

of living truth, we need fear no foe from without, nor from within. That such should arise is no new experience in the history of progress; it has ever been so all along the pathway of life. As we know, some are more capable of honor and nobility than others; they can walk more firmly among the pitfalls of the world; but none are perfect, none wholly fallen and degraded that they may not sometime, somewhere, rise from their low estate and come to a higher, and spiritual, and come to lead them up. Yes, even its traders and betrayers must, at last, be saved by the very power they now defame.

Spiritualism came to man in answer to his need, and when he was in condition to have that need answered. Before its advent, the most important problem of human life was unanswered. No religious system upon earth at the present time affords any answer to the question: "If a man die, shall he live again?" Any evidence in proof of its assertions as to the character of the soul, and the nature of the death of the body, in the advent of Modern Spiritualism, that all-important question was answered. Before that was given, only hope, faith—not knowledge—was here. We are willing to concede to any system of faith all the good it may embody, but we do say that the great question of man's immortality can be answered only by the demonstrations of Spiritualism. Except for its revelations, the land beyond the tomb would still have remained "the dark unknown" and the entrance into it still have been "the leap in the dark."

Faith's raven was too dim to light the shadows of the grave. Heaven itself, as it is pictured, where the sole occupation was chanting the praise of God, was not a very alluring spot to poor, hungry, human hearts, or active human brains. To enjoy the life there humanity would become unlike any creation that has ever been known. To human hope, human love, human aspiration, Spiritualism came to bring its glad tidings, and the revelation, freely, gently, as falls the evening upon the lives of humanity.

Your minister did not tell you of it. Your Bible did not tell you of it. It came in no voice save the voice of the household Angel of Love. It whispered to your soul when no human being intruded upon your solitude.

Are there any here who do not know this for themselves? who do not believe the truths we proclaim? Does your faith satisfy you? Where do you find the best, we hope they are in heaven, with Jesus. You hope, but you do not know. We have something better than that. We know; we do not hope! We do not urge you to accept the good we proffer you until you are hungry for it. We know you cannot take it until you are ready for it, but all about are your loved ones, walking silently and unseen of you, and by-and-by the light will come and you will realize their presence. When you entered this door a spirit came with you. It may be your father, your mother, your sister, your brother, your daughter, your son. They look up into your faces wondering if a word will be said that will open your understanding; they wonder if the day will come when they can say: "All hail! all hail! for the stone has been rolled away from our tomb. We are not dead. We are not sleeping. We are with you every day and every hour. This is the message of Spiritualism. This is the message of truth." (To be continued.)

Paine Memorial Hall, Boston.

(Reported for the Banner of Light by "Health.")

The hall was filled at an early hour by earnest seekers after the truth. The platform was profusely decorated with flowers and evergreen. The President of the Phenomenal Association, Mr. J. E. Hall, presided at the morning session, remarking in opening that although our cause of Spiritualism came to us in modern times, forty-one years ago, yet it is not new. "The good book, which we have been taught to revere, is full of its truths; and we celebrate to-day simply the forty-first anniversary of the tiny raps which opened the door of the unseen world to us, and gave us the assurance that our friends, though we may mourn them as dead, yet speak to us and declare that they live."

A fine solo was then sung by Mrs. Mary Nickerson—Prof. Willis Milligan accompanist. Dr. H. B. Storer was introduced as one of the oldest workers in the spiritual cause, and said that we celebrate the Anniversary, as we call it, but we cannot say that Spiritualism began here; there is always a process of growth, and we celebrate symbols and events; at Hydesville occurred the event which we celebrate; but we can no more say that the discovery of Hydesville, followed by the endorsement of the *New York Tribune*, which awakened an interest that has continued to increase until we have more than eight millions of earnest believers to-day. The speaker closed with the remark that all the troubles and sorrows of life are smoothed by the joys of Spiritualism. He hoped that all present might be so surcharged with its spirit that they might feel it to be the gospel which will save the world.

Miss Minnie Nickerson read "The Old Times and the New," which was heartily applauded. After another solo by Mrs. Nickerson, Mr. L. L. Whitlock gave expression to his thoughts regarding the phenomena of Spiritualism, and the impossibility to tell all that has been revealed to us through that source. We can only have pity for the poor Fox girls for their abandonment of the cause which they were instrumental in presenting to the world. It shows the power of money to lead where the judgment does not follow. He made an earnest appeal for truth and honesty, and severely denounced everything which partook of fraud in the slightest degree. We must know the truth and it shall make us free.

Mr. Joseph D. Stiles was heartily welcomed, and gave some very remarkable tests of the presence of our dearly loved ones, remarking that it was pleasant to hear from our friends upon the other side, and to express the idea that the time was soon coming when the mystery now surrounding the invisibles will be removed, and both worlds be wedded in a marriage tie never to be sundered. Among the names given were Nahum Nourse; Benjamin Clark of Rockland, Me.; came and brought with him Capt. Sleeper and others; Royal Brooks, Perry Holbrook; Dr. Walter Hinnewell; Dr. Samuel Richardson of Watertown; were well remembered; John Wilson and Ira C. Lane of Malden also recognized.

Miss Maria Burgess gave a very fine reading, which was well received. N. S. Greenleaf, well known among old-time Spiritualists of New England, remarked that, although upon the retired list, he was never more intensely interested in the grand truths of Spiritualism than during this enforced silence. After a song from Mr. Wilson, Mrs. Kate R. Stiles was introduced, and spoke with a grand allusion to the lessons we are daily learning from our spirit-friends. She closed with a poem entitled "The New."

At the afternoon session the upper and larger hall was crowded. The President of the College Hall Spiritual Fraternity, Mr. Eben Cobb, presided in his usual graceful manner. The exercises opened with a song from the Irving Quartette—Prof. Milligan accompanying. Mr. Cobb wished to express the thought of the Spiritualists who had inaugurated this

series of meetings to-day. We regard Spiritualism as a religion; but not only as a religion, but a science, which is the foundation of God's truth; and this divine gift by which communication has been established between the two worlds is the grandest of all sciences. Mr. Cobb paid a high tribute to the history of Joseph D. Stiles in his boyhood, the two having been schoolmates, and the glorious gate he had opened to him (C.) his mother, and the love he owed to her heart that should meet her loved ones in the beautiful land beyond; also spoke of Mrs. Ada Foye, who started in childhood in East Boston, more than forty years ago. He gave the injunction to every one, that if asked what this Anniversary means, each should say that Spiritualism has opened to the world the knowledge of a life eternal.

James R. Cooke, the well-known blind medium, was the next speaker. He feelingly said that Spiritualism stands in advance of all the modern age, and is bringing light to the blind, hearing to the deaf, and joy to all. Spiritualism stands to-day in a unique position; we do not depend upon kings or princes, or any of the bigots of earth, but upon the most wonderful manifestations that come to us from those we have known and loved. We believe that all whom we love are with us, and capable of enjoying our pleasures and comforting us in all the sorrows of life. Passing under control, Mr. Cooke seated himself at the piano, and gave an inspirational song, which was heartily received.

Dr. A. H. Richardson was then presented as our old "War Horse," and told us that twenty-one years ago the people of Boston and vicinity gathered for the first time to celebrate the Anniversary. A few of those active workers are with us to-day; many have gone before. Forty-one years ago the pathway to peace and joy beyond was comparatively unknown—the positive evidence of man's life beyond being shrouded in darkness; but the tiny rap opened up a series of manifestations that have driven away the fear of the old theology; we hope that all will live up to the grand teachings of Spiritualism, and have complete faith in the life beyond.

J. B. Hatch, Sen., was the next speaker; although retired from public life, he said he was still in earnest. He was very much astonished after the grand flourish of creedal trumpets over the Fox "fiasco" to learn that all our meetings to-day were greeted with crowded houses. Spiritualism must be after all that has been said. Eleven years ago to-day he stood upon this platform, trying to teach Spiritualism to the children, upon whom our hopes are centered for the future; and many of those children have come into our ranks as co-workers with us. Mr. Hatch closed by reading one of Prof. Wm. Denton's beautiful poems.

Miss Lucette Webster then recited "How Kate Shelly Saved the Train," which called out an encore.

John W. Day then read a fine inspirational poem (which was published in THE BANNER for April 13th).

(Concluded next week.)

Children's Progressive Lyceum No. 1, Boston.

Under the auspices of this Association, and through well-directed effort on the part of those having the matter in charge, the arrangements and programme for the observance of the Anniversary were successfully carried out while the audience assembled was limited only by the capacity of the hall. The exercises were opened by selections from the orchestra; after the singing of an anniversary song by the Lyceum children, Conductor B. P. Weaver read a lesson on the observance of the Anniversary from the Lyceum Instructor, followed by concert reading by the Guardian and children. Then came the Banner March, in which over one hundred children participated.

A delightful programme, consisting of music and recitations, was presented to an appreciative audience. Those taking part seemed to catch the spirit of enthusiasm which prevailed, and lent their best energies to the occasion. The programme offered was as follows: singing by the Fraternity Quartette, Josie Smith, Maude Davis, Grace Seales, Eva Blanche Morrison; duet, Lillie and Bertha Ingersoll; piano solo, Bertie Newton; violin solos, Mr. Louis Cooke and Master George Carleton James; recitation by the favorite and talented eloquent, Lucette Webster; Mrs. Nettie Wentworth-Osborne; harmonica solo, Harry Lee; recitations were given by the following children: Angie Jordan, Willie Taylor Russell, Eloise Wendemuth; Addie Hazeltine, Louise Irvine, Lillie Wendemuth, Lottie Giles and Maggie McNeven.

