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Witerary Department

LINWOOD THE MYSTICAL:

A STORY OF SUBTLE FORCES

BY MRS. J. S. ADAMS,

Author of "Dawn," "Allegories of Life," "Branches of Paim, etc.

IN TWO PARTS-PART SECOND.

Written Expressly for the Banner of Light.

Mrs. Vaughn and Margaret spent the days very pleasantly together. "I feel as though some great and pleasant thing was to happen to me," remarked the latter to her friend one evening as they sat alone.

"I think you have some foundation for that feeling," answered Mrs. Vaughn; and she then informed her of what had called her husband

Miss Maynard arose, walked rapidly up and down the room several times, then sitting close to her friend, said: "I see it now; have I ever told you that Mr. Waters seemed to connect

me with some one whose magnetism was familiar to me?" "No; but if it is so, what a subtle force all the unseen powers are! Margaret, I do feel as

though Linwood was living, and as though he is soon to be with us!" "Your words give me great joy. Oh! what if, after all these years, Irving, my Irving, should

be alive! It seems as though that would be too much; could I bear so great a joy?"

a walk; the children and the dogs need one, and nature is such a comforter when our hearts are

"I know that there has been a strange as similation of spirit between myself, and Irving every day," said Margaret, as they walked behind the children. "And," slre continued, "only this morning I read: 'The force of our spirits acts on others whose bodies are thousands of miles distant, for our advantage or disadvantage, because there is a force belonging to all of us separate and apart from that of the body. It is always in action, and acting on others. It must be in action at every moment,. whether the body be asleep or awake. That force is our thought. Every thought of ours is of vital importance to health and real success. Every success in any grade of life has been accomplished through spiritual power, through unseen force flowing from one mind and working on other mirds far and near, as real as the force in your arm lifts a stone.'

"How could you remember it all?" "Because it seemed to burn itself into my

brain."

"How profoundly ignorant we are of life's forces," said Mrs. Vaughn, plucking a wild

aster, and fastening it to her dress. The children came bounding along, and they

retraced their steps, refreshed by their walk. At twilight that night the face came more defined to Margaret, and remained longer than ever before. She retired early, and dreamed that a bridge spanned the ocean, on which her lover crossed to her. The thought that he was living deepened every hour. She doubled her deeds of charity, and increased her visits to the sick and needy, till it seemed to her friend that her life-forces would be spent. Not so. Another life was nearing her, another power was mingling with her own, and hers

was twofold. Who has said, a part of the day serve the world, or humanity; the other half be a king?" asked Mrs. Kaughn, as she saw her friend going out with bundles of sewing which she had

done for a woman whose sight was failing. "That/depends on circumstances. Do you

remember Rose Condell?"

I do, well. She once worked for me." "Mrs. Drake tells me she is dying of consumption, and can no longer sew or earn money for her aged mother; so I cannot be queen or king unless by serving, can I?" ...

'Indeed you can, Margaret. Why have you left me out, and tried to do all this charity. work alone?'

'Simply because you have a family and home to look after; I only the human family."

"Thoughtful, as ever. But do not do so any more. Let me help and bear my part—but what is the matter with you, Margaret?" Before Mrs. Vaughn could reach her she had

fallen to the floor. All that could be done to restore her to consciousness was resorted to: She lay still and deathlike, except her breath-

ing, which was regular, 4.7. A physician was summoned, who said it was

He left a cordial, saying he would call in the morning.

Slowly she revived. There was a far off look in her eyes-a look Mrs. Vaughn had never seen there before. She waited long for Margaret to speak. The words came slow but clear:

"He is dead. I have seen him lying lifeless on a lounge. He neither moves nor breathes. I have hoped in vain."

She then sank back into a deep sleep. Again the bridge spanned the wild, blue watersagain she saw him coming! She awoke. All' brightly; a soft step was heard, and then she knew her dear friend had been watching beside her.:

"You have slept well, dear," said Mrs. Vaughn.

come. He was not dead-he but slept. Oh! Irving, my own! Is not God good?"

They needed but few words? There in the long brain-imprisoned man to them. Mind is say. Do you not feel thus with me, dar-magnetic as well as the body. It sweeps continents of space. Brain-waves flow from shore to shore, and distance is no barrier to their

"I have come," said the physician, "to—to take the body——" He started, for there before him sat "Linwood the Mystical."

"Is it possible!" he exclaimed. "Do the dead come to life? I think, for fear this may be an illusion, I will go," and he hurriedly left, leaving the group smiling at his surprise and sudden departure. Before the body of the seeming dead man

showed any signs of life, Mr. Vaughn suggested that they should join hands. It was no sooner done than the prostrate form moved slightly; then the eyelids quivered, the chest rose and fell, and in a few moments he was up.

"The mystical three, gentlemen," were the first words he uttered. "Have I not told you, Mr. Barton, that many of the great forces of life-lie in the trinity?"....

"I well remember your saying it, but it never had the significance to me it has now.

"If," said Linwood, "your number had been less. I could not have been restored; there would not have been vitality enough for me. Have no fears for me now; my past is all clear; I have gathered all the broken threads. Now take me to my betrothed, and let the closing chapter of my life be one of rest and peace.'

The winds were favorable, the voyage home was brief and pleasant. Mr. Vaughn had written to his wife all the points of Mr. Deland's condition in a letter which prec few days.

Margaret was buoyantly expectant; her nerves calm, her mind clear,

At twilight one autumn day they reached the home of Mr. Vaughn; the hour Margaret had always seen his face. A glance, one close embrace, and the long separated lovers met soul to soul heart to heart. Scarce less thrilling was the meeting of Mr. Vaughn and his wife.

Alfred stood apart, thinking of his loneliness, though full of thankfulness at the restoration of the once thought dead to the living. At a late hour they all retired.

In a few weeks Margaret and Linwood were to be united in marriage, and Mr. Waters was prevailed upon to remain till the event was over. for," said Mr. Deland, "you are the golden link that reünites us. I feel as though we could never spare you. Will you not abide with us always?"

"I shall be content to abide in your affections always, but I must soon go South to attend to business I have already neglected too long. "Well, he with us on all our holidays and our

birthdays, for to you we owe our great happi-

"I was but an instrument-

"An instrument to be loved and held sacred to the end of our lives.'

"No, no, I am not grand enough to witness their joy," he said to himself that night after retiring. "Heaven forgive me, but I also loved

He bowed his head and wept. He prayed for strength. It came in floods of power and peace after the wrestling, as it does to us all when self is made subservient. A still small voice within said. "Wait." Once such an influence could not have been felt by him; he was gradually passing into the realm of subtle forces.

"Now tell me, Al., when do you intend to go and dolikewise?" said Mr. Vaughn to his guest | you come? after the quiet wedding was over.

"Yes; when?"

"Not until I find one like her; for oh! Edward, Margaret has spoiled all the women I know of for me. She has lifted me to such heights—she has taken me so often out of my morbid self—I had far rather carry her as an ideal mate through life than wed an ordinary woman."

"I agree with you in that; but in the broad universe there must be some one for you.

"That may be. First I will be loyal to her teachings, and marry myself to eternal principles and to some work.' After their quiet marriage in the church,

Margaret and her husband took a drive alone, the only wedding tour they cared to have. They felt the need of talking over the events of their strangė lives. "Do you feel, after all, Irving, that your hard

experience was a loss?" asked Margaret. 'It is a close question. One can scarcely tell

sometimes what is loss and what is gain, as each condition holds some great advantage. You call me Irving: it sounds just right, though of Hans, except a few dollars for another case over-exertion; all that was needed was rest. for so long I have been addressed as Linwood." of cliarity."

"To me you are Irving; to the world and friends, Linwood. Your mother always called you Irving, if I remember rightly."

She did; my dear, good mother." "Can you remember any of your sensations or thoughts when you lay in that last deathlike

trance?" "Yes. Everything was so vivid. I was again on the ocean. I saw my mother and you struggling in the waves—and then the scene changed. I saw you on board a ship and safely landed on shore. I followed you through many changes, was still around her. The moon was shining till I seemed to enter the Home of Mr. Vaughn, which I saw as plain as I see you now. At that moment you fell in a deathlike swoon, and I flew back to my body and awoke well and sound. I cannot expect the world to believe me, or even give ear to my words, I have so "Yes, well indeed. Irving is alive! He will long been called Linwood the Mystical, simply because I saw beyond mortal ken. Now all I want is your love, your affection. As to my abnormal state, after all, what is it? What is moonlight soul responded to soul, and they be- and what is not normal? Are there not more came a magnet, a force, a power, to draw the than five senses? Twenty-and-five, I should

> "I can heartily respond in the affirmative to all you have uttered. I also feel the inner forces of life so deeply that I often think I must go and live apart from humanity. Still I know that it is not best to do so, for all need us and we need all."

"On the science of numbers, let me say a few words, since we are both 'mystical.' When I awoke from my trance, I saw with pleasure that three, the magic number, were with me. The trinity is a great force in life. Theologians have not built upon sand in accepting (though not intelligently) that truth. Four is also n power. The points of the compass, the parts in music for perfect, harmony, and other facts too numerous to mention, show this. Nine is deliverance. All numbers have a power which we have not the ability to comprehend; or in our earth-life avail ourselves of. But our ride is over; here we are nearing the home of our friends, and this evening we must be divided and make ourselves agreeable to others.'

"Oh! Irving, what have not the years in store "Much, if we do our life-work well. Dear Margaret, how much we have to be thankful

'Indeed we have. And how much we owe the human family because our joy is so deep."

They met a warm welcome as they entered Mr. Vaughn declaring he had thought of advertising them, they had been absent so long.

The table was decked with flowers. All that could tempt the appetite was placed upon it, snowy linen, dainty china, cut class, cakes, jellies, fruit, and over all an atmosphere of love and good will.

A few weeks before, who could have fmagined that group? How near to us is the seeming impossible! From what appeared to be the casual visit of Mr. Waters had come the fruition, the fullness. Who knows all the connecting links between one's past and present? Who can fathom the outlying causes, the unseen threads that connect the events of life? In seeming confusion all is order, all is design.

After supper Mr. Deland was urged to relate some of his experiences while abroad.

"I will tell a strange and to me a very peculiar one," he said. "I had been strolling several hours one day about the streets of London, when I found myself standing in front of a small dwelling without the power to take one step. I seemed rooted to the spot. From within I heard a sound as of some one in ing I opened the door and rushed in. Kneeling beside a bed was a woman crying and wringing her hands. I glanced at the bed, on which lay the form of a person who I was impressed had just expired. 'Can I help you, good woman?' I asked. With a look of perfect trust she raised her eyes to mine and said:

Good man, my husband is dead. How shall I live? He plays in the theatre, and tonight there will be no one to take his part. He died right away; no sickness, and we all alone.

"Give me the name of the theatre in which

he was to have played." "'Drury Lane."

"'I will play his part,' I said, with no surinvoluntarily make the offer. "'Mein Gott!' exclaimed the woman. 'Who

are you, and from what part of the country do "'People call me Linwood the Mystical,' l answered, and left, telling her I would return

as soon as I had seen the manager. "It was near the hour of rehearsal when I presented myself at the theatre. The news of Hans Coffer's death had just reached them, and the manager was in a state of wildest 'excitement. Not knowing what to do, I pre-

sented myself to him, saying, 'I will play Hans Coffer's part.' "You! Who are you, and how do I know you can play it??

'Try me,' I said. :

"He replied by ringing for the actors to come in, and the rehearsal to proceed. I knew no more of that part than you know the contents of an unpublished book, but I know you will believe me when I tell you I went through every line without one mistake, and what is more strange, they all said 'Tis the spirit of Hans Coffer within him.'

"The play ran two hundred nights. I failed not once. The press was full of praise and the people of wonder at my performance. I took the money I received and gave it to the widow

All were delighted and deeply impressed by hear her voice, "I'll go," he said, "and see als story. What it means." Swiftly the mighty power of his story.

Tell us another," said Mr. Vaughn, "noi find us all good listeners.".

Then the happy party sang a good-night song, and Margaret and her husband went to their

The moonlight was flooding the garden when they entered it. It was too tempting, and they sat on the veranda till past midnight. 'I have one experience which I think will

fit this lovely evening," remarked Mr. Deland, putting his arm tenderly around his bride. 'Here and now let it be told," she said. "During my stay in London I had the pleas

ure of meeting one of the most charming wom en it has ever been my lot to see except-"Don't except me, Irving; I am only one in the great circle of women. I am glad you met one who certainly must have helped you to

"She did indeed. But for her I would not be half what I am to night, nor have half, the capacity to appreciate your love. I met her, as I nave all, in a strange way. Walking through the streets one autumn evening I saw a yoman crossing the street, but in doing so she was thrown down by a careless cab-driver: Fortunately she was only slightly injured, and needed but a little assistance to help her to her home, which was only a few yards away from the place of the accident. She urged me so strongly to come in that I accepted the invitation. Giving the servant some order in passing, she led the way to an elegant drawing-room, and bade me be seated beside a cheerful fire. One glance about the room told the whole-a home of elegance and refinement.

"She led the conversation into various channels, till we drifted into the power of spirits to return after what is called death. 'My husband,' she said, 'died, or rather left his mortal form, seven years ago. During that period I have had daily communion with him until three months ago, when it all ceased. Have you any inner sight or power to tell me the cause, or whether the fault, if any, lies within myself?'

"I replied that I could not, though I was called strange and mystical by the people,

'Mystical! Are you the one they call "Linwood the Mystical"?' she raised her hands in

"'I am that mortal,' I replied.

to yourself-not by any design, but your mission is so great, so important your need to be sustained, he has gone to you for a period. I He will be with me again after his mission to you is done.

those near and dear to them and come to me?' One must never absorb another wholly. We

all belong to humanity. "I glanced at the clock upon the mantel. Noticing that I did so, she said, 'If you must go, come again to-morrow at three in the afternoon. Although a stranger you are not strange

"I replied in the affirmative, and took my leave. Is it myself or the people that are mystical? I asked myself as I walked to my humble lodging.

to me. Can you come?

"Punctually at the hour I presented myself at her home. 'I have the light!' she said as she sprang to meet me, her face glowing with brightness. 'Last night my husband came distress. Without thinking of what I was do- and told me that his power was being so depleted he had attached himself to you for strength, and that after a little time he would have more power than ever.'

"'That is indeed a pleasant thought,' I said, 'and shows us a great truth beside; that we are all bound together and all need each other's

"After that we had many conversations. I came twofold.

'After-I went to Paris I never heard from her. If she has joined her husband beyond, she must be very happy to think of me. If she is still on earth, I know I should feel her, for we assimilated so perfectly. I know, dear one, prise to myself, for some force impelled me to that the world is afraid of such friendships, but if they were increased life would be better for it. Society frowns on harmless relations between men and women, and allows the baneful to exist. But you are weary.'

> "I am far from it; but the air is growing chilly, and we had better go in."

What is that, Irving?" "I see nothing, darling."

"But I do. I see your mother, with hands lifted, as though blessing us." 'Sainted mother! She can rest now, for all

is well."

Three years have passed. Margaret and her husband built a house near the small cottage where she resided so long. As often as possible Alfred Waters visited, but never remained long enough to satisfy them. For seven years their lives flowed serone and mild, both busily employed in labors of beneficence, till the death angel came. A heavy cold, caught in a shower, laid Irving Deland upon a bed from which he never arose. His last words to Mr. Waters were: "Take her, love her, and guard her till slie comes to me:" 🤼 lie comes to me:" ?
When all was over he went away; away to

think. The only woman he had ever loved was Margaret. Still, in no way would be force himgrief. He remained away over a year, when she seemed to be calling him. He could almost tles? Neither does a physical fountain send

Swiftly the mighty power of steam conveyed him. Again he was at her to-night, but when you feel like it. You will side. It was a lovely June evening, the same as when he first met her. Roses were on her breast; roses were filling the air around them with fragrance. What could he do but say, Margaret, I love you. Can I even hope?

There was a long silence. Then she laid her hand gently within his and said: "Once I. should have said Inever could love but one. I cannot say that I can ever give you such love as I had for Irving. It is not the morning brightness nor the noonday fullness, but the twilight of my heart; that is all I can bestow.' "It's all I ask, all I can expect, dear Marga-

ret. I have loved you always, and I could not In silence they sat. The evening breezes played around them. A step was heard upon the walk, and soon, before them stood Edward Vaughn, who seemed no intruder, but a part of the time and place. He sensed the state of

affairs, and before either could speak he said: "From my heart I congratulate you." free Thought.

THOUGHTS AND COMMENTS SUGGESTED BY READING AN ABSTRACT RE-PORT OF REV. HEBER NEWTON'S SERMON, "A NEW RELIGION."

Is a new religion needed? He seems to answer the question affirmatively, but in a peculiar way. It is plain to see that some new and powerful force is seeking expression through the great sensitive soul, to inspire his hearers with his feeling of the great need of a new and deeper aspiration, or a diviner religion. That which to me seems peculiar is the source of his inspiration, to which he calls the attention of his hearers. He points to physical science, and affirms: "The face of the universe has practically changed for man. To read the story of science for the last fifty years, is to read a tale stranger far than the wildest fairy tale which the fancy of man has ever written. Forces that would have dwarfed the genii of romance, and made Aladdin's lamp a childish toy, are our familiars. The law of evolution stands over all life. Before this revolution the old intellectual systems are breaking away on every hand. A new universe, with a new man confronting it, "'Then it is all clear. You have drawn him forces upon us a new thought of God and of

human destiny.' Would Dr. Newton have us believe that physical science is the force behind the scenes that see it all now; it has come to me like a flash. is projecting these deep spiritual thoughts of God and humanity? by the savants of physical science; but on the "Have I a great work to do for the world?' I contrary, they have maintained that the facts asked. 'So great that the departed must leave of science are only physical; and that physical science in itself is not adapted to develop the 'It is in the divine economy,' she replied. | spiritual in man. Its primal elements are of earth earthy, and appeal to the purely intellectual faculties in man to discover their power and use in this world. And I think this idea will be borne out by a reference to the spiritual development of a great majority of the savants who have made physical science a life-study.

We find Prof. Tyndall exposing his ignorance of the use and validity of true prayer by throwing down the wager of battle in a prayer gauge with Christians. Huxley is in about the same fix: he has learned nothing spiritual in a lifestudy of physical science, and is irritated by questions that he cannot answer, and resorts to subterfuge and evasion. All beyond the physical is the unknowable to him. We find honorable exceptions in high rank of the savants, of whom Profs, Crookes, Varley, Wallace and others may be named, who are not bound by the narrow limits of physical science. but have discovered the great palpable truth that physical science is but a small part of a universal science which includes spirit and spiritual science, which relegates the domain of the unknowable to the background of congrew to love her like a sister. That power kept | templation altogether, until the law of evoluwith me awhile, and then left. With her it be tion inspirit spheres shall develop new powers for spirit man, and banish the unknowable simply by letting in light as man can bear it. The world has been slow in the past to perceive spiritual science; but now, since the flood of spiritual light has come, we find evidence of spirit-life and communion all' along the dark blood-stained path of humanity, and all their Bibles show traces of it. hitherto unnoticed.

And just how the Rev. Dr. Newton can get a new spiritual evolution or inspiration from reading the spiritually dead, material platitudes of physical science of even the last twenty years. I am unable to understand. He says it has practically changed the face of the universe for man. This includes heaven as well as earth, for heaven is an important part of the universe of God. "Evolution stands over all life," says Dr. Newton. That includes spiritual life. "Before this revolution old intellectual systems are everywhere breaking away." These intellectual systems are manmade creeds and church dogmas of every description. "A new universe with a new man confronting it forces upon us a new thought of God." Then our old thought of God becomes obsolete! Here are several high-wrought affirmations upon purely physical science for support, while they are made to stand for sublime spiritual thoughts indicating reforms in the religion of the churches. This "new thought of God" forced upon us means a new or purer religion, which may be the resuscitation of the religion of the man of Nazareth. And the new thought of human destiny means. the fatherhood of God and the brotherhood self or even for one moment intrude upon her of man. All from physical science! Do men gather grapes from thorns, or figs from this-

forth spiritual waters! In less time than the Dootor line taken to read up physical solonce God, through his angel ministors, has revealed to the world the immortal solonce of uternal splieres, that: takes cognizance of the spirit tenants of the viewless air, and sobbing humanity looks up through tears to catch the sight or sound of some long absent friend returned-a world-discoverer. And this once lost but now newly revealed spiritual science trans lates us beyond the domain of the unknowable into the glorious light of the angels, and they have come to be the world's teachers of the sublime alchemy of the human soul, and well do they fulfill their office.

They come when we wander: They come when we pray."

And rapidly is this spiritual science distilling its lieavenly dew upon the earth. Few good men or women of to-day who are qualified to teach liave escaped the dazzling foregleams of this all-absorbing science, "the soul's calm sunshine and its heartful joy!"

No, no. It was not the marvels of physical science—the perfect dots on a butterfly's wing. the microscopic blood coursing through a frog's foot, the lowest form of animal, the jelly fish. that eats without a mouth, digests without a stomach, and walks without feet. Oh! these do not satisfy the soul that seeks for God. These were not the things that called to the mind of the Rev. Dr. Newton" a new thought of God and human destiny," and a feeling of the need of a diviner religion. He was looking in at the gates, not ajar but wide open, and saw the ladder shown to the medium, Jacob. and saw travelers ascending it; saw the full establishment of communion between the two worlds, and the proof palpable of a celestial science, an immortal life, to which this life is but the vestibule, and at its very best-its happiest estate—is to the power, beauty and glory of spirit-life unequal far. And far superior is that spirit state to the wildest of earth's fairytales, for our loved and lost are there; but lost no more forever-they are really there, and they have donned the-life and bloom of immortal youth, and they love there still.

Oh! our Father God, we thank thee for this new and sublime revelation, through thine angel ministers, of a great truth, long buried as a myth, waiting for a day to come in which the world could bear it and receive thine angel messengers. And lo! it is here, and he who runs may not only read but understand it: "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the things that God hath prepared for them that love him."

Nowlet not the jarring sectory spread out his dark mantle of woe, hung upon his creed of the finally impenitent. There are no such. "The law of the Lord is perfect, converting the soul.' The modern name of that law of God is evolution, which the reverend doctor admits stands over all life; and our Father God knowing the surety of that law will wait for the growth of his prodigal sons.

A new religion? I answer: No. It must be a re-marriage of the long divided component parts of the primitive religion of Jesus; the positive spiritual phenomena, based upon immutable law [then called miracles], as the foundation of spiritual communion with mortals, and therefore establishing the truth of immortal life. The negative part is the sympathetic religion of love to God as universal Father, and man as universal brother; the Sermon on the Mount, the guide; the Golden Rule, the constitution. Nearly two thousand years have they been parted by the ignorance of mankind. The marriage draws nigh. "Behold, the bridegroom cometh! Go ye out to meet him." Awake, thou that sleepeth! Arise, and God shall give JOHN TINGLEY.

West Bergen, Jersey City, N. J.

[Editorial, Hall's Journal of Health, (N. Y.) for March.] The Raid of the M. D.'S.

M. D.'s upon our several State Legislatures is now, for the most part, under full headway. The members of this exclusive order have persistently demanded lawful recognition of their

The memors of this exclusive order have persistently demanded lawful recognition of their right to treat the sicksto the exclusion of all other persons, upon the ground of their superior qualifications, and they demand of the law making powers the enforcement of this pretended right by legal enactment.

