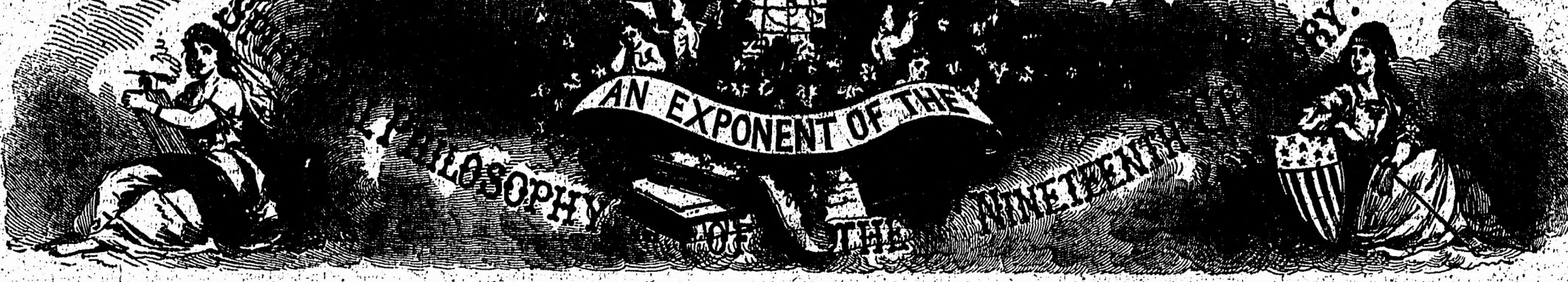


BANNER OF LIGHT.



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Literary Department.

LINWOOD THE MYSTICAL:

A STORY OF SUBTLE FORCES.

BY MRS. J. S. ADAMS.

Author of "Dawn," "Allegories of Life," "Branches of Palm," 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 away.

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?"

"I think you could. Now let us go and take a walk; the children and the dogs need one, and nature is such a comforter when our hearts are full."

"I know that there has been a strange assimilation of spirit between myself and Irving every day," said Margaret, as they walked behind the children. "And," she 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 forces flowing from one mind and working on other minds 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. Vaughn, 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 breathing, which was regular.

A physician was summoned, who said it was over-exertion; all that was needed was rest.

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 waters—again she saw him coming. She awoke. All was still around her. The moon was shining 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.

"Yes, well indeed. Irving is alive! He will come. He was not dead—he but slept. Oh! Irving, my own! Is not God good?"

"They needed but few words. There in the moonlight soul responded to soul, and they became a magnet, a force, a power, to draw the long brain-imprisoned man to them. Mind is magnetic as well as the body. It sweeps contents of space. Brain-waves flow from shore to shore, and distance is no barrier to their progress."

"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 preceded them a 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 reunites 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, be with us on all our holidays and our birthdays, for to you we owe our great happiness."

"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 her."

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 do likewise?" said Mr. Vaughn to his guest 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 strange 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 for so long I have been addressed as Linwood."

"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, 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 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 and what is not normal? Are there not more than five senses? Twenty-and-five, I should say. Do you not feel thus with me, darling?"

"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 a 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 for us?"

"Much, if we do our life-work well. Dear Margaret, how much we have to be thankful for!"

"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 glass, cakes, jellies, fruit, and over all an atmosphere of love and good will.

A few weeks before, who could have imagined 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 distress. Without thinking of what I was doing 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 surprise to myself, for some force impelled me to involuntarily make the offer.

"Mein Gott!" exclaimed the woman. "Who are you, and from what part of the country do you come?"

"People call me Linwood the Mystical," I 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 presented 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 knew 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 of Hans, except a few dollars for another case of charity."

All were delighted and deeply impressed by his story.

"Tell us another," said Mr. Vaughn, "not to-night, but when you feel like it. You will find us all good listeners."

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

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 how let it be told," she said.

"During my stay in London I had the pleasure of meeting one of the most charming women I have ever been my lot to see except—"

"Do not 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 live."

"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 have all, in a strange way. Walking through the streets one autumn evening I saw a woman 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 surprise.

"I am that mortal," I replied.

"Then it is all clear. You have drawn him 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 see it all now; it has come to me like a flash. He will be with me again after his mission to you is done."

"Have I a great work to do for the world?" I asked. "So great that the departed must leave those near and dear to them and come to me?"

"It is in the divine economy," she replied. "One must never absorb another wholly. We all belong to humanity."

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

"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."

"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 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 aid."

"After that we had many conversations. I grew to love her like a sister. That power kept with me awhile, and then left. With her it became 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, 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 serene 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 she 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 he force himself or even for one moment intrude upon her grief. He remained away over a year, when she seemed to be calling him. He could almost

hear her voice. "I'll go," he said, "and see what it means." Swiftly the mighty power of steam conveyed him. Again he was at her 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 I never 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 Margaret. I have loved you always, and I could not help it."

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 REPORT 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 geni 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, 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 is projecting these deep spiritual thoughts of God and humanity? Such was never claimed by the savants of physical science; but on the contrary, they have maintained that the facts of science are only physical; and that physical science in itself is not adapted to develop the 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 life-study 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 contemplation altogether, until the law of evolution in spirit 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 light; 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 man-made 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 resurrection of the religion of the man of Nazareth. And the new thought of human destiny means the fatherhood of God and the brotherhood of man. All from physical science! Do men gather grapes from thorns, or figs from thistles? Neither does a physical fountain send

THE PRINCIPLES OF EVOLUTION—SLOW BUT SURE.

BY MISS ELLA A. MARLIN.

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 trace
His reason stagger, lost in endless space.
So small, so weak, how can he reach some height
With one mad bound, beyond the realm of night?
Voiceless 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 gentlest smile is lost 'mid cold leaves,
Leaves through whose tiny veins whose rivers run,
And tons of substance lifted by the sun,
From million cells, without one single sound,
Draping yest 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, molten, molten up to man.
Through countless ages man has upward trod,
The bestial nature fighting with the God.
So slight his progress, anguished doubt 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 inferiority?
Man undeveloped, ignorant and crude,
Tried 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 mightiest power, if understood;
What it is possible for man to be
Is as unfathomable as Infinity.
Oxford, Mass.

March Magazines.

BUCHANAN'S JOURNAL OF MAN.—Remarks upon "The Glant 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 James street.