Several selections were given by the orchestra—which was a leading feature throughout the entire session, and was duly appreciated. Thus closed one of the best Anniversary celebrations we have ever had—a celebration that reflects much credit on children and Association alike. May the good work go on until the angels welcome us to our homes in the better land.

HENRY O. TORREY, Cor. Sec'y.

First Spiritual Temple, Corner Newbury and Exeter Streets, Boston.

Sunday, March 31st, Mrs. H. S. Lake, entertained, gave an address upon our "Forty-One Years of Spiritualism."

In opening she referred to the fact that while spirit-phenomena had been known from the earliest history of the race, yet the interpretation put upon them differed in various ages and climes. Many of the ancient peoples thought the manifestations direct revelations from God; we realize them to be from the former inhabitants of earth.

She then sketched briefly the rise and progress of liberal religions and political ideas, saying that these were preparatory to the more marked manifestations of spirit to science, which culminated in 1838. In that year the first Equal Rights Convention was held in the United States. American ideas of liberty, as embodied in Republics, and rebellion against creeds, as expressed in the religion of Channing and Parker, paved the way for the "Seer of Poughkeepsie," A. J. Davis, and the different phases of phenomena which have since followed.

The inspiration of Victor Hugo, and the iconoclasm of Voltaire and Phillips, were spiritual manifestations, and belonged in the history of these Forty-One years of progress, as did also the emancipation of the serfs of Russia and the slaves of the United States.

The distinctive feature of this faith was that it had no Bible and no "ordained ministry." All good men and women were its heralds, and its revelations were universal and continuous, reaching all classes, sects, nations and peoples.

His literature was voluminous, and the intellect which he brought to science, government, art and religion had been unprecedented in the history of the race.

Yet mankind had only touched the hem of the garment of spiritual life, and the coming years were fraught with marvelous possibilities.

Eagle Hall, Boston.

The Anniversary was celebrated in good form at this hall by short speeches, tests and readings. The exercises were opened with a song by Mrs. M. F. Lovering, which was well received.

Mrs. Temple, the fire-test medium, was present and exhibited her wonderful powers to the entire satisfaction of the large audiences in attendance throughout the day.

F. W. M.

Haverhill and Bradford.

To the Editor of the Banner of Light:

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, which place was appropriately decorated to add interest and spirit to the exercises.

Mrs. Lizzie S. Manchester, of West Randolph, Vt., was the inspirational speaker, voicing, in the afternoon, Abner Kneeland, in a review of the past forty years, and giving counsel and encouragement for the future.

In the evening another eloquent control took up the story of the mission of Spiritualism in the earth, showing the advance it has made in

gaining possession of the public thought, the literature, poetry of the age, as well as in honey-combing the church.

This address was able showing that the church of the spirit is to become the church of the future.

Mrs. M. Louise Chase, of Merrimackport, gave tests and messages, as she also did on the afternoon and evening of Monday, when, also, Miss Emma J. Nickerson, of Boston, greatly augmented the interest of the occasion by choice literary selections and exercises. The Anniversary terminated with a banquet in the evening, a select orchestra, and The Philharmonic Quartette contributing excellent music.

E. P. H.

Worcester, Mass.

To the Editor of the Banner of Light:

The celebration of the Forty-First Anniversary of the Advent of Spiritualism to the acceptable notice of mankind was duly and joyfully observed in Worcester, and a most notable and praiseworthy event it was.

Continental Hall was fully dressed. The front of the desk, and part of the platform, were covered with potted plants and flowers; call lilies, geraniums, roses and pinks profusely predominating. Colored streamers festooned the wall in graceful style. On the desk in the center, the organ one side and the piano the other, exquisite bouquets were placed. The scene was exceedingly attractive and radiant.

The morning session was assigned for the Lyceum's part in the programme of the day. The groups, designated over the hall by their targets and banners, and especially their marching with additional flags, made the sight most enhancing. Large numbers of visitors were in attendance watching the proceedings with interest, and very highly applauding the various efforts. E. Hildreth, the "Conductor" of the school, a beautiful solo, "Save One Bright Crown for Me," by Mrs. Perry, followed, and then a dialogue, "When I'm a Man," by Masters Hammond, Prentiss, Ray, Fisher and Hastings. A solo next, by the pianist, Miss Fiske, was succeeded by the recitations, "Good Children," and "Do the Best you Can," by Masters Herbert Yates and David Smith. Then came a piano solo, "The Whistling Farmer Boy," played on the piano and whistled by Miss Lulu Smith, and chanted by Mr. J. H. Hildreth, who also submitted an insisted encore. The first bit of speaking humanity, little Ida Yates, then recited gracefully, "Commencing Life's Journey," and won the hearts of all. A recitation from Miss Mamie Smith was next rendered, and after, came a duet, "Phantom Footsteps," by Miss Minnie Hastings and Mrs. Perry, on piccolo and piano.

"The Three Graces," by Misses Hattie and Mamie Smith and Lulu Isaacs, was then rendered. Mrs. E. Yates with Mrs. Perry sang, "The Star of Bethlehem," and the hymn, "The Way," was followed by Mrs. H. Hildreth, with an original Lyceum offering in poetry, very effectively spoken, on the theme "What do we Teach the Children?"

Next in order was a piano duet, by Misses Hattie Smith and Lulu Isaacs, "Waves of Ocean," and then from the platform Assistant Conductor Fisher and a few selected pupils gave a very taking series of dumb-bell exercises. The Association quartette then offered a beautiful spiritual and charming "Prayer for Me." Conducted by Hildreth, followed by a song, "Come, Darling, Come to the Spirit-Land," accompanied himself on his guitar, and Mrs. Hastings continued by reading an essay, which might be denominated a pressing hope on and for woman. Your correspondent then gave his contribution of a few remarks leading to the rendition of a poem for the children, "Bread and Stones Along the Way," supplemented with a lively song, "Work Makes the Wheeling Ones." A grand Banner and Target March by all the Lyceum workers followed, and the exercises closed with a chorus, after a few words from Conductor Hildreth in appeal to all present to lend the Lyceum their children, and others they might induce to come, for one hour each Sunday in the year. A glorious session it was, and everybody was happier for having been there.

The afternoon session was largely attended, though the raging storm prevented many of the "anticipated" from surrounding towns from being present. Precisely at 2 o'clock the excellent quartette of the Society opened the exercises with an exquisitely rendered selection, "Wake! Wake! Wake! the Festival Bells are Ringing!" The undersigned then read his poem "Emma Train's" "Prayer of Excommunication," with original introductory and concluding verses. The President of the Association then offered some timely and interesting remarks. In synopsis and substance Mr. Smith said: "We are celebrating a modern or present manifestation of the spirit world, yet the principles and fact of spirit intercourse are old as ages. Of the phenomena, while some are new, yet the greater part are a duplicate of those recorded of yore. Why celebrate we the day? Every epoch comes in time to a pronounced effect at some particular point, and the occasion marks the starting-post of newly accepted thought by numbers and from the hearts for succeeding years. In synopses and substance Mr. Smith said: "We are celebrating a modern or present manifestation of the spirit world, yet the principles and fact of spirit intercourse are old as ages. Of the phenomena, while some are new, yet the greater part are a duplicate of those recorded of yore. Why celebrate we the day? Every epoch comes in time to a pronounced effect at some particular point, and the occasion marks the starting-post of newly accepted thought by numbers and from the hearts for succeeding years. In synopses and substance Mr. Smith said: "We are celebrating a modern or present manifestation of the spirit world, yet the principles and fact of spirit intercourse are old as ages. Of the phenomena, while some are new, yet the greater part are a duplicate of those recorded of yore. 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B. Heber Newton on Spiritualism.

It will not be necessary to suggest to any reader of the current issue of THE BANNER the perusal of the article on the subject of Spiritualism by Rev. B. Heber Newton—a well-known clergyman of the Protestant Episcopal church—who we republish from the New York Sunday Herald. Intrinsically it is of commanding interest, but taken in connection with the events of our time that illustrate the development of spiritual ideas it is entitled to exceptional consideration. Because it is testimony from an unexpected and influential quarter to the fact that superhuman forces are perpetually at work in the life and progress of humanity, and that the real resources of the world we know through the recognized senses are to be found in the spirit realm, from which alone it is vitalized and by which it is sustained. In the words of that Platonist and sage, A. Bronson Alcott: "Vast systems of sympathies, antedating and extending beyond our mundane experiences, absorb us within their sphere, relating us to other worlds of life and light."

Further significance is to be found in this instance, in the fact that a great New York daily like THE Herald has not only devoted so much of its space to a consideration of Spiritualism, contributed by an Episcopal minister, but has chosen to follow it up, in the same issue, with an editorial on the subject which is respectful in tone and fair in treatment.

