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RE-EMBODIMENT.

In an old-world temple two blocks of stone, Where the sky of Athens burns hotly blue, Have been standing stately, and still, and lone, Dreaming together the ages through.

There were two pearls hid in the self same shell (Like sweet sea tears that for Venus weep); They have whispered secrets that none may tell, Side by side in the heart of the deep.

When Boabdil ruled in the land of Spain, Two roses grew in a garden rare; They drank of the fountain's sliver rain, And mingled their scents in the drowsy air.

In Venice, to rest on a golden dome, Two doves came floating on pinions white; And they loved each other, and made their home Under the stars on a still May night.

But the changeless laws that our lives involve, Are the laws of death and cold decay; So the temple falls, and the pearls dissolve— The birds and the roses must pass away.

Yet each, by a strange metamorphosis, Is born anew in some fairer form; So the rose may live in red lips that kiss— The marble in limbs that are white and warm.

And in hearts of lovers once more may greet
Those doves who dwelt on the dome of gold;
And in mouths of velvet the pearls may meet
To gleam more white than those pearls of old.

For how otherwise grew the wondrous birth Of the strange and sweet affinity. That warns two souls in this desert of earth, They must claim each other where'er they be?

They recall, in a new-found ecstasy, The dreams of their mystic long ago; By the marble temple, or stormy sea, Or Moorish garden where roses blow.

And they feel the flutter of snowy wings On the golden dome of a stately fane; And the faithful atoms the wild wind brings Must find each other and love again!

So, my heart that within me burns and glows, Would read your heart, and ask you whether You were pearl, or marble, or dove, or rose, In that fairer world, when we were together?

Veto of a Doctors' Plot Law in the Document which will bear Reading Elsewhere.

The following is a verbatim report of the veto message of Gov. Ferry, sent to the House of Representatives of that State, in session at Olympia, Feb. 26th, and which effectually killed the bill referred to. The italics are our own:

To the Honorable the House of Representa-tives of the State of Washington, Gentlemen: 1 herewith return House Bill Number 27, enti-tled: "An act to regulate the practice of medicine and surgery in the State of Washington, and to license physicians and surgeons, to punish all persons violating the provisions of this act, and to repeal all laws in conflict therewith," with my objections thereto.

The enactment of laws for the protection and preservation of human life and health is both commendable and necessary. The Constitution imposes upon the Legislature the enactment of laws to regulate the practice of medicine and surgery.

cine and surgery.
On a former occasion I directed the attention of the Legislature to this subject, and I renew the recommendation that I then made.

The laws to be enacted, however, should not contravene the plain provisions of the Constitution; they should not confer upon a small body of persons undefined, untimited and autocratic powers, under which certain classes of our fellow-citizens might be made to suffer irreparable injury, and a still larger class be deprived of the right to employ such medical advice and assistance as may, to them, seem proper and advisable; a right which they have always regarded as sacred and constitutional.

The Legislature undoubtedly has the power to provide for a Board of Medical Examiners, but it cannot confer upon such Board unconstitu-The laws to be enacted, however, should not

t cannot confer upon such Board unconstitutional powers.
The Legislature can create inferior courts.

but it cannot confer upon such courts Legis-lative powers. This principle has been declared

but it cannot confer upon such courts Legislative powers. This principle has been declared by our Supreme Court during its present term.

The most serious objections to this bill are contained in Section 3, which is as follows:

"All persons hereafter commencing the practice of medicine and surgery, in any of its branches in this State, shall apply to said board for a license so to do, and such applicant, at the regular meeting of said board, shall submit to an examination in the following branches, to wit: Anatomy, physiology, chemistry, histology, materia medica, therapeutics, preventive medicines, practice of medicine, surgery, obstetries, diseases of women and children, diseases of the nervous system, diseases of the eye and ear, medical jurisprudence, and such other branches as the board shall deem advisable. Said board shall cause such examination to be both scientific and practical, and of sufficient severity to test the candidate's fitness to practice medicine and surgery. After examination, if the same be satisfactory, said, board shall grant a license to such applicant to practice medicine and surgery in the State of Washington; which said license can only be granted by the consent of not less than five (6) members of said board, and which said license can only be granted by the consent of not less than five (6) members of said board, and which said license can only be granted by the resident and secretary and attested by the seal thereof. The fee for such examination shall be ten (810) dollars, and shall be paid by the applicant to the treasurer of said board toward defraying the expense thereof; and such board may refuse or revoke a license for unprofessional or dishonorable conduct. In all such cases of refusal or revocation the applicant may appeal to the appointing power of said board."

Under this section a majority of the State Board of Medical Examiners may refuse to

Under this section a majority of the State Board of Medical Examiners may refuse to grant a license to any applicant merely by say-ing. "We are not satisfied with your examina-

The language of the bill is: "After examination, if the same be satisfactory, said Board shall grant a license, etc." From this it will readily be seen that a physician may come to

this State to reside and practice his profession. His state to reside and practice his profession. His reputation may be national, and his private and professional character may be immaculate. He may be examined by the board upon all the subjects prescribed, and his proficiency may be perfect, yet five members of the board have only to say "Your examination is not satisfactory," and refuse to grant him a license. He has no repudy. There is no appeal from

satisfactory," and rejuse to grant him a ticense. He has no remedy. There is no appeal from this decision. The bill gives no appeal, except in case where the board refuses or revokes a license for unprofessional or dishonorable conduct. The applicant for license is compelled to leave the State and go where such arbitrary powers are not conferred upon a board of medical examiners. cal examiners.

If the board can thus decide in one case it can in all, and therefore it would be within the power of the Board to refuse a license to every physician whose views in regard to the practice of medicine were not in consonance with a ma

ority of the board.
It may be said that it is not probable that this course will ever be pursued by any Board which may be appointed. This is a mere matter of opinion, and cannot be demonstrated. No law should ever be enacted under which it would be possible that the citizens could suffer injustice and wrong. History teaches that autocratic and unlimited powers have almost universally been abused. Human nature has been the same in all ages. Selfishness and self-interest are as predominating traits of character

Justice Matthews in a case decided in the supreme court of the United States, 118 U.S. 356, uses this language: "When we consider the nature and the theory of our institutions of government, the principles upon which they are supposed to rest, and review the history of their development, we are constrained to con-clude that they do not mean to leave room for the play and action of purely personal and arbitrary power."

Another objection to the bill arises under

Section 12 of the declaration of rights, which is as follows: "No law shall be passed granting to any citizen, class of citizens, or corporation other than municipal, privileges and immunities which upon the same terms shall not equally belong to all citizens or corpora

tions."

The bill, although not in express terms, yet by clear implication, permits every citizen who is engaged in the practice of medicine at the time the bill should become a law, to continue such practice without examination. Yet another class who desire to commence the practice after the law takes effect, must submit to certain conditions which are not imposed upon the other conditions which are not imposed upon the other class. The bill, therefore, confers upon one class of citizens important privileges which cannot, upon the same terms, be enjoyed by another class, and is therefore in conflict with the Constitution. In addition to this, Section 7 of the bill expressly excepts from its opera-tion a certain class, which cannot constitutionally be done.

Another Objection to the bill is that it con-fers legislative power upon the Board of Examiners. The Constitution, Section 2, Article 20, is as follows: "The Legislature shall enact laws to regulate the practice of medicine and surgery, and the sale of drugs and medicines." The bill provides that the Board may refuse or New State of Washington; Full Text

revoke a license for unprofessional or dishonorable conduct, but it does not prescribe what of Gov. Ferry's Message; A Strong acts shall constitute unprofessional or dishonorable conduct.

There is no recognized standard or code of medical ethics defining what is unprofessional or dishonorable conduct which will control the Board in their action; hence the Board has unlimited power to adopt such rules and regula tions upon this subject as they may deem proper These rules and regulations when adopted will have the force and effect of laws, and will regulate the practice of medicine and surgery.

Judge Cooley, in his article upon Constitutional Limitations, says:

"One of the settled maxims in constitutional law is, that the power conferred upon the Legislature to make laws cannot be delegated by that department to any other body or authority. Where the sovereign power of the State has located the authority, there it must remain; and by the constitutional agency alone the laws must be made until the Constitution Itself is changed. The power to whose judgment, wisdom and patriotism this high prerogative has been intrusted cannot relieve itself of the responsibility by choosing other agencies upon which the power shall be devolved, nor can it substitute the judgment, wisdom and patriotism of any other body for those to which alone the people have seen fit to confide this sovereign trust." "One of the settled maxims in constitutional law is trust."

The unlimited power given to the Board to revoke the license of any physician in this State at any time for a violation of what the Board may declare, or think, to be a dishonor able or unprofessional act is in conflict with the Fifth Amendment to the Constitution of the United States. This declares that no person shall be deprived of life, liberty or property without due process of law.

When a physician has complied with every requirement of the law, has received a license and is engaged in the practice of his profession, this practice is of value to him; it is in one sense property, and he cannot be deprived of it without due process of law.

The whim or caprice of a board which is not The unlimited power given to the Board to

The whim or caprice of a board which is not even required to take an oath to discharge the duties devolved upon them cannot be regarded as due process of law. In the case of Dent versus State of West Vir-

ginia, decided in the Supreme Court of the United States, Jan. 14th. 1889, Justice Fields, referring to a question whether a right to practice medicine under a license is property, says tice medicine under a license is property, says:

"It is undoubtedly the right of every citizen of the United States to follow any lawful calling, business or profession he may choose, subject only to such restrictions as are imposed upon all persons of like age, sex and condition. This right may in many respects be considered as a distinguishing feature of our republican institutions. Here all vocations are open to every one on like condition. All may be pursued as sources of livelihood, some requiring years of study and great learning for their successful prosecution. The interest, or, as it is sometimes termed, the estate acquired in them, that is, the right to continue their prosecution, is often of great value to the possessors, and cannot be arbitrarily taken from them, any more than their real or personal property can be thus taken."

From the above it will be apparent that un-

From the above it will be apparent that under this bill a person may be deprived by this Board of what is regarded under the Constitution as property. No trial is provided for; no notice is required to be given to him, and if, after his license is revoked, he continues to practice, he may be fined in the sum of one hundred (\$100) dollars, or imprisoned in the county jail for ninety days, and all this resulting merely because he differs with five men in what they may regard as unprofessional or dishonorable conduct.

It is true that in a case of a revocation of license an appeal may be taken to the Governor. It is a serious question whether this is not unconstitutional, as conferring judicial power upon the executive branch of the government. A very serious question arises whether the power given to the Board to revoke a license is not judicial in its character. If this is the case,

we have the anomaly of one body clothed with both legislative and judicial functions.

It may be said that the power conferred upon the Board of Examiners is similar to the power possessed by courts to disbar attorneys. There are several answers to this. The power to disbar attorneys is exercised by recognized judicial tribunals. An attorney is an officer of the court. The laws of Washington in express terms declare what the duties devolving upon an attorney are, and a violation of any of

press terms declare what the duties devolving upon an attorney are, and a violation of any of these laws constitutes dishonorable or unprofessional conduct, for which the court can exercise its power of disparment.

A few States have adopted laws for the regulation of the practice of medicine and surgery, but I have been unable to find any law where the power given to the Board of Medical Examiners is so unlimited and so liable to abuse as the power given to the Board under the present bill. While it is apparently copied from a law enacted by one of our sister States, it is very dissimilar in the important point that it affords no appeal where the Board refuses to grant a license after examination.

It is eminently proper that in the enactment

grant a license after examination.

It is eminently proper that in the enactment of laws we should look to those enacted by our sister States which are sound, wholesome and free from constitutional objections, but it certainly cannot be good policy to follow the example of a sister State in the enactment of a law to which there are serious constitutional objections; which confers arbitrary and despotic power, and which will not receive the sanction of a large number of our fellow-citiers.

E. W. Ferry. E. W. FERRY.

Reminiscences of Alaska. Two Hundred Beavers Chopping Trees-A

Grizzly Bear Fishing for Salmon.

"Alaska is a curious country, truly," said a former Government employé who was for several years in that far-away Territory. "In one day, out there, I was treated to some of the rarest sights any traveler or sojourner in Alaska can ever hope to see. One of these was the watching from behind a rock of a family of beavers at work felling timbers and building dams. I say a family, but there must have been two hundred of them, and every one working like mad. I had been making a trip to view some of the country back from the sea, and was surprised to find how heavily wooded it was. I was guided by a Kenaitze Indian, and long before we reached the lake where I saw the beavers I was puzzled at the crashing of timbers, as if some great whirlwind were playing havoc among the trees. I could hardly believe the Indian when he said the trees were being felled by beavers. one day, out there, I was treated to some of

believe the Indian when he said the trees were being felled by beavers.

When we came in sight of the water and the hills about it I could no longer doubt. Scores of the busy animals were gnawing down the trees; others were trimming the branches off as neatly as it could have been done with an axe; others were chopping the timber into proper lengths for use; others rolled the pieces into the water and floated them down stream on their way to the points where their dams were to be constructed. We watched the beavers at work for a long time.

of that big army to be seen. They glided away and slid beneath the surface of the water so quickly that the change in the scene was startling. That night I had beaver meat for supper, went to bed on beaver fur, and had beaver fur for my covering, and ate beaver meat again for

breakfast. It was good.

That lake, the guide told me, was one of a chain of seven which had been made by the beavers damming what had previously but a small stream. The chain was a great Indian trapping-ground. The Indians trapped in one lake one year, in another the next, and so on, thus giving the beavers an opportunity to increase in the waters which were not dis-

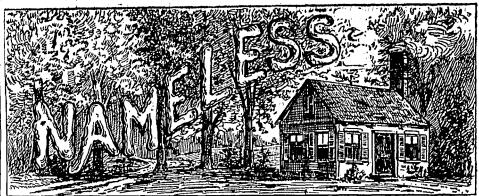
turbed. One of the other curious sights I saw was a grizzly bear fishing for salmon. That was a funny sight, and no mistake. They have the common brown bear and the grizzly in Alaska, and the grizzly in Alaska, but the grizzly is that a bit and town but. and the grizzly is just as big and tough as his brother of the Rockies. Long before we came to the spot where we saw the grizzly fishing, we saw his tracks in the soft margin of the we saw his tracks in the soft margin of the river. The footprints were sixteen inches long and about half as wide. If Robinson Crusoe had seen a track like that in the sand he would have dropped dead. Suddenly my guide motioned to me, and quickly and quietly dropped down flat behind a rock. I did the same. Peering around the rock, I saw the biggest wild beast I had ever gazed upon outside of a menagerie. The animal was not more than three rods away, and I did n't need any one to tell rods away, and I did n't need any one to tell me what it was. It was a grizzly, and a mon-ster. The great brute was lying on the top of me what it was. It was a grizzly, and a monster. The great brute was lying on the top of the bank, which sloped at a sharp angle to the water, and was fifteen feet high at least. In the face of the bank the grizzly had scooped out a chute from the top to the water. He lay at the upper end of the chute, with his eyes intently fixed on the water. He had not heard our approach. Presently he shot down that chute with astonishing velocity, and plunged head first in the water, half hurring himself. chute with astonishing velocity, and plunged head first in the water, half burying himself, as big as he was, in the stream. When he backed out of the water he had in one of his great paws a big salmon. He returned to the top of the bank with the fish, and proceeded to make a meal of it. He never finished the meal, though, for my guide and myself sent two rifle halls anjace into his giventic hody. He was to balls apiece into his gigantic body. He rose to his feet, snarling and snorting as only a grizzly bear can, turned about two or three times as if to see whence the deadly assault had come, and then fell to the ground dead. This fishing for salmon is a common method with both the grizzly and the brown bear for securing choice morsels of food."

The heat and light of the spiritual and natural worlds are as different as what is alive and what is dead; both the heat and light of the spiritual world in themselves are alive; but the spiritual world if themselves are alive; but both the heat and light of the natural world in themselves are dead; for the heat and light of the spiritual world proceed from a sun which is pure love, and the heat and light of the natural world proceed from a sun which is pure fire; and love is alive, and the divine love is life itself; and fire is dead, and the fire of the sun is death itself; so it may be called, because it has nothing of life in it.—Swedenborg's Divine Love and Wisdom, 89.

We may well question the value of any immortality whose roots do not strike deep into the soul of the present life. Thoughts of heaven that crowd out present duties are vain and mischlevous. The truest faith in the future life is fidelity to the life that now is. They are parts of one continued existence, the

the natural result of the life now lived.

Titerary Department.



Written Especially for the Banner of Light,

BY MRS. M. T. LONGLEY.

CHAPTER III.

Let the Wild Bells Toll for a Passing Soul or Its Upward Way to Heaven.

The little town of Trent, boasting its manufactories, and other business interests and industrial activities, was in a large measure owned and influenced by George Trenton, a prosperous and popular manufacturer. For a hundred years the Trentons, fathers and sons, had possessed much of the land thereabouts. Formerly they were farmers and stock-raisers, men of means and ability, who had the power to produce their own crops and stock according to the most approved methods; but in the march of industrial growth the farm-lands and hills of the district had been converted into sites for great factories and mills, or into homestead tracts where little homes had been erected for his working-people by George Trenton, the present survivor of the old name.

The people who dwelt in these cottages belonged to the mills and the factories; hardworking, honest souls, who respected and looked up to their employer as to a beloved helper and friend. And well they might; for he was no hard task-master, driving his servants at a rapid pace, for all the labor and time he could get from them. On the contrary, George Trenton was a most kind and protective friend to the popple in his employ, paying them a fair wage for their toil each were to be constructed. We watched the beavers at work for a long time.

Then my guide said he would show me the strangest thing of all. He rose suddenly from his hiding-place, and jumped out in full sight of the beavers, shouting as he jumped. In less than ten seconds there was not a single beaver work of value to the concern. In this way the of that his cornect to be work of value to the concern. In this way the man had drawn to his place a class of people whose greatest desire was to enhance the interests and worth of the business in which they were employed, and who really wished to please and to win the approval of the man who had done so much for them.

Trenton, realizing that his working-people had minds and souls to be cared for, had encouraged them to eschew idle talk and senseless gossip in their social gatherings, and to spend the time in discussing books, in talking over the current news of the day, and even in making simple little experiments with the various elements, that they might gain information regarding scientific laws and studies. To this end the philanthropic man had erected a large, substantial brick building in the centre of the town, containing a reading-room, in which could be found newspapers and magazines, with shelves of books, and also machines and various implements for the experiments which might be made. Above the reading-room was a large hall fitted up as a place of social assembly, as well as concert and lecture-room and still above that, a well-lighted gymnasium afforded facilities for those who wished to develop their muscles and vital energy by practicing with dumb-bell and bar. Each evening this building was well lighted and thrown open freely to the townspeople, where all who wished might gather for social recreation or study; once a week, either a concert or a lecture was given in the hall alluded to, and triweekly an evening school convened, where instruction in the various elementary studies. beside special tuition in the branches of physiology, anatomy and anthropology, was given.

For fifty years a neat white meeting house had stood a little beyond the town, where the people were wont to congregate upon the Sabbath day to listen to the word of God. This church had been established by the elder Trentons, and its walls had in the olden time re sounded to the exhortations of earnest preachers, who urged their hearers to flee from the wrath of God, and to turn to Christ for salvation. But during the last ten years a more mild and persuasive and loving gospel had been defined from the modernized pulpit of the old structure. A liberal, humanitarian teacher of the more progressive age had been introduced within its sanctuary, from whose lips each week the people heard more of the love of the Father, and of his relationship to and life in humanity, and less of the wrath and vindictiveness of divine justice, than their fathers had done before them. This was mainly due to the influence of the great man of the town; for George Trenton possessed a liberal mind, one that thought and reasoned for itself. He had traveled extensively, and had come in contact with cultivated and intelligent minds; while the best literary and intellectual books of the age had found their way into his hands; therefore, he could not accept the dogmas and asquality and tendency of which, in the future, will be sumptions of the old theological schools, nor could he rest content to have them poured into a holiday, in commemoration of the happy

the breasts of the people whom he considered under his charge.

As we have seen, the best intellectual as well as religious influence that could be had was provided the common people of Trent; and in addition to these advantages, they possessedmost of them-in their own names, the little dwellings and tracts of land which they occupied; for their employer impressed upon the heads of families the importance of possessing homes of their own for themselves and those dependent upon them, enforcing his advice in each case with an offer to the man or woman by which a little home might be secured on easy terms, and encouraging each one to cultivate habits of thrift and frugality, that independent comfort and peace might be attained.

George Trenton himself occupied a handsome residence in the outskirts of the town-a large and roomy dwelling, furnished and fitted with all that wealth and taste could devise for comfort and convenience, and surrounded by spacious grounds, laid out in groves of trees, winding walks, and gardens of beauty fair to see. The immediate family consisted of himselfnow a tall, rather massive-looking man of five and fifty years, whose kindly gray eyes and abundant dark hair and beard bore but little trace of the march of time or of the world's wear and tear; his wife-a comely little woman, cultured and refined, gentle and kindly by nature, but delicate in health, and sometimes morbid in spirits; and his daughter, Viola Trenton, a tall and graceful girl of twenty summers, the pride and admiration of her parents and of all the town.

Viola Trenton had been reared in the lap of luxury and of refinement. No pains had been spared to give her the education and cultivation of mind and body that her position in life would demand; and the end of all this care and attention justified the means employed, for one could see that a rare mind, and a spirit unspoiled by flattery or admiration, looked out from the clear blue eyes and sat upon the brow of that finely-molded, sunny-haired, shapely head.

Viola Trenton had been taken abroad by her parents soon after she had entered her teens, and in foreign lands, under the strictest surveillance of competent instructors, her education had been pursued. The last year of her stay in Europe the girl had traveled considerably with a party of friends, and while in the valley of the Mediterranean they had met with another party of American travelers. Howard Stockton, a rising and cultivated young merchant, snatching a brief holiday from the press of business activity, was a member of this latter company, and here upon the shores of the beautiful sea a friendship was formed under the most pleasant auspices. During that season the friendship ripened into a more tender sentiment between Howard and Viola. and when the party turned reluctant feet back toward their own homes, it was understood that an engagement of marriage existed between the lovers.