INDEPENDENT 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 combatting their position, but by stating truths and allowing 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 Mecklenburg Declaration of Independence." "German Family and Social Life," "Thrilling Adventure of a Kentucky Pioneer," "Notes," "Queries," "Historic 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 Ingersoll, in his usual attractive manner, describes "Winter Days in Montreal," and Lieut. Schwitka is equally successful in his account of "Back to Ice Whaling." The leading feature is John P. Jackson's article upon Richard Wagner's great musical production, "The Ring of the Nibelung," illustrated with eleven portraits and ten drawings. St. Augustine, Fla., is described under the title "A City of Sea-Shell," profusely illustrated. New York: 363 Fifth Avenue.

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 new chapters of three serial stories, including "To the Lions," a tale of the early Christians—also finely illustrated. New York: Cassell & Co.

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

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 agriculturists, horticulturists, florists and others. New York: The Orange Judd Co.

THE HOMO LEO REVIEW.—"The Mission of Music," "The Rites, Ceremonies 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, sermons, exegetical, expository and miscellaneous. New York: Funk & Wagnalls.

THE PHRENOLOGICAL JOURNAL.—The leading article of general interest is an account of Samon, 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 potatoes, Tannosus and Malletoia, and engravings of a fully manned war-galleon 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, gladioli, new begonias, sweet violets and day lilies 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 department of "Women and the Household," and Mrs. Pressler in that of "Mothers and the Nursery." New York: P. O. Box 2341.

MODERN SCIENCE.—This March number of this excellent series of popular evolution essays and lectures is "Evolution of the Earth. The Story of Geology," by Lewis G. James. The previous number (February) gave "Solar and Planetary Evolution. How Sun and Worlds Came Into Being," by G. P. Serviss. Boston: New Ideal Publishing Company, 620 Atlantic Avenue.

GROWING YOUTH.—"Noggs" 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 home. Miss M. E. Francis, editor. Buffalo, N. Y.: Lake-Side Pub. Co.

Michigan State Convention.

The seventh Annual Meeting of the Michigan State Spiritualist Association was opened on Friday afternoon, Feb. 22d, in the new quarters of the local society, (Grand Rapids) that gave the free use of its hall, which was seating capacity for about six hundred, and although this was more than double the capacity of the hall in which the last annual meeting was held, on Friday evening, Feb. 21st, the attendance was not even standing-room for the people who came to hear the eloquent speakers that had been engaged, and many went away disappointed at not being able to gain admission. As a representative meeting it was a success, and all who attended expressed themselves as well pleased, 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 address of welcome by Wm. W. O. Knowles, after which a conference occupied the remainder of the afternoon. At 7:30 P. M. opened with an invocation by Hon. L. V. Moulton, of this city, after which he chose as the subjects of his address, "What is the Cause of Evil?" "What is the Cause of Good?" "How Much Can We Demonstrate?" "How Much is Mere Speculation?" It was in every sense of the word an able address, and was listened to attentively by a very large audience. The speaker was followed by Dr. Mary Lawson, of this city. She is a trance speaker, and for twenty minutes she spoke words of wisdom that were appreciated by all. She is the best trance medium we have in the State. Mrs. E. C. Woodruff, of South Haven, spoke the relation of man to the Divine. Saturday morning, after an hour's conference, Mrs. Nellie S. Bando, of Capas, spoke. Subject, "Experience." She is a gifted medium, and should be more generally known. The afternoon was partially occupied by the election of officers for the ensuing year, with the following result: President, W. E. Field, Grand Rapids; Vice-President, Mrs. D. F. Smith, Vicksburg; Secretary, C. M. Potter, Grand Rapids; Treasurer, Mrs. E. J. Welch, Grand Rapids; Trustees, John Lindsey, Grand Rapids; George W. Cheney, Grand Rapids; Dr. J. B. Sullivan, of Stanton; D. E. Thompson, of Benton Harbor; J. N. Potter, of Lansing. After the election Mrs. E. C. Woodruff, of South Haven, spoke for an hour, "You have an idea, the world will come to you for it. The people know where to find bread, and you cannot withhold it from them, even though you might desire to do so." "Every man is to be measured by his moral use in the world." Referring to the habit of profanity she said, "I guard our lips as if they were the doors of a palace, the king within."

The lecture of the evening was by Dr. A. B. Spence, of Detroit. His text was Rev. xli. 3. His discourse was a dissertation on the relation of man to the Divine principle, or the God-power in us: "You who have seen the glories of heaven, cannot find words to describe them to your friends." Dr. Charles Andrus, of Grand Rapids, gave inspirational poems upon two subjects. The first upon a basket of flowers, caused by the President, Dr. Reid; the other, "The Red, White and Blue."

The Sunday morning session was opened at 9 A. M. with a conference, participating in it, Samuel Smith, of Vicksburg; Mrs. E. Smith, Vicksburg; Samuel Marvin, Grand Rapids; Dr. Thomas, Lagrange, Ind.; and Grand Rapids, Elkhart, Ind. After singing "Nearer, My God, to Thee," L. V. Moulton spoke for an hour upon the text, "Be ye like unto doves, and harmless as doves." Men often do what they think is good, but because they are not "as wise as serpents and harmless as doves," the result is evil. Mrs. Nellie S. Bando, of Capas, followed with an invocation to the Spirit for wisdom, and then spoke for an hour, "What is the Cause of Evil?" "What is the Cause of Good?" "How Much Can We Demonstrate?" "How Much is Mere Speculation?"

The afternoon session opened at 2 P. M. Mrs. Lena Bando spoke for forty minutes, subject: "Whence and Whither?" The churchy, narrow minded, and bigoted two hundred were standing listened as only people deeply interested can. Dr. Spence followed with a relation of interesting experience he had when first investigating Spiritualism. Dr. Charles Andrus followed, and the subject was "What is the Cause of Evil?" "What is the Cause of Good?" "How Much Can We Demonstrate?" "How Much is Mere Speculation?"

Sunday evening was held one of the most interesting meetings known in the State of Michigan. Although the morning session had convened at 9 A. M. and closed at 12:30, the afternoon commenced at 2 P. M. closed at 5 P. M. half past six found the hall once more filled with an eager and attentive audience. The President, Dr. Reid, called on every speaker and medium and made them on the stage (over thirty in all), and then commenced one of the grandest series of exercises, the President insisting on each one speaking promptly and for a few minutes only. Test of a trance medium was given by Dr. Mary Lawson, fourteen full names given with the description, and all recognized. Mrs. J. P. Hinkley's poem by "Uncle Sam," "Trying to Be Like Christ," was applauded, and when the benediction was pronounced by the President, the churchy, narrow minded, and bigoted two hundred were standing listened as only people deeply interested can. Dr. Spence followed with a relation of interesting experience he had when first investigating Spiritualism. Dr. Charles Andrus followed, and the subject was "What is the Cause of Evil?" "What is the Cause of Good?" "How Much Can We Demonstrate?" "How Much is Mere Speculation?"

