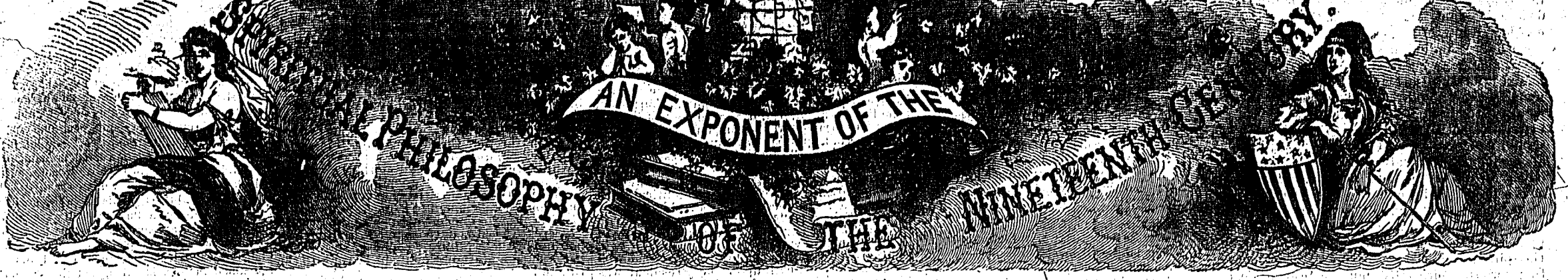


BANNER OF LIGHT.



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The Spiritual Rostrum.

The Phenomena of Spiritualism a Vital Necessity to its Philosophy.

A Trance Address through the Mediumship of MR. J. J. MORSE, Of London, England, Delivered before the First Society of Spiritualists, at Adelphi Hall, New York City, Sunday Evening, April 14th, 1889.
(Specially Reported for the Banner of Light.)

DESIRE for immortality has characterized the thoughts of the more intelligent portion of humanity in all ages. They have seen the great drama of death continually enacted around them, and viewed, with more or less despair, the departure of their friends and loved ones. And when man has seen the dread stranger approach his household and deprive him of his fairest and best, he has ever and ever again raised his pleading voice to Heaven's gates and asked: "Oh, God, what hast thou done with my darling?"

Various answers have been given to these agonized pleadings, and in proportion to the spiritual development and culture of the individual has he been able to take comfort from the answers that have been presented to him. But even to those who are most blest in their ability to obtain comfort from faith, there has ever and anon protruded itself a doubt. What if after all this pleasing hope of immortality may not be a delusion, this aspiration for immortal life a pleasant picture, deluding us with its comfort in our hours of grief and trial? For unless I know, either by actual visitation to the immortal life, or by the return into our midst of those who have gone to that immortal life, I am not absolutely certain that such immortal life exists. That this great anxious cry has reverberated around the world for all ages there can be no doubt, and that the voices of many of you here this evening have in times gone given utterance to the same cry, is also true. Though in those days perhaps you were earnest and devoted believers in some of the forms of popular faith, yet even then these doubts vibrated within the chambers of your mind, and you would have given words to know that there was a life beyond the grave.

Forty odd years ago a summons sounded at the portals of human life. And you queried, "Who comes there?" The answer virtually was: "A stranger from afar, who seeks your hospitality, and in return therefor will communicate to you certain knowledge that you are languishing to know." You opened the portal, the stranger entered your gates, and he proved to be an angel in disguise. When once he came in you learned that you had received a visitor from a far country, and that thereafter there was to be open communion between that world and yours. And the myriad dead that you had thought were buried decently beneath the ground, and were to wait there in silence until the great day of the final resurrection, but who were rising over there, came crowding in at this open doorway, where they had only been waiting for the opportunity to tell you once for all that immortality was true. And the resultant circumstances are what you know as Modern Spiritualism to-day. Why did all this happen? For the reasons we have said: that in spite of all assertions to the contrary, faith was not a sufficient answer to the question, "If a man die, shall he live again?" Faith was not a sufficient answer to the hopes and desires of humanity regarding *post mortem* life. And, in the providence of the Great Power, ways and means were established by which once again the spirit-world should enter the material world, the hosts of the heavenly life mingle with the hosts of the mortal, and you should gain a knowledge of the facts of the hereafter by the presence in your midst of its inhabitants. Therefore, we may say that Modern Spiritualism came in answer to the needs and hopes of humanity, in answer to the unfaith of humanity, in an answer to the doubts of humanity; and we also add a fourth consideration, as a supplement and affirmation of the faith of humanity.

But how came it? That is the question. It came through instrumentality. It had its agents and its methods. Before we inquire into that, let us ask what is the accented result flowing from the coming of these strange visitors? The answer is ready enough. The result has been the evolution of an ethics and philosophy of immortality the like of which the world never before possessed; in which all

questions of your present life and conduct in connection with your future life and position are brought in array, where the perplexing problems of the future happiness or misery are brought to a definite solution at last. Where, as we say, the ethics and philosophy of immortality were ultimately formulated or presented, as well as the opinions previously entertained concerning such matters. And on this philosophy now demonstrated, the Temple of Modern Spiritualism is being slowly and surely erected; it is a new thought that as a touchstone changes the old, and is growing and growing large enough to contain the myriad hosts of human kind.

The philosophy of immortality is not altogether a new thing, nor for the matter of that are the ethics new either. But there is this distinctive difference between the ethics and philosophy of immortality as understood by Spiritualists and as understood by religionists: the religionist accepts the ethics and philosophy of the question as a matter of tradition, resting upon the acceptance and faith of the individual, bounded and limited and expressed by the doctrines of the Church, and in harmony with one especial form of divine revelation; but of actual evidence he has none—that is to say, present-day evidence. All the evidential argument the religionist can use dates way back eighteen hundred centuries. The evidences all occurred in times of doubt, among people whose records even are open to suspicion and question, and who, from the ordinary point of view, you cannot put upon the stand and cross-question to-day. And, therefore, the ethics and philosophy of immortality, as religiously considered, can be only faith in the subjective side of human consideration, and apart from such subjective belief people have no practical and actual demonstration associated with them. It is by a law of faith, religiously considered, absolutely impossible to demonstrate the doctrine of immortality. What is the natural consequence of this? Whenever a subjective philosophy professes to interpret a matter of fact, without actually being related to the fact it professes to interpret, the door is thrown wide open for the wildest kind of speculation and the surest kinds of mistakes. You all remember the German of old, who constructed a donkey; and that same donkey—he never having seen a real one—bore just as much resemblance to a live donkey as a lamp-post did. When, then, subjectively, without the relationship of fact in any form, you proceed to build up a philosophy, you may ultimately discover that the facts and the philosophy do not agree in the remotest form. In all such things it is so much the worse for the philosophy.