Such a law would leave to the afflicted, or to his or her immediate relatives, no choice of remedies outside of the enforced prescriptions of some one of the recognized medical schools. It would, in fact, create a privileged order to whose ministrations every household would be subject at periods of deepest affliction, although in opposition, to their views as to the necessities of the case, or the kind of treatment most likely to afford the requisite relief.

No possible good has ever resulted from compulsory laws of this description. They are, indeed, akin to sumptuary laws which from time immemorial have failed of their purpose and are now almost wholly discouraged.

How would a proposition be met which required all presents a superpose the propose and are now almost wholly discouraged.

How would a proposition be met which required all persons to purchase shoes or underwear of a certain make on the score of healthfulness? Such a law would be scarcely less reasonable than one which would require all diseased persons to take into their systems a particular class of drugs, administered by certain persons supposed to be skilled in their

If there was any certainty in diagnosis or the efficacy of drugs in particular instances, it might be otherwise, but we have the authority of scores of the more eminent physicians the century has produced to the contrary. Since century has produced to the contrary. Since the experiments of Hippocrates, nearly live hundred years before the Christian era, the theory and practice of medicine have never demonstrated their claim to recognition as approaching anything like a science. While it is true that certain diseases have been named and classified as manifesting corresponding symptoms, for example, the several grades or descriptions of fever, it by no means follows that patients of dissimilar temperament and liabits when suffering from tile same general

that patients of dissimilar temperament and liabits when suffering from the same general complaint should undergo the same treatment. If drugs are resorted to, they should be administered with a view to their special adaptation as remedial agents in every individual case, always keeping in view the state of the system produced by the patient's mode of life. What might benefit one might injure another. How many physicians trained in the schools are sufficiently discriminating to intelligently minister to the affilieted of all classes, ages and temperaments?

temperaments?
Those who contend that poisonous remedies should scarcely ever be taken into the system are, for the most part, non-graduates of any medical school, many of them being wint are thermed natural or magnetic healers, who, if they do not cure; certainly do not kill. It is this class that the M. D.'s seek to drive out of the field by Legislative aid. They want the whole field fenced in and left to themselves, so that should one die under their hands he may have the satisfaction of knowing he died by rule. Thus far our law-makers have rejected their demands, and, as we deem, wisely.

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 street, Boston. Price 10 cents.

A LENTEN LITANY. LEVrani Town Toples.1

Dif thou dear Lord, my sine foreive—
[Humpht There comes, downly Ditts!]
And make me humble while I live—
[How will for clothing first]
Oil take from me all worldly pride—
[A dark brown trimmed with bluet]
And keep me ever by thy side—
[How last year's bonnet; too!]

Make me to put my frust in thee-[The Ban Derveits | Such taste!] Protect me from all vanity— [Nice pattern for a waist:] Oh! bless me with thy biding love— [Spring hat and winter sprig!] And when I die take me above— [I know her hair a wig!]

Ohi teach me not to envious be—
[I wish I owned that silk]]
But keep no mock 's my lowly plea[She looks like sour'd skim milk]]
Teach me forgiveness day by day—
[Ohi, how I hate that thing!]
And lead me in the hallowed way—
[My knees begin to sting!]

Pidase cleaned my heart of wrong desire.
[4] wonder if he'll filrt?]
With love for thee my soul inspire—
[1'll keep one eye alert!].
And hold me in the narrow path—
[1'think I caught his eye!]
That I may 'scape thy chastening wrath
[Could be have heard me sigh?]

And when temptation neareth me—
If thought he looked againt]
Billad thou my eyes that I may n't see—
[Oh, dear! These horrid ment]
O'erlook my faults and make me shine—
[He's smilling surely, then!]
A power on earl', the credit thine—
[So brazen, to] Amen.

Bunner Correspondence.

Pennsylvania.

WILLIAMSPORT.-Sidney Kelsey writes: Last August when at Erie, Pa., I called upon an old acquaintance, a Mrs. Hannah Lord, and an old acquaintance, a Mrs. Hannah Lord, and then for the first time met Joseph Lord, a brother-in-law of Mrs. L.; an Englishman, but for years residing in Chester, Pa., a few miles distant-from Philadelphia. Mrs. Lord and her niece, Miss Ida H. Lord, having previously given their relative to understand that I was pretty well posted in the philosophy of Spiritualism, Mr. L. at once expressed a desire to be enlightened: remarking that he knew comparatively little about the subject, from the fact that he had never investigated it, nor read much upon it. The old gentleman began by much upon it. The old gentleman began by saying: I am free to say that I am a Method saying: I am free to say that I am a Methodist; have been brought up in that system of faith as taught by the Wesleys. I sometimes thought I had communications from deceased relatives; but being unacquainted with the philosophy, I could not tell, and so I was compelled to call these things 'day-dreams,' and let them go at that. Now, my dear sir, can you throw any light upon the subject?' I said, 'I will-try,' and proceeded to give him a brief history of the rise, progress, prospects and possibilities of Modern Spiritualism. After I had done so Mr. L. remarked that it looked reasonable, and there must be truth in it, notwithable, and there must be truth in it, notwith-standing the denial of Orthodoxy. We then separated, he going home to Chester, I to Wil-

iamsport.

A few days ago I was agreeably surprised at receiving a letter from my newly found friend, Lord, of Chester, in which he said that since the conversation with me his eyes had been opened spiritually, and that he was almost like a new creature; that he had seen and conversed with his angel wife, his mother, and other loved ones, and was getting to be, he thought, quite ones, and was getting to be, he thought, quite a medium. In his letter he wrote these words:

'I wish I had only known the blessings of Spiritualism before. I tell you, it is good to be able to communicate with your friends who have passed away, to know that they are living to-day, notwithstanding we have laid their bodies away in the tomb; ay, living more really, more brightly, than ever before! My friends "over there" visit me, and I assure you that it is exceedingly comforting to me to be able to distinguish between them; to know that they check me when I am wrong, and smillingly approve when I am in the right. I must have had communications before, but did not understand them; I do now, and some of my visions are most beautiful. Ida (his niece in Erie) has sent me the BANNERS OF LIGHT which you forwarded to her, and I have read them all. There is something new in every number, but the thoughts are so advanced that I can hardly follow them; but this I do believe, that after a time I shall be able to find any one Lean hardly follow them; but this I do believe, that after a time I shall be able to find any one of my friends on the other side that I wish to above all others in history." see. I am peculiarly fortunate in that respect."

PHILADELPHIA.-Julia R. Galloway, Corresponding Secretary, writes: "The Spiritualists of the First Association of Philadelphia again have the privilege as well as the pleasure of listening to Mrs. A. H. Colby-Luther. Our large hall has been crowded to its utmost capacity with intelligent and attentive people, to be edified by the grand and eloquent lectures which she is capable of delivering. She is a true woman in every sense of the word and believes in the advancement of her word, and believes in the advancement of her sex. She has joined our 'Woman's Progressive Union' of Philadelphia, and indicated in many ways her liberal, progressive and beneficent patter." nature.

PITTSBURGH.-J. H. Lohmeyer writes: 'Our Society had Mrs. Carrie E. S. Twing for the month of February as speaker; she has done the month of February as speaker; she has done grand work in our midst. 'Ikabod,' her spirit guide, is very attractive on account of his peculiar way of talking. His tests are always appreciated, and pronounced correct by every recipient. Mrs. Twing became quite a favorite with the members of our Society, and visitors that came to hear her tests. She is a lady of great conversational ability; is never at a loss that came to hear her tests. She is a lady of great conversational ability; is never at a loss for words, or charming little incidents of her life, which she relates wherever they do good, and never fail to be appreciated by her hearers. All these little things help to make one grand result, which is to bring the audience to a state of mind to receive the messages their dear ones from the other side are willing to give. Our Society can heartily endorse Mrs. Twing as one of the hest public platform test mediums of the best public platform test mediums. 'Ikabod' will, always draw full houses. Our best wishes go out to her as a true woman, and a pure medial instrument, through whose organism the spirit-world can send their messages of love to those friends on earth who are ready to receive the light and truth. Our So-ciety hopes to have the pleasure of seeing her again in the near future."

Texas. GALVESTON .- I. N. Pratt writes: "In all

the towns on my route through Texas I have the towns on my route through Texas I have found, as elsewhere throughout the country, evidences of growing interest, in things spiritual, independence of priestcraft, and an inclination toward individual responsibility. From Denison to San Antonio, and from San Antonio and Galveston, the people are thinking, and find time amid the rush for temporal gain to ask whence it all tends. In Galveston there are many sincere inquirers, many earnest thinkers; but here as elsewhere there is lack of organization, a disposition toward exclusiveness, which is proper enough within limits and in pursuit of special objects: But free trade in the things which minister to the wants of the spirit, as well as in the things which contribute to the welfare of the body, is a better law than that which would shut out all reciprocity and hamper and confine the development of man's spiritual possibilities. In union there is strength, in the spiritual as in the material world, but unlike affairs political there may be greater progress through many unions than in one; where each is in its own way carnestly and intelligently working for the same end—the advancement of spiritual knowledge. Better than all unions, large or small, in the investigation of Spiritual Philosophy, is the family union, harmonious and intelligent. Every such family would be the better for having af its number one good medium. And this is nos. found, as elsewhere throughout the country, such family would be the better for having of its number one good medium. And this is pos-sible, nay, it is promised to those who will. No doubt there are in all communities many in whom an interest could be easily awakened

under intelligent direction, and herein we have an example worthy of emulation in the good old days of Mothodist revivals and 'pro-triacted maetings,' which yet are not altogether past; only upon the platform of common sense and science of Spiritualism our leader would and solonce of Spiritualism our leader would know how to throw off the meameric or magnatic spell from those who should get the power, and thus leave them to the possession of their souses and faculties, which is more than the 'bov-preachers' and Sam Joneses know how to do.

In Galveston there is such a field—in fact it would be difficult to find one in any other locality, so ripe for the harvest to a good lecturer, who I believe would be cordially welcomed and generously cared for."

New York.

MASPETH.—Sara E. Hervey, M. D., writes: We recently listened to a fine lecture from Prof. Eccles, upon, 'The Evolution of Mind. He closed it by saying that Herbert Spencer's unknowable was the most real of all things. If this be so, what can it be but a self-existent force, and a conscious entity? A philosophic mind can come to no other conclusion. Evomind can come to no other conclusion. Evolution, when rightly understood, is a science that does not conflict with a rational Spiritualism, and, like Spiritualism, is destined to wipe out all superstition. Many so-called educational and religious institutions are oppressive because not based on right, and therefore cannot meet the needs of individuals. Those who are indifferent about knowing just what is true, and trying to live it, are like driftyood floating with the tide, and knocked about by everything they chance to come in contact with. True Spiritualism will develop strong character; once becoming convinced of its facts, and True Spiritualism will develop strong character; once becoming convinced of its facts, and being willing to gird on the whole armor of its truths, we must come out from the pride and selfishness of the masses. Our life will be interiorily a peaceful one, and with our intuitive faculties unfolded we may be able to solve many things which from an external view seem mysterious. True Spiritualism is true science, and there can be no true science without a knowledge of the spiritual as well as the physical world.

As Spiritualists, we can truly say we are at

As Spiritualists, we can truly say we are at peace in our souls, yet we must not be idle. We have responsibilities; a world of ignorance presses upon us from every side. We are to let no opportunity go by unimproved for the en-lightenment of those who stand in the clouded a no opportunity go by unimproved for the enlightenment of those who stand in the clouded paths we in our blindness once stood in. We know that while ignorant they fail to enjoy the grand and noble thoughts that make us feel to say with the prophets of old, 'Whether-living or dying all is well with us.' With ignorance there is always cowardice and fear. A mere belief that we survive the death of the body will not bring us happiness. Unselfishly living and working will alone bring us unalloyed pleasure. I have for the last thirty years watched the trials and struggles of mediums. Some of them have kept on straight forward, onward and upward, and to-day stand upon a high altitude of being. They were, many of them, not understood by those who should have been their helpers, but their guides pulled them on, over briars and thorns. They said to them, 'Come on. If you stop half way up the mountain you will fall to reach the gems-that await you at the top.' These are they who to-day are interesting the new generation of spiritual workers, as well as the advanced thinkers."

NEW YORK CITY.-L. Kalistie writes, suggesting the adoption of laws rendering the education of the masses compulsory as a means of reducing the number of evil-disposed citizens, and rendering, in due time, prisons, reformatories, lunatic asylums and poorhouses of little if any use. To effect this, his plan is that the Government give pecuniary aid to such poor families as at present are obliged to deprive their children of an education and put them to manual labor. "Undoubtedly," he says, "this would call for large expenditures of the nation's funds, but it would greatly less en them in other directions. It is useless to attempt to remedy any of the evils which afflict social life, unless we first remove the cause, which chiefly is ignorance. An elementary education is not sufficient. What seems to be needed is a thorough course in some one of our educational institutions. It cannot be denied that an educated man is betucation of the masses compulsory as a means cannot be denied that an educated man is better than an ignorant one in any position of life. With so much unemployed money lying idle in the treasury of our nation, it is a sad reflection on our Government that it tolerates so much ignorance, with its sequence of crime and suffering. The administration that can

NEW YORK CITY.-Miss Dora Hahn states: minder control I received v message, which I send to you for publication, as directed. The message read: 'Can you give'a message for me? William Green wants to give his love to all, and say that his father, John Green, and his mother, Mathilda Green, also his two sons and his brother, are with him: Samuel and John Henry and Frank Green—we all come from Maine. Send it to the BANNER OF LIGHT, and then they will get it. We are all happy. William Green.'

I have received many other messages, but this is the only one that requests me to send it to The Banner."

Massachusetts.

BOSTON.-Mrs. Ida P. A. Whitlock writes For more than ten years I was troubled with salt rheum. I had tried many remedies, and had been doctored by the best physicians, but nothing seemed to affect it. About the first of February, 1888, T. W. Shapleigh, who lives at No. 4 New Seaver street, Dorchester, said to me, while controlled by Dr. Buzzell, 'I can bring that humor out.' He gave me treatments with no visible result until Feb. 19th, on the avaning of which day It species for the on the evening of which day I spoke for the Spiritualists at Cambridgeport. At the close of the meeting symptoms of a painful nature showed themselves. For about ten days I apparently grew worse, but I still kept to the treatments, and at the end of that time an improvement was visible, and at the end of a month nearly every trace of the humor had discovered the summer than the second month nearly every trace of the humor had dis-appeared, and eventually the disease that had ballled the skill of many physicians left me."

NORTHAMPTON.—James M. Rogers writes 'It has been a question of much significance of late, 'How can the churches be made more

of late, 'How can the churches be made more useful?' I suggest turning them into lecture halls, and inviting inspirational speakers, who year after year have gladdened the hearts of the outcast without the sacred pale of the awe-compelling sanctuary. Let them speak to the poor hungry souls, starved upon orthodox husks and filled with imaginary fears of an imaginary future of eternal punishment.

The churches can be more useful to humanity by giving of the millions now spent in building and decorating high-caste houses of worship, to feeding the hungry and clothing the naked; this is simply what their supposed founder is said to have taught. Improved physical condition precedes spiritual growth. To be cold and hungry here is not the nearest way to happiness hereafter. But for the future, as in the past, we must look to the rank and file of free-thinkers—not the self-constituted generals—for the progress of the human race. The first decided step toward making he soldier out of a slave is to take off his fetters."

HORTONSVILLE, Mrs. E. Cutler writes, Feb. 15th: "I gave three lectures and psychometric readings with tests this week, and found metric readings with tests this week, and found many anxious hearers. The people are very liberal and kind to each other. I have found more spirituality in this place than among others I have visited. There are but few Spiritualists here, but all are liberal enough to come and hear a medium lecture. Two years ago was the first knowledge they had of our philosophy, when J. Frank Baxter was here one night, Jennie B. Hagan two, They set the people to thinking, and when I came I was given a warm welcome. The Universalists tendered the use of their chapel, and the three nights I found good audiences. The last night the chapel was crowded, people standing. I was requested to stay longer, and continue the meetings, but engagements prevented. W. E.

l'hillips, who engaged me, is an arient worker in the cause, and takes the responsibility upon himself. If some of the lecturers or mediums would give a little of their time here they would receive a kind welcome, and do great good."

SALEM .- W. H. H. Thyng writes: "Frank Algerton lectured for our Society March 3d and 10th to large audiences; the last Sunday hundreds had to go away, as the hall was full long before the time to commence. Mr. Algerton is a fine speaker and test medium, and should have his time fully employed. He is, to be with us again the first two Sundays of May, when we hope to have a hall large enough to hold all who want to hear him."

California.

SUMMERLAND,-Abnor Rush and H. M Bailey write: "A happy party of twenty-four Spiritualists went from Santa Barbara to Sum-Spiritualists went from Santa Barbara to Summerland, Sunday, Feb. 17th, on a visit to Brother and Sister Wright, who have the honor of building the first house in the Colony. They were all so much pleased with the situation and prospects of this Colony, and the scheme for a lotel and sanitarium on Ortega Hill, adjoining Summerland, that they wish to extend an encouraging word to friends all over the country who desire a spiritual resting-place in this land of flowers and sunshine, and for that purpose organized and appointed us to address all such. As we are here to-day, on the site of Summerof flowers and sunshine, and for that purpose organized and appointed us to address all such. As we are here to-day, on the site of Summerland, we heartily endorse the statements made in the Golden Gate in regard to the beauty of the scenery, a magnificent beach for bathing, the unsurpassed logation as to climate, and the general location of the ground, which is a gradual incline toward the ocean, so that those building in front cannot obstruct the view from buildings further back. To all, far and near, who are desirous of focalizing our forces for spiritual work and centralization, we say that this is the place to unite with us for that purpose, and building a Sanitarium, Hotel, and a Mediums' Home for aged and worn-out mediums, where, without money or price, they can end their days in joy and peace. For such a noble purpose Mr. H. L. Williams has donated twenty acres on Ortega Hill, two hundred feet high, directly adjoining the beach, the S. P. Railroad winding around its base, the grandest yiew from its summit on the coast. It has a sulphur spring on it also. For this purpose a stock company is being organized, with one hundred thousand shares at five dollars per share, unassessable. Twenty-five thousand dollars already promised. Whoever takes stock can at any time in the future, if disposed to come and visit the Sanitarium, take their value of stock out in board and lodging, so that none will feel they do not get value received. value of stock out in board and lodging, so that none will feel they do not get value received, if not in the doing and aiding in a noble work."

Indiana.

INDIANAPOLIS.—Caroline Bibbs writes: Expressing a desire to hear from my friends in spirit-life through a good medium, I was diin spirit-life through a good medium. I was directed to Mrs. Mary Craig Jacob of this city, an independent slate, writer. I visited her, and can testify upon my own experience to the excellence of her mediumship. She was an entire stranger to me at the time of my calling on her. I went alone, and she could in no way have known me, for my home is in California.

A double slate was used—that is, two slates hinged together, the writing being done on their inner sides. The first I received was as follows:

follows:

I am glad to meet you, my dear wife, and have the pleasure of telling you what to do, so you may not feel so worried; you sell out all and everything and go to our dear son in Los Angeles, Cal. He will be good to you. Take Grace with you. The schools are good enough out West; she is young, and has time enough to be perfected in her studies. Those raps you hear at our home I make to let you know I am ever watching over you. Your brother, Charlie Carpenter, is here; your mother, Sarah Dodgeson Carpenter; your father, John Quinoy Carpenter, anda host of others. This is a beautiful day for midwinter, so much like the one I left you, nine or ten years ago. We were at that time thinking of what a grand good time we would have in May, when we thought we would take our two darlings East to see my mother. I went, but you and the children could not, as papa had left you. Don't cry, dear, we will be went, but you and the children could not, as papa had left you. Don't cry, dear, we will be reunited by-and-bye. Tell the children I am happy, often with them. Be happy and contented; all will be well; you will have enough'to take good care of you and Grace. Don't stint yourself. Good-bye, dear wife; loth to say the word good-bye, just as I always was. George L. Bibbs.

Bibbs.'
Following the above came a message from Warren Sumner Barlow. Others were received which, from their personal nature, are of no special interest to the public. The one which I have given indicates the ability of spirits to communicate names, dates, places find incidents, that go to prove the identity of the individual."

Oregon.

PORTLAND. - C. A. Reed writes: "The Philosophical Spiritual Society of Portland is now fully organized, and has elected the folis now fully organized, and has elected the following officers: E. F. Staley, President; Mrs. Amanda Taylor, Mrs. S. F. Jones, Mrs. Jennie C. Reed, Vice Presidents; Morris S. Liden, Secretary; C. A. Reed, Treasurer. The Society has some forty members, who meet at Central Hall, on Sixth street, between Alder and Morrison, every Sunday, at 2:30 and 7:30 p. M. Much interest is taken in these meetings, and several good mediums are in attendance—one slate-writing medium, two clairvoyants, one itealing medium and one trance speaker. Thus you see we are well prepared for service in advancing the cause of truth and humanity.

The First Society of Spiritualists, whose members hold meetings at Grand Army Hallon

vancing the cause of truth and humanity.

The First Society of Spiritualists, whose members hold meetings at Grand Army Hall on First street, are also doing finely; so are the First Spiritual and Literary Society of East Portland. As you will observe, we are growing out here, and soon hope to be able to bring forth an abundant harvest of good for the cause."

Connecticut.

NORWICH .- F. H. Spalding writes: "The lecture given in Norwich, Sunday, March 10th, by the guides of Mrs. H. S. Lake, was the most intensely interesting given before the Spiritualists of this city. The questions from the audience were answered in an able manner, and the auditors exhibited the closest attention and interest, no one leaving until the close of the lecture. The psychometric readings were first-class, satisfactory tests being given with each reading."

BRIDGEPORT.-A correspondent writes The month of February was a notable one with the Spiritualists of this city because of E. W. Emerson being here, and the great interest awakened among all classes by his remarkable demonstrations of the presence of spirits and their ability to communicate with their friends still living on earth. The Morning News gave, reports, and greatly augmented the interest of the public by giving many of the names and incidents, some of which were of a very remarkable, not to say startling nature."

At the Ninth International Medical Congress, Dr. A. T. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, dia-

The Wonderful Carlsbad Springs.

betes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spicen; children with marasnus, gout, rheumatism of the joints, gravel, etc., twenty-six vergenticely circled, three much improved, and one not treated long enough. Average time of treatment, four week.

treated long enough. Average time of treatment, four weeks.

The Carisbad Sprudel Salt (powder form) is an excellent Aperiont and Laxative and Diureky. It clears the complexion, purifies the Blood. It is reasily soluble; pleasant to take and permanent in action. The genulne product of the Carisbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signafure "Eisper & Mendicson Co.," sole agents, 6. Barclay Street, New York, on every bottle. One bottle, mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application: Mention this paper.

A Bullsfactory Spirit Test.

March 11th, a prominent imainess mun residing in Elgin, Ill., called at my rooms, and in conversation relatesta most remarkable exhibition of the clairvoyant lift that nearred some five years ago in that city, which, in brief, is as follows: The iron bridge that spanned the river had been washed away, and a temporary forry-bont took its place during the rebuilding; while ten persons were upon this boat, in the act of crossing the stream; an accident occurred and all of them were drowned. Among them was a promising young girl, about ten years of ago, by the name of Julia Claighton. Her father was in great distress over the loss of his daughter, and diligent search was made in the river to discover her body, but all in vain. He took a boat and passed up and down the river, thinking the body might wash on shore.