The home of Howard Stockton was but fifty miles from the town of Trent, and the young couple contrived to see a good deal of each other after their return to their own land. Everything passed pleasantly in connection with their betrothal, and the subsequent preparations for their marriage. The young lover had proven, both in person and in prospects, all that the parents of such a rare treasure as Viola Trenton might demand for their child, and the wedding had at last been announced to take place upon the twenty-eighth of October, in the little church of which we have spoken, at an early hour of the new day.

On the Trenton estate there stood an old tower, used as an observatory, from which a fine view of the surrounding country could be had. High up in this tower swung a large and sonorous bell, which had many times during the years of its presence there awakened the echoes of the surrounding place with its thrilling tones, as they recorded the birth, or tolled the death, or heralded the home coming from afar, or chanted the wedding peals, or marked some festive occasion in the history of the Trenton family. It had been the custom to ring this bell whenever one of the race was united in the bands of wedlock, and it had been arranged now that the gardener's son should pull the rope, and make the bell ring out its cheerful peals from the minute that the bridal cortege should start from the house until it entered the sanctuary and stood before the altar. The twenty-eighth of October was to be

event: and the whole town had made preparation to enjoy it to their heart's content. The best dresses of the women folks were laid out the night before, and everything about their homes made as tidy as possible, that no time might be lost in the morning, for every one wished to be out to get a peop at the bride, whose wedding costume, it was said, was a marvelous creation of art and beauty.

The morning of the anticipated day dawned crisp and beautiful. A blue haze hung over the hills, while the refreshing atmosphere held just enough of sharpness to make it thrill like vintage wine through the veins of the early riser who looked forth upon it. Men and women, girls and boys hastened with their cares, and in hurried eagerness put on their finery and sallied out into the streets, which presented an appearance of festivity and

The hour had come when the bridal procession of carriages should be starting from the Trenton estate, and every ear in town was waiting to hear the familiar tones of the old bell as they pealed o'er hill and dale. Five minutes passed-never had the bell been so tardy before in ringing out its notes of joy-when suddenly it was heard, passing along the air, not jubilant and full of life, but wailing, sad, as if struck with death and gloom. Surely these were not the strains of wedding bells; the one who rung must be mad to give the stroke in such a slow and broken manner. It was too bad! And how it must affect the bride, they said to each other with indignant voice. But the bell went wailing on, as if tolling the requiem of departed souls; and when no bridal party began to appear over the road it should have come, the tones of indignation changed to those of fear and dread and anxious inquiry.

Presently a servant appeared from the Trenton estate, bearing a note to the pastor, who within the church was awaiting the pair whom he expected to make one. The man paid no heed to the knots of eager faces about him, but pushed on into the church with an air of desolation and grief. "Something must have happened!" "The wedding is put off!" "The lady's mother, Mrs. Trenton, must be dead!" "She was always so delicate, the excitement has been too much for her!" were the whisners that ran through the crowd. But no one dreamed of the truth: and when the report went forth that lovely Viola Trenton. the sweet and beautiful maiden who was to have become a bride that very hour, was dead-found dead in her room by those who went to arouse her from her supposed slumbers-the people refused to believe or to credit it. But at last, when the truth of the report impressed itself, horror and pain and grief settled upon the faces and sank into the breasts of all who had come to do honor to one whom they loved so well.

CHAPTER IV. Mystery!

Yes, Viola Trenton was dead; found half reclining in a large easy chair, before the open grate of her handsome dressing room, which was situated between her dainty sleeping apartment and the luxurious bath. She had retired early the night before, and after her maid had assisted her in the bath, and had arranged the beautiful sunny hair of her mistress for the night, the lady had dismissed her, gently saying: "You may go now, Martha: I shall retire soon; but first I think I shall try on my entire wardrobe that I am to wear to-morrow, to be certain that the garments are as I wish them."

"Oh! Miss, do n't do that; it's unlucky, they say, to dress for a wedding before it comes; something might happen; do n't do it!

"Nonsense, Martha; nothing will happen; I am not quite sure that I will do it, but if I should you need not fear: nothing in the world can come between me and my happiness to-morrow. Good night. You need not wait; I can do for myself to-night; I wish to be alone." And the maid. who was about to offer her services, found herself quietly dismissed, and so went off to her own quarters with a troubled face, and a feeling of uneasiness in her supersti tious breast.

In the morning, Martha, rapping at the door of her mistress, and receiving no response, turned the handle of the lock, and entered the room. There was no one in the apartment, and no impress of dainty head upon the snowy pillow of the bed. The coverlet lay turned down just as the maid had arranged it for the lady the night before. Evidently the bed had not been disturbed. With anxious heart and fearful step, the maid pushed on to the room beyond. pausing upon the threshold of the lovely boudoir to gaze upon what she supposed to be the sleeping form of Miss Viola, recumbent amid the velvet cushions of her capacious chair. She was clothed in the snowy satin folds and priceless laces of her bridal robe, with silken hose and delicate wound itself amid the shining meshes of hair, which she must have arranged in that becoming fashion herself after her maid had retired at night, and the sleeper presented a fascinating picture to the faithful girl who thus came upon her. But something in the poise of the head, something in the droop of the hand, and in the still form of her mistress. startled the girl, and, after a moment's gaze, she stepped forward, calling: "Miss Viola! Miss Viola! it is time to wake up!" But no answer came from the pale and pulse. less lips, and Martha laid her hand upon the sleeper's brow. recoiling from the touch, and giving vent to a shriek that went ringing through the house, as the chill from that prostrate figure fell upon her.

In a moment all was excitement; there was a rush, a murmur, a hurried inquiry throughout the place. The maid ran shricking the name of her mistress in terrified tones from room to room, and could give no satisfactory reply to those who questioned her; and so George Trenton went to see for himself, coming upon his idolized daughter in her beautiful but unbroken sleep with a suddenness that sent a shock of pain and despair to the very centre of his strong heart. He lifted her shapely head, but it fell backward. He clasped the nerveless hand that hung by her side, but its chill sent a corresponding one through his own warm fingers. He raised her marble form in his arms and bore it to the bed in the adjoining room, but no pulsation of life responded to his touch. The grief-stricken father did not lose his presence of mind in the horror of his discovery. He gave orders at once that a physician should be sent for, but on no account was his wife to be disturbed or alarmed at present; some plausible excuse for the uproar must be invented for her until the medical man should arrive. The doctor, however, brought no relief to the stricken household, for, on his examination, he pronounced the patient dead from the loss of heart-action, giving it as his opinion that the lady had been dead for several hours.

When it was learned that there was no hope of restoring Viola to life, the darkest gloom settled over the homestead and upon the family. By this time Mrs. Trenton had been made aware of the calamity which had come to them, and that lady lay prostrate upon her couch, overwhelmed by the great bereavement; while Howard Stockton, who had reached the place by an early train, was almost beside himself with sorrow and rebellion at the loss of his beautiful

And thus it was that the old bell rang out the sad and direful tale of death and mystery, when it was expected to give forth only sounds of gladness and joy.

They decided at last to keep the remains of their darling four days, and then to lay them in the old vault upon the estate, where reposed the bodies of the Trentons who had gone before. She looked so lovely in her last sleep, so natural and beautiful, that they had no heart to disturb her. and the stricken father gave orders that no one should molest her form or desecrate it with unhallowed touch. "She is just as she robed herself," said he to his wife, when alone by her side; "our darling dressed in her bridal robes; she shall wear them when laid away. She has gone sweet and clean in spirit into the presence of her Maker; she needs no added touch to make her beautiful in His sight. We will place the orange blossoms on her breast, and leave her to rest and eternal calm."

Oh! George, George," wailed his wife in heart-broken tones, "she is lost to us; our darling has gone forever!" "Not forever, Mary; we shall meet above!" solemnly answered the man, placing a tender hand upon his wife.

They had found a mass of tiny bits of paper clinched in one hand of the dead girl; bits covered with writing, but torn into such tiny soraps that nothing could be made out of them. When he told his wife of this, George Trenton was startled by the pallor of her face and by the trembling which selzed her form. Presently, however, the lady conquered her emotion sufficiently to explain that two days before her death Viola had received a sealed writing from her mother, with the request that she read it before her wedding day. "I don't know its contents, George," whispered the lady, "but I fear it held bad news. Helena gave it to me just before her death, and implored me to place it in Viola's hands if she should live to become the betrothed wife of any man. I could not refuse my darling sister's dying appeal, and so I took the packet and consented to do with it as she wished. I fear it contained something concerning the mystery of Helena's life during the two years she was away from us. What could it have been? My poor sister was nearly wild when she came to me before her death, and she may have written something in a moment of madness that can never be known, and the wrong of which can never be undone!"

"Do you suppose it possible, dear, that Viola learned from that writing the secret which we alone know, that which none should have revealed to her but yourself-you who have been so much to our child, mother, companion, friend, everything?"

"No, George, I do not think Helena could have written that for our darling's eyes. She did not feel that she had the right; and you remember how anxious she was that none of our race should ever know.'

"Ah! well, my wife, it is a mystery that only eternity will reveal. I only pray that our precious daughter's last moments-were not embittered by any fatal words of a maddened brain. Let us trust, dear Mary, that she came to her end quietly, painlessly, and secure in the anticipated happiness she so soon hoped to attain. Any other thought of her death is too intolerable to bear.

On the morning of the fifth day they bore the lifeless form of their beloved and cherished child to the little church that only such a short time before had been opened for the bridal party that never came. The flowers and evergreens that had been hung and festooned around its walls to grace that anticipated event still held their place, but the blossoms drooped, and the green had lost its freshness. A hushed and expectant crowd filed into the sanctuary, and occupied its pews. There was no merriment, no eager whispering now, but every head was bowed, and each eye of that silent company was bedewed with tears, as the white-draped casket was placed upon the dais, with the magnificent floral pieces that had been brought arranged around it, and close at hand.

The service was not long or elaborate, but it was a most impressive one. There was a solomn voluntary by the organist; the rendition of a chant by the choir; the reading of an exquisite poem; an invocation; and a brief discourse by the minister. "'The grass withereth," said he, "'and the flower fadeth, but the word of our God shall stand forever'; though we are cut down in a night, and the world shall know us no more, yet shall our voices be raised to grander praise, and our tuneful lyre be awakened to nobler melodies upon some fairer shore. It must be in the goodness and providence of Divine Wisdom, that they who walk in the valley and the shadow of death are sustained, and at length uplifted by the hand of perfect Love. The dear child who has been taken from our midst went alone into the valley, so far as we can see; but who shall say what heavenly company did not journey with her? What radiant beings did not give her welcome? She has fled from the body corruptible to the form spiritual, that can know not sickness nor decay. She is not the bride of death, but of life-eternal life! Too pure and lovely to longer dwell amid the shadows of earth, your treasure has been removed to a more safe and sunny clime, where she will await your coming in the by-and-bye. You had planned for her happi ness and joy on earth, but the Heavenly Father has raised her to his glorious kingdom, where peace and perfect bliss forever reign. We must mourn for her early departure, for the beauty of form and grace of mind that have gone out from among us; we are but human; and the tears of the parents, who will miss her hallowed presence, of the lover. whose cup of joy has been dashed from him, and who mourns the loss of his cherished bride, and of the friends who have smiled at her lightest word, will flow, as they vainly seek the dear one who has gone before; but in the midst of your grief, and doubt, and pain, do not forget that with her it is well; that as an angel of light she now pursues her lofty way, and seeks to do her heaven-appointed tasks in the land where all is everlasting calm."

The preacher, waxing eloquent, went on with his theme, white slippers upon her feet. A string of costly pearls | speaking of the glories that lie beyond, glimpses of which | Ask the millions who held down to protracted labor by may sometimes be vouchsafed the sorrowing hearts of earth, and repeating his hope and conviction that God's choicest gift to man is the continuance of love and memory and intelligence, with reunion in the life to come. He dwelt upon the virtues and graces of Viola Trenton, and bade his hearers emulate the lovely career so early closed. that her life might prove to have been a shining and a useful example in their path; and he spoke tenderly to the bereaved parents, and to the unhappy lover, bidding them look up for their beloved-not in the silent tomb, but amid the shining ones who watch over and care for the lonely and sad of earth, and whose tender, silent influences are ever exercised in holy blessing upon those who are dear to them in mortal form.

At the close of the pastor's remarks there was another solemn chant by the choir, after which those who wished were given an opportunity to view the remains, while the organ discoursed soft music under the sympathetic touch of a musician's hand. The form of Viola Trenton lay in its white casket half imbedded in roses. It was clad in the shimmering satin and showy laces that had been designed for her bridal robe, and which she had donned on the last night of her stay on earth. A cluster of orange blossoms was fastened across her breast, and another had been placed in the hand that fell by her side. There was a sweet, placid look on the marble face, and an ineffable smile of peace around the quiet lips. Whatever shock had come to the girl in her last hour, whatever of agony or pain had mastered her life, wrenching away the hold of the spirit upon the outward form, there was no trace of anguish now upon the marble brow or pallid face, but all was restful, tranquil and most engagingly serene.

They laid the body away toward noon in the family vault just outside the town, and all that was mortal of sweet Viola Trenton was left to the unbroken solitude and peace of the silent tomb.

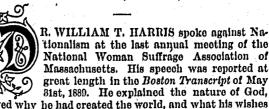
Her mother, who had nerved herself to attend the ceremony, and to view the disposition of her beloved daughter's remains, returned home completely worn and exhausted, and was obliged to withdraw to her own apartments, where she reclined in listless apathy for many weeks. Howard Stockton remained as the guest of Mr. Trenton for the night, and then departed to his own home, where he plunged into the whirlpool of a business life, seeking to drown the memory and to overcome the agony that burned within his breast, by ceaseless toil and an exciting pursuit of wealth; alism. while George Trenton busied himself in arranging his material affairs at Trent so that they might safely be left in an agent's hands, and at the end of two months, when the Christmas holidays had come, that gentleman with his invalid wife set sail for the sunny skies and more beautiful fields of Southern Europe-not, however, before he had given orders that an exquisite memorial window, in commemoration of his daughter's sainted life, should be placed in the little church that had held her remains.

[To be continued.]

The BANNER OF LIGHT commenced its LXVIIth volume March 15th. It is a high-toned exponent of Spiritualism, and besides takes a firm stand in behalf of what every one and besides takes a firm stand in behalf of what every one endorses as progressive ideas. It advocates the cause of Indians, opposes capital punishment, and favors personal liberty, even upon the question of vaccination. Typographically it is a model publication. The price of The Bannen is \$3.00 per year, but the publishers will send it for three months for 50 cents to those who want to make, a trial subscription. Colby & Rich, publishers, Boston.—Gardiner (Me.) Home Journal.

DR. W. T. HARRIS ON NATIONALISM

A Paper Head by A. Hildreth before the Second National Ist Club of Boston, March 84, 1800.



showed why he had created the world, and what his wishes were. He showed what the Christian ideal is, and that it favors individualism. We will not go into the metaphysical portion of the Professor's speech, but confine ourselves to that part of it which seems to us intelligible. The following are the Professor's principal sentiments, in the Professor's own language, as reported in The Transcript:

"Our age proclaims itself an age of individualism and of personal freedom. We have been through a hundred years of protest against all manner of restraints and trammels on individual liberty. We have demanded that each citizen shall have his chance for a career and that each shall be left to carve out for himself the niche which he shall fill. We are now in the full tide of this emancipation. We insist that the negro shall vote, that the common laborer shall be free to choose his field of labor, free to make a contract with his employer, free to work or not work; and further, we insist that woman shall also have the freedom to choose any field of labor, receive equal wages with man for equal service, and finally have the vote This world is not the place for human beings with arrested develop ment. Men are not born to be finished off-manufactured, as it were —into laborers of various kinds to fill various ordained niches in the world. How astonished, then, we may be to find ourselves suddenly in the presence of a movement in the exact opposite; a reactionary movement which proclaims that it is not freedom that we want, but equality. Such a movement is before us and upon us. What is the meaning of this movement, which looks backward to the rudimentary state of human society, wherein the status of the individual is fixed for him in advance, wherein he must accept external restrictions without helping to make them? The system of free individuality which our present trend upholds is called the principle of free com petition-each man shall reap what he sows; each one shall have the five freedoms: the freedom to choose a trade, the freedom to labor wherever he pleases, the freedom of partnership, the freedom of buying and selling to the best advantage, and the freedom to lend money at rates of interest agreed upon.

"Let all the productive industry of man be under the control of the State, and there will be no sphere of individual freedom left; the private citizen will have no career for himself, and no control over his own labor or the labor of others; there is nothing for which he can be responsible, but he has to work in the place prescribed for him by the State: this would circumscribe the play-room of free in dividuality, and produce arrested development at a very rudimentary stage of the human soul."

"For a hundred years," says Prof. Harris, "we have protested against all manner of restraints." Is not the Professor squinting at history with one eye shut? Is it not rather true that for thousands of years the race has been gradually imposing restraints upon individuals in order the better to secure freedom for the rest? Have not the desires of individuals to slav, rob and enslave their fellows whether in the character of private citizens or in that of kings and nobles, been constantly more and more re strained? Is our boasted freedom anything but the safety of the masses from the power of individuals able and will ing to damage them for private gain? We have freed the negro. True. But it was brought about by restraining individuals from enslaving him. The common laborer is free in a small measure to choose his field of labor. That freedom, such as it is, was obtained by restraining individuals from holding him as a serf bound to the soil. The freedom of the masses to engage in all sorts of business was obtained by repressing the power of individuals, who, supported by kings, held monopolies contrary to the public weal. When in the course of time the mutual play of freely contending individuals has resulted in massing the wealth in a few hands so that the masses are again subject to the power of monopolies, is it not reasonable to take one more step in that very direction in which mankind has always been traveling, and, again restraining individuals from private greed, once more to free the masses from the oppression of monopolies? We are indeed, to use the Professor's words, in the full tide of this emancipation. What more reasonable, what more righteous, than society conducting its own business; all men working together for the common good? Or has benevolence been deified in vain, and is the moral development of man a fad of dreamers never capable of being worked out in common life?

Each man, cries Prof. Harris, shall reap what he sows But does he? Ask of the millions sowing that others may reap. We have demanded, says the Professor, that each citizen shall have his chance for a career. But has he? ignorance and poverty, can rise no more than though millstones were round their necks. What the Professor really says is this: Those who have a chance for a career should have the right to use it without pity and without remorse while those who are crushed by the career of others have only themselves to blame; they should be stronger, or more lucky, or more unscrupulous. Shall we now take the next step forward and root monopolies out of the land, or with Prof. Harris shall we step backward, and again subject ourselves to them, bawling out, "Liberty! Liberty! Let those who have much go on taking from those who have little"? The Professor seems to think that individuals have the right in the name of freedom to harm society, whereas no one is free to do ovil, but is free only to do good. Equality the Professor scoffs at. Freedom he longs for. As though where great inequalities of wealth and knowledge exist there could be any freedom except for the few! As though there was any other way to secure the general happiness of mankind, but to render them as nearly as possible equal in wealth and knowledge! Instead, however, of joining with those who are endeavoring to bring about this noble result, Prof. Harris has no better use for his heart and head than to join the enemies of the human race, decry equality, the watchword of the spirit of progress, and uphold inequality, the watchword of the unrighteous of all ages. For inequality is of necessity brought about, as the Professor says, by allowing "intellect, skill and powers of combination to reap the results of their own deeds." But have intellect, skill and combination a special right to freedom? Why should not physical strength, skill and combination also reap the results of their deeds? The Professor will tell us next that a knot of strong men ought everywhere to have the right to take away the dinners of weak men by threats of knocking them down. To restrain them would be to put a trammel on freedom, against which we have protested for a hundred years.

If intellect, skill and combination could reap the results of their deeds without harming society, no fault would be found. We should be glad to hear of noble men. But the result of leaving these powerful forces unchecked is to crush all spiritual and intellectual life from the majority of mankind, and demoralize the minority, by selfishness, vanity, arrogance and scorn of their fellow-citizens.

We have considered the Professor's ideas respecting the nature of liberty. Let us now consider his notion of Nation-

He has the notion that if the people control their own business they will become slaves. It is hard for any one not a metaphysician to see how men can become slaves to themselves. If they become such slaves in proportion as they obey laws of their own making, it is plain that we have already gone far toward slavery without knowing it. The Professor says that under Nationalism man must accept external restrictions without helping to make them. As long, however, as Republican institutions survive, there seems but little danger of this. The Professor, however, is undoubtedly sincere in his belief, though utterly uninformed concerning the doctrines which he attacks. The Professor says that under Nationalism the status of the individual is but little interest. Take away the right of scalping your to be fixed for him in advance; that a man must work in the place prescribed for him by the State. But from Fourier to Bellamy the freedom of the individual to choose his own work has been one of the central doctrines of socialism. Fourier said that men should do the work they loved: in this way they would be happier, and accomplish more than by doing work they did not love. This idea is one of the

central principles of Nationalism. To say that Nationalism would fix the status of individuals in advance is proofsely like saying that wheat bread is made of ryo. It is precisely like saying that the object of Republics is to subject men to kings; that if you make a knife you, must hold it by the blade, and cut with the handle. The Professor says that if all the productive industry is under the control of the State, the private citizen will have no career for himself. He thinks it would seem that the vastly increased number of honorable government positions open to the talented would not be open to anybody. As for laborers and others not competent for official position, to hire themselves to private individuals is to have a career, but to hire themselves to the government in such capacity as they desire after thorough technical instruction suited to their powers is to have "no career," "no responsibility," "no sphere of individual freedom," "no control over their own labor," nothing but "arrested development." The postoffice, for instance, has never had its official positions filled from the ranks of private citizens. As for the employes, they have become stunted in body and mind, and that is the reason they like their positions so well. As for inventors, sculptors, painters, composers, authors, they also would have no career. The reasons are three: First, such persons would have much more time and opportunity to develop their genius than at present. Second, owing to the universal education of the people these talents would meet with far greater appreciation and honor than now. Third, whenever genius manifested itself its possessor would leave the ranks of physical industry, and be enabled to devote himself to the cultivation of his talents. These causes would circumscribe the play-room of free individuality, and produce arrested development in artists, inventors and uthors at a very rudimentary stage of their souls.