The Spiritualist stands in a different position. The ethics and philosophy of immortality that he accepts and presents are based upon absolute facts. Not the facts that occurred eighteen hundred years ago, the witnesses of which are all gone, and beyond reach, and their records garbled and unreliable; not the facts which occurred among people who doubtless were honest, but probably not so intelligent as yourself; the ethics and philosophy of immortality taught by Spiritualists do not rest on facts occurring under such circumstances as those, but they rest upon facts occurring to-day, of which there are innumerable living witnesses to testify, of which there is an absolute consensus of opinion among all people of the civilized world as to their actual reality and character, and therefore when we accept the philosophy and ethics of immortality as promulgated by the Spiritual Philosophy, we are obtaining and accepting something that is susceptible of being examined to-day, of being credited, and corrected, in all the practical experiences that refer to the thing you are accepting, and by which you may reasonably claim to know something definite.

Here, then, you see beyond doubt. You are not subjectively elaborating a theory, but you are laying the foundation of fact, upon which you are erecting the superstructure of philosophy. You are getting your facts first, and making your philosophy afterward. The man of science says it is facts the world wants to-day. We agree with the man of science; it is facts the world wants to-day. And the world also wants something else: it wants an assurance that the facts of to-day can, if necessary, be repeated to-morrow. It does not want another Judea; it does not want another Jesus; it does not want another band of twelve apostles, and then an interregnum of eighteen hundred years; it wants a Jesus every day; it wants its twelve apostles every day; it wants its Pentecost every day; it wants its healing and its speaking and its prophesying every day. It wants a living, perpetual and continual witness, a manifestation here and now, for unless this new gospel can assure you that its witnesses will stand every day, and its facts can be duplicated and reproduced every day, it, after all, would shrink down again to the level of mere and simple faith, and in eighteen hundred years from now the people might be as hotly disputing whether the alleged phenomena of the Spiritualists occurred in 1889, just as you are discussing whether the life and phenomena of the early Christians occurred eighteen hundred years ago. You do not want to stand in such a position as this, nor is it right to bequeath such troubles.

We repeat that if the spiritual gospel is to rest in the future upon phenomena and facts which are only given for a time and then disappear, leaving only the memory of their existence behind, then Modern Spiritualism will become as grave a source of trouble and conflict in the future as the Christian records are to-day.

We come, then, to this: That wherever there is revelation there must be the instrument through which the revelation is accomplished.

And if the revelation is a fact, it must be in harmony with the laws governing the instrument through which it has its expression; therefore it must be natural. And if there ever was a communication between the world of souls and yours, it must be because the laws of this world permitted it, and not because they were coerced into permitting it. It must be a natural fact pertaining to the natural possibilities of the natural world, as in contradistinction to the usually accepted idea that it is divine power miraculously overriding the natural laws. If this argument is true—and you will see how true it is as we advance—that which is in harmony with the laws of nature will always be possible of reproduction so long as that law of nature continues in force. If, then, it was possible at any time in the past for a spirit to hold communication with mortals—and the laws of nature are subject to no change—then it must be possible to-day. The laws of nature are invariable, and, therefore, those who assert that these visitations from the spiritual world into this life in the past were subject to the divine pleasure, and were only for a special purpose, are doing more in the interests of a theological system than they are in an endeavor to prove their acquaintance with the laws that rule their life.

Take the question of Modern Spiritualism, pure and simple. If it is true—you will pardon our saying it this way for the present—it must be true because of the laws of nature and not in opposition to them. If spirits hold communication with you it must be because the possibilities of the methods by which they hold communication with you are by and through the laws of nature. This must be clearly understood. And it is a very bold man who will say where the laws of nature end. This being accepted, then, as the postulate of immortality, let us build upon it. The doctrine of immortality is, apparently, the leading presentation of the philosophy of Spiritualism, and its object is to demonstrate that man holds communion with the spirit-world.

The next question comes in this guise: If this is the purpose of the philosophy of Spiritualism, how can that philosophical declaration be substantiated? "Well, why, of course, we have the phenomena." Oh! yes. Then you agree that the phenomena underlie the philosophy? "Why, certainly." You take it that the philosophy would be comparatively valueless if it were not for the phenomena in corroboration? "Of course." Therefore, if this philosophy is to go on, and maintain this question, it can only do so by the evidence of the phenomenal corroborations upon which it rests? "Yes." Well, then, where does this thought land you? Just so long as you affirm you must have phenomena to demonstrate it, unless you want to get into the very same position that the Christian community occupies to-day, which affirms and fails to demonstrate and therefore is losing its grasp, you must do your best to rescue this matter from miracle and revelation, and bring it down into the daily and continuous evidence and doings, and contemporaneous proof, of the actual presence, interference and intervention of so-called spirits in the affairs of human life. "Well, yes; of course that is all right enough, we understand that; but do you think that this matter of the phenomena of Spiritualism is getting to be just a little overdone? Is it not time for us to go out of the phenomenal atmosphere, and rise to a more exalted one?" So many say: "We turn our attention to the philosophical aspect of the matter, and cultivate our spiritual nature, and lift ourselves above the dull level of materiality." It sounds very nice indeed. But very frequently it happens that those who are so very anxious to ascend into the exalted spiritual atmosphere are the people least fitted to go there. We have not the slightest objection to those who have got through with the phenomena going up higher; they will surely get there if they are fit to go, therefore they will have a right to be there. But, good souls, though you have advanced, there is a round hundred millions or so that have not advanced. There are many and many that those good people themselves are acquainted with who have not got into the "ABC" of Spiritualism, of her phenomena or philosophy; and to say that Spiritualism has got through with the phenomena, and now is the time to put them all away, for we must go into a higher philosophical atmosphere, is to say what you have no right to say, because the world around you is still pleading for the demonstration of immortality that the phenomena of Spiritualism alone can supply.

If Spiritualism was to be selfishly confined only to those who are Spiritualists, and you were ungenerous enough to think that you had no sort of connection with the rest of the world, which could get along the best it could, then you might talk about having got through with the phenomena; but you must remember you stand to-day in the responsible position of being keepers of the only present-day demonstration of a future life that the world possesses. You are the only present-day possessors of the demonstration of the immortality that the world is crying for on every side of you, and if you ask that hungry world to be fed with the husks of revelation and speculation, that hungry world will grow hungrier still. They, of that hungry world, will say: "These crazy Spiritualists are expending their arguments in a most beautiful piece of speculation, but what about facts?" And if you reply: "We have got through with facts; we are in the atmosphere of philosophy," you will find that they will say you are of no use to them now.