My informant is a noted Spiritualist, whereas the father of the drowned girl was connected with the church. The Spiritualist called upon the afflicted father, offered consolation as far as possible for him to give, and suggested that he go to see Mrs. Leonard Howard, residing at St. Charles, some ten miles distant, and consult her about finding the body of his child.

As a last resort the afflicted parent called urentlon relatesta most romarkable exhibition.

child.

As a last resort the afflicted parent called upon Mrs. Howard to learn if she could see the body of his daughter, and where it was located. She—without a word being said by the father—soon came in rapport with the object of his visit, and told him of his loss, and his present errand; she then proceeded to give him the location of the body, and said if he would search there, within a short time he would find it. He returned home, examined the locality suggested, and to his great surprise and delight found the body in the position and place designated by the spirit-guide—or clairvoyant gift—of Mrs. Howard.

It is needless to extend the report further,

of Mrs. Howard.

It is needless to extend the report further, but the facts should be recorded as evidence and proof of the existence of spiritual gifts and their active exercise in the nineteenth century as they are said to have been in the past, according to the biblical record.

This, to my thinking, is a good instance for the Psychical Research Society to preserve in its archives.

its archives.
A. S. HAYWARD, Magnetic Physician.
4 East Brookline street, Boston.

Passed to Spirit-Life,

From East Cambridge, Mass., March lith, Lotta Francis Johnstone, aged 2 years and 1 month—daughter of James

This little child was the joy of her home; after an illness of only a few hours she passed to the better laud. Her naronts are greatly sustained in their affliction by the knowledge of spirit return; and while they are bowed down with sorrow, it is for the outward separation only. Many friends gathered around the little casket, and the farewell words were spoken by the writer.

J. WM. FLETCHER.

From Newburyport, Mass., Feb. 19th, 1889, Annie Carter Goodwin, beloved daughter of William A. and Lydia J. Good-yin, aged 26 years 8 months and 9 days.

win, aged 26 years 8 months and 9 days.

She leaves a father, mother and one sister to miss her material presence. Her sufferings from heart disease, from childhood to the time of her decease, were protracted; all that love and affection could do was freely bestowed to soothe her. She was a firm Spiritualist, and had no fear of death. She was patient through all her sickness—never complaining. Kindred and friends spoke of her true worth with tear-dimended eyes; they gathered in her late home, brilging beautiful flowers, in respectful memory of her. Words of consolation were spoken by Rev. S. C. Beane, of the Unitarian Church. Loving hands took the flower-covered casket and 24 wered it to its last resting-place in Oak Hill Cemetery. We know there is now another ministering angel.

From East Bradford, Me., Sunday, March 3d, Sally Reed,

From East Bradford, Me., Sunday, March 3d, Sally Reed, aged 75 years and 10 months.

Sister Reed was the first one to embrace Spiritualism in the town of Bradford, over thirty years ago. She has been a subscriber to the Banner of Liourt for wenty-five years, and has attended the Spiritualist Camp-Meeting at Etna every year since its organization. Although the material body passed through a terrible scene of suffering, her face wore a sweet smile, which plainly told us that the patient, faithful toller had joined the loved ones gone before.

A husband, four children and five grandchildren are left to mourn her departure from the mortal—but they mourn not as those without hope, for the beautiful teachings of Spiritualism assure them that her happy spirit lives and returns to bitss them.

The funeral services were conducted by Dr. H. F. Merrill, of Augusta, who spoke words of comfort and consolation to each mourning heart.

March 4th, 1889, after many months of physical suffering, Mrs. S. Hartson, aged 71 years and 11 months. She was first and foremost in 'the Children's Progressive Lyceum cause in Boston, a member of "No. 1," for a time is Guardian, and for many years an earnest co-worker with he one who so gratefully writes these few lines to her mem-

She was an earnest laborer in the spiritual cause, and a true friend of humanity. Knowing that to pass out, after living so true a life, is a gain to her in every way, we can but feel to rejolee with her that earth's pligrinage is over, and that her freed spirit has joined the loves of her earlier years in the blessed realm beyond.

Onset, Mass., March 10th.

(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 make 19 line. No poetry admitted under this heading.]

Mississippi Valley Spiritualist Association—Semi-

Annual Meeting.

The regular Semi-Annual Meeting of the friends of Mt. Pleasant Park Camp-Grounds, at Clinton, Iowa, and the Spiritualists of the Mississiph Valley Association, will be held at Moline, Ill., two days, March 30th and 31st, 1889, at Library Hall

at Moline, Ill., two days, March 30th and 31st, 1889, at Library Hall.

The first session will open at 40 o'clock A. M. March 30th. All officers and committees are particularly requested to be present, as there is very important business to be transacted. Mrs. E. A. Wells, of New York, a noted lecturer and platform test medium, has been specially engaged for the occasion; Prof. J. S. Loveland, J. H. Randall, Mrs. J. C. Blodgett and Mrs. Sarah Jenkins are expected to be present.

Every preparation possible to insure the friends who attend an enjoyable time, has been made. Board can be had at first-class hotels and private residences from \$2.00 down to \$1.00 per day. The friends will entertain all they can. The Western States Passenger Association has assured a rate of one and one-third fare from March 28th to April 1st to all who attend this niceting. The Cheago, Rock Island and Paellic; Chicago, Burlington and Quincy, and the Milwankee and St. Paul, are the main lines passing through Molino. Friends desiring the benefit of the reduced rates, at their starting point will they full fare and take a receipt from the ticket agent, which, on bresentation to Secretary of the meeting, will be signed by full, when they will be entitled to return at one-third rate.

Friends destring any further particulars, address L. P. Wheelock, Moline, Ill.

J. H. RANDALL, Sec'y.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall; 119 State street (first floor), every Sunday at 0½ Alm and 8 P. M. Admission free. The Ladies' Aid meets ame place every Friday at 3 P. M.; supper served at 6 P. M. 1. D. Chism, Jr., Secretary.

J. D. Chism, jr., Secretary.

BRIDGEPORT, CONN.—The Spiritualist Union. Isaac F. Moore, Secretary.

OHICA GO, ILL.—The Spiritualist Mediums' Society meets in Ayenue Hall, 159 22d street, every Sunday, at 2% P.M. Investigators are cordially invited. E. Jones, Pres. CHATTANOOGA, TENN.—Meetings are held regularly at Market-street Hall. Pr. George A. Fuller, speaker.

DENVEH, COL.—Sunday, meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, 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 Wolda Buckman, Secretary.

LOWELL, MASS.—The First Spiritualist Society neets in Grand Army Hall. Thomas T. Shurtleff, Clerk.

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

NEWHURYPORT, MASS.—Meetings are hel every Sunday at Fraternity Hall. NEW HAVEN, OT.—First Spiritualist Society; hall 48 Orange street. Dr. Geo. Barrett, President; Jessie Schoep-flin, Secretary.

film, Secretary.

NEWAIRK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 1%.

PORTLAND, ORE.—Two Secletics hold regular services: The Philosophical Spiritual Seciety in Central Hall, E. F. Sialey, Presidents—Norris S. Liden, Secretary; the First Spiritual Seciety in G. A. R. Hall. Maj. C. Nowell can be addressed for particulars.

STRINGFIELD, MASS.—First Spiritual Society. is release to loid every Sunday at 2 and 7 P. M. at Grand Army Hall, corner Main and State streets. Miss Emma J. vickerson, regular speaker. C. I. Leonard, President; J. P. mitth, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of dritualists holds services every Sunday in the Court o als Room, Town Hall, at 10% A. M. and 7% P. M. Al velcome. W. B. Mills, President; E. J. Huling, Clerk ST. AUGUSTINE, FLA.—The First Spiritualistic coclety holds meetings on Sunday at 3% and 7% r. m., at Witell's Hall, Spanish street.

ST. LOUIS, Mo.—Meetings are held Sundays, 3 P. M., ly First Spiritual Association, at Brant's Hall, 9th and Frank-in Avenue. Samuel Penberthy (at Hotel Westeran), Sec-

ST. PA UL, 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.

WORDESTEIR, 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. K.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Katte N. Mattison, Secretary, No. 8 Pearl street.

Written for the Banner of Light. THE PHINOIPLES OF EVOLUTION-BLOW BUT BURE.

HY, MIIS, BLIZA A. MARTIN.

Oh! Past Infinitude of Ages, speak! Help man attain the height-his soul would seek! Oh! Vast Infinitude of Future years! Your tongueless silence fills his soul with fears! The heavens confuse with million worlds to traver His reason staggers, lost in endless space. So small, so weak, how can he reach some height, With one mad bound, beyond the realm of night? Volceless the stars! dumb, dumb the skies of blue! Oh! Nature, Mother-Earth, man turns to you; ·His fevered cheek cools in your evening breeze, Whose festiul song is lost inid dowy leaves, Leaves through whose tiny veins whole rivers run; And tons of substance lifted by the sun, From million cells, without one single sound, Draping yast forests, carpeting the ground, Strong in its silence, conquering without strife, Right onward marching, Nature, God and life; Perfecting all, no violence, nor rest, Haste is destruction, gentle ways are best. Life came with little haste, a power abstruse, Unnumbered cycles paved the earth-for use.
Slowly advancing, filling out each plan, From crystal, mollusk, mollusk up to man. Through countless ages man has upward trod, The bestial nature fighting with the God. So slight his progress, angels doubtful scan Each new arrival: "Is it beast or man?" Strange combination, two-fold in its kind, The beast below unites with the divine. Is virtue forced? Can legislation free Man from his inborn, low infirmity? Man undeveloped, ignorant and crude, True to one nature is, and therefore good. Promote the God, call out the higher life, Will evil dissipate, without mad strife; Resist not evil, cultivate the good; Love is the mightlest power, if understood; What it is possible for man to be

March Magazines.

Is as unfathomed as Infinity.

Oxford, Mass.

BUCHANAN'S JOURNAL OF MAN.-Remarks upon "The Giant March of Science" are continued. In those that follow upon "Practical Philanthropy" a consideration is given of the judicious disposal of wealth, placing it in channels of distribution that will result in the greatest good to the greatest number, prominent among which Prof. Buchanan conceives to be the "New Education." He therefore asks for a loan of ten thousand dollars, without interest, to assist him in preparing and publishing books written by himself for elucidation. Appended to this number is Prof. Buchanan's address before the Judiciary Committee of the Massachusetts Legislature, Feb. 18th, on Medical Legislation, an able document which we shall place in our columns next week. Boston: 6

INDEPEDENNT PULPIT.—This month's issue commences the seventh volume. It contains the usual variety of articles given on its pages relating to liberal religious thought, opening with a consideration of the question," Are Liberals Progressive?" by T. V. Munson, who argues that we should bring blind leaders and the blind they lead to see the light, not by combating their position, but by stating truths and allow ing them to gradually acquire a knowledge of them by their own powers of reasoning. "It is better," he says, "to consider the best method of getting all eyes wide open without making them sore." Waco, Texas J. D. Shaw.

MAGAZINE OF AMERICAN HISTORY.—Mrs. Lamb continues "Historic Homes and Landmarks," illustrating this month's installment with twenty-five engravings from rare prints, including a portrait of the Earl of Dunmore, one of the four Britons who occupied the gubernatorial chair prior to the revolution. Hon J. C. Welling replies to Gen. Wilcox in re "The Meck-lenberg Declaration of Independence." "German Family and Social Life," "Theilling Adventure of a Kentucky Pioneer," "Notes," "Queries," "Historic and Social Jottings," are among the remaining con-

and Social Jottings," are among the remaining contents. New York: 743 Broadway.

THE COSMOPOLITAN.—The frontispiece of this number is a portrait of E. E. Hale, an interesting sketch of whom, especially of interest to Bostonians, is given by Mrs. Whitman. Ernest Ingersoil, in his usual attractive manner, describes "Wintar Days in Montreal," and Lieut. Schwatka is equally successful in his account of "Eskimo Ice Whaling." The leading feature is John P. Jackson's article upon Richard Wagnor's great musical production, "The Ring of the Nibelung," libustrated with eleven portraits and ten drawings." illustrated with eleven portraits and ten drawings. St. Augustine, Fla., is described under the title "A City of Sea-Shells," profusely illustrated. New York:

THE QUIVER .-- Among the interesting contents is a sketch of John Bright, contributed by a Member of the Society of Friends, with portrait, "Real and Amateur Gentlemen," "A Winter Pastoral," "Down the Cowgate," "A Fisherman's Charge," and now chapters of three serial stories, including "To the Lions," a tale of the early Christians-all finely illustrated. New York: Cassell & Co-

THE SIDEREAL MESSENGER contains an interesting report of "Total Solar Eclipse Observations at Cloverdale, Cal.," by Chas. Buckhalter, with nine photographic illustrations of the appearance of the sun a various stages. Following this is an "Autobiography of Alvan Clark," the distinguished astronomical in strument maker, and numerous articles of great value to students and others. Northfield, Minn.: W. W.

AMERICAN AGRICULTURIST. - The reputation of this periodical as an authority in all matters pertaining to its specialty extends from the Atlantic to the Pacific. The current issue contains hundreds of articles adapted to the requirements of agriculturist, horticulturists, florists and others. New York: The Orange Judd Co.

.THE HOMILETIC REVIEW .- "The Mission of Musle," "The Rites, Geremonies and Customs of the Jews," and "A Cluster of Curiosities," are among the contents of 'the "Review section." The other departments contain the usual variety of articles, sermonic, exegetical, expository and miscellaneous. New York: Funk & Wagnalls. ...

THE PHRENOLOGICAL JOURNAL - The leading article of general interest is an account of Samoa, otherwise known as the Navigator Islands, and the manners and customs of its semi-civilized people, illustrated with portraits of H. M. Sewall, the U. S. Consul-General there," the two rival potentates, Tamasese and Malletoa, and engravings of 'a fully manned warcanoe and native houses at Pango Pango. New York: Fowler & Wells Co.

VICK'S ILLUSTRATED .- Timely instructions to fruit and flower growers are given for the first month of spring. Fuchsias, gloxinias, new begonias, sweet viclets and day lilles are treated, of, and valuable suggestions advanced in articles upon "Success in Gardening," and "Seeds and Seed Growers." Rochester, N. Y.: James Vick.

HERALD OF HEALTH .- "Alcoholic Heredity" is considered by Dr. Vanderbilt. Helen Fletcher supplies good advice and entertaining reading in her do partment of "Women and the Household," and Mrs. Pressler in that of "Mothers and the Nursery." New York: P. O. Box 2141.

MODERN SCIENCE ESSAVIST .- The March number of this excellent series of popular evolution essays and lectures is "Evolution of the Earth. The Story of Geology," by Lowis G. James. The previous number (February) gave "Solar and Planetary Evolution, How Suns and Worlds Camb into Being," by G. P. Serviss. Boston: New Ideal Publishing Company, 620

GROWING YOUTH.-"Nogga" continues his serial story. Alice Ames gives a short one. Young people are supplied with "A Few Hints," by S. G. Nelson, Mt. Vernon, N. Y., F. B. Hawkins.

THE TRAINED NURSE.—Consecrated to those who minister to the sick and suffering in hospital and liome. Miss M. E. Francis, editor. Buffalo, N. Y. Lake Side Pub. Co.

Michigan State Convention.

The seventh Animal Meeting of the Michigan State Spiritualist Association was opened on Friday after-

spiritualist Association was options on the local society, (Grand Rapids) that gave the free nse of its hall, which has seating capacity for about \$8 th number of the local hall, which has has the grand the grand that do the capacity of the hall is which the hat annual meeting was held, on: Saturday evening and standing room for the people who came to hear the cloquent speakers of the hall to the came to hear the cloquent speakers of the hall be seen engaged, and many went away disappoint that had been engaged, and many went away disappoint that had been engaged, and many went away disappoint that had been engaged, and many went away disappoint that had been engaged, and many went away disappoint that had been engaged and many went away disappoint that had been engaged and many went away disappoint that had been and were proud of the fact that Michigan had such a large number of well-developed inspirational speakers.

The first session opened at 2 p. M. on Friday with an invocation by Hon. L. V. Mouiton, of this city, after which is close as the went of the committee of the afternoon. "At 7:30 p. M. opened with an invocation by Hon. L. V. Mouiton, of this city, after which he chose as the subjects of his address, Fact of Eancy, Which?" What due we know How the work of the work of the distribution of the hadron of the hadron

In Memoriam.

services were neig at her late residence it west Medford. The house was filled with relatives and neighbors (some coming from considerable distances) assembled to express their deep sympathy with the mourning family. The Bannen composing room was closed on that date, and the whole force of her former associates attended the obsequies in a body. The floral offerings were many, varied and appropriate. Among them, Messrs. Colby & Rich sent as their representative a large pillow bearing the legend "At Rest"; and her associates of The Banner brought with them a floral tablet appropriately inscribed.

cribed.
Rev. Mr. DeLong, Unitarian, officiated; his consola-Rev. Mr. Delong, Unitarian, oniciated; his consona-tory words and cheering views regarding the fact of the natural continuity of human life in its tastes and its loves when the episode called death is encountered and passed, were enditently fitted for the occasion. He closed with the following stanzas by Rev. John W. Chadwick, which are replete with the new light of the Spiritual Dispensation: "They throng the silence of the breast;
We see them as of yore—
The kind, the true, the brave, the sweet—
Who walk with us no more."

Who walk with us no more.

'It's hard to take the burden up
When these have laid it down;
They brightened all the joys of life,
They softened every frown.
But oh! 't is good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more!
More howelike seems the vast Beyond. Annough they are no more!

More homelike seeins the vast Beyond Since they have entered there;
To follow them were not so hard Whereverthey may fare.
They cannot be where God is not.
On any sea or shore, Whate'er betides, Thy love abides, Our God, forever more!"

What is Love?

[ELLA WHEELER WILCOX IN ONCE A WEEK.]

Love is the essence of every existing thing; the root of life! the recompense for death! It is the all-creative spark, the vital force of the universe. There is power to achieve in the mere utterance of the word—love. I think God said: "I love the earth," and lol-the earth sprang into being. Love is the natural element of all things. The illimitable oceans of space are composed of the waters of Love. Whoever loves most widely and warmly is most in harmony with the universe. Love is the key-to success. To love your work is to excel in it. To love observingly and nobly any worthy object love observingly and nobly any worthy object or aim is to eventually obtain and affain it.

love observingly and nobly any worthy object or aim is to eventually obtain and affain it.

Love is at once an eestasy and an agony. It is the bridge whereon we are compelled to walk continually to and fro, between heaven and hell, but ever back to heaven.

When the bridge breaks or its timbers decay, then are we precipitated into hell, and unable to find the door to heaven again; for the only way to go is over the bridge of Love. He who loves greatly hates feebly. All strong emotions proceed from and derive their strength from Love. If Love uses his own force there is nothing left for Hate: It is only when Love grows indolent and sleeps that Hate is enabled to steal his gaithents of strength and sally forth to do evil. Jut even then he has not his elder and divine brother's power: for he was sired by man, and Love was fathered by God.

God espoused nothing and sald, "I love," and Love was born to rule the universe. Afterward nothing conceived and bore by man a misshapen creature called Hate; but at one glance from the divine eyes of his nobly born brother he falls vanquished at the feet of Love.

To love is to become wise with the wisdom of ages, yet to become wise with the wisdom of ages, yet to become was a little child in humility and subjection.

ages, yet to become us a new and subjection.

To love is to know happiness, but not contentment, rapture but not peace, exhilaration but not satisfaction; for contentment means inertia, peace means stagnation, and satisfaction means satiety, and these three cannot exist where love is. Love and action are coexist where love is.

istent, and there is no repose where love is, but there is rest even in its restlessness, ceatany in its misery, hope in its fear, joy in its sorrow, and sweet in its bitter.

LIST OF SPIRITUALIST LECTURERS. (We desire our List of Locturers to be at all times reliable. We therefore ask those most interested to inform us of any changes that from time to time may occur.]

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Invocation chant.

Reposo.

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Banner of **B**ight.

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Special Notice to Spiritualistic Societies.

THE BANNER desires, as in the past, that to this office for publication reports of their celebrations on the 31st inst. These accounts | that there were some thirty ladies and gentleshould be written out as briefly and concisely as possible consistent with the nature of the services of the interesting occasion.

. FF We shall print in THE BANNER for April ofth an Original Essay by A. E. Newton, Esq.,

"A MODERN PENTECOSTAL OUTPOURING."

Attention is called to the trenchant editorials-va. "Doctors' Plot" laws-from the Boston Daily Globe and Hall's Journal of Health, (N. Y.) which are re-published in the present issue of THE BANNER.

The official report of the Michigan State Convention of Spiritualists will be found on our third page.

The Message of Modern Spiritualism.

We took occasion last week to remark that Spiritualism came at a much-needed time in the world's history, to answer certain questions which mortals had well-nigh despaired of ever having answered; and further exhorted all thoughtful observers of its triumphant course since its advent to the exercise of a feeling of gratitude for its interposition of a saving and redeeming influence when the world was threatened with a total loss of confidence in human immortality.

Even if implicit trust in the directing excarnated intelligences were not sufficient, there could be given no stronger encouragement to the believer in progress and development than lias been furnished in such satisfying abundance for the past twenty-five, and even for the past ten, years. And we are assured that far greater and more momentous things are to be done during the few years which remain to the century than have yet been recorded in the forty years' history of Modern Spiritualism. Indeed it is told that this very year on which we have entered is fraught all along its passing course with activities and occurrences that will break down and remove many a high wall that has so long enclosed human spirits on the earth. Welcome the event; be it close at hand or not so near? No tidings can so thrill the awakened spirit of man as those which announce the rapid incoming of the era of universal brotherhood, strengthened and sanctified by the knowledge that all are alike dear to the thought of the common Father, and all alike the objects of his love and care. Theology utterly refuses to proclaim any such gospel. Sci ence neither knows nor cares anything about it. Spiritualism is the evangel that brings so prices

less a blessina: In order to form any adequate conception of the situation as it would have been if Spiritual-

lem had not come to do lie work among, mon lust when it did, we must pause long enough to I couldn't flud the roses; but you see I did." consider the powerful drift of the current of modern life toward materialism since the costly reached him her hands were, to use his own and descrictive wars in the Old World, and the words, "as cold and damp as if they had been diture of such vast sums of money, obtained by traordinary effort for her to do what she had public credit; the lowering of the common con- done; that she desired to do all she could, sclenge by familiarity with methods at once though at one moment during her second matunes by a favored and an unscrupulous few; but was reinforced by his drawing near and the almost complete revolution in society, at encouraging her to proceed. home especially, and in a less marked degree abroad; the enormous multiplication of invengratification of the physical desires, and its corporation of the room to where Mr. B. responding suppression of the spiritual instincts and aspirations; all these plain and palmore impressive idea of what and where we mantel. should all have been at the present time had

*For it is self-evident that the accepted theology of the age and time would never have been able to stem this all but irresistible tide of incoming materialism, with its dogmas and its preeds, its pietism and its prohibitions, its disinctions, its definitions, its arbitrary rules, and its wholly unprolific because unacceptable influence We have seen, on the contrary, how t has paid respect to this same materialistic tendency, how it has opened its temple doors wide to wealth and its vain shows, and how it has itself become visibly corrupted by the prevailing force without having the needed power to correct or stay its headlong progress: It today reaches out to grasp help from any quarter to enable it to keep its unsteady feet. It encourages the erection of costly dhurches and cathedrals, and insists that they shalf escape the common taxation while maintaining them in the interest, not of the people, but of private corporations. It suborns the secular press to raise its periodic hue-and-cry against Spiritual ism, and would obtain supreme control of legislation in order to establish its authority as im movable.

