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TABLE OF CONTENTS.

FIRST PAGE .- Anniversary Poem: The Millennial Sun! Original Essay: A Modern Pentecostal Outpouring. SECOND PAGE.—Spiritual Phenomena: Psychography in Australia; Scance with Mrs. Huptoon; Mrs. Moss in Washington, D.C.; Messages Through Planchetto. The Challenge to Spiritualists. A. "Regular Fix." April Magnzines. Leave-Taking at Saratogo, N.Y. Spiritualist Meetings, etc.

etc.
THIRD PAGE.—Banner Correspondence: Lotters from Massa; clusetts, New York, Connecticut, and South Dakotd, New Publications. List of Spiritualist Lecturers; etc. Now Publications. List of Spiritualist Lecturers; etc. URTH PAGE—Exemption is Unjust Taxation. Civiliza-tion by Removal. Connecticut Witcheraft. Poérpy: The Lenten Season. Separate Towns for Rich Men. Exhaust-ing the Alphabet to Support the Church. The Forty-First Auniversary. Independent Phenomena, etc.

Anniversary. Independent Phenomena, etc.

FIFTH PAGE.—The Camp Meetings: Lake Pleasant; Onset
Bay. Nowsy Notes and Pithy Points. Did it Elect. Harrison? A Card. Movements of Platform Lecturers. New
Advertisements, etc.

81xTH PAGE.—Message Department: Questions Answered
through the Mediumship of Mrs. M. T. Shelhamer-Longloy; Spirit Messages given through the Mediumship of
Mrs. R. F. Smith.

Mrs. B. F. Smith.

SEVENTH PAOE.—Spirit Messages. Mediums in Boston.

Book and Miscellaneous Advertisements.

Eigitti PAGE.—The American Spiritualist Alliance. Lette from Prof. J. W. Cadwell. Dectors' Plot Laws and Vac-cination. The Proposed Medical Law. Spiritualist Med-lags in Boston, New York and Elsewhere, etc.

Annibersury Poem.

THE MILLENNIAL SUN!

Written for the Forty-First Anniversary Exercises to . Paine Hall, Boston, March 31st, 1889, BY JOHN W. DAY.

Ohl-wondrous path, o'crarched by centuries gray, Through which 'mid creedal sands and shadows forn The human soul has held its tolisome way. To modern light, from life's primordial morn! What woeful tales each circling age hath told, What hearts grown dim 'mid trials dead'ning round, Outreaching sadly for the "Age of Gold," "Which kings and prophets sought; but never found!"

And we who see beyond carth's nighty brow
The golden effluence of Heaven's morning rise—
Let us give thanks, while fading errors bow, t
And Truth walks regnant through the waking skies!
While standing in your midst this Easter hour,
Where Thought's clear heavens with beck ning

splendors glow, I cull a legend of the star-world's power As type of Reason's evolution slow:

Who walks the winding vale at close of even,
When skies are clear, and twilight breezes blow
May see adown the violet cope of heaven,
The fringe-like constellations trailing low;
Born of the flaming Sun, whose leaven supreme
Burns in all life to human senses known.
Their gittering bunds in argent union dream
When night reveals our system's solar zone.

Each filled its place ore yet a human eye
Look'd anxious up from earth's fire-matrix'd plain;
And one by one as years of toll went by,
Men's pled these wonders of the heavenly main,
And gave them names, and plecemeal sought each

cause

Which ruled with mystic power their time and tide;
ill Science gave coordinated laws
Through stylus, telescope and thought allied.

Each planisphere's deflected orb foretold
A potent neighbor hid from mortal ken,
And thus carth's the ries in the ages old
Outbroadened neath the toll of carnest men
Who held dull Matter's pris'ning confines paught,
But God like trod the empyrean wast,
And, gradual, wrought a path for human thought
From earth to far URANUS—deemed the last.

The link that closed our solar system's chain;
But still th' astronomers disturbance found,
And wrought each careful codex ofer in vain
Till NEPTUNE's disc their seeming triumph crowned
Then metes and bounds conclusive they ordained,
And held the utmost of our system reached.

World a beyond the new founds of purpose a registed'

Nothing beyond the new-found orb remained They taught, whose word not lightly is impeached. But years roll by; and students of the skies
With computations keen, and centred thought,
Begin the startling fact to recognize
That NEPTUNE's, self hath not conclusion wrought And some with zeal and steadfast faith declare
A huge twin planet, not yet seen, doth roll
In vast ellipse through dim, tenebrous air—
Neptune th' objective—this the potent pole.

Thus from the mistlest eras of the past.
On through the ulneteenth century's prismic arch.
The human soul hath tracked Truth's procepts vast.
While Apprehension dawned along the march.
Each step attained hath told a greater near; Each woe o'erspent a greater gladness borne; Each storm of trial made th' horizon clear;

Each partial truth dissolved in broader dawn.

Years fled, and in His name of Gallice,
(Like Heaven's Uranus) from Judean hills
(Streamed forth at last a system claimed to be
The closing word our Heavenly Father wills.

Earth speaks to-day in million tongued reply.

It hath nict brought the boon the spirit craves.
The bigot rufes—Christ's love and mercy fly
Like.storm-swept birds along its wrathful waves.

'T was halled at first by glad prophetic souls,
Whose carnest "wish was father to the thought,"
As "final gift from Him whose power controls
The advance of mind; whose will is aye outwrought.
They scheed the spirit planet tien, but gave
Mistaken credence to th' objective form;
But on the Perihelion's circling wave
That planet now returns with pulses werm. That planet now returns with pulses warm.

The potente row testals with places with the potent orb so boldly prophesical. The potent orb so boldly prophesical. And thinking minds no longer may conceal. In credits domain the world-awakening wide—The sonse prophetic of an opening way. That leads from faith to soulful actions done; The Churchman's Neptune dim with errors gray, Shrinks from the Spirit-World's millennial sun!

The telescope, which yet shall glad our eyes
With coming glories in the sphere of soul,
Is formed of medial sayings, trite and wise,
From those who've passed from Death to Life's

control;
It gives a mental prophecy to man,
Whereby the future of earth's moral state
Is outlined clear to all who dare to scan
Its leng, unawed by sneer of bigot's hate.

We stand on Being's glory-lighted hills!
The cloudy banners of the Night are riven!
Our hearts the Sun of Reason clearer thrills.
We sense the noghtide from a nearing Heaven,
May He whose presence burns in worm and sun
Guide all our thoughts 'neath duty's pecriess ken,
Till time shall see full Comprehension won,
And 'carnafa angels walk the earth with men'

"Uranus was discovered; and the theories of the seve planets were, ere long, presented to astronomy by the utiling genius of Laplace... In the attempt to construct tables which should serve for the prediction of the plane of lipe planets, it was ascertained that the irregularities motion of the new outer planet still required the intervention of some unseen power. Two great geometers, and pendently of each other, computed the elements of a plane which should reconcile the discrepancies. They coincide in its orbit and position. In the very direction predicted them the planet Neptune was found in consequence of the predictions, and apparently by full confirmation of then Neptune completely accounts for the previous defects of the theory of Uranus, and leaves no apparent indication of the field of the sevential state. But on.

the Lovell Institute, Boston

† But the observed planet to quite distinct in orbit and theory, from that which was predicted; and the theory of prediction throws no light upon the actual theory, nor has it any but an accidental connection with it... To the present case I have given a critical and laborious investigation... My position is that there were two possible planets, ofter of which might have caused the observed thregularities in the motion of Uranus. Each planet, excluded the other. They coincided in direction from the earth at certain epochs, ence in six hundred and fifty years. It was at one of these epochs that the prediction was made; and at no other time for six centuries would the prediction of one planet have revealed the other. The observed planet was not the predicted one... The potential planet is as splendid a reality as the true, planet, and as marvelous a discovery.—Id.

Original Essay.

A MODERN PENTECOSTAL OUT-POURING.

HE "Twentieth Century" is the decidedly pregious title of a publication issued in Gotham, several years in advance of its time, according to the received calendar.
The control of the somewhat eccentric and Its editor is the somewhat eccentric and yery progressive ex-Rev. Hugh O. Pen-

tecost, whilom a zealous evaluedical preacher and revivalist—now an opponent of Christianity, a secularist lecturer and social reformer on the platform of "one world at a time" and the Henry George "one tax" theory. He seems to be a good example of the pendulistic order of mind, not very uncommon in these days-swinging for a season to the extreme of credulity, in which he not only swallowed the myths and miracles of the popular evangelical faith, but believed (as he avows) that he preached and prayed "under the influence of the Holy Spirit"; and now is swerving to the opposite extreme of professed "rationalistic" but really irrational skepticism, which inclines to flout all evidence of spiritual existence or agency, no matter how strong.

This pendulous ex-reverend skeptic, it appears, has recently undertaken to deliver some observations on Spiritualism," in a Sunday address reproduced in the publication above mentloned. These "observations" are set forth with great assurance and self-confidence -the same assurance, doubtless, that formerly characterized the revivalist preacher in the evangelical pulpit-yet they slow an exceedingly limited and superficial knowledge of the subject discussed. In fact, this modern Pentecostal effusion is little else than an ebullition of narrow-minded, illiberal, dogmatic nes-

Mr. Pentecost at the outset addresses some counsel to his rationalistic hearers, very kindly deprecating the practice of "heaping, ridicule and contempt" upon Spiritualists, but gra-clously condescending to regard the latter as weak-minded persons" who "have a claim on our kindness"; and goes on to say:

"That there are so many Spiritualists does not prove that Spiritualism is true as a philosophy or a science . but it does show that man is so hungry for immor tality and so in love with his dead friends that he is easily fooled by himself or by any clever showman who professes to bring him news from the other

Could anything more contemptuous than this acquaintance with Spiritualism and Spiritualists would have shown this ex-reverend sneerer that great numbers, perhaps a majority, of them have been led to conviction of its truth, not by any conscious hunger for immortality, or any excessive love for decarnated friends. but rather by meeting with certain occult phenomena which have arrested attention; and which a careful investigation has, in spite of obstinate prejudice, proved to be of spirit origin. In fact, in innumerable instances, the so-called "dead friends,"-have taken the initiative in making their presence known, unsought, in order to give assurance of their continued life and undying love, and thus to uplift the hopes and aspirations of those left behind.

Mr. Pentecost very complacently informs us: "In my opinion, materialization as .I have seen it produced by four mediums is a gross humbug, practiced upon naturally credulous persons by unscrupu-

The value of an "opinion" formed on so narrow a basis of observations, by a mind evidently on the swing of recoil from over-eredulity toward stolid skepticism, is very small as compared with the positive convictions—we may say certain knowledge-of numbers of intelligent investigators who have availed themselves of much ampler opportunities, guarding against the possibility of imposition, and yet in spite of natural incredulity have been forced to a different conclusion. The assumption that all Spiritualists, or all believers in materialization, are "naturally credulous," and all me diums "unscrupulous impostors," is a very cheap way of disposing of the whole subject, but as futile as it is cheap.

Mr. Pentocost, however, very magnanimously concedes:

"It is possible that some writing and teaching me diums believe themselves to be sincere to a certain extent, [1] just as some persons used to believe that planchette did the writing which they themselves

The thousands of persons for whom the planchette has written when they know they did not do it themselves, as well as the thousands of other conscientious mediums who know they are influenced by a power and intelligence dis tinet from themselves, will know how to ap preciate the covert but atrocious misrepresen tation conveyed in the above concession, and they will rightly estimate the qualifications of such a critic to discuss the evidences of Spiritualism.

This "Twentieth Century," skeptic goes on to affirm that "Spiritualism has no proof of immortality except materialization." He should know that there were thousands and probably millions of thoroughly convinced Spiritualists in this and other countries years before modthese millions, among whom are numbers of the most intelligent and educated people of all lands, have been convinced with no "proof."

In the same dogmatic and higoted tone he proceeds to declare that:

" Not one fact is known to the world which is considered by competent judges conclusive proof or even from the specimen before us, this is quite likely

has not presented one fact unknown to science nor delivered one message transcending mortal knowledge."

In view of the immense accumulation of relevant facts presented in the literature of Spiritualism, both ancient and modern, and which is being added to by the weekly issues of numerous journals devoted to the subject in almost every country of the civilized world, the above assertion displays either astonishing ignorance or astounding moral hardihood. Beside it may be placed a few lines of testimony from that distinguished scientist, Dr. Alfred Russel Wallace, in an address given during his recent visit to this country. Dr. Wallace, after speaking of his own participation for twenty years in the history and literature of Spiritualism, said! ...

"It must be remembered that as a rule all educated and especially all scientific men come to the investigation of this subject with a very strong prejudice against it, as being almost certainly based on credulity and fraud, which they will easily detect and expose This was the frame of mind with which the inquiry was begun by Prof. Hare, the first American chemist of his day; by Judge Edmonds, one of the most acute and truth-seeking of American lawyers; by the honor able Robert Dale Owen, a most intellectual and philo sophical materialist; by Mr. Crovkes, one of the first chemists of the present age, and by scores of others that could be named. These men all devoted not a few hours, or days, or even weeks, to a hasty exami nation of the subject, but many years of patient inquiry and experiment; and the result in every case was that the more thoroughly the subject was inquired into, the nore able and intelligent the inquiries, the more seri ously did its foundation facts and main doctrine beome established."

After narrating various pertinent and conrincing facts of his own observation and that of others, Dr. Wallace concludes a summary of the demonstrations of Spiritualism in the following emphatic words:

"It further demonstrates by direct evidence, as conclusive as the nature of the case admits, that the so alled dead are still alive; that our friends are often with us, though unseen, and GIVE DIRECT PROOF OF A FUTURE LIFE, which so many crave, but for want of which so many live and die in anxious doubt."

Probably Mr. Pentecost will claim that Dr. Wallace and the eminent men he has named, with the scores of others not named, as well as the millions of less prominent converts, are not "competent judges" of what is proof on this subject-which is to assume that he, a recusant clergyman and once over-credulous enthusiast, now on the skeptical rebound, is a competent judge! We opine that level-headed people, accustomed to observe and think for themselves, as is the case with most Spiritualists whom we know, will prefer to be their

The following paragraph affords a fair sample of the flippant and shallow manner in which Mr. Pentecost attempts to dispose of certain forms of evidence :

"Admit, if you please, that tables and planos have have danced, that events have been foretold, that unspoken thoughts have been revealed; all these happenings have either, been proved to have been produced by mental or manual dexterity or they are no more than what can be done by mesmerism or clairvoyance, which, upon the supposition that these are genuine mental powers, do not in the least prove the immortality of the soul or the future life. If they prove anything, it is nothing prove than that there are some natural forces not perfectly understood, but which do not involve the presence of disembodied [excarnated] spirits." (11)

Of course, rational argument, with a mind that can deal in such wild and reckless assertions, is out of the question. But candid and rational investigators know that tables and pianos have often been made instruments of conveying evidence of unseen intelligence by movements not "produced by mental or manual dexterity"; while clairvoyance frequently hears positive testimony to the presence of decarnated spirits, and (in connection with other powers) gives striking and often convincing evidence of their personal identity. If clairvoyance is a "genuine mental power," why should not its testimony be received? Why should it be always accused of falsifying when it declares that it sees a spirit? In fact "upon the supposition that clairy oyance is a genuine mental power," its perceptions do "involve the presence of disembodied [excarnated] spirits." affording proofs that no rational mind can re-

"Materialization," says Mr. Pentecest, "has never stood a scientific test, and it rests upon a theory which precludes scientific tests.' This may be pronounced a downright misstatement, showing gross ignorance or something worse. True, many of the public exhibitions, as ordinarily conducted for money-getting purposes, are anything but scientific in method, or satisfactory in results. But the elaborate researches of Prof. Crookes, not to mention others, have been before the world for years. In the words of Dr. Wallace:

"The examination was critical, and carefully carried on for weeks together in his own house, in his own laboratory, with all lils own methods. These figures [the materializations] were photographed, weighed and measured; ho did everything that a scientific man possibly could, and be has declared that absolutely and positively they are real existences-spiritual existences, because they are only temporary; they come and pass away again."

Those readers, scientific or unscientific; who have carefully investigated for themselves, under proper conditions, keeping clear of "unern materialization was heard of. He admits scrupulous impostors," and have met with simthat one-third of them do not now believe in liar results to those above described, will know it. It is insufferable insolence to intimate that what credence to attach to the sweeping and reckless negations of this ex-revivalist.

Mr. Pentecost says: "Spiritualists tell me that I am an inspirational speaker; that sometimes good spirits and sometimes bad spirits inspire me. . . . I can only say that so far as I know I think out my own speeches." Judging

good evidence of the future life." . . "Spiritualism | to be the case. Though impressible people do | stocked spiritualistic library contains such, not always know when they are many indicates inexcusable ignorance of from what source, and though St. Paul says indicates inexcusable ignorance of the whole when the minded bigotry.

"weak and foolish" instruments are sometimes minded bigotry.

But I must bring this review to a close, spirit, good or bad, is likely to claim credit for this ill-conceived production.

The following paragraph, no doubt, was intended to be a crusher for Spiritualists. Let them read, and stand abashed!

"I wonder that Spiritualists do not apprehend the significance of the fact that during the last forty years of Spiritualism, which have been also forty years of progress, not one great poem or book has been dictated by a spirit, not one discovery in science has been made by a spirit, not one revelation of consequence has been made of the unseen world, Nothing has come to us but moral platitudes and bad grammar. Nothing has come to its above the ability of the generally ignorant medlum. What can the world point to and say: 'This is the priceless product of Spiritualism, as it can point to a thousand things and say: 'These are the fruits of scientific invention and discovery'?"

A portentous indictment, surely! But the simple answer which any tyro in Spiritualism ought to be able to make, is this: According to the spiritual philosophy, all great poems, all works of genius, all revelations of the spiritual nature and destiny of man, all grand discoveries and inventions, are projected more or less directly from the spiritual realm. In the words of Prof. Brittan (written in 1854):

"The remarkable powers of the human mind, as developed in men of genius, or displayed by the seers and prophets of all ages, may be rationally referred to a kind of natural inspiration and spiritual influence of which the mind may be, and, indeed, must be, re ceptive in the higher planes of thought and development."..."All original thoughts, every creation of divine beauty and use, may be supposed to emanate from that ideal realm-from the spiritual world: Else why are they born in moments of profound abstraction, when by intense mental concentration the sense are deadened and the soul is quick ened?'

Many poets, writers of genius and inventors have recognized and acknowledged this source of their productions - several striking examples of which were presented recently in the olumns of THE BANNER, under the head of "The Genesis of Thought"; and many more might be cited. Others, doubtless, have been inconscious and ignorant of the influence acting upon them, or else in their egotism and self-conceit have imagined it would detract from their credit to acknowledge it. But that does not alter the fact that all wisdom and all other good gifts "come from above."

Mr. Julian Hawthorne, in a recent essay on Genius and Trance," after quoting Emerson as saying that "the poet's best verse is found, not made; and the poet cannot tell where he found it," goes on to say

"If this be the case, then the only difference beween the man of genius and the mantof talent, or the man of ordinary ability, is that the former falls easily into trance, and the latter seldom, or not at all.

Many persons, doubtless, fall so easily into the state of trance, or of profound abstraction, which is essentially the same thing, that they are not aware of the fact. Trance, indeed, is a thing of degrees, varying in different individuals from the condition of slight abstraction to that of entire obliviousness to external affairs. In fact, the very condition of thinking abstractedly, or contemplation, is a condition of passiveness or receptivity, which is the essential characteristic of mediumship. Then thoughts flow in, instead of being concocted within. The highest thoughts are received, not excogitated, as "the best verse is found, not made.'

In the light of this profounder philosophy, which Mr. Pentecost does not appear to have dreamed of, it may be rationally claimed that all great poems or books, all grand discoveries or revelations, and all useful scientific inventions, not only of the last forty years, but of all time, have emanated in reality from the spiritual realm. It is true, their source has often been unrecognized or unacknowledged by the instruments employed; and it is also true that many-perhaps a majority-of those who are willing or proud to acknowledge themselves mediums for spirits, and to bear the obloquy which usually attaches to such are illiterate and uncultivated persons, through whom " nothing has come to us but moral platitudes and bad grammar." Nothing higher could reasonably be expected of that class, since the most accomplished musician cannot produce perfect music through an untuned or defective piano. . The expression of thought, from whatever source, almost necessarily takes form and quality from the mind or brain through which it is uttered. As, however, a skillful performer can produce better music through an imperfect instrument than can one unskilled, so even these illiterate and uncultured mediums are as a rule made to give forth under spirit influence productions much superior to their unaided performances.

But all acknowledged mediums are not of the gnorant, illiterate and uncultivated class. If Mr. Pentecost has met with no others, it only shows that his acquaintance with Spiritualism and Spiritualists is of a very limited and unfortunate character. Did time and space permit, I could cite volumes of poetry and prose, in some instances of the highest order of thought and the best literary finish, containing not only expositions of spiritual truth and of spiritual laws relating to the present life, with revelations of the highest interest and importance respecting the life to come, but also scientific discoveries and inventions of great interest and value, all avowedly dictated or communicated by spirits—the style and quality of course corresponding with the culture and calibre of the instruments used. Any well-

*It is very possible that Mr. Pentecost himself, when he was preaching "under the influence of the Holy Spirit," was in fact influenced by spirits holding the same doctrinal views that he did.

works. To ignore or deny their existence only

passing over many things which invite remark. In conclusion, Mr. Pentegost appeals to Spiritualists, in effect, to abandon the study of "the so-called phenomena of Spiritualism" as profitless and futile—except, perhaps, for "some rare and scientific minds"—alleging that "most of us are not capable of such investigation," and to turn their attention to "the miseries of the poor and degraded in this world who are suffering not because they cannot communicate with the other world, but because they cannot get what they might earn in this if opportunities for honest industry were open to them." He

"Let us attend to one world at a time. If there is a future world you will get there safe and sound, and you will be all the more welcome it you spend your time while you are here endeavoring to have justice done between man and man. . . Shut up the seancechambers and turn your attention to the factories. where children waste away, and to the slop-shops where woman is sacrificed upon the altar of greed."

This advice is partly good, and partly not so. good. Man is a spiritual, as well as an earthly bging; he is related to both worlds; and it is ut right and reasonable that he should endeavor to satisfy his yearnings for knowledge of both states of existence, that he may wisely conform himself to the conditions of being, both visible and invisible, both here and hereafter. It is both right, reasonable and a duty that he should study the phenomena presented by the external world, that he may know and comply with the laws on which his physical welfare depends, and equally so the phenomena which reveal a spiritual existence, its nature, laws, and conditions of well-being. The tendency, in men's usually unbalanced condition, doubtless is to give too exclusive attention to one or the other. Either worldliness or otherworldliness has the ascendency. The wise man, the true teacher, will seek the proper balance between the two.

Nothing tends more surely to render men hard, selfish, indifferent to the miseries around them, oppressive to the poor and weak, than a sordid worldliness which is striving only or chiefly for the goods of this life, indifferent to a hereafter; and nothing has a more powerful effect to induce a humane consideration for others than the conviction enforced by Spiritualism, that all, as spirits, are members of one brotherhood and bound to an eternal hereafter, the conditions of which are determined by character and deeds; and, further, that we are under the constant incitement and inspection of the wise and good who have preceded us, and who view with joy or grief our conduct

If there are professed Spiritualists who have failed as yet to feel the full power of these incentives, and are so absorbed in the pursuit of doubtful phenomena as to be indifferent to the welfare of humanity, they will not be helped by turning their backs on the spiritual world and ignoring its existence. Instead of swinging to the opposite extreme, as Brother Pentecost advises, it will be far more sensible for them to seek to cultivate roundness or a true balance of character, to improve if need be their methods of investigation (and doubtless there is room for this in many cases), to endeavor by earnest aspiration to come in rapport with philanthropic spirits, those who are seeking human elevation, instead of the mere triflers who care not for it, and above all things to begin to apply the fraternal and humane lessons of Spiritualism to society around them in this world.

"The dead can wait for us, and we can wait for them. The living need our attention," exclaims our mentor. The truth is, the so-called dead "-at least, the worthy and noble among them-instead of waiting for us in selfish bliss in some far-off heaven, as has been imagined, are ever with us, seeking to rouse the world from the lethargic dreams and illusions of materialistic selfishness, and to bring the reign of brotherhood and spirituality on earth. It is they who, through various instrumentalities, are inciting and spurring on the grand. movements of our day which seek the betterment and uplifting of all classes-however stolidly their agency may be ignored and derided by some of the very instruments they use. Of this, abundant evidence is furnished to those who have eyes to see and ears to hear. Finally he perorates as follows:

"If we want the other world to open to us, let us make this world such a place of plenty, and joy and goodness that the heavens will burst with gladness, and the spirits of the just will find it a decent place in which to come forth and walk abroad in the open day."