When we reflect upon Prof. Harris's speech, we have cause-for much satisfaction. If this is the worst that can be said against Nationalism by our most intellectual and well-equipped enemies, we may believe that we are on the road to victory. It is evident that these same arguments could have been used at any stage of human history to upold the existing order and prevent further progress.

On this point the recent discoveries of the Massachusetts Society for Asiatic Research throw a great deal of interesting light. That Society has been rummaging in Central Asia, and has, as it seems, come upon and identified the very tract where the ancestors of the principal European nations lived when in a state of savagery rather below that of the North American Indians. From certain scratches on the rocks made by these savages, the Massachusetts Society has recovered much important history. It appears that at that time government was unknown, and the different savages wandered about doing pretty much as they pleased, in a state of complete natural freedom. It seems that a young savage of more than ordinary insight began to dream of a better social existence, and once when many of his brethren had assembled together he arose and addressed them. He showed what misery they all suffered by the anarchistic condition of society under which they lived; how the strong were preying on the weak, robbing, killing and enslaving them. He said: Let us establish a government which shall oblige men to curb these destructive propensities, and the result will be safety and happiness to all. He further pointed out that at present there was a frightful amount of strength wasted in hostile acts against each other; that if peace was enforced by a government, this strength could be applied to industries. In an eloquent close he described the splendid state of existence, as he imagined it, which might fall to the lot of humanity by the development of peaceful industries and the suppression of private war.

No sooner had he ended than an old savage arose to reply. It appears from the rock-scratches that this man was known as "Old Harry," and in the opinion of some doctors he was the lineal ancestor of our present Prof. Harris. Other critics insist that he was Prof. Harris himself in a previous incarnation. His speech, carefully translated from the rock-scratches, ran as follows:

"Fellow Savages: Our age proclaims itself an age of individualism, and of personal freedom. For hundreds of years, yea, from the time our tribes developed from the apes, we have been free from all manner of restraints and trammels on individual liberty; to rob and murder just as we pleased or dared has been our right. We have demanded that each savage shall have his chance for a career, and that each shall be left to carve out with his own tomahawk and scalping-knife the niche which he shall fill. We are now in the full enjoyment of this liberty; we insist that even the negro, that lowest of savages, shall have an equal chance to kill, and that even the squaws shall be encouraged to enter the free fight with warriors, and take as many scalps as they can. These trackless deserts these pathless forests, are not the place for human beings with arrested development. Men were not made to be finished off, manufactured, as it were, into laborers of various

"How astonished, then, we may well be to find ourselves in the presence of a movement in the exact opposite; a reactionary movement which proclaims that it is not freedom to do as they please that savages want, but peace and equality; that a chief who could take his hundred scalps is to be prevented from developing his free individuality in this direction, and must sit still like a squaw, because, forsooth, the majority of savages cannot get so many scalps; they are jealous of his honors, and, besides, object to be victims of the strong-as though such men were born for any other purpose than to be scalped and eaten by their superiors. Such a movement is before us, and upon us. What is the meaning of this movement which looks backward to the rudimentary state of society, which would turn us all into pappooses, not daring even to slap each other's faces for fear of government, which would force us to accept external restrictions? External restrictions! Up to the present we have none of us been subjected to them. The principle of free individuality which our present trend upholds is called the principle of free competition. Each savage shall reap what he sows. I mean that when by my conquering tomahawk I take a slave, that slave shall not only sow my corn, but shall reap it also. At present every savage glories in the five great freedoms: the freedom to ckoose what kind of weapons he will fight with; the freedom to kill his fellowmen wherever he pleases; the freedom of partnership—that is, the right to join with any one or more savages, and go off on a killing expedition together; the freedom of killing to the best advantage, whether by open fight, by strength of muscle, or by sneaking up in the dark and tomahawking one's adversaries asleep by the camp-fire; and finally, the freedom to lend our weapons, for a share in the spoil, to any savage who wishes to kill, but is without the means. "On these five freedoms, fellow savages, rests our present

astonishing civilization. We have arisen from dumb and stupid monkeys to our present apex of intellect by having full freedom to kill each other. Think you, then, to take away this freedom is to benefit the race? Let a government be introduced and the private savage will have no career for himself. No longer can he become famous over the land by the number of enemies he has slain. He must the land by the number of enemies he has slain. He must sit at home and lose his virtues. His muscular strength, his endurance, his keenness in tracking his foe by a bent blade of grass, his flerceness, his ruthlessness, his revenge, the highest attribute of man, would all decay and we should sink to the condition of hopeless idiots. Establish government, and perhaps the very first thing they would do would be to prohibit us from eating our enemies! No. Establish government, and it would circumscribe the playroom of free individuality, and produce arrested development at a very rudimentary stage of the savage soul. Would you all rather be tadpoles than to develop into those majestic bullfrogs that nature intended; animals which feed upon the young of their own species just as readily as on any other kind of food?

"Now one word more: In this new vision of peace I take

"BHE AND I."

And I said," She is dead." I could not brook Not again on that loved face to look! But they took my hand, and they led me in. And they left me alone with my nearest kin. Once again alone in that silent place, My beloved dead and I, face to face. And I could not speak, and I could not stir, But I stood and with love I looked on her. With love and with rapture and strange surprise I looked on the lips and the close-shut eyes; On the perfect rest and the calm content, And the happiness in her features blent; And the thin white hands that had wrought so much, Now nerveless to kisses or fervent touch! My beautiful dead, who had known the strife, The pain and the sorrow that we call life; Who had never faltered beneath her cross, Nor murmured when loss followed swift on loss. And the smile that sweetened her lips alway Lay light on her heaven closed mouth that day. I smoothed from her hair a silver thread, And I wept, but I could not think her dead. I felt, with a wonder too deep for speech, She could tell what only the angels teach. And down o'er her mouth I leaned my ear, Lest there might be something I should hear. Then out from the silence between us stole A message, that reached to my inmost soul: "Why weep you to-day who have wept before That the road was rough I must journey o'er? "Why mourn that my lips can answer you not When anguish and sorrow are both forgot? "Behold, all my life I have longed for rest, Yea, e'en when I held you upon my breast. "And now that I lie in a breathless sleep, Instead of rejoicing you sigh and weep. "My dearest, I know that you would not break—If you could—my slumber, and have me wake; "For though life was full of the things that bless, I have never till now known happiness." Then I dried my tears, and with lifted head I left my mother—my idolized dead.

—JAMES BERRY BURREL.

Return of Miss Jennie Leys to the Spiritualist Platform; Reception tendered her by the Ladies' Aid Society of Boston; Remarks by Mrs. M. T. Longley, J. Frank Buxter, Dr. H. B. Storer, Mrs. R. S. Lillie and Mrs. President Barnes; Singing and Flowers: Letters from Prominent Spiritualists; Etc.

(Reported for the Banner of Light by John W. Day.)

On Friday afternoon, March 7th, that worthy and useful organization, the First Spiritualist Ladies' Aid Society, of Boston, extended to Miss Jennie Leys a public reception at its rooms, No. 1031 Washington street-the occasion being commemorative of her return to the public platform-work for Spiritualism.

The meeting was called to order promptly by MRS. PRESIDENT BARNES, of the Ladles' Ald, who in a few well-chosen words explained the object of the present

nousehold word, and crowned her with a national reputation as a spiritualistic orator.

Mr. J. Frank Baxter was then introduced by the President. He congratulated the Ladies' Ald Society on its prosperity and usefulness in general, and on the great success which attended the present auspicious occasion. As a public worker, he desired to assure Miss Leys of a hearty personal welcome back to the service for the Cause upon which they had both embarked as mediums at about the same point in time. The spiritual platform, he earnestly declared, needs at this hour Miss Leys, and her like. We know what Miss Leys was, and feel sure as to what her future of usefulness will be.

She in the old days had stepped at once to the front, and went to the root of things in her public work; surface words were not her forte; why she went out from among us—he said—we do not know, but we do know this: that she was actuated by some spirit intelligence, and she was faithful to her guides, even in the midst of seclusion, and trouble, and sorrow; and we might learn a lesson from her abiding faith.

All lovers of the Cause should join with the present assembly in bidding God-speed to Miss Leys on her return to the spiritual platform, which was in these days too often defiled, traduced and misrepresented—to the confusion of all true workers—by those who put on the livery of its heavenly mission that under its cover they might the better serve the ends of personal selfish aggrandizement. He had faith to believe the powers of good would finally bring on the triumph of the right, and recognized the return of this gifted speaker as one among the indications that that triumph is drawling nigh.

MRS. J.ILLIE ascended the platform at the call, and briefly expressed her satisfaction at being able to be present; she was pleased that the Ladies' Aid Society the confusion of all true workers—by those who put con the livery of its heavenly mission that under its cover they might the better serve the ends of personal selfish aggrandizement. He had faith to believe the powers of good would finally bring on the triumph of the right, and recognized the return of this gifted speaker as one among the indications that tritumph is drawing nigh.

DR. H. B. Storer was the next to address the people. He was greatly pleased at what had already been said in welcome and commendation of Miss Leys had exhibited during her self exhle undertaken in the hope of enhancing the good of humanity. It was another proof that the spirit-world was steadily operating upon and through mortal agents to work out its oft-repeated prophecy of a time to more when materialization will present itself among men beyond a possibility of doubt—as a phenomen of their snows; but he evolud have her capain. She had been among the Alps, and had brought with her some of their snows; but he lefelt sure that during her able on mon requiring no cablect, no accessories, but seen of all and in the light.

The speaker faid, during her recent labors in the was pleased that the Ladies' Aid Society had fall felt to honor a sister worker by thus giving her the right hand of fellowship after her long return to the right hand of fellowship after her long return to the early days of her own mediumship, she remembered that trill hand of fellowship after her long return to the early days of her own mediumship, she remembered the right hand of fellowship after her long return to the early days of her own mediumship, she remembered the right hand of fellowship after her long return to the early days of her own mediumship, she remembered the right hand of fellowship after her long return to the country.

She spoke feelingly of the example of self-sacrifice which Miss Leys

The speaker referred to the peculiar—the "haunted life" as he expressed it—which spiritual mediums are called upon to live, going, as they do, from place to place, resting condently in the hands of those intelligences whom they believe to be wiser than they, and trusting that they will guide them safely in every emergency. It was a haunted but a blessed life—spent in the realized personal presence of those who were their direct cooperators in the work which they were called upon to perform. Such was the life of her whom we had met to welcome.

It was pleasant at intervals to rise to higher levels of the soul in the midst of carth's confusions and discords, and occasions like the present inevitably lifted human hearts to broader views of life, its duties, and their ultimate.

their nitimate.

It was a great thing for a human soul to be faithful to an ideal; to live among trials as well as among successes, with an eye fixed steadfastly on the polar star of a higher purpose.

He agreed with Mr. Baxter, in welcoming Miss Loys again to the field, that the present state of affairs specially demanded those who are good and pure and true to work in the vineyard of the New Dispensation.

After another fine song by Mr. Baxter, "We'll Know Each Other Better in the Morning," Mrs. Barnes introduced to the people the guest of the oc-

Miss Jennie Leys, who was received with general applause, said that the loving words of greeting she had heard that atternoon had been so far beyond her aperit that her heart was filled with an emotion which almost prevented the expression of her deep gratitude for the welcome which had been so cordially extended to her. A special significance attached itself to this occasion, from the fact that this welcome had been extended to her, as a woman, by a society of women banded together in the great name of Charity and sisterly affection.

She would return thanks first to God, the Infinite Spirit of Love, who permitted her to appear a living presence among her friends in the East; then to the angels who from supernal heights bend to earth's scenes of sorrow and pain to guide mortal feet in the way of peace; then to her dear friends here who from the commencement of her public career had never failed in their generous interest in her welfare and her work.

failed in their generous interest in her welfare and her work.

Speakers had referred during the present occasion to the condition of the Cause—misrepresented as it is in many ways. But in the name of the great principle of love—that binds us all in a union which time shall not dissever—she bade her hearers remember that it was not Spiritualism that was shadowed; that was superior to all earthly conditions. Many of those who gave the New Dispensation a false expression in their lives were often by their very delicacy of organism but the vicarious atoners, in their own forms, for the imperfections of others through conditions thrown upon them, alike from spirit and mortal environments.

She then referred to the occasion of her first address before a Spiritualist audience—appreciative remarks concerning which had been made by previous speakers.

Though not have in Reston to had been the home of

ers.

Though not born in Boston, it had been the home of

Though not born in Boston, it had been the home of her life since her ninth year; she was one of a Scotch Presbyterian family. Her childhood had been passed in the fear of God; she could see no good in a being who could foreördain some of his creatures to eternal destruction, and others to endless joy.

But there came a time when, under the pressure of a threatened illness, she went to the garret of her Boston home to select some trunks previous to a fourney to the West, where she hoped to obtain the boon of physical restoration. While there, oppressed by doubt of recovery, she heard a Voice forbidding her to do what she intended, and telling her that she must not go to Minnesota. She rebelled, but the Voice said if she did go she would "always be baunted." Her mother also made another effort to dissuade her from going, and when she told her of the Voice, that mother readily said: "It is God's voice in your conscience, telling you what to do." At the time she (the speaker) knew nothing of Spiritualism, but since then she had been guided by the Voice, which had been with her to the present time, and to the directions of which she had tried to be true.

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Cal., and came very near to closing her days in the mortal.

Some may ask, "What is the result of all this labor? what success has been attained?" and to such she would reply: "As far as the outward sense can perceive—nothing; absolutely nothing;" and yet she did not think the time had been lost. She had hoped to return to her friends in the East bearing such evidence of the life immortal that no one who asked for bread should receive a stone. She returned to them, the best years of her life gone by, her hands empty, her head white with the Alpine snow (to which Dr. Storer had so feelingly alluded), but as the climbers on the Alps pluck from their rare solitudes the beautiful blue blossom of the edelwelss, so she returned to them with a new purpose in her heart, led by the same guiding Voice, and a fixed determination to devote to earnest work for the dear cause of revealed immortality the remaining years of her earthly pligrimage.

Mrs. Barnes then presented to Miss Lays in the

Mrs. Barnes then presented to Miss Leys, in the name of the Ladles' Aid Society, a bouquet of choice flowers, and with the offering blended the best wishes of that organization. After this another song by Mr. Baxter was in order, when the President announced that she was informed that Mrs. R. S. Lillie was present, and that a word from her was much desired.

MRS. LILLIE ascended the platform at the call, and

ing development must indeed be "near the spirit." In her new period of work she hoped that whorever Miss Loys might go she might receive the hand of welcome, the hand of one dernat goodwill; for the abiding presence of the loving angels for whom she had so faithfully wrought in the past the speaker felt that she need not pray.

Several letters of regret at not being able to be present were received from friends of the movement, A. E. GILES (of Hyde Park, Mass.) wrote:

"I am very glad that she (Miss Leys) is to receive this recognition of her services in promulgating the truths of Spiritualism from the Ladies Aid Sedety, and hope that she may be encouraged and strengthened in the work that hitherto she has elequently and untiringly advocated."

MISS. TOWNMENT, WOOD wrate from Politics. MRS. M. S. TOWNSEND-WOOD wrote, from Bridge

Miss. M. S. TOWNSEND-WOOD wrote, from Bridge-water Corners, Vt.:

"I send a cordial greeting and welcome to her, as an old-time worker in the enuse so dear to all true hearts, and most carnestly hope she may be able to grace the spiritual rostrum with her presence as in daysgone by. I remember her as one of our most eloquent speakers, and would be glad to send my love and best wishes for her success and happiness."

JULIETTE VEAW wrote from Leominster, Mass. "I sincerely hope that after her long absence from the East she may be cordially and sympathetically welcomed by her brother and sister workers in our common cause." From 45 Allen street, Boston, came a letter of which

From 45 Alien street, Boston, came a letter of which this is the concluding sentence:

"As I am unable to be present. will you please extend to Miss Leys my welcome, and good wishes for her success in her chosen field of labor. May her talents find a fruitful field of effort, and may she be of great service to humanity, is the wish of "C. FAINE ALLYN."

At the close of the remarks of the last speaker-Mrs. Lillie-the meeting adjourned, resolving itself into a reception, the people moving forward to the platform and shaking hands one by one with Miss Leys-giving expression at the same time to many good wishes and pleasant prophecies concerning he



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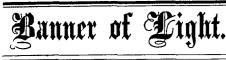
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No More Sailing Under False Colors. It affords us sincere gratification to note any inclination on the part of the occupants of pulpits to confess the obvious truths of Spiritualism, even though they take such pains to deny all sympathy with the acknowledged work Spiritualism is effecting, and even to deny all cognition of its potency in the regeneration of human beliefs.

Another such instance of the public confession of the reality and merit of our sacred Cause and profession has recently been furnished us in a discourse preached by Rev. M. A. Dougherty in Leadville, Colorado, from a text in Matthew, as follows: "And His face did shine as the sun, and His raiment was white as the light." The preacher opened his discourse with the reflection that, in respect to any interpretation of the story of the transfiguration, there are certain underlying truths which we cannot escape. Not only this particular incident, but the whole drift of Scripture, and especially of Christ's teachings, go to show that there is a "supernal" as well as a lower or earthly world; that we are living in the midst of influences the larger part of which are unseen and unknown; and that the point at which the higher life touches the subordinate, or lower, is unknown likewise.

Also, that the immaterial exists all about us, which our obtuse, carnal, fleshly sense cannot discern; that we are surrounded by innumerable spirit existences; of this the preacher said he had no doubt. He further acknowledged that he could see no reason in nature against the belief that the minds of disembodied spirits play about us and influence us, and he affirmed that the Scriptures seem to teach such a belief. It is palpably true in every instance that while the coarser things in this world of life are plainly perceptible, the finer and more delicate things are unseen or hidden. For example, the petal, stamen and leaves of a flower are visible, but not its perfume, which has no palpable, material existence. We do not feel the body of our friend so much as we do his inner spirit; that is the very thing about him which affects us most. It is truly marvelous how little of that which we see is really the thing which gives us pleasure or influences us. It is the spiritual, even in this lower sphere of ours -it is the immaterial, that affects us most. It is, so to speak, what is not there that is suggested by what is there. In the case of the noble statue of Liberty at Plymouth, to commemorate the landing of the Pilgrims, for an illustration, it is not the material of the huge block of granite that excites the emotion of the visiitor; it is the thought of the artist thrown around the material, which makes it glow and undergo a transformation.

The very lower things among which we mingle, continued the speaker, should teach us that we are part of great invisible influencespowerful, penetrating, most wenderful in their effects; and that the world of matter is but a small part of the universe, or world of spirit, in which we dwell. I hold it to be self-evident, said he, that the future is not far off, nor years a materializing medium (most of the time | The doctor, the writer says, is also a practical heaven remote; that we are already in the land at Memphis, Mo.), passed to spirit-life March physician, and of twenty years experience as of spirite; that if our eyes were opened, our 1st from Kansas City, Mo.

spiritual senses keen, we would see sights similar to those the young man saw when Elijah prayed that his eyes might be uncovered; that there is life all around and about us which we night touch, and do touch in some measure, when we come into our higher and more exalted states

So far, well; there is at least no chance for taking back the meaning of utterances like these. Here is a "regular" pulpit discourse by a "regular" preacher, such as any intelligent Spiritualist would himself give forth, if he were to make utterance. It is full of ideas not obtained from the creed professed by the preacher, or to be found in it by himself or anybody else. It is wholly borrowed from Spiritualism—made up of the truths which Spiritualism so distinctly teaches. And now attend a moment and observe the eager haste its author shows to disown and deny its paternity, and to kick away the ladder by which he has successfully climbed to the perception of these higher truths. We prefer to quote his language as he uttered it:

'I am no believer in Modern Spiritualism,' said he, turning square about, "for Modern Spiritualism is nothing more than modern materialism. It, like a great many other things in this world, is sailing under false colors. All table tippings and rappings and flaming hands are, most of them, not only the rankest materialism but the most deceptive frauds. The only way in which I sympathize with so-called Spiritualism is in the fact that they do believe in a super-sensual, spiritual life; that this life is not all, and is but a small part of the life we are living, and of which we are a part.'

Then how is it, we inquire, that Spiritualism is identical with Materialism, which believes only in matter, or nature, and utterly denies the possibility of demonstrating any life beyond the present? Here the reverend speaker has evidently involved himself in the meshes of a hopeless dilemma. In proceeding to the close of his discourse he only went on to announce the familiar truths of Spiritualism; as, for example, that we are continually making the bodies we are to inhabit forever; that every thought and purpose, every disposition and passion inevitably leaves its mark upon us: that good, noble thoughts, sweet dispositions, a clear conscience and noble purpose are surer than all cosmetics to clear the skin. brighten the body and change the form; that we live in every part of our body, and our food goes to every part; that we are plastic as clay that gold and silver take not more perfectly the stamp of the die than our bodies take the impress of higher divine qualities; that we are living organisms, and although avarice may throw its lines into our countenance, generos ty or benevolence soon coming after may wholly efface them; that to grow, and get strong, we must not fear the light, or contact with the world, and that we grow to right pro portions, not in a hot-house but in a universe where truth alone can change the fashion of our countenance; and, in fine, that we come by a gradual approach to our glorified bodies, and are daily being wrought upon. All this is Spiritualism, and nothing less.