With the Church, taking its numerous branches and rankfications as an embodied whole, throwing its still powerful influence on the side of materialism, because from that direction alone could it expect to derive its continued existence—what reasonable hope was there for the liberation of the human spirit from its long and dreary bondage to superstition, or for its escape from the seductive but no less hard bondage of materialism, which the Church itself was impotent to resist? None whatever. The outlook would have been one of the dreariest, though it were the boasted millennial dawn of civilization that brightened all human faces with its new expression. But for the timely, the providential advent of Mod ern Spiritualism, coëval with the fabulous dis coveries of the precious metals on the Pacific slope and in Australia, in advance of the great conflicts in Europe and our own far greater civil war in the United States, keeping the lead, too, of invention and discovery in their practical applications, and steadily solving the problems to which the Church had to confess itself unequal it is perfectly easy to see to what an extreme of sensuous selfishness modern society, styling itself civilization, would have drifted, and in what a perilous condition the fondly cherished hopes of humanity would have been found at the present time:

A Remarkable Seance.

Mr. E. A. Brackett, a very reliable gentleman, of Winchester, Mass., informs us that one of the most remarkable and convincing séances for materialization he has ever attended was held on Thursday afternoon of last the various societies all over the country send week, on Rutland street, Boston, Mrs. Hattie C. Stafford being the medium. He reports men present, many of whom are widely known as finely-developed instruments for spirit manifestations, and none that had not previously had experience with the phenomena that occurred.

> · On his way to the séance Mr. Brackett purchased some flowers, the larger portion of which were placed in one paper to hand to Mr. Albro for the medium, the remainder in another paper which he concealed and was not known to have except by the gentleman who accompanied him, and who also was the only person cognizant of his placing them behind a mirror on a mantel in the seance-room, more than twenty feet from the cabinet. This was at the rear of the circle, a space of about eight feet intervening between it and the street win-

Ten minutes after the forms began to emerge from the cabinet, those of the sitters near this space (it being quite light at that point) saw and heard the moving of a large chair about, which attracted their attention, and shortly beheld a white spot on the carpet, which slowly increased in size until a girl stood before them for a moment, and, an opening being made in the circle, bounded out to greet a lady, who recognized and conversed with her.

Eight materializations took place within this space at the rear of the circle, and at the distance from the cabinet mentioned above; but the one that interested Mr. Brackett most was the appearance of his niece Bertha in the manner above described. As soon 'as she attained full form, she went to the mantel and took the roses from their concealment. Mr. B. says that as soon as she had done so, and before she had an opportunity to carry them to him, Mr. Albro approached her, and asked if she would not dematerialize just where she then was, telling her she might place the flowers on the mantel. She hesitated a moment, but being assured in answer to her inquiry whether she could have the flowers again that she might, she passed to the centre of the rear space, first leaning over one row of sitters, and saluting two young ladies, in front. Several persons arose from their seats to view the dematerialization (the light being very good), when the form gradually dissolved, until not a vestige of Bertha was visible. Then the chair began to move, and in a few minutes the white nucleus of her reappearance was seen on the carpet, and presently. the full form of the beautiful and gleesome Bertha again stood before the company.

Another gentleman, who was seated very near where the above phenomenon took place, with Mr. Abbot Walker on his right and Mrs. Hattie C. Mason on his left, informs us that simultaneous with Bertha's appearance another spirit-form arose from the carpet, and so close to his chair that she pressed with considerable force against him.

Bertha having regained her roses, walked with Mr. Brackett across the room to his seat

hear the cabinet, saying, "Uncle, you thought alleged cases of hydrophobla investigated dur-

. Mr. Henokott further states that when she prolonged one in the New, 'The lavish expen- bathed in ice water," and she said it was an exlarge and loose; the rapid accumulation of for- terialization she was on the point of giving up,

One other incident which Mr. B. thinks should be mentioned. It is this: The flowers he had tions, all of them tending to give increased oc- handed to Mr. Albro, the latter placed in a cupation to mechanical industry, and enlarging large vase, and put the vase on the mantel. rather than satisfying the material wants of One of the spirits who came, in visible form, at the people; the consequent fondness for the a point near where Bertha did, took this wase 'We all thank you for these beautiful flowers." pable considerations will help to give one a She then returned the vase and flowers to the

In addition to the eight forms which materinot Spiritualism appeared for the common redicted at the rear of the circle, a larger number did so at other points outside the cabinet, the process being seen, from beginning to close by those near by-two descending from the top. and one directly in front, six feet from it.

From these various points and within the cabinet seventy forms appeared - not mere dumb effigies, but active, living beings, for the most part recognized by those to whom they specially came and with whom they freely conversed, proving their individuality by what they said.

Mr. Brackett regards the appearance and disappearance of these forms—occurring as they do so far from the cabinet, entirely outside of the circle and under good light-as the most satisfactory demonstration of the kind he has ever witnessed.

Other gentlemen who have lately attended Mrs. Stafford's séances inform us that there is no question of the legitimacy of her medium-

"A Plea for Dogs."

There are in Massachusetts, as doubtless in all other States, a comparatively few individuals whose restless idiosyncrasies compel the majority of level-minded people to be constantly on the alert lest by their skillful manœuvreing and blinding logic they cause to be enacted laws ostensibly in the interest of the community, but, as a matter of fact, wholly for their own individual aggrandizement, coupled with unjust infringements upon the rights of all others. Such has been the scheme of those who have tried to engineer through our Legis lature at its every session the past half a score or more of years a bill virtually making it a crime for a mother to administer a dose of herb tea to her sick child, and forcing her to send possibly a mile or two for a certain doctor whose qualification for practicing consists in a diploma, while the services of one she has previously employed, and in whom she has perfect confidence, living within a few steps of her home, is denied her for the illogical reason that he has no such credential.

The latest instance of an attempt to misdirect State legislation is a proposition to impose such burdens upon the owners of dogs that, if adopt ed, would deprive thousands of families in the State of a faithful friend and protector, tens of thousands of children of companions who, addicted to no vices, never lead them into bad habits, who guard them in danger, often rescue them from death; their playmates in happy hours, their sympathizers and comforters in sorrowing ones, and whose value as such cannot be overestimated.

George T. Angell, the excellent presiding officer of the American Humane Society, the Society for the Prevention of Cruelty to Animals, etc., has addressed to the Massachusetts Senate and House of Representatives "A Plea for Dogs" in which he sets forth the utter absence of any need for further legislation on the subject, giving many facts in behalf of dogs, as well as their owners, that everybody should know.

The principal causes that lead to an onslaught every few years at the State House are 'hydrophobia" and "sheep." This year the question is principally sheep, and the following orders and petitions are now before the Legislature:

(1.) That no female dog shall be permitted to run at large in any town of over five thousand inhabitants. An order that every dog-owner shall give \$100

oond to pay all damages done by his dog.

This, says Mr. Angell, would oblige thousands of poor men to dispose of their dogs. (3.) An order to raise the license fee to five dollars for male dogs, and ten dollars for females

Another marked discrimination between-rich and poor.

(4.) Petition for the better protection of sheep rom dogs. 🕫

Mr. Angell says that this last may include all the rest. "It is said;" he continues, that some dogs kill sheep, and some farmers want to raise sheep; therefore, bonds must be given by dog-owners and the license fee doubled, or the dogs of the whole Commonwealth deprived of their liberty, and of the exercise which is absolutely essential to their health. I do not believe five hundred dogs can be found in Massachusetts that ever killed a sheep; quite likely there are many thousands that never saw a sheep, and many that would run away from a sheep if they saw one."

Mr. Angell estimates there may be a thousand farmers in the State who would favor the proposed laws to a hundred thousand of farmers and others who consider the present laws sufficient. He then cites testimonies, including that of Hon. Alvin Barrus, one of the best known Western Massachusetts farmers, and who has been Chairman of our Senate-Comnittee on Agriculture, to the value of dogs as protectors of farm stock, Mr. B. declaring that without them it would be difficult to raise various kinds of garden vegetables, and that there of Columbus Avenue and Holyoke street, Boston. A is a great deal more damage from the want of dogs than in consequence of them.

As to hydrophobia Mr. A. claims that not one case in fifty reported in the newspapers will bear examination. As an indication of this, he

."A short time since I read in a Boston paper a sen sational article, with heavy head-lines: 'Hot Fight with Mad Dog.' I think likely it frightened a hundred thousand people in Massachusetts, and, copled into papers of other States, frightened perhaps a mililon elsewhere. I called next morning on the owner of the dog, a prominent citizen of Dedham. He was indignant at its publication—the dog was only sick. A few days later in the same paper appeared another article: 'A Mad Dog in Beverly.' I ordered un inves tigation, and received a letter from the Chief of Police of Beverly that nothing was the matter with the dog. man holding a piece of meat in his hand was either slightly bitten, or scratched by the dog's paw. It was uncertain which."

The above Mr. Angell gives as samples of all

ling the past fifteen years. He was told by the rothe kaper of the Danger of Lights -City Registrar that for thirty years only two deaths had been attributed to hydrophobla; and probably they were not, many physicians questioning whether such cases have ever ocourred. On the other hand, cases where lives and property are saved by dogs are so numery ous, that we find them in newspapers almost every day; while the value of dogs as household protectors against burglary is almost beyoud calculation. Indeed one might be led to ask himself, in the pauses of the present controversy, as to whether it may not be possible that the burglars of Massachusetts-a rapidly growing fraternity—are at the bottom of this proposed "dog law"-hoping under pretence of "eaving sheep" and protecting the "dear public" from the rabies(?) to do away with the householder's most successful ally in preventing their midnight raids.

Independent Phenomena.

Dreams have in all past time been employed by spirits as a means of communicating warnings and information to mortals, and faith, in dreams has been in many localities firmly established. A London paper the Pall, Mall Gazette, recently reported that a girl at Hackney, aged 19, with her two brothers and a younger sister were left in charge of the house while their parents attended a funeral in the country.

their parents attended a funeral in the country.

"In the evening," [says the accounts,] "the girl's sweetheart called. As she was alarmed at noises which she fancied she heard, he stayed at the house all night to reissure her. During the night he dreamed that he saw the girl walk past him, beckening, him to follow. He awake, and, becoming alarmed, went into the passage. Having dressed, he went to the door of deceased's room and knocked. Receiving no answer, he then woke the others. On the bed-room door being opened, the deceased was found lying on the floor with blood issuing from her mouth. From a doctor's examination it would seem that the girl died at about the time her sweetheart dreamed she beckoned him."

An incident of a similar nature to the above is given

An incident of a similar nature to the above is given in a special to the New York World under date of Detiolt, March 12th, which is as follows;

toolt, March 12th, which is as follows;
"Mrs. John Mandy, of Humboldt Avenue, this city,
(Detroit) is certain that she received a warning in her
sleep that her sister's husband, Joseph B. Robertson,
living on Fifteenth street, was to die at midnight, although she did not know that he was ill. In the
morning news was brought that he had died at midnight. A peculiar incident of the dream was that
Mrs. Mandy thought her sister wore a blue wrapper
which Mrs. Mandy had never seen before. When the
sisters met Mrs. Hobertson wore precisely such a garment as Mrs. Mandy had seen in her dream."

The people of Mapleton, Pa., have been for several
vears knowing to the fact that a strappé light has

years knowing to the fact that a strange light has hovered over a spot on Rocky Ridge, a neighboring locality. On the 21st of last month it was determined to solve, if possible, the mystery. Three reputable citizens repaired to the spot, and with picks and shovels removed the earth. "Reaching a depth of six feet," says the press report, "they found the remains of a human body in a hole about three feet long. The flesh had long since turned to dust, but the bones were intact. The body had been covered with two large flat stones. It is believed that a murder was committed at the place, and the remains were those of the victim. Since their discovery the singular light which has been seen nightly for years has disap-

The New York Press is accountable for the statement that the residents of No. 109 West Eleventh street "are having a dreadful time with an alleged ghost that is making things very unpleasant for them." The house was the scene of a tragedy a few years ago. Several of the present occupants avow they have seen the apparition of an elderly man, who seemed to be dragging something behind him and then vanished.

Transition of Dr. Donald Kennedy

Dr. Donald Kennedy, whose curative compound known as "Kennedy's Medical Discovery," a preparation originally prepared under spirit direction, has made his name familiar in all parts of the world, passnoon of Friday, March 15th, after an experience in this life of seventy-six years and some months.

Dr. K. was not only wealthy in this world's goods, but in those which are of more value, because impersibable. The former he rapidly accumulated by the sale of his "Discovery," the latter by his good deeds and the assistance he rendered to the poor and needy, the was an active member of many charitable societies, and contributed liberally toward their support. In every relation of life his conduct was not only blameless but exemplary, and he leaves a record which is well worthy of admiration and respect.

He was a firm Spiritualist from the earliest days of the New Dispensation, and many mediums will remember the timely aid and encouragement he gave them in the hours when they were sadly his want of both Dr. K. was not only wealthy in this world's goods,

per the timery and and encouragement he gave them in the hours when they were sadily hi want of both. As far back as 1880 he contributed to a fund to be used against the "Doctors' Plot," and in various reformatory and progressive movements took an active interest, contributing freely for, their support as occasion re-

contributing freely for their support as occasion required.

He married when quite a young man, and for over half a century enjoyed the companionship of his worthy lady. On account of Mrs. Kennedy's fill health, a trip to Europe was taken about 1874; but the voyage across the Atlantic proved very serious to Mrs. Kennedy, so much so, in fact, that she could never be induced to undertake a return journey. She died in Italy about two years ago, leaving one son and three daughters, all of whom are at present living.

J. J. Morse in Cleveland, O.

The Spiritualists of Cleveland, O., are largely augmenting their strength and numbers through the labors of Mr. J. J. Morse, whose lectures in that city, to be continued through March, including the Anniversary observances, are attracting large audiences and enlisting the onthusiastic interest of all classes. The Leader and Herald of March 11th contained a lengthy report of his lecture the evening previous, in which it was urged that the churches should be attacked with their own weapons.

"In conclusion," [says the report] "Mr. Morse made an eloquent statement of the alleged facts of the spiritual world. He claimed that Spiritualism supplied the very proof of the other world which the church had failed to furnish, and failing in this had proved defective in what was necessary to the completeness of the Christian bellef. They certainly should not condemn as infamous the system that proves the life of another world; that was something more than of fine system of poetical aspirations in one aspect, or of hard creeds in the other. When the Christians had established what they had been pleased to call the 'communion of saints,' they would cease to be Orthodox and become Spiritualists. They would know that there was an eternal bridge between the two worlds, over which the living and the dead could hold sweet intercourse forevermore, and that the parting was not final, when the white angel came and took the loved ones into the Summer-Land beyond."

OPENING OF THE HEALTH PALACE.—On the afternoon of Thursday, March 14th, Hotel Plower-s palatial home for invalids and well-people alikewhich the R. C. Flower Medical Company has for a long time had in preparation, was inspected by a large assemblage of invited guests, whose exclamations of pleasure were profuse and well-founded at the benuti ful appointments, the harmonious colors, and the evident adaptation of every part of the spacious building to its special use. The edifice is situate at the corner special feature of the hotel is the fact that a complete change of air is effected every three minutes, thus insuring plenty of fresh air and good ventilation. A Sturtevant blower is largely instrumental in producing this result. Our neighbor The Herald puts the matter in a true light when it says: "It is safe to say that nothing like the Hotel Flower exists in America, if, indeed, in any part of the world." During the after noon the Germania Orchestra gave a fine concert, substantial collation was served in the cafe, and Dr. Flower received many congratulations from admiring friends upon the successful completion of this unique undertaking.

HALE'S JOURNAL OF HEALTH.—The opening arti-cle contains some pungent passages upon "The Raid of the M. D.s." which we transfer to our pages. '8. H. Preston, in a paper "Concerning Criminals," pleads for a reform in the treatment of a class of our citizens whose evil propensities are mainly the outcome of inherited misfortunes. S. Helen Clarke contributes the third part of her essay on "Magnetle Hygiene." New York: 200 Broadway.

Rollar Exposed.

The republication, in your fast issue, of H. Kellaris somewhat famous Calcutta letter to the Indian Dafty Nows, Inni/20th, 1882, was very timely, as was also the statement of facts accompanying it, showing the dis-ingenuous character of that professional conjurer's allegations in regard to what he calls the tricks of medlums, and lik ability to duplicate every phenomenon presented through their mediumship. When confronted with his own hamissions to the contrary, after his attendance of Mr. Egilnton's scances, he is now trying to explain them away in the following manner (see his letter of the 2d inst. to the New York Sun):

to explain them ayay in the following manner (seq uis letter of the 2d inst. to the Now York Sun);

"The letter was written after my first sitting with the medium Eginton, and I was at the time very much pitzled by a communication on the medium's slate, purporting to come from, the spirit of a very dear friend of mine who died at Cape Town, South Africa, three years previous. I had never met Eglinton before, and he elaiming that he had never been to Cape Town, this message from a man who had died five thousand miles away from where the, scance took place—a message relating to a conversation my dead friend and I had at the St. George's Hotel—naturally awed me, and I left the scance completely nonplussed. I then frankly stated the facts as they occurred to me at the time. I subsequently attended another of Egilinton's scances, when I discovered how the slate was manipulated. I was still puzzled, however, to know how Egilinton had been able to produce the comminication from my deceased friend. One year after the scances above referred to had taken place. I had occasion to revisit South Africa, where I made a diligent inquiry in regard to Egilinton, and discovered the following facts: Egilinton had visited Cape Town he was the guest of Dr. Hutchinson, a pronounced Spiritualist and the proprietor of Atheneum Hall, where I gave my performances: Furthermore, Egilinton was in Cape Town when my friend died, and as this Dr. Hutchinson was the only other person present at the conversation between my deceased friend and myself, at St. George's 'Hotel, referred to in the Spirit slate construction got his information. I afterward successfully performed Egilinton's Calcutta slate trick before the Seyhert Commission at Philadelphia, and explained its modius operantit to Mr. Howard Horace Furness, the chairman of that Commission."

This is what Mr. Kellar has published as an explanation of the "Calcutta slate trick before the Seyhert."

This is what Mr. Kellar has published as an explahe was so much puzzled at Eglinton's scance. But it will be observed that he confines himself to the intelligence communicated by his "very dear-friend;" (so dear that at first he wholly falled to recognize him;) while in his letter he says:

"I may mention that subsequently [at the same seance] a number of other messages were written on the slates, which I was allowed to clean each time before they were used."

Has he ever duplicated that performance at any of his exhibitions? Most assuredly the report of the Seybert Commission falls to show that Mr. Kellar achieved this before the three members of the said Commission, as a comparison of the two accounts clearly proves. The trick perpetrated before those three 'bufiled" savants was the veriest farce; for the account of the details shows that it was merely a feat of legerdemain, a dexterous substitution of a prepared slate: while Mr. Kellar's lucid and minute description of Eglinton's scance shows that such a feat was rendered impossible by Mr. Kellar's method of continuous holding and repeated washing of the slates. Besides, who can believe that any such trick could have been perpetrated so as to "puzzle" so astute and dexterous conjurer as Kellar, and by a man of no training or skill in prestidigitation? According to Mr. Kellar's account the medium Eglinton must be a much more skillful conjurer than himself; for after witnessing what he now calls the "Calcutta slate trick." he wrote:

"If my senses are to be relied on, the writing on that slate was in no way the result of trickery or sleight-of-

Again, Mr. Kellar now says in his letter to the New York Sun: "I subsequently attended another of Eglinton's séances, when I discovered how the slate was manipulated." But the experiences at that second cance were not psychographic; they were of another kind; and on the 30th of January, 1882, after that séance he sent a second letter to the Indian Daily News, ery, but, on the contrary, said:

ery, but, on the contrary, said:

"In-conclusion let me state that, after a most stringent trial and strict scrutiny of these wonderful experiences, I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjures imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

Thus does Mr. Keller contradict in the

lifficult, owing to the animus of prejudice that per vades the secular press, which, while it publishes Mr Kellar's letters, rejects every fair and courteous reply to them, as I have recently experienced.

New York, March 16th, 1889. HENRY KIDDLE.

The Danish West Indies. We are in receipt of an exceedingly interesting vol-

ime of upward of two hundred octavo pages, descriptive of the social, political and commercial condition of the islands bearing the above general name-St. Thomas, St. John and St. Croix. The author, Charles Edwin Taylor, M. D., F. R. G. S., is well known to our readers from articles that have appeared in our columns regarding the persecution, even to fine and imprisonment, he was subjected to by the allopathic physicians of St. Thomas, because of his introduction of homeopathy and other forms of medical practice not in accordance with their methods. Having triumphed over his persecutors so far as his practice of the Hahnemann method was concerned, a fresh attack was. made upon him because of opposition to compulsory vaccination laws, non-compliance with which compelled him to pay a heavy fine every month for the privilege of protecting his children against the polsoned lances of the vaccinators. The prospect now is that he will be the victor in this, and that the result of it all will be the abolition of laws that contribute to the propagation of innumerable diseases wherever they are enforced.

The body of the work, the title of which is, "Leaflets from the Danish West Indies," is preceded by a blographical sketch of Dr. Taylor, written by Ph. Linet, editor of the Encyclopædic Contemporaire, Paris, which exhibits a very active and useful life for . one who has not attained his forty-sixth year. Scarcely anything is known of the Antilles before

the discoveries of Columbus in 1493. The history of St. Thomas commences in May, 1672, and is narrated in detail from that date to the present, so far as known. It includes its commercial, social and political features; its homes and its people; its earthquakes and hurricanes, etc. A similar account is given of St. John and St. Croix, the former an Island eight miles long and four broad, consisting of a mass of rugged and uneven hills, the highest of which attains an elevation of one thousand feet; the latter, discovered by Columbus on his second voyage in 1403, was formerly inhabited by Indians called "Caribes," from their practice of cannibalism.

In the cliapters relating to St. Croix an intensely ineresting narrative is given of the insurrection of slaves in 1848, and a portrait given of its leader. So little is generally known of these islands, the people and their manners and customs, that the book, which is profusely illustrated with engrayings, will prove of nuch interest to the public. A portrait of the author s given as a frontispiece.

Our readers will regret to learn of the bereavenent of Gerald Massey in the decease of his daughter Hesper, at the age of nineteen years, which, occurred on Sunday, March 3d. At the time of the commencement of her illness Mr. Massey was in this city, and expecting to proceed on an extended lecturing tour through the country, but felt it his duty to cancel all his engagements and return home, which he did. The sympathies of thousands who believe with him that what is termed death is the beginning of, life go out to him in this hour.

Dr. J. O. Street, who has just returned from the West, will open a class in Occult Science about April-1st; those wishing to join should apply at once to the Lecture Bureau & Beacon street, Boston.

Mlander.