CHARLES M. POTTER, Sec'y Michigan State Association. Grand Rapids, Mich., Feb. 23rd, 1889.

In Memoriam.

Mrs. CAROLINE SMITH passed to spirit-life, suddenly, after a heart failure, on Wednesday, March 6th, from the home of her parents, in West Medford, Mass., at the age of 43 years 3 months.

The deceased held for upward of twenty-five years a situation in the BANNER OF LIGHT composing room, and was ever ready to have her name in contact with her in the line of her duty as obliging and faithful in the fullest degree. In social life she was a lady highly esteemed and beloved—an honor to herself, her aged parents and her many friends.

On the afternoon of Saturday, March 10th, funeral services were held at her late residence in West Medford. The house was filled with relatives and neighbors (some coming from considerable distances) assembled to express their sympathy with the bereaved family. The BANNER 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 a large potted plant, by her representative in a large potted plant bearing the legend "At Rest," and her associates of the BANNER brought with them a floral tablet appropriately inscribed.

Rev. Dr. Long, Unitarian, officiated; his consolatory words and cheering words regarding the fact of the natural continuity of human life in its tastes and its loves when the episode called death is encountered as passed, were enthusiastically fitted for the occasion. He closed with the following stanza by Rev. John W. Chadwick, which are replete with the new light of the Spiritual Dispensation:

"They thought the silence of the breast;
We see them as of yore—
And the true, the brave, the sweet—
Who walk with us no more."
"It is hard to take the burden up
When these have been laid down;
They brightened all the joy of life,
They softened every frown.
But oh! 't is good to think of them
When we are lonely and alone;
Thanks be to God that such have been,
Although they are no more!
More homelike seems the vast Beyond
Since they have entered here;
To follow them we need not fear
Wherever they may fare.
They cannot be where God is not.
On any sea or shore,
Whatever 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 lo! 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. Love is the most widely and warily 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 or aim is to eventually obtain and attain it.

Love is at once an ecstasy 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, as we are 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 only force there is nothing left for Hate. It is only when Love grows indolent and sleeps that Hate is enabled to steal his garments of strength and ally forth to do evil. But even then he has no power, and divine power is given to him as he is stirred by man, and Love is fathered by God.

God espoused nothing and said, "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 as a little child in humility and lowliness.

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 co-existent.

latent, and there is no repose where love is, but there is rest even in its restlessness, content 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 Lecturers to be at all times reliable. We therefore ask those most interested to inform us of any changes that from time to time may occur.)

- Mrs. M. K. ANDROS, Detroit, Wis.
- Mrs. A. B. BROWN, Grand Rapids, Mich.
- Mrs. M. L. BROWN, Grand Rapids, Mich.
- Mrs. W. H. ANDROS, Grand Rapids, Mich.
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- Mrs. S. H. ANDROS, Grand Rapids, Mich.
- Mrs. T. H. ANDROS, Grand Rapids, Mich.
- Mrs. U. H. ANDROS, Grand Rapids, Mich.
- Mrs. V. H. ANDROS, Grand Rapids, Mich.
- Mrs. W. H. ANDROS, Grand Rapids, Mich.
- Mrs. X. H. ANDROS, Grand Rapids, Mich.
- Mrs. Y. H. ANDROS, Grand Rapids, Mich.
- Mrs. Z. H. ANDROS, Grand Rapids, Mich.
- Mrs. A. H. ANDROS, Grand Rapids, Mich.
- Mrs. B. H. ANDROS, Grand Rapids, Mich.
- Mrs. C. H. ANDROS, Grand Rapids, Mich.
- Mrs. D. H. ANDROS, Grand Rapids, Mich.
- Mrs. E. H. ANDROS, Grand Rapids, Mich.
- Mrs. F. H. ANDROS, Grand Rapids, Mich.
- Mrs. G. H. ANDROS, Grand Rapids, Mich.
- Mrs. H. H. ANDROS, Grand Rapids, Mich.
- Mrs. I. H. ANDROS, Grand Rapids, Mich.
- Mrs. J. H. ANDROS, Grand Rapids, Mich.
- Mrs. K. H. ANDROS, Grand Rapids, Mich.
- Mrs. L. H. ANDROS, Grand Rapids, Mich.
- Mrs. M. H. ANDROS, Grand Rapids, Mich.
- Mrs. N. H. ANDROS, Grand Rapids, Mich.
- Mrs. O. H. ANDROS, Grand Rapids, Mich.
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- Mrs. X. H. ANDROS, Grand Rapids, Mich.
- Mrs. Y. H. ANDROS, Grand Rapids, Mich.
- Mrs. Z. H. ANDROS, Grand Rapids, Mich.
- Mrs. A. H. ANDROS, Grand Rapids, Mich.
- Mrs. B.

Slander.

"Be thou as pure as ice, as chaste as snow,
Thou shalt not escape calumny."

No one living ever escaped the evil tongue of the slanderer. Slander is prompted by hatred, jealousy, envy and malvolence. The slanderer is sensitive to all criticism, for he knows his own weakness. The slanderer is without respect, is personally 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-sacrificing a person is, the more he 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 crime but what the traitor can be purchased to commit, if you can convince his cowardly spirit that it will not be discovered. The slanderer groans at another's joy, and despises and hates 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, physically or financially superior to the slanderer, is to make him an enemy whom he will pursue with inhuman ferocity. To thwart a slanderer, be it ever so unintentional, makes him an uncompromising foe. To appease him you must stoop to his level. That one who talks calumny or scandal of another, 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 not 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. Little, Mrs. Sarah A. Byrnes, Hon. Sidney Dean, J. J. Morse—thus far—as speakers; 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 desirous 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 hearing 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 meetings must be, to insure insertion at once, mailed so as to reach this office on or before Tuesday morning, otherwise they will not appear, as THE BANNER forms go to press every Tuesday 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 BANNER 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. F., 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 names of some of the topics announced for the sermons of to-day's pulpit are truly bewildering. Some are common, but many more are strained beyond the limits of a recognizable meaning. The *Cleveland, O., Sun* speaks humorously of the advertising effect wrought to be produced by their anti-Sunday announcement, and generously admits to the help of the wit-withered pastors of the churches of that city, by freely offering them the use of a number 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 Nail," "The Dime-Museum Midget," "The Man Who Went Out on the Fly," "The Original Lady Barber," "The Mariner Whose Sow Ran Aground," "The Athlete Who Brought Down the House," "The Tourist Who Played the Part of an Emotio." Now here are suggestions studiously stupid, that may be polished into radiant brilliancy in the Sunday pulpits. If they actually meant nothing, so much the larger chance for the preachers to show their ingenuity. They will yet have paid expositors of spiritual phenomena in the pulpits as attractions (?) to call in the people, and it is surmised by some that 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 appears to him, and is destined, we believe, to do much and excellent work in the spiritual vineyard. He will speak for the Spiritualists at Fall River, March 31st. Also at Berkeley Hall, April 1st, for the Boston Spiritual Temple Society.