Let us come down to a practical consideration. We have asserted in the title of this address that to our view the spiritual phe-

nomena are a vital necessity to its philosophy. Let us examine the question a little closer. How is the world to gain a knowledge of what is now known as Spiritualism? To narrow the question down, how did you as a Spiritualist gain a knowledge of Spiritualism? "Oh, I went to a circle." Precisely. What did you see? "A medium; and she went into a trance and talked to me; said that it was my father, told me lots of things that my father only knew, my name and age, and where I was born; and proved clearly that he was my father." How did you prove it? "I went to a circle and the medium was lifted up and carried about. There were raps, and I saw that there was a force that caused them, and realized that there was an intelligence behind the force; an individual entity presenting the phenomena for my observation." And you, sir, how did you become a Spiritualist? "I became a medium." Why, what do you mean? "I went and sat in a circle and was controlled." You were controlled? "Yes, I was controlled, got up and talked. I got up and delivered a long lecture." And we might go on and ask all of you how you became Spiritualists, and would find in every case some phase of the phenomena roused your attention, excited your interest, satisfied your judgment, and converted you in the end.

How did the movement itself begin? Why, by sundry phenomena ascribed to a certain departed human being, occurring in a certain house, and thereby arousing the attention of the civilized world. The very foundation of the movement was phenomena. The greatest agency that has excited the attention of the world, scientific, religious and philosophical, has been the phenomena. And in every department of spiritualistic work and progress in the last forty years it is the phenomena that loom up, towering head and shoulders over every other consideration. Therefore, towering up in this way as they do, still exciting the interest that they do, have you come to that period in your progress when you can afford to put the phenomena on one side and say Spiritualism has no further use for them? If so, what are you going to put in their place? And if you have nothing to put in their place, are you going to leave it vacant? We ask: "What ought to stand in that niche?" And you reply: "Oh, we have taken down the statue that used to stand there, and we don't want to put another there." What are you going to put in the place of the phenomena? Why do you wish to discard the phenomena?

It seems to us that those who would have the phenomena discarded have failed to appreciate their value, and utterly failed to recognize the relationships that grow out of them; for they will tell you that mediumship is being degraded, that it is becoming a mere question of fortune-telling, and that those circles open to the public are largely becoming shows, and mercenary caterings for the putting of money into ignorant people's pockets, and that the whole thing is becoming so offensive it offends the nostrils of the public, and therefore we get up into the air of philosophy and say, We are philosophical Spiritualists; we have long ago done with the vulgar style of fortune-telling. Why, please you, there would be no philosophy if there had not been phenomena, for the simple reason that you would not now have the countless signs and tokens that you enjoy on the subject of immortal life, and that illumine your homes to-day, had not your experiences come to you through the aid of phenomenal intercourse between the two worlds. Thus you get the knowledge of the spirit-life that is open to you to-day. Are not the phenomena vital? Do they not constitute a vital necessity to the philosophy of the movement? They are the foundation upon which the structure rests, and directly you stop laying the foundation then you leave off building the temple.

There is another side to the question still. There are some people who think that it is just a little beneath their dignity to be controlled by spirits, who are very anxious to have all the honor and credit themselves; who think they are growing so fast, developing so widely, that the spirits can do very little for them after all. "Why, yes; I used to be a trance-medium, but then I became an inspirational medium, you know; and now I have grown beyond that; I have cultivated my intellect and my faculties; I have become very much advanced indeed. There is no necessity for me to shut my eyes and go to sleep, and let the spirits in to use my words. I am not going to be their servant any longer; for a medium, you know, has to be their servant, and I don't think they ought to be the servants of spirits." So these mighty philosophers, who think they have learned it all, and more, seem to think that they in this world can progress faster than the people who have gone beyond the world and the limitations of this life, into a higher country than they have lived in. They seem to forget these things, and in their arrogance assume a power and strength they do not possess, when if they were wise they would submit to being led a little longer. It is all very well to have a good opinion of yourself, to think you are strong enough to walk alone; but who is there who can honestly say, I am beyond the necessity of help or advice from any other human being? No; you each and all recognize your mutual dependence, and you each and all feel that there are others wiser than yourself, and their instruction, assistance and guidance may very often save you from disastrous things.

Now the phenomena of Spiritualism bring us down to this point: that if you wish to shake off your allegiance to the spirit-world, the spirits may be willing that you should do so. It would be very curious if the spirits took

you at your word and stayed at home hereafter. And when you lost your beloved friend, and your heart was sad and your soul was mourning, and you should cry: "Oh! mother, mother, come back! come back!" and there should be no answer, it would be very curious, would it not? When you go in pain and sickness to the healing-medium and beg him to lay his hand upon you, and he should do so and produce no result, it would be very curious. When you say to a skeptic, come with me and I will take you to a medium that will prove that there is a life beyond the grave, and when you take the man there should be no response, you would be amazed. And then at last you would say: "Of course, we have repudiated the phenomena, and the spirits have taken us at our word." If, in a word, the communication was stopped, the phenomena ceased and mediumship were no longer a fact, would not your Spiritualism, as we have said before, be exactly in the condition to-day that the Christian community is in, resting upon the records of the past, and having no vital corroborations occurring in the present?

Spiritualism must claim, and Spiritualists must stand by the claim, that until you have all been converted—the whole world—to a knowledge of immortality, evidences which will demonstrate future life will always be a vital necessity to humanity. Why, when you come to remember the situation, it will strike you thus: My friends are dying, and when they leave me I want to hold communication with them. That implies mediumship, the manifestations of your departed friends through a medium. These are the phenomena, and if the phenomena are rejected and you live in the region of philosophy, and imagine that your mother is there, and it is all right, that the evidences received in former days are sufficient, it may be well enough for you, but it will not constitute a vital element that will enable Spiritualism to live.

Now about the cultivation of mediumship. The spiritual world is always willing to help you, and when you remember that the purposes of the phenomena are not only to bring conviction to those who doubt, but to illustrate the laws of nature as expressed in nature and in man, and to prove that relationship which exists between the two worlds, you will see that all phenomena lay a duty upon you for a careful, critical and scientific investigation of their nature, laws and principles, that there is a whole realm of life and force and being that it is your duty as scientists and Spiritualists thoroughly to explore.

Hence we come to this conclusion: That the phenomena of Modern Spiritualism are a vital necessity to its philosophy.

Now we come to another consideration. Should those through whom the phenomena are expressed become servants for public hire? In other words, should mediumship be exercised for mercenary rewards? Why not? "It is something so utterly repulsive, you know, to read and know all the amount of advertising that is going on in regard to mediumship." It may be extremely repulsive, very unpleasant indeed; but you must remember this, that if it had not been in the past for the great army of public servants of the spirit-world, how much Spiritualism would there have been abroad to-day? They had to do it, because the hosts behind forced them forward, and they have been the targets of the foolish, the mercenary and the wicked; and this army of workers, these public professional mediums, who, if you will, sell their talents for lucre, bore the heat and burden of the early day; they presented the only evidence of immortality; their lives and labors rendered this meeting, and all similar meetings all over the world, possible to-day, and those mediums have been the ever-open gates through which the beloved of your lives who have departed into the homes beyond have been able to return and hold communion with you.