And well knowing it, this preacher, thinking to appease the prejudices of those who still ad here to creeds and dogmas rather than open their natures wide to the advent of the living and larger truth, turns aside to denounce and decry the Spiritualism which contains and cherishes all the spiritual truths he has uttered, and more. It only proves that he is still in blind bondage to that which is not spiritual but is the essence of unsupported authority. It shows that he has not yet emerged from the Egypt of his mind and spirit. Even in citing the recent tergiversation of the Fox sisters, he neglected to cite also their still more recent but no less public recantation of their previous confession, and their occupying just the opposite ground from that which he ascribes to them. Nevertheless, Spiritualism as a cause wholly competent to less way without paying any heed to this twoheaded episode whatever.

To sum the matter up, and extract the lesson it obviously contains: here is a professed Christian minister who preaches the best of Spiritualism, and instantly recoils in fear at the thought of what he has done, trying to placate popular prejudice, wherever it exists, by crying out against it that it is a "most deceptive fraud," no matter if he has just been preaching the living truths it teaches! We do not question the sincerity of his belief in these priceless truths; what we openly rebuke is his hasty renunciation of his belief as soon as he has announced it, lest it should be said of him that he had embraced Spiritualism. Why does he deem it necessary thus to denounce Spiritualism almost in the same breath with the rest of his discourse, if he were not so well aware of the fact that Spiritualism not only professed to include but actually does include all the divine truths he utters, and came so close to his highest speech that he found himself unable to separate one from the other.

The real spiritualistic ideas he has well and truly presented, for which he deserves all praise and commendation. Then why was he not content to stop there? If Spiritualism had nothing to do with them, and in no sense impinges on them, why does he go straight out of his way to fling his denunciations at it, or to pay any attention to it whatever? Ah, but this very eagerness to attack it, immediately after the utterance of such high spiritual truths, is the plainest proof of the close connection of the one with the other. No better is asked for, certainly not from him. And can a man be indeed spiritually-minded, adequately furnished to teach others in spiritual things, who is so ready, like Peter of old. to denv his master who exists only in and by and through these living truths? We trow not. The French proverb, signifying that to excuse is to accuse, applies to all such as this preacher with a plain impressiveness; in excusing himself for being taken for a Spiritualist, he accuses himself of being just that and nothing

We recently stated, in a brief paragraph, that we should be compelled to curtail in a measure the free list of THE BANNER, etc .- meaning copies sent as exchanges, also to some people who could well afford to subscribe; yet some hypercritical individual with an exceedingly irate disposition calls our paragraph in question, and deals us a long lecture, arraigning our motives, that no gentleman would indite. This is but another instance where our disinterested, unselfish acts, in aiding those in need, have been misconstrued. We still continue to mail free of expense our paper to the destitute poor whose names are on our list.

Harvey D. Mott, for nearly a score of

Growth of Nationalism.

It is reported that Nationalism has made surprising advance in California, and that ten thousand copies of Mr. Bellamy's "Looking Backward" have been sold in Los Angeles alone. A Convention is called to meet in San Francisco, at which delegates from Nationalist Clubs throughout the State will meet to discuss methods to make known to the people the basic principles of Nationalism, and consider the expediency of political action in their behalf. Of the true Nationalista recent speaker said:

"It is his high privilege and duty to make the 'music of the march of life' swell in full accord with that grand starry anthem to which the shepherds on the Chaldean Hills listoned with such rapture, 'Peace on earth, good will to man.' It is for him in all his social and business relations to make practical application of those basic principles taught by the gentle Nazarene, whom so many invoke with their lips and crucify in their acts."

At Los Angeles the meetings of the First Nationalist Club frequently have an attendance of one thousand or more. Some of the speakers have been or are to be Hon. L. F. Sheldon, Ex-Governor of New Mexico, on the Government Ownership of Railroads and Telegraphs"; Hon. Albert Kinney, of Pasadena, "Ballot Reform"; Mrs. Imogene C. Fales, of Boston, on "The Principles of Coöperation," and Hon. H. C. Dillon, formerly of Denver, on "Land Reform." There is also in Los Angeles a Club No. 2, and a German Club, and fully-attended meetings have been held for the purpose of organizing Clubs Nos. 4 and 5. Clubs are also established at Ventura, San José, San-

ta, Monica, and other places in California. Nationalism is invading our political, religious and social life, and largely our literature. Of Mark Twain's new book, a notice of which appeared in these columns last week, "A Connecticut Yankee at King Arthur's Court," The Nationalist says: "It ruthlessly slaughters the shams of all artificial pretensions. Eloquent in its plea for the true equality of man, it takes occasion to attack some of our modern encroachments on the rights of the people. Its allegorical illustrations will do good Nationalistic service.

Every State of the Union now has its Club of Nationalists, instituted and sustained by the most intelligent and progressive classes. This is a pretty fair showing for a campaign that is not expected to attain its end until the year

Western Mortgage Companies.

The business of supplying mortgages on Vestern farm lands to Eastern investors has clearly been overdone, as is shown by the unexpected failure of more than one of these companies to pay their promised dividends to investors through their agency. A very recent investigation of these corporations by the United States Government produces the report that their returns of the real character of their assets are misleading. A good many confiding people, who can ill afford to lose the amounts thus invested by them, have in fact been worse swindled by these companies, in spite of their profuse "guarantees," than they ever could have been by lotteries and bucket. shops. It is all because of their trusting to pledges which those who made them really knew they could never fulfill. Such companies are got up to fleece a confiding public, and offer as a bait unusually large rates of interest as dividends. They are without either capital or experience, and richly deserve to be proceeded against with the utmost energy of the law. It is neither more nor less than obtaining money under false pretences, which is a crime punishable by imprisonment for long terms.

Despoiling the Indians.

The wild stampede of would-be boomers for lots in the Cherokee outlet has been met by the power of the government-the President having warned such parties that their action is premature, and that their entrance into the strip is unlawful. •

In a recent speech in the U.S. House of Representatives, Hon. James Buchanan, of New Jersey, protested against the course of the current legislation leveled against the Indian Territory-concluding his eloquent remarks with the following succinct and incontrovertible statement of facts:

"The Indian Territory was set apart as a home for certain tribes of Indians. They gave value for that Territory, yielding up rich lands -now populous States. These tribes have become civilized; they merit our protection; yet. year by year, legislation creeps in, and year by year the white man gets a firmer foothold in this Territory. We are false to our trust if we do not protect and defend them, as by solemn treaty we have agreed to do."

Mr. Hudson Tuttle of Berlin Heights. Ohio, has an article in the last number of The Progressive Thinker of Chicago, from which we make the following extract:

" Mediumship presupposes an exceedingly sensitive condition, and the better the medium the higher this tension of susceptibility. In this exalted state, disagreeable objects, opposing words and antagonisms which ordinarily would pass unnoticed, strike with bare hand the quivering nerves, and produce excruci ating torture. The presence of a person or object may be sufficient to destroy the more ethereal influ ence of spirits, and leave the medium in an exhausted and deplorable condition. I know of nothing which will compare with the acute depression of the mind to which the medium is subject after such an experience or after a prolonged period of overwrought impressi bility."

We shall place before our readers next week "DIVES AND LAZARUS; OR, THE SPIR-ITUAL SIGNIFICANCE OF THE PARABLE, 'THE RICH MAN AND LAZABUS," a trance discourse delivered in England by E. W. Wallis.

We have on file for early publication, "Evo LUTION FROM ORTHODOXY TO SPIRITUALISM," an address read before the American Spiritualist Alliance by Mr. L. O. Robertson.

THE THEOSOPHIST for February is received and for sale by Colby & Rich, 9 Bosworth street. Its leading article is entitled "Tearing Off the Sheep's Clothing." In "The Goddess of Wealth" is considered the problem, why are some men richer than others? "Elohistic Teachings" are resumed, as also is "The Visit of Apollonius to the Mahatmas of India." Correspondence follows the main contents, and to this is added a supplement. Madras, India.

MA friend in New York writes to us a very strong letter in favor of the magnetic healer, Dr. J. Edwin Briggs, who is located at No. 111 West Thirty-third street, in that city. a pharmaceutical chemist.

Bishop Shanley's Awful Tale—Chipnewas Perishing by Hundreds.

Rt. Rev. John Shanley, D. D., bishop of North Dakota, occupied the pulpit of the cathedral in Philadelphia March 16th, and told a sad story of the privations and sufferings of the Chippewa Indians occupying the reservation at the extreme northern part of his diocese. His object was to secure assistance for their relief.

ject was to secure assistance for their relief.

The bishop described most vividly the condition of these Indians as witnessed by himself during the recent cold weather, when the thermometer marked forty degrees below zero. He charged the government with having stolen the eleven million acres of land this tribe possessed when Dakota Territory was divided between the Sioux and Chippewa Indians, "eleven million acres stolen boldly, and not one cent paid in return for it," said his grace, "and the owners sent to the northern borders of the State, the coldest and bleakest spot in the country, where two townships were organized with five thousand acres of land. This is filled with bad timber forests and lakes, swamps and rocks. On these five thousand acres were put one thousand nine hundred and thirty Indians, on these her thousand acres were put one thousand nine hundred and thirty Indians, who are trying to make their living; these wards of the United States living where one hundred white men could scarcely raise enough to keep them alive."

His grace then described a personal visit to

His grace then described a personal visit to these townships, where, he said, he witnessed scenes that would have disgraced Siberia. "I spent over a week with these people with the thermometer registering 40° and sometimes 44° below zero. The Indian houses are log huts, constructed by the Indians themselves, without descriptions and with cheeks and sullis covering constructed by the Indians themselves, without flooring, and with sheets and quilts covering the windows and doorways. The crevices between the logs are filled with mud, that cracks and falls out by the summer heat and is blown out by the northern winter blasts, so that the occupants might almost as well be sleeping outside. In these huts it is not infrequent to find early families living.

side. In these huts it is not infrequent to find six families living.

"These nineteen hundred and thirty Indians cannot make their own living there. They have never been supplied with proper agricultural implements. Last spring the director of the Catholic Indian bureau sent twenty-four plows to these Indians, and with these they managed to break eight hundred acres of this virgin soil. But there was no rain, and to-day they are absolutely destitute.

"While visiting these people I entered the house of an old Indian. There was no food in the house that day, but there were tears and

the house that day, but there were tears and desperation. A poor old Indian woman had a puny, sickly child in her arms. She wept for joy when she saw me, thinking God had sent relief to her children. She showed me her child. There was not a pound of flesh on its bones. I am sure that child is dead. I am not easily moved, used as I am to scenes of misery in large cities, but I could not but cry on that occasion. In one corner of the room there occasion. In one corner of the room there was a boy six years of age. Another was crying by the chimney-place, trying to warm his shivering form, while an old Indian was kneeling by the fire-place muttering, probably vowing vengeance on the white race.

At another hovel a poor old man was lying on the frozen ground, dying of consumption, no one near him but his poor old wife, who knelt over him with a rosary in her hands, praying for God to take her husband. Night was setting in, no light, no candle, no one to say a kind word to the poor old couple.

"In another hovel I found the children, without clothing, gathered around the fire-place, plucking out the charred sticks that they might roll in the warm ashes.

"The United States appropriates \$5,000 to these Indians, about \$2.50 to each one. This amount is spent in flour and fat pork and distributed among them. The pork is sickening."

tributed among them. The pork is sickening, "I myself would not have believed the truth of the story if I had not witnessed these things. During the eighteen months previous to the 1st of January, 1890, out of fourteen hundred Indians, one hundred died. During the month of January twenty-seven died. These deaths are almost invariably of starvation. The women are almost universally clad in one gar-ment—a calico dress—to protect them."

Detrimental Local Conditions. Soon after Mr. Blaine's domestic afflictions an arti-

cle reflecting upon the peculiarily unfavorable conditions attached to the house in which he resided in Washington, as one of the leading causes of his sad experiences, appeared in many papers of this counry. On the steps of that house Gen. Sickles killed Philip Barton Key. It was in that house an attempt was made to take the life of Mr. Seward on the night of Lincoln's assassination. President Grant's Secretary of War, Gen. Belknap, had occupied the house scarcev a season when his sudden illness, and Gen. B. himself became implicated in scandals so serious that he was removed from office and narrowly escaped impeachment. The house, which is built on the site of an old graveyard, next became a boarding establishment, and landed its lessee in bankruptcy. For some time after it remained unoccupied. Mr. Blaine took possession last Janu ary. During the first week Mrs. Blaine's sister died. A few days later Mr. Blaine's brother died, the folowing week his son, and soon after his eldest daughter. Reprinting the article we have above referred to.

and commenting upon it, the London Medium and

"We have frequently called attention to the dangers arising from erecting dwellings or other buildings on polluted sites. The evil extends to ground made with rubbish, as well as to graveyards. Low spirits have great power in the aura thrown off from such places; besides, there is the physical poison emitted from the decay of animal matter. Some time ago we published an article giving experiences of some herdsmen who spent the night on a disused native burying-ground in Australia. They were disturbed by sticks being thrown at them, and other travelers who used the same place met with similar treatment. Much of the immorality that exists in the world proceeds from tainted dwellings. Many houses are untenantable because of the evil deeds which have been committed in them. There is a necessity for psychical and spiritual sanitation as well as that which is merely physical, which is really the lesser duty, and is included in the greater of the three." We have frequently called attention to the dan-

Victory in Washington.

On our first page will be found Gov. Ferry's outspoken veto message, wherein he returned—with his compliments (?)—to the House of Representatives of this new State, the bill for a "Doctors' Plot Law" which it had just passed amid a vast agitation of medical pin-feathers.

All the readers of THE BANNER should peruse this able document, and make a point to call to it the attention of their neighbors, for the position taken in it in favor of medical freedom is incontrovertible. Well says the Tacoma (Wash.) Globe, in printing this sturdy declaration of the rights of citizens:

sturdy declaration of the rights of citizens:

"The Governor's veto of the medical bill is exactly what The Globe and nearly all the other journals of the city, as well as almost every citizen who was not personally interested in behalf of the 'regular' doctors, expected. Governor Ferry is a wise and patriotic man, clear-sighted and just, and attempts to mislead him in matters connected with the liberties, rights and welfare of the people will fall every time. The Governor most truthfully says that the medical bill as presented for his signature would contravene the plain provisions of the constitution. He exhibits the fact that the medical bill partakes of the character of class-legislation; that it confers legislative powers; that it is in conflict with the fifth amendment to the constitution of the United States. Thus ends the most reprehensible piece of work that the Legislature has performed since it was organized."

In Arthur John Booth's "Chapter in the History of Socialism in France" reference is made to Claude Henri de Ronvray, Conte de Saint Simon, who did effective service in the wars of the American Revolution, serving through five campaigns. He was present at the slege of Yorktown, and a witness of the surrender of Lord Cornwallis. Upon the Count's return to Paris he was thrown into prison. During his stay there, says this author, his ancestor, Charlemagne, appeared, and, addressing him, said: "My son, thy successes in philosophy will equal those which I obtained as a warrior and a student." The prediction thus made became literally fulfilled.

MRS. CLARA FIRLD-CONANT can be found at 210 41/2 street, N. W., Washington, D.C., where she will give private sittings daily, and answer calls to lecture for the season of 1890-91. Correspondents should address her as above.

NEWSY NOTES AND PITHY POINTS.

THE NEWS MAKERS.

The man who tries to cross the track in front of flying trains—
His name is in the papers every day;
That is, if his acquaintances distinguish his remains,
His name is in the papers every day.
The carcless hired girl who, when the kindling's wet and green,
Would hurry up the fire with a little kerosene,
And give the coroner a chance his jury to convene—
Her name is in the papers every day.

Massachusetts dogs can go unmuzzled. The cano-phobists of the State have been shown the door by the Legislature - as they deserve-while all true friends of the dog in this old Commonwealth are offering up thanks to the Committee for their just action in condemning the proposed "annual muzzle" law. Now let the Legislature win for itself yet greater renown, by preserving to all methods of healing within the State the constitutional right of being used for the benefit of its citizens, minus an Allopathic muz-

A nickel in the hand beats two in the slot.-N. O. Picayune.

To a congregation recently assembled in Gloucester (Eng.) Cathedral, Archdeacon Sherringham said that a clergyman, who lived in the North of England, was called up late at night to visit a sick woman, and in crossing a lonely moor by himself he was suddenly selzed as if with paralysis. He prayed to God, and his strength and nerves returned, upon which he proceeded on his journey and saw the sick woman, and then returned home. About two years afterward he was sent for to see a man on his dying bed. On going, the man told him he had a confession to make, and asked him if he remembered going across the moor late at night to visit the sick woman. The clergyman replied that he did. The dying man then continued: 'Sir, I had a grudge against you, and I lay in wait that night on the moor to murder you, but I was prevented from doing so because I saw some one walking by your side."

Three Louisville, Ky., physicians, with assistants, were detected while in the act of robbing graves at New Albany. Two of the physicians and two assistants were arrested, and one assistant was killed.—Saratoga, N. Y., Eagle.

This life is too short to notice vile calumniators. Such people will get their just deserts when they pass to spirit-life, as Divine Justice never sleepeth.

March 17th, Bowen, Merrill & Co.'s extensive book house was burned at Indianapolis, Ind. It was the largest in the State, and contained \$125,000 worth of stock. After the conflagration was thought to be under control the roof of the building collapsed, and over a score of firemen were thrown into a gulf of flame. Ten were killed outright, and some fifteen more or less injured.

In Siam you can get good board for forty-five cents a week, and this includes washing, the use of two servants to run errands, tickets to shows, three shaves, and all the cigars you can smoke.

> A SPRING POEM. Mary had a little lamb,
> And didn't try to pet her;
> But when the time for green peas came,
> Marletta!
> —Atlanta Constitution.

The New York dailies call Chicago "a windy city." So it is, in more senses than one.

The Hon. Sidney Dean, late pastor, editor and critic, has addressed the Norwich Spiritual Union for the past two Sundays. Although over seventy years of age, he has lost none of his powers as an acute thinker and a bold and logical advocate. He was listened to by good-sized audiences.—The Bulletin, (Norwich, Ct.) March 10th. Yes, Bro. Dean is one of our ablest platform-speak-

ers; therefore it behooves spiritual societies all over the country to keep him at work enlightening the ignorant, gratifying the educated, and demonstrating a knowledge of immortality to both. A CONUNDRUM.-A New York correspondent asks:

Can you tell me the difference between getting money by false materializations, and getting it for worthless stock, such as must be known to be worthless?" We give it up.

By a break in the levee near Raleigh, Miss., the northern Louisiana bottoms are being flooded, and great loss of stock, etc., is apprehended

Miss DePew-"You seem to be thred, Mr. Cheese-cream." Conceited Young Minister-"Yes, I have just finished preaching to a congregation of asses." Miss DePew-"And did you call them 'beloved brethren?"—Illustrated American. On Friday last, while on their way to Rome, six Ital-

ian brigands in broad daylight captured Baron Zulo and his son. The rascals held the son as a hostage, and sent the father back to seek for a ramsom of one hundred thousand francs. He got together forty six thousand, returned to their camp, when the brigands, professing themselves satisfied, gave the prisoners a big dinner, and then released them.

In the Meshes of the Law.—Lawyer—"Goodmorning, doctor! I wish you would come around to the court room to testify against that faith-cure crank who refused to get a physician for his sick child. You see our case is somewhat weakened by the fact that his child has got well." Great Physician (sorrowfully)—"I can't possibly come. One of my children has inst diad"—New York Weekly. -"I can't possibly come. Of just died."-New York Weekly. "Cursed be the muzzle," writes the French Secretary

of The Board of Health of Paris-"it arrests free perspiration through the tongue-prevents the dog from drinking when he otherwise would-renders him helpless against fleas and other insects-and subjects him to attack without means of defense." Where a man and his wife are lost at sea the law al-

ways supposes that he, being the stronger, survived her by some minutes or hours. In seven different cases followed up in the French courts within the last ten years it was found that the wife outlived her husband, and the practice of the law had to be reversed.

If Bismarck, the German Chancellor, has resigned. as is rumored, there will soon be rough political troubles in the "Fatherland."

NEW MUSIC .- We have received from White, Smith & Co., 32 West street, Boston, the following: Vocal: "Evening," words by Adelaide A. Proctor, music by P. La Villa; "Only Tired," by C. A. White; "Easter Cantata" (for Sunday schools), by C. C. Stearns. Instrumental: "Sounds from the Old Home," a solo, strumental: "Sounds from the Old Home," a solo, and "Col. Goetting's Grand March," a duet, by Frederick E. White; "McGinty's First Love," a schot-tische for four hands, by George Thorne; "Early Dawn," by Helnrich Lichner; "Le Secret," by Leonard Gautier; "La Clochette," for the guitar, by Frederic Bulzner.—The same publishers send us their musical magazine, The Folio, for March, which contains, beside a full-page lithograph of L. P. Maguire, Manager of the New York Brauch of the Company, much professional miscellany of interest, and twenty-three pages of selections—instrumental and vocal.

HALL'S JOURNAL OF HEALTH in its opening article, Recasting the Creed," remarks that it sees wholesome signs of progression in the most conservative of all denominational bodies, but tantalizes it by asking what the grave and reverend gentlemen of that order have to say of the absolute folly, not to say wickedness, of enjoining upon converts for nearly four hundred years as articles of faith the wretched doctrines they now disavow. Sure enough. "A Hopeless Dyspeptic" is given good advice; the superiority of wheat ical over white flour is shown by Dr. Childs, and other matters in mental and physical health are ably dealt with. New York: 206 Broadway.

We would inform our philanthropic friend of New York-who recently wrote to us that Mrs. Holmes, the materializing medium of Philadelphia, was ill and in destitute circumstances—that previous to the receipt of his letter we sent Mrs. H. ten dollars from our God's Poor Fund." Had n't New Yorkers better do likewise?

Do not omit perusing the interesting remarks of the guide of Mrs. Lake, delivered at the First Spiritual Temple last Sunday afternoon, which may be found on another page.

The Forty-Second Anniversary.

The Boston Spiritual Temple Society Will hold Anniversary exercises in Berkeley Will fold Anniversary exercises in Berkeley Hall, corner of Tremont and Berkeley streets, on Sunday and Monday, March 30th and 31st, in which the following talent will participate: Miss Jennie Leys, Mrs. R. S. Lillie, Mrs. C. Fannie Allyn, Mrs. Ida P. A. Whitlock, Mr. Edgar W. Emerson, Frank T. Ripley, and several other well-known speakers and test mediums.