The thou as pure as lee, as climite as snow, Thou shalt not except calumny,

No one living over escaped the evil tongue of Slander is prompted by lintred, jealousy, envy

and malevolence. The slanderer is sensitive to all criticism, for

he knows his own weakness. The slanderer is without respect, is person-

ally unsuccessful and cowardly. As he stabs your good name he would stab your body if it were not for his fear of the law. The more successful, the more enterprising, the more virtuous, the more honorable, the

more progressive, the more self-sacrifleing a person is, the more he or, she comes under the slimy tongue of the slanderer. The slanderer acts as if he believed that by

belittling or destroying what good he sees in others, it may in some way elevate himself. There is no foul orime but what the traducer can be purchased to commit, if you can con-

vince his cowardly spirit that it will not be The slanderer groans at another's joy, and despises and liates any excellence in another,

because it makes apparent his own lack of excellence. He grows pale at the success of another, and becomes a sickly green at another's prosperity. For one to be morally, intellectually, physi-

to make him an enemy whom he will pursue with inhuman ferocity. To thwart a slanderer, be it ever so uninten tional, makes him an uncompromising foe.

cally or financially superior to the slanderer, is

To appease him you must stoop to his level. That one who talks calumny or scandal of an other, is one who has first tried to imitate, and his calumny is the outgrowth of a consciousness of his own inferiority.

You never saw a low, cunning, contemptible specimen of humanity but was a slanderer. You never saw a noble, high-minded man who spoke evil of others—who was not charitable.

You never saw an unsuccessful man who did hot abuse others who outstripped him. You never saw a successful man who was not charitable to the unsuccessful.

The slanderer, without a prefix or an annex, is not so dangerous, for he lacks influence, standing and respect, and the evil he does is his work among those who know him not.

A slanderer of slanderers is the hypocritical slanderer, who clothes his diabolical work under the cloak of religion; who says: "I am more righteous than thou; I am upon the Rock of Ages, and fitted thereby to pass judgment on others."

The hypocritical slanderer furnishes more fuel for the fires of hell than is received from all other sources. He is the strongest ally the devil has on earth. - The American Citizen,

Onset Bay Camp-Meeting.

The following talented ladies and gentlemen have been engaged for Onset Camp-Meeting: Mrs. R. S. Lillie, Mrs. Sarah A. Byrnes, Hon. Sidney Dean, J. J. Morse-thus far-as speak ers; as test mediums, those favorably known and reliable instruments, Joseph D. Stiles and Edgar W. Emerson.

Special Notice.

While we are perfectly willing and even de sirous of publishing the reports of the meetings of all local Spiritualist societies each week in THE BANNER, it should be borne in mind that the columns of a newspaper are limited, and that other important matters demand a hear ing as well: therefore we desire the managers of Societies to make their reports as brief and concise as possible. And, above all, it should be understood that the notices of such meet ings must be; to insure insertion at once. mailed so as to reach this office on or before Tuesday morning, otherwise they will not ap-BANNER forms go to Tuesday and the paper is issued every Thursday morning for the week ending on Saturday.

The Women's Defeat.

The women of Massachusetts will have to do without full municipal suffrage for another year at least, as by a vote of 127 to 78 the House of Representatives said "No" to their request for complete municipal citizenship. The Globe (Dem.) observes, however, in this connection, that the majority of the votes cast for the bill were given by Democrats, while The Record (Rep.) tells a different story. But no matter; the women will eventually win, and become voters, as they should, whichever of the great parties are in power. It is the destiny of the human race that woman shall walk at the right hand of man, his equal. "

Mr. Seaver, of The Investigator, says he admires this world, and can truly aver that the longer he lives in it the better he likes it. This is good common sense. But our worthy brother is somewhat mystified in regard to the other world-if, as he says, there is one, which he evidently does not believe. Well, it is his own individual right so to think. But when he does -not believe any one else knows anything more upon the subject than he does, he, in our opinion, is in error. He says, however, that he is open to conviction whenever he is afforded sufficient proof that man lives after the decease of the physical body. He favors Spiritualism because it teaches freedom of thought, and, unlike theology, is tolerant. When Bro. S. "shuffles off this mortal coil," we have no doubt he will find that there is another world wherein to live, and that it is as material as this we now inhabit.

Mrs. E. E. French, of Newtonville, Mass. called at this office on Monday week and stated that she recognized as correct the message of Spirit JOSEPH PIERCE, printed in THE BAN-NER for March 9th. The deceased was a fireman, and met his death-speaking after the manner of men-at a fire in Boston. He was a member of "Boston" Lodge, I. O. O. K, with which her husband was connected at the time when he (Pierce) was killed.

Le Messager, published at Liege, Belgium, in its issue of March 1st reprints on its first and second pages the essay upon "Roman Catholicism and Modern Spiritualism,", contributed to the BANNER OF LIGHT of Dec. 29th, 1883, by Prof. Henry Kiddle.

The Hon. George Bancroft is eighty-nine years of age: a bright scholar and an exceedingly useful man. We became acquainted with him many years ago, when we were connected, with the Boston Post. He was a devoted friend of Col. Greene, the editor.

Bro. Huling's letter from Saratoga, N. Y., will appear next week.

A List of Pulpit Topics.

The finnes of some of the topics announced for the sermons of to-day's, pulpit are truly bewildering. Some hre comical, but many more are strained beyond the limits of a recognizablo meaning. The Cloveland, O., Sun speaks humorously of the advertising effect sought to be produced by their ante-Sunday announcement, and generously odmes to the help of the witwithered pastors of the churches of that city, by freely offering them the use of a numbor of sensational titles, which it styles models of the graphic free-and-easy, and colloquial. Among them are such as the following: "The Army Which Fell in the Soup," "The Lady Who Knew How to Drive a Nall," "The Dime-Museum Midget," "The Man Who Went Out on the Fly," "The Original Lady Barber," The Mariner Whose Scow Ran Aground," "The Athlete who Brought Down the House," 'The Tourist who Played the Part of an Emetic." Now here are suggestions studiously stupid, that may be polished into radiant brilliancy in the Sunday pulpits. If they actually mean nothing, so much the larger chance for the preachers to show their ingenuity. They will yet have paid exposers of spiritual phenomena in the pulpits as attractions (?) to call in the people, and it is surmised by some that last, and three teeth from it are known to have been they occasionally have them now.

United Action.

THE BANNER would very much like to see at this Anniversary season more harmony among Spiritualists. We have long hoped that the keen antagonisms and rivalries which have made so sad a mental picture to all lovers of the Cause in the past, would disappear with the lapse of time, and be succeeded by a period of united action and kindly sympathy among the brethren and sisters who have enrolled themselves as friends of the New Dispensation. We have devoted time, strength and money to promote the coming of this so-much-to-be-desired era, and do not yet cease to hope for the best results.

HON. SIDNEY DEAN.-We received last Monday a pleasant call from this gentleman, who was then on his way homeward from lecturing in Berkeley Hall, Boston, on the 17th. He is full of earnest zeal for the truth as it appeals to him, and is destined, we believe, to do much and excellent work in the spiritual yineyard. He will speak for the Spiritualists at Fall River, March 31st. Also at Berkeley Hall, April 1st, for the Boston Spiritual Temple So-

Mrs. A. E. King, 258 Shawmut Avenue, Boston, desires us to state that she shall take no part in the Anniversary exercises at Paine Hall, as heretofore announced by the commit-

The Tiger Step of Theocratic Despotism.

The churches have united in a vigorous crusade, not to end until they have made this a "Christian Govern-ment," with "God in the Constitution" stringent Sun-day laws, and the Bible the foundation of law-or met with thorough defeat. The National Reform Association, the Woman's Christian Temperance Union, the Young Men's Christian Association, with all the churches, Protestant and Catholic, are united in this onslaught.

The articles I have recently published on this sublect have called forth so many letters in response, urging their publication as a tract for distribution, that I have concluded to comply, providing an adequate number of subscribers respond to the call. It will make an eight-page tract, at the price of five cents per

copy, postpaid, or \$2.00 per hundred. Those who wish to assist in informing the people on this movement which now menaces the liberty of conscience of this nation more boldly than ever before,

will please send their names and subscriptions at once that publication may not be delayed. HUDSON TUTTLE, Berlin Heights, O.

Berkeley Hall.

Mrs. Kate R. Stiles will lecture before the Club in Berkeley Hall, Berkeley street, Boston, assisted by Mrs. Rich, test medium, and others. This is the last Sunday of the Club lectures this season.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by

fonday's mail to insure insertion the same week.] Carrie E. S. Twing will speak for the First Society of Spiritualists, Philadelphia, during April, and at Albany in May. Will speak week-day evenings for societies within easy distance. Will be at Onset Bay in July, and Lake Pleasant in August.

July, and Lake Pleasant in August.

Dr. J. C. Street has returned from his Western trip, and can be found at No. 181 Tremont street—College Lafayette—Rooms 12 and 13, Boston.

Mrs. Emma Miner will lecture in Fitchburg April 14th, and Haverhill May 5th.

Mr. Frank Algerton will lecture in Portland, Me., March 24th; in Brockton, Mass., March 27th; Springfield, Mass., March 31st; Berkeley Hall, Boston, April 1st; Haverhill, Mass., April 7th; Salem, first two Sundays in Mgy; Lynn, last two Sundays of May. Address for Camp-Meetings and autumn months, Lecture Bureau, 6 Beacon street, Boston.

A. E. Tisdale closes his engagement at St. Augustine, Fla., the last Sunday in April. He would like to make engagements for May and June, also campmeetings. Societies wishing his services may address him at St. Augustine, or, at his home address, Merrick, Mass.

Mrs. M. W. Leslie speaks in New Bedford. Mass.

Mrs. M. W. Leslie speaks in New Bedford, Mass., March 24th. Address Lecture Bureau, 6 Beacon street,

Boston. Terms very reasonable.

Dr. Henry Slade is lecturing in Bangor, Me. Hon. Sidney Dean lectures in New Bedford, Mass., March 24th, in the Opera House.

Dr. F. H. Roscoe lectured in Fall River, Mass., on Sunday to large audiences, both afternoon and even-ing. He is engaged to speak there in Music Hall on Sunday, March 24th. He will be in Fitchburg April

Sunday, March 24th. He will be in Fitchburg April 21st.

J. Frank Baxter continues his labors Sundays in Worcester, Mass., and week days in the vicinity—this week in the Brookfields. Next week Tuesday and Wednegday evenings, March 26th and 27th, he will lecture in West Pawlet, Vt.; and Thursday and Friday, evenings, March 28th and 29th, in Granville, N. Y. Anniversary day; 31st inst., he will be principal speaker in Worcester, and will lecture there every Sunday until May. May, in, Fitchburg and Hostón.

G. H. Brooks closed his month's engagement in Elmira, N. Y., the last Sunday in February; by special request he lectured for the Ethical Society the first Sunday in March; he spoke in Wheeling, Va., the second Sunday in March, and will remain there two Sundays mors. He will take part in the Anniversary exercises in Cincinnati, O. He is engaged in Washington, D. C., for October; Cincinnati, November, and Buffalo, N. Y., for December, He would like to make engagements with our societies for the remainder of the season. Address, 222 West Pearl street, Cincinnati, O., care. Better Way office.

Evidence vs. "Doctors' Plot Lews." WAR OF THE DOCTORS ON THE RIGHTS V THE Prople, which gives the gist of the argument presented eight years ago before the Massachusetts Legis-

lature, and which succeeded in defeating the obnoxious A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY, THE NEW YORK MEDICAL LAW REASONS. WHY, THE NEW, YORK MEDICAL MAY SHOULD BE REPEALED. pp. 16.

The arguments in favor of freedom in remedial practice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths et al. seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent to rether, by the publishers, Colby & Rich, 9 Rosworth 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.

NEWSY NOTES AND PITHY POINTS.

Bo auto to portino l'fotessor Kiddlo's criticiani on Magician Kellar, which appears elsowhere in this issue. Now let us see if the New York daily press which has printed Koljar's unrollable statements will have the manifaces to copy Mr. Kiddle's teply,.

The New York Arbiffation Society, formed to settle logal differences without appealing to the courts, has been in operation only two weeks, and has already had forty cases submitted to it..

The Monroe doctrine is safe. England would not seck war with the United States, for she would jeopard her hold on Ireland and her colonies. Germany would decline a contest with Uncle Sam, for it would give Russia the opportunity she covets. France would not fight, because it would destroy the Government which initiated the contest.

Rollin M. Squire has gone to Europe. He imagines Queen Victoria wants to see him.

The London Makt informs us that Lottle Fowler, the Well-known medium, has returned from Paris to the English metropolis full of power; that she now resides at 62 Chester-terrace, "where the curious may with advantage pay her a visit." Why only "the curi-

St. Patrick died March 17th, A. D. 493, and was buried at Downpatrick. His jawbone survives at Belbrought to America, says the New York World.

A correspondent having sent to The Investigator office an Orthodox tract on endless punishment for notice, the editor tersely replies to him as follows: "No man of sane mind believes that absurd doctrine, for no such man would torment even a dog for ever; but if any man is wicked enough to burn up a human being, he may have to go into the fire himself, and perhaps it would be the most fitting place for him."

Slimy creatures can squirm through small cracks. In a chillad of time what is called Modern Spiritual

ism to-day will be the sole religion of the whole earth. Perhaps sooner. We hear vague hints that L. Barney, formerly editor of the Better Way, is soon to have a Spiritualist paper of his own. While we are glad for every ally that comes into the field, we are sorry to see that so many of our papers are born to die. We hope it will not be so with Bro. Barney's paper.—The New Thought.

The St. Patricks thad a jolly good time everywhere ast Monday. All the snakes kept out of sight.

Mutual admiration factics are not so fashionable as they were a few years ago. The Independent Club seems to have knocked them out. This is significant of genuine progress, as hypocrisy in any direction is

Scientist (in restaurant)-Bring me a decoction of burnt peas, sweetened with glucose, and lightened with chalk and water. Waiter (vociferously)-Coffy

It seems that the poetic mantle of Edgar A. Poe has failen upon Bro. Dailey of Brooklyn.

Rev. Minot J. Savage took "Ingersollism" as his topic last Sunday morning, at the Church of the Unity, and eulogized the great agnostic most eloquently and feelingly. Ingervoll's ideas, he said, are not new, nor are his methods original except as they belong to his own personality. His ideas are those of Voltaire Hunne, Paine, Franklin, Jefferson. Ingersoll's thought, the speaker said, is that if there be a future life, the proper way to prepare for it is to live rightly here Ingersoll has never uttered one word against the Bible itself, but only against men's conceptions of it. Ingersoll's defects are negative. - All his positive teachings are healthful.

President Harrison, it is said, smokes three cigars a day, sometimes four,

"Do you remember the boy that died here?" (asked Smike of Nicholas at Squeers's Academy.)
"I was not here, you know; but what of him?"
"I was with him at night; and when all was sjient, he cried no more for friends he wished to come and sit with him; but began to see faces around his bed that came from home; he said they smiled and talked to him; and he died at last, lifting his head to kiss them."—Charles Dickens's "Nicholas Nicklepy."

THE NEW ENGLAND CONSERVATORY OF MUSIC, having a world-wide reputation, is a public institution in this city, chartered by the State, and legally guarded against becoming a source of gain to private individuals. Its average number of pupils, coming from every State and Territory in the Union, has been over two thousand annually. It has recently applied for pecuniary aid from the State, and a hearing has been had in respect to the appeal before the Committee on Education, Ex-Gov. Claffin, Judge Wells, Rufus S. Rrost, Joshua D. Ball, Mary A. Livermore, and others, speaking in its behalf.

Women can't stand out on the corner, talk politics and imprecate, but they can stay at home and rip, and tear, and darn—their husband's old clothes.—Ex. . .

which do not strive for converts, die

Rev. Emory J. Haynes, D. D., says that religious

Honor to him first who, "through the impassable, payes a road!" Such indeed is the task of every great man; nay, of every good man in one or the other sphere, since goodness is greatness, and the good man, high or humble, is ever a martyr, and a. "spiritual hero that ventures forward into the gulf for our deliverance."—Cartyle.

The Popular Science Monthly for April promises a valuable article on the "Psychology of Spiritualism," and a reply from Prof. Huxley to recent criticisms of arnosticism.

The BANNER OF LIGHT, the pioneer Spiritualist paper in America, and doubtless the oldest paper of its kind in the world, has just entered upon its sixty-fifth volume. The grand BANNER has brought comfort to many a sorrowing soil. May it continue to wave when ages have folled away.—Golden Gate.

The cultivation of the grape has been greatly developed of recent years in Algeria; so much so that it seems possible that France may recover through her colony the profits of the industry which insects and degay were consuming in the home vineyards. Three departments of Algiers together produced about 50,-000,000 gallons of wine last year.

We have examined C. Payson Longley's new music book, "Echoes from an Augel's Lyre." It is well worth the price. The music will lift the soul toward that beautiful home in the spirit-land.—Aleyone.

Dr. M. Maurice, writing to the St. Louis Globe-Dem ocrat on the subject of what and how people should eat, quotes Prior's lines, as follows:

os Prior's lines, as follows:

Observe the various operations
Of food and drink in several nations.
Was ever Tartar flerce and cruel
Upon the strength of water grue!?
But who shall stand his rage and force
Whon first he rides, then cats his horse?
Salads and eggs and lighter fare
Tune the Italian spark's guitarre;
And if I take Don Confuse right,
Pudding and beef make Britons fight."

Professor to Student soon to be a " Regular" M. D. "If you heard that a patient was seriously worse, what would you do?" Student-"I would wait till the next day in hopes that he would get better."

Professor—And now tell me at which of these bat-tles Gustavus Adolphus was killed. Pupit (after re-flection)—I presume at the last one, sir.—New York Truth. TEXAS TO THE FORE!-A paper in the "lone star"

Commonwealth makes the statement (so it is averred) that a man left Waxahachie recently, driving a yoke of oxen; that one of them died from being overheated, and that while he tarried by the wayside to skin the animal a blizzard came and froze the other

The heart—the heart that's truly blest
Is never all its own;
No ray of glory lights the breast
That beats for self alone—Eliza Cook.

The Youth's Companion (41 Temple Place, Boston,) of March 14th contains a touching article written expressly for that paper by Archdeadon Farrar, on 'Musicians and Their Struggles."

Dr. G. H. Porine, dentist, well known among New York Spiritualists, has associated himself with his son, Dr. J. Q. Perine, at Ocala, Fla.

The Annibersuries.

The Berkeley Hall Celebration Of the Forty-First Anniversary of the Advent

of Madern Spiritualism, under the auspices of The Boston Spiritual Temple,

Will be held at the above Hall, 4 Berkeley street, corner of Tremont, on Sunday and Monday,

March 31st and April 1st, 1880. The exercises will commence each day at 10:30 A. M. 2:30 and 7:30 P. M. The following

talent will participate: Speakers: Mrs, R. S. Lillie, Miss Emma J Nickerson, :Hon, Sidney Dean, (four years a member of Congress, thirty years a Methodist clergyman, now a confirmed Spiritualist,) Mr. J. Wm, Fletcher (who will give a lecture on Historical Spiritualism, illustrated by quite a num ber of highly interesting dissolving views), Mrs. H. S. Lake, Mrs. Kate R. Stiles and Dr. J. C.

Improvised poems will be given by Mrs. Lillie,

Miss Alice M. Black, Miss Cora Foster, Miss Ellen F. Burnett, J. T. Lillie, P. S. Briggs, Frank Crane, J. Edward Wilson, Miss H. Etta Kelley, Miss Colburn (the pleasing cornet soloist) and Mrs. Case will take part in the musical ex-

Miss Emma J. Nickerson will recite an orig-

inal poem prepared for the occasion. The talented elocutionist, Mrs. Marie Rogers, will give recitations; and the graceful young artist, Miss Nellie Rogers, will entertain the audience with recitations and songs; Mrs. Florence K. Rich, Mr. Edgar W. Emerson and Frank C. Algerton (the wonderful boy medium) will furnish tests.

The Paine Memorial Hall Celebration.

There will be a grand Celebration of the Anniversary of the Advent of Modern Spiritualism in the above Hall, Boston, Mass., Sunday morning, afternoon and evening, March 31st,

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 favorité elocu tionist, will give readings.

Dr. H. B. Storer, Dr. A. H. Richardson, Eben Cobb, John Wetherbee, Thomas Dowling, James R. Cocke, J. B. Hatch, Mrs. Mary Thompson and others will make short speeches. The Irving Quartette in favorite selections. ames R. Cocke will give inspirational music Willis Milligan accompanist.

[For further particulars apply to Messrs. J. E Hall and Eben Cobb, for the committee.]

The First Spiritualist Ladies' Aid Society.

Grand Anniversary Celebration and Retinion, March 31st, at 1031 Washington Street. The best speakers and test mediums have been obtained for the day and

Speakers, mediums and the public are invited to this "feast of reason and flow of soul." Music furnished by Prof. Fisher. Catering by the Society.

Services at 10:30 A. M., 2:30 and 7:30 P. M. Admission to each session, ten cents.

MRS. LINCOLN, Sec' y.

Lynn, Mass. The Spiritualists of Lynn will celebrate the orty First Anniversary at Cadet Hall, 28 Market street, Saturday, March 30th, 1889. In the afternoon at 2 P. M., the talented inspirational speaker, Mrs. R. S. Lillie, will deliver an address. In the evening there will be a Conference, followed by the wonder of the nineteenth century, Mrs. Ada Foye, in one of her remarkable test séances. Supper will be served in

Lower Cadet Hall at close of the afternoon service. Newburyport, Mass.

Services will be held by the Spiritualist Society here on Sunday, March 31st, and Monday, April 1st! Dr. F. H. Roscoe, of Providence, being the speaker on the first date, and Mrs. Ada Foye, of San Francisco, offici-

Haverhill, Mass. Anniversary exercises will be held Saturday and Sunday, 30th and 31st insts., under the auspices of the Ladies' Aid Society, by the organization meeting reg-ularly in Unity Hall.

Worcester, Mass.

The Forty-First Anniversary will be duly observed March 31st, at Continental Hall, by combined and varied exercises, in which the Lyceum, choir, musicians, lecturer-J. Frank Baxter-and other speak

ers will participate.

Haverhill and Bradford.

The Fraternity Meeting in Brittan Hall will celebrate the Forty-First Anniversary on Sunday, March 31st, and on Monday, April 1st.

Willimantié, Ot.

The Forty-First Anniversary of the Advent of Modern Spiritualism will be celebrated in Willimantic at Excelsior Hall, on Saturday and Sunday, March 30th and 31st, 1889. This Association-Convention embraces the State of Connecticut, having been held the past two years in Hartford. It is desirable that all the rlends will assist us by their presence, making this one of the most successful conventions over held in

Programme: Saturday, March 30th, 10:30 A. M. business meeting; choice of officers. At 2 P. M., address by Mrs. Sarah A. Byrnes, Boston Highlands, followed by a public test scance by Edgar W. Emerson, Manchester, N. H. At 7 P. M., a short address by Mr. Emerson, followed by another test scance.

Sunday, 31st, at 10 A. M., a general conference, with five and ten minute speeches: At 12 m., Children's Lyceum Exercises. At 2 d. m., the Occasional Address by Prof. Peck, of Boston. At 7 P. M., Address by Prof. W. F. Peck.

Commutation tickets will be supplied if granted on the New England Road. Trains leave Willimantic every evening, including Sundays, at 5:15, via Middletown, for New York; 8:27,

via Hartford and Waterbury, for New York. G. W. BURNHAM, Pres. J. C. ROBINSON, Sec.y.

St. Paul, Minn. The Ramsey County Association of Spiritualists and Liberals will celebrate the Forty-First Anniversary of Modern Spiritualism, commencing March 30th, and continuing two or three days. Correspondence so-licited with good independent slate-writing, materiallzing and platform test mediums.