Mrs. A. E. King, 238 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 committee.

The Tiger Step of Theocratic Despotism.

The churches have united in a vigorous crusade, not to end until they have made this a "Christian Government," with "God in the Constitution," stringent Sunday 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 subject have called forth so many letters in response, urging their publication as a tract for distribution, that, having consented to comply, providing an adequate number of subscribers respond to the call, I 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 Monday'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 at Societies within easy distance. Will be at Onset Bay in 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 May will lecture in Fitchburg April 14th and in Haverhill May 6th.

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 May; 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 campaigning with Societies wishing his services may address him at St. Augustine, or at his home address, Merick, 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. E. F. Roscoe lectures in Fall River, Mass., on Sunday to large audiences, both afternoon and evening. He is engaged to speak there in Music Hall on 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 evening at this week in the Mechanics. Next week Tuesday and Wednesday 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 Boston.

G. H. Brooks closes 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 more. He will take part in the Anniversary exercises in Cincinnati, O. He is engaged in Washington, D. C., for October, 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 Peter Way office.

Evidence vs. "Doctors' Plot Laws."

WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the argument presented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious measure.

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

REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REVISED. 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 Albiga et al. seek to rule out "irregular" practice by legislation. The three pamphlets will be sent together by the publishers, Colby & Rich, 9 Bowdoin 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.

Do auro to peruse Professor Kiddle's criticism on Magdalen Keller, which appears elsewhere in this issue. Now let us see if the New York daily press which has printed Keller's unrefutable statements will have the politeness to copy Mr. Kiddle's reply.

The New York Arbitration Society, formed to settle legal 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 seek war with the United States, for she would jeopardize 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 inflated the contest.

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

The London Light informs us that Lottie 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 curious"?

St. Patrick died March 17th, A. D. 493, and was buried at Downpatrick. His jawbone survives at Belfast, and three teeth from it are known to have been brought 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 child of time what is called Modern Spiritualism 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 Mr. Barney's paper.—*The New Thought*.

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

Mutual admiration facies 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 to be deplored.

Scientist (in restaurant)—Bring me a decoction of burnt peas, sweetened with glucose, and lightened with chalk and water. Water (vociferously)—Coffy for one!

It seems that the poetic mantle of Edgar A. Poe has fallen upon Bro. Dalley 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. Ingersoll'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, Hume, Paine, Franklin, Jefferson. Ingersoll's thought, the speaker said, is that if there is 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 silent, 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 Nickleby."*

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. Chaffin, Judge Wells, Rufus S. Frost, 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 drip, and tear, and darn—their husband's old clothes.—*Ex.*

Rev. Emory J. Haynes, D. D., says that religions which do not strive for converts, die.

Honor to him first who, "through the impassable, paves a road!" Such indeed is the task of every great man; nay, of every good man in one or the other sphere, and the modest is greater than the great, and the humble, is ever a martyr, and a "spiritual hero" that ventures forward into the gulf for our deliverance.—*Carlyle.*

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 agnosticism.

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 soul. May it continue to wave when ages have rolled 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 decay were consuming in the home vineyards. Three departments of Algeria together produced about 60,000,000 gallons of wine last year.

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

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

"Observe the various operations
Of food and drink in several nations.
Was ever Turin herpe and cruel
Satan the strength of water drunk?
But who shall stand his rage and force
When first he rises, then eats his horse?
Tune the Italian's garb and gait;
And if I take Don Quixote 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 battles Gustavus Adolphus was killed. Pupils (after reflection)—I presume at the last one, sir.—*New York Truth.*

TEXAS TO THE FORE!—A paper in the "Ione 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 over-heated, and that while he tarried by the wayside to skin the animal a blizzard came and froze the other ox to death.

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.—*Edna Cook.*

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

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

The Anniversaries.

The Berkeley Hall Celebration.

Of the Forty-First Anniversary of the Advent of Modern 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. Little, 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 number of highly interesting dissolving views), Mrs. H. S. Lake, Mrs. Kate R. Stiles and Dr. J. C. Street.

Improvised poems will be given by Mrs. Little, and others.

Miss Alice M. Black, Miss Cora Foster, Miss Ellen F. Burnett, J. T. Little, 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 exercises.

Miss Emma J. Nickerson will recite an original 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, 1880.

The exercises will commence at 10:30 A. M. and 2:30 and 7:30 P. M. sharp.

Two of America's most noted mediums, Mrs. Ada Foye, the wonderful ballot test, writing, hearing and seeing medium, and Joseph D. Stiles, the celebrated "neighborhood" medium, will take part.

John W. Day will furnish an original poem. Miss Lucette Webster, Boston's favorite elocutionist, will give readings.

Dr. H. B. Storer, Dr. A. H. Richardson, Eben Cobb, John Wetherbee, Thomas Dowling, James R. Cooke, J. B. Hatch, Mrs. Mary Thompson and others will make short speeches. The Irving Quartette in favorite selections. James R. Cooke 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 Reunion, March 31st, at 1631 WASHINGTON STREET. The best speakers and test mediums have been obtained for the day and evening.

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 forty-first Anniversary at Cadet Hall, 28 Market street, Saturday, March 30th, 1880. In the afternoon at 2 P. M., the talented inspirational speaker, Mrs. R. S. Little, 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, officiating on the second.

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 regularly 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 speakers will participate.

Haverhill and Bradford.

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

Willimantic, Ct.

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, 1880. This Association-Convention embraces the State of Connecticut, having been held the past two years in Hartford. It is desirable that all the friends will assist us by their presence, making this one of the most successful conventions ever held in the State.

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 address by Edgar W. Emerson, Manchester, N. H. At 7 P. M., a short address by Mr. Emerson, followed by another test séance.

Sunday, 31st, at 10 A. M., a general conference, with five and ten minute speeches. At 12 M., Children's Lyceum Exercises. At 2 P. 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 6:15, via Middletown, for New York; 8:27, via Hartford and Waterbury, for New York.

G. W. BURNHAM, Pres.

J. O. 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 solicited with good independent slate-writing, materializing and platform test mediums.