An eloquent peroration indeed! But surely it is far more to the credit of "the spirits of the just" that they do not wait in inglorious ease until earth shall have been transformed into a heaven by the labors of others, before they deign to approach and make their presence known; but on the contrary that they are ever ready and eager to take an active part in the great redemptive work themselves. That, this is what they are doing, and have been doing in all the past-in fact that they are the active agents in all the progress of the race-is one of the teachings of Modern Spiritualism; as also that it is our privilege to cooperate with them in this noble work. This has been joyfully realized by many who have recognized the "great cloud of witnesses" who compass us about, and have come in a teachable and loyal spirit into sensible communion with "an innumerable company of angels" and "the spirits of the just made perfect.". May this be the happy privilege of many more!

Arlington, Mass. A. E. NEWTON.

Spiritual Phenomena.

Psychography in Australia. (From the Harbinger of Light, February 1st, 1889.)

Mr. and Mrs. F. Evans arrived in Melbourne, by Sydney Express, on the 10th ult., and were met at Spencer street by the President, Treasurer and Secretary of the Victorian Association of Spiritualists. In the evening of the same day they were introduced to the members and their families at the Thistle Company's Hall. Although the meeting was hastily convened; there were about eighty persons present, and the utmost harmony and good teeling prevailed.

Mr. Terry, the President, in opening the proceedings stated that they would be of quite an informal character. They had met to welcome Mr. and Mrs. Evans, whom he now introduced

ceedings stated that they would be of quite an informal character. They had met to welcome Mr. and Mrs. Evans, whom he now introduced to them collectively, and hoped to do so individed reputation; he would be known to the readers of The Harbinger, the American and also the English papers, as a medium of exceptional powers and unsulfied reputation. Physical phenomena alone, though an essential basis in many instances whereon to build the phissened in value by the facility with which they could be counterfeited; but Mr. Evans fortunately combined both physical and mental mediumship, giving tests through the latter of spirit identity; and his work here was, therefore, likely to be of substantial benefit in the advancement of Spiritualism.

Mr. Evans briefly responded, expressing his satisfaction at the cordial welcome accorded to his experiences in Brisbane, where press antagonism had at first impeded his way. He had, however, in spite of unfavorable circumstances succeeded in convincing a mimber of stances and the stance had a done the slates fluid writing. We immediately closed these and from Mrs. Harris's hands, and on removing the being found blank, we took, the closed slates filled with writing. He had found one of the slates filled with writing. We immediately closed these and from Mrs. Harris's hands, and on removing the beand found one of the slates filled with writing. We immediately closed these and from Mrs. Harris's hands, and on removing the beand found one of the slates filled with writing. We immediately closed these and from Mrs. Harris's hands, and on removing the beand found one of the slates filled with wri

had, however, in spite of unfavorable circumstances, succeeded in convincing a number of intelligent people of the reality of the phenomena, and the press had published the report of the local Psychological Society, which was endorsive of the genuineness of the phenomena.

The meeting then took the form of a conversazione, interspersed with songs by several lady

members. In the course of the evening the following address, tendered to Mr. Evans by the Brisbane Psychological Society, was read by Mr. Terry, who remarked that more value might be attached to it in some quarters from the fact that the majority of the inembers of that body were not Spiritualists:

TO MR. AND MRS. EVANS, OF SAN FRANCISCO.

TO MR. AND MRS. EVANS, OF SAN FRANCISCO. Dear. Sir and Madam:

We cannot permit your present visit amongs us to come to a close without expressing to you our carnest wishes for your future happiness and prospecify. We sincerely regret that, owing to your late unfortunate accident, and the depressing atmosphere of the hot summer months, conditions have not been entirely favorable to the highest manifestation of your psyclife gifts, but many of us have; witnessed more than enough to assure us that psychological students have in you superior instruments through whom they may obtain phenomena of the greatest importance to mankind. Without wishing to detract from the pleasure of others in Australia who are desirous to velcome. obtain phenomena of the greatest importance to mankind. Without wishing to detract from the pleasure of others in Australia who are desirous to welcome you, we hope the time will not be long before you may be permitted to again visit us, when you may depend upon the reception always accorded to honest workers in the cause of truth by the liberal thinkers of Brisbane. But wherever you travel, or in whatever, part of the world your lot may be cast, you will be followed by the heartfelt wishes for your highest happiness of the many friends who have derived pleasure and onlightenment from your visit. We also request your acceptance of the accompanying purse of sovereigns, contributed by a few friends on the eve of your departure for Melbourne, as some slight recompense for losses accasioned by the before-mentioned accident. With renewed assurances, believe us to be, dear sir and madame, very sincerely yours.

(Signed) WILLIAM WIDDOP. Chairman.

GEORGE SMITH, Hon. Sec.

On behalf of the meeting.

Excellent refreshments were provided by the Thistle Company, and altogether a most en-joyable evening was spent, the company sepa-rating soon after 10 P. M.

HANESS AND RECOVERY OF MR. AND MRS.

Early on Monday following the above we received information that both Mr. and Mrs. Fred Evans were seriously ill, and on proceeding to the Federal Coffee Palace found them suffering from fever and ulcerated throats. Magnetic treatment, however, told rapidly on the fever, and by Wednesday they were sufficiently convalescent to be removed to Caulfield where nurs air and attention completed. field, where pure air and attention completed their restoration, and on Saturday Mr. Evans felt sufficiently well to give his.

FIRST SEANCE IN VICTORIA.

which took place in the writer's dining-room at Caulfield, there being present, besides Mr. and Mrs. Evans, Mrs. F. Harris, Miss S., Mr. Terry, his son and daughter. A Star lamp, giving a powerful light, was on the table. Mr. Evans produced two new slates, which he, however, cleaned on the table, requesting the writer to hold them between his hands for a short time. Having done so we handed them back to him, and after placing a small grain of pencil between them he passed a strong elastic. pencil between them he passed a strong elastic band around them, and requested us to hold them edgeways on the table, and thermainder of the sitters to form a chain by connecting each other's hands. He then stood behind the writer, resting one of his hands, lightly on our right shoulder, about two feet from the slate. Presently a faint sound of writing was hearly, which lasted about two minutes; and when it ceased, Mr. Evans took the slates, still closed and fastened, in his right hand; and rested them successively for about a minute on the shoulders of the remaining sitters, then handing them to us to open. On removing the bands, one slate was found to be entirely filled with springs the upper portion heingwritten small writing, the upper portion being written small but very clear and distinct. It read as follows: but very clear and distinct. It read as follows:

"FRIEND TERRY—I am pleased to greet you with
these few lines, and desire you to have many scances
with the medium when he becomes settled. I think it
advisable that he should not give any scances until he
has been settled in permanent quarters, which will be
early hext week. You will readily inderstand our
motive for this. Accept the thanks of the spirit-world
for your kindness to our mediums. You will be amply
repaid soon. Your son R— and daughter M— will
develop strong medial powers soon. Good-bye for
the present.

The next message was in a totally different

the present.

The next message was in a totally different handwriting as follows:

"PEAR JENNIE—Cheer up, lass; the dark clouds are dispersing, and all looks bright ahead. Love to the children. Your husband, Thomas Harris."

Mrs. Harris asserts that the writing was a fac-simile of Mr. Harris's, though she had no letter at hand to show the correspondence.

To the right of this is a short message for Miss S., signed with the name of her grandmother. Between these in a triangular space is the following, written very small: "The spirit of E—L—is here, and sends love to Mr. Terry." Mr. Terry was the only person present who knew the spirit when in the body, and had not thought of her or mentioned her name for probably a year or more. Another name for probably a year or more. Another message, very boldly written, announced that John Terry, and many others who could not write now, but would make themselves known. through the medium at a future time, were present. Then two lines as follows: "My love to you, uncle, and to Cousin M— and B—; from your nephew 'Tom.'" The words "no more to night," filled the slate, and finished the communication. During the whole of the sitting the slates never left the sight of any at the table, and Mr. Evans's hand was only in contact with the outside of them whilst they rested on the shoulders of the sitters during the recep-tion of their respective messages.

ANOTHER (SEMI-PUBLIC) SEANCE.

ANOTHER (SEMI-PUBLIC) SEANCE.

On the 22d ult., a party of ladies and gentlemen numbering over twenty met at Caulfield to spend a social evening with Mr. and Mrs. Evans. In the course of the evening Mr. Evans kindly offered to try an experimental sitting in the presence of the whole 'company, provided a suitable apartment were available. An enclosed veranda, being devoid of furniture, was decided upon as the most suitable, and the company, to the number of twenty-six, were seated in four rows, two small tables being placed about six feet from the front row, on one of which was placed the lamp, and on the other five blank slates, pencils. A glass of lemonade (brought in mistake for water) was used by Mr. Evans, who stood on the further side of the table, to wash the slates with. After having

asked some of the sitters to touch the sintes to magnetize them, Mr. Evans took an unout sinte-pencil, and drow two lides from corner to inagnetize them, Air. Evans took an unout slate pencil, and drow two litles from corner to corner, intersecting each ofter at the centre; then dropping two small grains of pencil on the Linoleum midway between the table and the sitters he put a slate over each with the lipe side downward. Two other slates were put together with pencil between, and an elastic band round, and placed in the hand of Mrs. Harris, who was directed to hold them up over her head, and in the full light of the lamp. Mr. and Mrs. Evans, who were about six feet from either slate, wore both powerfully affected for some three minutes of silence which ensued. We were then requested to lift one of the slates from the floor, and on doing so found it full of writing, in different colors. We immediately handed it to a well-known literary gentleman to take charge of it till read; and the second slate being found blank, we took, the closed slates from Mrs. Harris's hands, and on removing the band found one of the slates filled with writing. We immediately closed these and handed them to a legal gentleman, and the scance having finished, the holder of the first slate was requested to come forward to the table and read it. Although only the piece of or-

as follows:

"Dear Friends—I am pleased to meet you all here this evening: Many of you no doubt remember ime, and my recent visit when in the form to your colonies. I have just come here this evening to ask you to appreciate these mediums' visit among you. Try and make it pleasant for them, so that they may come here again, and induce others to come and spread the grand truth of sprit-tevini. The sprit-tworld always, recognizes and appreciates any kindness shown to their mediums, for it makes them better by being thus pleased and harmonized to be used as instruments of the sprit-world, and I must say in conclusion that if these mediums are properly treated, they will do much good and make many hearts happy among you in the knowledge that your loved ones can and do come back. Good-night.

WILLIAM DENTON."

This communication is undoubtedly written

This communication is undoubtedly written over the crossed pencil lines which were marked on the slate immediately before it was placed on the slate immediately before it was placed on the floor, and hence must have been written whilst the slate lay on the floor, several feet away from Mr. Evans, and in full view of at least a dozen of the sitters. Noticing a similarity to Mr. Denton's style in the writing, we subsequently looked up some of his letters received during his journey northward, arroute ceived during his journey northward en route ceived during his journey northward en route to New Guinea, and find a very close resem-blance between the two. The other slate con-tained no less than fourteen messages, ad-dressed to different persons present, which want of space prevents our copying; enough, however, has been given to make manifest the particularly clear and satisfactory nature of Mr. Evans's mediumship.

Scance with Mrs. Huntoon.

To the Editor of the Banner of Light:

Mrs. Mary Eddy Huntoon, of Vermont, a sister of the well-known Eddy Brothers, gave a séance for physical manifestations in Lyceum Hall Friday evening, March 22d, using the cabinet of the Phenomenal Association, adding simply the curtain in use by herself.

The hall was sufficiently light to recognize persons in the further end, and the cabinet was shown to be entirely empty, both before and at the close of the seance.

She desired to have some skeptic appointed by the audience who should hold her hands; and see that everything was done in proper manner without the agency of the medium herself. No such person being chosen, her control selected the writer for that duty.

Mrs. Huntoon then seated herself outside the cabinet, the writer taking a seat by her side, when she placed both her hands within his, where they remained closely clasped during the entire scance, and I know that she did not move in the slightest degree.

Soon after seating herself bells were rung in the cabinet, keeping perfect time to several pieces of quick music, sounding the same as did the performances of the Peak family, so well remembered. The bells as they ceased to ring were thrown through the aperture upon the floor. Several other instruments were played, hands were shown, several at a time-some looking like the hand of a female, others large and very masculine, and still others wrinkled and old; like those of persons who were quite aged at the time of passing away.

I know that liands appeared and that they were real—not only by seeing them distinctly, but feeling them, as the spirits pounded me upon the arms and head. Several persons were called to the cabinet, and messages were very clearly written upon a block. A report very much like a pistol was heard within the cablnet, and evidences of life were most plainly manifest.

I have described this scance minutely, because there is so much that is apparently ques tionable in physical manifestations generally indeed I sat down by the side of this medium expecting to be able to see through the whole performance, or discover how it was done to some extent, but I can say truthfully that everything was "fairly and squarely" done, and I commend Mrs. Huntoon to those who desire to witness a physical performance where the conditions and arrangement of the cabinet are entirely above suspicion. HEATH.

Boston, Mass.

Mrs. Moss in Washington, D. C. Fo the Editor of the Banner of Light:

Mrs. Effic Moss has been holding very successful materialization séances at the residence of Mrs. Capt. Cabell. No. 201 2d street. S. E., for two weeks past—one hundred and eighty-four forms appearing in eight scances.

Many of these forms walked from the cabinet to the opposite side of and around the room. shaking hands, and conversing with friends in a tone that could be heard perfectly by all present. Some forms dematerialized in the cabinet opening, and in full view of every one in the room. Out of the whole number of forms appearing, less than ten failed of recognition.

Mrs. Moss is certainly a very powerful medium. She has given the people of Washington a grand treat through her medial development. and has made many friends during her stay here. She will continue her scances at least another week, if not longer. . . . C. W. S.

Messages Through Planchette.

To the Editor of the Banner of Light: A planchette, manipulated by an individual

residing in the vicinity of Boston, and known to me, wrote recently the following communication:

"My name is Wilton Copeland, from Brockton, Mass., and I went out of the form from the result of an accident on the railroad." He further said, a girl experienced much mental trouble on account of blanning herself for the accident, but he wanted her to understand that no blame should be attached to her in the matter.
Peter Jones also wrote as follows: "I passed

Peter Jones also wrote as follows: "I passed out of the form in Amherst, N. H., about two years ago." He wanted to speak to Waterman Brown, a friend of his. Mr. Brown, who resides in Woburn, Mass., was. called upon. He verified the message, and said he knew Jones well, and worked with him fifty years ago. in bullding the Lowell Railroad, and he was subsequently express agent for some years on the same road. Mr. Brown knows nothing of Spirttualism. itualism.

exact words: "My name is Mildred Louise Broad; I resided in Moneton, N. B. I had the croup, and passed on soon after my third birth-day—being a little more than three years of age at the time of exit."

The person above referred to has received by and through planchette many names of spirit friends. The writer, who was an entire stranger to the individual at the outset, has been the regiment of savaral satisfactory community. the recipient of several satisfactory communi-cations; several of my friends have also been favored with the same, which they have recog-nized as true.

A. S. HAYWAUD. Boston, Mass.

- [From The New York Sun.] The Challenge to Spiritualists.

WHY THE PROPOSED MONEY TEST IS OF NO

TO THE EDITOR OF THE SUN-Sir: The challenge of "A-Physician," sent forth from Brooklyn on March 4th, and published in your columns as a test of the truth of Spiritualism, has been brought to my attention, and I am quite surprised to find that it has been regardquite surprised to find that it has been regarded as a kind of experimentum cructs, so that no attention or respect is to be given to the facts of Spiritualism, though attested, after careful and prolonged investigation, by some of the best and most cultured minds of the time, or to the believers in those facts, unless this challenge, with its offer of \$250, is taken up by some medium or Spiritualist.

This Physician says, "Money talks." Yes, but in what language does it speak, and to what elements in human nature does it appeal? Does it address the cultivated intelligence, the enlightened reason, or the ethical or spiritual

enlightened reason, or the ethical or spiritual faculties of man? Does it not rather appeal to the lowest, most vulgar, most selfish of human motives? Is not a bet or a money challenge usually regarded as the argument of one who usually regarded as the argument of one who makes it as a last resort, in the absence of knowledge upon the subject concarned? In spiritual matters it is especially inappropriate and inconsequential; and, therefore, no true Spiritualist, and no medium except such as might, be influenced by spirits of the baser kind, would accept this offer of the Physician. If Physician were not very imperfectly informed upon the subject of Modern Spiritualism, he would never have spoken of the medium controlled by a spirit as the master of the um controlled by a spirit as the master of the latter. The relation of master and servant be-tween the spirits and their mortal intermeditween the spirits and their mortal intermediaries is a conception belonging to a former period, when the practice of magic, or black magic, was professed; an illustration of which (in one of its better phases) we find in the character of Prospero, in Shakspeare's fanciful drama of the "Tempest." This, however, has no known existence in Modern Spiritualism, though the latter, in common with the experiences and phenomena of past times, does occasionally, if not frequently, exhibit cases of spirit-control called possession or obsession, in which the relation referred to is just the reverse of that intimated by "A Physician." There is a great difference between Spiritism and Spiritualism (usually overlooked); and in the Acts of the Apostles there are related several incidents in which these two things were Acts of the Apostes there are related several incidents in which these two things were brought into contrast. One of these may be pertinent to the matter under consideration, for it shows how "money talks" in such spiritual affairs. I refer to that occasion when Simon, the great magician of his time, observing that Peter, was everying a spiritual diff. Simon, the great magician of his time, observing that Peter was exercising a spiritual gift which he (Simon) did not possess, offered money to obtain it; but this offer was spurned by the Apostle; in the words: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." The cases may not be parallel, but they illustrate the same principle.

But beside and above all, this feat which "A Physician" challenges Spiritualists and mediums to perform is only a matter of simple clair-voyance, and would not if done, necessarily imply any spiritaid. It has, in fact, been done prob-

voyance, and would not, if done, necessarily imply any spiritaid. It has, in fact, been done probably hundreds of times by mere clairvoyants who professed no mediumship. It has been for several, years, and is still, I think, a familiar phenomenon in connection with the strange case of Miss Fancher in the Physician's own city. Itseems very singular to me that a challenge such as this should have been made so much of by any one at all au courant with the much of by any one at all au courant, with the ordinary incidents of the time, to say nothing of the records of psychical and spiritual investigation.

HENRY KIDDLE.

igation. New York, March 16.

A "Regular Fix." To the Editor of the Banner of Light:

An event recently happened here which shows how ignorance, supplied with a diploma, pictures, charming stories, musical rhymes and merry tion and commit blunders at will.

About the last of February or first of March of this year, a sailor left his vessel in New York, after a voyage from the West Indies, and came to this port, feeling unwell. An allopathic physician was called, and he pronounced the disease smallpox. This physician attended him a day or two, then notified the Board of Health, and "unloaded" the case upon them. There was a doctor who was on the Board of Health, but he did not desire to take the case. Then they consulted together in the "regular" camps and said; "Go to! let us throw this case upon the hands of the Government port surgeon. He is a homeopath, and we will be revenged on him!" But the homeopath was too smart for them, and told them to pick their own, chesnuts out of the fire! The case then fell back, upon the first "regular" already mentioned. of this year, a sailor left his vessel in New

fell back upon the first "regular" already mentioned.

By this time the house where the patient lay was fenced about with red flags, and the sick man's clothes had been buried.

A consultation was then held by "regular" No. 1 with a young novice in medicine of a year and a half practice. This consultation was a unique affair. The doctors ascended a ladder outside the chamber window, and examined the patient "through the glass darkly." One said that he counted, through the glass many pustules of smallpox on the patient—in fact he said that he was covered with them. The whole town was at once alarmed. But there was one connection of the family who was not satisfied with this "regular" diagnosis. So he quietly made arrangements for three physicians who had not yet seen the case to go in and thoroughly examine the patient. These three physicians did so, and lol, they could not find a single pustule, nor a single sign that the patient had ever had smallpox. They found a man slek only with rheumatic fever, and all the cruption he had was a fine tetter, caused either by the internal administration of Iode of Potassium, or the outward application of kerosene which had been used on board the vessel.

What a beautiful argument (f) the history of this case furnishes in favor of the "doctors" plot law" now asked for in Massachusetts by the "regulars."

W. W. Gleason, M. D. Provincetown, Mass., March 20th, 1889.

Inspirational Music.

A volume of music, for voice and piano, entitled Echoes from An Angel's Lyre, is published by C. P. Longley, No. 9 Bosworth street,
Boston. The songs are written by different
persons, but the music—simple, soulful, direct
in its appeal—is the publisher's. The titles
suggest the reality and the nearness of the
spirit-world—"Only a Thin Veil Between Us."
"All are Walting Over There," "They 'n Welcome Us Home To-morrow," "In Heaven We'll
Know Our Own," etc. The author says the
music is "not all of earth"; and he dedicates
his songs "to the angel-world and to humanity."—Hartford (Ct.) Daily Times.

WAUNER'S Log Cabin Remedies-old-fashion. ed, simple compounds, used in the days of our hardy forefathers, are "old timers," but "old reliable." They comprise

Warner's Log Cabin SARSAPARILLA, Brown, a friend of his. Mr. Brown, who resides in Woburn, Mass., was called upon. He was not been depicted the message, and said he knew Jones, well, and worked with him fifty years ago in building the Lowell Railroad, and he was subsequently express agent for some years on the same road. Mr. Brown knows nothing of Spiritualism.

Another spirit wrote in substance, if not in

April Magazines.

THE MAUAZINE OF ART .- A sketch of Washington Aliston by Mrs. M. G. Van Rensselaer, the leading article, is illustrated with a portrait and engravings of three of his paintings, one of which is entitled "The Witch of Endor," with no more reason than there would be in reading a verse in Proverbs, "A virtuous witch is a crown to her husband," instead of as it is This and the unfinished painting by Aliston, "Belshazzar's Feast." now in the Boston Museum, indicate the artist's disposition to treat subjects demonstrative of the reality of spirit phenomena. "Nelsukes; Their Makers, Use and Meaning," by H. S. Trower, with twenty-one illustrations, will interest and instruct all funciors of the grotesque and durious in art. Mr. leader Scott, in a paper on "The Romaine of Art," describes "How Raphael Quarreled with the Marchesa." The third of the series on "Illustrated Journalism in England," gives reproductions of early engravings. Forbes-Robertson contributes a very interesting paper on "Græco-Roman Portraiture in Egypt," with illustrations of the wrappings of the dead; showing how the portraits were fixed in their places. New York: Cassell & Co.

THE ATLANTIC MONTHLY presents to the patrons of its current issue the following notable array of good things on the mental plane: "The People in Govern ment,"H. C. Merwin; "Passe Rose," XXIII.-XXVI, Arthur Bherburne Hardy; "Death in April," Bliss Carman; "Why our Science Students go to Germany," Samuel Sheldon; "A Dissolving View of Carrick Meagher," George H. Jessbp; "A French Bishop of the Fifteenth Century," Francis C. Lowell; "Hannah Calline's Jim," in two parts; part second, Elizabeth W. Bellamy; "Cooperation," Edith M. Thomas; "From Venice to Assos," William Cranston Lawtoy; 'The Tragic Muse," VIII. (continued)-X, Heary James; "Before the Assassinaton," Harriet Waters Preston; "In Eclipse," T. W. Parsons; "King's Cup and Cake," Sophic May; "An Outline Portrait," Louise Imogen Guiney; "To James Russell Lowell;" Oliver Wendell Holmes; "Renan's Dramas," "Young Sir Henry Vane," "The Contributors' Club," "Books of the Month." Houghton, Mifflin & Co., publishers, Boston, Mass.

WIDE AWAKE.-John Burroughs, whose pen-plc tures of nature are the admiration of all readers, gives an interesting sketch of his boyhood in "A Glanco Backward," and the frontispiece of this number is a portrait of him at the age of twenty. A thrilling story of a great Western river freshet is vividly told by Mrs. Bates in "The Little Girl of Okebojo," and a spirited one of the late civil war by R. M. Backus is entitled "A Dash for a Flag." For the approaching Easter the children have an entertaining game furnished called "The Cascaroni Dance," to be played by an equal number of boys and girls. "In Raleigh and the Potato," interesting historical incidents are brought to the fore. The remantic story of the famous Bra ganza diamond is told by Mrs. Orpen, and the department, "Men and Things," abounds with interesting anecdotes, incidents and short talks about persons and places. Boston: D. Lothrop & Co.

