greater strength to live up to one's ideal. Each man, woman and child is weaking the cloth of life, and it depends on them whether it bo bright with good of dark with evil deeds. Foctry is not mere jingle or rhyme, buts boutled sees footry is not mere jingle or rhyme, buts boutled expression of all that is holy and best in us.

The afternoon meeting opened by Miss Lily Rumals singing a song, with encore. Rev. Charles P. Mc-Carthy discoursed in a manner satisfactory to the audience, remarking that spiritualism will prosper in spite of all combinations for worldly gains. Houry J. Newton, made a statement upon the facts and differences of individuals who, know of their own experience observation and study, and those who jump at conclusions as to who are fraudulent, and who are honest mediums. Mr. A. Andrews sung a song, playing his own accompaniment, that was much admired and applicated. A whistling solo, by Miss. Manie Hotton, and encore, then the congregation Joining in singing "Shall We Meet Beyond the River?" closed the meeting for the afternoon, and the large audience (one of the largest for many weeks) lingfored about the hall until a late hour, discussing the bright prospects of Spiritualism in New York.

In the evening Mrs. Brigham spoke upon a subject furnished by her guides, "The Power of the Unseen."

New York, March 3d, 1889.

People's Spiritual Meetings .- On the evening of Feb. 17th, the exercises consisted of vocal and instru-Feb. 17th, the exercises consisted of vocal and instrumental music by Misses Maud and Lulu Rice, Prof. and Mrs. A. B. Bartman and Master Frank N. Bryant, and readings by Miss Evolyn Chainpney, all of which were exceptionally fine. Dr. D. M. McFall, of Nashville, Tenn., gave an address in which he made an earnest appeal for a rational and cultivated mediumship. Sunday ovening, March 3d, Dr. McFall spoke upon "Astral Spectres—Their Philosophy," to a very appreciative audience who listened intentity throughout. It was histructive and advanced beyond the common ideas put forth by most spiritual lecturers. ecturers. Our afternoon meetings have partaken largely of the

phenomenal, the healing power being prominent, and several persons have testiled to receiving great bene-fit through Mrs. Budlong of Jersey City. F. W. JONES.

The Bencon Light Meeting was addressed by Dr. Wilson, in the absence of Prof. Baldwin, who will officiate next Sunday evening. The speaker was well received. Mr. Jeaneret and Mrs. Williams followed with appropriate and stirring remarks. Mrs. Williams expects to take a hall very soon to accommodate those who desire to attend. Her meetings are free to all; held every Sunday evening at 232 West 46th street.

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A Case in Point.

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To the Editor of the Banner of Light:

To Cleveland, O .- On Friday evening, Feb. 22d, as

Annie Hinman, formerly a spiritualistic lecturer, now a teacher of Mental Science, but no less a Spiritualist, and Mrs. Bodifield, elecutionist, who recited most acceptably. Mr. Baxter enlivened the occasion with his many solections of ballads. What with the flowers, music, recitation, conviviality and refreshments, the evening was a most enjoyable one.

Mr. Baxter has gone to other fields of labor with Cleveland's good will and God-speed, and J. J. Morse is announced for March. We extend to him a welcome, and will do our best to make his stay a profitable and happy one.

Saratoga Springs, N. Y.—E. J. Huling writes that the First Society of Spiritualists has been enjoying three weeks' ministrations of J. W. Kenyon; who has given excellent satisfaction. Mrs. Emma L. Paul, of Morrisville, Vt., is the speaker for March; in April C. Fannie Allyn will officiate: "We have socials every fortnight, and the young people have their meetings on alternate weeks. The sewing circle has occasionat sessions. We are trying to start a Lyceum, and will probably succeed in a short time."



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