One of the prominent features will be singing and recitations by the children under the superintendence and direction of Mrs. Maggie F. Butler, whose success in rendering such occasions peculiarly pleasing has never been excelled.

Celled.
On Monday evening the exercises will close with a GRAND BALL.

Echo Spiritualist Society.

The Anniversary will be observed by this organization in America Hall, 724 Washington street, Boston, on Sunday and Monday, March 30th and 31st. Services each day at 10 A. M., 2 and 7:30 P. M., sharp.

Programme: Sunday, at 10 A. M., Joseph D. Stiles; at 2 P. M., Dr. H. B. Storer; at 7:30 P. M., Joseph D. Stiles. Monday, at 10 A. M., Mr. Samuel Wheeler, of Philadelphia, followed with tests by Joseph D. Stiles; at 2 P. M., C. Fannie Allyn, followed by Mrs. Sarah A. Byrnes; at 7:30 P. M., Mrs. Juliette Yeaw, followed by a test séance by Joseph D. Stiles.

Short speeches will be participated in by Mrs. Kate R. Stiles, Mrs. Maggie Folsom-Butler, Dr. A. H. Richardson, Mrs. Carrie E. S. Loring, Maj. Samuel B. Bancroft, Miss Nettie M. Holt, Mrs. A. E. King, Dr. P. C. Drisko, and others, as preliminary to the regular services; a service by the children will-form a part of one exercise.

M. Florence Johnson, of Milford, Mass., popular elocutionist (and a graduate of the Boston School of Elocution), will be present the entire session, and render several selec-

Music will be furnished by the Echo Chorus, with F. F. Harding cornetist, assisted by Mr. F. L. Young, Pianoforte Teacher, and others.

Friends should remember that the large commodious reception parlors connected with this hall, also the cloak and coat-rooms, add much to the home feeling and comforts of all who attend. The hall is located on a direct line of horse cars from all the dépôts.

Dr. W. A. Halle, Conductor.

First Spiritualist Ladies' Aid Society.

First Spiritualist Ladies' Aid Society.

This organization will hold anniversary exercises at its parlors, 1031 Washington street, Boston, March 30th and 31st, at 10:30, 2:30 and 7:30 each day. Miss Jennie Leys, Mrs. Emma Miner, Mrs. Sarah A. Brynes, Rev. E. B. Fairchild, Dr. A. H. Richardson, Thomas Dowling, Mrs. L. L. Whitlock, Mrs. Alice Waterhouse, Mrs. Carrie Loring, Mrs. Jennie K. D. Conant, Mrs. Shackley, Dr. Ware, Mrs. N. J. Willis and others are expected to participate. Elocutionist, Miss Lucette Webster. Full programme in next BANNER.

MRS. A. L. WOODBURY, Sec'y.

The Children's School,

Meeting in the Spiritual Temple (Exeter and Newbury streets), Boston, will give an enter-tainment commemorative of the Forty-Sec-ond Anniversary of Modern Spiritualism on Wednesday evening, April 2d.

ALONZO DANFORTH.

New York City.

New York City.

The Forty-Second Anniversary will be celebrated in New York City by the First Society of Spiritualists at its usual place of meeting, Adelphi Hall, corner of 52d street and 7th Avenue, Sunday, March 30th, at 2:30 P. M., by the following exercises:

Opening address, Henry J. Newton; song, Mrs. L. McCune; address, Mrs. M. E. Williams; recitation, Mrs. Helene Davis; address, Prof. Wm. A. Baldwin; song, Mrs. Louise Tuttle; address, Geo. A. Shufeldt; address, Mrs. Amanda Spence; song, "Annie Laurie," double quartette (kindly furnished from "The County Fair"); address, Judge Nelson Cross; tests, by Miss Maggie Gaule, of Baltimore; song, Mr. Tom Hilbert (one of the quartette); address, Mrs. Nellie J. T. Brigham.

Norwich, Conn.

The Connecticut Spiritualists have decided to hold their Anniversary Convention this year in Norwich, on April 26th and 27th, instead of March 30th and 31st, as formerly. J. C. Robinson, Sec'y.

The First Spiritual Union of Norwich, Conn., will celebrate the Forty-Second Anniversary on Sunday, March 30th. Mr. J. Frank Baxter has been secured for the occasion.

The Children's Progressive Lyceum will hold The Children's Progressive Lyceum will hold public services at 11:30 A. M., under the management of the Conductor, Mr. Wm P. Myers.

Mr. Baxter will speak at 1:30 P. M. upon "The Scope and Value of the Spiritual Platform;" at 7:30 the subject will be: "What Practical (food Has Come of Spiritualism?" Mr. Baxter will furnish vocal music, and fine instrumental music will be arranged by our orchestra.

MRS. J. A. CHAPMAN, Sec'y.

Colfax, Ia.

The Mississippi Valley Spiritualists' Association will hold its semi-annual meeting and celebrate the Forty-Second Anniversary of Modern Spiritualism in Cain & Rowle's Opera House, Colfax, Ia., on Saturday and Sunday,

House, Coltax, Ia., on Saturday and Sunday, March 29th and 30th.
Dr. J. H. Randall of Chicago, Senator Engel of Iowa, and other speakers, will be in attendance for the anniversary exercises.
Mrs. Ollie A. Blodgett, the noted independent slate-writing and platform-test medium of Davenport, Ia., and other good mediums, will be present. The Colfax Brass Band with other good music has been engaged for the occasion. good music has been engaged for the occasion.

Free 'bus_to and from all trains to the hotel and Opera House.

J. H. RANDALL, Sec'y.

Brockton, Mass.

Arrangements have been made for the Anniversary exercises on March 26th, afternoon and evening, at the First Spiritualist Ladies' Aid Hall, corner Main and Crescent streets. Exercises: Music by pianist; invocation, Rev. S. L. Beal; address, Mrs. Sarah A. Byrnes; test medium, Edgar W. Emerson; music, Miss Amanda Bailey; readings, recitations, vocal and instrumental music will fill out an interesting programme. Supper will be served in the banquet-room at 6 P. M.

Per Order Com. of Arrangements.

Oleveland, O.

The Forty-Second Anniversary of the Advent of Modern Spiritualism will be appropriately celebrated by the Spiritualists of Cleveland on Sunday and Monday, March 30th and 31st. Speakers, Mrs. F. O. Hyzer, and others. Invitations have been extended to Mr. and Mrs. Tuttle, and A. B. French, Esq., thus insuring a spiritual feast. Speaking in Memorial Hall morning, afternoon and evening. Closing on Monday evening with a grand Anniversary Ball at Heard's Hall, Euclid Avenue, Opera House Building.

Thos. Lees, Cor. Sec. C. P. L.

Milwaukee, Wis.

The Forty-Second Anniversary of the advent of Modern Spiritualism will be celebrated in a two days' meeting in Milwaukee, Saturday and Sunday, the 29th and 30th of March, at Fraternity Hall, 216 Grand Avenue. Mattle E. Hull, of Chicago, and Dr. Juliet H. Severance, of Milwaukee, are engaged as speakers. Saturday evening there will be a musical and literary entertainment, followed by a dance.

A. B. Severance.

Portland, Me.

The First Spiritualist Society will celebrate the Anniversary by sessions on Sunday, March 30th, which will be addressed by Mrs. Sarah A. Byrnes. H. C. Berry.

which time the Spiritual Fraternity will cole-brate the Forty-Second Anniversary. Mrs. Kate R. Stiles, Mrs. Shackley of Boston, and other well-known mediums will be present. Other en-tertainment and good music, vocal and instru-mental, will fill out an interesting programme. Mns. E. B. Mehmill, Sec'y.

Titusville, Pa.

The Titusville Spiritualists will celebrate the Anniversary of the advent of Modern Spiritualism on Sunday and Monday, March 30th and 31st. The Armory Hall will be splendidly decorated; Coleman's full orchestra will furnish music, and a thoroughly representative gathering is anticipated. Friends in western New York and northwestern Pennsylvania will find the celebration all that can be desired.

WALTER HOWELL.

sired. [Forward report.]

Fall River, Mass.

Mrs. Ann Hibbert, of 7 West Warren street, writes that Anniversary exercises are to be held in that city March 29th and 30th. Arrangements are making, with the hope to render the occasion memorable in the history of the Cause there. Parties willing to participate, either as musicians, mediums or speakers, can correspond with her, as above, at an early date.

Fitchburg, Mass.

March 30th we are to have the well-known test-medium, Edgar W. Emerson, with us, who, we feel, will give us words and truths well-fitting the occasion.

On Monday evening the 31st we shall have an entertainment in Mrs. S. S. Applin's parlors; subjects for readings and remarks appropriate to the day we commemorate.

Mrs. E. S. LORING, Sec'y.

Brooklyn, N. Y.

The Anniversary will be observed as follows at Conservatory Hall:
Sunday A. M., March 30th, lecture and tests by Mr. J. W. Fletcher; 3 P. M., lecture, Mrs. Beecher-Hooker; evening, Mrs. Hooker, and "Illustrated Spiritualism," by Mr. J. W. Fletcher. Monday evening Anniversary Reception Ball.

Watertown, N. Y.

The Forty-Second Anniversary of the Advent of Modern Spiritualism will be celebrated at the Temple at Watertown, on the 31st inst., with appropriate exercises. All are invited. Our able speaker, Mr. Oscar A. Edgerly, will deliver the anniversary address.

J. Gifford, Pres.

Hartford, Ct.

The First Association of Spiritualists, of Hartford, Ct., will, on March 30th, 1890, commemorate the Anniversary by holding a circle at 81 Asylum street, as it has done for the last fifteen years. Efforts will be made to render it more than usually interesting.

E. M. LAY, Pres.

Summerland, Cal.

Summerland, Cal.

A correspondent informs us that the Forty-Second Anniversary of Modern Spiritualism will be celebrated by a five-days' meeting at the new Spiritualists' Colony at Summerland, Cal., in a manner befitting the Importance of the occasion. The principal speakers and mediums engaged are Moses Hull, Prof. J. S. Loveland, W. J. Colville, Mrs. Maud Lord-Drake, Mrs. Ella Wilson-Marchant and Mrs. Mollie B. Anderson; and others are expected, making an array of talent equal to that engaged for many of the protracted camp-meetings elsewhere.

Excursion rates will be given from San Francisco by the Pacific Coast Steamship Co., and by the S. P. R. R. Co. from all points on its line to Summerland. The price of meals at the restaurant, where ample provisions will be made, will be only twenty-five cents each. Rooms at the hotel and cottages can be secured by immediate application to Henry B. Allen, Secretary of the Executive Committee. To those who bring their blankets, cots will be furnished free of charge.

Allen, Secretary, those who bring their blankets, cots will be turmsned free of charge.

There will be three meetings daily in the new Library Building, which will be completed in season for the occasion. The Library Building will cost about thirty five hundred dollars, and is a substantial evidence of the generosity of the friends, and the indomitable will and perseverance of the residents at Summerland, which is remarkable, considering that the first building in the place was erected only about one year ago.

one year ago.

Good music has been secured, and a grand dance, with supper included, will close the services on the anniversary, March 31st. The exercises will end April 1st. A great spiritual treat is promised, and a cordial invitation to attend is extended to all interested in Sulritualism.

[Send us a report.—ED.]

Other Places.

THE BANNER has already contained notices of proposed Anniversary services to be held at Liberal, Mo., San Francisco, Cal., Chelsea, Mass., Bridgeport, Ct., and Minneapolis, Minn.

The friends in Pittsburgh, Pa., Newbury-port, Mass., Saratoga Springs, N. Y., Ha-verhill, Mass., and other localities will also hold appropriate services.

Aid for Mrs. John R. Pickering.

Our readers have already been informed that this excellent materializing medium has been out of health for several years, and has received financial assistance from this establishment and from others. She has just been called to face affilction in a new form—that of a severe accident by burning (described

in BANNER of Feb. 1st). We have received up to date the following sums for the assistance of this martyr-medium—and trust that

	With the brokening of the state
1	others may be led to follow the kindly example:
ı	Colby & Rich
	Chas. E. Watkins. 10. Joseph P. Hazard. 10.
	i W. D. Fisher 5.
;	Friend and former patron. 2.
•	John Wesley Howlett
1	S. A. L. 2. H. Anderman. 2.
•	Jos. Wolff
ľ	D. W. Wright. 1. Mrs. L. S. 2.
	Mrs. M. H. Warren
	Mrs. W. H. Souther

Special Notice to Spiritualistic Societies.

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

"A Galaxy of Progressive Poems." The volume of poems bearing the above name, by

our assistant editor, Mr. J. W. Day, announced a few weeks since as soon to be published, is now ready for delivery. In our advertising columns will be seen a list of its contents, and some mention of the reasons why it should meet with an extended circulation wherever the BANNER OF LIGHT is known and read.

Status of American Spiritualism.

Mr. J. J. Morse read a paper giving his impressions of the state of Spiritualism in this country, as seen during his four years' visit, before the London Spiritualist Alliance last January, which, added to and amplified, he has published in a pamphlet bearing the above title, copies of which may be obtained of Colby & Rich. See advertisement.

"A Galaxy of Progressive Poems" is the title of a neat little poetical volume received from our old typographical friend and army comrade, John W. Day, associate editor of the BANNER OF LIGHT; Boston, he being the author of the poems, twenty in number, and on various themes. Comrade Day possesses the true poetical genius, and has written many verses that would do credit to writers whose names are famous in both hemispheres.—The (Ovid, N. Y.) Independent.

Movements of Platform Lecturers.

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

Mrs. M. W. Lestie addressed a very harmonious audience in Chelsen, Mass., Sunday, March toth. Will be in Lynn March 22d; will make engagements with societies on reasonable terms for speaking and plat-form tests. Address 484 Tremont street, Boston, Mass.

Frank T. Ripley, lecturer and platform test medium, is now in Boston, and can be engaged for the last Sunday in March and the whole of April and May. Address 9 Bosworth street.

dress 9 Bosworth street.

Mrs. A. M. Glading is at present in Washington,
D. C., filling a two-months' engagement—February
and March. Noxt month she speaks for the Buffalo,
N. Y. Spiritual Association, and will speak for societies on week-day evenings, in adjoining towns, if desired.

sired.

Mr. S. Wheeler of Philadelphia, Pa., has been lecturing in America Hall, Boston, during this month; he has given great satisfaction, we are informed.

Dr. A. W. S. Rothermel can be addressed at all times at 388 Clifton Place, Brooklyn, N. Y.

Mrs. Carrie E. S. Twing called at The Bannen office on Monday last, en route for her home in Westfield, N. Y. She speaks in Philadelphia, Pa., during April, and Albany, N. Y., in May.

Mr. J. Frank Baxter will, on the first and last Sundays of April, address audiences in Lowell, Mass., and of the intermediate Sundays the 13th will be in Brockton and the 20th in Salem.

Berkeley Hall, Boston.-Miss Emma J. Nickerson's lecture in Berkleley Hall, last Sunday afternoon, was listened to by a fine audience. It was pronounced by those who have attended the previous nounced by those who have attended the previous lectures to be the best of the series. It was an eloquent effort. "Link thou," said the lecturer, "the prophecy of sage and seer in diadems of light to crown the world withal. We conjure from the elements, and we weave strange fantasias to charm the ear, fancies to please the eye, to lift the soul in rapture and bid the sensuous life revel in the ecstasy of Joys supernal. Personality, with its thousand tongues, voices the conjurations of the past, peoples the earth with gladness, and enhances the loveliness of nature's handl-work with the regal power of intellect, the sovereignty of the will, and finally stamps man with the imperial majesty of God. Nature speaks with many voices—God with but one. Into the sanctuary of grief the holy guest has passed; we may not see his face, or touch the hem of his vesture; still the magic voice falls through the gloom to soothe and bless.

This speaker's farewell lecture will take place as above next Sunday afternoon. Subject, "Poetry and Prose of Life."

Haverbill, Mass. - Red Men's Hall.-Mrs Carrie E. S. Twing, of Westfield, N. Y., was present and gave two very interesting addresses before the First Spiritualist Society. "Ikabod," her quaint control, also gave good tests and readings, which are very amusing.—The 23d Miss Josephine Webster of Chelsea will be with us again.—Mrs. Kate R. Stiles speaks March 30th for us.

sea will be with us again.—Mrs. Rate A. Benes Speaked March 30th for us.

On Monday evening, March 31st, the forty-second Anniversary will be celebrated in a pleasant and instructive manner. Mrs E. C. Kimball of Lawrence, and Miss Emma J. Nickerson of Boston, are to be present on that evening and exercise their various phases of mediumship. Particulars of programme later.

Win.

Lynn, Mass.-Sunday afternoon, March 16th, at Templars' Hall, the services were very interesting. Mr. Milliken, Mrs. Hare, Mrs. Prentiss and Mrs. Mr. Miliken, Mrs. Hare, Mrs. Frentiss and Mrs. Hurd participated. In the evening Mrs. Hurd's controls gave a short address on a number of subjects presented by the audience. After the discourse, her usual control gave some readings of articles placed on the desk, which were all acknowledged correct.—Next Sunday Mrs. M. W. Leslie of Boston will occupy the platform, afternoon and evening.

E. B. MERRILL, Sec'y.

FOR MALARIA USE HORSFORD'S ACID PHOS-PHATE. Dr. E. G. DAVIES, DeSmet, Dak., says: 'I have used it in slow convalescence and pre vention from malarial diseases, where the drink-ing-water was bad. I believe it to be beneficial ing-water was dad. I defleve it to be beneficial in preventing summer complaints; also one of the best agents we have to rectify the bad effects of the drinking-water upon the kidneys and bowels."

To Correspondents.

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

J. B. S., DENTON, TEX .- We do not now know of any medium of the phase specified by you who would care to go so

A CANCER REMEDY.—Referring to Drs. Gratigny & Bush, Cincinnati, O., the "Cancer Specialists," whose card appears in another part of this paper, and who are said to be reliable, a correspondent, J. Hisinger, Blue Ash, Hamilton Co., O., writes: "My wife had cancer and was cured by Drs. Gratigny & Bush." He says he found them attentive, faithful and successful.

Old (hurchman-"How do you stand on the infant damnation theory?" Liberal Minister-"With both feet and jumping."—N. Y. Weekly.

VAN HOUTEN'S COCOA-The original, most soluble

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200	lines	to be	used	In one	year.	10	per	cent.	
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20 p	er ce	nt. ex	tra f	or spe	cial po	sition.			
Anec	tal I	Notice	es fo	rtv c	ents p	er line	. Mi	nion.	

each insertion.

Business Cards thirty cents per line, Agate, ench insertion. Notices in the editorial columns, large type, lended matter, lifty cents per line. No extra charge for cuts or double columns. Width of column 27-18 inches.

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

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

SPECIAL NOTICES.

Andrew Jackson Davis, Physician to Body and Mind, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday and Satur-day, from 9 to 12 A. M. For other information, address as above. No new patients treated by mail until further notice.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 4.

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT, and keeps for sale the publications of Colby & Plah. To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ADVERTISEMENTS.

OBESITY SAFELY CURED by one who has neen a follow-sufferer. Dr. Edith Herdan, 113 Elli-son St., Paterson, N.J. Send stamp for information.

Augusta Dwinells,

SEERESS, Trance and Prophetic Medium. Residence, Streadwell Farm, High street, Exeter, N. H. Wednesdays and Fridays, 11 A. M. and 3, 5 and 7 P. M.; other hours by previous engagoment. lw* Mar. 22.

OUR NEW 1890 FLOWER SEED OFFER.



A Magnificent FLOWER SEEDS

Collection of FLOWER SEEDS

Varieties, FREE

An Upparalleled Offer by int office the point of the second paper for indicate and individual of the family office. It is devoted to stories, poems, ladied and file family office, it is devoted to stories, poems, ladied and strength of the family office, it is devoted to stories, poems, ladied and strength of the family office, it is devoted to stories, poems, ladied and strength office, it is devoted to stories, poems, ladied and strength office, it is devoted to stories, poems, ladied and strength of the family of the famil

long after Coleus and Canna have succumbed to frost. Address: S. H. MOORE & CO., 37 Park Place, New York. Mar. 22.

Our Circular

gives information how to get 1000 Yards FREE.

It is sent with twelve samples of Black Silk Dress Patterns to any lady who will mail us their name and post office address. Use a postal card and state name of paper in which you saw this adver-

O. S. CHAFFEE & SON, Mansfield Centre, Conn.

Divine Secrets;

Rules for Soul-Culture, as Applied to the Development of Mediums. BY MRS. R. S. LILLIE.

THIS article, first appearing in the Religio-Philosophical Journal, I now present in pamphlet form, with the Address given at Berkeley Hall, Boston, Sunday morning, March 9th. By the opposition and bitterness of some and the words of encouragement received from others, I am more than ever convinced that these words were needed. The price of the Pamphlet is 5 cents per copy, and it can be obtained from MRS. R. S. LILLIE, Melrose, Mass., or from the offices of Banner of Light, Religio-Philosophical Journal, Better Way, and Golden Gate.

STRICTURE Dissolved and Removed by Medicine Only. NO INSTRUMENTS.

Address PHYSICIAN,
Box 761, PHOVIDENCE, R. I.
PMOVIDENCE, Mar. 22.
Mar. 22.

LADY WANTED SALARY \$85 to \$50 LADIES \$1,50 SPECIALTY FREE. For our business in each locality. Intelligence and honesty, but no experience, necessary. Also good MAN for SECTION; Salary \$100. GAY BROS. A CO. (rated Capital \$800,000—credit high), \$4 ReadeSt., N. Y. lar. 22.

To Suffering Men.