THE COSMOPOLITAN.—"The Canadian Legislature" is the subject of the leading article, illustrated with sixteen portraits and five drawings, the frontispiece being a portrait of the Premier, Sir John A. Macdon ald. An interesting narrative of "The Inauguration of the First President," by Chas. E. Dowe, the centennial anniversary of which will be observed on the 30th is followed by Geo. E. Carpenter's sketch of "The Real George Washington." An attractive feature of this number is a paper descriptive of "Edison, His Work and His Workshop," with five illustrations. The translation of a Chinese novel by Wong Chin Foo. with its quaint illustrations, is continued, and a description of a wondrous fantasy of art and nature is given in "A Subterranean Estate." New York: 363 Fifth Avenue.

CASSELL'S FAMILY MAGAZINE:—One of the interesting serial stories for which this monthly is famous. Mr. French, of Brasenose," reaches its termination. Two complete stories are given? "His Own Property," and "Our Mysterious Neighbor." The miscellaneous papers are interesting and justructive; among them are "Grown-Up Children," a leaf out of a young mother's journal, "Poor Hugh, the Crying Child," and "The Feet and Their Troubles." "The Gatherer" describés new inventions and discoveries. New York: Cassell & Co.

THE QUIVER.—"Ragged Schools—Old and New,"
'About Mernhold and Hopkins's Psalms," "The Silence of the Woods," new chapters of three serial stories, are among the contents, all of which are finely Illustrated. New York: Cassell & Co.

OUR LITTLE ONES. - A delightful treat in handsome can sail comfortably along without interrup | jingles is given the nursery occupants this month. Boson: Russell Pub. Co., 36 Bromfield street

Scuator Stanford's Son. The Spirit of the Late Leland Stanford, jr., Visits His Father.

The New York Telegram publishes a story

from Washington to the effect that the spirit of Leland Stanford, son of the millionaire California Senator, has appeared three times to his father, and a similar number to his mother.

father, and a similar number to his mother.

At is reported," the dispatch says, "that the spirit of the departed son has given his parents a great deal of advice about the disposition of the vast property of his father."

The story goes that the spirit urged the Senator to take a certain proportion of his property and devote it to the establishment of a great university upon the Pacific Slope. The directions given upon these separate occasions have been most faithfully carried out. It is said that the Senator is daily awaiting another visitation, and that his entire estate will be disposed of according to the light which he receives from the other world. The Senator confided his experiences to a minister of the gospel, the pastor of one of the most fashionable churches. After listening to the story the clergyman became convinced that the Senator had actually been the object of a supernatural wisitation and is satisfied of the control of the most fashionable within and is satisfied of the control of the senator had actually been the object of a supernatural wisitation and is satisfied of the control of the control of the most fashionable wisitation and is satisfied. had actually been the object of a supernatural yisitation, and is satisfied of the truthfulness of the occurrence.

In Memoriam.

The recent demise of Dr. Joseph H. Burr, long a resident of Connotton Valley, Or, removed from our midst the visible presence of one who has for many years been an able advocate of our cause, and other liberal, progressive reformatory movements.

liberal, progressive reformatory movements.

He was a contributor, to the Banner of Light and other spiritualistic publications. His belief was that a man's professions are not of as much importance as his practice, and that he was to be wholly judged by the latter.

He was at one time associated in the publication of a paper at Coshocton, O., with Joseph Medili, now editor of the Chicago Tribune. His correspondence with friends of justice and equal rights, of free inquiry and religious liberty, was constant and voluminous. As a physician his graduated from the Edectic Medical Institute of Chelmant, and the Ohio Medical Reform College, at which latter he was elected to a professorship, but declined to accept it, preferring this practice, which was quite extensive.

Seemingly the world loses by his departure; but who shall say that, living as he now does in a broader sphere of activity, he is not able to do more for his fellow-men than he could within the circumscribed limit of life on earth?

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular, heart disease, dyspepsia, catarrhal inflammation of the stomach, meer of the stomach, or spleen, children with marasmus, gout, rhommatism of the joints, gravel, etc., twenty-six were entirely oured, three much improved, and one not treated long-enough. Average time of treatment, four weeks. our wecks. The Carlsbad Sprudel Balt (powder form) is an ex

The Carlebad Spridel Balt (powder form) is an excellent Anction and Laxative and Divictic. It Elecarthe complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The
genuine product of the Carlebad Springs is exported
in round bottles. Each bottle comes in a light blue
paper carlooh, and has the signature "Eisner & Mendleson Go." sole agents, & Barclay Street, New York
on every bottle. One bottle malled upon receipt of
One Dollar. Dr. Taboldt's lectures mailed free upon
application. Mention this paper.

Appreciative.

To the Editor of the Danner of Light:
Fastidious Unity, the organ of Unitarianism at its highest and bost, in its issue for March 23d publishes the beautiful and instructive recent in Itselianian.

poem by Lizzie Doten, beginning:

"John and Peter and Robert and Paul,
God in his wisdom created thom all.
John was a statesman, and Peter a slave;
Robert a preacher, and Paul—was a knave."

It appends the following note: "This quant but searching poem has been doing missionary work among many of our Unity readers, and at their request we print it, with the double hope that it preach its serinon to a larger audience, and also bring to light the real-authorship of this newspaper walf."

Now the question arises, would this poom, Now the question arises, would this poem, which has for years been "doing missionary work," been admitted had it been known that it was given by a spirit, through one of the best and most sensitive meditims, Lizzie Doten? It has been recited before Spiritual Lyceums and Societies numberless times, and always with effect, for it is weighted with profound thought and deepest wisdom, expressed in language which cannot be improved.

HUDSON TUTTLE.

Leave-Taking at Saratoga, N. Y.

To the Editor of the Banner of Light: After the evening service, March 10th, A. S. Pease presented the following, which were unanimously

prescrited the following, which were unanimously adopted:

Whereas, Our brother, Peter Thompson, is about to remove from Saratoga to a now home in Ceredo, West Virginia, with the expectation of spending the remaining days and years of his life ainful new associations and among new friends; and Whereas. His departure from old associations and old friends will be felt as a real loss to the commercial social, reformatory, religious, moral and spiritual interests of this community, in which for so long a time he has fived and been held in high regard as a good, pure, useful, intelligent man and exemplary citizen; and

Whereas, Our Bro. Thompson was one of the first pioneers of advance thought to perceive the human largeness, the mental liberty, the progressive truth, the divine gift to man of Modern Spiritualism, and has ever been foremost and most self-sacrificingly sincere in its advocacy and in the material maintenance of the cause and this Society; therefore,

Resolved, That we uhanimously but regretfully extend to him a warm and grateful farewell; he may go hence feeling assured that although henceforth he is beyond the tension of that the which binds him to our hearts, our souls, and to our spiritual communion.

Resolved, That we commend our brother to the courtesy, the confidence, the charity of all mankind, for he has proved himself to be the friend of all. We shall missplini; perhaps in this material form we shall never neet faint; but however great a grief this reflection may be, we shall still be sustained and comforted by the thought that hope reaches further than remonibrance.

Brother Thompson, may God and all ministering spirits.

sustained and comforced by the thought that hope reaches further than remembrance.

Brother Thompson, may God and all ministering spirits, bless you and bring you peace, and may the last years of your mortal-life be of all that life the happiest and most full of

hope.
An attested copy of the foregolug, as well as those presented by Gen. Bullard, signed by the President and Clerk, were presented to Mr. Thompson.
Mr. Thompson was deeply affected by these proceedings, but repiled appropriately in a few words in acknowledgment.

E. J. H.

Studies in the Outlying Fields of Psychie Science:

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

I assure the friends who have made it possible for me to at once place the work before the public that they have my heartfelt thanks, and I sincerely hope that it may not disappoint them. Address

Hudden Tuttle, Berlin Heights, O.

Passed to Spirit-Life,

Passed to Spirit-Life,

From No. 2 Madison street, Boston, Mass., March 16th, Mrs. Martha M. Boynton, aged 71 years 3 months and 4 days.

Mrs. Boynton accepted the truth-of Spiritualism many years ago, and has been a consistent and active worker ever since, having demonstrated the truth of immortality through her own mediumship. She won many friends, and held them, by her loving kindness, ennobling truth and sterling womanhood. Her life here was fully rounded out, and her work well done. She knew that the pearly gates leading to the bright and beautiful beyond were open wide for her, and that many loved and loving ones stood ready to conduct her to the celestial home made ready by so many, years of kindness and self-sacrifice in this life.

She bore months of pain and suffering with a patience, fortitude and composure wonderful to behold—ever acknowledging the beauties of this life, but ready for the changes she had but one regret; the leaving of a noble, affectionate and self-sacrificing son, the last of six children.

Her last moments here were like the quiet gathering in of a fully ripened harvest, and the celestial reaper was welcomed with a sindle of loving sympathy and consolation were spoken through the lips of Mrs. R. S. Liflio at the funeration on Monday, March 18th, for which the friends of Mrs. Boynton tender her and her control many thanks. May she long continue to pom consolation into sorrowing hearts.

Union, N. H.

[Obituary Notices not exceeding secutual lines mublished gra-

[Obituary Notices not exceeding moenty lines published gra-tulously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make No poetry admitted under this heading.

Notice to Mediums.

The Vicksburg Spiritualist and Religious Association desires to obtain the names of such mediums as purpose attending the Camp-Meeting at Frazer's Grove, beginning Aug. 8th and ending Sept. 2d. Those who wish their names put on the bills will please respond at once, addressing Vicksburg, Mich. MRS. EMILY F. DESHING, See y.

Spiritualist Meetings.

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

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

Isaac F. Moore, Secretary.

CHICA GO, ILL.—Mrs.Corn L.V. Richmond discourses before the First Society of Spiritualists in Martino's (Ada street) Hall every Sunday morning and eventing.

OHICA GO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 28, P. M. Investigators are cordially invited. E. Jones, Pres.

CHICA GO, ILL.—Moses Hull addresses the Spiritual—Fratenity overy Sunday afternoon and eyening.

CLEVELAND, O.—The Children's Progressive LyThe Superior street, commencing at 1014 A.M. E. W. Gay.

100 Superior street, commencing at 1014 A.M. E. W. Gay.

100 Superior street, commencing at 104 A.M. E. W. Gay.

Oth Conductor.

OHATTANOOGA, TENN:—Meetings are held regularly at Market-street Hall. Dr. George A. Füller, speaker.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, President, Dr. Dean Clarke, regular speaker.

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

man, Secretary.

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

MONTREAL, OANADA.—Meetings are held at the
hall of the A. I. S., 2569 Catherine street. R. H. Kneeshay.

hall of the A.I.S., 2369 Catherline street. R. H. Kneeshay, speaker.

NEWHURYPORT, MASS.—Meetings are held at the every Sunday at Fraternity Hall.

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NEWHURYPORT, MASS.—Meetings are held every Sunday at Fraternity Hall.

NEWHURYPORT, MASS.—Meetings are held every Sunday evening at No. 139 Gongress street, commencing at 70 o'clock. Mrs: H. C. Dorn, Secretary.

NEWARK, N. J.—Meetings will: be held every Sunday evening at No. 139 Gongress street, commencing at 70 o'clock. Mrs: H. C. Dorn, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2: M., at the hall, 810 Spiring Garden street. Joseph Wood, President, B. P. Bienner, Vice-President and Secretary, 30 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, cast of Front: T. J. Ambresia, President, 1223 North Third street. Keystone Association meets Sunday evening, Ninth and Callowhill streets.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday avening by Mrs. M. T. Allen, inspirational trances geneker. Seats free. To commence prompily at 124.

POPHIA, ND, ORE.—Two Societies hold regular services: The Philosophical Spiritual Society in Central Hall, E. P. Staley, President—Morris, S. Lidet, Secretary; the Pirst-Spiritual Society in G. A. R. Hall. Maj. C. Nowell can be derived to any services are held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2 by the Gerylee star held vayor Sunday at 2 and 2

SPRINGFIELD, MASS.—First Spiritial Society, leviled are held overy Sunday at 2 and 7 P. M. at. Grand Army Hall, corner Main and State streets. Miss Embar J. Rickerson, regular speaker. C. I. Leonard, Prosident; J. P. binth. Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10% A. M. and 7% P. M. All are welcome. W. B. Mills, President, E. J. Halling, Clerk.

are welcome. W. B. Anns, President, E. J. Inning, Olerg. ST. All GUSTINE, FLA.—The First Spritualistic Society holds meetings on Bundhy at M. and M. A., at Witsell's Hall, Spanish street.

ST. LOUIS, MO.—Meetings are held Sundays, S. M., by First Spiritual Association, at Brant's Hall, Sch and Franklin Avenue. Samuel Penberthy (at Hotel Westeran) Secretary.

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

Laura A. Grant, Secretary.

TOPEKA, KAN.—Bunday meetings are regularly held in Music Hall. V. P. Baker, Conductor.

WORCESTER; MASS.—Meetings held every Sunday (oxcept in July, August and September) at 2 and 7 p. m., in Continental Hall, corner Math and Koster streets!

WATEHTOWN, N. Y.—Bunday meetings are regularly held by the First Progressive Spiritual Society. Katle N. Mattison, Secretary, No. 8 Pearl street.

Hunner Correspondence.

Massachusetts.

EAST BRIDGEWATER. - E. C. Bennett, Secretary, writes: "I think it is about two years since this town was represented in THE BANNEH, and as we 'still live,' perhaps a brief report of our spiritual progression may be of interest. In 1885 we organized, but came to an end the same year. In 1886 we organized again,

inforest. In 1885 we organized, but came to an end the same year. In 1886 we organized again, but only for a few months.

Sunday, Nov. 18th, 1888, a few of the older workers met at a friend's house, to talk over the situation and arrange for the future, and Dec. 2d organized for the third time in four years. We now number thirty-one members and are steadily growing, and think that with the experience of the past a long-lived society may become an assured fact.

We meet, in G. A. R. Hall every Sunday afternoon at 2 o'clock. Our first public lecture was on Feb. 17th, when Mrs. E. M. Alden of Brockton, Mass., made her debût as a public lecturer, who, entranced, gave an invocation and a fine address under control of Spirit William Denton. It gives me great pleasure to have this opportunity of introducing to the public a new worker in the field of progression and truth. The following resolutions, which were adopted at a regular meeting March. 17th, are explanatory of the esteem in which Mrs. Alden is held by our Association, and we trust that others will profit by keeping her engaged on the rostrum:

Whereas, Mrs. E. M. Alden, of Brockton, kindly consented to make her debût on the spiritualistic rostrum with the

Whereas, Mrs. E. M. Alden, of Brockton, kindly consented to make her dibat on the spiritualistic rostrum with the East Bridgewater Spiritualist Association, at G. A. R. Hall on Sunday, Feb. 17th, 1889, also holding a test scance at the same place in the evening, and dointing the entire proceeds of both meetings to the treasury of our Association; therefore

same place in the evening, and donating the entire process of both meetings to the treasury of our Association; therefore,

Resoled, That the members of this Association desire to express to Mrs. Alden and her controls their entire satisfaction in her initial efforts, and their warmest thanks for this sincere token of spiritual fraternity in the cause of humanity and progression.

Resoled, That we most heartly endorse Mrs. Alden's mediumship, which we consider of a high order, and most cheerfully recommend her to Spiritualst societies for engagements, both as a lecturer and test medium—she having developed in many phases of mediumship.

Resoled in many phases of mediumship.

Resoled, That a copy of these resolutions be presented to Mrs. Alden, also a copy sent to the BANNER of LIGHT for publication; and that the same be spread on the record-book of this Association.

G. E. PRATT, President,

JENNIE MEADON, Vice President,

E. C. BERNETT, Secretary and Treasurer."

I.VNN.—M. C. C. writes: "Mrs. Ada Foye

LYNN .- M. C. C. writes: "Mrs. Ada Foyd gave one of her remarkable scances, under the auspices of the First Spiritualist Ladies' Aid auspices of the First Spiritualist Ladies' Aid Society, on Thursday evening, March 21st, to a crowded house. Several hundred were present, comprising many skeptics. The charm of Mrs. Foye's tests is that they are clear, decided and correct every time.

There were, we have understood, some conversions made from materialism to a belief in Spiritualism, or rather immortality—for one can scarcely be called a convert to Spiritualism by a mere change of opinion at a moment's notice.

There has been a decided interest awakened in the subject for some time past here, and Mrs. Foye seems to have created an increased ardor in this direction. Private circles are inaugurated, and many people hitherto uninterested are investigating. Three Sunday meetings, a Children's Lyceum and a Ladies' Aid Society which is gaining in numbers, are each doing their respective work."

NORTHAMPTON.-James M. Rogers writes: "Rev. DeWitt Talmage—the same parson who vilified Spiritualism and denounced several millions of intelligent people as cranks and insane persons—has recently treated his aristocratic hearers to a sermon on Political Economy. He reaches the climax of the foolish sublime in his brilliant apostrophe addressed to those who, while their mouths are 'stuffed with roast turkey and cranberry sauce, are howling against the poor immigrant who seeks his livelihood in free America. This Boanerges of Christianity is mistaken as usual. It is not those who feast upon the fare he designates who inveigh against the pauper labor of Europe—not at all, Mr. Talmage. They wish the cheap hireling to come so that they may pay small wages and have more money wherewith to continue the feast of roast turkey and cranberry sauce, regardless whether the toilers have even plain bread.

Those who do object to the nearing menace of small wages—still further reduced—are the many whose hands wax feeble, and whose hearts grow heavy with labor and thought to gain respectable livings, and decently educate the children growing up around them. There is a pathos in such strivings as would move angels to pity. They do pity, and come from their immortal homes to comfort. But this proud priest—clad in purple and fine linen—pretending to follow the path made by the barefooted Master, from his yelvet cushion can devilified Spiritualism and denounced several

pretending to follow the path made by the bare pretending to follow the path made by the barefooted Master, from his velvet cushion can denounce such as these as living in luxury! The
rows of shining broadcloth and rustling silk
may applaud with scented waving of cambric
handkerchiefs, but will there be applause in
heaven? Many of these poor are humble Christians, Rev. Talmage. The Master said: 'As ye
have not done it to the least of these we have

tians, Rev. Talmage. The Master said: 'As ye have not done it to the least of these, ye have not done it to me.'

Is it possible this divine has examined hundreds of dinner pails and found them filled with 'roast turkey and cranberry sauce'? else how does he know how the working people live? A' subject of such gravity, fraught with such sense of coming danger to the well-being of this country, that even careless Congressmen have laid aside sectional bickerings and passed restrictive acts—all this only elicits insult for the aggrieved class from this nineteenth century light of the church! No marvel that the thoughtful find no attraction there.

In a world so replete with want and suffering

the choughtful find no attraction there.

In a world so replete with want and suffering and crime through want, this 'popular preacher' throws the weight of such influence as he has upon the successful scale. He is the priest of the aristocracy—the vulgar nobility of sordid dollars—every time. No 'preaching the gospel to the poor' for him! No 'going out into the byways and hedges and compelling them to come in' for this Doctor of Divinity! He has formed a 'trust' for the salvation of souls upon the Evangelical plant Reading how hard it is for the rich man to enter the kingdom of heaven,' he has taken up his cross, gone to labor, and devoted himself to self-sacrificing days in that missionary field. Perhaps we ought to bid him God speed—such work needs the labors of a great evangelist like him. But how about 'casting' in his lot with the oppressors'?"

New York.

WATERVLIET CENTRE. - Samuel Cleary writes: "Mrs. Mary Huntoon was holding scances in Albany, nine miles from this place, at the home of Doctor Lothridge, whose little daughter 'Maudie' gave a message at The Banner circle through the mediumship of Mrs. Smith, which was published January 19th. Through the efforts of the Doctor she was provailed upon to come here and hold two—the first of the kind ever held in town, and the first materializations witnessed by any one present, with the exception of myself. The circles were as full as they could well be, a large number of the attendants being Shakers. They brought a fine influence with them, as they always do on such occasions. I have attended many of Mrs. Huntoon's scances, but never one that appeared to give greater genscances in Albany, nine miles from this place, never one that appeared to give greater gen-eral satisfaction than these at Watervliet Coneral satisfaction than those at Watervliet Centere. A few went away disappointed in not having their friends come to them doubtless owing to their extreme anxiety. When they learn more of spiritual laws they will adapt themselves to them, and, doubtless, be the happy recipients through the same medium of splendid manifestations as others have been a grand-nephew of Old Ben Wade was present, and recipied good satisfaction, also Mr. Phil. A grand-nephow of Old Ben Wade was present, and received good satisfaction; also Mr. Phillips and family. Numbers received messages written by materialized hands in plain sight while the recipient held the paper on which they wrote, Mrs. Huntoon meanwhile being outside the cabinet between two persons and having both hands held. I went not in the least expecting anything; indeed, had much rather my neighbors who had never had any such proof of continued existence should have they wrote, Mrs. Huntoon meanwhile being outside the cabinet between two persons and having both hands held. I went not in the least expecting anything; indeed, had much rather my neighbors who had never had any such proof of continued existence should have all, for I needed no more; and yet I did have one little message as well as the others, and not only that, but my first wife came

and at my request took my arm and passed with me to the Shaker sisters; she once be-longed to them. Mrs. Huntoon's scances have given rise to great interest in the subject, and the report of what was witnessed at them has led many to hope that she will visit our place again."

FLUSHING, L. I.-A. E. Hompstond writes: "It is rumored that the wife of a proininent citizen was taken ill, a regular physician was citizen was taken ill, a regular physician was called, and prescription given; she obtained and took the regular's stuff, and soon showed signs of violent poisoning. An unlicensed attendant gave hot whiskey until the regular was re-called. He took the bottle back to the druggist, and learned of misplaced jars, then returned, and wanted to know what was being done for the patient. When told, he said, keep right on. Question: Who saved the patient? In conformity to the law the doctors have secured in some places, and are trying to in others, the attendant should have been arrested and sent to prison, and the patient forced to die a violent death.

The following dialogue recently took place in one of our popular drug stores: Customer: How about the lifty per cent. adulteration found in the popular drugs of commerce, reported by the expert chemist employed by the New York World? Druggist: I have no doubt it is all true. Customer. How does, it affect medical science if fifty per cent. of the doctors' prescriptions are composed of matter wholly unknown to them? Druggist: They know no more about what they are giving than you or I. You see the temptation, to adulterate expensive drugs is very great. Customer: Where is the science, then, in regular practice? is it in passing laws to protect ignorance and incompetency among themselves? Silence."

BUFFALO. - Maud Cecil Leslie writes: "I have made Buffalo my first stand upon American soil, after a most satisfactory tour of four months in the Canadian provinces, since leaving England. I find an abundant field here for work in the good cause, although it will require a most aggressive crusade, because the local pulpit and 'regular' medicasters are just now combined in open warfare against Spiritualism and non-drugging healers. This, of course, is only a spasmodic repetition of the periodical attempts of those jealous 'theologs' and pharmacy ringsters—a disease chronic with them in all communities. Open defiance, a little light from The Banner, and a few visits from such outspoken champions as C. Fannie Allyn, Mrs. Lillie, Sidney Dean, Mrs. Nickerson and other like fearless speakers, will drown the controversy and give to this city public and aggressive spiritualistic organization.

I now have eight progressive circles in hand, and as I have 'brought my trunk,' I shall remain here until I am thoroughly content with the result of my labor." can soil, after a most satisfactory tour of four

Connecticut. BRIDGEPORT.-Mrs. M. J. Healy writes; "Our Society was so fortunate as to secure the services of Mrs. M. E. Wallace, of New York City, for two Sundays. She pleased our people City, for two Sundays. She pleased our people very much. Her inspiration is of a high order, and her utterances are of a quality that is sure to fall impressively upon the hearts of the people. We hope to secure her for a month the coming season. One of our daily papers, The News, noticing her lectures, said: 'She was listened to by good audiences, and made a deep impression. A prominent member of the society said the lectures were magnificent. After the lectures she gave several tests, which were

the lectures she gave several tests, which were satisfactory to those receiving them.'
We are doing good work here. E. W. Emerson gave the cause a vigorous start through the month of February. We are to have him again in April."

South Dakota.

ST. LAWRENCE.-D. H. Hill writes: "There are many Spiritualists in St. Lawrence and vicinity. If a good developing medium was to visit us and deliver a course of lectures on the phenomenand philosophy of Spiritualism great good would be accomplished. The people are liberal-minded, and a growing desire exists among them for a knowledge of these things."

New Publications.

PHYSIANTHROPY; or, The Home Cure and Eradication of Disease. By Mrs. C. Leigh, Hunt Wallace, and Lex et Lux. 12mo, paper, pp. 168. London: Mrs. C. L. H. Wallace.