MRS. LAURA A. GHANT, Sec y.

55 West Exchange street, St. Paul, Minn.

Alliance, O.

The Spiritualists of Allianco will hold Anniversary services at the Independent Church, Sunday, March 81st, at 10:30 A. M., 2:30 and 7:30 P. M. Frank T. Ripley, of Boston, will speak at morning services; Conference at 2:30 P.M., at which all are invited to speak; Mr.

Hipley will deliver the address at 7:50 P. M., and give tests at the close. The observance of Anniversary day will conclude

with a ball at the People's Theatre on Monday evening, April 1st. All the friends in surrounding towns are invited to

encourage us with their presence...

Per Order of Committee.

Cleveland, O.

The Anniversary will be colebrated on Sunday, March 21st, 1889, at Memorial Hall, 179 Superior street. Orator of the day, Mr. J. J. Morse, the English trance medium. The well known test medium, Mrs. Garrie E. S. Twing, of Westfield, N. Y., will also take part in the exercises. Three sessions, 10:45 A. M., 2 and 7:30 P. M.

N. B.—Test scance Monday evening by Mrs. Twing, followed by the regular Annual Social:

Mediums, Spiritualists and investigators in and around Cleveland are cordially invited to be present. E. W. GAYLORD, Conductor. THOS. LEES, Cor. Sec'y.

Norwich, Conn.

The First Spiritual Union will celebrate the Anniversary on Sunday, March Sist, 1889, in Grand Army Hall. Mrs. Sarah A. Byrnes and Mr. Edgar W. Emerson have been engaged for the occasion. Mrs. K. T. Messenger will arrange special music for the choir. Mrs. J. A. Chapman, Secty.

Providence, B. I.;

The Anniversary will be duly celebrated this year in Blackstone Hall by the Society. J. Wm. Fletcher will deliver a discourge on "Historical Spiritualism," illustrated by two hundred dissolving views.

Moline, Ill. The Mississipple Valley Spiritualist Association and its friends will hold services on Anniversary Day (and the day previous) which promise to be very interesting.

Special Notice.

The date of the expiration of every subscription to the Banner of 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 present 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.

For Malaria, use Horsford's Acid Phosphate. Dr. E.G. DAVIES, De Smet, Dak., says: "I have used it in slow convalescence and prevention from malarial diseases, where the drinking water was bad: I believe it to be beneficial in preventing summer complaints; also one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels."

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

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

nech insertion.

Husiness Coards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

TA 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.

Tonly small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to pouch for the honesty of its many advertisers. Advertisements which ap-pear fair, and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons We request patrons to notify us promptly in case they dis-cover 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. Ja5

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 price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union.

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the Banner of Light and the publications of Colby & Rich during the absence of J. J. Morse

ADVERTISEMENTS.

STOUT PEOPLE. O BESITY safely cured by one who has been a fellow-suffer er. Send stamp for particulars. DR. EDITH BERDAN 113 Ellison street, Paterson, New Jersey.

AUGUSTA DWINELLS. CLAIRVOYANT, Trance and Prophetic Medium, has removed to her former Business Rooms, 875 Washington st. Mh23

"COR-AN-GIOS" Acts instantly. Perfectly harmless, (IMPORTED) One bottle will repay you. Comforton, Wenk Action. GEO. G. GOODWIN & CO., Boston, Druggists, 21.25. The finest remedy in the market. Imported. Highly THE "HERB OF LIFE" recommended. 100 döses, For all Female Discases. 1 bottle, \$1,700 doses, \$6. WREKS & POTTER, Boston, drug'sts. Mh23

DROF. BEARSE, Astrologer. Office 172 Wash-I ington street; Rooms 12 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mariago, Disease, Speculation, etc. Sand age, stamp, and hour of birth if possible. 1w* Mh23

MR. AND MRS. ROTHERMEL will hold Seances for Full-Form Materialization every Sunday and Wednesday evening, at 8 o'clock, also Tuesday afternoons at 2 o'clock, 388 clifton Place, near Marcy Avenue, Nostrand Ave. L Station, Brooklyn, N. Y. 1w* Mh23

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D8

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GEIST, KRAFT, STOFF. Price 50 cents.

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Message Department.

FREE SPIRITUAL MEETINGS. These highly interesting mostings, to which the public is sordially invited, are held at the Hall of the Banner

of Light Establishment, ON TUESDAYS AND PRIDAYS. AT SO'CLOCK P.M.

The Hall (which is used exclusively for these meeting will be open at 2 o'clock; the setvices commence as \$ o'clock

Mns. M. T. Shelmamer Longley will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor, questions can be forwarded to this office by mail, or handed to the Ohairman, who will present them, to the presiding spirit for consideration.

phrit for consideration.

Mas. B. R. Buith, the excellent test medium, will on Friday afternoons under the influence of her guides give decarrated individuals an opportunity to send words of love to their earthly friends—which messages are reported the considerable expense and published each week in The Banner.

elderable expense and published each week in The Banner.

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

It is our earnest desire that those who recognize the messages of their spirit/riends will verify them by informing us of the fact for publication.

The natural flowers for our table are gratefully appreciated by our angle visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral florings.

offerings.

(CT Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the inclums in any case.

LEWIS B. WILSON, Chairman.

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

Report of Public Scance held Jan. 8th, 1889. Spirit Invocation.

Spirit invocation.

Oh! thou divine Spirit of Truth, thou Almighty Power, omalpresent and omnipotent, whose ways are wise, whose works are grand, we realize at this hour that we are thy children, that thou hast sent forth thy beautiful spirit throughout the entire universe, and that it has become a part and portion of all things in life, of all creatures, therefore as we recognize our dependence upon thee, we would be worthy of our parentage; we would send forth such powers and energies as will prove our likeness to thee, our nearness to thy great and infinite soul. We desire to gain knowledge, that we may learn the truth and become wise, so that as we pass on from hour to hour our minds will expand, our spirits become more pure, and we may be quickened in understanding, and in effort to accomplish many tilings.

We would come into holy communication with thy spirits, and be brought under the influence of those wise and beautiful souls who have pressed onward and gained victory over all things. May we receive from them ministration; may those who are sad and in need of comfort receive consolation and strength; may inspiration come to their hearts; may their minds become quickened, and may they gain a new comprehension of life and its dutles, and press forward to their work from day to day. Amen.

work from day to day. Amen.

Questions and Answers.

CONTROLLING SPIRIT. - You may now present your questions, Mr. Chairman.

QUES.—[By R. G. D.] It was said regarding the question of locomotion in spirit-life that some spirits can go from place to place only by the act of walking, while others again cannot travel except by aid of vehicles. Now why should one class of spirits be restricted to one kind of locomotion, and placed at such a great disadvantage compared to those others who go whither they will regardless of time and distance?

will regardless of time and distance?

Ans.—If the statement was printed as given forth from the spirit-world that one class of spirits could only pass from place to place through the process of walking, and others could only do so by the aid of vehicles, there must have been a misrepresentation of what the spirit has said. It has been said, and truly, that there are certain spirits who can only proceed from one locality to another in such manner as you proceed from place to place when you walk a certain distance between two points; and it has also been said that there are spirits who have the ald in their locomotion of various kinds of vehicles, the

that there are spirits who have the aid in their locomotion of various kinds of vehicles, the most important of which in the spirit-world are what may in mortal language be called electrical carriages. This statement is true.

There are individuals on earth who are not possessed of any vehicle or means of locomotion between distant points except those which they carry with themselves—the pedal extremities. There are others who although able to tities. There are others who, although able to walk from one point to another, also possess vehicles of transportation through the aid of which they may pass more rapidly from one point to some other locality. So it is in the point to some other locality. So it is in the spirit-world. It is not through the accumulation of that kind of wealth in which you deal on earth that one may be possessed of these vehicles; but a spirit must be advancing he must have risen above the confines and limitations of physical life, and have grown so rich in spiritual power and knowledge and graces as to be able to draw to himself these various kinds of apparatus or means of locomotion for his assistance and convenience in that higher the must understand something of the his assistance and convenience in that higher life. He must understand something of the laws of electricity, and apply his knowledge in outward manifestations to benefit his kind and those who are near him who depend, upon his knowledge for their own instruction, as well as to benefit himself, if he would possess some such electrical machine for the purpose of lecomotion, as we have scaled of

of locomotion as we have spoken of.

There are other spirits who are not dependent either upon their own powers of walking or passing from place to place, or upon such conveyances and means of transportation as conveyances and means or transportation as may be expressed through mechanical ways. Such spirits need only to depend upon their own will, their own inlierent force or energy, and possessing the knowledge how to exercise their will-power, they may pass from point to point with great rapidity, taking no cognizance of time or space, but standing at one point and being desirous of reselving another however. of time or space, but standing at one point and being desirous of reaching another, however distant it may be, they have only to concentrate their thought upon the purpose in view, to exert their will through the strongest energies of their nature, and almost instantly they are at the place where they desire to be. There are many thousands of spirits who, having passed from the physical body, do not possess the knowledge and requisite power for this method of transportation, and these will be obliged to pass through grade after grade of exobliged to pass through grade after grade of experience, to attend school after school where knowledge is acquired; and also to perform many good and lasting works, before they will be able to so concentrate their forces and employed the school of the sc

be able to so concentrate their forces and employ their innate energies as to follow this mode of locomotion of which we have spoken.

But the spirit-world is a progressive world; it is possessed, so to speak, of a scale of ascension, over which one must rise gradually and slowly before he can reach the height of power and of attainment. A spirit cannot arrive at the grandest point of existence, of observation and experience, at a single bound; he must be content to study and to labor, to investigate, and to receive humbly such instruction as is brought to him from higher sources: If he will do this.

which comes to it through the defects of the physical organization. But you will say: "We are teld that the spirit-body is largely composed of ofements that emanate from the material form; and if this be so, if the organs are inoperative in the physical body, may they not be so in the spirit-body?" And we reply: No; for the spirit-body of a magnetic quality, that indeed are substantial by nature, which spirit-body is dependent principally upon the spirit atmosphere of life, and upon the elements and magnetisms it receives from that spiritual atmosphere, for its existence and its vigor. The spirit, per se, is all sense, all sense, all sense which appear abiding to you call objects here upon the earth, because many times things which appear abiding to you call objects here upon the earth, because many times things which appear abiding to you are in x-enlity flecting; they crumble away, and pass addenly from your sight; what you hold to-day may be gone to morrow. We have not found it so in the spirit-life of those of yours, and the varying scenes and associations of your mortal life—spirits who wish to sire to learn of existence apart from this planet of yours, and the varying scenes and associations of your mortal illie—spirits who wish to be free from the trammels and cares of earth, who do not desire to be held down to this external life, but have risen above its selfishness, its grossness, and that which belongs purely to the earth; such spirits, we say, are all perception, all sensation, and therefore they would be able to see and to grasp a comprehension of things and objects, even had they not the aid of that visual sight which belongs to the spiritbody; but nevertheless the man who is born blind, and passes through an experience on blind, and passes through an experience on blind, and passes through an experience on earth shut out from the sight of external objects, need not fear that he will be born blind into the spirit-world. If he is aspirational, if his soul goes out in a desire to grasp and to know, to see and understand things, and life itself, his spirit-vision will be strong, open and free, and he will find himself able to take in and understand such surroundings and associa tions as are brought to him in the higher life.

Q.—Where a wife has lost the love of her husband on earth, and she mourns the loss of that love through her entire life, can she regain it in the next world when they neet there? And if not, what compensation can she receive for the loss, she may still sustain?

loss, she may still sustain?

A.—Those who are truly spiritually mated will find and know each other in the spirit-world, whether they have met and associated together on earth or not. There may be two, coming in contact with and association together on earth, who are really spiritually mated; who, are in soul-life akin to each other; but there may come between them on this side differences, misunderstandings, and such clouded conditions as will for a time tear them apart. It may be that the affections of one will be diverted from the other, because that one may have come under a strong is sychological law. bave come under a strong psychological law, or under some adverse conditions which have clouded and cramped his spiritual nature, and prevented his own interior spirit from expression of the latest and ing itself in its true manner. But, as we said, if these two are really spiritually one, they will meet and know each other by and bye. It

may take many years of experience, of growth and development, before this union shall be consummated again in the higher life; but when it does come, each will know and under-stand himself or herself more thoroughly than stand himself or herself more thoroughly than they could possibly have done on earth, consequently each will know just how to affiliate with and to sustain the other.

Your correspondent wishes to know if the loving wife, whose affections have ever remained true to the object of her devotion, shall not regain the love of her once companion in the other world what compression

ion in the other world, what compensation shall she receive for the continued loss. If, in the spirit-world, the woman finds that the man the spirit-world, the woman finds that the man whom she has loved is really to be her companion through the ages that are to come, then will she grow in patience until the day arrives when he, too, will understand this truth, will realize where his spiritual counterpart is to be found, and will have grown sufficiently to reach out and seek that counterpart. If, on the other hand, the lady discovers that he, whom she has loved is not really a spiritual companion to herself, then will she begin to grow in wisdom, and to come into harmony grow in wisdom, and to come into harmony with the laws and conditions of spirit-life, even though she may rebel at first; for those strong psychological or other conditions which belong more especially to the body and to physical life more especially to the body and to physical life generally than to the spirit-world, will in time lose their power over her, and she will become freed from all such limitations, and her spirit will rise above them. Under this process of discipline the spirit will learn and grow and expand into higher loveliness, into a grander conception of truth and of existence; she will learn of her own destiny, and will be brought into an atmosphere of harmony, where souls abide who are congenial to her own life, through whom she may receive strength, prothose higher conditions of the spiritual world, she will find her compensation for all the loss that she has sustained in the more glorious exthe thought of the state of the

Q.—[By V. C. Taylor, Des Moines, Iowa.] I would like to have W. S. Courtney, formerly of Pittsburgh, Pa., and Brooklyn, N. Y., if possible, or if not some other spirit, state whether any portion of the spirit-world is fixed and permanent in the sense of earthly objects, or is it wholly subjective, though to spiritual objective?

A.—The spirit called upon is not present, and it may be possible that he will be able to give his views upon this subject through some give his views upon this subject through some other instrumentality in a more private way. But this is a subject upon which spirits who have had experience and observation in the other world can speak understandingly; and therefore the opinion and statement of one spirit in relation to it, provided he be one who does have the experience and observation mentioned may be a good as that of another. We does have the experience and observation men-tioned, may be as good as that of another. We speak from knowledge concerning the things of the spirit-world. We understand that there are certain teachers giving views and state-ments concerning the other life who declare that there is really no objective existence in that world of souls, and that in reality all life is subjective; that each spirit can according that world of souls, and that in reality all life is subjective; that each spirit can, according to its condition and its knowledge, externalize its conceptions of life and beauty so as to make them form objects to lis sight or to that of any other spirit who may come under his especial psychological control. It is true that certain spirits have the power of doing this. Those who are strong in will-force, who are positive in vital energy and know how to send out upon the atmosphere those potent elements that are drawn from within that they may be manifested in external form, can materialize such objects, forms of beauty and of usefulness as their minds may conceive; they may crystallize upon the atmosphere their own thoughts so as to have them appear as objects of beauty or of usefulness, and by coming in contact with sensitive, susceptible souls, such spirits can operate upon the applied to the continuous contact with sensitive, susceptible souls, such spirits can operate upon

Q.—[Bj. Henry A. Bradbury, Norway Lake, Me.] What's the condition in spirit-life of those who accumulate wealth in this life, and hoard it

onersh a disposition to have the collection that they can attain, and make use of it only for their own personal advancement, will find themselves poor indeed when they enter the spirit-world, will perhaps not be able to realize their position for a long time after passing from the body. The wealth which they have heaped up, the material possessions which they, have gained, which they have used only to enhance their influence or power, will seem to them like a load pressing heavily down upon their spirits, like a great weight, even as heavy stones might be, clouding from them the light of day, and keeping them pent up in a most miserable and narrow space.

This is a subjective condition, of course; for there are no real rocks and stones piled upon those natures, but nevertheless there is a great accumulation of elements that will tend to weigh them down, which arises from the various atoms and elements sent out by the material life of those who thus selfishly live. Every man generates from day to day a certain approach to the sent out of page and the proportion was to the server of page and to the proposition of the server of page and the proposition of the page and the

rial life of those who thus selfishly live. Every man generates from day to day a certain amount of personal magnetism, which is partially used here on earth, and which reaches those whom he meets and exercises a certain effect upon them. If his personal magnetism is pleasing, if it is buoyant and bright, then will he be generally admired and respected by his friends; if, on the other hand, it is dark; dense and unlovely, he will perhaps be shunned and disliked, or at least he will not attract others very readily to him. This personal magnetism, then, arising from the individual life day after day, sends forth certain elements or emanations, which are taken up by the spirit, and woven into its spiritual covering, which and woven into its spiritual covering, which are also taken up and used in forming material for the spiritual home and surroundings of the man when he passes from the body. If the personal auraof the man is dense and cloudy, then

man when he passes from the body. If the personal auraof the man is dense and cloudy, then will he continue to weave around him a dense, cloud like or smoke-like appearance, through which he will not be able to peer, that will seem to press heavily upon him, as one feels a heavy pressure upon his physical system. The spirit will feel in this way when he enters the other life, because there is no buoyancy, no real vital energy and oxygen in the atmosphere of his spirit which will give him freedom and a sense of childrath and power.

Well, time goeson; the spirit continues in his darkened condition; he knows but vety little of spirit life generally, and has not come in contact with that spirit-world of which we spoke in reply to our last question. Such as pirit groans over the fact that he was obliged to yield up his wealth; he is still covetous of it, and wishes to have the handling of his gold and gems, because his whole nature is bound up in those possessions; he will undoubtedly feel badly because those things that were his are distributed, taken by others and made use of; lise whole mind is bent in the direction in which it was employed for so many years while one and the feel of the parents, because they have not sufficiently studied the laws of health as to be addy because those things that were his are distributed, taken by others and made use of; lise whole mind is bent in the direction in which it was employed for so many years while one of the feel of the parents, because they have not sufficiently studied the laws of health as to be addy because those things that were his are distributed, taken by others and made use of; lise whole mind is bent in the direction in which lite whole mind is bent in the direction in which lite whole mind is bent in the direction in which lite whole mind is bent in the direction in which lite whole mind is bent in the direction in which lite whole mind is bent in the direction in which lite whole mind is bent in the direction in which lite whole mind is bent in the direct those possessions; he will undoubtedly feel badly because those things that were his are distributed, taken by others and made use of; his whole mind is bent in the direction in which it was employed for so many years while on earth. It may be a long while before he will become so thoroughly disgusted with the conditions that weigh him down as to wish to throughly displeased with the conditions that weigh him down as to wish to through them off, rise above old associations and stretch out into the light. The time will come, of course, when this frame of mind will reach the man, because he is not only a human being, but as spirit of eternity, and must and will sometime feel the spark of his divine nature struggling within, compelling him to reach out for its own light and sustenance from on high.

Your correspondent wishes to know what will be his condition in the spirit-world, and we have told you. He will be unhappy, restless, unable to gard the requisite knowledge and the spirit passes onward. You are not to suppose that spirits have any have told you. He will be unhappy, restless, unable to gard to losen it, therefore death, so called, that of the parents, because they have not sufficiently studied the laws of health as to be that of the parents, because they have not sufficiently studied the laws of health as to be that of the parents, because they have not sufficiently studied the laws of health as to be that of the parents, because they have not sufficiently studied the laws of health as to be that of the parents, because they have not sufficiently have been anxious on account of those that are yet left here. Mary often says: "I don't see why some of the others don't come. Father has been in yet left on't see with the particular organism did not possess the requisite knowledge and power to maintain its hold upon it, to live in connection with turning the the varying atmosphere and planetary in sufficiently studied the laws of health as to be that of the parents is giving to on't come. Father had on't don'

more lofty souls who are serving God by serving their human-kind.

The question continues: "What will be the condition of the man of wealth who makes use condition of the man of wealth who makes use of his means to benefit his fellow-creatures?" The man who is generous by nature, expansive, who grows broad and sympathetic while on earth, who is constantly seeking to alleviate human want and suffering, who does not pile up his coffers with wealth, but dispenses his means to those who need, thus bringing happiness and peace to many human hearts, will be in spirit-life just what he has been here. He will be generous, broad, expansive; he will think more of using what he has at will be in spirit-life just what he has been here. He will be generous, broad, expansive; he will think more of using what he has at command to bless others than for his own enjoyment, therefore he will grow in unselfishness, will generate an atmosphere that is bright and full of power. He will have no difficulty in breathing in the atmosphere of the eternal life, for it will seem to bring vitality and vigor to his frame, to assist him in expanding more fully in soul-power, and help him to gain the friendship of like generous natures who are devising ways and means of doing good. This man will not be restless, because he will find avenues for the expression of his innate energy; he will not be unhappy, because, in looking into the glad faces of those whom he has befriended and watching the movements of those whom he hopes to befriend, he will forget self, and thus find happiness in good works such as no contemplation of personal aggrandizement can possibly bring; he will find treasures in heaven that he has laid up which will increase his usefulness, his vigor and vitality in the other life; his home will be one that correspondent asks, will be the condition of the poor man—he who has drudged and delved on earth and has not been able to acquire wealth; he who is cheerful, kindly and sympathetic by nature; who perceives the wrongs, the sufferings and the ills of humani-

sympathetic by nature; who perceives the wrongs, the sufferings and the ills of humanity, and yearns, oh! so earnestly, to do something to lessen these ills? He has not the means But the spirit world as a project severe the stress of the spirit world as project severe the stress of the spirit world as project severe the stress of the spirit world as project severe the stress of the spirit world as project severe the stress of the spirit world as project severe the spirit world the spirit world as project severe the spirit world the spirit world as project severe the spirit world world the spirit world the spir

pence, comfort and gentle influences to those who are filled with pain and and ness herb. In this way he can give out from the applit such beautiful magnetic qualities and emanations as will bless those whom he desires to uplift.

Q.—[By Mrs. W. Miller, Uhesaning, Mich.] Occasionally sceing it stated upon the bereave-nient of parents, "the anyels saw there was no other way to open their spiritual senses," leads me to ask whether spirits have the power to save or take life?

A.-Under special conditions, certain spirits A.—Under special conditions, certain spirits have the power to save or to take human life on earth. All spirits have by no means that power, although it is possible for those who are undeveloped and crude-minded to so proy upon a sensitive on earth that those in whose, at mosphere they come are depleted of magnetism, and thus loosen their hold upon the physical body; but this is not often the ease, because there is a wise provision made by the Infinite Spirit for the protection of human life here, and in every department of existence; there are Me.] What is the condition in spurious who accumulate wealth in this life, and hoard it for self-aggrandtzement, compared with that go those who gather wealth and use it in aiding the poor and needy; and how compares it with the condition of those who are your in this life, but have the disposition to do good?

A.—Those who acquire wealth on earth, who oherish a disposition to hoard and to grasp all that they can attain, and make use of it only for their own personal advancement, will find for their own personal advancement, will find for their own personal advancement, will find environment in the flesh, because he may receive higher instruction, different training, or something necessary for a special work under the necessary for a special work un in every department of existence; there are bands of spirits who possess great knowledge and understanding of the laws of physical life, and who exercise undoubtedly a watchfulness, over many members of the human family; it ceive higher instruction, different training, or something necessary for a special work under their own guidance, or through other swenues, than he could do while pursuing his pathway on earth; and so this work may be accomplished, the band of spirits may exercise, its power upon that individual, loosening his hold upon the material; and gradually drawing his spirit from the body.