Discountenance phenomena if you will, make the profession of public mediumship discreditable if you choose, frown the army of public workers down, close up the avenues between the two worlds in this regard, and then how much comfort will you get? Oh, you will have your private mediums, will you? Yes, you will have your private mediums, and hungry outsiders will want to come into your houses and invade the privacy of your domestic circles. But you will exercise judgment, you say. Oh yes, of course. Your house is private, your domestic circle is sacred, and you have none but your own particular friends and immediate acquaintances that you benefit and improve. And these hungry people, what are they to do? Won't you take them in? Do you know anybody that will? Few if any will let everybody come freely into their private homes. So you will be wrapped in the selfish enjoyment of your own spiritual communication, and hungry strangers who are outside may faint and fall by the wayside before you will extend comfort to them. Destroy to-day the army of public phenomenal mediums, root them up and drive them forth, and you will deprive yourselves of the most powerful agent in the propagation of your philosophy and the explanation of your cause that it has possessed up to the present time.

May we be permitted to state another side of the subject? We will unhesitatingly affirm, let us say, that the phenomena, past, present and to come of the spiritual movement, are absolutely necessary; that you cannot possibly do without them; that so long as a spirit returns and holds communication with you, so long will the phenomena transpire, and when you shut out phenomena you shut out the spirits that produce the phenomena, for without them there could be no phenomena. We

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

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In the May number of *The Forum* appears an article, brief but condensed with meaning, written by Professor St. George Mivart, in which, while the writer freely credits the Darwin theory with all it has done, in the way of stimulating biological research, he holds up to view in a clear and strong light its deficiencies and shortcomings. What he holds and aims to prove is that the world has been developed by a process of evolution directly contrary to that treated of by Darwinians; that it is a system "in which every activity of every inorganic and organic body, from the dust of a volcano to the imagination of a Michael Angelo, a Dante, or a Shakespeare, is a divinely ordered process." "It is a process," says the writer, "the co-existence, successions, and laws of which it is the noble task of physical science to investigate in a fruitful and practically limitless progress, by studying the phenomena which are on every side spread out before our gaze." He believes it to be far easier to show that the process of evolution is the outcome of design than that there has been any process of evolution at all. He affirms that the existence of man himself is the sufficient evidence of an absolute break in the Darwinian theory, which asserts there is no "distinction" of "kind," but only one of "degree," between man's highest intellectual faculties and the feelings of a brute; in other words, Darwin affirms the essential bestiality of man. He asserts that we possess no gifts which could not have been evolved from merely animal powers. He said that the theory of natural selection is worthless if it required a separate origin for man from that of other animals at any one step of descent. And his literal disciples have written books to demonstrate that reason is but developed sensibility, and to deny that man possesses any fundamental distinction as to intellect.

Now Prof. Mivart undertakes to show that the human characteristics which differ in kind from any possessed by animals are language and moral perception. He defines language as essentially intellectual, and the result of the possession of abstract mental concepts by him who uses it. Such abstract ideas must be already present in the mind. No uttered sounds, no gestures, even, could be employed to denote any action, unless the mind had already formed the abstract idea of the action, to be so denoted. The abstract idea, he it is remembered, is no mental repetition of a word. This is obvious in the case of deaf mutes, from the habit men have of coining new words to express previ-

ously-conceived new ideas, and from our own experience when the mind perceives a new truth by intuition, too rapid for even mental utterance. The intellect, he reasons, is therefore the source from which both spoken and gesture language spring, and neither of these nor both of them together could generate it. Hence no being who possesses intellectual language could have been evolved from creatures devoid of abstract intellectual concepts.

As to the other point, moral perception, Prof. Mivart maintains that it is universal in mankind, though it may be developed here and there in but a rudimentary degree. Ethical judgments are unquestionably developed by education and social influences, but they never could have had an absolute origin from the feelings of gregarious animals. The propositions which lie at the root of any ethical system must themselves be ethical. Ethical judgments, he holds, are entirely distinct from mere sentiments. Conscience, it is not denied, looks back and judges, but not all that looks back and judges with regret is conscience. "Very different from any sentiment, painful or pleasurable, is a real declaration of conscience. The conception of duty is the conception of something supreme and absolutely incumbent on us without appeal, apart from any question of pleasures of pains, rewards or punishments."

Thus, he concludes, does the study of both language and moral perception sufficiently show us that "there must have been a break in the process of evolution when man first appeared upon this planet."

As to what our own reason teaches us in regard to design in the universe, it satisfies us that the cause of that universe could not itself be so defective as to be devoid of what even we possess, namely, intellect and morality. On the contrary, it must rather possess such qualities in the highest degree, and the universe must therefore, being so caused, be replete with design. An analysis of our own reason thus assures us that the universe is not the outcome of unreason. Physical science inclines us strongly to believe that the process of evolution has taken place in the world, but the science of sciences makes us certain that it is designed, and the outcome of intelligence.

The study of our own faculties will suffice to prove that intelligence and goodness, and therefore design, are manifested in the universe, and hence must exist in its cause. When we gaze on nature, organic and inorganic, we may recognize how its aspect harmonizes with the conception which the study of our own being has made us see to be a necessary one. The writer concludes that while the evolution of species may or may not be called "creation," since all that creation need mean is implied therein, "it is nevertheless an evolution full of purpose and replete with design, which exists not only at its root and origin, but also accompanies it at every step of its progress."

The article in *The Forum* which we have above condensed was, of course, written with the desire to overthrow the Darwinian position; and practically, at least, in the interests of the biblical "instantaneous" or "crystalline" theory of creation. But we think that—in the light of modern spiritual revelation—there is a "missing link" in the latter, as well as the former theory. The human reason of this age stands aghast at the story of Genesis, and refuses to believe with the doughty Scotch stonemason—who sought to quench the rising geological ambition of the youthful Hugh Miller—that "when God made the rocks he put the shells (fossils) into them at the same time." A spiritualized "Evolution" which we think much nearer the truth as an explanation than literal Darwinism or Genesis "spoken word," has been proclaimed, both by returning intelligences and various speakers on the platform of the New Dispensation: This, while it recognizes the gradual improvement in earthly conditions in consonance with natural law operant in all things—not the arbitrary interference of an outside anthropomorphic personality—emphatically denies that the spirit was the flower of developed matter; but holds that in process of time some marked differentiation of species became fitted to receive and therefore naturally held out its hand, figuratively speaking, for that gift of conscious spiritual entity which is the crown of existence, and that in answer to this instinctive prayer, the spirit was inbreathed into it from the world of causes on high.