MRS. LAURA A. GIANT, Sec'y.

Alliance, O.

The Spiritualists of Alliance will hold Anniversary services at the Independent Church, Sunday, March 31st, 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 7:00 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 celebrated on Sunday, March 31st, 1880, at Memorial Hall, 170 Superior street. Orator of the day, Mr. J. J. Morse, the English trance medium. The well known test medium, Mrs. Carrie 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 séance 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.

Norwich, Conn.

The First Spiritual Union will celebrate the Anniversary on Sunday, March 31st, 1880, 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, Sec'y.

Providence, R. I.

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

Moline, Ill.

The Mississippi 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 &

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 7 O'CLOCK P.M.

The Hall (which is used exclusively for these meetings) will be open at 6 o'clock; the services commencing at 7 o'clock precisely.

Mrs. M. T. SHELLHAMEN-LOVELLY 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 Chairman, who will present them to the presiding spirit for consideration.

Mrs. D. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give detailed individuals an opportunity to receive word from their earthly friends—such messages are reported with considerable accuracy 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 into an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to read carefully the words of the presiding spirits, which do not conform with his or her more. All express as much of truth as they perceive—no more.

It is our earnest desire that the readers of THE BANNER be able to place upon the altar of spirituality their floral offerings.

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

Wm. B. WILSON, Chairman.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shellhamen-Lovelly.

Report of Public Séance held Jan. 8th, 1899.

Spirit Invocation.

Oh! thou divine Spirit of Truth, thou Almighty Power, omnipresent 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 spirits 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 thy parentage; we would send forth such powers and energies as will prove ourselves worthy of thy parentage, 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 things.

We would come into holy communion with thy spirits, and be brought under the influence of those wise and beautiful souls who have passed on, and gained victory over all things. May we receive from them instruction; 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 in understanding, and in effort to accomplish many things.

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?

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 power of locomotion of various kinds of vehicles, the most important of which in the spirit-world are what may be called 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—their own faculties. There are others who, although able to walk from one point to another, also possess vehicles of transportation through the air, by which they may pass more rapidly from one 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, and have the power of 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 locomotion as we have spoken of.

There are other spirits who are not dependent upon their own power of walking, or passing from place to place, or upon such conveyances and means of transportation as may be expressed through mechanical ways. Such spirits need only to depend upon their own will, their own inherent 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 desired to reach another, however distant it may be, they may only 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 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 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 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, assimilating the knowledge that appeals to his own life, and practically expressing it through his deeds and words unto others, thus gaining in wisdom and the conception of truth, he will increase in power from year to year and age to age, until he is at last enabled to understand the possibilities of his own nature, and put them into practical manifestation in outward ways, principally through the exercise of his own at that time indomitable will.

Q.—[By L. K. Columbus, O.] Will those who are born blind on earth have their sight on entering the spirit world?

A.—Most assuredly. Those who are born blind upon the earth are affected by a physical ailment which belongs to the external body alone. The spirit is not blind; it has its own perceptions and quality of sight. It may be hampered and limited, while on earth, but the external body is unable to express itself clearly and distinctly, or to receive from the external existence that amount of observation and knowledge which it desires; but the spiritual senses will be intact, provided there be no impediment to the growth of the spirit, save that

which comes to it through the defects of the physical organization. But you will say: "We are told that the spirit-body is largely composed of elements that emanate from the material form; and this body, if the organs are impaired in the material form, may be affected in the spirit-body." And so on. No! For the spirit-body is not altogether an aggregation of elements from the physical, although there are many emanations of a magnetic quality, that indeed are substantial in nature, which belong to and take part in the spirit-body. The spirit-body is dependent principally upon the spiritual atmosphere of life, and upon the elements and magnetisms it receives from that spiritual atmosphere, for its existence and its vigor. The spirit-body is not composed of elements of the flesh—and now we speak of those who are aspiring and progressive, not those earth-bound spirits who know nothing of life apart from the physical form, who have no desire to learn of existence apart from this planet of yours, and the varying scenes and associations of your mortal life—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 spirit-body; but nevertheless the man who is born 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 aspirant, 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 associations 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 meet there? And if not, what compensation can she receive for the loss she will 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, keep them apart. They may be the victims of one or more of the following conditions: one may be diverted from the other, because that one may have 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 expressing 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-by. 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 understand 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 compensation shall she receive for the loss of him? If 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 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 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 spiritual growth, the spirit will grow and expand into higher levels, 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, protection and good cheer; thus, coming under those higher conditions of the spirit-world, she will find her compensation for all the loss that she has sustained in the more glorious existence, the grander love and sweeter sympathies that will open before her.

Q.—[By V. C. Taylor, Des Moines, Iowa.] I would like to have W. B. Courtney, formerly of Pittsburgh, Pa., and Brooklyn, N. Y., possibly, but not so far apart, who was a prominent portion of the spirit-world in life and permanent in the sense of earthly objects, or is it wholly subjective, though to spiritual objectives?

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 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, may be as true as the others have the experience and observation mentioned, 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 statements 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 to its condition and its knowledge, externalize its conceptions of things, and may so to make them form objects to his sight, or to that of any other spirit who may come under his special psychological control. It is true that certain spirits have the power of doing this. Those who are strong in will-force, and those who are strong in will-force 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 they desire, and may conceive 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 senses and thus enable them also to see the objects that have been crystallized in the manner of which we speak. But this has nothing to do with the real life, location and objective existence of the spirit-world.

These methods of externalization are merely processes and labors of those spirits who have great psychological power, great energy of mind, and who have experimented with the forces of their beings, and also with the elements of their subjects, for study or for the purpose of instruction. But the spirit-world itself is a real, tangible world, occupying a point in space as surely as does this planet earth revolve in its own orbit in space; a spirit-world that is independent of the material world, and that has its own laws and its own conditions, which may be filled by your spirit friends, from which and beyond which they may not pass, because they desire to remain here with you, and find their homes and their dwelling-places; it is the counterpart of the earth, and has its natural places, its scenery, and its various localities, just as surely as has this planet earth; therefore the points of existence are stationary; they are also objective, they remain and are enduring. A country, a city, a town, a village, a place, and its fine scenery and its points of interest, its houses, halls and temples of learning, and pass on to visit some other locality in the spirit-world; to-morrow, or next year, another band of spirits may go to the first place, and find just the same points of interest to challenge

their attention, just the same objects of art or nature to delight the eye, and become just as much pleased with what they behold as did the company who passed that way some time before; therefore we will say that the points and places are stationary, and that the objects are also abiding, because they are not subjective, or correspondent to the mind or thought of any who happen to approach. We are not given a vague, unreal existence in the other life; that which has been provided for us is as substantial, as real and objective to the sight, to the handling, and indeed to all the senses of the progressive human being; and perhaps more so, than are those things which you call objects here upon the earth, because many things which appear abiding to you are in reality fleeting; they crumble away, and pass suddenly from your sight; what you hold to-day may be gone to-morrow. We have not found it so in the spiritual kingdom.