On the other hand, this same band of spirits, or others like it, may perchance see that by

or others like it, may perchance see that by taking a certain spirit from the body it may or others like it, may perchance see that by taking a certain spirit from the body it may parform a great and lasting work in connection with humanity. Perhaps the friends and parents of a child have been paying too close attention to majerial, things; possibly they have strong powers and activities that, if utilized in the right direction, may bring great and lasting benefit to the world, and so, as they find the only way possible for utilizing those powers, and for drawing the attention of these individuals away from that which cramps and limits them, it is wise to take the clild and translate it to a higher home. This may be done. We know that it can be: We do not say that it is often accomplished, because we do not think it is.

It may be that spirits or mediums, friends or counsellors, have told you your child has been taken away, for a wise purpose, possibly to bring yourselves into a condition of receptivity to spiritual truth, or that you may learn something of spirit communication; but we do not think it is often the case that any child, any human being, is taken from earth for this purpose, because we know that you can afford to wait. If there does not come to you the conviction, the hope and the desire to learn of spiritual truth and of immortality, then dan

child who is placed here on earth is brought to gain experience for itself, and we have no right to defraud that child of its experience. We have no right, even if there are bands of spirits who possess the power, to take away from the earthly plane those who are brought here to pass under a certain discipline, to gain certain powers and develop certain tendencies through their contact with earth. Therefore, you may hesitate and doubt, when any spirit or mortal shall tell you that your loved one, your friend and associate, has been taken away by the spirit-world/because it desires to lead you into other paths, because it desires to accomplish some especial, some seemingly selfish

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

Report of Public Séance held Feb. 1st, 1889 Continued from last issue. Capt. Enoch Harrington.

They said to me: "Now is your time; if you can, speak, and not wait for another, as you do in mortal life." Oftentimes we stand back a little, because we see another coming to the loorway a little ahead of us. We can't do this our side of life; if we do, we are pretty sure to miss the train.

miss the train.

Now I am very anxious to convey a few words to some of the dear friends on earth. It is the same with each one of us in spirit-life: all desire to convince those dear to them that they are not dead, and that they are not so far away but that they can speak to them. More grand, more beautiful than we can express, are the privileges we enjoy now, all clothed and fed without money and without price, and a good place to live in—not your old, tumble down buildings, that all the time need a little fixing up.

Now I just want you to know that I am sat-Now I just want you to know that I am sat-isfied with my home, but I have had to pro-gress and fix it over a little. It is grand that we have that privilege. But I do think it is far better to build it pretty well while you are about it. You need not think you do not, for here they are, on the right and on the left, and I might say the same to you every day, and about every hour in the day. It is grand when we meet one and another of the old friends. They come up to us, sometimes suddenly, and

some alterey into various places. An old friend of mine yet dwells there, one whom I know years ago, and that was where the attraction came from, I suppose. Capt. Enoch Harrington. Betsey is here, too.

Carrie A. Richardson.

I have folt many times, as I have entered fills toom, perhaps dear sister would like to hear room, perhaps dear sister would like to hear from me. I know I can reach you all, and that this message will be conveyed to each one. Many times the question has arison, "If spirits come to earth, why do n't our people come as well as others?" Let me say, loving friends, we do come; but how little do you understand of a thing you cannot see. When you do not behold us, you are too apt to think we are not here. It is natural for mortals. A little while ago I stood close beside mother, thinking she might know her child was there; but as sister had more power, she tried to make her influence felt, and I think the power affected mother, and she felt it, and her feelings were conveyed to sister.

ings were conveyed to sister.

To Apple I would say, not a day passes but we come; sometimes I find grandfather, and sometimes I find Charlie, the little boy—it makes no matter who; we are all anxious to makes no matter who; we are all anxious to reach our own dear ones first; afterward many friends come also, and as I have said many times, if the permission was granted me I would, through the power they give me in spirit-life, convince them that there is a life beyond, where they will be active.

We hold a strong, affectionate feeling for those we have left here. They could not think for a moment that the love we bore them is dead. Love is eternal, therefore there can be no death to the love we hold for you here, I know, dear sister, we cannot always make you sense our presence, but at times I feel you do, and many times have we made ourselves almost visible.

I am happy to be able to make myself known

almost visible.

I am happy to be able to make myself known here to-day. I think in Brockfield, Vt., they will know very well who Carrie Richardson is. Also Sadie will know I have spoken, for I feel, as I come into the gatherings, that I am not wholly forgotten. Of course they that go before are not thought of so much as those that go later. I thank you very kindly, Mr. Chairman, for having reported what I have been able to say to-day. to say to-day.

Katle Biddleson.

Three or four years ago, as you reckon mor-Three or four years ago, as you reckon mortal time, I was able to give a few words, hardly lines, to my dear husband, but to-day thank the higher powers, I am privileged to do more. I wish to state that I have come into their gatherings. I wish them to know I was there at the time of the sickness of a little child. Also I have been with Stella; and I know she feels it must be that some of the invisibles come into the home.

I have been there so much when they have met in what they call a convention and many

met in what they call a convention, and many times I have been with them as they have gone from one place to another to what are termed camp meetings. I have been attracted there. At one period I said to them: Be careful, and the little bud will come out all right. They feared for it. I said it was tender, which it was In my earlier life I did/not understand so much of the communion between the two worlds are some mostaled to but I clavers fall.

worlds as some mortals do, but I always felt that invisibles were near me. Now I understand more plainly, as I see one and another drifting to earth, attracted by some loved one here. Our homes are beautiful beyond the

here. Our homes are beautiful beyond the vale, and we love to come to you, and try to picture to you the beauties of our spirit homes, but we fail; we can only draw an outline. Then we bid you wait, for in time you will behold them for yourself.

Dear husband, I am not far from you. I have been anxious many times when I have come around you; but I knew, as you were to cross over, you would know it all. My husband dwells in Chicago. His name is S. M. Biddieson. Mine is Katie Biddieson.

Durham Oliver.

neighbors, and see what they are doing, if they are making any changes.

I must acknowledge I was surprised when I entered spirit-life, it was so different from what the preacher had told us. I see now he did n't know any more about it than I did. I find we have got to start out and use the reason we have and do the best we can.

More your heavy you shad as many thank

son we have and do the best we can.

Mary, your boy you've shed so many tears over, I am going to prophesy will be a messenger, in due time, between the two worlds. Your father and mother send love to you today. I am happy to think I have got here and can make myself known, for I know they have n't all forgotten me.

I wish to speak of Lydia and Sallie, both. I would say to Bridget, take care, take care, you are pretty well scared of me. I would n't harm you for the world. I laugh sometimes when I see you go so fast. There are no ghosts, or spooks, as you call them, but all are live people.

see you go so tast. There are no gaoses, or spooks, as you call them, but all are live people. You meet people quite often, and you say, "That man is half dead:" Pretty true. Now when you get on our side of life you'll come up young, and feel like taking hold and doing what, is far you to do.

young, and teel like caring hold and doing what is for you to do.

You may ask what I am doing. Well, our work is varied. I cannot explain it to you. There are no drones in the hive, I can tell you

I'd just like to leave my name, if you have no objection, Mr. Chairman. It is Durham Oliver. I am the brother of Sam Oliver. You don't know him, do you? I'll give you an introduction to him. You may direct this message to Rouse's Point, N. Y. When you come our way I'll square up with you.

Minnie Eames.

Mother, do not place me away so far. Remember I stand very near to you, and father is with me, although passing away in Virginia. How exily did he come to me! He reached out his hands to me, saying, "My darling daughter, I welcome you gladly." Mother, just a few hours ago you looked so sad and depressed, appearing to mortals as if you were bereft of all friends.

Into spirit-life, where I saw one and another that I had known in the mortal; therefore I knew it was what they called death. Oh! how different it was from what I expected in the beautiful beyond.

Sadie, I thank you for the kind feelings you have given out to me, and I would thank those.

Salle, I thank you for the kind feelings you have given out to me, and I would thank those in the mortal who have been so kind as to conyoy a few words to mother—yes, and to you Harry—for I have seen you step into one of the neighbor's and look at the paper, so very maxfous to see what had been given out from some loving ones. Sammie and your father send greetings to you to-day, and I ask again: Do give us the privilege of talking with you whenever it is convenient. We understand that in mortal life it is not always these privileges can be granted.

I thank you kindly, Mr. Chairman, for these few moments. My mother is at the present time dwelling in Lynn. I have friends also in surrounding towns, and as they see my name they will understand who has spoken. Minnie Eames.

Olive Worthington.

Once before I made an attempt to speak, but failed. To-day I am going to try and gain power to speak a few words, although I have not a lengthy message to give.

Oftentimes the question has been asked: "Why cannot all speak?" A very absurd question, too, for you must understand we cannot all talk at the same time. I have been a quiet listener here, and I do feel that I have gained a great deal in power and in information from hearing other spirits speak.

I wish this message to be conveyed to Columbus, O., where a very dear friend resides, whom I wish to convince that Spiritualism is not a fraud, but that we do return to earth, and are anxious to come into communication with our loved ones. I think if they learn of this message they will be satisfied that it must be myself, and not some other spirit wishing to deceive them. How many times do we hear such things spoken by mortals.

I shall be known in Toledo, for I have some friefids dwelling there. I am anxious to do my nort and if they will only be half as anxious to

rishall be known in Tolego, for I have some friefids dwelling there. I am anxious to do my part, and if they will only be half as anxious to open the door for me, it will be well, and they will gain much by so doing. It is four years since I passed out, and in this time I have learned something, for the spirit-life is a progressive active one.

learned something, for the spirit-life is a progressive, active one.

I have been by them in a little circle where they have met together. John was there, and Katie, and the red men, too. We came thinking perhaps we might make the band strong enough to bring a convincing power. In a little time came some raps, or clicks, as they call them, which they laid to one and another, saying, "You did it; you did it." Oh! no, mortals; you don't give us the credit that belongs to us.

to us.

Every little sound neans something, as much as do those of the telegraph wire, and we are very anxious to make our presence known as you meet together. Now let me say to you here, when you ome with a feeling that you want the truth, you want honesty and you get it. If you come saying, "I am going to hunt up a little fraud;" there 'll be plenty of undeveloped ones to help you find it. Don't come with that feeling; come with a pure thought and desire that you may enter into communication with some loved one, and it will help you very much. you very much.

If you want to find fraud you are pretty sure to get it, for where we live don't think all spirits are perfect. According to your life here on earth are the spirits you attract around

I have said many times to Martha: How strange it is they will come into a meeting and say they are seeking for spirits to come, when they have no idea of it.

I wish to leave my name here as Olive Worthington, of Columbus, Ohio. I would ask them to hold their meetings with honesty, and then they will get honest results.

Eva Armstrong.

Eva Armstrong.

[To the Chairman:] Please can. I come, sir?

[Yes, you are welcome.] Oh, those flowers!
Where did you get 'em? Out in the pasture?
They are very nice, but we have all kinds.
I wish you would come to my house. I live in the lovellest house. You can't come to-day, because this gentleman here wants you to write for him. I do be so happy. I 've got my grandpa's doggy. He gave it to me truly for my own. He had it a long time ago, when he lived way up in Springfield.

Oh! I was so tired when I went away, but I aint tired now. Don't you think I've got a pretty dress? When you come to our side you'll have a pretty coat, too. It won't cost anything; they're all given to us.

We have a beautiful place where we go to school, and I have all the children to play with: Eddie is with me, and we have the loveliest time. My mamma cried so hard when they took me away, because she couldn't see me and know just where I was going to live. Grandpa said he was going to make her see just a little of it; and when she comes here she's going to stay all the time; aint ever going away any more.

[To a spirit! "Oh! Georgie, wait; you must

she's going to stay all the time; aint ever going away any more.

[To a spirit:] "Oh! Georgie, wait; you must n't take things off the table; they aint ours. We've only come a visiting."

I am so glad you have this meeting! I came when the other lady was here, and she did n't let us talk. She lets that gentleman do all the talking, and they just say: "Whist! whist!" and we have to keep still.

I'm much obliged to you because you let me speak here. I want you, sometime, to come to

I'm much obliged to you because you let me speak here. I want you, sometime, to come to my house; will you, if I, tell you where it is? It's away in New York, and it's an awfully big place. If you'll go with me, the last of the week, I'll take you right along a great big street with high buildings, and there's a church there. I don't go to it, for they don't allow us to talk any. There's only just one man does the talking, and he don't know what he talks about. I heard a man say so that walks by the side of him. It was his grandpa, and he said he didn't know what he was telling the people. Don't you know where Park street, New York, is? Do you ever go there? I'm awfully much thankful to you, sir. I'll give you my name, so you'll know who I am when you meet me. It is Eva Armstrong.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 8.—Frank Williams; Capt David Atkinson; Rosina
Eqster; Sylvester Stone; Chester Hebard; Harry Bowers;
Father Hinckley; Joseph Bunker; Samantha Jine Spencer;
Phebe Eastman; Abbie Newcomb.

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

March 8. Anson Atwood; Senia Hebard; Jennie Beebe;
Helen Atwood; Benjamin, Snow; Dr. J. R. Lee; Charles,
Wright; Johnnie Riffe; Dr. W. Green; Bella Balcom; Matthias Stone; Elizabeth Richmond; Stanley.

Verifications of Spirit Messages. "

- LAURA BALCOM—PRINCESS ITELLA—ISABELLE TEN-NY-NASON NICKERSON.

NY—NASON NICHERSON.

With great pleasure I acknowledge the truthfulness of the message published in This Banner of Jan. 19th, from my daughter, Laura. Balcon. I fully recognize every word in it. Also that printed Reb. 16th from Princess Itella, who has come to me on different occasions, and told me she became attracted to me as a nurse while I was sick on the coast of Brazil, to which she refers in the message. Again, one printed Ifcb. 23d from Isabelle Tenny, my mother-in-law, and Nason Nickerson, my brother-in-law. All these friends have communed with me on different occasions through Mrs. Smith, and other mediums. Laura and Itella have appeared to me in materialized form a number of times, and have written to me independently and otherwise; in fact, I have had a weekly communication with them and a number of other friends for upward of two years, during which time they have proved to me beyond all doubt that they are living in a beautiful and tangible world, one adapted to their spiritual conditions and requirements. May the angels bless your efforts in keeping open the gates so the loved ones can return and communicate.

Lynn, Mass., Feb. 27th, 1889.

Marka Stanley.

MARIA STANLEY.

MARIA STANLEY.

In This Bannell of Feb, oth is a message from Maria Stanley. We were friends when she lived in Chelmati. Every word is so truly characteristic of her, and her deep love for her husband (George Stanley), that no one ought to doubt the grand truth that our loved ones still live, though they have passed to a higher plane of thought, and that they can (if proper conditions are given them) come and talk to us. May God bless and prosper the dear Banner.

Mrs. Surie M. Folger.

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BOSTON, SATURDAY, MARCH 23, 1889.

Spiritualistic Meetings in Boston. Free Spiritual Moetings are held in the Banner of Juit Hall, No. 9 Bosworthstreet, regularly twices week

I., No. 9 Hosworth street, regularly twice in week AY and FRIDAY ATTRINOONS. The public is vited. For further particulars see notice on L. H. Wilson, Chairman.

Horkeley Hall, 4 Herkeley Street.—The Boston piritual Temple services at 104 A.-M. and 74 P. M. R. folmes, President; Albert F. King, Treasurer; Oscar L. lockwood, Corresponding and Recording Secretary. First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will bill public meetings over Runday, The Temple Fraternity School for Children meets at 10% a.M. Afternoon service at 23% and Wednesday evening Sociable at 7%.

at 2%; and Wednesday evening Sociable at 7%.

Berkeley Hall, Herkeley Street.—The First Independent Olub holds Jectures every Sunday, at 5 p. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1001. Washington Street.—Sunday meetings at 2% and 7% p. M. Solicits correspondence with mediums everywhere, through whom interesting phenomens may occur suitable for a public platform. J. E. Hall, President.

Ohlidren's Progressive V.

cur suitaute for a public platform. J. E. Hall, President.

Ohlidren's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Applieton street, near Tremont. All seats free. Every one instited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist La-dies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M.V. Lincoln, Secretary. Private seance, for members only, first Friday in each month; doors closed at 1 P. M. Public meetings every Friday evening at 7½.

Berkeley Hall.—The Independent Club moets every Friday at 2 r. s. Seance, followed by sewing circle. Support Served at 6 r. m., followed by neutratingnent. J. W. Vietcher, President; Mrs. Ada Simmond, Treasurer; F. V. Fuller, College Mall, 34 Essex Street.—Sundays, at 10%, N. 2% and 7% P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street.—Sundays as Mand 7½ P.M.; also Wednesdays at 3.P. M. Dr. E. H. Math A Public Social Meeting will be hold every Thurs, ay evening at 7%, in the Office Parlers, Evans House, 175 remont street. Eliza J. Bennett, Manager.

America Hall, 724 Washington Street.—Service each Sunday. Dr. W. A. Hale, Chalman.

Chelsen.—Spiritualist meetings are held in Pilgrint Hall, Qdd Fellows Building, each Sunday evening, at 7½ o'clock, —Meetings are held at Grand Army Hall, Syndays, at 2½ and 7½ P. M. All mediums invited. G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Cambridgeport.—Meetings are held every Sunday even-ing at Odd Fellows Half, 548 Main street. H. D. Simons, Sec-relary.

The Boston Spiritual Temple - Berkeley **Mall.**—East Sunday morning, March 17th, Mrs. Li lie's guides gave a highly interesting lecture, the sub ject under discussion being "Woman." The uplifting of woman, said the speaker's control, is no pet theory the entire race would be benefited thereby. It is a lamentable fact that all over the world woman has been considered as secondary. When men have grown

the entire race would be benefited thereby. It is a lamentable fact that all over the world woman has been considered as secondary. When men have grown from the physical and material up to the spiritual, then will the rights of women be respected.

All things work by, and through nature, and are governed by her laws. Power is and will be the ruling force until the basis of truth asserts itself in correct principles. Men, throw aside your prejudices. If you have them, and put yourselves in sympathy with your mothers; we are souls eternal, possessed of infinite powers of soul when we are divested of earthly things. We are a family fraternal.

Civilization has corrected the wrongs of earlier ages in a measure, but the growth of woman's enfranchisement from oppression has been slow: Man has been the law-maker from the beginning.

As the spirit of a woman who has had a long experience on this subject I speak to you to-day of hermanelpation. The your boasted land of freedom I find woman in abject servitude and bondage. In your legislative halls the subject of the advancement of woman, who is the mother of the race, is treated lightly; women cannot to-day enter your halls of judgment without being scoffed at by some. But little advancement can be made until there is reform in these directions. In some localities woman is held to-day in veritable bondage; no one can grow in symmetry and beauty unless there is a recognition of the rights of all.

We are looking forward to the time when woman will be able to imprint upon her unborn son the stamp of equality that will protect him from the vices of life. Many who are occupying your asylums to-day are there by reason of inherited weaknesses engendered by the hampered condition of woman. We are not asking for woman's right to the ballot alone, but for her rights in every department of ille. There are few behind pulpits who dare to speak their best thought on this subject. The minister of to-day is bound by certain lines of creedalism, outside of which it is not safe for him

out avail, so but little advancement has been made spiritually.

In order to grow in spirit we must first divest ourselves of selfishness. I do not mean that we are to relax our hold upon material things; in order for the higher growth of the spirit we must first conquer those grosser things that belong to the physical bodies, overcome anger, avarice, ill-will, and all emnity and resentment for our fellow-beings; dedicate a portion of the time for spiritual improvement. In doing this we shall be better prepared to enter the future.

Mrs. Lillie will occupy the platform next Sunday, both morning and evening.

A large ahount of talent has been secured, and ample arrangements have been made for the Anniversary exercises, which will be held in Berkeley Hall, on Sunday and Monday, March 31st and April 1st.

O. L. R.

Spiritualistic Phenomena Association, Lyceum Hall, 1031, Washington Street.-Last Sunday afternoon our meeting opened with singing by Mrs. Mary Nickerson, Prof. Willis, accompanist. After an invocation, and remarks by the President, Mrs. Ada Fove was introduced and said she found people wherever she went who a year ago would not be seen in a Spiritualist meeting, now coming to them and bringing

Foye was introduced and said she found people whereve when when ho a year ago would not be seen in a Spiritualist meeting, now coming to them and bringing in their friends, and predicted that in the future spiritualism will be the religion of the time, and its truths generally received.

The audience were then permitted to ask questions, and among those answered were the following:

QUES.—Why cannot the spirits give a more thorough and definite description of the spirit-world—its location and its general appearance? Ans.—We cannot understand spirit-life from an earthly standpoint. Spirits give a more thorough and the spirits give a more thorough and the spirits give a more thorough and the spirits see their world differently are in different spirits see their world differently are in differently ar

present next Bunday, and the usual Thursday evening seases will be held. All are welcome. HEATH.

Pirel Independent Club-Herholey Hall. At the meeting of the Club- on Friday evening, 18th inst., Mr. Adwers presided. Mrs. Case opened the exercises with a pleasing song. Miss H. Etta Kelly followed with a plane solo, and Mr. Fletcher read expressively a peem entitled: "The Chanked Cress." Mrs. Stone sang Tempson's "Brook," accompanying herself upon the guitar. Mr. Wilson also Javored us with a song, and then Mr. Fletcher gave his soance. The first question he was asked to answer was, "Do cats and dogs possess clairvoyant power?" "Yes, undoubtedly horses, cats and dogs, and perhaps some few other aulmals, do possess a certain degree of spiritual power."

"What is an infidel?" some one asked. "The man who does not believe as I do is an infidel to me," was the answer.

In replying to a question concerning mediumship he said: "A medium is like a musical instrument, in that he is responsive to all influences, whether good or bad, just as on one and the same instrument may be produced the most entrancing meliums yet just what they are. They desire a communication, and that desire is ever in accordance with their true nature. Therefore they call about the modium spirits of the same order of intelligence and of morality as their own."

"How can one become more spiritual?" was asked. "By forgetting self, desiring, the, general good of all, studying spiritual laws, and cultivating the higher powers within."

After a musical selection by Mrs. Case, Mr Fletcher gave a number of clairvoyant readings, which were At the meeting of the Club-on Friday evening, 18th

powers within."
After a musical selection by Mrs. Case, Mr. Fletcher gave a number of clairvoyant readings, which were recognized by all who received them.
H. LOUISE K., Cor. Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, March 17th, D. E. Caswell, entranced, spoke upon "The Work and Worship of Jesus Christ." In the course of his remarks he urged upon all the necessity of divesting themselves of the conditions which have been thrown upon them by the psychological power of olden creeds, and of examining the work of Jesus, and analyzing his worship in the light of their own clearest individual illumination.

worship in the light of their own clearest individual illumination.

Next Sunday, Mrs. H. S. Lake will occupy the platform, and, influenced by her guides, will speak upon "Spiritual Purpose, and the Purposes of Spirits."

School for children at 10:30 A. M. Wednesday evening social at 7:30. Friday afternoon moeting for women at 2:30. A cordial invitation is extended to those who are interested to attend any, or all, of these services.

America Hall, 724 Washington Street.—M. M. Holt, Secretary, informs us that the Echo Spiritualists' meetings were held here with good attendance Sunday last, Dr. W. A. Hale Chairman.