The opening chapter of the above, in the form of a lecture, is a powerful argument against the regularly diplomated medical fraternity, and plea for a natural home treatment as the most reliable means of effecting a cure. Says Mrs. Wallace: "When we study medical history, and discover the hundreds of drugs that have been pronounced healthful, and made a fashlon, which afterward were declared injurious, and discarded to give way to a fresh freak, we fail to see anything but a system of unscientific experimentalization upon a blind, and blamably apathetic, and condemnably guilible public." She quotes a number of distinguished physicians, among them Dr. Baker, who said: "The drugs administered for scarlet fever destroy far more than that disease does." Dr. Thomas Watson: "Our profession is continually floating on a sea-of doubts, about questions of the gravest importance." Dr. Mason Goode: "Medicine is a jargon, and has destroyed more than war, pestilence and famine combined." Dr. Frank: "Thousands are annually slaughtered in the sick-room.". "Now," says Mrs. W. "these few confessions—and there are hundreds like them—reveal to us the total inability of the whole army of professional healers (?) to render assistance to the sick and dying; and if it be true that 'thousands are annually slaughtered in the sick-room,' we can but admire the keenness of the ancient Wurtemberg satire, which conferred upon all hangmen who had despatched a specified number of criminals the title of 'Doctor of Physics.'"

The book is one that every family will find useful,

the treatments it formulates being in harmony with the laws of nature, rather than, as is too often the case, antagónistic to them.

THE PECKSTER PROFESSORSHIP. An Episode in the History of Psychical Research. By J. P. Quincy. 16mo, cloth, pp. 310. Boston and New York: Houghton, Mifflin & Co.

There is much of good logic in this book, supported and strengthened by many facts and experiences tending to show that spirit phenomena, more particularly those on the mental plane, are actualities of human life. The story, which is very finely drawn, is simply a framework upon which to display certain truths which might not be so attentively regarded in a dry argument or theoretic presentation; but which many will be attracted to and see the reasonableness of in this form. The fashionable and intellectual people of Boston, and Cambridge constitute the characters, and in those localities the main incidents transpire. Harvard College and its conservatism are subjects of sarcastic allusions, and the snail-like method of some people to advance, as they suppose, by taking backward steps, likowise deservedly dealt with. Clergymen and several others popularly known hereabouts will be recognized in the story, and it is not difficult to decide what paper is cloaked with the name of " Daily Adviser."

RENA, OR THE SNOW BIRD. By Mrs. Carrie Lee Hentz. 12mo, paper, pp. 273. Philadel-phia: T. B. Peterson & Bros.

Mrs. Hentz has never given to the public a novel that did not prove to be entertaining and embodying it good lesson, and this, a re-publication in the publish-

ers' twenty-five cent series, is no exception. HOW TO BUILD A HOUSE. - We have just received a neat, new book, with the above title, containing plans and specifications for various houses of all sizes; also engravings showing the appearance of houses built from the plans given, and other valuable matter. J. S. Ogilvie, 57 Rose street, New York.

LIST OF SPIRITUALIST LECTURERS. I 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.)

We therefore ask those most interested to inform us of any changes that from time to time may occur.)

Mar. N. K. Andrios, Delton, Wis.
Mir. H. A. Woust Anthony, Albion, Mich.
Mir. H. Andribws, M. D. Codar Yalls, Is.
U. Bannia Allyn, Bioneham, Hass.
James Madison Allen, Peoris, Ill.
Finank Alorenton, Lecture Bureau, 6 Beacon st., Boston,
Mirs. E. H. Biitter, Cheeliam Hill, Mainchester, Eng.
Mirs. E. H. Biitter, Cheeliam Hill, Mainchester, Eng.
Mirs. E. H. Biitter, Cheeliam Hill, Mainchester, Eng.
Mirs. I. W. Spott Hiridgs, Is Alken street, Uica, N. Y.
Bishiop A. Bralls, 86 State street, Ban Francisco, Cal.
Dr. Jak. Blalley, P. O. Box 123, Scranton, Ph.
G. H. Bigoors, 802 Hoyt street, East Saginaw, Mich.
J. R. Buell, and Mirs. Dr. Huell, Indianapolis, Ind.
Mirs. A. P. Brown, St. Johnsbury Center, Vg.
Mirs. A. B. Brown, St. Johnsbury Center, Vg.
Mirs. A. Brown, St. Johnsbury Center, Vg.
Mirs. A. Bring, Berkshire street, Dortoe, Mass.
Mirs. L. E. Bailey, Baile Greek, Mich.
Mirs. L. E. Bailey, Baile Greek, Mich.
Mirs. E. Barnicoat, 176 Tremont street, Boston, Mass.
Mirs. Ellen M. Bolles, Engle Park, Providence, R. I.
Miss. B. Barnicoat, 176 Tremont street, Boston, Mass.
Mirs. Ellen M. Bolles, Engle Park, Providence, R. I.
Mirs. B. E. W. Bishop, Sterling, Ill.
A. B. Brown, Worrester, Mass.
Mirs. Nelder, Schanger, Granville, N. Y.
James A. Blirs, Elmwood Place, O.
Mirs. H. Buett, Hyannis, Mass.
Mirs. Nelder, Schanger, Mich.
Mirs. Nelder, Goblen, Ill.
Dean Clarke, Carlen Bannie, Miss.
Mirs. Nelder, Goblen, Ill.
Dean Clarke, Carlen, Miss.
Mirs. Belle A. Chamberdain, Eureke, Cal.
Dr. James Cooper, Belledundine, O.
A. C. Cotton, Vineland, N. J.
Einen Cobe, Hyde Park, Mass.
James R. Cooke, 1881 Washington street, Boston, Mass.
Mirs. A. E. Cunningham, Agd Tremont street, Boston,
J. W. Oanwell, 401 Center street, Meriden, Com.

DR. JAMES COOPER, Bellefontaine, O.
A. C. COTTON, Vineland, N. J.
EIBEN CODE, Hyde Fark, Mass.
JAMES R. COOKE, 1531 Washington street, Boston, Mass.
MRS. LORAS. GRAIG, Keene, N. H.
MRS. A. E. CUNNINGHAM, 457 Tremont street, Boston.
J. W. OADWELL, 601 Center street; Meriden, Conn.
MRS. E. B. GRADDOCK, Concord, N. H.
MRS. E. B. GRADDOCK, Concord, N. H.
MRS. E. B. GRADDOCK, Concord, N. H.
MRS. B. B. CRADDOCK, Concord, N. H.
MRS. A. DEULE, M. SONGERTH, Waterbury Vt.,
MRS. L. A. COFFIN, SOMETVIIIE, Mass.
W. J. COLVILLE, 166 MacAllister street, San Francisco, Cal.
MRS. G. A. DELAFOLIE. Hartford, Conn.
MRS. B. DICK, Care BANNER OF LIGHT, Loston, Mass.
MRS. G. A. DELAFOLIE. Hartford, Conn.
MRS. B. DICK, Care BANNER OF LIGHT, Loston, Mass.
MRS. CARDIE E. DOWNSR, Baldwinsville, N. Y.
CARRIE C. VAN DUZEE, Genova, O.
CHARLES DAWBANN, 63 West 23d street, New York, N. Y.
MRS. B. A. JESMER-DOWNS, Morth Springfield, Vt.
JOHN N. EAMES, Boston, Mass.
J. L. ENOS, Cedar Rapids, Iowa.
MISS B. LIZZIE EWER, 12 Court street, Portsmonth, N. H.
EDGAR W. EXCERSON, 240 Lowal street, Manchester, M. H.
O. A. EDGERLY, 52 Washington street, Newburyport, Mass.
J. WA. KLETCHER, E Beneon street, Boston, Mass.
MRS. ADLARA A. FIELD, 504 Washington street, Boston.
MRS. MARY L. FIENCH, Townsend Harbor, Mass.
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He gives out the opinion that the continuance of these unjust tax-laws will force taxpayers to carry their grievances to the courts for judicial relief. The amount of property in Pennsylvania thus exempt from taxation is stated to be nearer three hundred than two hundred millions of dollars; and in New York State it is estimated by the board of assessors to exceed five hundred millions. Thirty-eight years ago the County Commissioners of Philadelphia presented a memorial to the State cattle on the Indians' lands, without making Eggislature on the subject of these same exemption laws. These ten and one-half millions exempt in the county at that time are estimated, according to the average annual increase of the value of church property in the United States, officially obtained, to have reached probably fifty millions at the present

The writer proceeds to argue that the existing exemption laws ought to be repealed because they are unjust and oppressive; they impose a tax on the many for the benefit of the few, and practically, in some cases, on the poor for the benefit of the rich. It is only in part true, as it is often said, that property exempted from taxation is public property devoted to the public good.

The writer also quotes Dr. Wayland's Political Economy: "It cannot be proved that the Christian religion needs the support of civil government, since it has existed and flourished when entirely deprived of this support.'

The writer argues, and we think correctly that if it be true and sound that there should be no taxation where there is no representation, then property not taxed because expressly exempted is not fairly entitled to Detection. This church property contributes nothing to the municipal and State authorities for preserving life and property, but tax-payers are at all times liable to a further special tax to pay to exempt property-holders for property injured or destroyed by a mob or riot.

can claim pecuniary aid from the State, directly or indirectly. The church would grow in public esteem if it would voluntarily practice justice and right by refusing to accept State ild through tax-laws that violate every principle of equity and honesty.

This question of the taxation of church proporly has got to be met, and it had better be met when the whole subject of taxation is under discussion by the various legislative bodies of the country: President Grant deemed it important enough to bring it forward as a special topic in his message of 1875, describing exemption of church property as "an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century." He enumerated the amount of these exemptions as being \$87,000,000 in 1850; it was double that in 1860; in 1870 it was \$354,-483,587; and by the year 1900 it is safe to say that it will reach a sum exceeding \$3,000,000,000. And he justly indulged the comment that "so vast a sum, receiving all the protection and benefit of a government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without faxation, may lead to sequestration without constitutional authority and through blood," President Grant suggested "the taxation of all property equally."

General, afterwards President Garfield, said in Congress in 1874: "The divorce between Church and State ought: to be absolute. It ought to be so absolute that no church prop erty anywhere, in any State, or in the nation, should be exempt from equal taxation; for it you exempt the property of any church organization, to that extent you impose a tax upon the whole community." Since the time when this was uttered, both the great political parties have openly declared against everything looking to a virtual union of Church and State And our public men will be held responsible for all the evils and dangers that will assuredly flow from a longer continuance of the injustice of this partial, unequal and unendurable sys tem of taxation. The people are getting ready to be heard on this subject, and their voice will be no uncertain one in its impressive sound. Better be before than behind their demands in matters of legislation.

Civilization by Removal.

This is the title given to a pamphlet written by Mr. C. C. Painter, in which he describes the way in which the Southern Ute Indians have been removed. One of the finest Indian reservatious remaining on the continent, as well as one of the largest, existed only a few years ago in Colorado. First the Colorado senators and representatives succeeded in getting rid of the great body of the Northern Utes by having them sent, by the aid of skillful legislation, over into Utah, their lands having already been invaded by the whites. If any of them straggled back again to hunt and fish on their native mountains, they were legally seized by bands of armed ruffians and shot. The South ern Utes occupied a much smaller reservation and for the time were left undisturbed; but now the covetous whites want their land, too and so they have gone upon it without leave and the problem raised is the deportation of the Southern Utes beyond the border also And this is the way in which their removal has been effected.

After the Meeker massacre in 1880, in which by the way, the Southern Utes had no part the latter were settled on their old reservation, ratifying an agreement entitling them to bears directly and strongly on a proposed new | an allotment in severalty of "an abundance of good agricultural land," with "horses, wagons, of schools for the education of their children. It was not until six years afterward that the first school was opened. Immediately upon their going upon their reservation the aggressions of the white men began. No authority very hext year, 1881, the Denver and Rio across their reservation without any one's permission, and without asking for any. The Indian agent, in his report of 1882, actually praised them for not interfering with trains run across their territory without either per mission or compensation. The Government was bound by solemn agreement to protect them against invaders, yet the covetous whites kept crowding in.

The Indians, however, industriously opened up farms, digged ditches for the needed irrigation of their fields, and by the year 1887 had four hundred acres of rich land plowed and divided into twenty-acre farms, with ten miles of irrigating ditches. The Indians were fast becoming practical farmers, and asked the Government agent to give them a permanent teacher in the art of farming. In the mean time the white invaders were grazing their the latter the least compensation.

The Indian commissioner visited the reservation, to ascertain how they felt about a removal, which now began to be much talked about. He found them fixed in their opposi tion to it by a large majority. But the plotters managed to get together enough Indians who were tired of the aggression of the whites to make a delegation to go to Washington and ask for a removal. That was the only pretext needed. The Colorado representative in Congress introduced a bill for their removal, the injustice of which was too apparent to allow it to go through the committee.

In the first session of the last Congress, a Senator managed to tack upon another Indian bill a clause for the removal of the Southern Utes, and it passed both houses. A commission was forthwith sent to Colorado to negotiate for the removal, and in five months a treaty had been made with the Indians, the latter of course acting against their wishes, for the cession of their lands. This, too, in the open face of an act of Congress in 1872 that no more treaties should be made with Indians. The removal is to be into Utah. They are to have some money and a certain number of sheep, and go off into a desert where farming is wholly out of the question.

And this is the outcome of the attempt, which promised such success, to make farmers of the Southern Utes on their native soil. The argument urged upon them by the negotiating Many examples have been furnished of this commissioners was this; "You are much print.

liability. No system can be a just one that is provided upon by the whites; your lands are based on injustice. No true religion needs or run over by them; your stock is stolen, and you are so annived that you can have no peace here." Chief Charley's answer was: "We will take the land, because there you will not come and say to us: 'Get out of here, Utest you have got too good a land!" As Mr. Painter says, When the white man wants the land on which an Indian is, he must be induced to go on to land which the white man does not want. It is nothing but oppression and robbery, and the account will have to be surely settled at some time in the future.

Connecticut Witcheraft.

It comes to light at this late day that there vere "witches" in other than the Massachusetts Bay Colony in the latter half of the seventeenth century. The owner and occupant of the old Wyllis mansion in Hartford, in the Connecticut Colony, was the Colonial Secretary: and in the garret of the old house was not very long ago discovered a package of musty, dusty and worn papers, labelled "Witchcraft Trials." Massachusetts settlements, it seems, did not nonopolize all the "witchcraft" of 1691–92—that Old World mania of superstition which broke out on this side of the Atlantic...

Tradition says there was more than one execution for this alleged "familiarity with Satan in Connecticut. And these occurred long prior to the outbreak in Massachusetts. There were two executions in Hartford about the year 1663, the victims being women, named Greensmith and Barnes, ... The place of execution was on the hill near the present site of Trinity College, known for a century afterward as "Gallows Hill." Other executions took place in Fairfield County, simultaneously with those in

The Hartford Times says an account of Connecticut witchcraft was copied into that paper August 8th, 1820, occupying several columns, by William L. Stone, the editor of the New York Commercial Advertiser, for which he wrote it. That formed, however, only a portion of his long narrative. It seems that it was obtained by him while he was editor of the Mirror, in Hartford, from a time-stained bundlé of old manuscripts upon which 'he chanced to come, in looking over a larger lot of ancient papers dragged forth from the garret of the Wyllis mansion. They formed a distinct nacket. and were labelled by Secretary Wyllis as above described. What afterward became of the papers is not known.

The indictment of Mercy Disborough is given. antique spelling and all. She and Elizabeth Clawson, called Goody Clawson, were tried in 1692, before the court of Over and Terminer in Fairfield. One entire family in that County were hanged for witchcraft. The Clawson wo man was acquitted, but Mercy Disborough was given a second trial. She was convicted a second time, but for some reason was never executed. Both of them, according to the ancient custom in England, were bound hand and foot and flung into the water. If the accused floated are recorded to have floated "like corck."

They refused to sink, though "one labored" witnesses against' them is given, who testified that she had sorely afflicted divers persons by pinching, pricking, and otherwise tormenting them.

"Witchcraft"-remarks The Times-"a mixture of superstition, paganism and distorted Christianity, got its definite character from the old doctrine of Satan. In the vain ponderings on the origin of evil, the constitution of the will, and such problems, the superstition of the Middle Ages rose like a foul exhalation, and swept over England and Germany. The world was subject, not to one God, but two, and the Devil had a power only second to that of God; and this power, which had enabled him to seduce Eve, qualified him to lead astray her iave her tried, and very likely convicted o such monstrous things."

Spiritualism sheds a clear light on all those transactions, and has rendered another murderous epidemic of such Christian superstition quite impossible at the present day.

> Written for the Banner of Light. THE LENTEN SEASON.

The boys and girls are now intent On marbles, hoops, skip-ropes and such And grass gets up, as if it meant To sleep no longer-or not much: The wild geese northward now are bent; The shad swim back to their spring lair; Our Hebrew friends talk "shent-per-shent," And churches open wide for prayer-Because it's Lent.

Long since the kettle-drum, it went And changed its drum part into fish, And in the Lenten fasting blent Its flavors with a finny dish. Men get upon their ears on rent, Asking and yielding all they dare, Though tramps and gamins not one cent For such a thing pretend to care-Because it's Lent.

Society becomes content. Without its routs and masquerades; In face and garb is penitent For all its sins and escapades. Matrons and malds alike are bent— Especially when skies are fair— On showing the accoutrement That so befits the house of prayer-Because it's Lent.

In books such as are never lent-The season's called a holy tide; No doubt because it was not meant To float another craft beside The one that carries still unspent The treasure in its narrow hold For which it is the continent: When safe on board we may be bold-Because it 's Lent.

JONATHAN FOXHILL

Thanks, Friends.

THE BANNER desires to express its acknowl edgments to the many friends who all over the country are interesting themselves to extend its subscription list. In this connection we would specially thank Dr. Dean Clarke, of Denver, Col., and Mrs. J. A. Chapman, Norwich. Conn., who have recently sent useextended lists of trial subscribers.

RT Questions sent by correspondents for answer in our Free Circle Room are taken up in their turn, and considered by the Controlling Intelligence. Persons sending such questions will in due time find them printed with the answers on our Sixth Page. We ask the friends to have patience, as some time must necessarily elapse before their favors can be put in

The Forty-First Anniversary

Of the advent of Modern Spiritualism-ocourring on the sist tilt .- was widely and outlinsinstically observed all over this Continent, and in a manner to show that the Cause is making sure and rapid progress, notwithstandlamented lapses of a few of its professed friends.

In Boston no less than six societies held largely attended meetings (some of them three) on Sunday last, the rapidly descending snow proving no bar to audiences replete with a real and old-time enthusiasm. On Monday, April 1st, the celebration was further continued at Berkeley Hall.

We shall, as in the past, publish for the next few weeks extended reports of these congratulatory meetings held in Boston, and those occurring in various widely separated locations -confident that their perusal will bring to every friend of the New Dispensation a conviction that the angels, who have in charge its advancement among men, are not laboring in

Exhausting the Alphabet to Support the Church.

.The lack of support of some churches voluntarily rendered by the public, has forced those most interested in their survival to the adoption of all sorts of devices by which to obtain the funds necessary for that purpose, the legitimate obtaining of which is rapidly becoming a thing of the past. A "religious" publication, The Faithful Witness-a little too faithful, in this instance, for the reputation of its folowing-remarks that in providing matters ostensibly for the entertainment of the people, but in reality for paying the pastor's salary, furnishing the parsonage and contributing to the Foreign Mission enterprise, the churches have nearly exhausted the alphabet in their nomenclature of the various devices, which it classifies as follows:

"Art socials and authors' socials; blackberry and broom brigade and busy bee; cream, cake, calico and charade; Dorcas and donkey; evergreen and Easter; farewell and fan; garden and gift; harvest home and Halloween; ico cream and instrumental; jug-breaking and felly-making; knitting and keepsake; lawn and literary; May-Queen, Martha Washington and mistion; necktie and New Year; old folks and old fashion; pink and pound; quarterly; reading and raspberry; spelling-bee and strawberry; tea-drinking, ableaux and Thanksgiving; union; variety; white ruletide; young folks, and zenana socials. It is suggested that the alphabet be completed by a few xtracentric socials."

Separate Towns for Rich Men.

Few things have done so much to make it clear that certain kinds of rich men want to occupy separate townships, whereby they may escape their just share of responsibility in the on the surface, she was guilty. Both women affairs of our populous towns and cities, as the now famous Beverly fight in the Massachusetts Legislature. It is made over the division of -as the account says-"to press them into the | the old town, against the wishes of its old and water." The testimony of some two hundred | permanent inhabitants, by a small class of wealthy men who mainly come from Boston and occupy summer residences there, escaping personal taxation here, and contesting for the exclusive privilege of fixing it at as low a figure as possible there:

It is as the Boston Herald says: the Beverly divisionists ask for class-legislation of a most objectionable kind. The granting of their request would open the door to a flood of similar petitions, and inevitably lead to the upspringing in our Commonwealth of a number of fa vored, exclusive little communities, to which individuals fortunate enough to possess large fortunes could resort, and leave the responsibility of supporting efficient local government in our populous towns and cities to fall with descendants. What a frightful thing it was, increased weight on the shoulders of men far when any malicious or half psychologized less able to sustain it. Why should men ask to woman could accuse any other of her sex, and be exempt from bearing their just share of the public burdens merely wealthy?

Mrs. Aua Foye.

Some months ago this estimable lady and grandly-gifted instrument came eastward from her home in San Francisco. She has since, by her splendid tests-of the ballot variety-and the firmness with which she stood at her post as a rapping medium, when the Boston press was ringing with laudations of the misguided Maggie Fox-Kane, won hosts of friends and endorsers on the Atlantic Coast, as she richly deserved to do.

Mrs. Foye has been a medium for over thirty years, and her reputation for reliability is established in America and Australia, by almost a generation of continuous labor! THE BAN-NER has endorsed her development to the full during all this time, and desires to repeat with. emphasis all it has said of her in the past-regarding her as an honor to the cause she has so long and successfully championed. As will be seen by an announcement elsewhere, the Spiritualists of Troy, N. Y., are to be favored with her services during the month of April.

En The St. Augustine Press treats a local reportorial hypercritic on the subject of Spirit ualism to the following clear-cut and utterly just characterization:

"The young, intelligent, inexperienced correspondent of the Jacksonville Times-Union in Friday's letter makes the usual sensational article which nearly all papers in the country are accustomed to do when referring to the subject of Spiritualism. He speaks of 'spooks,' which is sufficient evidence to show that he don't know the difference between spooks and angels, and the difference between spirits in a saloon and spirits from the other world. The numerous intelligent and highly respected citizens of St. Augustine who are firm believers in Spiritualism will smile when they read! Bauskett's! highly intellectual article on

"THE TIGER STEP OF THEOGRAPIC DESготим" is the title of an eight-page painphlet by Hudson Tuttle, which clearly reveals the spirit that animates the church at the present time in its unusual course of aiding reforms, some of which are commendatory in themselves, but which just now are put forward as a mask to conceal features that are justly repulsive to every friend of liberty and progress. This exposition should be widely circulated, and to that end is supplied at five cents a single copy, two dollars a hundred, by Colby & Rich.

DR. DEAN CLARKE, of Denver, Col., has is ued a neat pamplilet of twelve pages, and bearing the title, "What the Angels Came to Teach The Spiritual Philosophy Condensed into a Nutshell," two anniversary poems, which, on perusal, will be found to be eminently fitted for duty as a missionary tract. Orders for copies can be addressed to him at 26 West to them is a failure. Unity Pulpit is published by Tenth Avenue, Denver.

Independent L'henomenn.

We are indebted to the Ban Francisco Keaminer for a lengthy account of unlooked for spirit phenomena, the chief points of which are as follows: In the summer of 1887, A.A. Talmadge, a popular callroad manager, was taken III and started in a private car northward from St. Louis. The train had passed but a short distance when he suddenly died. In March of ing the blgoted opposition of its foes, and the 1888 Col. J. H. Woodward, of the Wabash road, was a passenger in the same car from St. Louis to Chicago. No was assigned an elogant sleepling apartment. Of the secuel he says:

"How long I had been asleep I cannot tell, but I was awakened by some one pressing hard on my arm.
My first thought was that a thicf had got into the ear

My first thought was that a faller had got into the ear and entered my room.

Suddenly I saw standing before me, by the side of the bed, the figure of a man. I thought it must be all a dream, and with my right hand rubbed my eyes vigorously. Just then the figure said: 'So it is you, Colonel, that I meet here.' Then I recognized the voice and figure of Taimadge.