Send 10 cents to DR. ROBERT FELLOWS, Vineland, N. J., for his "Private Counselor," a book for WEAK, NERVOUS MEN. It sets forth an external cure which imparts strengthand citality. A genuine spirit remedy. Is

Magnetic Treatment A Tyour own home, in presence of family under full control. Specialities: Rheumatism, Neuralgia, Paralysis, and all Nervous Disorders. Will call and give advice free. A. W. KEYOU, I Harvard Place, Charlestown.

Mar. 22.

Modern Astrology.

A COURSE of lessons in the above by letter, also Planetary Reading with Horoscope, and various questions answered. For terms and information, send for circular. GEORGE WINTER, Joint, Allegheny Co., Pa. Mar. 22.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 38 Borkeley street, Boston. Hours 10 to 7. is Nov. 16. THOUSANDS testify that my Melted Peb-ble Spectacles restore lost vision. Send stamp for full directions how to be fitted by my new method of clair-voyant sight. Address B. F. POOLE, Clinton, Iowa. Mar. 22.

MRS. M. W. LESIIE, Trance Medium, 484 Tremont street, Boston. Readings by letter.

PREMIUM VOLUME

Free to Yearly Subscribers for the BANNER OF LIGHT

a galaxy

BY JOHN W. DAY.

It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the columns of the BANNER OF LIGHT and elsewhere, will meet a carefully selected number of them in the neat, convenient and dealrable form in which they are here presented. They bear the impress of spiritual thought, allberal, progressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances he may be placed and by whatever environments surrounded.

as may be placed and by whatever environments surrounded. A single glance at them will convince any one that they are not ephemeral productions, to be once read and then laid aside, with no thought of future reference; but of that class which one feets called upon to read many times, and each time with a certain sense of inward satisfaction which, while many experience, few can describe.

To readors of the BANNER or Light the book will be of special interest and value, even aside from its intrinsic merits. Its author's long connection with the paper, his close relation to the Cause they so highly esteem, and his extended period of arduous and faithful service in its behalf—should, as they unquestionably will, prove an irresistible incentive to every Spiritualist to become the owner of a copy.

sisting incentive to every Spirituality.

Some idea of the scope and value of the volume may be obtained by a perusal of its table of contents, as follows:

Some idea of the scope and value of the volume may be obtained by a perusal of its table of contents, as follows:

INTRODUCTORY.
THE WHITE DOG SACRIFICE.
(An Aboriginal Aspiration.)
GUARDIAN ANGELS.
(Spirit Nearness.)
JAOK.
(Animals in Spirit-Life.)
SPRINGFLOWER.
(Demonstration of the Inner Vision.)
A WOMAN OF HUNGARY
(Died for Fatheriand.)
THE EMBIGRANTS.
(No Hell.)
TO A SEA.SHELL.
(A Moral from the Deep.)
(O.GRAR-ER!"
(NO TRUSS!)
WINE OF THE SPIRIT.
(Eternal Progross.),
FOREST SPRING.
(A Legend of Cape Ann.)

A copy of the above named volume of poems will be

The First Spiritualist Society will celebrate the Anniversary by sessions on Sunday, March 30th, which will be addressed by Mrs. Sarah A. Byrnes.

Lynn, Mass.

C. Fannie Allyn will address the Spiritualists at this city on the evening of March 31st, at an angle power of Johnson's Anodyne Liniment at this city on the evening of March 31st, at an angle power of Johnson's Anodyne Liniment in the state of the first Spiritualists and Propagate mentum. Residence, its france and Propagate mentum. Residence,

SUMMERLAND,

The New Spiritualist Colony

PACIFIC COAST.

Located in the Most Delightful Country and Climate On the Globe!

Building Progressing Rapidly.

THE site of Summerland constitutes a part of the Ortega A Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes, and enioy social and spiritual communion under the most favorable conditions for health, pleasure and development.

A railroad station and post-office are now established here, and a Free Public Library will soon be completed. Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts-with strawberries and garden products all the year—can be bought or leased at low prices, and on easy terms. A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particu-lars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Bar bara. 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 soll is of the very best.

The size of single lots is 25x60 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-\$2.50 of which is donated to the town. By uniting four lots—price \$120—a frontage of 50 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 en-Pure spring water is now conveyed to the entire tract from

an unfalling source, having a pressure of two hundred feet head. 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 doed. 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, Cal.

Send for plat of the town, and for further information, to ALBERT MORTON, Agent,

210 Stockton St., San Francisco, Cal., H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., Cal.

DR. STANSBURY'S Spirit Remedies.

Prepared under Control of an Ancient Band.

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JOSIE HUNT, Fall River, Mass. JOSIE HUNT, Fall Ricer, Mass.

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child 16 months old, and cured it in a very short time; also
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T. B. CHANDLER, Burlington, Jova. mend it to others. T. B. CHANDLER, Burlington, lowe.
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me from the first dose. Mr. Barbee is better of the asthma.
Do your guides visit your patients? There was rapping in
the room where we slept the first night your reimedles arrived. MRS. SARAH C. BARBEE, Southport, Ind.
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great benefit to my hair, and am now glad to say that your
remedy is all that is claimed for it.
HERMAN BURGER, Detroit, McA.

I cannot speak too highly of your "Elakir." You are at liberty to refer to me as highly endorsing it from personal experience. Edith Berdan, M. D., Paterson, N. J. Mar. 16. Studies in Theosophy: HISTORICAL AND PRACTICAL.

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Mr. Colville and the Intelligences that guide him are too well known to require an assurance from us that in this new production of their combined labors the reader will find much that will entertain and instruct them.

CONTENTS—Theosophy in the itis, and what it is not; The Teachings of Theosophy, as promulgated by the Theosophical Society, considered in a Review of a widely circulating Pamphlet; The Work and Possibilities of the Theosophical Society and its Branches; Miracles and Modern Thought; Egyptian Theosophy; Egyptian Theosophy (continued)—The Great Pyramid; Atlantis; Fragments of Forgotten History—or, Atlantis "reconstructed"; Oriental Theosophy—Brahmaniam and Buddhism; Through the Ages—A Budy of the Soul's Progression through Repeated Earthly Experiences; A Further Study of Embodiment—The Law of Karma (Sequence), and how it operates in Dally Life; The Mystery of the Ages—The Secret Doctrine contained in All Religions; Persian, Greek, and Roman Theosophy; Chinese Theosophy—Contuclanism; Electrical Christian Theosophy—Electricity the Basis of Life—An Electric Creed—Electrical Therapeutics; Theism, Spiritualism, and Theosophy: their Essential Agreement and Necessary Union; The Attitude of Theosophy—Controlanism; Electrical Christian Theosophy: their Essential Agreement and Necessary Union; The Attitude of Theosophy—Controlanism; Electrical Christian Theosophy: Indirect Reddiums? What is the True Standard of Authority? Ingersolism and Theosophy—Controlanism; Electrical Christian Theosophy: Their Essential Agreement and Necessary Union; The Attitude of Theosophy—Controlanism; Christian and Christian-ity; Why are, there Contradictory Teachings throu

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Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS,

AT \$ O'OLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock J. A. SHELHAMER, Chairman.

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

MRS. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give decarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week in THE BANNER.

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

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

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

offerings.

Letters of inquiry in regard to this Department
must be addressed to COLDY & RICH, proprietors of the
BANNER OF LIGHT, and not, in any case, to the mediums.

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

Report of Public Séance held Jan. 14th, 1890 Questions and Answers.

QUES.—[By. C. H.] Can a person who is still in the flesh manifest through different mediums, both public and private, of different phases of mediumship, and at different times, during three years, the manifestation purporting to come from the spirit-world? The person is a noted author, and has been a great traveler; none of the mediums are acquainted with the gentleman or have seen him?

Ans.—Such may possibly be the case. We know of an individual who was a clergyman when on earth. At intervals of time this gentleman would occasionally sink into a sort of semi-trance condition, at which time he would be oblivious to that which was taking place around his body. When he came to himself he did not know on whing that had occurred you around his body. When he came to himself he did not know anything that had occurred, nor did he remember any experience of his during the period of entrancement. But at those times this gentleman was seen by certain clair-voyants as if he had visited them, and he had been known to influence the brains of other inspirational mediums, so as to manifest his thought, while at the time the individuals. Inspirational mediums, so as to maintest his thought, while at the time the individuals receiving these manifestations supposed that the gentleman had passed to the spirit-world. Afterwards, it was known that during these periods of entrancement his spirit had been partially withdrawn from the body, had taken itself to these various places, coming in contact with expecutible persons and making itself. itself to these various places, coming in contact with susceptible persons and making itself known. So you will see this may be true with the individual of whom your correspondent speaks.

It may be that the author and traveler is a psychic, and that, at certain times, his spirit can sufficiently withdraw itself from the mortal as to pass out to a distance, come in contact and even in communication with sencontact and even in communication with sensitives, through whom he may manifest his thought and give utterance to those messages which he desires to transmit. He may not remember anything of these experiences when returning to full consciousness, in connection with his mortal form. This does not, however, invalidate the fact.

If it can be proved through a series of occur-

If it can be proved, through a series of occurrences and carefully gathered facts, that this intelligence has manifested itself at various places, through different instrumentalities, giving expression to thought that was unknown to the instruments employed, then you may safely conclude that it is really the intelligence that it purports to be; that this accumulated evidence is reliable; that the gentleman can under certain conditions, manifest his spiritual nature even while he is still an inhabitant of

A.—Undoubtedly the seer was, at the time, en rapport with spiritual intelligences who knew the identity of those spirits that came to manifest, and he was taught or informed by these spiritual intelligences as to the nature of the spirits whom he beheld. Undoubtedly the seer had his own band of guardian spirits, those who guided him and watched over his movements, who could impress his brain at certain times, and make some forcible impression, not only upon his mind, but upon his outward life, so that his teachings and words might be accepted by those who came to him, and undoubtedly this spirit-band had the opportunity and power of informing their instrument as to the identity of his visitors at the time mentioned.

It is not difficult, sometimes, for mediums in the present day to know and to tell who are the visitors that come to them from the spiritual world, even though they have never seen or known of them before. Such visitors may not have lived on the earth for hundreds of years, yet the medium is enabled to receive their names, and to realize who they have been, not so much from their appearance as from the intuitive knowledge which comes to the medium at the time of his exalted condition, when he is enrapport with the spiritual world and that knowledge which it has to im-

Q.—[By E. C. White.] Does the man who sells intoxicating liquors, to the injury of the community, commit a wrong? Is drunkenness a sin?

A.—This is a question that should appeal to the moral sensibilities of every individual. It is one that a single person cannot settle for the community; each one must settle it for himself. Is it wrong for an individual to manufacture and sell intoxicating liquors? From our standpoint we should say, Yes. It would be impossible for us, were we in the body, to enter into any such business as that, because it would be revoiting to our sense of right and justice toward our fellow-beings. To us it would seem as if we were committing a crime every time that we manufactured, or allowed to be manufactured under our auspices, a gallon of intoxicating liquor, every time that we dealt out a drop of the burning fluid to one who desired it, under the rule or the craving of perverted appetite; therefore it would be a crime, a sin, for us to engage in any such traffic. And, to our mind, it is a violation of the principles of right and of justice toward humanis one that a single person cannot settle And to our mind, it is a violation of the principles of right and of justice toward humanity for any one to deal in this traffic with the intention of enriching his own coffers, not caring how the intoxicating liquor is used and perverted by those who purchase it. As we have said, it is a question each mind is to settle for itself, and one that will some day be more strongly thought upon than perhaps it is in the present.

struggled against temptation; we do not know how the appetite has been burning within him, how the craving for this liquor has eaten into his life. We do not know how many times he has prayed against its indulgence. But he has been weak and has fallen, time and again. What is the cause of this appetite that so burns and flames within him? It may be that he has inherited it through a long line of ancestors, from some individual who did indulge himself in this and other beastly ways. We cannot tell. It may be that his associations have beset him with temptations, that they have pulled

toll. It may be that his associations have beset him with temptations, that they have pulled him down time and again. There may be a number of reasons why he has become the victim of this terrible evil; therefore we may give him our pity, our sympathy, and try to assist him to regain his manhood, to get strength and character and of will-force, so that he can stampout the craving and resist the temptation. While at the same time we condemn the error and the violation of law, we certainly have more sympathy for the one who thus becomes the prey, the victim of a terrible appetite, than we have for one who consciously deals out the deadly fluid, not knowing or caring how it may afflict with untold miseries the man who receives and those who are associated with him by ties of consanguinity, for the sake of filling his coffers and making personal influence for himself.

for himself.

Q.—[By a Correspondent.] In I. Cor. iii:16-17; vi:19; II. Cor. vi:16, the declaration is made that the body of man is the temple of God; yet many Christians do not seek for God in that temple. 1. Is the record correct? 2. If so, why do not Christians admit the fact, instead of placing him far away somewhere among the starry denths? depths i

A.—The temple of God is the temple of the living spirit. Now, we do not recognize God as a great, divine, or even omnipotent being, who a great, divine, or even omnipotent being, who stands apart and afar off, as a gigantic man might do. We do not conceive of him as one with such parts and forms as your outward bodies possess. You may ask, Do you know that he is not this? And we can say we do not know what God is not. We feel that we do know, or at least recognize, what he is, and that he is averything; that he may be found every where, an infinite, all-uplifting force and powers and intelligence that guides the atoms as they come together and are crystallized into outward form that controls the suns and worlds that roll above your heads in matchless splen-dor, and that guides each orb in its course so that it does not swerve into the path of its we feel that such a God, such an Infinite Supreme Spirit, is in all things, in the heart of the rose as it unfolds in beauty and perfume to delight your senses, and in the heart of the man

light your senses, and in the heart of the man who stands before you in the guise of your neighbor and friend.

Thus can we find man the temple of God, the temple of the living spirit, the divine, intelligent force of whom we know so little, and toward whom we are constantly tending, because we feel the power and likeness within our own breasts, and realize that we are expanding in knowledge and in the conception of truth.

Why do theologians, and those who may call Why do theologians, and those who may call themselves religionists, place their God so far off? Many of them do not do this now, in the present day. Those who a quarter of a century ago could not think of God as being in their midst, but looked upon that Supreme Spirit as a personal being who dwelt upon a far-off throne, now have so far grown, even unconsciously to themselves, that they recognize him as a Supernal Intelligence that lives and consciously to themselves, that they recognize him as a Supernal Intelligence, that lives and moves and reigns everywhere, even in the hearts of their kind. Why those who still cling to the old ideas put God so far off, among the starry heavens, is because they are not unfolded in spiritual perception; because they are ignorant of the laws of the universe; because they do not realize that this planet is only one of countless other peopled worlds, and that it is no more under the divine protection of the Infinite than are each one of those other Infinite than are each one of those other planets that move in space, but that each and all are governed and controlled and cared for by the same Supernal Power. They have yet to grow to a conception of these things, and to a comprehension of many more divine truths of which we have not time to speak; and so they put their God afar off, do not feel him in their put their God afar off, do not feel him in their breasts, do not realize that they can make of their own forms temples of the living spirit, of the divine spirit, or that their own struggling, progressive spirits, that are reaching out, seeking to know more of life, and which they may cultivate until they really show a likeness to the divine, really show that God is within them.

Q.—[By Joseph Dimmock, Pocasset, Mass.]
By what means did Peter recognize Moses and Elias—they having lived more than one thousand years before the Transfiguration on the Mount?

A.—Undoubtedly the seer was, at the time, en rapport with spiritual intelligences who

A.-We have repeatedly said from this platform that there is no accuser, no supreme arbiter, no gigantic judge that calls man to the bar of justice, after passing from the body, outside of himself. There may be spirits, there may be intelligences far beyond him and even surrounding him, who look upon his life and its consequences with somewhat accusing eyes, with somewhat condemnatory judgment; but so would his fellow-beings here were he to bare his secrets to them, were they to know all the wrongs, perhaps, he has committed, and so would he be called to the tribunal here in your midst, and be made to answer to the community for any wrong that he perpetrated against another. This may be done in spirit-life. One may consciously do wrong against some other spirit, and seek to maltreat or injure that other one, and so he may be called to account other one, and so he may be called to account by those who look after the welfare and protect those in their charge, so that society may be guarded against evil and wrong doing. This, however, has nothing to do with the question in hand. There is no supreme arbitrator, no judge, who comes forward to pass judgment upon sins or deeds done in the body; and yet there is a divine accuser, there is a divine accuser, there is a new partire. there is a divine accuser, there is an arbitra-tor that comes before you and measures to the full the life you have led. That judge is self, and you will be obliged to face your own consciousness at some time after passing from the body. You cannot always put aside the remembrances of the past; you cannot always cover up those things which you do not like to remember, because memory holds fast, and she will bring forward every thought and every deed that you have done, in order that you may behold them as they really are; and if you think you will pass judgment more lightly up-on your deeds or misdeeds than some foreign judge would, you are mistaken, because when the spirit has become alive to its own condi-tion its sensibilities will have become awak-ened; they will have grown more keen than they could have been on earth; you will be obliged to understand that which is within you, and when this is done you will pass judg-ment, be it approval or be it condemnation according to your past career.

Q.—[By P. C. M., Hudson, Mass.] Please give me an explanation of the seventh verse of the twelfth chapter of Revelations of St. John, which reads: "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels."

A. These Regulations to supply and to

refined and beautiful because of the discipline through which he has passed. Therefore we believe the Revelator, feeling these conditions, sensing the atmosphere of those spiritual presences who desired to manifest through him and reach mankind, tried to give some ideal picture of that which he felt within him; not that man or that humanity stood as a representative of heaven in its most passive and elevated condition, but that the human breast is constantly swayed by conflicting forces, and it cannot express its beatitude or give manifestation of its peace and desire for happiness; therefore there has been conflict, the higher antagonizing the lower passions of nature, the higher seeking to cast out the ignorance and superstition that have assailed the race, and so there has been conflict, and ever will be conflict between these higher and lower forces until man has developed from the animal plane, and has reached the spiritual atmosphere of purity, of peace and of knowledge.

[The friends that attend these weekly circles who desire to have questions answered, may leave them in writing upon the table, and we will attend to them during the progress of the

It must be understood that we do not consider personal questions, those of an interesting nature to the individual alone, nor those that are not proper to be received and to be placed in print; but the questions that the friends have to offer which may be of individual as well as general interest, upon humanitarian, spiritual and other topics, we would be pleased to receive.]-Pierpont.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Jan. 3d, 1890. [Continued from last issue.] Susanne R. Holden.

I have been waiting patiently for a long time to speak at this meeting. This place, dear friends, I never knew of while I dwelt in the form, for it is many years since they said I was dead—that is the common way of speaking with mortals.

Oh! how many times have I listened, as my dear father bowed humbly in prayer, to his words, and felt as if the angels heard them; for my father was a good Christian man. Was, did I say? He is. He has entered the realms beyond—the beautiful Summer-Land. He has found now it is true I did visit him, and he talls me many times after my passing out he tells me many times after my passing out he felt I was not far from him.

felt I was not far from him.

These words I speak here to-day are from a loving sister to the dear sister yet dwelling in the form, far away in a Western State, and to my dear three brothers. I will not forget one of them. Martha is with me to-day, and father and mother, and all send greetings. Oh! how long it seems since they said Susanne was dead!

Many dear friends that I left here dropped tears, yes, scalding tears, when the word went out into the neighborhood that I was dead. I left these loving words in a book they found out into the neighborhood that I was dead. I left these loving words in a book they found after the body was placed away so tenderly: "Place a tiny white rose-bush by my head, mother." I also said on that paper, as the words came to me—for the hand of an angel caused me to write those words—"Mother, do not sob nor cry, but wear the smile you always did, for we are born to die." When they found those words the tears coursed down their cheeks. I was there. Dear sister Nettie, I knew it all. Your memory will carry you back to the days when they found these lines—you treasured them dearly—when I speak of father's prayers, when I speak of mother's smiles. Little did you know that sister Martha would join me so soon after that.

Little did you know that sister anatom join me so soon after that.

I never was taught to believe that spirits returned to earth. I was educated in the Orthodox creed. My father was a deacon of the church. I was educated to attend meetings, and to go to Sabbath school. I feel that the

church. I was educated to attend meetings, and to go to Sabbath school. I feel that the words that dropped from my father's lips sank deep within my spirit. I never lost them. I had a good, true father, and a loving mother. Dear Lovell, I send loving words to you. I have known of your disappointments, I have known of the sorrows that have entered your home. I have visited you many, many times; for you were a dear good friend and schoolmate, and I never shall forget you. I visit you often, with all the best and holiest influences that I may leave with you. I am happy to do this. Uncle Horace says that he has often been in the surroundings with you in business affairs.

fairs.

I do not know how long it is since I passed away. I remember well hearing these words spoken over my form: "She is in heaven; dry spoken over my form: "She is in heaven; dry your tears." I knew the dear, kind old pastor spoke from the depth of his soul. He little understood that we were permitted by the loving God to attend our own funerals. The tiny rose bush was planted at the head of the mound, and it was kept there; the beautiful snowdrop was placed there also. When father and mether came to join me with

father and mother came to join me, with sweetest memory of the past did we speak of what had been in earth-life. How surprised they were when they gazed upon my face and knew me so quickly. I said: "Father, you did not understand how near the spirit-world was to you." "No, Susanne, I did not know. I was educated differently, and taught my children the serve."

dren the same."

I would say: Willard, George, John—all—I bring these loving words to you to-day from a sister who has been long parted from you in the mortal form.

We should learn to know, if we loved our friends here, that by the dear Father God we are permitted to visit them, and bring them comfort and consolation.

Father tells me he finds now that the first

Father tells me he finds now that the first communication we have any record of, although there have always been such, was given at the sepulchre, at the time the body of Jesus was laid there. On the morning of the third day, as they came to seek him, the angel stood by the door and said: "He whom you seek is not here; he has arisen." Then, dear friends, as you stand by the grave, remember, each one of you, that loving angel-friends speak to you in this way: "They are not there; they have arisen. The spirit has ascended to the dear Father God, but "He has permitted us to visit you." Then be true to thine own self; drop a kind word; be sympathetic with each other whenever you may, and the blessed angels will work for you if you work for them.