The Idea of Heaven.

Very different conceptions of a future state are taking possession of the orthodox mind from the old ones which have narrowed the views and hardened the feelings of so many past and gone generations. To say that the illuminating influence of Spiritualism has had nothing to do with this revolution that is going on, would be so unintelligible an assertion as to be practically absurd. Spiritualism has had everything to do with it, and is in fact the prime cause of it. It has driven back the dark old superstitions with its superior light. It has melted away the prejudices which the dead old dogmas had fixed. It has kindled new hopes in the heart. It has, in fact, brought the present world and the other one into close and intelligible relations.

Out in Methuen, but a little way from Boston, the Rev. Mr. MacDonald, a Baptist minister, recently preached a discourse on Heaven, in which he fully betrayed the workings of his own mind on that always interesting theme. Though he persistently asserted that we had and could have no absolute knowledge of heaven, he nevertheless went on to describe its life and joys in a way that showed plainly enough how much he really thought he knew about it. He asserts, however, that Christ made no revelation concerning it in all he is reported to have said.

Mr. MacDonald alluded to the prevalent ideas respecting heaven as "a relic of an outworn theology still lingering in Protestant churches." He said that many a man accepted Christ merely to escape going to hell, while his neighbor, who ridicules his base motive, quite possibly accepts Christ himself because he wants to go to heaven. Neither one has the slightest idea of what going to heaven means, except that it is a place where everything is to be to their advantage, and where a series of rewards is to be distributed for having honored Christ by having accepted him as Master and Lord.

The preacher's idea about heaven is this: That in order to live there one must be righteous, since only like can enjoy like even in an earthly sphere. There must be perfect fitness and harmony in order that happiness may exist. Heaven would be the deepest hell to the unrighteous soul. And as for joy, it will not be the lifeless joy of rest and recreation, or of pleasure, as here on earth when life wears its fatigues; but it will be the joy of rest in continuous work, because there will be no wear-

iness in work there. All will be spiritual, and the spirit never tires. There, there will be no such obstacles, and therefore no such limitations, as here. And all that seems like failure to the human eye will be gathered up as golden threads, and woven into the fabric of divine design.

The Doctors' Plot.

For twelve years and over the "regular" M. D.s of this State have petitioned the Legislature to enact a law barring every one from practicing medicine, or in any way healing the sick, who has not previously secured a diploma from the Allopathic medical fraternity. This paper, with the aid of talented correspondents, has during that period up to the present time fought against such a contemplated usurpation. Now the daily press has waked up to a serious consideration of the subject. Strong articles against the enactment of such a summary law have appeared in the *Boston Globe*, several of which we have copied. Later comes to the rescue the *Boston Evening Record*, whose editor is Speaker of the House of Representatives. Here is what last Saturday's *Record* says upon the subject, which is sensible and to the point:

"For real, sure 'protection' commend us to the regular graduated physicians who are applying to the Legislature not to allow anybody else to practice medicine except some member of their organizations. It excites them to holy horror that any one should pretend to heal the sick who has not received a diploma from some institution of which they approve, although they all know very well the most of them have no real knowledge of medicine when graduated from these schools, but get it all through practice."

The number of irregular physicians, if it include all who have not graduated from some medical school, is large, and a great many of them are more successful in their practice than seventy-five per cent. of the regular school. The latter, unable to compete, now appear before the Legislature, and want the State's disapproval put upon everybody who is not a graduate from their own peculiar school. This would be nonsense if it were not for the fact that these regular physicians are working up their case by reason of their confidential relations with many families, and trying to secure votes for their "protection" that way.

If the regular school wants to be "protected," why does it not commence in the proper way, and make it appear that its members know about medicine, and the others do not? But they do not seem to be able to prove this, and so want to be "protected" by law! Pretty small business this for a profession which pretends to be so skillful, especially when it is borne in mind that outside of the attorneys employed by the regulars, no one appears in behalf of their being "protected." In fact, all the people who have appeared before the Legislature have remonstrated against this scheme.

Dreams.

It has been many times asked by inquiring minds at our public circle whether or not dreams are of spiritual origin, and the answer has been as a general rule in the affirmative. The following interesting story of a dream has just been made public by the *Columbus Herald*, which we here reproduce as evidence that incarnated individuals can and often do communicate in this way:

A most remarkable case of a dream coming true is told by Thomas J. N. Stewart, a colored painter living at 120 E. Third street in this city. The story, as related by Mr. Stewart, is confirmed by his friends, who assisted him in carrying out the plot in his wonderful dream. He was seen last night by a *Herald* reporter, to whom he related the following story: "Some time ago I was bereaved in the loss of my wife, and following the sad event I have been thinking about her all the time day and night. It has preyed on my mind all the time and affected my sleep, so much so that I have been unable to sleep at all. One night I had a strange dream about her, as usual. I thought I saw her in the grave and in her coffin. She seemed to me to be just as she was in life, and I could hardly think she was really dead. There was one thing about her different from her conduct in life, and that was her dress about something. I heard her familiar voice calling to me very distinctly, and plainly heard her say, 'Thomas, get me out of here, I'm all wet.' Then I woke up very much distressed over the vision. After awhile again went to sleep, and to my surprise the same picture of my wife came to my view again. I saw her as before, and with the same expression of distress on her face. She said to me, 'I'm all wet.' Then I woke up very much distressed over the vision. After awhile again went to sleep, and to my surprise the same picture of my wife came to my view again. I saw her as before, and with the same expression of distress on her face. She said to me, 'I'm all wet.' Then I woke up very much distressed over the vision. After awhile again went to sleep, and to my surprise the same picture of my wife came to my view again. I saw her as before, and with the same expression of distress on her face. She said to me, 'I'm all wet.' Then I woke up very much distressed over the vision. 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NEWSY NOTES AND PITHY POINTS.

NONA AGO.
A *Seigniorial* *disposition* *heretofore*
in two parts—PART ONE.
Oh! I oft contended on the mystical past,
Of ages ago,
When cohesion of molecules first began
In terrestrial caverns below.
Yes, in its ethereal and ethereal glow,
In its ethereal and ethereal glow,
Enclosed in its amorphous home,
In that antediluvian day.

A Boston letter in the *Des Moines (Ia.) Register* says:
"The followers of literature at the modern Athens are of four classes: The big guns, the younger set, the women writers and the hangers-on. The first class has Dr. Holmes and Mr. Lowell as its foremost representatives, and is organized, malicious persons say, as a mutual admiration society." The hangers-on alluded to we suppose are intended for the reporters of the daily press.