Mr. Newton expressly disclaims the title of Spiritualist, but that matters little; he prefers to be called "an unprejudiced but unconverted observer." That is well; no one would wish that he or any other observer should be warped or clouded by prejudice, and no one is in the least eager in the spirit of proselytism to claim him as a convert. All that can be wished is that he and others like him shall open their hearts and minds to the unobstructed entrance of truth, whether it makes havoc with their preconceptions or not; believing, in the language of the apostle, that "the truth shall make us free." It is all the while to be kept in mind, however, that this fundamental truth of the world—the only one by which the attention of a semi-barbarous world was seriously drawn to Christianity—namely, the intimate relation of the visible and the invisible, the external and the spiritual worlds, does not receive any increment from either the character or the number of its witnesses, and that it will continue to form a part, and by far the greater part, of the universal law by which the vast creation of God is supported and kept in constant life and activity.

The point chiefly to be noted at present is this, that Spiritualism is now rapidly making its way among the churches and the creeds, and has clearly reached that stage at which further attempts to cast a stigma upon its character become insufferably ridiculous. The barriers are visibly coming down. The walls of ecclesiastical and social prejudice are melting away. We see the brightness of a new day. Its claims on the life and conduct of men can no longer be put aside with ridicule nor answered with supercilious contempt. It has got

the ear of the world, and it will be heard. Its message to humanity has a meaning too profound to be any longer disregarded. The plea that the utterances of mediums are foolish or vague; that the intelligence communicating is not of the high order expected; the excuse that science does not think it worth the while to investigate its incontestable facts—these have now spent their force on unwilling minds, and the time has come for examining Spiritualism on its merits alone.

We may therefore expect to see almost an outbreak of interest and inquiry on the subject, running through the churches and pervading social life. Spiritualism is at length beginning to be regarded in its true light: as something more than an incentive to idle curiosity and a puzzle for brains not otherwise occupied. It is being more and more looked upon as a matter for the Church to take in hand, for the sufficient reason that unless it does it will surely be taken in hand itself. Because it puts forth no creed, the church imagines it to be a bodiless force that will in time expend itself and dissipate. Because it announces no leaders, and contemplates the erection of no councils, synods and hierarchies, the church thinks it is without form and void, and professes to hold it in lowest esteem as a new religion. In point of fact, Spiritualism is not of itself a religion at all; but it leads humanity up to the religious level more certainly than all the creeds that were ever framed, or all the dogmas that were ever preached. For it demonstrates immortality, and that is the deepest desire of the human heart.

It proves to the human satisfaction the continuity of existence, and therefore the uninterrupted life of friendship and love. This is what the Rev. Mr. Newton has undoubtedly discovered from his reading of the literature of Spiritualism. He says he knows nothing personally of the phenomena, although he is compelled to assent to their grand significance. This is the only value that could attach to any knowledge of them. Let their high and extended meaning only be understood, and they have done the work for which they are destined. In themselves, as in the days of Christ and the primitive Christians, they serve but to disclose and impress a living truth, and thus to rescue human life from the perils of spiritual barrenness and despair. Mr. Newton does not fail to discern the dominant fact that Spiritualism is no new thing. He readily admits that it existed long before the modern manifestations of it, and is traceable all through the centuries since and before the advent of Christianity. He will likewise not be long in seeing and admitting that its modern appearance is providentially timed to agree with the enlightenment of the human mind and the progress of human knowledge.

These larger conditions obviously afford better opportunities than the world ever saw before for its right interpretation. No single church can now claim the exclusive gift of practicing communication with the unseen world, while condemning and punishing all such communication transpiring without its pale. Spirit communion is for all the earth-children of the common Father. Immortality is something which humanity is not required to go to a consecrated class called the ministry to be assured of. That being the central and irresistible desire of man, how could his beneficent Creator respond in a more fatherly way than by opening his vision to receive this inspiring truth as soon as his nature is ready for it? That is the impressive spectacle which is witnessed in this our time. The readiness for the interpretation of the truth is met by its clearer revelation. Such is the wise economy practiced by the divine providence, which permits waste neither by precipitancy nor delay. This Mr. Newton will in due time find to be the sufficient reason why the close and inseparable relation between the two worlds has never been understood and appreciated as it is to-day. The time was ripe and the revelation came.

It would belittle this greatest of all subjects to permit expressions even of delight to escape us over the multiplying proofs of the spread of Spiritualism in quarters where it has heretofore encountered all grades of opposition down to that of affected contumely. Popularity is no evidence either of truth or justice. In point of fact, the real trial for Spiritualism will come when it shall have become the accepted belief of ecclesiasticism and the favorite of society. Then will be its time of danger. Yet it may confidently count on escaping that peril safely from the single fact that it offers no form of faith for acceptance, sets up no dogma, insists on no prescribed rites and customs, and threatens no penalties. It is rather to be the potent menstruum in which all known creeds will be dissolved, and upon the inner and perennial truth which it teaches will be erected the broad structure of faith in the fatherhood of God and the brotherhood of man, which will offer room for the people of every name and nation to enter on their true destiny.

It is legitimate, and it is by no means improper to exchange congratulations one with another over the advancement of the Cause of Spiritualism, and for the very reason that the spread of the truth of man's immortality which it establishes beyond peradventure hastens the day of his release from superstitious-fear and his advent into expanded freedom. The open declaration of a man in the position of Rev. Mr. Newton concerning the doctrine of spirit communion, and his expressed belief that this doctrine is calculated to stimulate, instead of to deaden, the religious instincts of devout minds, means very much for the progress that Spiritualism is making. Especially worthy of comment is his remark: "It is an ethical revolution in faith to recognize that death works no miracles; that literally, 'whatsoever a man soweth, that shall he also reap.'" This is the true way to look at the manifestations. And his further remark that Spiritualism is here to stay is rested by him on the immovable foundation implied in the other remark that it has always been here, and consequently is no new thing.

The Forty-First Anniversary

Of the advent of Modern Spiritualism was widely observed March 31st; as we have previously stated; and readers of the present issue will perceive that we have given a good share of our space to reports of such commemorative exercises held in various localities.

We have on hand, at date of going to press, reports from New York City and Brooklyn, N. Y., Fall River, Mass., Alliance, O., Portland, Me., Cleveland, O., Greenfield and New Bedford, Mass., and a score or more from other places.

These favors from correspondents will appear as rapidly as room can be found for their accommodation.

Sunday as a Superstition.

The Danbury (Conn.) News contained recently an account of a sermon by Rev. W. W. Clark of that town on Sunday Desecration. It appears to have been an effort in every sense, the speaker declaring that nothing can save this country from "anarchy, socialism and ruin," but "the Sabbath day."

The News report describes his harangue as containing many "telling shots." He complained that the rumble of the street cars could be heard from the pulpit, and the cry of the newsboy selling his Sunday papers. He referred to the barber shops, fruit stands, cigar stores and liquor saloons as among the most open desecrations of the day. He thought the desecration of the Sabbath would ultimately result in the overthrow of the nation. The foundations of the nation, then, must be very light timber; besides, we never before heard that they were laid in what is known as the fourth commandment. With the "breaking" of this commandment, says Dr. Clark, "come sin and degradation, noise, confusion and disagreement."

He was particularly afraid that "foreign ideas and habits" will "creep into our methods of observing Sunday," and he held up his hands in pious horror of "the customs of the almost heathen cities of the East." As for the plea that the poor workman has no other time in which to enjoy himself, he says that comes from a mistaken idea of the needs of the workman; he wants first "a good healthy moral and inward build," and then his outward life will be "pleasurable." "By a Sunday spent in the pew of a church he will be much more benefited than by a day spent at a picnic or on some excursion; and he will be better fitted for his work the following day, and this will lead to a better and a happier home and family."

All ministerial gammon. How does he know any such thing to be true? What conceit for even a preacher to say that a tired workman, released for one day in the seven, is more effectively rested and refreshed for Monday's work by obediently buttoning himself and his family into a church pew, for which he is called to pay out of the scant savings of the labor of the week, than he would be by having the society of his family in the public park or down the harbor, where he and they might be spiritually attuned to the blessed influences of nature!

This kind of talk from the alarmed preachers is all stuff and nonsense. They can address no other language to their hearers, because of the extreme limitations of their experience and the excessive narrowness of their views in consequence. The last kind of a person to go to for advice and counsel on business matters or matters connected with the interests and well-being of labor, is the average self-consecrated agent styled a pastor. He is practically incapable of rendering any service of even of shedding any light. His whole inspiration is derived from that principle of asceticism which he has erroneously persuaded himself to regard as the *en quod* now of all spirituality. The rigid associations that are inseparable from Sunday observances are the work of naked authority, that tightens the chains and piles higher the restraints in order to serve its own turn better and more surely establish its own permanency.

Sacred days are of no more vital importance to genuine religion than sacred actions, sacred places, sacred objects, sacred persons or sacred mediators. Whatever their uses may be or may have been, they are no part of any pure embodiment of the religious idea. They spring from the superstitious tendency, of which power is at all times ready to take advantage and to keep it.

Here and Hereafter.

Rev. Dr. Dunham, of Whitesboro, N. Y., has made up a volume bearing the above title, of a series of articles written by him for the *Utica Press*, rewritten and expanded. He is an eminent Presbyterian preacher and a recognized Biblical scholar. His purpose, as explained in a sub-title, is to show that the present life is a type of the life that is to come. He first inquires what bodies we shall have in that life. And he thinks he answers the question by saying that we know nothing of spiritual bodies, and consequently that "outside of these material bodies which we possess here, we can form no conception of bodily form for a human soul."