I passed away at Langdon, N. H. Susanne R. Holden.

R. Holden.

Simon Hewitt.

Many spirits, as they drift in here, seem to be overshadowed by one thought—they desire to express themselves as to how they found "the other side." That is the way you mortals speak of it. We would say to you the other side is here. Then we hear them say: "They come back." It is not "back" to us; we are close beside you—a filmy mist, a little stream, is all that comes between us and you.

I feel an interest, dear friends, in your meetings, more than I could have done in earth-life. I felt an interest then; it was a pleasure to me to be present at the Sunday spiritual gatherings:

to be present at the Sunday spiritual gatherings wherever I found I might aid them through sym intention of enriching his own coffers, not caring how the intoxicating liquor is used and perverted by those who purchase it. As we have said, it is a question each mind is to be more strongly thought upon than perhaps to the more strongly thought upon than perhaps the dragon that the more strongly than the more strongly thought upon than perhaps the more strongly thought upon than perhaps the dragon that the more strongly than the more stron

whether or no they have come in hoping to do each other good, or whether they want, one or two or three, to be at the top of the heap. When we find inharmony coming up, we depart, which we are privileged to do.

Now, if you want good meetings—If you want harmony—let each one go with the feeling, "I will do my part in bringing harmonious feelings." You often ask the question, "Why don't we get better communications from the spirit-world?" you who come with conditions—not always, but many times—of such a nature that we cannot approach you. Then the fault, or blame, whatever it may be, is placed upon our shoulders, when we are entirely innocent of it. Bring us good conditions, give us good men and women, and we will give you good communications. Now remember, dear friends, and do not place at the door of a spirit what really belongs to one that is in the fiesh.

I am not here with any feeling but of kind-

I am not here with any feeling but of kindness. I do say to you, God speed you in the good and noble work, for I readily understand what one full in the faith has to contend with, and especially mediums. I was conversing but a little time since with one of the good and true mediums who have passed on beyond this vale of tears, and she told me of the many times her spirit had been crushed by a harsh, unfriendly word that need not have been spoken. Mediums are sensitive people, or the spirit-world could not use them to give their communorm count not use them to give their commu-nications through. Then be charitable, each one of you, as the Master was when upon earth. He left the example, but few follow it. Simon Hewitt, of Boston.

William Dunbar.

I esteem it a great privilege to speak here, not only to you who are present, but for some friends that are far away. My spirit goes out toward those that are left.

toward those that are left.

Henry, I am not a dead man, but I am alive to all intents and purposes. You have had given you by the great God himself medial power enough to know there is something in it. I am tired of that expression; I have heard it too much. How many people do you hear say, "Yes; I believe there is something in it." Something in what? Is this a question of life or death, or what? They don't tell you that. When you get a man to say to you he believes there is something in it, you know his curiosity has been excited enough to silently, secretly find out what that something is, as much as he can. I try to be charitable with mortals. Excuse me for speaking in this way, for I will say to you right here, before I go any further, not me, but my body, was murdered. But wait; the time is coming when I am going to meet that person. Do I hold any revenge? God forbid! No: I would do all the kindest acts I could for him. But I know Henry has felt it many times, and wonder has come up in his mind if William felt it. Ah! when I first yout out I felt. for him. But I know Henry has felt it many times, and wonder has come up in his mind if William felt it. Ah! when I first went out I felt revenge; if I could have got at him I would not have given much for that man. But I 've lost that revengeful feeling; I have grown out of it. Why? Because through progression I have grown more spiritual. I hope so, certainly. When he comes where I am we shall talk the matter over. But not in spiritlife. tainly. When he comes where I am we snau talk the matter over. But not in spirit-life: it will be as we enter the earth-sphere. We canit will be as we enter the earth-sphere. We cannot take these things there; if we could, where would be our heaven? Heaven is not a location, it is a condition; and you will learn that after it has been told you a good many times more. I come with a good feeling to the whole world. I bear no malice to any mortal. I know in an unguarded moment I was sent out of the world into a better country. Henry, I wish that person to think that I am happy, and that I hold no malice, no revenge against him today.

In San Francisco they will know who William Dunbar was, and they will readily understand, as I have spoken to-day, I have left behind me all unpleasant feeling. Yes, thank God, we are able to throw all that off, and by spiritual education we learn more and more of what is just and right. I find it is better to do what is just and right. I find it is better to do the best you know how while you dwell in the form. To do good, and to be good, is the real religion of the day.

Mary Fulton.

I have been anxious to make them know at home, in New York State, that I desire to come into communication with them. I know they remember me, still they have placed me a good ways off, the same as many do to day. Oh! when will the time ever arrive that mortals will feel that we are near. Many even that are what you call firm in the faith do not realize our presence. We are so close to you it really seems very absurd when we hear spirits in the flesh talk of our coming back. Still, I

in the flesh talk of our coming back. Still, I know you speak in that way, and I should have done so years ago, when I dwelt here.

I have felt many times, as I said to Uncle James since he entered the spirit realms: "Do you not find it different from what you expected?" He replied: "Yes, Mary, I find it very different. I would not have listened to one word from Charles. When he broached the subject, a little easy, I knew pretty near what was coming, but I would not hear it." I said: "Uncle James, do n't you wish you had listened Uncle James, don't you wish you had listened little to what he had to say?" He replied: 'Yes; I feel it would have been better; still, I

"Yes; I feel it would have been better; still, I could not. It was so disagreeable to me, on account of its clashing with earlier teachings to which I held fast; I felt as if there must be something wrong." I said: "You find it different now." "Oh! yes." And those earlier teachings are a weight upon the minds of those who are left; the old theory still holds them. He feels as if Lydia has realized that he has been with her since he passed away.

My dear mother thought, when I was called up higher, "Why did they take her away from me?" If mother had understood a little more of spirit-return she would have been happler.

of spirit-return she would have been happier. She has made this assertion: "I believe the spirits of departed ones are hovering around us." Mother, then they certainly must come to earth to do it, because you dwell here upon the earth-plane. She don't know; she thinks we must not question the Bible. Ahl dear friends, is it not right we should think for ourselves, instead of dethroning reason? Most assuredly we should.

seives, instead of dethroning reason? Most assuredly we should.

I feel like making this assertion to-day. I know they will understand why I have made it so pointedly. I feel satisfied with my home; but I am told by higher intelligences that through progression we may build our homes more and more beautiful. But we are not here wholly to teach you of that we are not here wholly to friends, each one, as you may gain light from what we may tell you, and you will feel happier for knowing that your loved ones are so near you. Mary Fulton.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 1b.—Alexander Dickerson; Martha Tenney; Bessie Wass; Rosella M. Manum; George A. Mead; Arthur Sil-ver; Rov. Edward Copeland; Zenas Howland; George Shaw; Hannah Williams; Lucius Aldrich.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course. March 7.—Jonathan Emerson; Miranda E. Meade; Dudley Ciliford; Emerson Priest; Sarah Jane McJerrison; Ethel Whitney; Nathan Simmons; Ruble Winslow; Etta Hart; Thomas Wood.

Press Notes on Hudson Tuttle's Psy-

chie Science. Its style is sensible, direct, in the scientific method and marked by a sincere frankness, which wins respect

March Magazines.

THE NEW IDEAL.—An able article by E. P. Powell, entitled "The Nobility of Man," argues that man has always been superior to the creeds of the world; that the gulf-current of history has over been the moral propulsion toward helpfulness and altruism. "Darwinism," says the writer, " has done us no grander good than to reverse our views of man. Instead of a rebel against authority and love, it shows us the determined onward march of a being, born very humbly and with feeble moral and intellectual endowments. The triumphs of human nature make the poem of the past and will determine the theology of the future. . . . When our Presbyterian friends write their new catechism, I can conceive that its first question will be: What is the chief end of man?' and the answer, 'To develop his own manhood, and put the universe to rights.'" In articles that follow, Mr. Gronlund treats upon "Socialism, Love and Sympathy," Mr. Holland upon "Optimism and Ethics," and other writers upon 'The Workingman's Wasted Leisure," "Our Present Mode of City Government," " Progress in Catholic Thought," etc. Published at 196 Summer street,

THE SIDEREAL MESSENGER has for its frontisplece an excellent engraving of "The Lick Telescope," the largest and most powerful instrument of its kind in the world, accompanying which are given the principal facts concerning it, many of which have never before appeared in print. Northfield, Minn.: W. W. Payne.

AMERICAN AGRICULTURIST .- "Our Royal Crop: King Corn," is the subject of several illustrations and a valuable article concerning its profitable culture. On pages that follow matters relating to field, garden and greenhouse are copiously dealt with. New York: Orange Judd Co.

THE PHRENOLOGICAL JOURNAL contains a contribution by George J. Manson, entitled, "Thoughts are Things," showing how results are obtained through the force of thought and silent power of mind. It is interesting and suggestive. The "Notable People" in this number are L. M. Rutherford and Edward Bellamy, of whom portraits and sketchy biographies are given. New York: Fowler & Welis Company.

OUR LITTLE ONES .- "Molly's Rose Tea" is the subject of a handsome frontispiece, and a sketch by Sophie May, followed by pleasing pictures, and a variety of songs and stories that will amuse and entertain all those for whom this charming periodical is designed. Boston: Russell Publishing Company.

THE HERALD OF HEALTH contains "Vegetarianism in Paradise," "Notes Concerning Health," etc. New York: P. O. Box 2141.

Talmage as a Prophet.

A Waterbury, Ct., correspondent writes us that he has encountered in The New York Observer, under the general title: "Sparks from my Anvil," contributed by the Rev. Dr. Talmage, a paragraph or two which he thinks will be of interest to THE BANNER readers. There is no doubt that in these predictions at least (however mistaken are some of his creedal forecasts for the human race) Dr. T. will prove to be a true prophet:

"Those of us who are in mid-life may well "Those of us who are in mid-life may wenthank God that we have seen so many wondrous things; but my reader may see the twentieth century; things obscure to us will be plain to you yet. The twentieth century will be as far ahead of the nineteenth as the nineteenth is ahead of the eighteenth, and as you caricature the habits and customs and ignorance of the rest others will caricature this age. the past, others will caricature this age.

the past, others will caricature this age.

Some of you may live to see the shimmering veil between the material and the spiritual world lifted. Magnetism, a word with which we cover up our ignorance, will yet be an explored realm. Electricity, the fiery courser of the sky, that Benjamin Franklin and Bell and Edison have tried to control, will become completely manageable, and locomotion will be swiftened, and a world of practical knowledge thrown in upon the race.

thrown in upon the race.
Whether we depart in this century, or whether we see the open gates of a more wonderful century, we will see these things. It does not make much difference where we

stand, but the higher the standpoint the larger the prospect. We will see them from heaven if we do not see them from earth."

For croup and whooping cough, mothers try Johnson's Anodyne Liniment used internally.

Passed to Spirit-Life,

From East Lexington, Mass., March 4th, 1890, Mrs. Mary S., wife of Jonathan Arey, of Sallsbury, N. H., aged 70 years

s., whe of Jonathan Arey, of Saisbury, N. H., aged 10 years and 3 months.

Mrs. Arey had been in failing health some time, and went to the home of her daughters, Mrs. Wood and Mrs. Cheeny, at East Lexington, with hopes of gailing strength and health, but after a few days was stricken with paralysis, and in three weeks the Angel of Change bore her to her eternal home. The Unitarian minister performed brief service at the house, after which the remains were taken to the home at Sailsbury, where funeral service was held by the writer.

She leaves a husband, who is comforted and sustained under many and oft repeated separations from the dear ones of his heart and home by the unnistable evidences the spirit-world has given him: a son (Rev. H. Huntoon of Stratford), two daughters, who were always most kind and dulful, loving and true, and who watched with tenderest care and solicitude through the last painfully sad weeks the wasting form, and a large circle of friends and acqualntances, who will cherish the memory of sunshine upon all about her. We have lost a valued friend, a tender and affectionate mother, a companion possessed of all those excellent womanly qualities which grace a home with peace and happiness; but heaven has gained a treasure rich and rare, and although removed from our sight, she is still our own, and our hearts reach out across the narrow boundary of the grave for her sweet presence, her dear love.

Mrs. L. B. Loomis, of Lindenville, Ulster Co., N. Y., March 2d, 1890, after three months of extreme suffering.

2d, 1890, after three months of extreme suffering.

She was an earnest Spiritualist, and a worker in the causes of Spiritualism and of Temperance.

The funeral service was conducted by Miss Jennie B. Hagan, assisted by the Royal Templars. The very large attendance at the funeral attested to the respect, love and worth of Mrs. Loomis. Mr. L. B. Loomis is well known at Cassadaga camp. Mr. and Mrs. Loomis deserve great credit for rearing, educating and putting out into the world of business four otherwise homeless orphans of different parentage.

Mrs. Mary E. Stuart, wife of R. B. Stuart, from Buffalo N. Y., March 3d, 1890.

N.Y., March 3d, 1890.

Mrs. Stuart was a medium of no mean order, and a hard worker for the cause that she loved so well. She leaves a husband and a beautiful boy baby only 10 days old.

Miss Jennie B. Hagan conducted the funeral service. The body of our slater, in accordance with her request, was cremated at the Buffalo Crematory.

JENNIE B. HAGAN.

From Eagle Pass Ranch, midway between Forts Grant and Thomas, Arizona, at sunrise, Jan. 17th, 1890, Mrs. A. E.

Tripp.

Mrs. Tripp was born in New York Feb. 26th, 1815. She passed her early life in the East, but her later years in Wisconsin and Chicago, Ill., until in November, 1881, she, in company with her daughter, Mrs. Helen J. Underwood, M. D., came from Chicago to Arizona, where, benefited by the mild and dry climate, she resided until the summer of 1887, when a devastating flood rendered the homestead uninhabitable, and induced a rembval to San José, Cal. Thence in December, 1889, weakened in health, and hopeful of renewed climatic benefit, she returned, in charge of her daughter, to Arizona, but only to fail gradually through sufferings patiently endured until the end.

Mrs. Tripp was a confirmed Spiritualist of many years' experience, and since her departure has transmitted several trief messages intimating that a loving welcome awaited her entrance into the new life, which she "finds more heavenly than she had anticipated."

From Belchetowy, Mass. Mrs. Henry I. Dedge agont 32

From Belchertown, Mass., Mrs. Henry L. Dodge, aged 72 vears and 5 months.

years and 5 months.

She had been the loved and loving inmate of her daughter's home over six years. Although she helped to fill her earthly home with love and joy, she had been building her home on the other side for many years. As her spirit drew near the "River of Light," it was given her to see the faces of husband and father, and others who had gone before, and to look upon the giorlous beauty of the spirit-world. So her faith in spirit-return, which had been so sure and strong, never failed her, and she entered peacefully into the home beyond.

L. M. B.

After long years of patient suffering, our sister, Mary Howes, has vacated the earthly tenement and passed on to a new unfoldment, where she will be better understood than she could ever have been in this life. Kind, generous, and a true friend, if we are to measure knowledge by human experience then her future must unfold like a beautiful draum.

dream.
The last earthly rites were conducted by Mrs. Hattie W. Hildreth at the home of her brother, Leander Bigelow, and the casket was well-nigh hidden beneath a profusion of sweet flowers contributed by those who loved flor, and whose delicious fragrance must have reached her in her new home. Sweet peace attend you, sister; may you become a guardian angel to us who still toil on here "below."

Worcester, Mass., March 8th, 1890. FRED L. HILDRETH.

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

BEECHAM'S PILLS cure billous and nervous ills.

Bunner Correspondence.

Massachusetts.

LOWELL.-Edward S. Varney writes: "On the 28th of January one of 'the Old Guard,' Christopher Whitman, affectionately known in

the 28th of January one of 'the Old Guard,' Christopher Whitman, affectionately known in the spiritual fraternity as 'Father Whitman,' passed to the happy, peaceful realm of the Beyond, where the incumbrances of age give way to placid rest and delightful refinion. In point of years he had passed the earthly limit of foreacore, but was ever young and cheerful in spirit. In his case it is a precious truth that 'a good man has gone to his roward.' His dear wife is also a devoted Spiritualist; may the rich consolations of our peerless philosophy be hers. On the morning of Sunday, Feb. 16th, Mr. Jacob Nichols was summoned to the higher life. Twenty or twenty-five years ago, Mr. Nichols was actively identified with the Cause, but with advancing age and infirmities his active interest gradually decreased.

The society's meetings have been largely attended, most of the auditors being eager investigators of the phenomena, or earnest students of the philosophy of Spiritualism. Feb. 2d, Mrs. N. J. Willis of Cambridgeport spoke acceptably, as she always does. She was followed one week later by Mrs. E. Clarke-Kimball of Lawrence, with convincing tests. Mrs. Emma Miner of Clinton, authoress of that charming BANNER story, 'Bars and Thresholds,' made her débât in Lowell on Sunday, Feb. 16th, and spoke finely, afternoon and evening, her discourse upon 'Fear, the Great Enemy of Progression,' being of special excellence. On the evening of Washington's Birthday the society gave a largely attended sociable and entertainment. Sunday, Feb. 23d, Mrs. Juliette Yeaw of Leominster delivered two discourses deeply freighted with valuable thought upon 'The Resources and Developments of Spiritualism,' and 'Is Life Worth Living?' March 2d, Mrs. E. C. Kimball was with us again, giving general satisfaction. Sunday, March 9th, Mr. J. Frank Baxter was the attraction; with his rare combination of talents he is unsurpassed as a public speaker. A cultured scholar and exceptionally fine medium, his mingled services of song, reading, discourse and cla

The past year has been the most successful, financially, in the history of the First Spiritual Society of Lowell, there being a balance of nearly three hundred dollars in the Treasury. The outgoing Treasurer of the Society is Nelson H. B. Wardwell, and it is but justice to state that for the last two years he has been the main-stay of the meetings. His self-sacrificing generosity has been proverbial. As Chairman of the Executive Board the past year his labors have been constant and effective. At one time, with an almost bankrupt treasury one time, with an almost bankrupt treasury on our hands, Mr. Wardwell alone secured by solicitation a hundred dollars. The grateful spirit-watchers above will not forget his splen-did services. This tribute, however, must not by any means be understood as disparaging the earnest efforts of other noble souls who have rendered good service to the Cause."

District of Columbia.

WASHINGTON .- A correspondent writes: "The Children's Progressive Lyceum of Washington was organized Feb. 19th, 1888. Its present officers are as follows: Conductor, Chas. L. Snyder; Guardian, Miss Annie Held; Librarian, Geo. S. Clendaniel; Treasurer, Mark Burnham; Secretary, Geo. M. Wood; Musical Director, Mrs. Jennie D. Parslow; Leaders, Mrs. Brooks, Mrs. Gilbert, Mrs. Ritter, Mrs. Stevens, Mr. Ingersoll, Mr. Higby; Guards, Messrs. Edson, Steinberg, Stoddart, Hall, Ripley and Held, and Mesdames Ripley, Clendaniel and Jennings; other officers, Assistant Librarian, Miss Julihn. Its sessions are held each Sunday at 10 A. M.—closing at 11:25 A. M. The place of meeting is G. A. R. Hall, 1412 Pennsylvania Avenue, in connection with (immediately before) the morning meeting of the Society of Spiritualists. ington was organized Feb. 19th, 1888. Its pres-Spiritualists.
Our order of exercises is as follows: 1. Song;

Our order of exercises is as follows: 1. Song; 2. Silver-Chain Recitation; 3. Group Exercises; 4. Library; 5. Recitations by children; 6. Short talk; 7. Song; 8. Mottoes; 9. March; 10. Song. Spiritual, philosophical, ethical and social topics are considered in group conversations—each group having its own question. The average attendance at each session during January, 1890, was fifty-two."

California.

SUMMERIAND.-Henry B. Allen writes: "Now that the railroads are inaugurating a war of rates to and from the East, we hope many of our Eastern friends will take advantage of them, and visit Summerland. We particularly hope they will come at the time of our Anniversary, commencing the 29th inst. W. J. Colville, Prof. J. S. Loveland and Moses Hull will be our speakers. Good music and test mediums have been arranged for. Our library building will be fully completed for the occasion. We expect the lumber for our school building this week.

Mr. Morris, wife and child, have arrived to stay. Mr. and Mrs. Erway, of Portland, Ore., have arrived, and will at once build a store and dwelling on their lot. Mr. J. S. Alexander, of Minneapolis, Minn., has sent word he will be war of rates to and from the East, we hope

dwelling on their lot. Mr. J. S. Alexander, of Minneapolis, Minn., has sent word he will be here in a few days. Mrs. Jennie Lawrence and daughter, Laula, of Evansville, Ind., who have been here some time to test our climate, have decided to build a home at once. Charles Van Horn has the stone foundation completed for his new home. Building is progressing rapidly. There are several fine openings for business here now. Wells, Fargo & Co., Express, have established an office here."

NORWAY.-H. A. Bradbury writes, March 7th: "Dr. H. F. Merrill, of Augusta, has just closed an engagement in Norway. He was with us nearly a week, being the guest of Mrs. Viana P. Churchill, sister to Ex-Governor Perham; and of the veteran Spiritualist Mr. Jonathan Whitehouse, who has been a steadfast bethan Whitehouse, who has been a steadfast believer in the communion of spirits, and the beautiful doctrines they teach, from nearly the commencement of the phenomena at Hydesville, N. Y. This visit of Dr. Merrill's to Norway is the third, including the one a report of which you published about one year ago. His seances here have always been well attended by earnest seekers for the truth of the things that Spiritualism reveals.

Many remarkable tests have been given of individual spirit-return, and eloquent appeals

many remarkable tests have been given of in-dividual spirit-friends, and eloquent appeals made by spirit-friends to encourage belief in what they so persistently and universally de-clare the spirit-world to be. There has been so much interest awakened by Dr. Merrill's visits here that we intend to have them continued."

Pennsylvania.