Q.—[By Henry A. Bradbury, Norwalk, Lake, Me.] What is the condition in spirit-life of those who accumulate wealth in this life, and hoard it for self-aggrandizement, compared with that of those who gather wealth and use it in aiding the poor and needy; and how compares it with the condition of those who are poor in this life, but have the disposition to do good?

A.—Those who acquire wealth on earth, who cherish 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 themselves poor indeed when they enter the spirit-world, 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 condition. Of course, for there are no real rocks and stones piled upon these 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 amount of personal magnetism, which is partially used here on earth, and which reaches those whom he meets and exercises a certain influence 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 reaches out from the body, and makes the atmosphere for the spirit's home and surroundings of the man when he passes from the body. If the personal aura of 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 clear vital energy, no association with the atmosphere of his spirit which will give him freedom and a sense of exhilaration and power.

Well, time goes on; the spirit continues in his darkened condition; he knows but very 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 a spirit 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 silver, but he is bound up in his material possessions, he will undoubtedly feel badly because those things that were his 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 old life and so thoroughly displeased with the conditions that weigh him down as to wish to throw them off, and begin a new life; but he will, in time, feel 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 a 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, and will desire to begin a new life, and will endeavor to understand the exhilaration that comes to 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 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 hoard up his wealth, but who uses it to help the poor, and who is constantly 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 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 spirit-world, for he will be full of 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 has helped, he will feel that he has done good, and that his life is a blessing to the world. 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 corresponds to his nature—pleasing and hospitable in every respect.

What, your correspondent asks, will be the condition of the poor man—he who has struggled and delved on earth, and who has been poor and lowly, but who is cheerful, kindly and 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 of giving out, perhaps, one dollar to lessen human misery, but he has a big, strong heart, beating with love for his kind, and therefore his heart will express itself in the kindly word, the gentle smile, the clasp of the hand, and in favors which may manifest their condition, even though it is limited in other respects. Such a man will find opportunity for expansion in the higher life; he will be still the generous, open-hearted soul, over there as much as he has been here. In this life he has been unable to manifest his nature as he desires. In the other life he will be given power and opportunity; he also will have laid up for himself treasures in heaven, because he has built and lived in the spirit-world, and his generous and bright and beautiful deeds may be made manifest and partake of with himself, and grow restful and happy in its presence. This man will attract to himself high and good spirits, who will assist him in his efforts to bless mankind and show to him open ways through which he may grow and through which he may work; thus his condition will be a pleasing one, for he will find that he has genial companionship suited to his tastes. He will find, also, although he is poor in money and lacks for the alleviation of human suffering, there will come to him powers and energies of the soul that will enable him to exert a strong influence in divers ways upon various instrumentalities, by which he may accomplish good and lasting results, by and through which he may stir strong impulses in the hearts of those who are influential on earth, and through which he may bring

peace, comfort and gentle influences to those who are filled with pain and sadness here. In this way he can give out from the spirit-world his beautiful magnetic qualities and emanations, and will bless those whom he desires to uplift.

Q.—[By Mrs. W. Miller, Chesapeake, Mich.] Occasionally seeing it stated upon the bereavement of parents, "the angels 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 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 unselfish and crude-minded to so pray upon the atmosphere of earth that those in whose atmospheres they come are depleted of magnetism, and thus loosen their hold upon the physical body; but this is not often the case, 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 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 may be that such bands of spirits conclude that it is wise and humane to exercise their great positive will-power in depleting the forces of a human life on earth, and thus separating the spirit from the body. They may conclude that it is wise to draw a certain individual from his environment in the flesh, because he may receive higher instruction, different training, or something necessary for a special work under their own guidance, or through other avenues, that he could not 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 taking a certain spirit from the body it may perform a great and lasting work in connection with humanity. Perhaps the friends and parents of a child have been paying too close attention to material 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 child 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 know.

It may be that spirits or mediums, friends or counselors, 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 answer to the hope and the desire to learn of spiritual truth and of immortality, then can you wait until the scales are lifted from your eyes in the eternal world, for eternity is all before you. We do not wish to see any life bowed down beneath the weight of ignorance or of superstition; we desire to lift those burdens from every heart, to demonstrate the truth of immortality to every life, but we do not think it necessary to come into your homes and take your children or to remove your loved ones from earth, because they have not sufficiently studied the laws of health as to be able to guard their child in the hour of danger. It may be the fault of the parents in giving to their offspring a weak and debilitated organization; or the blame may not rest with the parents at all. It may be that the spirit coming to that physical organism did not possess the requisite knowledge and power to maintain its hold upon it, to live in connection with it, and that the atmosphere and planetary influences which surround it, and therefore the tie is severed, and the spirit passes onward.

You are not to suppose that spirits have any more right to take human life for selfish purposes than have you on earth. We look upon life in any department or stage of existence as sacred, even divine, and believe that every child who is placed here on earth is brought to gain experience for itself, and we have no right to deprive 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 work.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF Mrs. D. F. Smith.

Report of Public Séance held Feb. 1st, 1899.

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 doorway 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.

Now I am very anxious to convey a few words to the dear old 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 satisfied with my home, but I have had to progress 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 of the dear old friends. They come up to us sometimes suddenly, and say, "I did not know you were over here," and they welcome us warmly.

Do they identify you? Most assuredly; you will not be mistaken in any friend. You do not get deceived, either; there is no such thing as deceit known on our side. There it is a free country, and all are happy and well satisfied with their homes.

Not one without the hearing of my voice will say he wants to stop when coming back here, but he wants to stay here, and I know I can come into sympathy with you, and I know I can be of help to you. I have much missed the dear old friends that I had, soon after passing out, for they did converse with Harry, and also a few times with you, mother; but I understand how the earthly affairs around you have held you; I think that in a very few weeks—and I do not like to say weeks, for I feel that before this message reaches you I shall speak with you privately—I am sure of it. Father says: "Be careful, I know you can't not until the period comes whether it will be so or not." I feel almost certain I shall.

My mother is as good a mother as ever God gave a child. She loved me tenderly, and a tender spot has been in her heart ever since they called me away. In a moment I was gone, without sickness, and they brought me quickly

some agency into various places. An old friend of mine yet dwells there, and so do I. I am glad to hear that you are well. Capt. Enoch Harrington. Hotsy is here, too.