"We, desire," he says, "a continued personality. All the deeper affections of our nature crave this. The child of our heart, the friend of our love, the companions of earth-life, are bound to us by a personality, a selfhood, without which affection would be a myth and a delusion. Indeed, we can form no conception of love disconnected with the personality of the being loved. Hence our desire for immortality either for ourselves or for our friends, embraces the idea of continued personality; which means personal identity."

He thinks we can conceive of no pleasure in existence aside from this. If we are to exist at all beyond this life, it is his belief that we must continue to be sentient beings, "with body, intellect and spirit in definite organization, capable of knowing and being known, of loving and being loved, and of reproducing in associated intercourse all that is good, noble, and desirable in this life—or existence, for our present power of appreciation, would be wholly undesirable. It would be a virtual disruption and casting away of all that has made this life worth the living."

Discussing the subject of intellectual life and employment in spirit-life, Dr. Dunham holds that the spirit-body must sustain the same relation to the spirit-mind that this earthly body does to mind here. "To no human soul will opportunities be wanting for its full development." He declares that it is by the spiritual and the intellectual that we communicate with the spirit-world in which we are to live. Life in the spirit-land, he asserts, will be home-like; home groups, friendship, association, helpfulness, mutual interest. And since love to God is eternal, it follows that all pure loves, which are only lesser streams from the fountain of divine love, must be eternal also. The spiritual is the only real and lasting.

Our ardent brother, Prof. S. B. Brittan, speaks thoughtfully and well in his message published in our last issue, wherein he says, "Life's crosses press heavily upon the shrinking human heart, and the feet of the toiling man bleed and stumble and falter over the rugged way of experience and discipline." Yes, indeed yet he looks forward with hope toward the future, when the brilliant ray of Truth, or divine knowledge, shall have pierced every shadow; when every taint of superstition, of doubt and of error shall have passed away, leaving the world brighter and happier, more grand and free, because of its advent.

Law and Bigotry in San Francisco.

The San Francisco Chronicle of March 25th reported that License Collector O'Brien of that city expressed his opinion that "mediums are frauds and should be suppressed." To a reporter of the above named paper he said:

"If we cannot do that, we can at least compel them to pay the license. The ordinance is clear as to the question of the business of these people, but heretofore they have been able to escape on purely technical points. For instance, a medium will claim that she is practicing Spiritualism, and as she makes that her religion, it will be difficult to find a jury willing to convict her. I will make a test case of Lulu Hurst, and on Monday I will arrest several more of her kind. If the Police Judges will support the ordinance in this case the city will be the richer by \$5000 every year."

We are not informed whether this threat was executed or not; but in either case it shows to what extent bigotry will go, or endeavor to go, in its efforts to suppress a new revelation of truth, using no discrimination in the exercise of its legal powers, but obnoxious, bad and indifferent in one heterogeneous mass, for the sake of gratifying a petty animosity against what, in its willful ignorance, it conceives to be a deception.

Mediumship is a natural gift, and its exercise not only as legitimate as any other, but the fact that it is commanded by the Bible constitutes it a religious duty, with which no law should interfere, even if "the city will be richer by \$5000 every year" by so doing. We trust the Spiritualists of San Francisco will have a sufficiency of backbone to stand by the mediums and sustain them in their rights.

Theocracy and a Religious War.

According to the San Francisco Chronicle, Rev. Mr. Meserve of that city recently read a paper before the Congregational Club, in which he advocated in plain and explicit terms a theocratic government for the United States. He said the day was coming, and was almost here, when the first and paramount question concerning political candidates would be: How do they stand religiously? He of course confounds ecclesiastical with religious matters. The four million Protestant-voting church-members, in his opinion, if united with the voting Catholics, could dispose of any question of national policy. Theocratic America would revolutionize the present order of things. The enthronement of Christ (ecclesiastical power) as the King of Kings in the Constitution of the United States he regarded as the first element of national reform.

There we have it without any further mining of matters. If this does not mean a dynasty of ruling bigots for this country, then it means nothing. But when this proposed union of Protestant and Catholic shall have got supreme control, then look out for such a religious war over the division of the assets as has not been seen since the long and destructive strife that ended in the peace of Westphalia.

Spiritual Congress.

A postal card just received from Lucian Pusch, of Russian Poland, states that the second International Spiritual Congress will assemble in Paris next September, and as the World's Exposition is to be held in that city the coming summer, he hopes the Congress will be numerously attended by American Spiritualists. Among the subjects to be considered are: "1. The belief in our individual immortality. 2. Intercommunication between the two worlds; 3. Our personal responsibility for all our actions and thoughts; 4. The existence of a spiritual (fluidal) perispiritual body in us. We should let all know that we are progressive people and free-thinkers in the noblest sense of the word, and that Spiritualism is a science founded upon the laws of nature itself." It is also proposed to establish at this Congress an International Fraternal Union of Spiritualists from all parts of the world. Those interested in the coming convocation can communicate with M. Gabriel Delanne, editor of *Spiritisme*, Paris, France.

The Vaccination Question in England.

In the British House of Commons, April 5th, Mr. Picton, Liberal, moved the appointment of a commission to inquire into the vaccination acts. He contended that vaccination was an uncertain preventive of smallpox, while it spread other diseases. Rt. Hon. C. T. Ritchie, President of the local government board, announced that the government assented to the appointment of the commission.

We are glad to note even this concession made by the authorities, since it shows that the persistent and self-sacrificing efforts of Bro. William Tebb and his co-workers in England, against the cruel and disgusting practice of vaccination—compulsory at that—are beginning to bring forth fruit in the shape of an awakened public opinion.

A writer, who may mean well, but who does not know, relieves himself of a remarkable production in the columns of the *Asheville (N. C.) Citizen*, and the claimed "expose" made by the two Fox girls. He starts out hilariously to chronicle their great victory, (?) but is obliged to confess, later on, that "there are many who still cling to the faith" of Spiritualism. He is right; all who were Spiritualists before are more strongly entrenched than ever, while many others who knew nothing of Spiritualism before have been led by curiosity to investigation concerning, and, finally, conviction as to its truth. This writer, whose every line shows either utter ignorance or determined misrepresentation, does not realize the fact, but he describes *Old Theology* to a nicety when in his endeavor to vent his spleen on the cause he denigrates Spiritualism to be "a religion for the dead and not for the living." He thinks humanity wants a religion of to-day; and we sincerely assure him that Spiritualism is rapidly providing it.

One of our oldest patrons writes: "THE BANNER is every way a very creditable paper, and it ought to have a circulation of fifty thousand or a hundred thousand copies every week among Spiritualists, to say nothing of liberal-minded people (not Spiritualists) who peruse it." The above quotation is but one of many letters we are in receipt of from time to time from our subscribers to the same effect. If all true-Spiritualists would take a deeper interest than they do in the wider circulation of THE BANNER and other spiritualistic prints our papers would soon count upon their subscription books from fifty thousand to a hundred thousand each. The Cause deserves prompt action in this matter. Will it be vouchsafed us?

Mrs. R. T. Hull is requested to call at room No. 10, this office, at her earliest convenience. Otherwise, forward us her present address.

Transition of Mr. B. C. Hall.

Mr. B. C. Hall, P. B. A. (of London, Eng.), whose name has been a familiar one in literary circles for more than half a century, and for the past thirty-three years passed to the higher life on the afternoon of March 10th, from vital exhaustion. He was born in Waterford, Ireland, in 1806. When twenty-three years of age he commenced to write for the press, and during sixty years of active labor produced about five hundred works. He originated the *London Art Journal*, and for forty years was its editor. He suggested the Great Exhibition of Arts and Manufactures of 1851, the pioneer of the numerous displays of its kind throughout the world.

Mr. Hall's introduction to Modern Spiritualism took place in 1855, at the house of Mr. and Mrs. Newton Crossland; but his firmest convictions of its truth and inestimable value to the inhabitants of earth came from his sittings with Mr. and Mrs. William Howitt. From that time onward he did not hesitate to assert his knowledge of the truth, and was ever ready to advocate and defend it.

"To Spiritualism [says the *London Medium*] he was ever true. In his little book, 'The Use of Spiritualism,' at first issued privately, he 'piled his colors to the mast.' His last grand work, 'Retrospect of a Long Life,' he gave Spiritualism great prominence, speaking of eminent literary men, like Lord Lytton, Robert Chambers and others, as Spiritualists, and soundly castigating Sergeant Cox for disavowing it in public. Though great and powerful, he had not a servile spirit, but in respect to Temperance, Spiritualism, and the pioneer thinker, Gerald Massey, exhibited a sturdy independence of thought too seldom met with either in the renowned or the obscure."

The following worthy tribute to his memory is given by the paper above mentioned:

Mr. Hall was one of the few great men of our century who did not hide his light under a bushel. He was not a cold, hard, geometrical intellectual, whose sentences, unyielding as milestones, barely challenge every one's attention. More like the refreshing light and warmth of the sun was his thought—fruitful, comforting, starting into life, and leaving each added blossom strengthened and encouraged to put forth its powers in floral beauty and useful fragrance. Of an aesthetic and progressive spirit, he left his perfecting impression on the decades as they passed along. His warm, appreciative and patriotic feelings, while they gave him ability to revel in the grandeur of aristocratic life and its surroundings, also endowed him with the desire to improve the position of the man of toil and the outcast. All aspects of human life were to him of more than passing interest, and as age ripened his individuality, that which most deeply touched the necessities of all became more dear to him.