THE "REGULAR" THING.—"The last I heard of George he was under the doctor's care." "Well, he is it now. He is under the ground."—*Ez.*

It is reported from the City of Mexico that the remains of a large city, hidden in the depths of the forest, have been discovered near the ruins of Palenque, in the State of Chiapas. The ruins of apparently large buildings have been found. There is a well-paved road several miles in length. The intelligence is said to come from good sources.

And if we've done our part, it isn't to be believed as are above us 'till we be worse nor we are, and come short o' them.—*George Eliot.*

The *American Israelite* thinks that hell is a "purely Aryan institution," and that therefore there are no Jews there.

The *Popular Science Monthly* for May opens with a chapter on "Diabolism and Hysteria," in Dr. Andrew D. White's "New Chapters in the Warfare of Science." The author gives instances of the "possession of multitudes by Satan." If the writer had used the word *SELFISHNESS* instead of "Satan," he would have come much nearer the truth than he has.

On dit that a mule forty-five years old does a little service for a Georgia physician, who has had him since 1849. That mule never took one of the Doctor's drugs, which accounts for his longevity.

The skylark springs, with dew on his wings;
And up in the arch of heaven he sings
Trill-la, trill-la, oh! sweeter far
Than the notes that come through a golden bar.
The joyous bay of a hound at play,
The caw of a raven on its homeward way;
Oh! these shall be the music for me,
For I love the voices of the free.

The smallest oil painting in the world is on exhibition in New York, entitled "What an Awful Lie!" It is one inch by an inch and a quarter in size, very handsomely framed, and was painted by Mueller, a celebrated artist. The picture represents two monks in conversation, one of them evidently getting off a whopper to the other.

Buy Dr. J. M. Peebles' book, "The Seers of the Ages." It is a grand work.

The nuisance of the hotel was in the parlor warbling, "Oh, would I were a bird." "Well, here's a beginning for you," said the landlord. And he handed him his bill.—*Argosy.*

The Emperor of Austria has just finished paying the debts of the late Prince Rudolf. They amounted to \$5,400,000. Such is royalty.

A man is a great bundle of tools. He is born into the life without the knowledge of how to use them. Education is the process of learning their uses, and dangers and troubles are God's whetstones with which to keep them sharp.—*Appleton's "Proverbs from Plymouth Pulpit."*

According to recent accounts New Haven is a mean place to reside in. Respectable mediums there, who have done much good for years by healing the sick, have been fined under an ancient Connecticut "blue-law"; and now comes the information that a New Haven mother with three small children dies of starvation! No wonder the daily press heads the dispatch, "Christians all about her!" That prosecuting "minister" had better devote his spare time heretofore in looking up the starving inhabitants of New Haven.

"Please send up to my house to-morrow a couple of nice bass." "Yes, sir." "And, by the way, be sure they are bass." "I'm going off to-day to catch 'em." "I was late I told my wife to go for trout fishing, and you sent up a fresh mackerel. These little errors of yours are causing strained relations in my family."—*Epoch.*

Western Washington has a delightful summer climate, seldom reaching over eighty degrees above zero, with no sultry weather. The nights are always cool, and there is but little rain from May till November. It is a most delightful place for health and pleasure-seekers. In winter, rains are frequent, but usually warm, while the grass is growing and some flowers are in bloom out of doors every month in the year.

CRIMINAL MALPRACTICE.—Dr. Thomas N. Frost, of Biddeford, Me., whom the coroner's jury found guilty of committing criminal malpractice upon Stella A. Hill, has been arraigned before Recorder Cram in the Biddeford Municipal Court on a charge of murder. He pleaded not guilty, waived examination, and was bound over to the May term of the Supreme Court at Alfred.

As the local freight on the New England Road approached the River-street trestle recently, Engineer Doughton discovered a large dog on the track. As he supposed, the engine struck the animal; but, on passing it was found that it had partially dropped between the ties, hanging by its forelegs, and the whole train had passed over the animal, leaving it unharmed. Brakeman Bryan carried the animal from the trestle to a place of safety.—*Danbury News.*

The Detroit *Free Press* says that a New Yorker worth \$7,000,000 waited five minutes the other day for a newsboy to get changed and return him two cents. He probably wanted the pennies for the Sunday collection. That's how he got the \$7,000,000.

A dog acts as watchman over the mail at Allentown, Fla., taking a position on the bags the moment they are thrown from the train, and refusing to move or allow any one to disturb them until the postmaster arrives.

The Methodist and Episcopal ministers of Sheffield, Ala., no longer speak as they pass by, and the feeling between them is extending to members of their churches. It all grew out of a scheme of the Methodist ministers, who organized the Preachers' Investment Company for the purpose of speculating in real estate.

NEVER HAD HEARD OF ANY.—Are there any plumed grouse in this vicinity? "Inquired the thin scholarly-looking man with the elegant breech-loader on his shoulder. "Never heard of any," said the Western Nebraska farmer, "and I've lived 'n' my seventeen years." And the New England professor who was taking a vacation out West climbed yearly aboard the train again for a point a hundred miles further westward, the locomotive scaring up prairie chickens in clouds as it moved swiftly along.—*Chicago Tribune.*

Capt. Gilbert B. Borden, of New Bedford, Mass., has been appointed keeper of the House of Refuge to be established by the United States government (for the benefit of the whaling fleet) at Point Barrow, Alaska.

There are 17,107 newspapers in the United States and Canada.

The total cost of the Paris Exposition is expected to be \$10,000,000. The Government contributes the greater part and the city of Paris most of the rest.

Modern Minister's Wifo.—"You look worried, dear. Can't you find subjects that will interest the congregation?" "Modern Minister (doomily).—"It's easy enough to find subjects that will interest the congregation. The trouble is to find subjects that will interest the newspapers."—*Philadelphia Record.*

An exchange warns justices of the peace and gullible preachers against a well-dressed couple who are "doing" the country by means of the following scheme: They have the ceremony performed, when the groom hands out a check for \$20 to the person officiating, telling him to take out \$10. The groom receives \$10 in change and goes off to be married again. The check is worthless.

Tribute to Hudson Tuttle to A. E. Newton.

To the Editor of the Banner of Light:
In the Symposium which has in the pages of the BANNER OF LIGHT expressed the deep feelings of love and friendship for that long-tried and efficient worker, A. E. Newton, I must add a few words which feebly express the feelings which arose when I read of his departure from earth-life.

The last letter he ever wrote is open before me—a letter written before his final illness, held for some days until his partial recovery, when he added a postscript in a trembling hand, the last time he held the pen, for soon after he sank into the lethargy which terminated only with cessation of breath. Broken hearted he was by pain and long suffering, the fervor of his spirit expressed itself in hopeful words, and closed with this sentence: "Wishing you all success in your efforts to enlighten and spiritualize humanity." This had been the great task of his long life.