Carrie A. Richardson.

I have felt many times, as I have entered this 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 arisen, "If spirits come to earth, why don't our people come as well as others?" Let me say, loving friends, we do come; but how little do you understand of our life here? We are not here, you do not behold us, you are not 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.

Oh Annie 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 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, and many times have we made ourselves almost visible.

I am happy to be able to make myself known here to-day. I think in Brookfield, 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 us must be thought of, as those that go later. I thank you very kindly, Mr. Chairman, for having reported what I have been able to say to-day.

Katie Biddleston.

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, that I have been with Stella, and I know she feels that some of the things that the invisible come into the home.

I have been there so much when they have 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 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 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. Biddleston. Mine is Katie Biddleston.

Durham Oliver.

I am thankful for this opportunity of speaking, Mr. Chairman. I 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; now where is Uncle Durham?" I have been here, but I don't always speak. Of course I've got the same permission that he has.

I wish them to know in your State that I am not dead, by any means. And I am going to say, in regard to the home, pretty soon there'll another come to join us, leaving a vacant chair. I don't want them to think I am here to find fault, but I'd want to say this much: I think there should be a little more charity mixed up there in Rouse's Point, N. Y., where I go often. As Samuel said, the attractions are out, and they draw us. And I know that wholly that, we like to look in upon the old 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 didn'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.

Mary, your boy you've shed so many tears over, is now going to promenade with a messenger in his time, because he has been here. Your father and mother send love to you to-day. 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 wouldn'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. But I don't always speak. Of course I've got the same permission that he has.

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 that.

I'd just like to leave my name, if you have no objection, Mr. Chairman. It is Durham Oliver, and the brother of Sam Oliver. You don't know him, do you? I'll give you 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 easily did he come to me! He reached his hands to me, saying, "My darling daughter, I am here, my darling." I was a few hours ago you looked so sad and depressed, appearing to mortals as if you were bereft of all friends.

Yet, dear mother, I know you have many friends. You ask: "Minnie, why did they take you from me?" Many sorrowful hours have you seen since I left the mortal form. And, dear Harry, remember, as I said to you before, I come, and will come often.

Aunt Liza, I want to remind you that you have not kept your promise. You said you would come into conversation with me in private; which you have not done. I do not come here to reproach you, but, Auntie, don't you think we expect you to keep your promises the same as if we were in the mortal life?

Mother, I know you miss me, and although Stella tries to do what she can for you, it is not your Minnie. Not a day shall pass but I will come to you, and I know I can come into sympathy with you, and I know I can be of help to you. I have much missed the dear old friends that I had, soon after passing out, for they did converse with Harry, and also a few times with you, mother; but I understand how the earthly affairs around you have held you; I think that in a very few weeks—and I do not like to say weeks, for I feel that before this message reaches you I shall speak with you privately—I am sure of it. Father says: "Be careful, I know you can't not until the period comes whether it will be so or not." I feel almost certain I shall.

My mother is as good a mother as ever God gave a child. She loved me tenderly, and a tender spot has been in her heart ever since they called me away. In a moment I was gone, without sickness, and they brought me quickly

Banner of Light.

BOSTON, SATURDAY, MARCH 23, 1889.

Spiritualistic Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT, No. 10, Bowdoin Street, regularly twice a week, on TUESDAY and FRIDAY AFTERNOONS. The public is cordially invited. For further particulars see notice on sixth page. L. H. Wilson, Chairman.

Berkley Hall, Berkeley Street.—The Boston Spiritual Temple services are held at 10 1/2 A. M. and 7 1/2 P. M. Holmes, President; Albert F. King, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Essex Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday, The Temple Fraternity School for Children meets at 10 1/2 A. M. Afternoon service at 2 1/2 P. M. and Wednesday evening at 7 1/2 P. M.

Berkley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary.

Phonomenon Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2 1/2 and 7 1/2 P. M. Solicits correspondence with mediums everywhere. Through J. Bennett, Manager.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in large hall Memorial Hall, Appleton Street, near South Street. Regularly twice a week. B. P. Weaver, (conductor); H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritual Ladies Aid Society meets every Friday at 7 1/2 P. M. President, Mrs. M. V. Lincoln, Secretary, Private Sec'y, for members only, first Friday in each month; doors closed at 8 P. M. Public meetings every Friday evening at 7 1/2 P. M.

Berkley Hall, Berkeley Street.—Independent Club meets every Friday at 7 1/2 P. M. Session, followed by singing, etc. Supper served at 8 P. M., followed by entertainment. J. W. Fletcher, President; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10 1/2 A. M. and 7 1/2 P. M. Eben Cobb, Conductor.

Essex Hall, 610 Washington Street.—Sundays at 2 1/2 and 7 1/2 P. M. also Wednesday at 8 P. M. Dr. E. H. Matthews, Conductor.

A Public Social Meeting will be held every Thursday evening at 7 1/2 P. M. in the Office Parlor, Evans House, 175 Tremont Street. Mrs. J. Bennett, Manager.

America Hall, 724 Washington Street.—Services each Sunday, Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualistic meetings are held in Pilgrim Hall, Old Fellows Building, each Friday evening, at 7 1/2 P. M. Meetings are held at Grand Army Hall, Sundays, at 2 1/2 and 7 1/2 P. M. Adm. Sec'y, Mrs. J. W. Fletcher.

The Ladies Social Aid Society holds its meetings every Friday afternoon and evening at 180 Chestnut Street. M. L. Dodge, Secretary.

Cambridgeport.—Meetings are held every Sunday evening at Old Fellows Hall, 548 Main Street. H. D. Simons, Secretary.

The Boston Spiritual Temple—Berkley Hall.—East Sunday morning, March 17th, Mrs. Little's guides gave a highly interesting lecture, the subject 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 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 are created in the image of God, and have them, and put ourselves in sympathy with our 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 woman who has had a long experience on this subject speak to you today of her emancipation. In 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 enters your halls of justice 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 occupied with the material, and 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 life where she can do good and uplift the human race.

The minister of to-day is bound by certain lines of creedalism, outside of which it is not safe for him to go. Reforms are taken up in all instances by those outside of the church. The church is Spiritualism has stood in the foreground in the advocacy of the doctrine of equality. It is an old saying that "the hand that rocks the cradle rocks the world"; many people to-day would have woman do nothing else; we need equality and justice for all.

What is the value of a woman? Is she a creature less than a man or any less a queen of home because she is active in making other homes happy ones? The woman who takes up the thoughts of the day is the true homemaker. She 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 enters your halls of justice and beauty unless there is a recognition of the rights of all.