This notice will not be considered complete without an allusion to Mrs. Hall, who was also illustrious as a friend and helper of humanity, a writer of world-wide reputation and a Spiritualist. She passed to spirit-life in 1881. Her funeral was notably a spiritual one. It was attended with none of the "accessories of woe," but there were flowers in great abundance, which were afterward given to school children. Mr. Hall at that time wrote a touching account of the services and their surroundings, which was issued in tract form, sold by thousands, and produced a profound impression. Mr. Hall wrote in 1884 that he had received one hundred and sixty messages from his wife, many by direct writing that were facsimiles of her writing when in earth-life.

Retirement of Lewis B. Wilson.

Those who turn to the sixth page of the present issue will find that the name of J. A. STELLHMER is there inserted instead of the familiar one of LEWIS B. WILSON, as Chairman of the Public Price Circles which have for so many years been carried on under the auspices of the BANNER OF LIGHT.

It becomes necessary for us to announce that Mr. Wilson has at last been obliged, by rapidly-failing health, to yield to younger hands the duties of a position which he has filled with credit and honor ever since the decease of William White, in 1873.

In saying Farewell, in an official sense, to this veteran worker, the publishers of THE BANNER, recognizing his long and faithful services, have made arrangements to assist him in his remaining years by a weekly pension.

For the past thirty years Bro. Wilson has been connected with the staff of the BANNER OF LIGHT, serving at first as chief of its printing department, then Associate Editor, and latterly Chairman of the Circles, as above stated.

He also did good service for Spiritualism in Boston in the '70s as Chairman of the celebrated meetings held in Music Hall—a series which won by its excellence and its representative character won a national reputation.

He was born at Westbrook, Me., June 18th, 1814, and is consequently at this date nearly seventy-five years of age. With Messrs. Bradbury, Harmon and others, he, in April, 1844, established *The Daily Bee* in this city, a paper which during its existence (over a decade) occupied a good position in the popular estimation. He has been for years a prominent official of the Independent Order of Odd Fellows in Massachusetts, and is now a beloved and respected member of Montezuma Lodge.

Sometime during the month of March, 1888, Bro. Wilson, returning home from his usual season of labor, was violently struck and knocked down, while dismounting from a horse car, by a vehicle directed by one of those careless drivers whose presence in Boston makes the lives of its pedestrians quite as uncertain as if they were denizens of the interior of Africa. He sustained a severe blow on the breast, fell directly upon the back of his head, and when taken up and carried to his home, remained unconscious for some time. The driver escaped recognition and condign punishment at the hands of the law by whipping up his horse suddenly and dashing through the rapidly gathering concourse of spectators.

Mr. Wilson's period of convalescence was extended, and from that time to the present he has not ceased to complain of bodily pains from the injuries then inflicted. The most serious difficulty, however, was found to be an injury to the brain, gradually affecting his eyesight materially, and finally disorganizing the mental faculties to such an extent as to render him totally unfit for further labor, and to necessitate the change which we here chronicle.

Mrs. Ada Foye.

As will be seen by the Secretary's announcement elsewhere, is now having grand success in Troy, N. Y., where she remains during April. A report of the Farewell Reception tendered by her Boston friends just previous to her departure for this new field of labor, will be given to our readers next week.

HALL'S JOURNAL OF HEALTH for April editorially alludes to a growing tendency to decrease the number of cases where it is thought justifiable to inflict the penalty of "a life for a life," and the recent adoption of its instantaneous and painless infliction by an electrical process, and says that the next step is to abolish it. "S. H. Preston makes a 'Plea for Prisoners,' which is worthy of thoughtful consideration. A few of the wonders of Nature are delineated in the 'History of a Dowdop.' Of the remaining contents those upon the 'Treatment of Obesity,' upon 'Consumption, from a Mechanical Standpoint,' in illustration of the 'Wonderful Intelligence of a Dog,' and descriptive of an 'Anæsthetic Revelation,' are of special interest and value. New York, 206 Broadway.

John F. Whitney of St. Augustine, Fla., writes us, giving his experiences at over forty-five sittings in presence of Mrs. Gray last summer—during which time he says he was an inmate and guest at Mrs. Gray's home in New York. He is a veteran Spiritualist, and was associated with Judge Edmunds and Messrs. Partridge and Brittan in the early days of the spiritual phenomena. Mr. Whitney speaks in the most decided and positive manner of the truthfulness and honesty of Mrs. Gray and her son, De Witt C. Hoigh, and the reliability of their mediumship, and says that during the two months he was living at their home he was unable to discover the slightest indication of anything calculated to awaken suspicion in his mind.

Ell. Pond, writing us from Woonsocket, R. I., speaks of the grand work accomplished there of late by Mrs. Ada Foye, and forwards a column account of a meeting held by her, as given by *The Evening Reporter* of that city, to which we hope to be able to revert in future.

Reception to Marcellus S. Ayer.

On the evening of Wednesday, April 11, a large audience assembled in the Spiritual Temple, corner Newbury and Dexter streets, Boston, to express their high appreciation of Mr. Ayer and his work as builder of that edifice, and his subsequent service to the Cause in the support of the meetings held therein.

The exercises comprised choice music, vocal and instrumental, several recitations, and divers brief speeches full of the spirit of a just commendation of him in whose honor the meeting had convened. Mr. Gregory, Vice President of the Spiritual Fraternity Society, occupied the chair. The services were opened, with finely rendered vocal selections by Mrs. Clapp; W. H. Randall followed in brief remarks, expressive of thanks to Mr. Ayer for his noble generosity in erecting the Temple. Dr. Wellington, Mrs. R. S. Little, Dr. Casswell, Mr. and Mrs. Whitlock, Dr. Storey, Capt. Holmes, Miss Nickerson, also participated in the speaking; Frank Bill sang two verses of the Temple Sunday School, Alice Hill and Grace Dyer, recited; and other ladies furnished vocal and instrumental music.

The remarks of the evening were so well received as to be condensed in the following appreciative sentences: "The guest of the evening was a good man, a good merchant, a good Spiritualist—of which latter fact this beautiful building was an enduring evidence. He only had the congregation of a few hundred, but he had the spirit, too, necessary to this work: a loyal spirit, which he has shown demonstrated to the whole world. God help us all to be as firm, as faithful, as forgiving as the builder of this Temple. Mr. Ayer was congratulated by several notable men. Dr. Storey—at his victory in the courts over those who had called the arm of the law to operate unfavorably against the Temple in the 'pore' controversy.

Mrs. Little made a speech full of honest commendation of Mr. Ayer as a man and a worker, at the conclusion of which she placed in his hands, in the name of the many friends assembled, and many others not present—the sum of \$572, as a tangible expression of the high regard in which he was held by them.

Mr. Ayer responded appropriately, returning thanks for what had been said and done during the evening in his regard, and telling of further results for the good of Spiritualism which he hoped yet to see achieved not only in Boston but the world at large.

The audience then joined in singing to the air "The Morning Light is Breaking," the following stanzas written for the occasion by Jacob Edson. Charles W. Sullivan led the congregation. With many handshakes and personally expressed congratulations to Mr. Ayer, the people then retired to their homes:

"The Golden Age is dawning,
Its light comes on apace;
Be up, reflect its glory,
Inspire the human race.
To labor by the way,
For God, good men and angels
Bespeak the coming day.
Come join our sacred service
For good and use in life;
Be one in all that's noble,
The sphere of strife.
So shall our lives be useful,
Our paths the better way,
All things involve progression,
A happy, brighter day.
And when this life is over,
And we are gathered home,
Join hearts in Life Eternal,
With evil thoughts for none,
We'll join the angels singing
The soul of song above,
And with our friends immortal
We'll live the life of Love.
Come rally round our standard
Of mercy, love and truth;
To God within be true,
For our immortal youth;
And on and on in union
The Sons of God shall be,
The Light of Life Eternal,
As high in all may see."

Decease of a Pioneer.

Mr. Schuyler Moses, whose decease occurred in his ninety-first year on the 13th ult., was one of the pioneers of Rochester, N. Y., settling there in 1818, when that city of one hundred and thirty thousand inhabitants was but a hamlet of about a thousand.

"He was the oldest Free Mason in the State, having been a member of that order sixty-eight years. He voted for James Monroe in 1820, and for every presidential nominee of his party from that year to the present. 'He was,' says a Rochester paper, 'a man of singular uprightness and purity of character. He was generous to a fault, and gave away a fortune in unostentatious private charity.'

Mr. Moses was a veteran Spiritualist, and for a long period a subscriber to the BANNER OF LIGHT. In a brief review of his life, written by himself a short time before his decease, and anticipatory of that event, he said:

"Why should I shrink back, or fear to go where father and mother have gone, where brothers and sisters have gone, where my wives and children have gone, and neighbors and friends of long ago have gone? All gone to the beautiful summerland, where flowers forever bloom, grassy plains and velvet lawns are forever green, birds sing and balmy breezes blow. There is no winter there, nor blighting frosts. Brothers, companions, Sir Knights, neighbors and friends, may happiness attend you, and knowledge increase while the days are going by."

"The Carrier Dove."