With heart throbbing with emotion I went back over the years when he was editor of the *New England Spiritualist*, and I sent him the early inspirations of my pen for his judgment. All was new and strange, then, on the borders of the great thought which was to come. No one dreamed of the outcome of the new Spiritual Philosophy, which was to work like leaven in the minds of the masses, and silently bring about untold results. Spiritualism was a word of scoffing and mediumship, as popularly understood, allied to witchcraft and the black arts.

In that hour when I doubted and questioned, and sought for a support, Mr. Newton carefully read the MSS. I sent him; published with kind comments, and wrote me from time to time such letters of advice and encouragement as a father would write a son. And through the years thereafter, whenever the opportunity offered, he was first to notice and review the books I offered to the public. Not that he always agreed with the premises, or praised, for he has at times sharply criticized, and from his standpoint most justly. Unnecessarily he apologizes for this in his last letter:

I have no reason to think there is any great divergence of opinion between us. But when we have times when your line of thought or current of inspiration, has seemed to run in a very different channel from mine, and I wish to feel free in anything I write for the public. Not that I assume to be any nearer the absolute truth, but I have to live by my own perceptions of right and wrong, and hope that by free and friendly expression and comparison we may all in time arrive at substantial unanimity.

Criticism offered in such a spirit is more valuable than praise. A busy life of self-devotion, and he has passed through the gateway over which on this side is written "Death," on the other side "Eternal Life." For the loss which is ours we must mourn, for it is human to weep. The losses teach us a sad lesson of selfish grief. In the old ways of his labor the earth will know him no more. But we are persuaded of the truth of that philosophy which teaches that we live that we may die, and we die that we may enter a life which is eternal. I hesitate on occasions like this whether to say we mourn the loss of one dear and near to us, or that we rejoice in the birth of an angel, who, having borne the burdens of the faithfully and well to the end, now works from the broken cage to the realization of all his mortal dreams.

He has left a monument in the hearts of all who knew him, which will remain after the granite shaft shall have crumbled into dust.

HUDSON TUTTLE.

Medical Laws and Vaccination.

To the Editor of the Banner of Light:
Score a victory or two more! A letter from California has this sentence in it: "The Regulars desired to get the best of us Californians in the last Legislature, but we promptly sat on them." Give all honor to Ohio and Wisconsin. The Medical Bill in the Legislature had been amended as to forbid the Old School from having a majority on the proposed State Board of Examiners. As the natural result, the conspirators are not willing to let it be enacted.

I wonder much at the willful blindness which many show. The sole and paramount purpose of all the medical legislation in every State is to place the control of medical practice in the hands of the Old School; so that the government of the School can dictate absolutely who may exercise the healing art and who may not.

There may be bills incidentally "very harmless," but they are only blinds, covering specious projects from the public eye. A medical bill is a willful assault upon personal rights and republican liberty. It is high time for the opposers to hold their ground intelligently. Thurlow Weed once said: "It is much easier to defeat bills in Legislature than to pass them." In this sentence is an infinitude of sagacity and eloquent suggestion. A few true men, striking their blows judiciously, can defeat every medical bill in each Legislature. A few years more of defeating them, and those now in force will begin to show signs of decay. Instead of a shackled Republic in the year 1901, tied hand and foot by unscrupulous medical laws, there will be once more a union of States—all commonwealths of free men.

Tennessee, I regret to note, has succumbed to the foe. It was a qualified surrender; the minority schools of practice secure for the time the right to go on as before under Old-School masters. A bill for compulsory vaccination is now in the Legislature of New York. It has been vigorously opposed; but till the session shall close I shall entertain little confidence. There is money in the poison-peddling practice of vaccination, and where money there will be a physician in Brooklyn, some seasons ago, vaccinated himself in the leg. The result was edema, and finally incipient gangrene. From that time to this he has been diseased. The limb probably never will become sound. He is a martyr to his faith, but with the martyrdom the faith is likely to perish.

One atrocity has been in existence from President Arthur's time till now: Emigrants from Europe are forced by law to be vaccinated on shipboard. It is folly and crime, but the poor have no protection.

A. W.
Newark, May 14, 1889.

About Doctors' Bills.

Many a struggling family has all it can do to keep the wolf from the door, without being called upon to pay frequent and exorbitant bills for medical advice and attendance.

True, the doctor is often a necessary, though expensive, visitant of the family circle; not the less pure and noble, and meritorious, like Warner's Safe Cure—kept on hand for use when required will be found a paying investment for every household in the land.

Sickness is one of the legacies of life, and yet every ill that flesh is heir to has an antidote in the laboratory of nature. Hon. H. H. Warner, of Rochester, N. Y., President of the Chamber of Commerce of that city, was a few years ago stricken with kidney disease, which the physicians declared incurable. In this extremity, a friend recommended to him a vegetable preparation now known throughout the civilized world as Warner's Safe Cure. He tried it, and was quickly restored to perfect health. The incident led him to begin the manufacture of the wonderful preparation, and to make its merits known in all tongues, and among all peoples.

He has now laboratories and warehouses in the United States not only, but in Canada, England, Germany, Austria, Australia and Japan. His preparations meet the requirements and effect a cure in a variety of diseases, and are all compounded from medicinal plants of the highest virtue.

Mr. Warner is a man of affairs, of wealth, culture, and the highest standing in his own city and throughout the State. His character is the best guarantee of the purity and excellence of his renowned Remedies, which may be found in every first-class drug store of Europe and America.

SAID THAT ONE WOULD HATHEN NOT HAVE. *—Adapted.*—"Do not you know, Miss Mannerly, that some of my friends told me that I am deteriorating in my painting?" *Mrs. Mannerly.*—"Oh! Mr. Mannerly! That is quite impossible."—*Boston Transcript.*

J. J. Morse in Washington, D. C.

The Spiritualists of the Capital City have had more than average prosperity and success attending their public course of lectures during the season of 1888-9. Bishop A. Deas, Mrs. A. M. Glinding, and now Mr. J. J. Morse, have fairly divided the labors and honors of the platform; while the present demand for "tests" has been more than amply met by the mediumship of Miss Maggie Gaule, of Baltimore, Md., who is, certainly, entitled to a place in the front ranks of her co-workers in her peculiar department.

There is an excellent Children's Progressive Lyceum in operation, with a large attendance of scholars, and a full and devoted official staff—all of whom, from Conductor down, are filled with the true kind of earnestness and enthusiasm. The Lyceum has a well-stocked library, which is fully patronized, and it (the Lyceum) is a thoroughly live body.

The hall used by the Society is the beautiful new Grand Army Hall, on Pennsylvania Avenue, opposite 11th street, N. W., nicely seated, new and clean, it is at once a commodious, accessible and creditable meeting place. The lecture season closes on the last Sunday of the present month.

A public social is held in a smaller hall every Tuesday evening, at which music, speeches and mediumistic exercises are the regular order, and an attendance of fifty or sixty friends the usual auditory.