I had known him well when alive. He was my brother-in-law, and for years we had maintained relations of friendship. I cannot give you an idea of what my thoughts were at that moment. I did not say a word. I could not speak. It was not on account of fight. Something seemed to have taken away my will-power. I felt like one entranced.

The figure that shood before me was that of Talmadge as I had seen him a hundred times in life. I wanded to utter a kindly greeting, but was paralyzed. He seemed as if trying to stretch out one of his hands for me to grasp, but when I tried to reach out my right hand I fell flat on my back in the bed, perfectly helpless.

holpless.
Colonel, it was on that bed that I died, and had to leave all my people and friends. With these words he

eared. awake until the first rays of dawn, and then got up. I found myself as weak as a habe. I looked at the door and found it locked as tightly as when I rethe door and found it locked as ughtly as when I leatired the preceding night.
You may imagine I did not feel particularly refreshed
that morning. My mind was troubled, and my face
showed it. The hour was early, and no one was up except the colored porter. He had been with the car two
years or more with Mr. Talmadge. He noticed the
troubled look in my face, and expressed surprise at my
getting my accept.

tting up so early. No, did not sleep well last night, Jim,' I said by way

'No, did not sleep well last night, Jim,' I said by way of reply to him.

Then, with a nervous twitch of the mouth, and marked in the property of the property of the mouth, and made's spirit last night, Kurnel?'

'Did Mr. Talmadge die in that room, Jim?' I asked, 'Yes, Kurnel, and free or four people dat have slept in dat room since den have told me dey see Massa Talmadge's spirit. I done don't like to go in dat room after dark, Kurnel, was his reply.

I then related my experience, and told him never to mention the matter, and this is the first time I have, spoken about it sluce."

George Godas, of Helena, Montana, the convicted

George Godas, of Helena, Montana, the convicted murderer, whose sentence to be executed was commuted by the Governor to imprisonment for life, put implicit confidence in a dream he had some time previous to the commutation, showing that he would not be executed, however unavoidable the carrying out of his sentence might appear. Previous to the finalevent the Governor granted him a reprieve, but he constantly reminded his guards and the prisoners of his dream, insisting that it would come true, which it has now. Of his dream Godas said:

nas now. Of his dream Godas sald:

"Tuesday night a man came into my cell. I never see him before, and I ask him who he is, and he say he is the Governor. I look him all over. He look like very good man, and I tell him my story. I say to him that I am innocent, and he look at me as much as to, say, 'George, if you are lying God have no use for you,' and I say, 'It is so, Governor; I never kill that man,' and he talk to me a long while. Then he think for a long while and sit with his head in his hand like my father sometime sit. I light my pipe and the Governor still sit in his chair thinking. Then inan, and he faik to me a long while. Then he think for a long while and sit with his head in his hand like my father sometime sit. I light my pipe and the Governor still sit in his chair thinking. Then I talk to him and tell him I m not such a bad man, and he say he will think it over, and he shook hands with me and left. I tell Mr, Jefferls and Mr. Hoag, my guards, that the Governor had been to see me and tell me I sliould not hang. Then they say the Governor could not get into my cell, and I tell them he came all the same, and they didn't believe it. The next night the Governor came to see me, and he promise the same thing and I tell the prisoners; who laugh at me and tell me I been dreaming; but I say he was here. I was glad. I was happy. I sing and dance, for I know that the Governor say I will not be hung and I believe the Governor. He is a good man. I know him. The next night the Governor came to my cell and I had a long talk with him. He say he will think about it, and I say. O, Governor, think of my old father, and he say I think about him. Then he asked me all about the case, and I tell him I did not kill Embody, and he say I believe you, and I felt so glad I jump up and sing, and Thursday morning I tell my guards that the Governor say he will not hang me, for I saw him; and they laugh at me and shake their heads, but I know: I talked with him and I got his promise."

A number of boys in Irwin, Pa., were badly frightened a short time since, says the Cincinnati Enquirer. the bank and then suddenly jump into the cut. As the distance from the top of the cut to the bottom is about thirty feet, they rushed up, expecting to find the mangled remains of a dead woman, but on arriving at the spot she had mysteriously disappeared.

Tableaux on a Grand Scale. The Massachusetts Woman Suffrage Association

will give an entertainment at the Hollis Street Theatre May 9th, consisting of speaking and moving tableaux portraying the leading eyents in the history of Massa chusetts. Some five hundred ladies and gentlemen will participate. There will be a brilliant display of military companies. An interesting feature is that different towns will take charge of the tableaux, as, for instance, the first tableau, the "Landing of the Pilgrims," will be in charge of the Plymouth Woman Suffrage League. The Executive Committee having the matter in charge consists of Miss Cora Scott Pond, Miss A. M. Lougee, Mrs. Charles D. Davis, Henry B. Blackwell, John L. Whiting, Miss Helen M. Swain.

Spiritualism in New Zealand. More Light, published at Greytown, New Zealand,

n its February number says:

in its February number says:

"Society is being honeycombed with Spiritualism. In the shepherd's lut, in the settler's homestead, in the mansion of the well-to-do merchant it has its adherents, and where a few years ago the word Spiritualism was the synonym for all that was degrading, it is now a word full of the best associations. To investigate is to believe, as thousands have proved. The work in New Zealand has, progressed slowly but surely, and in years to come the truth of spirit return will not only be a matter of belief in the churches, but a matter of knowledge. The number of church people who are quietly testing the phenomena is one of the most cheering signs of our progress."

J. J. Morse in New York City.

On Sunday next Mr. J. J. Morse will commence an engagement for the month of April for the First Socioty of Spiritualists, in Adolphi Hall, corner of 52d street and Seventh Avenue., This will be the only opportunity for hearing Mr. Morse in the above city during he remainder of his visit to America.

THE THEOSOPHIST.—The March number preludes its contents with an essay upon "Practical Theosophy." In the article that follows a contributor claims that the elliptical form of the earth's orbit is not a discovery of modern times, but is given in the Vedas, though Vedic commentators, as well as Hindu astronomers, have failed to rightly understand it. He supports his claim by giving the passage he refers to, with an English translation. Of the other contents are 'Four Aspects of Fellowship," "Sanskrit Study in the West," "German Mysticism," and "Marriage, Hindu and Other." Madras, India. Boston: for sale by Colby

A short time since we announced the successil termination of the "Temple-porch" case in favor of Marcellus S. Ayer." A card from Mrs. Lake, on our fifth page, sets forth the exact expense to which Mr. Ayer has been put, through his efforts to defend in the urts alike his own rights, and the harmonious entirety of the building. Query: If this Temple had been devoted to the uses of one of the popular systems of creedal belief—instead of being, as it is, dedicated to Spiritualism—would its "porch" have had such an exciting effect on certain legal "powers that be"?

"Unity Pulpit."—Under this general title the sermons of Rey. M. J. Savage, of this city, are published weekly in a neat and handy pamphlet of sixteen pages, the publication having reached the twenty-fifth number of its tenth volume. The present series of discourses is entitled "Helps for Daily Living," of which the sixth, having for its subject, "The Commonplace," contains much to encourage those who are disposed to think the work they do is of no account, and that life George'H. Ellis, 141 Franklin street, this city.

The Camp-Micetings.

The Wildwood Messenger for March with (No. 1 Vol. 111., the appearance of which we noted last week) sets forth that the sixteenth annual convocation of the New England Spiritualist Camp-Meeting Association -Dr. Joseph Beals, Greenfield, Mass., Presidentwill be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route,) July 28th to Aug. 25th,

The arrangements are being perfected for a more successful series of meetings, and a programme of en-tertainments of much greater interest than eyer hefore, thereby 'augmenting the popularity of this wellknown resort. The Worcester Cadet Band, E. D. Ingraham, leader, has been relingaged, and will be present during the entire session.

The following is the list of speakers for the senson: Sünday, July 28th—A. M., J. J. Morse, England; P. M., Fannie Dayls Smith; Brandon, Vt. Tuesday, July 20th—J. J. Morse, England. Thursday, Aug. 1st—Fannie Dayls Smith, Brandon,

Vt. Saturday, Aug. 3d—Mrs. Amanda Spence, New York, Sunday, Aug. 4th—A. M., Mrs. Amanda Spence, New York; P. M., Sarah A. Byrnes, Boston, Mass. Tuesday, Aug. 6th—Lyman C. Howe, Fredonia, V

N. Y. Thursday, Aug. 8th — Lyman C. Howe, Fredonia,

N. Y. Friday, Aug. 6th—Sarah A. Byrnes, Boston, Mass. Sunday, Aug. 1th—A. M., Lyman C. Howe, Fredonia, N. Y.; P. M., Charles Dawbarn, New York. Tuesday, Aug. 15th—Charles Dawbarn, New York. Saturday, Aug. 15th—Charles Dawbarn, New York. Saturday, Aug. 17th—A. H. Dalley, Brooklyn, N. Y. Sunday, Aug. 18th, A. M.—Lyman C. Howe, Fredonia, N. Y. P. M.—Clarles Dawbarn, New York. Tuesday, Aug. 20th—J. Frank Baxter, Chelsea, Mass.

Thursday, Aug. 22d - J. Frank Baxter, Chelsea

Mass.
Friday, Aug. 23d—J. Clegg Wright, Newfield, N. J.
Sunday, Aug. 25th, A. M.—J. Clegg Wright, Newfield, N. J.; P. M.—J. Frank Baxter, Chelsea, Mass.
It is expected that Hon. Sidney Dean, of Rhode Island, will be present and give an address upon some date to be hereafter announced.

Mr. Edgar W. Emerson, the widely celebrated platform test medium, will be present Aug. 10th to 19th inclusive. Among the noted mediums who will be present are J. Frank Baxter, Mrs. Maud L. Drake, J V. Mansfield, the spirit post-master, Mrs. Carrie E. S. Twing and others.

Early Excursion Tickets - Parties wishing to go to Lake Pleasant from Boston before the regular season opens' can secure excursion tickets at the reduced rate by obtaining an order for the same of J. Milton Young, Clerk of the Association. Present address, Haverhill, Mass. Mr. Young has been reengaged as agent' and to take subscriptions for the DANNER OF LIGHT during the coming season.

Onset Bay.

The coming spring, we are assured, finds Onset as bright as ever, and with good prospects of a grand season which will add to the already great reputation of this popular health resort. Those who have ever made the journey to Onset will need no words of praise from us, while those who have not are assured that nothing short of such a visit can convey any conception of the beauties of this sea-side Bethesda.

During the season visitors from the most distant portions of the American continent vie with New Englanders in their appreciation of this charming spot, while the services at the rostrum never fail to evoke the appreciative, admiration of thousands of attendants. All phases of the spiritual phenomena are to be encountered in the presence of the many mediums who yearly make their homes at Onset.

· Onset village has already almost become a town of itself, and is constantly gaining in population and wealth. The grounds cover some three hundred acres of land; there are eight hotels, several restaurants, and numerous cottagers also help to accommodate the multitude by letting rooms and preparing meals for visitors. Many furnished cottages are also offered for rent. Stores of all kinds suitable for the village, a motor-power railway from Onset Station on the Old Colony Railroad, and a horse railroad to East Wareham, are already among the conveniences of the grounds, and improvements are still going on daily.

Col. W. D. Crockett, President of the Onset Bay Association, and his able and efficient board of offcers, are doing their best to afford advantageous conditions under which the camp-meeting for 1889 may be inaugurated the coming summer, and the indications of a flattering success in this direction are al-

Have You a Sister,

Mother, wife or lady friend to whom you desire to give that most acceptable of all presents-a handsome black silk or satin dress? or do you wish one for yourself? In another column of our paper is the astonishing offer of a reliable silk manufacturing establishment located in Mansfield Centre, Conn. Read it carefully. Selling as they do, direct from their looms, and thus saving all intermediate expenses, they are in a position to offer, at a merely nominal price, goods which cannot be excelled for richness of color, durability and pureness. We recommend our readers to write for samples to O. S. Chaffee & Son, Mansheld Centre, Conn., which are sent free on application. Do not be deterred by the thought that a purchase of this kind is beyond the limits of your purse; it is not, as a silk dress bought from this firm will cost you no more than many ordinary cloth suits. On ordering from the samples, the pattern you select is sent to your residence; and if you are not pleased with it in every particular it will be taken away again without expense to you. Try them; it will pay you to do so.

Cleveland, O.

J. J. Morse addressed his Cleveland audience on the 24th ult. upon "Evolution, Material and Spiritual," tracing the former from the time when the nebulous earth was thrown off from the sun, and pletured its possible phases in a period antedating that time. The latter, he said, is the second order of evolution. You are spiritually rooted in the personality of God, and must go on as long as the divine energy goes on. Ever lasting progress is the logic of evolution. As Spiritual ists you know that you hold communication with spirits.

Mr. Morse and Mr. Lees attended the services held by Mrs. Doty at the jall in the afternoon, and contributed to the interest of the occasion remarks that were listened to with close attention. Mr. Lees also recited a poem in unison with a guardian and several pupils of the Lyceum.

When a newspaper enters upon its sixty-fifth volume, as the BANNER OF LIGHT of Boston has just done, it is evident that it rests upon a firm foundation. In all these long years of its existence has this paper one of the ablest in the land, bravely upheld the Spir itualistic banner, and its readers number many thousands. Any one who is interested in the spiritualistic science will find in the BANNER OF LIGHT a journal which demonstrates in clear and forcible words the truth of this science, and proves through argument and phenomena that "if a man dies he shall live again." Price \$3.00 per year. Address Colby & Rich; 9 Bosworth street, Boston, Mass .- Deutsche Zeitung, Charleston, S. C., March 21st, 1889.

J. Frank Baxter and Chas, W. Sullivan benefit the Worcester, Mass., Society of Spiritualists on Wednesday evening, April 10th, by one of their unique combination entertainments.

Special Notice to Spiritualistic Societies.

THE BANNER desires, as in the past, that the various societies all over the country send to this office for publication reports of their celebrations on the 31st ult. These accounts should be written out as briefly and concisely as possible consistent with the nature of the services of the interesting occasion.

A. SHUMAN & Co. have an advertisement on ; our fifth page; to which attention is called:

NEWSY NOTES AND PITHY POINTS.

According to the current hegirn of treasurers, cashiers, trustees, agents and confidence men-across the northern custom house line, it becomes a serious ques tion whether annexation to Canada will not supersede the Issue of Canada's aigrexation to the United States in order to restore the balance of capital rather that

A travoler in Norway says that the horses in that country have a very sensible way of taking their food, which perhaps might be beneficially followed here. They have a bucket of water put down beside their allowance of hay. It is interesting to see with what relish they take a sip of the one and a mouthful of the other alternately, sometimes only moistening their mouths, as a rational being would do while eating a chuner of such dry food. A broken-winded horse is searcely ever seen in Norway, and the question is if the mode of feeding has not something to do with the preservation of the animal's respiratory organs.—Ex.

Spreckles of San Francisco and Philadelphia reports the coming sugar crop of the Sandwich Islands as the largest ever produced by them. The natives are so sweet on him since his late visit to them that they, speak of him as Santa Claus.

Life is not an idle ore,
But from dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom.
—Tennyson.

Some of the "cures" at a European resort are mineral water cure, grape cure, whey cure, cold water cure, massage cure, pine-needle baths, Russian, Roman, Irish, mud, steam and electric baths. All tils are met by "cures."

[ONE THING TO PRAISE.]—Visitor—Say, Quillpen, you are awful for making mistakes in your paper—did you know it? Editor—Well, occasional inaccuracies will creep into the best managed journals, I suppose. Visitor—Exactly. But there is one thing, I have noticed, you always get in straight. Editor—(eagerly) What's that? Visitor—The column rules.—Burlington Free Press. on Free Press.

At the regular meeting of the Medical Society of the County of New York recently, Dr. A. Selfert read a paper on the " Etiology of Fibrinous Pneumonia." He said that pneumonia was caused more frequently by staying in doors in ill-ventilated rooms than by exposure, and that more cases of the disease occurred in The Pavilion will be under the management of the the months of March, April and May than in winter. Association, with Mr. Henry L. Barnard in charge of He said that the chief guard against pneumonia was

Sam Jones, the preacher, says, "The only way to argue with an Infidel is to mash his mouth and then he's done for." We believe Rev. Sam is about right; reason wagighs little against modern thought; it's generally on the side of Infidels.—Now Thought.

The last new language into which the "Pilgrim's Progress" has been translated is that of the Fantls on the Gold Coast.

WASHINGTON.

Thou art not dead, thou mighty king of men, Thou rock of strength amid a storm-swept time. A hundred years are naught to living fame. And this, a birthday of thy vernal prime.

Oh! Washington, Virginia's pride and ours,
Beloved of all, so strong in love and will,
In thy clear eye and noble brow is that
Which bids the base another "peace, be still!"
Idmund Smith Middleton, in Magazine of American
History.

Hon. George B. Loring, of Salem, Mass., is booked t is said, as Minister Resident and Consul General to Portugal, drawing the \$5000 salary and contingent lees. He will make a good Minister resident.

A bill has been considered in the Maine Legislature empowering employés on street cars to arrest disturbers of the peace. The employé on a New Orleans street car is the conductor, switch tender, brakesman, tourist guide and driver, all in one. If empowered to make an arrest he would be obliged to give his car a rest while taking his prisoner to the station.—N. O. Picaquate.

Bishop, the mind-reader, is, it is said, dangerously ill in Minneapolis.

It has been estimated by Prof. Kirchhoff, of Halle, that the language most spoken on the globe, for the last thousand years at least, is Chinese, for the last thousand years at least, is Chinese, for the tis without doubt the only one which is talked by over four hundred millions of the human race. The next language most in use, but a very great distance behind Chinese, is Hindustani, spoken by over one hundred millions. Then follow English (spoken by about one hundred millions), Russian (over seventy millions), German (over fifty-seven millions) and Spanish (over forty-seven millions).—Ež.

REASON IN ALL THINGS .- "Why do you call Brown and his wife the Goggles'?" "Because they are a pair of spectacles."

ELECTRO-INFATUATION.

Oh! mystle fascination,
Oh! fate idealized,
I'm but a mass of molecules
Reversely polarized!
Induction ne'er shall drown them,
Nor make their sound obscure,
For, love, you are the magnet,
And I the armature.

Whatever else the late Jim Fisk might have been lowever loose were his financial and social morals he did more for the comfort of travelers in this country than any other man who engaged in the business of passenger transportation.

The North American Indian is the noblest type of a heathen man on the earth. He recognizes a Great Spirit; he believes in immortality; he has a quick intellect; he is a clear thinker; he is brave and tearless, and, until betrayed, he is true to his plighted faith; he has a passionate love for his children, and counts it joy to die for his people.—Bishop Whipple.

The nomination of Allen Thorndike Rice to be min ister to Russia was a creditable one for President Har rison to make. Mr. Rice is a Republican, but no, bit ter partisan. As editor of the North American Review he has often opened its pages to the best liberal thought in the country. He is, moreover, a gentleman of ability and culture, and personally above reproach.

Stranger (to cashier in restaurant)—Is the proprie tor in? Cashier—No, sir; he has just gone out to go something to eat. Back in a few minutes, sir.—Ne

A thick coating of flowers of sulphur over the affect d limb for one night is said to cure the sciatica. The skin should be thoroughly cleansed first. The remedy is simple enough to warrant a trial

Do Chord—"You don't mean to say you went to an amateur concert last night?" Do Musio—"Yes; couldn't very well get out of it; and, besides, the object was one which I heartly favored." "Benefit of an orphan asylum?" "No; it was to raise funds to send the principal singers to Europe."—Philadelphia

Auckland (N. Z.) dispatches for March 29th state that while the German, American and British armaments were lying at anchor in the harbor of Apla (Samoa) a hurricane burst upon them. The English ship (Callione), having steam up, made good her escape and passed to the leeward of the Island; but the German ships, Eber, Adler and Olga, and the Americhn, Nipsic, Vandalia and Trenton, went ashore in the awful gale. The loss of life was reported as follows: Eber-the captain, all the other officers except one, and seventy-six men. 'Vandalia-the captain, four officers and forty men. Nipsic - seven men. Adler-altogether fifteen persons.

A good way to prevent heresy is the course pursued by a minister out in Bangor, Pa. He bought a cheap copy of "Robert Eismere," read it, and then got up in his pulpit and forbid any member of his congregation to do as he had done. And the best part of it is, the men of the congregation could see nothing derogatory to their manhood in this prohilution. They actually believe that the minister is their mental guardlan.—
Truth-Secker, New York.

"To thaw frozen ground;" says The Building, " uso fresh slacked lime spread over the ground to be opened. Water to be used as little as possible; about eighteen pounds of water to fifty-six pounds of lime will be the proper proportion."

STILLING THE WAVES.—A new method of applying oil, to lessen the dangerous effects of heavy seas during gales of wind, has been invented. An ordinary rocket is supplied with a tin cylinder containing a pound of oil, in place of the usual exploding top. Through the centre of the oil runs a small tube containing two ounces of gunpowder, which ignites as soon as the motive power of the rocket is spent, and explodes, east-

ing the oil in a fine spray over the water. Experiments at Concyl sland, and on board the steamship. Werra, demonstrated the success of the hyeatlen. These rocks are intended for the use of life saving craws in reaching wrecks, as well as for vessels exposed to the dangers of the sea.—Ex:

It's a curtous thing that on the railroads it is the freight rather than the steam which makes the cargo,

**SCHEEDS FROM THE COUNTRY PRESS.—The Empress of Austria carries a traveling basket fitted up so that she is able to make soup on the cars.—No man is as wretched as he imagines himself to be.—A Florida grower has a Northern contract for three tons of watermelon seeds.—The latest use of photography is to make a cannon ball take a picture of its own wabblings.—The fat woman who waddles past you on the streets was once an angel girl.—A woman asks questions more for the sake of asking than for the sake of the answer.—Marriage is a legal proceeding that gives a woman license to wear her husband's slippers.

"Sir" William Conrad Reeves, Chief Justice of Barbadoes, just knighted by Victoria, is a colored man His mother was a full-blooded negress. His father was a Scotch planter. The chief justice began life as aprinter. He has served as solicitor and attorney-general of the colony, and for slx years as chief justice.

"Where did Adam first live?" asked a New York Sunday school teacher of her young scholars. No response: "Why, children, you must know; it was in some garden. Now what garden was it?" "Oh! I know, muni" said a little fellow with a foreign accent, holding up his hand. "Well, my,boy, what garden was it?" "Castle Garden, muni"—Ex.

English advertisement: A plous young man desires to be received into a respectable family where the excellence of his example and superior morality mightbe considered as an equivalent for board and lodgings.

The first temperance pledge ever circulated in New England read as follows: "I solemily swear to abstain from the use of intoxicating liquors on all occasions, except on training-days, wadding-days, banquets, and other great occasions." Comparing this pledge with those now current and with the proposed constitutional amendment, it would seem that great progress has been made in dealing with the temperance problem.—Ex.

Prof. Pastour claims to have discovered the active germ of diphtheria, which he keeps bottled up in his celebrated institute in Paris. But all attempts to vaccinate with its deadly virus, in ever so diluted a form, have resulted in swift and terrible death.

All things are full of, gods and spirits of destiny. Heraclitus, B. C. 513.

Oblituary poetry seems to have no limit, but we rather suspect that this effusion is as near to the boundary line as one can well get: boundary line as one can wen get:
Farewell, dear liftle Robert Allen,
Gone to meet his departed Pa;
In yonder lovely world up higher,
Where, by the golden throne of blazing fire,
He waits for his little brothers, and his sisters and his Ma.

A correspondent humorously writes to an exchange as follows regarding the recent claim that a "microbe," capable of dangerous results if too closely affiliated with, is to be found in books of public libraries, or

volumes much used by many and different people: "Books in their present form, it is said, were invented by Attalus, King of Pergamus, in 887. For just one thousand and two years to the dot, the book-microbe has been having it all to himself. It's a long lane that has no turn, Mr. Book-Microbe. Turn the rascals out!"

A Card.

To the Editor of the Banner of Light: I enclose herein an itemized account of the bill presented Mr. M. S. Ayer for defending the suit instituted against the Spiritual Temple. .

I do so, thinking an item inserted in THE BANNER, relative to the same, would be of interest to your readers, some of whom, I am sure, have not been able to understand the statement made that the expense was over \$1,200.

It is never pleasant for any one to rest under a misunderstanding, and oftentimes these things could be avoided by an explanation. In consideration of this, I have thought it wise to send you the within.

MRS. H. S. LAKE. 8 Worcester Square, Boston, March 30th, 1889.