We are in receipt of a handsomely bound copy of the fifth volume of the above named weekly publication, the fifty-two numbers of the year 1888, forming a substantial book of 846 pages, that in contents and typography is a credit to the Cause it represents and its enterprising proprietors, Mr. and Mrs. Dr. J. Schlessinger. It constitutes a good history of Modern Spiritualism during the past year, and somewhat of its history during the years previous, and for that reason will be a valuable accession to the libraries of Spiritualists and many others. San Francisco, Cal., 32 Ellis street.

Mrs. J. W. Fletcher desires THE BANNER to state that she has just graduated from the Boston College of Physicians and Surgeons, and that the bestowal of diplomas will take place at the Harvard-Street Baptist Church on the 18th inst., at half-past two o'clock p. m., where she would be pleased to meet all her friends.

The Woman's Charity Club gives its annual breakfast at Faneuil Hall, Boston, Wednesday, April 17th, from 8 a. m. to 2 p. m. Mrs. S. Billings is prominent on the committee. Anyone visiting this place on that day can obtain a superb meal for fifty cents, and at the same time give help to the poor.

The Boston Investigator (secular) commenced its fifty-ninth volume the present week—being the fiftieth year of its present management. It has favored, always, free speech and a free press, thus doing great good in the cause of universal mental liberty. Its publishers say: "Our aim is to try to be right rather than popular, and to be free and independent in every thing and neutral in nothing that concerns the welfare of humanity."

Mrs. L. M. Graves, passed to spirit-life March 10th, from Bloomington, Ind. She was the wife of the late Kersey Graves, author of the "Bible of Bibles," "The World's Sixteen Crucified Saviors," etc.

Grateful Thanks.

To the Editor of the Banner of Light: "Please allow me to express through the columns of THE BANNER my grateful thanks to all those who kindly assisted in the celebration, conducted under the auspices of 'The Boston Spiritual Temple,' commemorative of the Forty-First Anniversary of the birth of Modern Spiritualism—not forgetting the dear BANNER and its proprietors, who are ever active in promulgating the principles of right and justice, and ever alive to the needs of suffering humanity.

Notwithstanding the inclemency of the weather the celebration was a grand success, proving that in our yearbook there is 'no such word as fail.' Fraternally yours, R. HOLMES.

Boston, April 14, 1889.

Card of Thanks.

The friends of the Society who responded to the invitation to assist us in our celebration of the Forty-First Anniversary of the advent of Modern Spiritualism, will please accept our sincere thanks. By their deeds of love we are enabled to make some pilgrim's journey on life's highway blighted and better.

Mrs. M. V. LYNNOLN,
Secretary First Spiritualist Ladies' Aid Society,
Boston, April 14, 1889.

NEWSY NOTES AND PITHY POINTS.

JOY DOWNED.

Two little girls are better than one.
Two little boys can do the fun.
Two little birds can build a fine nest.
Two little arms can love mother best.
Two little ponies must go in a span.
Two little pockets have my little man.
Two little eyes can open and close.
Two little ears and one little nose.
Two little elbows, dimpled and sweet.
Two little shoes on two little feet.
Two little lips and one little chin.
Two little cheeks with roses set in.
Two little shoulders, chubby and strong.
Two little legs running all day long.
Two little prayers does my darling say.
Two times does she kneel by my side each day.
Two little hands soft folded down.
Two little eyelids over cheeks so brown.
Two little angels guarding her bed.
One at the foot and one at the head.

—American Queen.

An alleged electionist had been reading and reciting at Hampton, for the entertainment and instruction of the school, and among other selections was one more or less familiar to the Indians. After the entertainment had closed, an Indian girl, in all seriousness, asked: "Did that man read to show how it ought to be read, or how it ought not to be read?"

There is one god whom Christians, Jews and Gentiles alike adore—money.—Harcourt, A. D. 460.

There are more than eight hundred and sixty Indian dialects in North America alone.

Guard with jealous attention the public liberty. Suspect every one who approaches that jewel.—Patrick Henry.

An English paper has recently been giving its readers what it pleases to call "The Psychological Temperament of General Boulanger," who is causing the French Government so much trouble just now. Here is the summing up of the General's "occipital and basilar regions," to wit:

"They indicate a mental state destitute of moral sense; its consciousness is that of the personality and its reasonings, and it seeks personal aggrandizement, often employing the intellect and higher sentiments to aid it in its purposes. It attains its ends by an unreasoning fascination, which obscures the moral sense and blinds the intellectual powers of those who come under its influence. The seducer and his victim, the charlatan and his dupes, the promoter of bubble enterprises and those whom he fleeces, the demagogue and his unwashed following, the upstart hero and his admirers, the sham saint and his devotees—all these classes are irrational and immoral power, resident in the occipital and basilar regions."

There are a few just such characters in this country as described above. They are a curse to the community in which they live.

Every violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society.

In dealing with unfair men, two dangers are to be guarded against—losing your temper, or losing your own fairness.

The Atlantic Hotel, Nantasket Beach, will be kept, as usual, by Damon Brothers. The hotel has been repainted on the outside and thoroughly renovated within. An elevator is to be put in. The house will open June 15th. A large number of rooms are already engaged for the season.

Goods in the hands of a merchant who does not advertise are like rowboats. They have no sale.—New Orleans Picayune.

Mr. Redpath is on the war-path against the wrongs inflicted upon down-trodden Ireland by aristocratic England.

When a man gets up a syndicate does he commit sin?

The Preck, a sprightly penny daily paper in New York City, says the late letters on Spiritualism in that sheet have pleased thousands of its readers, one of whom sends this contribution:

"I have read carefully the remarks of 'Advance,' Tonahy, N. J., published in your paper, and agree with all he says. Within the radius of twenty miles from this city dwell five hundred thousand free thinkers, who are not bound to any limits of thought or action, and are investigating life from a standpoint of reason."

The most striking resident of New York City is John L. Sullivan. He has quit the Hub for good, he says.

One of the original tendencies of the human mind, fundamental and universal, is the love of other people's private affairs.

A cyclone struck Norfolk, Va., April 6th. Part of the city was flooded, and fire added to the ruin. The loss by flood and flame is estimated at \$300,000. The U. S. steam-frigate Pensacola was sunk, and much damage occurred along the coast.

"I am as sure that the 'dead'—wrongly so called—can and do communicate with the 'living,' as I am that my right hand holds the pen with which I write. . . . He or she who seeks to deprive me of this source of inalienable happiness is a cruel and needless enemy; but a worse enemy to the soul that is freed from the flesh than to the soul that continues to be encumbered with it."—S. C. Hall.

The heaviest wind storm that ever visited central Dakota sprang up Tuesday forenoon, April 24, 1889, and about noon, when the wind was blowing at the rate of sixty miles an hour, three distinct fires started and swept over nearly the whole east end of Sully County. The pecuniary loss is very heavy, and earnest appeals are being made for assistance by the ruined farmers.

The BANNER OF LIGHT, Boston, Colby & Rich, publishers, has just entered upon its sixty-fifth volume. For upward of thirty-two years this able exponent of the spiritualistic philosophy has kept its hold steadily, progressively and unflinchingly in the face of every opposition, supporting its affirmations by an array of facts convincing and satisfactory to the unbiased mind. Luther Colby, the veteran editor-in-chief of THE BANNER, has just, to last, kept his place at the helm in all weathers, and directed its course of safety alike in calm and in storm, till now his name has become a household word wherever the seeds he has sown with so much care and ability have found rooting. May his ripe old age be full of blessings and THE BANNER long of life.—Hall's Journal of Health.

WANTED.—A furnished room or rooms in Boston during month of May, without board, where we can give sittings and hold receptions. Address G. W. KATES AND WIFE, Station E, Wheat Street Lane, Philadelphia, Pa.

Savannah, Ga., was visited, April 6th, by a disastrous conflagration, which consumed many elegant business blocks and residences, together with churches, halls, the City Arsenal, etc., and inflicted an estimated loss of \$900,000.

It would seem that the struggle is over, and that the inevitable is about to come to pass. The remnants of the various armies of "boomers" who have striven in the past to illegally enter Oklahoma are to be permitted to do so to April 22d, under full authority from the new administration, the general public also keeping them company. Already the "dead walls" of our eastern cities are beplastered with railroad notices to the effect that "This is the only line leading directly westward to this earthly paradise," etc., etc. The old-time boomers—now deployed along the border—do not like the prospect, as they have already, on previous expeditions, staked out their claims; so now they hear dark threats that they will burn the bridges on the Santa Fe, on the night of the 21st, or sooner, so that no "outsiders" can get to the grounds before they do. Cupidity, injustice and violence seem to be the Oklahoma trilogy.

Leaves from Lookout Mountain came safely to hand. We shall album them.

A St. Albans youngster was recently told to look into a certain closet and see if there was anything there for him to do. A box of buttons had been spilled on the floor of the closet, and as the little fellow opened the door and discovered that he had a job on hand he turned around and said: "Mamma, ain't you glad you've got a little boy?"—St. Albans Advertiser.

At Adrian, Mich., a lady saw an engine-house with a steple, and innocently asked a gentleman attendant, "What church is that?" The gentleman, after reading the sign, "Deluge No. 3," replied: "I guess it must be the Third Baptist."

Vivid Writing.