On Sunday, May 13th, Mr. J. J. Morse commenced his third and final engagement during his visit to this country, with the Society. On being introduced by Chairman John B. Wolf, at the morning service, the audience received him with quite an ovation, as was also the case at the evening meeting, for Mr. Morse is quite a favorite with all classes here. His lecture, under the control of his inspirers, in the morning was upon the knowledge that our spirit friends have of our past and future, and the subject of "Doubt, Its Facts and Issues," clairvoyance, and tests being admirably rendered by Miss Maggie Gaule.

Mr. Morse has two more Sundays with us, and it will be a source of sincere regret to part with him, for the month in which we have known him we like him. *L. H. G.*
Washington, D. C., May 13th.

Movements of Platform Lecturers.

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

Frank T. Ripley lectured and gave tests in North Scituate, Mass., Sundays, May 6th and 12th; spoke in New Bedford, Mass., May 13th, 14th and 15th. He can be engaged for the month of June for lectures and platform tests. Address him in care of this office.

Mrs. M. T. Longley spoke on Sundays, May 6th and 12th, at Stafford, Ct.—Prof. C. P. Longley adding interesting lectures by his spiritualings. Mr. and Mrs. Longley devoted the week between these dates to pleasant visits to friends in Springfield, Northampton and Sunderland, Mass., and Hartford, Ct.

J. J. Morse has unexpectedly vacant two Sundays in July—the 14th and 21st. Managers of camp-meetings and of study at the College of Crystals, by addressing him at 51 Pacific street, Brooklyn, N. Y., at once.

Mr. J. Frank Baxter will lecture on Sunday, May 19th, under the auspices of the Boston Spiritual Temple, at Berkeley Hall, morning and evening. He has only five Sundays open for engagements. Mr. and Mrs. Baxter will be in New Bedford, Mass., on November 28th and 29th, and on May 18th and 19th. Address 181 Walnut street, Chelsea, Mass.

Mrs. Fay has given up holding seances until fall, on account of ill health.

W. A. Mansfield, the well-known medium for independent state-writing, has completed a two years' course of study at the College of Crystals, Boston—graduating on May 3d. He expects to pass the summer at Cassadaga Camp.

J. Wm. Fletcher closes his Boston office, 6 Beacon street, about July 1st. He will speak in Parkland, Pa., the last Sunday in July, in Saratoga, N. Y., during the month of August. He will be in New Bedford, Mass., on August 1st and 2nd, and on August 13th and 14th. He expects to be at Onset Bay and at his cottage at Lake Pleasant during August.

W. L. Jack, M.D., (of Haverhill, Mass.) will be "at home" about May 24th, at his residence, corner of Main and Merrimack streets, Bradford, Mass. Letters should be addressed to W. L. Jack, Bradford, Mass. He expects to be at Onset Bay and at his cottage at Lake Pleasant during August.

For Nervous Diseases, use Horsford's Acid Phosphate. Dr. F. G. KELLY, Alderston, W. T., says: "I have prescribed it in a large number of cases of restlessness at night, and nervous diseases generally, and also in cases of indigestion caused by lack of sufficient gastric juice of the stomach, with marked success, and consider it one of the best remedies known to the professional world."

WHITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. *THE JOURNAL OF THE PROGRESSIVE FAMILY HEALTH MAGAZINE.* Published monthly in New York. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE NEW TRUTH. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATKINSON. Published monthly in Fort Wayne, Ind. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published weekly in New York. Single copy, 5 cents.

THE TROPHICIST. Monthly. Published in India. Single copy, 50 cents.

THE GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE BROTHERHOOD. Published monthly at Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

Each line in *Agate* type, twenty cents for the first and every column thereafter. When an advertisement is inserted in the *Agate* type, and fifteen cents for each subsequent insertion on the seventh page.

Advertisements in the editorial columns, large type, inserted matter, fifty cents per line, in advance. Payments in all cases in advance.

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

Only small and light cuts will be allowed in the editorial columns. When an advertisement is inserted in the editorial columns, the advertiser occupies by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted. Publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to touch for the advertiser's columns. When an advertisement is inserted in the editorial columns, the advertiser occupies by the cut will be one-half price in excess of the regular rates.

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ADVERTISEMENTS.

J. H. PRAY, SONS & CO.

EXTRA SUPER CARPETS.

The choice of our entire stock of over four hundred patterns and colorings, and including all of our

Lowell Extra Supers,

As well as many other reliable makes, at

70c. Per Yard.

Also quite a large line of patterns that we shall not have manufactured again, but identically the same goods as the above in all other respects, at

60c. Per Yard.

ROXBURY TAPESTRIES.

We show, without exception, the entire line of patterns produced by the

ROXBURY CARPET CO.,

And offer any Roxbury Carpet in our whole stock at

85c. Per Yard.

In both Extra Supers and Tapestries we have many private patterns that are our own exclusive property, and cannot be found elsewhere.

JOHN H. PRAY, SONS & CO.,

CARPETS AND UPHOLSTERY, 558 & 560 Washington Street, 30 to 34 Harrison Avenue Extension, BOSTON.

Lecture Bureau.

SPEAKERS supplied for Lectures, Funerals and public occasions at short notice. Address, J. W. FLETCHER, MANAGER, 6 Beacon street, Boston, Mass.

TO LET.

A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medium's office. For particulars and terms, apply at Bookstore, No. 9 Bowdoin street, Boston, Mass.

Miss L. M. Whiting, MASSAGE. Formerly with Dr. Munroe. 164A Tremont street, Rooms 4 and 5.

PROF. BEARSE, Astrologer. Office 173 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

ASTROLOGY.—Would You Know the Future? Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp, to T. M. LINCOLN, 229 Meridian street, East Boston, Mass.

ASTROLOGY.—PROF. MORRIS has returned to Boston. Horoscopes, 25c.; Nativities from \$2. Send exact time, place of birth and sex. 12 Gorton st., Boston.

MRS. MARY A. ROSS gives Magnetic Treatment, Massage, Baths. 215 1/2 21st st., Philadelphia, Pa.

Works by A. E. Newton.

THE MINISTRY OF ANGELS REALIZED. A letter to the Edwards Congregational Church, Boston, 1883, giving an account of the author's conversion to Spiritualism. With an Appendix containing facts illustrative of Angelic Ministry, and a Reply to the Congregationalist. Pamphlet, 72 pages, 15 cents; postage 2 cents; eight copies, \$1.00.

ANSWER TO CHARGES preferred by the Church, with Account of Trial. Pamphlet, 36 pages, 10 cents.

LESSONS FOR CHILDREN, on Anatomy, Physiology and Hygiene. Cloth, 141 pages, 50 cents; postage 3 cents.

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