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present next Sunday, and the usual Thursday evening service will be held. All are welcome.

First Independent Club—Berkley Hall.—At the meeting of the Club on Friday evening, 10th inst., Mr. Advers presided. Mrs. Chase opened the exercises with a pleasing song. Miss H. Etta Kelly followed with a piano solo, and Mr. Fletcher read expressively a poem entitled, "The Chained Cross."

After singing hymns, Mrs. Fletcher, accompanied herself upon the piano. Mr. Wilson also favored us with a song, and then Mr. Fletcher gave his address.

The first question he was asked to answer was, "Do our acts and deeds possess clairvoyant power?" "Yes," undoubtedly horses, cats and dogs, and perhaps some few other animals, 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 reply 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 one and the same instrument may produce a sweet melody, or a discordant melody, or the most jarring discords, according to the skill of the performer. So people who go to mediums get just what they are. They desire a communion, and that desire is ever in accordance with their true nature. Therefore they call about the medium 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 recognized by all who received them.

First Spiritual Temple, corner Newbury and Essex Streets.—Last Sunday, March 17th, Dr. 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 consciousness which have been thrust upon them by the psychological power of older creeds, and of examining the work of Jesus, and analyzing his 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 meeting for women at 7:30. A cordial invitation is extended to those who are interested to attend any, or all, of these services.

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

Interesting remarks were made by the Chairman, Mrs. J. P. Dillingham, L. E. Whitlock, Miss Nettie M. Holt, Dr. P. C. Criswell, Mrs. E. E. Holt, Mrs. Frank Brown. Clear and satisfactory tests and psychometric readings were given through the organisms of Mrs. Dillingham, Miss Holt, Mrs. Downing, Mrs. Jennie K. D. Conant, Mrs. A. Wilkins and Mrs. Nellie Williams. Services during the day were well attended, with excellent music, which was very highly 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 manner, 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 Ladies' Aid Society, Parlor 1031 Washington Street.—The meetings are 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 reunion at our parlors, March 31st. The best speakers and test mediums are to be with us on that day and evening. Music 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, Mrs. Lillie M. Wilson, Mrs. Nettie M. Holt, Mrs. J. W. Fletcher (who answered questions and gave tests) participated in the exercises. The Society meets again March 19th.

H. C. McIL.

Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting, held every Sunday at 11 A. M. and 7 1/2 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' Society, held every Sunday at 11 A. M. and 7 1/2 P. M. Mediums and speakers always present in spirit psychical tests. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner of 52d Street and 7th Avenue, every Sunday at 11 A. M. and 7 1/2 P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th Street, at the residence of Mrs. M. C. Morrill.

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. F. W. Jones, Conductor.

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham discoursed last Sunday morning for 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 piano solo by Prof. G. Haussmann; vocal music by Miss Lily Ruppel, Mrs. Annie C. Henderson made appropriate opening remarks, followed by a large number of satisfactory tests, given by Mrs. J. W. Fletcher. A most sympathetic 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, and then the meeting was opened to mankind from the standpoint of justice to himself and to humanity. Miss Annie Horton gave whistling solos. Congregational singing closed the services.

Sunday, March 31st, the Society will celebrate the Twenty-first Anniversary in an appropriate manner. A full text of the proceedings will be sent to the BANNER OF LIGHT.

New York, March 17th, 1889.

The People's Spiritism Meeting.—The sessions on Sunday, 17th inst., were seasons of more than ordinary interest. Mr. William C. Bowen gave the opening address in the afternoon. Mediumistic 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 evening, and favored us with a most interesting and instructive address, subject chosen by his inspirer. Mr. Beals supplemented his address by psychometric readings, apparently very correct.

Mr. Bowen will speak for next Sunday afternoon, and Mr. Beals will speak and give psychometric readings in the evening.

Mr. Beals is also expected to speak before the Monday evening conference at 230 West 36th Street (Mrs. Morrill).

The People's Meeting will pay due respect to the Forty-First Anniversary.

THOMAS W. JONES, 230 West 36th Street, New York, March 18th, 1889.

Arcanum Hall, 57 West 25th Street.—The Progressive Spiritualists' Meetings on the 17th inst. were well attended, many mediums participated, and Dr. D. M. McFall (a popular and local speaker, of Nashville, Tenn.), delivered a lecture on "Man," which was highly appreciated by his hearers. He should be kept fully employed on the spiritual platform.

Professor Van Horn, at the close of each meeting, gave many tests of spiritism.

Plymouth, Mass.—B. writes a letter on matters in the "old colony" which we shall print next week. She closes it with the announcement that Mrs. A. E. Cunningham will occupy our platform March 24th.

Warner's Log Cabin Remedies.—old-fashioned, simple compounds, used in the days of our hardy forefathers, are "old timers," but "old reliable." They comprise:

Warner's Log Cabin Sarsaparilla.—"Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Pile Remedy," "External and Internal," "Pain Expeller," "Rose Cream," for Catarrh, and "Liver Pills."

They are put up by H. H. Warner & Co., proprietors of Warner's Safe Remedies, and promise to equal the standard value of those great preparations. All druggists keep them.

Mediumistic Experience.

To the Editor of the Banner of Light:

I thank you for your kind comments upon my lecture at the First Spiritual Temple last Sunday afternoon.

While reading them I was reminded of a very singular psychic experience I had there, and as such experiences are of so much interest to all who recognize the psychical part of their being, I propose briefly to narrate it.

After the first sentence of my invention, which, if I remember rightly, was addressed to the Infinite Love, the Divine Wisdom and Intelligence pervading the universe, by whatever name addressed, I lost all consciousness of my audience and of myself until, with a sort of shock, my consciousness returned at the close of the invocation, and I heard myself, as if I was listening to another individual, hear the following words:

"Enter now each waiting heart."

And during the entire hour that I spoke, holding my audience with almost breathless attention, I seemed out of my body. I cannot describe the experience. I felt as if I were a spirit, counting out my mind, 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 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 consciousness! 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 358, 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 amendments have been introduced by the last by Mr. Nixon, the particulars of which we have not 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 cordially 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.

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 eloquent and exalted medium.

Questions from the audience are answered in the forenoon, and in the evening a subject is selected by the control. Added to the clear and thorough discussion of the "views presented," a high order of eloquence distinguishes the evening services.

Anniversary Celebration.—The Forty-First Anniversary will be appropriately celebrated on Sunday, March 31st, morning afternoon and evening, at Memorial Hall. Speakers: Mr. J. J