8 Worcester Square, Boston, March 30th, 1889.

Mr. M. S. Ayer—
To Russell & Putnam, Dr.:
For professional: services in defending against information by Attorney General to compel removal of Porch of the First Spiritual Temple, including conferences with you and Messrs.
Hartwell, Van Brunt and others; preparation for ifearing, examination of vitnesses; trial of case before Judge Gardiner, and preparing argument of same.

\$500.00
For services in preparation of report of case, and attending before Judge Gardiner and Judge Allen; examination of testimony and much time in settling form of report; preparation of brief on law and facts, and argument of case before full bench.

\$500.00
J. M. W. Yerrinton for reporting testimony.

\$6.00
Clerk of Court for recording.

\$6.00

A. Mudge & Son for printing
Clerk of Court for recording.
Photographic views of Porch and other extensions of public buildings in Boston......
Van Brunt & Howe, expert witnesses......

What to do with Suspicions.

There are many suspicions that need crushing in the oud. We fancy that our friend is cool to us; we imagine that some one has slighted us; we suspect our neighbor of having spoken ill of us. Most likely we are mistaken, and, in any case, we could never profitably search into the matter. Our trust in our friend. or our own self respect, should lead us to put away all such thoughts, to abandon such suspicions. Some one has, perhaps, dropped a poisonous word of scandal into our ears. Let us banish it from our thoughts with scorn. Circumstances may tend to cast suspicion on one whom we honor; let us continue to trust him in our heart of hearts. We may fear that some one has committed a fault which, however, does not concorn us in the least, and in which we are not called upon to interfere; let us expel the idea as an unwelcome intruder. In one of these two ways every suspicion may he rightly dealt with. If as a warning it has a mission to perform, it will do its work; if it is an unworthy or an idle conjecture, it will be dismissed. In either case it will pass away, as all suspicions are meant to do. As transient guests of the mind they may be useful in establishing the innocence which should be brought to light, or in proving the guilt which should be purged away; but as permanent inmates of the mind their ence is most perniclous.—Philadelphia Ledger.

A Philadelphia clergyman who has re cently been criticising certain kinds of church music, says:

"Many of our churches are only appendices to con certs. Often the poorer the preacher the finer the church and choir. Many people go to church 'just for the music." Then why keep the preacher? In some of our churches it costs \$50 to sing Jesus, Lover of My Soul' to the tune, 'When the Swallows Homeward Write out an anthem as sung, and what nonense. If churches can have concerts on Sunday, why can't the world? . Why not get the chorus girls to sing the praises of the Lord on the Sabbath? They are not busy elsewhere, and will fill the front seats. How much like heaven tit will be when, in our solemn ser vices on the Sabbath, we shall be favored with snatch es from the leading operas by the most eminent artists. In some churches the choir does the singing, the preacher the praying, the congregation the paying, and the farce is ended."

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend; any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Did it Elect Harrison?

The following appeared in a Minnesota pa-per: "Members of the Democratic party have been using all subterfuges to account for their overwhelming defeat, and numerous are the

overwhelming defeat, and numerous are the causes alleged.

"I was talking with several of the vanquished on Fourth street the other day, opposite a bill-board, and one of the party exclaimed: "If it had not been for the closeness of the National Committee in the expenditure of money, we would have elected our man. The Republicans advertised their man like a circus." Several of the party remarked that no advertising was done except small announcements in the papers, and a few hangers' on the dead walls.

yalls.

"Hangers?' said our informant. 'What do you call that but a circus poster?' pointing to a twelve-sheet medicine poster on the bill-board, bearing the cuts of Gen. Harrison and his-grandfather.

"If the Democrats had advertised like that, Cleveland would have been reflected."

The poster referred to was one of the famil-

Cleveland would have been reclected."

The poster referred to was one of the familiar black and white Log Cabin Sarsaparilla posters sent out by an enterprising firm engaged in the manufacture of old log cabin home cures, under the name of Warner's Log Cabin Remedies, and among other equally valuable articles includes the famous Log Cabin Sarsaparilla, which is everywhere recognized as the best of all spring medicines, and stands without a rival for the cure of all disorders which are the results of impure blood.

which are the results of impure blood.

The springtime of the year is the season when the system needs renovation, the long winter has caused the blood to become filled with impurities.

There exists no better means to aid and strengthen the system at such an ugent period than the use of Warner's Log Cabin Sarsaparilla, which speedily restores the blood to a pure and healthy state, which insures health and happiness

and happiness.

The reputation of the firm putting out the medicine is above reproach, and is the same firm which manufactures Warner's Safe Cure, the standard remedy for the cure of all those diseases peculiar to the kidneys, as well as those which are the results of disease in those

those which are the results of disease in those organs, and which has met with such phenomenal success for the past ten years. We understand that the posters referred to made their appearance in many parts of the country some time prior to the Chicago Convention which nominated Gen. Harrison as a candidate for the Presidency—hence the use made of the portraits of the Harrisons, father and grandson—was either the result of remarkable political foresight or in accordance with the historical association of the old Log Cabin with the name of Harrison.

Movements of Platform Lecturers.

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

Mrs. F. A. Logan, lecturer and healer, holds public meetings every Surday at 11 A. M. and 7:30 P. M., in St. George's Hall, 909 Market street, San Francisco. Samuel D. Tharp is now located at 407 East 5th street, (between G and H streets) South Boston, Mass.

J. Frank Baxter's engagements: In Worcester Sundays till May: In Middleton the last Tuesday evening. Will be in Fitchburg the first two Sundays of May, and in Boston (Berkeley-Hall) the last two. Weekevenings open. 181 Walnut street, Chelsea, Mass. Helen Stuart-Richings lectures for the Anderson, Ind., Society of Spiritualists the Sundays of April, and for the Dayton, O., Society the first two Sundays of May; and will engage to give week-night lectures or entertainments at contiguous points. Address P. O., Anderson, Ind.

Anderson, Ind.

A. E. Tisdale closes his engagement of four months in St. Augustine, Fla., the last Sunday in April, Societies wishing his services in New England or Middle States for May or June, also for camp-meetings, and the coming lecture-season for 1890, may address him at St. Augustine, Fla., or his home address—Merrick, Mass.

Edgar W. Emerson has the following engagements for April: April 7th and 14th, Bridgeport, Conn.; April 21st and 28th, Lowell, Mass.; May and June he will be in Cincinnati. O.

Mrs. A. H. Colby-Luther's address, till further no-tice, will be at her home, Crown Point, Lake Co., Ind.

Horsford's Acid Phosphate, the best Tonio known; furnishing sustenance to both brain and body.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked escape inconvenience by sending in the money land Spring. or renewal before the expiration of their pres ent subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world very stylish and dressy appearance. to assist them in their important work.

COLBY & RICH, Publishers.

To Correspondents.

M No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a unaranty of good faith. We cannot undertake to preserve or return communications not used.

O. K. W., CANDELARIA, NEV.—The atmosphere of this gentleman suggests mediumship. We would advise him to ait for its development; but if he does so, he must be prepared for discouragements and seeming failures. It will take time, patience, and persistent sitting to bring success. If one or two congenial friends, who are opposite in tempera-ment and will-power from himself, will sit with the friend, their presence will add power to the scance, and assist the spirit world in trying to manifest.

The sitting should be held semi-weekly, at a stated hour, in a well-ventilated, quiet apartment, and should last not less than one hour, nor more than two. The sitters should meet with freedom from care or anxiety of any kind, and should invite the presence of wise, good spirits.

Evidence vs. "Doctors' Plot Laws."

WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments preented eight years ago before the Massachusetts Legis-ature, and which succeeded in defeating the obnoxious

lature, and which succeeded in defeating the obnoxious measure.

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

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

The arguments in favor of freedom in remedial practice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths et al. seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent together by the publishers, Colby & Rich, 9 Rosworth street, Boston, on receipt of 16 cents, as sample copies to those desiring to work for the cause of medical freedom.

Arrangements can be made with the publishers for

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

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England., Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single

ppy, 10 cents. BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 20 cents.

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San Francisco, Cal. Single copy, 10 cents.

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THE NEW THOUGHT. Published weekly in Ohicago, Iil. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-BEHKER. Published weekly in New York.

Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents. gle copy, 50 cents.

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

Cal. Single copy, 10 cents.

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

It E PATH. A Monthly Magazine, devoted to Universal Brotherbood, Theosophy in America, and Aryan Philosophy.

Single copy, 20 cents.

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Each line in Agate, type, twenty rests for the first and every gentlen on the fifth or eighth page, and fifteen cents for each subocquent incontion on the seventh page.

Appelal Notices forty conts per line, Minion, each insertion.

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Payments in all cases in advance.

the Advertisments to be renewed at continued rates must be left at our Office before 18 M. on Maturday, a week in advance of the date whereon they are to appear.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. The DANNE (OF LIGHT cannot well undertase to vote 1 for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdeted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ap6

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Ap6

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT. F9 26w*

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

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

A-DVERTISEMENTS.

STOUT PEOPLE.

OBESITY safely cured by one who has been a fellow-suffer-er. Send stanip for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey.

REEFERS

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Garments that are especially adapted for Spring wear, when the taking off of a winter overcoat necessitates the replacing of the same by one of a on each address. The paper is discontinued at lighter material; apt and ready for that time unless the subscription is previously boys' purposes, and yet a protection renewed. Subscribers intending to renew will from the chilly air of our New Eng-

Manufactured from durable. allwool, hard-wearing Irish, Scotch and American Cheviots and Tweeds, and combining with their usefulness a

We have a large variety of these popular garments for little fellows, to meet the constantly growing demand; in sizes 4 to 14 years, at

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A. SHUMAN & CO., MANUFACTURING RETAILERS,

WASHINGTON STREET, CORNER SUMMER,

BOSTON.

ANIDROSIS

ADIES and Gentlemen, in search of health, or the true guide to wealth, should address the Inventor of the Com-pound Vapor Haths, DR. CONANT, Skowhegan, Me. Aps

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SPEAKERS supplied for Lectures, Funerals and public occasions at short notice, Address, Occasions at short notice. Address,
J. W. FLETCHER, MANAGER,
Ap6 tf 6 Beacon street, Boston, Mass.

Maternity Without Pain. THIS IS POSSIBLE in every instance under the advanced in methods of the present age. Facil fact, fact! For information, address, with stamp, DR. EDITH BERDAN, 113 Ellisor street, Paterson, N.J. 4w Mh30

MISS J. M. GRANT, TEST and Business Medium; also Magnetic Treatment t ladies only. Office Banner of Light Building, 8½ Bos orth street, Room 7. Hours 9 to 6. lw* Aps

TO LET.

A Large Front Room in Banner of Light Building, admirably arranged for Physician er Medium's offices. For particulars and terms, apply at Bookstore, No. 9 Bos-worth street, Boston, Mass.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are keld at the Rinil of the Runner of Light Establishment.

ON TUESDAYS AND PRIDAYS. . AT 8 Q'OLOUR P.M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 5 o'clock

MHS. M. T. SHELHAMELLONGLEY will occupy the platform on Tucaday afternoom for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the muudaue plane, having practical bearing upon human life in its departments of thought or labor.

pirit for consideration.

Mis. B. F. Smith, the oxcellent test medium, will on a friday affernous under the influence of her guides give dearnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at conderable expense and published each week in The Bannen.

It should be distinctly understood that his Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whother for good or evil; that those who pass from the mundane sphere in an indeveloped—condition,—eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All the spirits in these columns of the reason of the processor of their spirits from the there is no the reason. The messages of their spirits flesher that those who recognize the messages of their spirit friends will verify them by inform-

This our carnest desire that those who recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

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

HIGHINGS.

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

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 22d, 1889.

Report of Public Séance held Jan. 22d, 1889.

Spirit Invocation.

Thou Eternal Spirit of all Love, thou who art the soul of all tenderness, of all peace, of all intelligence and truth, we how before thee in adoration and praise at this hour, recognizing the supremacy of thy law; acknowledging the boundless gifts and love of thy great beating heart; realizing that we are a part of thee, and that in thee we live and move and have our being, through time and through all eternity.

Thou Most Gracious Spirit, thou Wonder-Working and Eternal Being, we would grow in thought and aspiration upward and onward, ever reaching out toward thy wast realms of knowledge and of wisdom; our hearts would become receptive to thy teachings; our souls would grow in openness toward thy angel ones, who come in ministration to worlds below, seeking comfort, and instruct and bless those human ones whom they meet, and who, have need of their kindly thought and helpfulness.

On! may we be brought into that atmosphere which will surround our lives and infill our spirits with the influence and peace of angelic homes and hearts. May we feel and sense the presence of the dear ones, and know that they, are not lost, nor have they left us, but that from worlds beyond, with light and beauty may they return to bring something of their own great glory to human hearts that struggle and suffer below. May we realize that as we send out to them our kindly welcome, our songs and souls of cheer, they are blessed likewise and are given strength to bring to our own hearts such inspiration and such helpfulness as we may need, and as will serve to to bring to our own hearts such inspiration and such helpfulness as we may need, and as will serve to stimulate our own efforts and our own thoughts to greater flight and grander result.

· S. B. Brittan.

Life's crosses press heavily upon the shrinking human heart, and the feet of toiling man bleed and stumble and falter over the rugged way of experience and discipline. Weary tears are falling on every side, creating shadows through which the suffering eyes may not behold the brilliant light of dawn, yet the clouds are rolling away, the light shines broadly and grandly over the hill-tops, dispersing the shades of superstition and ignorance, and, falling down into the valley, is making its way here and there into hearts and homes, illuminating and strengtliening, giving vigor and a sense of dithere into hearts and homes, illuminating and strengthening, giving vigor and a sense of divine protection to those who have been sad and lone and sorrowful along the way of life. I look forward with hope toward the future, and behold, in prospect, the time when that brilliant ray of truth, or of divine knowledge, shall have pierced every shadow, shall have entered every soul and found lodgment there, shall have performed its work in dispulling all

But the time now is one of conflict, one of agitation; we see clouds of smoke, and hear the din and noise of battle on every side. Right here in our own household of faith there is discussion, there is a sign of conflict, one that needs must bring pain to the watcher who desires only that harmony and peace shall reign; but if he understands the signs of the times, and if he can look forward sufficiently far to and if he can look forward sufficiently far to realize that no ruin is at hand, and that this smoke and din and conflict is only the darkening preceding the light, he will find courage and strength, even in the present moment and in the present turmoil, and press onward, throwing forth his beacon-light to help illuminate and strengthen other hearts as they press.

on.
I am attracted here to-day, and proud and glad once more to stand upon your platform. Mr. Chairman, principally because a near and dear friend of mine has been recently passing through shadows, has felt surging waves of pain and perplexity, and has hardly known how to reach forth for helpful guidance, and I bring to that friend something of my own spiritual influence, and send it forth from your platform, trusting it will be received and understood.

I say to that dear one: Be patient and hopeful, for the clouds will pass the shadows will disappear, and the light will come; it is even now upon its way, bringing warmth and beauty and even bloom in its breast. I believe these shadows and trials that are now pressing heavily upon the outward life will prove of in-estimable blessing; that they will bring a lesson and an experience very much needed, which will leave a lasting benefit upon the outward sense, upon the external life while here.

sense, upon the external life while here.
I give greeting and affection to all friends, as I ever do, in returning from the land of spirits. I hold all who have been kindly disposed inthought and sentiment toward me, and all who have worked in coöperation with such work as I have felt pressing upon my mind, and indeed all who are in harmony with God's glorious work of love for mankind, deep in my heart; I call them all brothers and sisters, and would it possible reach out to each a friendly hand and a word of good cheer. There are faces in this room familiar to me, whom I love, and for whom I hold an interest, and to each I bring my influence and my blessing. In response to my influence and my blessing. In response to the kindly invitation of your spirit-president, I will endeavor to reply to your questions, Mr. Chairman, as the information or the thought shall press upon me from the spirit-world, Your old friend, S. B. Brittan.

Questions and Answers.

Quest-By P. H. R.] Is it possible for the spirits to forctell the death of any one?

Ans,—Yes, it is very possible for some spirits to foretell the death, so-called, of an individual. I say this distinctly, because I have known the prediction to be made that at a certain, date, and even at a specified hour, a special individual would pass from the body to the spirit-world. This information has been needleted concerning various individuals from known the prediction to be made that at a specified hour, a specified hour, a special individual would pass from the body undoubtedly that memory will in special individual would pass from the body to the spirit is mithed to time, and therefore I know it is possible for a spirit to foretell such an event. Indeed, were I to come in contents and qualities as he friend in whose welfare I had an interest, and with whose heart's emotions and pulsations I

or discovered just how my friend came into relationship with that planetary influence, and how he might be affected by it. Such a spirit would have a scientific mind, would make research such as may be scientifically explained and depended upon, and yet his methods of study, of explanation, would be entirely different from my own. This spirit, coming into congenial rapport with my friend on earth, the habits and methods of his life and his life works, would be able, undoubtedly, to predict that my friend was to pass away from earth at a given time under the effects of some catas—

the habits and methods of his life and his life works, would be able, undoubtedly, to predict that my friend was to pass away from earth at a given time under the effects of some catastrophe, or so-called accident or calamity, and the prediction would in time be verified by results.

All spirits cannot foretell such an event. Many of them have no knowledge concerning these things. Some of, your own friends, who have departed the physical body, might come to you time after time, and bring you their messages of love and clieer, or of advice, but have no knowledge concerning the time who no knowledge concerning the various important events which are to arise in your life. Nevertheless, they may be cleaked and they may be capable of giving you wise counsel upon such affairs as they discuss in your presence. No more than are mortals on earth all equally informed upon various subjects are spirits in the other life; while some are qualified to express themselves upon certain themes, others may be disqualified from doing so, and yet be equally well adapted to yield information and give counsel upon other affairs.

**Extra standing before me, I beheld in that this pricit one with the form of a small child, almost an infant, and then form as mildid, almost an infant, and then frants and infant, and then frants, and life of infancy, even though passing years had left upon his outward form segment of infancy, even though passing years had left upon his outward form signs of maturity and growth. Then I questioned those spirits who infancy, even though passing years had left upon his outward form signs of maturity and growth. Then I questioned these laws of human life, and was infancy, even though passing years had left upon his outward form signs of maturity and growth. Then I questioned these laws of human life, and was infancy, even though passing years had left upon his outward form signs of maturity and growth. Then I questioned these laws of human life, and was infancy, even though passing years had left upon his outwa

Q.—[By S. B. Mitchell, Ferndale, Cal.] In case of an idiot or a dwarf the physical body is not perfect. Does the spirit-body also remain imperfect and cramped, as the physical body would indicate to our physical sight during mortal life? To what extent is the idiot benefited by its mortal life?

A.—One may be thoroughly stunted in external appearance, and yet possess a clear mind, one alert and intelligent, that can grasp and retain ideas, and even elaborate and form new thoughts, send out greater ideas and sentiments than those which the mind receives. In such a case, especially if that mind is aspirational and is spiritually inclined, there will go forth from the individual such rays of magnetic power, such elements of spiritual strength as to form an atmosphere around the individual that will be helpful to the spirit's growth and advancement. In such a case as this, while the spirit body in its formation may in a sense be dwarfed and limited, yet as these magnetic and spiritual qualities of which we speak are freed from the interiop being, are set loose from the individual life, they will enter into the composition of the spirit-body, and assist in forming it symmetrically and in a more perfect manner than is the physical body which you behold. When the spirit is completely severed from the external form, has risen above the limited conditions of its earthly life, it will be able to aggregate to itself such elements and such material, from the spiritual atmosphere, as it may require in rounding out and beautifying its own habitation or body, and as this process goes on the spirit will find that its outward covering is becoming more beautiful, better adapted to its use, and better proportioned in every part of its being. Thus you will see that if the man better fire wells of an intelligent count mind. indulgence of the senses through physical life alone, and has no aspiration for the spiritual or for association with the spiritually-minded, then will his spirit-body be dwarfed, cramped and limited in exact correspondence with that

outward form which he has possessed.

Let me say right here, before proceeding with this question: I have seen men and women in the spirit-world—those who have been tied to these outward conditions of life that belong to these outward conditions of life that belong to the carnal, gross and crude alone—presenting an appearance of stunted growth, their bodies misshapen, ill-formed, dwarfed and cramped, and they are not by any means beautiful to look upon. I have questioned concerning these individuals, and I have found that they did not all—perhaps none of them—possess on earth bodies that were dwarfed and stunted in appearance, but that most of them were well-proportioned, with good features; and forms considered fine in appearance by those who gazed portioned, with good features; and forms considered fine in appearance by those who gazed upon them, yet they did not grow interiorly in proportion to the growth of their physical forms, and hence on the other side they are dwarfed and misshapen. Will they always remain so? No; because when the time comes that they seek to break loose from those confining conditions, when they desire to rise above the low, degrading phases of life, of thought and of habit, they will then, begin to rise in the spiritual atmosphere; they will be able to throw off the cruder, denser, lower particles or elements that cling to them, and then there will be attracted to their natures those lighter, more spiritual materials which will assist in rounding out and perfecting the bodies which they inhabit.

materials which will assist in rounding out and perfecting the bodies which they inhabit.

Your questioner desires to know if the spirit-body of one who on earth was an idiot will correspond with that form which he inhabited on this side of life. Well, it may be. That depends. It may be that his spirit-body will in every respect appear as did that which he filled on earth and wat the forms of some who are every respect appear as did that which he filled on earth, and yet the forms of some who are idictic do not appear gross or repulsive, dwarfed or misshapen to your external sight. There is a vacancy in the eye, there is a lack of expression upon the face; sometimes there is a low formation of the brow. What do these indicate? Almost the absence of the spirit; not quite that; but they indicate that the spirit has but very slight possession of the body, and therefore it cannot express itself through the material machine as it might desire to. Such a person can gain but slight experience from his contact with earth, and yet he does gain a certain amount which may be of use to him by and-bye. He comes in contact with people, with objects and with associations that leave an impression upon the dulled mind which will exert itself by and-bye, when the spirit is freed from the body. Even when the spirit is freed from the body. Even the idiot who cannot manifest his thought

was in congenial sympathy, I think there is no doubt that it is simulated continue in his atmosphere for any length of time, studying his labits and methods of duity life, reviewing the workings of his spirit, and investigating the spirit strugaling within, as if to manifest itself, and investigating the spirit strugaling within, as if to manifest itself, it is to make his body asseless for the further institution of the spirit; and therefore, reasoning in and the spirit should be able to predict very closely as to the hour and time of his passing from the body. This I would do under the scientific—so to speak—aspect and law of, his organic life. But if that individual, after all, was not so thoroughly that he did gain a spirit would not be able to predict the time of his physical decease; for in my case I should be alled in a physically and publicably and publ

created by its own feeble life; that the physical elements and emanations had no part, or at least but very little part, in the formation of this spirit-body, and therefore it appeared to me, as I have said, like that of a small child. In those schools to which this spirit had been transported, while the mind expanded and took up lesson after lesson, the spirit-body began to grow, to unfold and to expand its nature, so that as the years rolled on that spirit will put forth signs and appearances of growth, just as surely as does the little one here who gains its knowledge and at the same time is passing through the years of youth, and afterward those of early manhood. of early manhood.

Q.—[By E. Randall.] Was Adam the first man, as recorded in the Book of Genesis, or is the record a myth?

A.-Well, I don't think Adam was the first A.—Well, I don't think Adam was the first man. Personally speaking, I have not the slightest belief or proof that such a man as Adam ever existed. Who was the first man, and where he came into existence on earth, is a question that has puzzled more than one thinking mind in the spirit world, even as it has those on earth. In the first place, it is impossible for any scientific mind to believe that the earth has only existed as an abode for human beings for a period of about six thousand years. It is impossible for any thinking, intelman beings for a period of about six thousand years. It is impossible for any thinking, intelligent mind to believe that a living, breathing, grown-up man was formed out of the dust of the earth, or that a counterpart and helpmate was formed out of one portion of his organism. While we have in these present times the occurrence of such phenomena in nature and in human life as may startle the incredulous, and lead even those who are thinking and read we mappier, more grand and free, because of its advent.

I look forward with trusting confidence in humanity, believing as I do that under the guardianship and guidance of strong and glorious souls, who not only watch the struggles of life in all humanity from above; but who are also exercising a thought, an influence of helpfulness upon mankind which is assisting it to rise above the sorrows and the pain—I look forward in trusting confidence that these souls will-eventually guide' human life out of the sorrows, and clouds, and pain, to a higher and a grander elevation of experience and of existence.