"A little descriptive piece entitled 'Over the Guns,' from the Detroit Free Press, of which we give a paragraph, reminds us that great advertisers, like H. H. Warner & Co., proprietors of Warner's celebrated 'Safe Cure,' might get a hint from it.

Here is the paragraph: "Shoot to the right or left, over the guns or under them. Strike where you will, but strike to destroy. Now the hell surges down, even to the windows of the old farm-house—now back underneath the apple trees, and beyond them. Dead men are under the ponderous wheels of the guns, mad devils are slashing and shooting across the barrels. No one seems to know friend from foe. Shoot, slash, kill, and—

"But the hell is dissolved. The smoke is lifting, shrieks and screams grow fainter, and twenty or thirty living men pull the dead bodies away from the guns. Three hundred dead and wounded on the single acre. They tell of war and glory. Look over this hell's acre, and find the 'latter.' And in just as deadly a strife, though harmless, are falling at our right and left to-day. Is it war? Yes, war of the blood. Blood, loaded with poison through imperfect kidney action. And there is no power to stop this awful slaughter? Yes, Warner's Safe Cure, a tried specific, a panacea that has brought life and hope to hundreds of thousands of dying men and women.

Be enlisted, therefore, in the great army of living men and women who have been rescued from disease and premature death, and eternally grateful that the means of life can so easily be yours.

Movements of Platform Lecturers.

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

Jennie Lord Webb is now located at 127 West Concord street, Boston, Mass.

Mrs. A. H. Colby-Luther's address, till further notice will be her home, Crown Point Lake Co., Ind. Mrs. Ada Foy can be addressed during April at No. 1631 Sixth Avenue, Troy, N. Y.

Mrs. E. A. Wells is engaged to lecture and give tests at Mount Pleasant Park Camp, Clinton, Ia., for the month of August, and is open for other engagements for the months of May, June and July. Address 990 6th Avenue, New York, during April.

Mrs. Carrie C. Van Duzee will go East through New York and Pennsylvania the first of May, and would like engagements for public and parlor lectures, or missionary work as an organizer of societies. Any one wishing her services can address her at Geneva, Ohio.

Mrs. Emma Miner speaks in Pittsburg, Mass., April 14th; Attleboro, April 21st; Haverhill, May 6th; Hanson, Aug. 4th; Bridgeport, Conn., Oct. 6th and 13th.

Those wishing the services of the Rev. E. B. Fairchild can address care of J. W. Fletcher, 6 Beacon street, Boston, Mass.

Prof. J. W. Kenyon, who spoke in Glens Falls, N. Y., during March, and officiated in Saratoga Springs at the Anniversary exercises, April 7th, will be at Hartford, Ct., the last two Sundays in April; and expects to be in Saratoga Springs during the month of May.

W. F. Peck began a month's engagement last Sunday at Brockton, Mass. Will lecture in Philadelphia during May. With the exception of a few dates during camp-meeting season his time is all engaged up to March, 1890. Address during April, 246 Montello street, Brockton, Mass.

Mr. Frank Alington will speak in Marblehead April 14th, at 8 o'clock p. m. Unexpectably, April 21st and 28th are discarded.

Mrs. H. S. Lake speaks at the First Spiritual Temple, Boston, the Sundays of April and May; in Albany, N. Y., the Sundays of June. She has a few open dates for July. Address 8 Worcester Square, Boston.

Lyman C. Howe speaks for the Spiritual Fraternity, in Kimball Hall, Chicago, the four Sundays of April.

J. H. Randall is ready to receive calls to lecture anywhere within two hundred miles of Chicago. Address him 229 Monroe street, Chicago, Ill.

Moses Hull's personal address from April 12th to the 15th inclusive will be Delancey, O.; 16th to 19th, Sherwood, O.; 20th to 27th, Jackson, Mich.

Mrs. Mattie Hull has been engaged to take charge of the People's Spiritual Meeting at 116 Fifth Avenue, Chicago, during the present month. The meetings occur every Sunday at 2:30 p. m.

Queen City Park.

To the Editor of the Banner of Light:

We intend to hold our meetings at Queen City Park, Burlington, Vt., much earlier this year than we have hitherto done, commencing Saturday, July 20th, and closing Thursday, Aug. 15th. We have a fine list of speakers engaged, and everything looks promising for a large attendance this season at the Park.

We have secured Mrs. R. S. Little, J. Clegg Wright, Judge Daley, J. W. Kenyon, A. E. Tisdale, R. H. Kneeshaw (Montreal), and our State speakers. I will announce a complete list in a short time.

I shall be at the Crawford House, Boston, on Tuesday, April 16th, from 1 to 5 p. m.

I shall have some very low rates this year from different points, which it will be well for all the friends to avail themselves of. Yours very truly,

E. A. SMITH,
Pres. Queen City Park, Burlington, Vt.

For Dyspepsia, use Horsford's Acid Phosphate. Dr. J. J. McWilliams, Deposition, Ia., says: "I have used it largely in nervousness and dyspepsia, and I consider that it stands unrivalled as a remedy in cases of this kind. I have also used it in cases of sleeplessness with very gratifying results."

Special Notice.

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

COLBY & RICH, Publishers.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to where 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.

Evidence vs. "Doctors' Plot Laws."

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

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction. REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED. pp. 16. 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. These pamphlets will be sent together by the publishers, Colby & Rich, 9 Bowdoin street, Boston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical freedom.

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

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

For Sale at this Office.

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents. THE BAZAAR, 147 N. H. ST. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. THE JOURNAL OF MAN. Monthly. Published at Boston. Single copy, 20 cents. THE CHURCH DOYER. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BAZAAR, NORTON AND QUINN, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents. THE OLIVE BRANCH: Ulice, N. Y. Monthly. Price 10 cents. REVOLUTIONARY PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents. THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents. THE WISDOM. Published monthly at Fort Wayne, Ind. Single copy, 10 cents. THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents. THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE PHILOSOPHER. Monthly. Published in India. Single copy, 10 cents. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE SPIRITUALIST. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, published in America, and Argan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion. Special Notices forty cents per line, Minton, each insertion. Business notices thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leading matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date 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 occupied by the cut will be one-half price in excess of the regular rates.

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

THE BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and every advertiser is earnestly requested to be true to their word. If they are at once detected, they are at once rejected. We request patrons to notify us promptly in case they discover in our columns advertisements which they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vicks Park, Rochester, N. Y. Ap6 13w

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, dates, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Ap6 13w

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. P9 20w

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union.

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

ADVERTISEMENTS.

SUMMERLAND, The New Spiritualist Colony

OF THE PACIFIC COAST.

Located in the Most Delightful Country and Climate

On the Globe!

Twelve Hundred Lots Sold!

And Building Commenced.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of a glorious climate, but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending over to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortega Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where, as fine bathing grounds as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x50 feet; or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30—\$25.00 of which is donated to the town. By uniting four lots—price \$120—a frontage of 80 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear entrance.

Although only projected four months ago, three fine houses are already built, three more under contract. Four families of eleven persons are residing on the site, and many others coming soon. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee), if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, California, or J. J. Owen, Editor Golden Gate, San Francisco.

Send for plat of the town, and for further information, to

H. L. WILLIAMS, Proprietor;

Santa Barbara, California.

AN APOSTLE OF SPIRITUALISM. A Biographical Monograph of J. J. MORSE, France Medium, with an Abstract Report of a Lecture entitled "Homes in the Hereafter." Paper, Price 15 cents.

For sale by COLBY & RICH.

STOUT PEOPLE.

HEALTHY safely cured by one who has been a fellow-sufferer. The remedies, which were discovered by four years' incessant study of the subject in this country and in Europe, have been recently perfected and greatly concentrated, and are now offered to the public as an absolute specific for Corpulence, the most valuable medicine for the treatment of all ailments in every instance. Send stamp for full information. DR. EDITH BIRKMAN, 113 Clinton St., Paterson, New Jersey, Ap6 13w

NEW EYES.

THE Cause and Cure of Defective Vision. A new Pamphlet, just published, tells you how to absorb Cataracts, "no more become blind." How thousands of eyes have been ruined, and how to restore eyesight, and see better with your eyes after using strong glasses for years. To every reader of this paper we will send our Pamphlet free for a stamp. Address ELECTRO-MAGNETIC CO., Glens Falls, N. Y. Ap6 13w

Mrs. M. A. E. Saunders.

MEDICAL, Test and Psychometric Business Medium. 400 Broadway, Boston, Mass. Sittings daily from 10 a. m. to 5 p. m. Circles every Sunday and Tuesday, at 7:30 o'clock, also Tuesday afternoon, at 2:30. MRS. SAUNDERS keeps on hand a full supply of Mediums and her own preparation. Public cordially invited. Also will answer calls for Platform Tests and Psychometric Readings. Ap6 13w

April Magazines.