Sunday last, Dr. W. A. Hale Chairman.
Interesting remarks were made by the Chairman,
Mrs. J. F. Dillingham, L. L. Whitlock, Miss Nettle M.
Holt, Dr. P. C. Drisko, Mrs. L. E. Downing and Dr.
Frank Brown. Clear and satisfactory tests and psythometric readings were given through the organisms
of Mrs. Dillingham, Miss Holt, Mrs. Downing, Mrs.
Jennic K. D. Conant, Mrs. A. Wilkins and Mrs. Nellie
3. Thomas. Services throughout the day were interpersed with excellent music, which was very highly
appreciated. appreciated.

A fine list of test mediums is on the programme for next Sunday.

Engle Hall, 616 Washington Street .- Three meetings were held at this place last Sunday. The morning conference was very interesting. Afternoon exercises were opened by the Chairman with earnest and instructive remarks. In the evening the Chairman opened the meeting in his usual pleasing maner, introducing several speakers, who, under control, gave tests and names. All were pronounced correct.

Anniversary exercises will be held at this hall on Sunday, March 31st. Good speakers and test mediums will be present.

First Spiritualist Ludies' Aid Society, Parors 1031 Washington Street. - The meetings are well attended, and the interest increases. Our re well attended, and the interest increases. Our friends have remembered and encouraged us in our work for humanity. The Friday evening meetings are well attended. We invite all friends to attend our Anniversary celebration and redinion at our parlors, March 31st. The best speakers and test mediums are to be with us on that day and evening. Musle by Prof. Fisher. Catering by the Society at popular prices.

MRS. M. V. LINCOLN, Sec'y.

The Ladies' Industrial Society met as usual on Tuesday, March 12th. Much enjoyment was experienced in social interchange of thought in the afternoon hours until supper time, when the repast was partaken of by a large number. In the evening Mr. Lillie, Mrs. Lillie, Mrs. Wilson, Mrs. Stiles, Mrs. Mason and J. W. Fletcher (who answered questions and gave tests) participated in the exercises. The Society meets again March 19th.

H. C. McI.

Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 23, and 73, P. M. Mediums and speakers always present. Frank W. Jones, Conductor. Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held overy Sunday at 3 and 8 P. M. Rellable speakers and test mediums always present in spirit pheniomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2% P.M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7% P. M. Admission free.

A General Conference will be held Monday evening of each week, at 20 West 36th street, at the residence of Mrs.

M. C. Morrell.

Moharter Formats

Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. F. W. Jones, Conductor.

The First Society of Spiritualists.-Mrs. Nel lie J. T. Brigham discoursed last Sunday morning for nearly one hour upon a number of subjects presented

nearly one hour upon a number of subjects presented by the audience. The evening subject was "Eternal Memory."

The Meeting for Manifestations in the afternoon was opened with a plane sole by Prof. G. Hausmann; vocal muste by Miss Lily Runals. Mrs. Antie C. Henderson made appropriate opening remarks, followed by a large number of satisfactory psychometric tests. Rev. Chas. P. McCarthy made asympathetic appeal in behalf of the "Society of Mercy," and remarked upon the good it is doing the aged and infirm, and also spoke of the duty of Spiritualists to sustain the same. Henry J. Newton made some remarks defining his position on his duty to mankind from the standpoint of justice to himself and to humanity. Miss Manile Horton gave-whistling soles. Confregational singing closed the services.

"Sunday, March 31st; the Society will celebrate the forty-first Anniversary in an appropriate manner. A full text of the proceedings will be sent to the Banner of Light. OF LIGHT, New Nork, March 17th, 1889.

The People's Spiritual Meeting .- The sessions on Sunday, 17th inst., were seasons of more than ordinary interest. . Mr. William C. Bowen gave the opennary interest. Arr. William C. Bowen gave the open-ing address in the afternion, Mcdlumistic exercises, were participated in by Mrs. Budlong, Mr, Goodspeed, and Mrs. Fox. Mrs. M. E. Lovering, of Boston, favored us with several songs.

Bishop A. Beals occupied the platform in the even-ing, and favored us with songs and an, admirable in-spirational address, subject ohosen by his inspirers. Mr. Beals supplemented his address by psychometric readings, apparently very correct.

Mediumistic Experience. To the Editor of the Banner of Light:

I thank you for your kind comments upon my lectire at the First Spiritual Temple last Sunday after-

Nhile reading them I was reminded of a very singular psychic experience I had there, and as such experiences are—or should be—of interest to all who recognize the psychical part of their being. I propose briefly

nizo the psychical part of their being, a propose of the narrate it:

After the first sentence of my invocation; winch, if I remember rightly, was addressed to the Infinite Love, the Divine Wisdom and Intelligence pervading the universe, by wintayer name addred, I lost all consciousness of my audience and of myself until, with a sort of shock, thy consciousness returned at the close of the invocation, and I heard myself, as if I was listening to another individual, repeating these words:

"Let thy richest, holiest blessing."

Enter now each waiting leart."

And during the entire hour that I spoke, holding my

Enter now each waiting ficart."

And during the entire hour that I spoke, helding my audience with almost breathless attention, I seemed out of my body. I cannot describe the experience. By my side stood a glorified counterpart of myself, and that psychic part of my being which seemed to have projected itself from my body, seemed to be delivering, the lecture to, which my audience, and one part of myself as well, were listening.

I might have thought that this was a fantasy of my brain, but three sensitives in my audience saw the same thing, and attempted to describe it to me at the close of the services.

How little we know as yet of the wonders of our own complex being! DR. FRED L. H. WILLIS. Norwich, Conn., March 16th, 1889.

New York Doctors' Plot Laws.

To the Editor of the Banner of Light:
The title of the bill introduced in the General Assembly of this State by Mr. Sheehan of this city, on

the 11th inst., reads as follows:

"An act to amend the Penal Code, by adding to section 356, making it a misdemeanor for anybody not authorized by law to practice medicine or surgery in this State to attempt to cure or heal disease with or without the administering of medicine."

The penalty is a fine of \$50 to \$200 and imprisonment for each and every offense.

Up to the present writing, we have been unable to secure a printed, copy of the bill. Furthermore two more "medical bills" were introduced the 15th inst. by Mr. Nixon, the particulars of which we have not yet ascertained.

A meeting is soon to be held here to constitute the second.

yet ascertained.

A meeting is soon to be held here to organize an opposition to these measures, and our friends in other parts of the State are earnestly invited to correspond with us, so that our efforts may be carried on in a determined and united manner. We shall have literature for gratuitous distribution upon the subject, and will furnish our friends freely upon application.

MAUD CECIL LESLIE.

MAUD CECIL 64 South Division street, Buffalo, N. Y., March 16th, 1889.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: As expected, the visit of Mr. J. J. Morse, the distinguished trance medium, to this city has increased the interest awakened by the able speakers who have graced our platform this winter, and in order to accommodate the many who are unable to attend from a distance, the Lyceum's time has been changed, and extra morning services are now held in Memorial Hall by this cloquent and exegetical medium. Questions from the audience are answered in the forenon, and in the evening a subject is selected by the control. Added to the clear and thorough discussion of the views presented, a high orders of eloquence distinguishes Mr. Morse's utterances.

Anniversary Celebration.—The Forty-First Anniversary will be appropriately celebrated on Sunday, March 31st, morning, afternoon and evening, at Momorial Hall. Speakers: Mr. J. J. Morse, Mrs. Carrie E. S. Twing and others. As usual, all Spiritualists in and around the city are cordially invited to participate. The festivities will close on. Monday evening with one of Mrs. Twing's interesting scances, followed by a social. Fraternally yours,

THOMAS LEES.

[The remainder of the present installment of the interest awakened by the able speakers who have

[The remainder of the present installment of Notes" will appear next week.—Ed.]

Decease of Dr. Davenport.

Dr. Ira Davenport, father of the celebrated Davenort Brothers, passed to the higher life from his home in Carleton, Mich., on Saturday, Feb. 23d.

The summons came to him suddenly, and his spirit took its flight while sitting in his arm-chair. Dr. Davenport had attaited the age of seventy-two years. He was one of the pioneers in Modern Spiritualism, and an earnest workey for the cause for over forty years. The news of his transition will be received with regret by hosts of friends and co-workers the world over.

gret by hosts of friends and co-workers are over.

Of him The Carleton Herald says: "He was a true gentleman, having always a word of cheer for the sick or sorrowing, never breathing aught but good of any one, and his face was always wreathed with smiles in keeping with his kindly disposition. If all were possessed of as charitable a heart as he, and lived a life as full of purity and good works, there would be more outward expression of the meek and lowly spirit of Jesus. There are those who will give heartfelt thanks for what he has done for humanity."

AMERICAN SPIRITUALIST ALLIANCE

Meets at 219 West 42d Street, New York City, or EACH ALTERNATE WEDNESDAY AT 8 P. M.

J. F. JEANEMET, Secretary, 44 Mauten Lane, New York. JOHN FRANKLIN CLARK, Cor. Schretary 89 Liberty street,

The American Spiritualist Alliance Held its regular meeting at the parlors of Mrs. M. E. Wallace on the evening of March 13th. The attendance was large, and the session full of interest. After the transaction of the regular business, and the elec-tion of one new member. The Alliance listened to a very able address by Prof. Henry Kiddle, in which he pointed out the difficulties encountered by spirits in transmitting their thoughts through mediumistic per-

transmitting their thoughts through mediumistic persons.

The Professor related instances coming within his own experience where the same spirit in expressing himself through different mediums had in one case been able to reproduce the style of expression used by him in earth-life so, perfectly, coupled with the same power of thought, that expert judges of composition were forced to admit the complete similarity while through other mediums the spirit himself called attention to the fact that he was unable to reproduce his power of thought and style of expression, as he had done in the former instance.

Soveral members related their experiences bearing upon the same point, and the general consensus of opinion was, that the extent to which spirits could express their thoughts through a medium was limited to the latent capacity of the brain of the instrument used, and that the best preparation by mediums for enabling a full expression of thought by spirits through them is self-culture.

The necessity for self-culture of mediums was made

them is self-culture.

The necessity for self-culture of mediums was made the subject for discussion at the next regular meeting, Wednesday evening, March 27th.

J. F. CLARK, Cor. Sec y.

Worcester, Mass.-Mr. J. Frank Baxter was listened to by unusually large-audiences for such a day as was the 17th inst. Ills lectures were of the best, as was the 17th inst. Ills lectures were of the best, and decidedly practical, and therefore valuable, as usual. After the evening lecture Mr. Baxter gave a very satisfactory and pleasing spirit-scane, as ever. Every one—believer not alone, but skeptle and investigator as well—was intensely into rested in Mr. Baxter's mediumistic demonstrations. While Mr. Baxter's readings and muste are excellent, and his lectures grand, often, yet his mediumiship crowns his work.

Mr. Baxter continues here Sundays at present, and was announced to commence this week's yielnity work in North Brookfield.

Active preparations in the Society and Lyceum obtain toward celebrating appropriately the Forty-First Anniversary of Modern Spiritualism by three interesting sessions on Sunday, March 31st.

Sometime in April it is anticipated that Mr. Baxter, alded by Chas. W. Sullivan, will give a benefit entertainment in the interest of the Worcester, Association, Wachusettr.

Norwich, Conn.—The genial and Inspiring pres-

Norwich, Conn. The genial and Inspiring presence of Dr. F. L. H. Willis on our platform Sunday, March 17th, was in distinct contrast with the dark and March 17th, was in distinct contrast with the dark and gloomy weather outside. The topic for afternoon was "The Relation Retween the Spiritual and the Natural," and the theme for evening: "The Divine in the Human," and it is impossible to express the grand and beautiful presentation of our philosophy as uttered by this spiritually lifted gentleman in the two addresses—supplemented by beautifully inspired poems.

Next Sunday Edgar W. Emerson will occupy our platform.

MRS. J. A. CHAPMAN.

Lynn, Mass.-J. P. Guild writes that L. K. Washburn gaye two interesting and instructive lectures on the 17th inst., before the Independent Society of Spir-

itualists. Sadie S. Collyer, Secretary, writes:

"The Children's Progressive Lycotim meets every Sunday at Exchange Hall, Market street, at 12 o'clock M. The session on the 17th—Conductor Merrill di-recting—was well attended and interesting."

Doctoring in the Dark.

No sensitie surgeon will attempt the performance of an operation involving human life in a room secluded from the proper amount of light. A practitioner will not attempt the diagnosis of a complicated discuss unless he can see the sufferer and make an examination upon which to base his opinion relative to the course of treatment necessary to bring about a complete restauration of health.

Pleto restoration of health.

Notwithstanding the impropriety of such action, there seems to be a great deal of doctoring done in the dark.

By this it is not intended that a literal meaning the seems to be a great deal of doctoring done in the dark.

ing be inferred, but that a great many mistakes are committed because of the darkness which is the result of ignorance. It needs no illustrations to demonstrate that gross ignorance has caused many fatal mistakes to be made in the

treatment of diseases by those who profess to be learned in the art of healing.

In many diseases several organs are more or less implicated, and what seems a primary allment may be one quite remote. For instance,

ment may be one quite remote. For instance, a severa headache may have its origin in a disturbed stomach. On the other hand, sickness at the stomach may be caused by a blow on the head. The seat of typhoid fever is in the upper part of the bowels, but most of its worst symptoms are often in the brain.

Symptoms of disease, as well as diseases themselves, are oftentimes followers or concomitants of some unsuspected organic disease, and this is peculiarly true of lung, liver, brain and heart diseases in general, for it is now known that they are the result of kidney disease, which shows its presence in some such indirect manner.

Several years ago a gentleman became convinced of the truth of this, and through his efforts the world has been warned of kidney disease, and as a result of continued effort a spe-cific known as Warner's Safe Cure was discov-ered, the general use of which has shown it to

ered, the general use of which has shown it to be of inestimable benefit in all cases where kidney treatment is desirable or necessary.

When consumption is threatened, see to it that the condition of the kidneys is immediately inquired into, and if they are found diseased, cure them by an immediate use of Warner's Safe Cure, and the symptoms of lung decay will rapidly disappear.

There are too many instances already recorded of the terrible results produced by a lack of

red of the terrible results produced by a lack of knowledge concerning the cause of disease, and human life is of too much importance to be foolishly sacrificed to bigotry or ignorance.

[Editorials Boston Daily Globe.] Local Option in Medicine.

It is related of Henry Ward Beecher that after being troubled with illness for some days he sent for a first-class regular physician. In the presence of so learned and distinguished a the presence of so learned and distinguished a patient, the physician, in Latinized phrase and professional verbiage, diagnosed the trouble. When he had finished Mr. Beecher said: "Your medical terms are perliaps as unintelligible to me as some of my theological might be to you, but the plain English of the whole business is: 'Can you cure me?'"

"We cannot promise in ything in medicine," said the physician.

"Then," said Mr. Beecher, "I prefer to take my chances between luck, prayer and some

good old-fashioned natural healer. A science which knows so learnedly just what is the matter with me, and yet cannot promise to cure me, after an experience of four thousand years, is not sufficiently exact for my purposes."

Said the celebrated Dr. Abercromble:

"Since first cultivated as a science, medicine is fraught with the highest degree of uncertainty. We cannot properly be said to act upon experience, as we do in other branches of science."

Sir Astley Cooper, the famous surgeon, in a lecture before the students of Guy's Hospital,

"The art of medicine is founded on conjecture and mproved by murder.

Dr. Hoffman, the most celebrated physician of the last century, wrote: "As regards most medicines the physician is deceived, as their true properties are quite unknown, and we know of no general law of Nature for their remedial employment in disease."

Our own Dr. Oliver Wendell Holmes wrote: "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."

the fishes."

The most damaging testimonics against medicine as an exact, reliable science all come from its own leading lights, and many more could be cited. We do not refer to these matters wishing to disparage medicine, or reflect upon the profession. But the question arises with a great mass of the public, whether a "science," admitted by its greatest professors to be so uncertain, should be permitted to drive all other methods of healing from the field, even where they are utterly harmless, though they accomthey are utterly harmless, though they accom-plish no good.

SHALL THE PATIENT HIMSELF BE JUDGE OF WHETHER HE IS BENEFITED BY ONE WHOM HE CHOOSES TO CALL TO HIS COUCH, OR SHALL A COMPANY OF FARMERS, LAWYERS AND POLITICAL MISCEPLANY ON BEACON HILL DECIDE FOR HIM?

Letter from W. J. Colville. To the Editor of the Banner of Light:

Knowing that you are always ready to insert communications from the West, I send herewith a brief statement of my work, and that of others, so far as I am informed of it; but when one is as constantly occupied as I am, lectur-ing and writing, it is impossible to know very much of the doings of many of the workers, of whom a great many are doing excellently here

at present. Metropolitan Temple is a great centre. Every Sunday the Society for which I speak occupies it in the morning. Mr. Slater uses it afternoon and evening. All the meetings are very finely attended, and the arrangement seems to work

attended, and the arrangement seems to work well. The organ is a great attraction, and the hall being very large, central and popular, and the hall being very large, central and popular, and the rent moderate, we are not in debt, but have a good balance in the Treasury. Some people like to subscribe for sittings by the month, but most of the seats are free. "Robert Elsmere," and more latterly "Looking Backward," have excited great attention. Last Sunday morning, when the lecture was on "A Twentieth Century Sermon," every seat was filled on the ground floor, and the deep galleries well populated.

Spiritualism is gaining ground rapidly among the most thoughtful and intellectual all over the Pacific coast. The exposure of charlatans in this city has only done good, and the wise, moderate course of the Golden Gate, like that of the Banner of Light, has been instru-

moderate course of the Golden Gate, like that of the Banner of Light, has been instrumental in raising up many friends for Spiritualism all over the country from among those previously opposed to it through misconception of the real aims and objects of our philosophy.

Assuring all Eastern friends that though I am doing well every way in California, I shall be glad to visit them again as soon as a call comes to which I can respond, believe me, with sincerest good wishes,

Your constant friend,

W. J. COLVILLE.

106 MacAllister street, San Francisco,

March 14th,

March 14th. [We shall publish the residue of Bro. C.'s letter next week.]

Newburyport, Mass.-Mrs. E. Clarke Kinibali of Lawrence, gave tests, March 17th, afternoon and evening, to large and deeply gratified audiences. She

evening, to large and deeply gratified audiences. She is considered by people here to be as good as any test medium on the platform. She will be here again on May 10th.—Sunday, March 24th, Mrs. M. Louisa Chase, of Merrimacport, test medium, will be with us.—On Sunday, March 31th, Dr. F. H. Roscoe, of Providence, R. I., will conduct our Anniversary exercises.—On Saturday, March 30th, a reception is to be given to Dr. Roscoe by the Independent Club in their hall, 64 State street.—Monday, April 1st, Mrs. Ada Foye will be here with her wonderful manifestations. She will be in Fraternity Hall:—Mr. Albert Russell, President of the First Spiritualist Society, is quite in at the present time. Pall Blver, Mass. We had two very successful

meetings Sunday the 17th, our speaker (for the second time tills season) being Dr. F. H. Roscoe of Providence, R. I. We shall have him again next Sunday.
He gave besides his lectures a large number of readings and tests which were very convincing. He is one of the finest trance speakers on the spiritualistic platform.

MRS. ANN HIDDERT.

Studies in the Outlying Fields of

Paychie Scionco. The announcement that I would publish the above entitled book if a sufficient number of subscribers were secured, has been responded to with such promptness that I have been embled to at once place the manuscript in the hands of the printers, and can assure its publication by the 18th of April next. The publishers price will exceed that stated by me, but all those sending their names with subscription price. (\$1.00) before April 15th will receive a copy postpaid, After that date the book will pass into the hands of the M. L. Helbrook Co., New York, I assure the friends who have made it possible for

me to at once place the work before the public that they have my heartfelt thanks, and I sincerely hope that it may not disappoint them. Address HUDSON TUTTLE, Berlin Heights, O.

Haverbill, Mass.-Unity Hall.-Miss Jennie B. Hagan was greefed with large and interested audiences on Sunday, March 10th, giving two noble lec-

thres.

The First Spiritualist Society of Haverhill and Bradford holds regular services in Unity Hall on every Sunday at 2 and 7 r. m. Sunday, the 10th list., was no exception.

On Sunday, the 17th, Miss Hagan filled the third Sunday of her present engagement before large audiences, fully sustaining her noble record as a teacher in the science of Spiritualism. The afternoon service was deviced to a careful clucidation of questions from the audience. The lecture of the evening was upon "Gilt Edged Crime," which topic was treated with this cloquent lady's widely-kniwn ability.

Miss Hagan will occupy the same platform next Sunlay.

W. W. Cürrier.

Presidence: R. I .- Good audiences came jout both morning and evening. The morning service was made especially interesting by a spirit who controlled

made especially interesting by a spirit who controlled Mr. Fletcher, and related some of her spirit experiences, and the exercises took on the nature of a memorial service by the tribute of beautiful flowers.

The evening lecture was listened to very attentively, and the scances were interesting.

Next Sunday morning the subjects to be treated are "Christian Science," "Theosophy" and "Occultism." The evening will be devoted to answering questions from the audience. Both lectures to be followed by clairvoyant scance.

E. H. Whitney.

Haverhill and Bradford.-The speaker last Sunday was Mrs. M. J. Wentworth, of Knox, Me., who is possessed of fine inspirational powers, and has Miss pleasing and convincing gifts of test mediumship.

Next Sunday Mrs. Carrie F. Loring, of East Braintree, will speak here.

Mrs. Ada Foye lectured to a large audience March 13th, and is to speak here again Tuesday evening, March 26th.

E. P. H.

Springfield, Mins.—On Sunday last we had the pleasure of listening to lectures in the afternoon and evening by Miss Emma J. Nickerson. The gifted medium gave full satisfaction to all present. We recognize in Miss Nickerson a power which is to do a great work for the cause in this vicinity and for our Society.

J. P. SMITH, See'y.

Salem, Mam.-W. H. H. Thyng, Secretary, informs us that Mrs. Florence K. Rich of Boston occupied the platform very acceptably in this place last Sabbath. He recommends her to the attention of all societies desiring the services of a platform test medium.

An effort was made last week to secure the release from the Insane Asylum at Elgin of W. C. Pike, the man who killed Mr. S. S. Jones, former publisher and editor of *The Journal*, in March, 1877. Pike was brought into court on a writ of habeas corpus, and the trial lasted two days. No pleas were reade by coursel on either days. No pleas were made by counsel on either side, the entire time being consumed in taking testimony. Hon A. H. Barry, the presiding judge, promptly remanded Pike to the asylum, declaring his conviction that the man was still insane, and an unsafe person to have his liberty. Mr. James B. Pike, of Rochester, was present, and testified that he believed his brother still insane, and an unsafe person to be at large. He also testified that others of the family were of also testified that others of the family were of the same opinion. The effort to have the man declared sane was instigated by his wife for business reasons solely. Judge Barry, in deliv-ering his opinion, paid a high and most deserved compliment to Dr. E. A. Kilbourne, Superin-tendent of the Northern Illinois Insane Asylum at Elgin.—Raigio-Philosophical Journal.

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Clinton, Mass.—The Ladies' Aid Society reorganized March 16th: Miss Etta Cheney, President; Mrs. R. F. Hermain, Vice-Presi-dent; Miss Gertrude Miner, Secretary and Treasurer.



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Attention! Lyceums.

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

142 Ontarto street, Cloveland, O.