But the time now is one of conflict and a grander elevation of experience and of existence of such phenomena in nature and in human life as may startle the incredulous, and lead even those who are thinking and of power?" yet I think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede that this allegary of the same pears where and of powers?" We I I think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even those who are ready to concede think that even tho Who was the first man, and where did he appear? Was humanity impinged into outward life as a solitary unit or individual, or did it arise gradually and unfoldingly from the lower species which dwelt before it? And did it appear solitary and alone? These are questions that have arisen, I. presume, in thinking minds, but such as have never really been answered to the satisfaction of those minds. Personally: I believe that mankind has been evolved from lower conditions and lower species. I would not use the term "descent of, man," but I would rather accept and define the growth and development of human life is

the growth and development of human life as "the ascent of man" from that which is below to that which is high and continually progressive. I believe, then, that man has ascended from that which was before him, and that he will ever continue to ascend, throwing off, age after age, the crude and imperfect, and reveal-

after age, the crude and imperfect, and revealing from within the pure and that which may be by-and-bye the perfect.

As for Adam, I have but little service for him. I believe the statement of his life and his conditions to be simply an allegory, meant to instruct the people concerning the ways of life, and concerning the sure effects which are to follow those who indulge in sin, in wrong-doing, knowingly or unconsciously. I believe, also, that it was an allegory intended to teach manking that knowledge and a conception of mankind that knowledge and a conception of truth can only be borne in upon the human race through suffering, through travail and pain and turmoil, and that when humanity seeks for knowledge it will surely find the reseeks for knowledge it will surely find the result, even though pain and sorrow do come as a part of its experience. I believe that in ancient days it was the custom to repeat these stories, to relate traditions, and even outline certain lessons for the people, that they might learn and grow wise through such schemes of instruction. This may have been necessary for that time and place, but in these progressive days, when the entire world is a field of knowledge which any thinking mind, any aspiring soul may explore, gaining for itself information from Nature and from Nature's works, as well as from its own interior life, concerning the universe and concerning huconcerning the universe and concerning humanity, we have no need to turn back to traditions and allegories of the past for anya
scheme of instruction or information, nor any
rule of guidance which it may possess.

Q.—[By T. W. Litchfield, Fredonia, N. Y.] As there is retrogression in earth-life, is the same true in spirit life?

As there is retrogression to caractee, is one same true in spirit-life?

A.—We have never known a spirit—at least I never have, and I can speak also for spirits who have dwelt in the higher life for many more years than myself—who has retrograded and fallen from a higher state. It seems to me, so far as I understand the law, that in the spirit-world one who has set his feet upon the upward road, so to speak, is strengthened and given power to make his way onward; there do not seem to come cramping conditions and weights to bind him down or hold him back. I do not find any one rolling down hill there. One reason, perhaps, is that I never see any spirit or, band of individuals ready to push another down hill, but they are ready-to help him along over the upward track. I think if there was a disposition in any one who had set his feet on the upward road to falter or faint, to lose, heart, and who appears so repulsive to you as he seeks to express himself, has memory inherent within his organism, and that memory records upon the sensorium of his life such events and experiences as the individual may come in contact with. When the spirit is withdrawn from the body, undoubtedly that memory will in time arques itself and bring to light those things which it has in mind.

I have seen a spirit freed from the mortal form who was known on earth as an idlot. As there came to him, in the other life, such magnetisms, such elements and qualities as he could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could gather up from his external form and his could have a fixed and given power to make his strengthened and give

I say, it does not seem to me that a spirit in the other life ever becomes degraded. If he is in a darkened condition, if his life is restless and unhappy, if he cares mose to remain in contact with earthly seemes of pollution and vice, it is because his instincts tend that way; because his desires, his inclinations all are in the expression of sensual life; because his spirit has not reached outward for light and guidance and helpfulness; because he is yet, green and bitter and hard and sour in his spiritual nature; the fruit of his life has not begun fore he must wait until the sunshine of God's holy love and the tender ministration of helpholy love and the tender ministration of help-ful souls so stir within his life as to call out the best impulses, the higher aspirations, and the best impulses, the higher aspirations, and win them into expression. When this is done, he will put forth his aspirational impulses and seek to rise higher, and thus truly begin to grow and to step forward. He will also appreciate the assistance of those who are strong and good and brave and helpful, who are beyond and above him, ever ready and willing to assist him.

Q.—[By "A Truthseeker," Boston.] A correspondent of a Boston paper bases a prediction of what he terms "dreadful times thead," upon the fact that "a bird of vast size and black plumage." fact that "a bird of vast size and black plumage?" for some time perched in an old pine tree in Cambridge, and occasionally "screams along the shadows," scaring away "the waiting owl and black train of clamorous crows." Eurther, that old people say that this same fown appeared and tarried two weeks in this dismal region many years ago, in the month of gray November, and the fearful storms that followed are on record as unparalleled in New England. He therefore prophestes "we shall have a winter marked by dire and sies "we shall have a winter marked by dire and destroying hurricanes of snow and rain that wat appal mankind." Is there any indication that this dismat prophet's woful prediction will be fulfilled?

filled?

A.—Well, I do not know anything of this bird of sable plumage. For aught I know, he may be a materialization of Poo's raven; but I have no information on that point. I sliculd judge, however, that there was something of sensationalism connected with the reporter's statement, and that also a certain degree of exaggeration had been employed in the stories of those who have repeated these dismal tales to the correspondent of the paper mentioned, or to others who had listened with credulous ears. It may be, however, that such a bird and such a mark of ill omen has appeared in the neighborhood mentioned. If so, I am ignorant of it; but if such has made his appearance, it must be in accordance with natural law, and he must have such has made his appearance, it must be in accordance with natural law, and he must have been impelled forward, under the direction of that natural law. I do not believe that there is really any foundation for the sensational reports that may be sent forth in connection with this affair; it seems to me that a grain of superstition runs throughout the statement, which would appeal, in turn, to superstitions inherent in the minds of those who had read or heard of the report.

It matters not whether a bird of ill omen appears or whether its absence is marked; storms.

pears or whether its absence is marked; storms, hurricanes and disasters may come to the earth, nurricanes and disasters may come to the earth, may sweep abroad, carrying devastation in their train. You will have a certain amount of these, no doubt. I think so, because it appears to disturbance: I think so, because it appears to me the course of the earth itself is changing—not yery perceptibly, but nevertheless surely changmand therefore commotions of various kinds may arise in the atmessibles and make them. may arise in the atmosphere and make them-selves felt upon land and sea. But I do not believe the earth will be over-

whelmed by any gigantic disaster, nor that human life will be universally threatened. It numan life will be universally threatened. It seems to me there is much need of information upon the best course to pursue in protecting human life and property. You are still very ignorant concerning the laws of atmospheric pressure and of planetary life and motion; you are generally uninformed concerning the best methods to take up, when one is passing over land or see to protect life, you have yet ruled. land or sea, to protect life; you have yet much to do to perfect your systems of transportation. You have done well; humanity has advanced wonderfully in its progress in connection with inventive art and scientific work, nection with inventive art and scientific work, and therefore we have no need to complain; but sometimes disasters will come, commotions will arise which bring destruction to life and property, and which must inevitably also bring strong lessons of usefulness to those who remain on earth. I believe these things will arise and occur until you, as a people, have grown so strong and so well informed, and have so put your knowledge into practical expression, as to know just how to prepare yourselves to meet any danger which may arise, and to protect yourselves from aught that may come by way of destruction. one in name, well you might dread it—well you night. A Spiritualist don't consistin just having the service of these things will have so put your knowledge into practical exproversion, as to know just how to prepare your selves to meet any danger which may arise, and to protect yourselves from aught that may come by way of destruction.

Q.—[By Fred. Guest, Ellsworth, Wis.] I am disposed to pass a large measure of my time disposed to pass a large measure of my time ism, and have a strong desire to become a medium that I may be of benefit to humanity. I have also a desire to be quiet and alone. Do these things indicate that I shall be one?

A.—They probably indicate that the gentla man is surrounded by a surrou

things indicate that I shall be one?

A.—They probably indicate that the gentleman is surrounded by spirits who desire to make use of his organism for some special work, who perhaps understand that he has mediumistic qualities which they may utilize for this purpose. It may be, also, that these inherent mediumistic qualities are stirring themselves, seeking unfoldment, and it is through this process, or effort within his organization, that your correspondent feels much pressure of earnest desire, and would thus respond to it. It would be well for him to sit alone, quietly, passing into a negative frame, and withdrawing his thoughts from external cares and interests, thus perhaps giving his spirit attendants an opportunity to impress their desire or an opportunity to impress their desire or thought or will upon his mind, and he may un-derstand what they wish to do. It may also be well for the individual to come in contact with some congenial mind, who will sit with him at some congenia mind, who will stive in man at times, and help to form a battery of magnetic power, which attendant spirits may utilize in giving them strength for their work. I should judge that a band of studious spirits had approached the person, and were trying to make use of him as an inspirational subject, through whose programs they might impart teaching whose organism they might impart teaching, counsel, or some wise matter for the benefit of

humanity.

I admire his desire to become a medium, that he may serve his race: so many wish to become mediums merely that they may gain popularity mediums merely that they may gain popularity or power, or financial returns. They seem to feel that to be a medium is something apart from the world, that will bring to them special results, not understanding that the pathway of mediumship is strewn with thorns, marked by heavy orosses, which he who treads must take up and bear. If the individual who corresponds with you is anxious and ready to meet such painful experiences as mediumship must surely bring, and if he has within him those qualities which, under the light of spirit presence and guardianship, will unfold usefully for the work, then I believe he will be blest in his undertaking, and that if he persists in sitting quietly and patiently for marked signs of the presence of his spirit friends, he will receive them by and by e.

I wish to return my thanks to all my friends, in different parts of the country, who have sent out their mental invitations to me to come to them. I sometimes respond, and bear such thought and impression as Lean to their hearts, hoping it may be useful in quickening their minds to a clearer understanding of the truth as they wish to receive it.

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

Report of Public Scance held Februik, 1880-Continued from last issue, Harry Bowers

Your mamma is here, and she's get a lovely dress on. She told me she was your mamma, truly. I had a mamma, too. She don't know I am growing bigger. I've get up big now. Grandpa is here, too.

I want to tell that lady that sits down there, three-seats back, that is looking up to me, there's a lovely little boy comes to her, because grandpa brings him. He says to tell her he don't be dead.

No, we aint dead. We see to school and have

dead.

No, we nint dead. We go to school, and have the pretty children to play with; and oh, so many flowers! as many as 'I can put my arms around. I don't know where they're gone; I've lost 'em souiewhere.

Twant to tell you, when that big lady comes here again—the big lady that sits down in the front seat—to say to her there's a gentleman comes avery day to see her in her home.

comes every day to see her in her home.

A gentleman over here said not to forget my name. I know that all the time, and every time; it is Harry Bow-

ers.
[To the Chairman:] You are a nice gentle-man. You look like my Uncle William. 'He's where I live; and you're coming some day, aint you? I am going to take you all 'round to see the pretty flowers. There won't nuybody tell you you can't pick 'em; you can have all you want. Don't have 'em go to seed. And they

want. Don't have 'em go to seed. And they smell so good.
Grandpa says to tell my story and come home. I'm coming very soon; I don't want to be in a hurry. I'm coming again next week.
I want you to put down that I lived in Hartford. I had a dreadful sore throat, and the doctor could n't cure it, so there was a beautiful lady came and called me and I went with her. I was n't afraid. Papa and mamma felt so bad, because they did be right here and could n't see me. They did n't want me to go with grandma.

Good afternoon, Mr. Wilson. I think I can afford to come in after this child has prattled a little while, it has left the channel so harmonious. I have sat in this meeting a good many times myself, and as I look and see my seat occupied I have no fault to find.

To a gentleman in the audience: I say, by and-bye, sir, there will another fill that place, and you will be with as on our side. I don't mean to frighten you. I don't think you are coming to day or to-morrow, but you know the sands of life will all run out after a while; then you 'll cross over just a little way, and you'll be in the other country.

Not one mortal that is sitting here to-day, or

sands of life will all run out after a while; then you 'll cross over just a little way, and you 'll be in the other country.

Not one mortal that is sitting here to day, or one mortal that you come in contact with, but what would say down deep in his soul: "I hope Spiritualism is true." Then again some would say: "I think the philosophy is beautiful, but it is not quite popular enough for me to give up my church and fall into line with these Spiritualists."

Now let me tell you you are making one giand mistake. Learn a little of the other side and you will be a great deal happier here, and happier as you come to join the groups across the river. I can look back to the time when I was willing to feel, let alone saying it, that I was a true believer, for down in my soul I believed hong time that spirits did hover around us; and not only that, but they did commune with us silently.

To be sure, when I look at the silver locks, I say you are on the downward side of the hill, and in a little time will the boatman row up to your door and say: "All things are ready, step in;" and they will row you safely across. Do n't fear; he is sure, he is careful, and you will anchor on this beautiful shore where loved ones are waiting for you.

I am, not going to talk a great while to-day. I will be round here again. I used to frequent this hall, and I did love to come to these meetings and hear what one spirit and another had to say. The little children! how beautiful to feel that they are welcome here; and I see it is a grain dinfluence that they bring.

I have met one and another who have passed on before me, relatives, friends and old neighbors, and I cannot find words to express to you the feeling that wells up in the soul on meeting the loved ones as we enterspirit-life.

I have heard people say: "I dread the change." Why should you dread it, if you are what 1 call a Spiritualist? But if you are only one in name, well you might dread it—well you night. A Spiritualist on't consist in just

Many times, Mr. Chairman, have I stepped into this room, thinking I would speak; then the fire would come before me, and it would repel me for the moment. I suffer not to-day, and I desire if possible to make them know in Cincinnati that there was given me what I call a premonition of the way I was going out.

I did n't believe much in what is termed signs; but I do know now I was warned by the loved ones gone before of the fire that night. It was a fearful night. And when I found I was let loose from the old mortal form, I cauld not say. I wished myself back an inhabitant of it. No, no; I was provided with a good body, and loved ones were coming around me; some I did not know, some I did recognize. Then I found it was what was called death.

For a number of nights there came to me

found it was what was called death.

For a number of nights there came to me what are termed dreams, which, I know now came in warning, and as I spoke of it with one of my own friends, not relatives, a smile came over the face to think I should believe it meant anything. I know now it did mean a great deal, and on that fatal night I understood in a second that it was what they were warning me second that it was what they were warning me of. I was connected with the fire department

of. I was connected with the fire department at that time, and when Frank knew that Joe, as he called me, was gone, he felt that it did mean something to me.

Oh! how glad I was to look into the faces of the loyed ones who had gone before me! How glad I was to know also I could return to earth; and not only return, but that I could make my presence felt in their meetings, and even in their Lyceums, for that is where I like to go now, to hear what may be said. I hold an interest there that I did not hold when on earth, for I understand clearly now what looked a little dark to me then.

The beauty of the spirit-world is still untold

The beauty of the spirit-world is still untold, nor can we express to you the happiness that type gain in conversing together in spirit-life. There is also a strong attraction that draws us

There is also a strong attraction that draws us here to you mortals.

I would like them to know in Bro. Lees's Lyceim I am one of the invisibles that fraquent the place. Oh! I love to go there. I love to hear the children as they are talking, and also see them in their marches. I enjoy more than I could have done when on earth. I am very grateful for the few moments allotted to me to day. My name is Joseph Bunker. ay. My name is Joseph Bunker.

Samantha Jane Spencer.

Samantha Jane Spencer.

It is sweet to feel that we have the privilege of coming to earth and entering into communication with our dear friends. But you must do your part; we cannot work alone, and often we are blamed when really it is you mortals who are at fault. How many times do I hear these words spoken: "Why, if they come to earth, do they not do this, or why not that?" Oh, mortals, we are governed and led by spiritaw, more perfectly than you can be by earthly law. Would you not think it a little strange if we were to say to you there was no need of your having laws here in this life? What sort of work would you have? Then let me remind you that "order is heaven's first law."

Many times I have thought, since I passed out as I have returned to earth, how strange it is that mortals cannot see for themselves and feel that some loved one comes to them, when every day and every hour in the day there is some one heaville them.

every day and every hour in the day there is some one beside them. You may not know always, but you must at times sense their presence with you. It is delightful to feel that we are welcome in your homes. Would a lov-

ing prother close the door against her chiki, if she could think for a moment that the child was present? Then let me use the term ignorance in regard to their not trying to learn. I have felt many times condemned since I entered spirit-life for not learning more myself; and what I did not learn here I must learn on the spirit-side.

and what I did not learn here I must learn on the spirit-side.

I think I shall be remembered as having spoken before in a hall in Manilla, Ind., Should you ask me if I know of spirit-return before passing out. I would answer, yes—emplatically, yes. I did commune with the dear spirits as they came around me, oh! so many times, with a full sense of their presence, and it was a comfort to me when I knew the angel of life was confing to bear me across that beautiful stream called "the mystic river." Many times have I spoken to the loved ones—even to the Doctor, my husband—of the pleasure it gave me to feel the influence of loved ones around me.

Don't think I was a stranger to this spirit return because I said I did not learn as much as I wished I had. Even a medium will say the same after passing over. I know they have sometimes thought within thenselves that if I did not come near enough to control, I might send them a few words of comfort. I have been here a silent listener; I have come into the halls; not only there, but in different places, to

hear what has been said.

My name is Samantha Jane Spencer. My husband is Dr. Eli Spencer.

Phobe Eastman.

Phobe Eastman.

I have been very anxious to speak a few words in this meeting, knowing they would be placed upon paper and sent abroad. I was quite in years when I passed over, having lived some eighty-two years on earth. That is a pretty good while to stay in the old form. Many times I have felt as if it would give out, and I should cross over, but I staid a little while longer. I did not know that we could come and speak in this way, although I always believed that the loved ones hovered about us. Now I find if they hover about us they must be right with us. I understand a part of it pretty clear, but I have got to go to school a good while longer, for I really do n't think. I know as much about the spirit's coming back as that little boy did.

I was interested in church matters. A was, as you might say, taught that way in my younger days, and I embraced it all the way along. I felt that when I should leave the mortal form I should come fitto the presence of the Saviour. Oh! how disappointed I was. I have never found him yet; but then perhaps I shall in a few days. I haven't been there over a year, if it is so long as that, and I take a good deal of courage in what is told me. They say I will in time, perhaps, find him. But'it seems strange I don't see him right away, for I did believe in him, I did believe he came into this life to save me as well as others. But what do you, do you?" I don't know anything about being born; I know they said he died for me. She looked at me so strange and said: "You had to be born for yourself and you had to die for yourself." I don't know what she meant, anything about it. I shall be satisfied if I can ever find him. On the spirit side our homes are beautiful; they are the mansions God has promised us. Then when I would see one and another coming around me I knew it seemed strange; they appeared to be living an active life. I child!

they are the mansions God has promised us. Then when I would see one and another coming around me I knew it seemed strange, they appeared to be living an active life. I could not understand how it was. I do not wholly yet; but a gentleman told me he had spoken here who seemed to come from a neighboring town, and he said if I would come and say a few words. I would feel as though I progressed faster, and I should learn, a great deal more; and I guess he was about right. I feel a little better now in regard to it.

and I guess. he was about right. I feel a little better now in regard to it.

They will remember me up in Chatham, N. H. That aint a great ways off; it is somewhere in the vicinity of Wolfboro and Tufton-boro. My name is Phebe Eastman. I do hope, sir, you will be kind enough to write this all down, and you will be sure to send it, won't will be the representations of the will know all about it? down, and you will be sure to send it, won't you, in the paper, so they will know all about it? But they'll be awfully shocked when they think I did n't see the Saviour. I think I shall, sometime. I take a good deal of courage in that. She says: Courage is everything with mergood afternoon, sin. They don't tell us to say good-bye, on our side; that is too cold; they say: "I'll come again some day."

control to the control of the series is control of the control of

other mortals he pays no attention to them, saying, it is the wind, or it is the shutters, or something like that. Our sounds, then, all go for naught.

Oh! mortals must learn that we speak through

Oh! mortals must learn that we speak through sounds, which mean as much as those you get over the telegraph wires. It is sweet to feel we are not forgotten, but that is not the greatest thing that is uppermost in our spirits; we want you to know we are here, and that we are people, the same as you are.

Matilda, I know through all the trials you have encountered, which have been hard to bear, you have felt that the angels have come to help you. The angels are beerywhere. Then, mortals, open your doors; you may entertain them unawares. It is sweet to feel that we may come to you here, and leave an influence over and around you to hold you and protect you through many evils and wrongs that may be in your pathway.

You may ask me if I knew, before passing over, that I could return in this way. I did not, therefore I have had to learn of these things in the spirit life.

not, therefore I have had to learn of these things in the spirit life.

I did not think of speaking long, for I feel a little tired; as I did when I parted from my mortal body, but no suffering. Matilda, you are the only one I can reach.

Open the door wide. I know you will. If it is not possible to hold conversation with me, you can commune with me mentally, in the spirit, and I will be so grateful to you for the thoughts you send out to me.

Myname is Abble Newcomb. I shall be re-

thoughts you send out to me.
Myname is Abbie Newcomb. I shall be remembered in Wellfleet, in Provincetown, and surrounding towns in Massachusetts. I am very thankful for this privilege.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 15.—Thomas J. Buliard; Martha C. Smith; Lucy Lavinia Brown; Dr. George W. Kittredge; Jane Harris; Mary Jane Cunningham; Alvah King; Kitchie Bartlett; Mary Jano Stanley; Frank Ranlett; Alvin Hubbard.

THE MESSAGES GIVEN' (THROUGH MRS. B. P. SMITH) March 22.—Bildad Paul f Deacon Joseph Robbins; Elienozer Nyo: Charlotte Taber; George Dewey; Jane Wikinson Amile Mack; Emmit Savage; George W, Morrill; Oscar H. Allen; Lavinia Goss.

Verification of a Spirit Message. HENRY LAWRENCE.

The communication from Henry Lawrence which was given in The Banner of March 10th, is recognized here, where Mr. Lawrence resided for many years. He was drowned while bathing in Lake George, as he says. Saratoga Springs, N. Y., March 22d, 1889.

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This volume contains several letters written by spirits who, shille in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-fanned attack upon Modern Spiritualism in 1837 miscalled The Harvard Investigation. These letters are to be so valuable as history in future times that they merit a place in every family illurary; deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Livestigation. He supplements the correspondence with his views of the limeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and listructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

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Panner of Pight.

BOSTON, SATURDAY, APRIL 0, 1889.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 210 WEST 42D STREET, NEW YORK GITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the sp-called dead"; florefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

Malson Unoss, Prendent.

44 Maiden Lane, New York.

John Franklin Olark, Cor. Secretary.

89 Liberty street.

The American Spiritualist Alliance Held its regular meeting on Wednesday evening, March 27th, at which two new members were admitted. The subject that had been designated for the evening's consideration was, "The Necessity for Self-Cultivation by Mediums"; but owing to the presentation of a Report from a Special Committee appointed at the provious meeting—which Report, as adopted by an unanimous yote of the Alliance, is given below—the special subject for the evening was but slightly discussed, and was continued as the subject for discussion at the next meeting, to be held on Wednesday,

THE REPORT. To the American Spiritualist Alliance:

April 10th. John Franklin Clark, Cor. Sec'y.

To the American Splitualist Alliance:

The Committee appointed at the last regular meeting of the Alliance, held on the last inst. to inquire into the circumstances connected with the recent appearance of Mrs. Carrie M. Sawyer, the well known medium of this city, at one of the theaters as an advertised exposer of Splitualism and the tricks of mediums, and also to recommend to The Alliance some appropriate action in regard to the same, respectfully present the following report:

There are few persons before the public at the present time whose peculiar powers as mediums, especially for full-form materialization, have been more thoroughly tested, or established by fuller or stronger testimony, than those of Mrs. Sawyer. For a long period of years she has given scances, attended by hundreds of persons, among them many of long experience and critical observation, and with but few exceptions they have fully attested the genuineness of her mediumship, and the reality of the splitt manifestations presented through her organism.

It was, therefore, with peculiar surplies that on Sunday, the 24th of February last, persons acquainted with Mrs. Sawyer as a medium read in the morning papers the following conspicuously advertised announcement:

"Dockstaders"—To-Night. Spiritualism Exposed

"Dockstader's—To-Night. Spiritualism Exposed By Mrs. Carrie Sawyer, New York's Most Eminent Medium."

The theatre referred to was the place at which the

The theatre referred to was the place at which the conjurer Kellar was giving his nightly exhibitions, and so-called exposures of Spiritualism, and the tricks of mediums; and it was given out that this advertised exposure on the part of Mrs. Savyer was to take place under Kellar's management, and in connection with an exhibition by himself.