THE CENTURY.—The celebration of the centennial anniversary of the inauguration of the first President of the American Republic is eloquently commemorated, the frontispiece giving a finely engraved view of Washington taking the oath of office on the balcony in front of the Senate chamber, surrounded by those who attended him; the portraits of all said to be correct. Immediately following, Clarence W. Bowen gives a fully detailed account of incidents of Washington's journey from his home on the Potomac to New York, the inauguration day, etc., illustrated with upward of forty engravings from old paintings and drawings. "Washington at Mt. Vernon, After the Revolution," and "Washington in New York in 1789," are the subjects of two interesting illustrated papers by Mrs. Burton Harrison. Chas. H. Hart supplements the above with brief sketches of the original portraits of Washington. These, together with several shorter papers collateral thereto, render this number one of rare historical interest and value. Geo. Keynolds deals with "The Russian Police." The Lincoln History treats of "Retaliation—The Enrollment and the Draft." "Some Aspects of the Samson Question" are given by G. H. Bates; U. S. Commissioner to Samoa in 1880. Colonel Higginson contributes a poem that many will admire. "Sixty and Six; or, A Fountain of Youth," New York: The Century Co. Boston: Darnell & Upham, 283 Washington street.

MAGAZINE OF AMERICAN HISTORY.—The many valuable articles that have appeared the past few months in this periodical regarding Washington, called forth by the approaching celebration, are followed in this number by an interesting one upon "Washington and Some of his Contemporaries," by the editor, Mrs. Martin J. Lamb. The illustrations, many and rare, include a number of portraits, fac-similes of letters and old prints. The frontispiece is a reproduction of "The DePoyster Portrait of Washington." A narrative of fifth more thrilling than fiction is related in "The Romance of Adèle Hugo," by J. W. Longley of Halifax, N. S.; "Adèle" being a daughter of Victor Hugo, the sequel of whose private marriage was a most lamentable one. A contribution to the discussion upon "The Mound-Builders and Tilted Ancient Works," is made by Cyrus Thomas, Ph. D. "Some of Washington's views of Agriculture" are given in his Correspondence with Sir John Sinclair, copied from the originals in the British Museum. New York: 743 Broadway.

ST. NICHOLAS.—Helen Leslie Lyde, the much-admired interpreter of the character known as "Little Lord Fauntleroy," is the subject of the opening article, illustrated with a portrait of the young actress, several photographs, and a fac-simile autograph letter from Edwin Booth. Celia Thaxter gives a translation from the Russian of Count Tolstoy, a fine legendary poem, "The Heavenly Guest." Other meritorious poems are "The Baby's Bed," by Harriet Prescott Spofford, "My Childhood's Enchantment," by Lucy Larncom, and two by Helen T. Hugheson. The first chapters of "A Bit of Color," a story by Sarah Orne Jewett, and new ones of "Daddy Jake," "Balls of St. Anne," "Routledge of the Republic," and "The Benny Stories," constitute its serials. In addition are many other attractions, including a profusion of charming illustrations. New York: The Century Co. Boston: Darnell & Upham, 283 Washington street.

SERMONS FOR OUR DAY.—Under this comprehensive title appear, in monthly numbers, the discourses of Rev. John Page Hopps, liberal, progressive and spiritual in their bearing. Mr. Hopps has expressed his belief that the real significance of the Old Testament phrase, "Thus saith the Lord," is found in the fact that the Bible is full of records of spirit voices, spirit messages, spirit revelations, and spirit action, all of which are attributed to one source, God, instead of to many sources, as they rightfully should be. His view is that a recognition of communion between the two worlds furnishes a key to the Christian Scriptures. London: John Heywood, 11 Paternoster Buildings.

THE PHRENOLOGICAL JOURNAL.—A full-page picture is given of the Eiffel Tower upon the grounds of the Paris Exposition, with a portrait of its projector. This tower is one thousand feet in height, and is to be ascended by elevators each of two stories, and capable of carrying fifty people. The remaining contents treat upon the usual variety of topics. New York: Fowler & Wells Company.

VORON'S ILLUSTRATED MONTHLY.—The Welcome Springtime is greeted in the opening article, illustrated with an engraving of Easter flowers. Instructions are given in the culture of gladioli, the charms of nature in the early spring and the healthfulness of familiarity with them, are extolled, and in "Foreign Notes," "Hedge-Gossip," and "Young People," instruction and entertainment are happily blended. Rochester, N. Y.: James Vick.

THE FRANKLINER'S MAGAZINE contains a finely engraved self-portrait of Richard B. Westbrook, author of "The Bible—Whence and Whither?" "Man—Whence and Whither?" and "On Wood of J. McCabe, accompanied by brief sketches of both. Buffalo, N. Y.: H. L. Green.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10 1/2 A. M. and 8 P. M. Admission free. The Ladies Aid meets each place twice a month, on 2nd and 4th Sundays. B. Jones, Jr., Secy.

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

BUFFALO, N. Y.—First Society of Spiritualists—A. E. W. Hall, President. Regular lecture session Sunday at 7 1/2 P. M. Willard J. Hall, Pres. den. Strangers welcome.

CHICAGO, ILL.—First Society of Spiritualists in Martin's (Aid street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Spiritualist Society meets in Avenue Hall, 189 Madison street, every Sunday at 8 P. M. Investigation are cordially invited. B. Jones, Jr., Secy.

CHICAGO, ILL.—Moses Hall addresses the Spiritualist Fraternity every Sunday afternoon and evening.

CLEVELAND, O.—The Children's Progressive Hall 106 Superior street, commencing at 10 1/2 A. M. E. W. Gaylord, Conductor.

CHATTANOOGA, TENN.—Meetings are held regularly at Market street. Dr. George A. Fuller, Secy.

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

EAST PORTLAND, ME.—Meetings are held by the Spiritualist Society, Burdett Block Hall, corner 4th and G streets, each Sunday at 8 o'clock. Miss Welda Buckman, Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Hall, 141 Main street.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held at the hall of the A. L. S., 239 Catherine street. R. H. Kneeshaw, Secy.

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

NEW HAVEN, CT.—First Spiritualist Society; hall 140 Queen street. Dr. Geo. Barrett, President; Jessie Schofield, Secy.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 109 Congress street, commencing at 7 o'clock. Mrs. J. C. Loomis, Secy.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M.; at the hall, 814 Spring Garden street. Joseph Wood, President. B. Jones, Jr., Secy.

PHOENIX, ARIZ.—The Phoenix Association meets Sunday evening at 8 o'clock, at the Church, Thompson street, east of Front. B. J. Ashbrooke, President, 1223 North Third street. Keynote Association meets Sunday at 2 1/2 P. M. N. P. corner Ninth and Spring Garden street. Joseph Wood, President. B. Jones, Jr., Secy.

SPRINGFIELD, MASS.—First Spiritual Society, Services are held every Sunday at 7 and 9 P. M. at Grand Army Hall, corner Main and State streets. Miss Emma J. McKenney, Secy.

ST. AUGUSTINE, FLA.—The First Spiritualist Society meets in Grand Hall, 141 Main street. R. H. Kneeshaw, Secy.

ST. LOUIS, MO.—Meetings are held Sunday 3 P. M. at First Spiritual Association, at Grant's Hall, 9th and Franklin avenue. Samuel Lombardy (aka Hotel Western), Secy.

ST. PAUL, MINN.—The Ramsey Co. Association of Spiritualists and Liberals holds regular meetings at the Church of the Holy Trinity, 10th and 1st streets. Mrs. Laura A. Grant, Secretary.

WATERBURY, N. Y.—Sunday meetings are held regularly by the First Progressive Spiritual Society, 141 Main street. Secretary, No. 2 East street.

Advertisements.

J. A. SHELLHAMER,

MAGNETIC HEALER.

Office 8 1/2 Bowdoin Street, (Room 5) Boston, Mass. WILL treat patients at his office or at their homes, as desired. Dr. B. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspepsia, and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for \$1.00. In many cases, one box will cure. No. 10, 10 1/2, 10 3/4, 10 5/8, 10 7/8, 10 9/8, 10 11/8, 10 13/8, 10 15/8, 10 17/8, 10 19/8, 10 21/8, 10 23/8, 10 25/8, 10 27/8, 10 29/8, 10 31/8, 10 33/8, 10 35/8, 10 37/8, 10 39/8, 10 41/8, 10 43/8, 10 45/8, 10 47/8, 10 49/8, 10 51/8, 10 53/8, 10 55/8, 10 57/8, 10 59/8, 10 61/8, 10 63/8, 10 65/8, 10 67/8, 10 69/8, 10 71/8, 10 73/8, 10 75/8, 10 77/8, 10 79/8, 10 81/8, 10 83/8, 10 85/8, 10 87/8, 10 89/8, 10 91/8, 10 93/8, 10 95/8, 10 97/8, 10 99/8, 10 101/8, 10 103/8, 10 105/8, 10 107/8, 10 109/8, 10 111/8, 10 113/8, 10 115/8, 10 117/8, 10 119/8, 10 121/8, 10 123/8, 10 125/8, 10 127/8, 10 129/8, 10 131/8, 10 133/8, 10 135/8, 10 137/8, 10 139/8, 10 141/8, 10 143/8, 10 145/8, 10 147/8, 10 149/8, 10 151/8, 10 153/8, 10 155/8, 10 157/8, 10 159/8, 10 161/8, 10 163/8, 10 165/8, 10 167/8, 10 169/8, 10 171/8, 10 173/8, 10 175/8, 10 177/8, 10 179/8, 10 181/8, 10 183/8, 10 185/8, 10 187/8, 10 189/8, 10 191/8, 10 193/8, 10 195/8, 10 197/8, 10 199/8, 10 201/8, 10 203/8, 10 205/8, 10 207/8, 10 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