The adversaries and assailants of Spiritualism were of course; exultant over this promised revelation of the falseness of its claims, and especially over the announcement that one of its "most eminent mediums" was, in a sudden spasm of virtue and honesty, about to show to the public at large the ingenious tricky devices by which, she had produced those manifestations which, for so long a period, had puzzled, and deceived so many persons. Thus Spiritualism which, as had been loudly boasted by its enemies, had already received its "death-blow" from the fatal exposures of the two Fox sisters, was to be finally brought to its last gasp, and, made to "give up the ghost" beyond hope or possibility of resuscitation.

Such was the feeling that pervaded the large audience assembled in Kellar's theatre when Mrs. Sawyer came upon the stage on that Sunday evening, and, in connection with the conjurer's own performances, attempted to make an exposé of the fraudulent charactor of the ordinary manifestations presented by, or through, mediums. She made no preliminary explanations, discriminations or qualifications; she simply set out to do what she had been advertised to do, namely, to make an "exposure of Spiritualism"; that is, to show that all mediums, including herself, of course, are only tricksters, as Mr. Kellar, her employer, is constantly alleging that they are; and to demonstrate this by explaining the methods and processes by means of which she had crattily and completely swindled and duped sq many people.

This was what she was advertised to do; and there are thousands of people who now claim and believe that this was actually done, and wonder that those wretchedly-deluded peop

Mrs. Sauver Fails to make her Threatherd Europaure of Spiritualism.

Dockstader's Theatre, was well filled last evening with people who whated to see the so-caled science of Spiritualism explained, at had been amounced that Mrs. Carries who who the fraud was accomplished. The ovening been with some clever feats by Kellar, music by the Spanish Students and skillful juggling by Melville. When Mrs. Sawyer was introduced slie was warmly greeted by those who apparently were willing to amend the adage, Believe ouly half what you see and nothing that you hear and less of what you see.

Mrs. Sawyer gave an 'exhibition of slatte-writing.' There was nothing mysterious about this. Her explanation, perhaps, was less salisfactory than the performance. The trick, as as he see in the same than the performance. The trick, as as he see in the same than the performance. The trick, as as he had controlled some thing had been written. A ten-year-old child could have accomplished the same thing which required some dexterity. A bilindfolded man having been seated opposite her, she took hold of his right hand with her left, and rice errac. A ring lay in her lap, and by running the man's hands over his face and hers by turns she managed to slip the ring over-her own wrist without the man being able to feel that; she had disepagaed one of her hands from his for an instant. By a facile movement of There followed some shift for instantions, accomplished in much the same way.

The spectators began to grow jumpatient, and cries of Show us an "expost," were heard from different parts of the house. Mrs. Sawyer then tried to make spirit-forms appear from a curtained cablinet. The spirit must have been bashful, for they yould not come forth, although now and then, as the curtain was drawn back for an instant. by an oxceedingly material-looking hand, a finst of white could be seen within. Mrs. Sawyer the tried to make spirit forms appear from a curtained cablinet. The spirit minuse would be seen within. Mrs. Sawyer and the could not obtain any

and the specific property of the state of the state of the specific property of the specific pro

wo chasses—impostors exposed and impostors not exposed.

But her assault upon other mediums, as made at the theatre, was not wholly indiscriminate and general. She was heard to mention by name two persons, residents of this city, who are now, and have been for some time—one, indeed, for many years—giving scanges for materialization and other phenomena; and whose character for genuineness and integrity has never been impeached. These persons Mrs. Sawyer had the effront cry-to represent as producing spurious spirit manifestations after the fashion of her clumsy tricks, the real nature of which must have been apparent to a semi-diot. Thus she not only slandered and maligned the public mediums, but insuited the great body of Spiritualists by representing them as the shallowest of dupes.

idite. Thus she not only slandered and manigned the public mediums, but insuited the great body of Spiritualists by representing them as the shallowest of dupes.

In view of the falsehood and violence of the so-callied "exposers" and "fraud-hunters," the treachery, unreliability and vulgar cupidity of such mediums as this woman and the Foxes, and the determined unfairness of the secular press in regard to spiritual truth, it is not surprising that there should be, so general a conviction that mediumship is but the synonym of trickery and fraud. It is, indeed, the most pernicious element in this case, that Mrs. Sawyer should have contributed, her false testimony to deepen the erroneous idea at presents so widely entertained in regard to the manifestations presented in the circle-rooms of nublic mediums—an idea that has been so greatly fostered by the recent unfair, and really untruthful, report of the Seybert Commission, the mercenary falsehood and treachery of the two Fox mediums, the misrepresentations of the Diss Debar case, and the industrious efforts of the conjurers Hermann and Kellar to pander to public prejudice and ignorance by palming off upon their audiences their ingenious trickery as duplications of the spirit manifestations of genuine mediums; while, in fact, these conjurers tricks are never more than imperfect counterfeits, though accomplished by means of expensive apparatus and méchanical devices (to say nothing of confederates) entirely unknown to the circle-room, and also by a dexterity personally phenomenal, superfeits, though accomplished by means of expensive apparatus and méchanical devices (to say nothing of confederates) entirely unknown to the circle-room, and also by a dexterity personally phenomenal, superfeits, though accomplished by means of expensive apparatus and méchanical devices (to say nothing of confederates) entirely unknown to the circle-room, and also by a dexterity personally phenomenal, superfeits, though accomplished by the circle-room, and so by a certain the superferen ply to them. Under all these adverse circumstances, we cannot

Under all these adverse circumstances, we cannot be greatly surprised at the recent pseudo-scientific diatribe of Prot. Jastrew in the last number of the Popular Science Monthly, in which this writer boldly asserts that the position of those who attribute the manifestations through mediums to spirit interposition "has now been so much weakened that it can no longer enter as a serious possibility into the minds of such as guide their belief by reason."

This is equivalent to a proclamation of victory in the battle against, spiritual truth that has been waged by the champlons of materialistic theories during the last forty years. But the battle is not over; indeed, it is hardly commenced; and the physical scientists ought to know, from many examples in history, that it is not well to rejoice too coop, for the peans of victory have often been sadly changed to the wallings of defeat. There is even more truth than poetry in Bryant's immortal lines:

"Truth crushed to earth shall rise again;

"Truth crushed to earth shall rise again;... The eternal years of Godarc hers; While Error wounded writhes in pain, And dies amid his worshipers."

In conclusion we offer for adoption the following

In proof of which we need only elte the report of the exhibition published in the New York Tribune of Feb. 25th—a newspaper that has shown a peculiarly hostile animus toward the cause of Spiritualism. We therefore insert this article here as a part of our report:

"THE SPIRITS WERE BASHFUL.

Mrs. Sawyer Fails to make her Threatened Europoure of Spiritualism."

Dockstader's Theatre, was well filled hast evening with people who wanted to see the so-called science of Spiritualism. Spiritualism. Summer and the so-called science of Spiritualism explained. It had been announced that Mrs. Carrie Sawyer, a medium, would evoke spirits and then show now the fraud was accomplished. The evening began with some clever feats by Kellar, musle by the Spanish Students and skillful ingelling by Melviller When Mrs. Sawyer was introduced slie was warmly greeted by those who apparently were willing to amend the adage, Believe ouly half what you see and nothing that you hear, to Believe nothing that you hear and less of what you see.

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Nelson Cross.

JOHN FRANKLIN CLARK. New York, March 27th, 1889.

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

I see that Representative Qua, of Lowell, Mass., is with others, making an effort to so change the medical laws of the State as to compel those in poor health to employ the regular diploma physicians, or suffer till nature cures or death relieves them.

In Mr Qua's city resides Augustus Dana, a team

In Mr. Qua's city resides Augustus Dana, a teamster, in the employ of the Bleachery Company, who some ten years ago was given up as incurable by three of the regular physicians of that city. Mr. Dana was in the last stages of consumption, and his cough so severe that the boarders, who were keptawake nights, requested his removal. While in this condition, Mr. Dana was persuaded by those who knew of previous cures by me, to put himself under my care. I gave him less than a dozen treatments, but no medicine, and inside of three months he had been restored to perfect health, and was at work for the Lowell Locks and Canal Company, in whose employ he continued until engaged by the Blenchery Company.

Mr. Dana assured me only a few weeks ago that he had taken no medicine since he first saw, me, and remained in good health until he met with a severe accident last summer, from which he suffered very much. By only one magnetic treatment I relieved him entirely, and he went to work the following day as well as anybody.

pression which sho must have known pervaded that assemblage, as well as the public at large, that he appearance at that time was in the character of a reformed or reportant frickster and swingler, who had been for twenty years perpetrating, allipses tightly the most attrogons and deteatable of all impostures. This was the degrading situation which she knew ingreaments of the control of the and atterly failed to accomplish what the came of a prictualism were exultingly anticipated ingresses a serious injury to that cause which had been been to perform her part of the contract which had been made for her with Mr. Reliar; and there is no doubt that like Judas of old, she received the pecuniary reward stipulated for her treaders as exiles spin part of the contract which had they, after her ignominious failure, commanded any price in the market of trickery, treachery and treasen to that "noble and sacred cause" which she now, in these published letters to assall terborder and sister mediums by stigmatizing them as tricksters and swindlers? Mrs. Sawyer, when not under the control of the spirits of ovil, must certainly perceive that in these published letters to assall terborder and sister mediums by stigmatizing them as tricksters and swindlers? Mrs. Sawyer, when not under the control of the spirits of ovil, must certainly perceive that in this indiscriminate allegation she is necessarily doing very great injury to mediums in general as well as to the "noble and sacred cause", by in deliby impressing upon the minds of the uninformed.

But her assault upon other mediums, as made at the theatre, was not wholly indiscriminate and general.

determination to resist, and that it has proven at least to be measurably successful.

In Maine the Medical Bill has been indefinitely postponed; in Connecticut "squelched in the Committee," in Ohlo, defeated in the House of Representatives; while in Rhode Island, Massachusetts and Indiana the effort of the Regulars seems to have lost all momentum, and come to a "stand-still."

So far Pennsylvania has been the real "Battle-Ground of the Republic." Why the Old School have a Medical Bill there at all is what I cannot conceive. A hide-bound statute of doubtful constitutionality now gives the whole matter over to the medical colleges, and they exercise their powers with the closest regard to self-interest." But public sentiment does not uphold them; and such statutes must eventually fall to pleces from inherent corruption.

The medical bill, like most of the bills to create a Board of State, Examiners, is an injustice of the first water—introduced and supported because it is so! I do not believe a just bill on this subject ever was introduced, or would be pressed to a third reading. The proposition to make a Board with a majority of its members of one school, can only mean a design to subject the minor schools and others to their distation. How any man can consent to play "cat," and pull clustatuts out of the fire for these plotters, is what I do not understand.

The Eelectic Medical Association of Pennsylvania held a special meeting on March 15th, and passed resolutions declaring that the people had not desired any such legislation; but that it was a cunning device of a minority of medical men preparings Board likely to be so constituted as to place arbitrary power in the hands of a majority of said Board, to be used to the disadvantage of applicants, and putting such at the mercy of avowed opponents who have and still continue to extracise all schools outside of their own.

A committee was applinted to go to Harrisburg and labor to defeat the measure. It was to have had its second reading on the 21st, but Dr. L.

The Proposed Medical Law. To the Editor of the Bainer of Light: Nothing new has transpired during the past week

regarding the proposed medical law now under consideration by the Massachusetts Judiciary Committee. March 29th a remonstrant placed before each member of the General Court the eight-page tract entitled: 'A Protest Against the Medical Bill"—the same be-

to regulate the practice of medicine, which is really designed to put kindrance in the way of these specialists, some of whom are men who have given evidence of remarkable skill. This movement comes not from the patrons of the specialists, but from the schools, and is defensible only on the ground that people do not know what they want, and should practically be placed under the control of doctors whose doses they may object to. It is doubtful whether the Legislature is ready to do this, even though the bill has the backing of so many learned men. The people should have the same right to choose their doctors and their ministers that they have to select their butchers and their ministers that they have to select their butchers and their bakers, and should be liable for the bills they contract, even though the men they patronize may hot belong to trades unions or professional, schools. And the man who does not belong to schools—religious or medical—or to unions should have the same right to dispose of his goods or his advice as his competitors who do.

The Medical Boycott on the Ecclesiastical Boycott are as objectionable as any other, and it would be contrained as any other, and it would be contrained as a full services. Any other, and the man who does not be a professional secondary and the man who does not belong to schools—religious or medical—or to unions should have the same right to dispose of his goods or his advice as his competitors who do.

GOVERNMENT TO LEGALIZE BITHER."

Boston. Mass. Anti-Monopolist.

Spiritualistic Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 9 Besworth street, regularly twice a week—on Turenday and Friday Afternoons. The public is cordially invited. For further particulars see notice on sixth page, L. B. Wilson, Chairman.

Herkeley, Hall, & Herkeley Street.—The Boston spiritual Temple services at 10½ A. M. and 7½ P. M. R. Holmes, President; Albert R. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner, Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2½; and Wednesday evening Sociable at 7½.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2% and 7% P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur sultable for a public platform. J. E. Hall, President. Children's Progressive Lycetim No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Applicton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1011 Washington Street.—The First Spiritualist Lades, All Society means avery Friday. Mes. A. E. Rarges,

1931 Washington Street.—The First Spiritualist La-dies' Aid Society meets every Friday. Mrs. A. E. Barnes, Fresident; Mrs. MrV. Lincoln; Secretary. Private scance, for members only, first Friday in each month; doors closed at 3r. M. Public meetings every Friday evening at 1/2. Berkeley Hall.—The Indepchdent Club meets every Friday at 2r. M. Seance, followed by sowing-circle. Supper served at 6 r. M., followed by ontertainment. J. W. Fietch-er, President; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 34 Essex Street. Sundays, at 10% A. M. 216 and 7% P.M. Eben Colb. Conductor. Eagle Hall, G16 Washington Street.—Sundays at 2% and 7% r. M.; also Wednesdays at 3 r. M. Dr.E. H. Mathews. Conductor.

A Public Social Meeting will be held every Thursday evening at 7% in the Office Parlors, Evans House, 178 Tremoutstreet Like J. Bennett, Manager. America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea. Spiritualist meetings are held in Pligrim Hah, Odd Fellows Building, each Sunday, evening, at 7% o'clock.

Meetings are held at Grand Army Hall, Sundays, at 2% and 7% P. M. All mediums invited. G. F. Slight, Chairman.

The Ladles' Social Ald Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary. Cambridgeport.—Meetingsarcheld every Sunday even-ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec-retary.

America Mall, 724 Washington Street.-The Forty-First Anniversary of Modern Spiritualism, was observed at this place Bunday last by the Echo Spirit-

observed at this place Bunday last by the Echo Spiritualist Society—Dr. W. A. Hale Chairman. The services, both afternoon and evening, were very interesting, and well attended. Earnest remarks were made by the Chairman (under control), also Mrs. M. E. Plerce, of Lynp, Dr. P. C. Drisko. Mrs. I. E. Downing, Bro. Ridell, and Miss Nettle M. Holt, which were well received by the audiences. Very clear and positive tests were given through the organisms of Mrs. Downing, Miss Holt, Mrs. Flerce, and the Chairman, which were all recognized as correct by those for whom they were intended. Several very appropriate poems were given during the day. Excellent music was rendered, consisting of Union Singing, and some of C. Payson Longley's beautiful inspirational songs—Miss. C. B. Campbell, planist, Dr. Hale organist, Mr. Estes of

Lynn, Dr. Halo and Miss Holt solelats. We have a fine list of mediums for next Bunday.
M. M. H., Sco'y.

Pirat Independent Club-Berkeley Hall.-At the usual free public scance last I righy afternoon many very remarkable clairvoyant descriptions were given by Mr. Fletcher to strangers, who afterward

given by Mr. Fletcher to strangers, who afterward gratefully acknowledged themselves as convineed of the truths of Spiritual Philosophy, although they had never attended a sence before.

In the evening the Club held a spiritual sociable, in confinemeration of the Forty-Flist Anniversary of Spiritualism. Bevoral resistations and musical selections were interspersed during the evening. Mrs. Case contributed music, and with Miss Turner sang a delightful duet. Mr. Fletcher gave two recitations of poems associated with the early days of Spiritualism; Miss Ewer recited a pleasing original poem, and an Anniversary poem, written for the occasion by Mr. Randall, was read and warmly applauded. For the sale, Mr. Fletcher was chosen "auctioneer," and, as usual, more than realized all expectations.

Next Friday evening Mr. Frank Algerton will occupy the Club platform. H. Louise R., Cor. Secty.

The Ludies' Industrial Society.-It was a pleasure and gain to liave Miss Nickerson and Mrs. Stiles attendant on the afternoon scanes, whose combined powers produced very beneficial results. In the evening the large company was entertained with finely executed instrumental music by Miss Burnell, and with songs by Mrs. Mason and Mr. Wilson. Miss Nickerson gave extracts from a lecture delivered by her on a previous occasion. We had a few remarks from Mr. John Collyer, reporter of the Boston Globe. Mrs. Loring improvised a prayer. After joining in song all parted in harmony to meet again a week hence.

H. C. Mol. Stiles attendant on the afternoon scance, whose com-

First Spiritual Temple, corner Newbury and Exeter Streets.—Sunday, March 31st, Mrs. H. S. Lake, entranced, gave an address upon "Forty-One Years," in which she traced the progress of the world and the Cause since 1848. We shall next week print a brief synopsis of her remarks upon this fruitful topic. Next Sunday, Mrs. Lake's guides will speak upon: "The Gospel of Self-Help." Children's school at 11. A. M. Wednesday evening Social at 7:30. Friday afternoon meeting for Women at 2:30.

Children's Progressive Lycoum No. 1 held largely attended and highly successful Anniversary services at Paine Hall Sunday morning. An account thereof will be given in our issue of April 13th.

J. Frank Baxter

Was very busily and effectively employed the past week in West Pawlet, Vt., and Danville, N. Y., two evenings in each place. The lectures were telling and effective, the music was inspiring, and the spirit descriptions were wonderfully clear, and took all by surprise. Mr. Baxter's coming aroused great thought and earnest discussion, and many non-Spiritualists, and all believers, have besought his return, and we have adticipations of his so doing for four or five evenings immediately following his Lake Pleasant Campengagement next summer. Not only is this interest the effect of Mr. Baxter's recent work, but the question is agitated of forming a local society, and opening a field of work for other speakers and mediums. a field of work for other speakers and medium

Buffalo, N. Y .- The argument before committee at Albany upon the Sheehan medical bill has been postponed to April 2d, and probably will then be still further adjourned to afford the remonstrants oppor-tunity to combine forces and collect their adverse pe-titions from different parts of the State. The Courier of March 30th says:

of Marcil 30th says:

"Mand Cecil Lesile will leave Buffalo for Albany to at tend the meeting of the Legislative Committee in opposition to the Sheehan bill. The Hon, Daniel N. Lockwood will make the final argument for the irregulars, and Thomas C. Lesile will make the opening address."

At the last Sunday evening meeting of the Spiritualist society of this city, Mr. Willard J. Hull, President of the organization, was the lecturer, and delivered an exceptionally fine address. This young worker in the cause gives promise of a brilliant future. In Spiritual Philosophy, and richly merits the compilementary mention bestowed upon his discourse by the local press and his numerous friends. Veritas.

Lynn, Mass.—The Children's Progressive Lyceum celebrated the Forty-First Anniversary of Modern

"A Protest Against the Medical Bill"—the same being a portion of the evidence that was placed in the hands of the Judiciary Committee and made use of a few years ago in defenting a similar bill.

This decument cannot fail of maying a strong influence, as it is charged to the full with facts going to show the injustice and inantly of enacting a statute to prevent the doing of a good act by any one and in any way possible; and that we have already laws enough if enforced, to protect the people from harm through any form of malpractice.

The conservative Boston Traveller of March 22d contains the following editorial notice of the present situation, to the views expressed in which all unprojudiced individuals not financially interested will, I think, say "Amen!"

"People are often perplexed as to what doctors they shall employ when bodily ills come upon them. They see evidence that outside of the schools there are many skillful specialists, to whom people of their acquaintance have resorted with satisfactory results, and it is not strangelf they go to those persons for healing. There is now before the Legislature a bill ostensibly to regulate the practice of medicine, which is really designed to put hindrance in the way of these specialists, some of whom warmen who have given evidence of remarkable skill. This movement comes not from the' Address him, Rockland, Me., Box 347. ever his services are required, also for camp-meeting Address him, Rockland, Me., Box 347.

F. W. Smith. Cincinnati and Dayton, O .- Mrs. Helen Stuart

Richings has had a most successful season in Cincinnati-beautiful weather and large audiences through March. The 20th, 21st and 22d she lectured in Dayton, for the recently organized and earnest little Society in that city, and she is reengaged there for the first two Sundays in May.

Maverbill and Bradford.—The celebration of the Forty-First Anniversary of the Advent of Modern Spiritualism, Sunday, March 31st, and Monday, April 1st, became a very interesting event to the Union Spiritualist Fraternity at Brittan Hall. [An account of the exercises will appear next week.]
Sunday, April 7th, Frank Algerton, will be the speaker.

E. P. H.



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Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services overy Sunday at 2% and 7% P. M. Mediums and speakers always present. Frank W. Jones, Conductor. Arcanum Hall, 57 West 25th Street, N. E. corner Gth Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

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

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at II A.M. and 7M 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. Morrell.

M. C. Morrell.

Johnston Building, Fintbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. Samuel Bogart, President.

The First Society of Spiritualists. Meeting in Adelphi Hall, Celebrated the Forty-First Anniversary of the Advent of Modern Spiritualism in a royal style, that far surpassed any former occasion in this city. The hall, desk and platform were beautifully decorated with palms, roses, etc. Mr. Henry J. Newton, President of the Society, cted the services with aptitude and skill: The remarks of the speakers were highly appropriate, and the musical programme was rich and varied. The audience was large and de-

lighted. THE BANNER is promised an extend-

ed report of the exercises held on this occasion.

which it will in due time place before its read-

Thoy, N. Y.—The First Society of Spiritualists celebrated the Forty-First Anniversary of Modern Spiritualism at its room, 18 Keenan Building, on the evening of March 28th. Remarks were made by the President, Mrs. C. Fannie Allyn, Mrs. Ida P. A. Whitlock, Mrs. Reynolds, and others, and a very pleasant and good time was had

Reynolds, and others, and a very good time was had.

Mrs. Ada Foye will occupy our platform during the month of 'ApNi, and we expect to receive some grand tests through her that will awaken much interest among our people.

E. M. C., Sec'y.

The Regulars of Maine have not attempted to pass the plot law during this session of the Legislature. They have found out at last that the citizens of the old Pine Tree State love that the citizens of the old Pine Tree State love freedom and justice too well to pass a detestable law which will deprive them of their rights. The people of Maine don't want a law that will forbid a mother giving her child a dose of catnip tea, and force her to give it a blue pill, a dose of calomel, or some other rank poison.—
Twilight.

Oincinnati, O .- Two lectures that awakened much interest in the subjects upon which they treated were delivered in G. A. R. Hall, Cincinnati, Sunday, the 24th ult, by Mrs. Helen Stuart-Richings. The morn-24th ult, by Mrs. Helen Stuart-Richings. The morning lecture, said the Enquirer of the next morning "was an able one, and its style considered remarkable." A trick show given a short time previous, which the manager of pretended to be an exposure of spirit-phenomena, was dealt with in the evening in replies to a number of questions propounded by the audience. Of this, the paper above mentioned said: "The speaker set out to prove that the expose was one of common tricks in use only by charlatans and quacks; that the true Spiritualists had no occasion to resort to such deception. She then entered into a comparative description of the tricks and the real phenomena of Spiritualism, of which the so-called expose was merely a yulgar mimiery."

San Jose, Cal. The San Francisco Chronicle of a late date records that Rev. N. F. Raylin has organized the "Church of Humanity," with two hundred members, at San José. "The Church of Humanity," he said, "is a humane protest against being everlastingly damned at the instigation of narrow-minded, bigoted and faillile men, who, without Divine authority, have arrogated to themselves the prerogative of fixing the fates of men for eternity, in heaven or hell, according as their theories are accepted or rejected."

Providence, R. F .- The Forty-First Anniversary exercises, held in Blackstone Hall morning and even-ing, passed of pleasantly and satisfactorily. [We shall

ing, passed on p

Dean will address us: E. H. Whitney, There is no moderation in the anger of a crow. He is raven mad or nothing.—Binghamton Republican.

Attention! Lycoums.

The Conductors of Children's Lycenms, Scoretaries, or other officers, are carnestly invited to send in the name of their Sunday-schools, names of officers, number of scholars, time of meeting, etc. The desire of the undersigned is for the mutual benefit of all. Correspondence solicited. Thomas Lees, 142 Ontario street, Cleveland, O-