PHILADELPHIA.—"R. A. T." writes under date of March 12th: "Our speaker the past two Sundays has been Bro. Benj. P. Benner. We have many times in the past been highly pleased with his lectures, and answers to interrogatories from his auditors, but this time he seems to surpass all his previous efforts. On the evening of Sunday, March 9th, the large hall was filled to overflowing. We are to have Bro. Willard Hull with us the balance of the month, and, from reports received, will doubtless be well pleased.

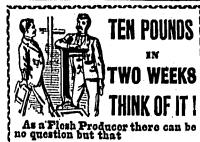
less be well pleased.

The arrangements for our camp-meeting at Parkland are about completed for the season of 1890, opening June 29th and closing Sept. 7th—ten weeks."

Mrs. Clara Foltz, of California, has been admitted to practice before the United States Supreme Court.

True Merit Appreciated.-Brown's Bronchini Troches are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles. In a letter from Hon. Mrs. Pery, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'BRONOHIAL TROOHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few." Obtain only "Brown's BRONCHIAL TROCHES." Sold only in boxes.

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Of Pure Cod Liver Oil and Hypophosphites Of Lime and Soda
is without a rival. Many have
gained a pound a day by the use
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CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASES. AS PALATABLE AS MILK. Be sure you get the genuine as there are poor imitations.

MANY REMARKABLE CURES

Have Been and Arc Being Wrought by a Circle of Eminent Healing Spirits, through DR. G. A. PEIRCE,

Spirits' Magnetic Healing Medium, Spirits' Magnetic Healing Medium,
Trance, Clairvoyant, &c., of 23 years' successful and extensive practice of this system, treating sick and infirm people for Chronic Diseases by Letter Correspondence.
Dr. Peirce will answer orders from any distance for this treatment, consisting of Diagnosis of the person's diseases, if curable, &c., Prescriptions of simple romedies, with advice, and spirits' magnetized, medicated, powerful Healing Papers, prepared for each patient, upon receipt of a lock the patient's hair or recent writing, statement of age, sox, full name, residence, description of lilness, and \$1.00; or for a More Full Treatment, \$2.00; or for a Month Course, \$5.00. Diagnosis Separate, Only Ten Cents. Letter Address, P. O. Box 1185, Lewiston, Maine.

J. A. SHELHAMER,

MAGNETIC HEALER, Office 81/2 Bosworth Street, (Room 5,) Boston,

WILL treat patients at his office or at their homes, as de sired. Dr. 8, prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A.M. to 3 P.M. Those wishing consultation by letter must state age, sex, and leading symptoms. Address care Banner of Light. 13w* Jan. 4.

DR. F. L. H. WILLIS

May be Addressed until further notice, 46 Avenue B, Vick Park, Rochester, N. Y.

DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G., New York City.

3an. 4.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Belineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps.

Aldress, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Oct. 5. 6m* White Water, Walworth Co., Wis.

A MOST IMPORTANT INVENTION.



Patent rights and apparatus for sale in States, Cities, or Counties. Agents wanted. Apply, OZONE APPARATUS & SUPPLY CO. 128 Boylston St., Boston.

"LA GRIPPE."

A SOVEREIGN REMEDY FOR COUGHS, COLDS, IN-FLUENZA, DIPHTHERIA, AND ALL DISEASES OF THE THROAT AND LUNGS, given through the Spirit of a Physician who successfully treated over eight hundred cases of Diphtheria in the winter of 'sixty-four and five, never losing a case. Sold at my office, or sent to any part of the world on receipt of price, 50 cents, by INL ABBIE K. M. HEATH, Hotel Simonds, 207 Shawmut Ave., Hoston, Mass. Circulars for stamp.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FREE by independent spirituriting. Address DH. J. S. LOUCKS, Worcester, Mass. Mar. 8.

Gray Hair Restored in Three Days

TO its original color, free from all poisons. It stops the Hair from falling, and makes it grow. Powders to make 12 ounces postpaid on receipt of 50c. No trouble or expense to make, 2 cont stamps taken. Send for Circulars. Address MRS. ANNA CONNELLY, 714 Noble st., Philadelphia, Pa.

SALESMEN WANTED AT ONCE.—A company of the first part of the first

CUTHIT ON 30 PAYS' TIME TO AGENTS
Guarantee \$180 prolits AGENTS
in four weeks or no pay, to travel or
work at home. No competition.
OJARVIS & CO., Racine, Wis.

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Fortable. Susceptial Where all Houseles fall, Salaby F. HISCOT,
saly, \$45 Br-dway, New York. Write for beak of proche FREE.
Mar. 1.

Karl Anderson, Astrologer, ROOM 6, 8% Bosworth street, Boston, Mass. Office hours 1:30 P. M. to 6:30 P. M. Evenings by appointment.

CANCER and Tumors CURED; no knife; book free. Drs. GRATIONY & BUBH, 163 Elm St., Cincinnati, O. ly

MRS. JENNIE CROSSE, Business, Test and Medical Medium, Six questions answered by mail. So

Mediums in Boston.

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Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Unequalled Advantages. DR. COOKE gives special inducements for Medical and Magnetic Treatment by the month.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE. CIRCLES.

Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests.

DR. COCKE gives special terms for treatment by the month.

Mar. 15.

HATTIE C. STAFFORD

WILL give Seances at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M. GEORGE T. ALBRO, MANAGER. Jan. 4.

DR. STANSBURY,

Mrs. M. J. Davis, MAGNETIC HEALER, treats patients at a distance through magnetized paper. Parties wishing consultation by letter must be particular to state age, sex and leading symptoms. Magnetized paper, \$1.00 per package. Ho tel Johnson, Suite 8, 238 Shawmut Avenue, Beston. Mar. 15.

Mrs. H. A. Whittier, BOTANIC PHYSICIAN, Business and Test Medium, 1242
Washington street, Boston. Examination by lock of
hair, 81.00 and stamp. Medicines purely vegetable. Office
hours, 10 A. M. to 5 P. M., Saturdays from 4 to 9 P. M.
Mar. 22.

MATERIALIZATION.

MRS. C. B. BLISS will hold scances on Friday, Saturday and Sunday at 8 P. M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwight street, Boston. Feb. 1.

Miss J. Rhind, Seer, COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; sond \$2, age and sex, in own handwriting. Circles Monday 7 p. m., Thursday 3 p. m. lw* Mar 22.

Miss A. Peabody,

DUSINESS, Test and Developing Medium. Sittings daily ternoons at 3 o'clock. Six Developing Sittings for \$4.00 l Bennet street, corner Washington, Boston. Iw Mar. 22

Mrs. A. Forrester WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring. Mar. 15.

Jno. N. Berlo,

TEST and Business Medium, in German Language, also communications in English. Enclose 31.00 and lock of hair. Address 178 West 8th street, South Boston. Mar. 15.

Mar. 15.

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 12 A.M., at her residence, on Longwood Avenue, Brookline. Longwood ears pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients. Feb. 1.

A. III. WARD, Magnetist, 156 W. Brookthe street, eradicates disease with his healing gyt
when medicine fails. Hours 9 to 4; other times will visit the
sick. For 18 years he has had signal success in cures with his
powerful Spirit-Magnetized Paper; 2 packages by mall, \$1.00.
Jan. 4. If You Want Advice from Spirit-Friends,

SEND 81.00 and get a good Private Sitting by Letter to MRS. I. H. FROST 38 Norfolk street, Roxbury, Mass. lw* Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. lw* Mrs. A. E. Cunningham,

M EDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston. Private sittings daily. Will an-swer calls for Platform Tests. 4w Mar. 1. Spiritual Sittings Daily. CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for 81:00. MISS E. JOHNS. 136 Chandler street, Boston. 2w Mar. 15.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 8½ Bosworth street, Room 7 Hours 9 to 6. Mar. 1.

Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Mag notic Treatment. 43 Winter street, Boston.

Mrs. Dr. Trevors.

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Mar. 10.

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their mediministic gift nave, after a few sittings, occur and to receive astonishing communications from their departed friends.

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"Echoes from Beyond the Veil," with fute obligato.

Sweet Summer-Land Rosse."

"Gentle Words and Loving Hearts."

"Your Darling is Not Sleeping."

"Vacant Stands Her Little Chair."

"Back from the Silent Land."

"What Shall Be My Angel Name?"

"Glad That We 're Living Here To-day."

"Ever I'll Remember Thee."

"Love's Golden Chain," reärranged.

"All are Waiting Over There."

"Open Those Pearly Gates of Light."

"They I'll Welcome Us Home To-morrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

"On the Mountains of Light."

"The Angel Kisseth Me."

"I Love to Think of Old Times."

"We'll All Be Gathered Home."

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July 19.

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Panner of Pight.

BOSTON, SATURDAY, MARCH 22, 1890.

Meetings in Boston.

Free Spiritual Meetings are held in the Banner of Light Hall, No. 9 Hosworth street, regularly twice a week on Tureddy and Friday Afternoons. J. A. Shelha-mer, Chairman.

Hoston Spiritual Temple, Berkeley Hall, No. 4
Berkeley Street, corner of Tremont. — Sunday
services at 10% A. M. and 7 P. M. R. Holmes, President;
George S. McCrillis, Treasurer.

Ladies' Industrial Union meets every Wednesday at Twilight Hall, 789 Washington street. Circle at 4, Supper at 6, and meeting at 8 P. M. Mrs. Ida P. A. Whitlock, President. 6, and meeting at 8 P. M. Mrs. Ida P. A. Wintock, President.

First Spiritual Temple, corner Newbury and

Exctor Streets.—Spiritual Fraternity Society: Sundays,

2½ P. M.—Mrs. H. S. Lake, speaker; 11 A. M., Fraternity

School for Children; Wednesday evening meeting at 7½.

M. D. Weilington, Secretary.

America Hall, 724 Washington Street.—Echo

Spiritualists Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.;

also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

The Wilest Hell. (25) Washington Street.—Sundays.

Twilight Hall, 780 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031
WashingtonStreet.—Business meetings Fridays, 4P.M.;
Supper 6 P.M.; Public meeting 7½ P.M.; Test Circle and
"Spirits' Afternoon' last Friday in each month. Mrs. A. E.
Barnes, President; Mrs. F B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2.

-Facts Social Seance every Monday evening. Meetings for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

Cambridgeport.—Metings are held every Sunday even ng at Odd Fellows Hall, 548 Main street, by the Cambridge phritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.-Last Sunday afternoon Mrs. H. S. Lake, influenced by her Guide, spoke upon

Newbury Streets.—Last Sunday afternoon Mrs. H. S. Lake, influenced by her Guide, spoke upon "Psychic Laws." She said: "Psychic means, according to your present definitions, the operation of the soul in relation to its external states; a law is an unvarying force for the duplication of phenomena under like circumstances. It is impossible for you to realize how fettered we feel when endeavoring to translate soul-consciousness into human speech.

The suspension of bodily activity, as in sleep, furnishes the individual one of the best opportunities to study psychic laws, if he but apply himself attentively thereto; one reason is, that, as the vital forces need not then be used for external manifestations, they may be inverted and consumed in the activities of spiritual being. The 'science of dreaming' will yet be one of the recognized departments of mental life. Numerous instances are already recorded in human history of revelations of facts, and of foreknowledge, which have come to individuals during sleep. Now what is the law? Merely the same as that governing trance, or hypnotism: the diversion of vital force to spiritual ends. Why, then, say you, may not sleep, at all times, be accompanied by 'scientific dreaming'? Because there are other purposes to be served in the science of living.

To live is merely to translate, by whatever means possible, spiritual consciousness into outward effort.

It follows from this definition that many of those apparently alive are practically dead. In other words, the vast spheres of spiritual being, which flood the universe, find little channel for expression in the mental consciousness of average man, hence no revelation of their mysterious yet all-powerful laws.

If you to day, blinded by outward being, have not learned that the thoughts of your brains are substance, you are ignorant of the fact that they can be gathered up and projected distances, causing others, sensitive thereto, disorder or delight. But once endowed with the ability to discern these inward realities, and yo

herited appetite.'
No one is entirely safe in the thought-world except he who can distinguish an extraneous from a native force; this ability may be acquired by constant discipline, just as the musician trains the ear to detect the

pime, just as the musican trains the ear to detect the exquisite modulation of sounds."

The singing by Miss Packard was unusually good. Next Sunday the lecture will be one of definitions and explanations upon God, Prayer, Jesus, Miracles, Theosophy, Marriage, Mental Power, etc. Children's School at 11 A. M.

The attendance is increasing, and much interest is being manifested.

being manifested.

Wednesday evening social at 7:30. Friday afternoon lecture to women at 2:30; subject, "Sexual Love in Relation to Spiritual Unfoldment."

Berkeley Hall-The Boston Spiritual Temple Society.-Last Sunday morning Mrs. R. S. Lillie spoke in reply to questions from the audience, and gave an improvisation. At the evening service questions were considered. Both services were well attended and much interest manifested. Mrs. Lillie speaks again next Sunday at 10:30 A. M. and 7 P. M. O. L. R.

speaks again next Sunday at 10:30 A. M. and 7 P. M.

O. L. R.

Our Special Correspondent writes: Mrs. Lillie's addresses on Sunday morning and evening, March 16th, were interesting and instructive. Highly appreciative audiences were present, and signified their approval of her treatment of the themes discussed.

One of the subjects considered was in relation to the mental power of the physician to effect cures greater than those wrought by the medicine made use of. Her guides said there was a medium between the extremists in this regard that it would be practical to adopt; they thought it no part of wisdom to sit quietly beside a sick child and do nothing except to will the sufferer to get well, when with some simple, efficacious remedy, or by magnetic treatment, the child would be assisted in its recovery. The body needs adapted food, and remedies or chemical forces when disease afflicts it, and no one, save a fanatic, would refuse to assist nature through these means to a speedy recovery. Her guides spoke in high praise of adapted magnetic, electric and spiritual forces to dispel disease by changing the chemical elements; it was the same with these forces as with other remedies: there must be an adaptation of forces or no good would be accomplished.

Another subject was: "Why is it that the Indian, who is considered a savage, plays such a conspicuous part in Spiritualism?" Her guides took the ground that the Indian was a Spiritualist instinctively, and obtained by his mearness to magnetic life while on earth, powers in certain directions in spirit-life not shared by his white brother, in regard to approaching mediums and strengthening them for their work. They illustrated their remarks by relating a scene that occurred many years ago in the wfids of the West, where the Indians became restless on the near approach of starvation. They gathered in one of their tents and formed a circle, where a medicine-man, who was a medium, sat in the center, and the rest joined hands and danced around him; the medicine-man, t

First Spiritual Temple Children's School. A large increase of members in .our school of last Sunday. Our service was from "The Educator." concerning the opening years of Modern Spiritualism. Although the service has been read many times, still there is much food for thought gained from its repetition.

From Bro. A. E. Newton's book the third lesson was given, the teacher on this day being Mrs. Paine; next Bunday Dr. Wilder will be the teacher: lesson, "The Covering of the House." The subject lesson, "What and How we Should Eat," was answered by many of the children. We have every incentive to aid us in our present method of conducting Lyceum teaching. I hope that at every service we shall add many pupils to our ranks.

I hope that a very service we sharf and many phips to our ranks.

It is desired that the managers of our Sunday schools respond to the call of Mr. Wood of the Lyceum in Washington, and show the interest they manifested in giving our work a new impetus.

No. 1 Foundain Square, Boston, March 18th.

The Ludies' Industrial Society held its regular meeting at Twilight Hall, 789 Washington street, corner of Hollis, on Wednesday, March 12th. Circle at four, supper at six, evening entertainment at eight, at which there was a large attendance. Singing by the audience; remarks by Mr. Holmes, who also gave a Report, Aug. 17, 1889.

reading of the Lord's Prayer slightly modified; remarks and tests by Mrs. Chandler; remarks by Mrs. Butter, giving cheering words to all, especially mediums; tests by Mrs. Butter and Mrs. Conant.

Mrs. H. W. C., Seo'y.

America Hall, 794 Washington Street.-The Echo Spiritualists' meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Good audiences were in attendance. At 10:30, after singing, Mr. Samuel Wheeler, of Philadelphia, was again introduced, and took for his subject "The Law of Compensation." The speaker said that all life, from the vegetable and animal kingdoms, was in a great measure prompted by that law; likewise the prompting of mankind, from the times of Mosale rites, was due to the great law of compensation. Thus the acts of mankind to-day are due to it. But Spiritualism requires the Spiritualist to compensate with purity, charity, love and justice. The lecture was well received and provocative of much thought.

Tests were given by Miss Nettie M. Holt and Dr. Hale, which were peculiar in detail and very readily recognized.

At 2:30 r. M. the services opened with an invocation and appropriate remarks by the Chairman, after which Dr. Taylor, Mrs. H. W. Cushman, Dr. Frank Brown, Miss Nettie M. Holt, Mrs. Dr. Howe and Mrs. I. E. Downing took part. Mr. S. Wheeler also offered a very pleasing poem, which was well received. Tests of an unquestionable character were given in a positive manner through the organisms of Mrs. Downing, Miss Holt, Mrs. Cushman, Mrs. Jennie K. D. Conant and others, which were recognized as correct.

At 7:30 r. M. the services were opened with singing. After an invocation by Mr. Wheeler, subject taken was "The Lack of Proofs of Christianity Versus the Proofs of Spiritualism," founded upon the passage of seripture found in Mark, chapter xvi, 15th to 17th verses. The many elucidations made by the speaker during his forty five-minute lecture were original, practical and full of common sense. After the lecture Father Locke pleased all present with his songs and entertaining remarks. Mr. J. B. Hatch, Sr., pald quite a compliment to Mr. Wheeler for the grand thoughts uttered by the latter. Services were then brought to a close by a test séance by Mrs. Downing. Good music by the usual talent interspersed the services of the day. The Echo Spiritualists' meetings were held here Sunday last, Dr. W. A. Halo, Chairman. Good audiences

Friends interested win kindle sary programme in another column.

M. M. Holt, Sec'y.

Engle Hall, 616 Washington Street.-Last Sunday the morning conference opened with a duet by Mrs. M. F. Lovering and Mr. Ridell. The subject,

by Mrs. M. F. Lovering and Mr. Rideli. The subject, "Spiritual Communion," was discussed by Mr. Black-den, Mr. Haynes, Dr. Eames, Mr. Rideli, Prof. Hud-son, Mrs. M. W. Leslie, Mr. Lincoln, Mr. Richardson, Mr. Fuller and the Chairman. Afternoon.—Quartette by Mrs. Ida Leonard, of Cali-fornia, Mrs. Lovering, Mr. J. R. S. Blood and Mr. L. W. Baxter; plano accompanist, Prof. Harry St. Clair. Remarks and tests by Miss M. E. Bradley, David Brown, Mrs. Jennie K. D. Conant, Mrs. Dr. Robbins, Mr. J. R. S. Blood, Mrs. T. J. Lewis, and Drs. Fuller and Thomas.

and Thomas.

Evening.—Cornet solo by Mr. J. T. Hill, with plano accompaniment by Mrs. Lovering. Mrs. Davis, under control of "White Fawn," gave interesting tests; psychometric readings by Mrs. Lizzie Kelley. C. M.' A. Twitchell gave an account of his carly experiences in Spiritualism, closing with an original poem. Mrs. Dr. Bell, Dr. Toothaker, Dr. Fuller and Mrs. Smith gave delineations, which were satisfactory.

Same subject for next Sunday morning's conference.

Same Subject to least States

ence.

Wednesday, March 12th, Prof. Harry St. Clair, Dr.
Drisko, Dr. Brown, Dr. Thomas, Mrs. Lewis, Mrs.
Ida Leonard, Mrs. Smith and Mrs. Davis participated
in the exercises.

Services next Sunday at 10:30 A. M., 2:30 and 7:30
P. M.; Wednesday at 3 P. M.

First Spiritualist Ladies' Aid Society, No. 1031 Washington Street.—Although the weather was very unpropitious, a good company attended the

was very unpropitious, a good company attended the business meeting, which was a session of importance, as each officer reported the progress made in her department for the past month. These reports showed the finances to be in good condition and a steady growth in membership.

Mrs. Rowley, for a long time employed by the Society, and more recently a beneficiary of it, was reported as having entered the better life.

The evening exercises consisted of musical selections by Miss Amanda Balley and Miss Wakefield; addresses by Dr. Richardson, Thomas Dowling, Dr. Smith. Some excellent tests were given by Mrs. Kate R. Stiles, and all were highly entertained by Mrs. Lizzie Kelly with readings.

A Spiritual Feast is expected on the Anniversary. Excellent talent has already volunteered, and many more are yet to be heard from. Full programme next week.

Mrs. A. L. Woodbbury, Sec'y.

23 Bromley Park, Boston Highlands.

23 Bromley Park, Boston Highlands. Twilight Hall, 789 Washington Street.-This hall was crowded on Sunday, March 16th, at the three meetings. Eben Cobb, Conductor, made a fine address. Mr. Frank T. Ripley also gave an address, followed by many-excellent tests. Father Locke, Dr. Storer, Mrs. Odiorne, Miss Peabody, Mrs. Thompson, Mrs. Young, Mrs. Chandler, Mrs. Forrester, Mr. Brewster and Mrs. Kelley also presented good tests.

Bro. Cobb's excellent way of conducting these meetings calls forth great praying from the neonle who at ings calls forth great praise from the people who attend.

Nervous headache, wakefulness, relieved by inhaling Johnson's Anodyne Liniment freely.

Saratoga Springs, N. Y .- The First Society of Spiritualists is flourishing—the audiences increasing every Sunday. Mrs. Abble W. Crossett of Vermont supplied two Sundays to good satisfaction, and Mrs. H. Morse Baker followed the third Sunday of March. Speakers are engaged for nearly every Sunday until September.

The meetings inaugurated by Independents have

Oscar A. Edgerley is engaged by the First Society for the month of April, and will officiate at the Anniversary, celebration to be held April 6th. Other speakers are expected on that occasion.

E. J. Huling.

Lowell, Mass. - On the 16th inst. Mrs. Sarah A. Byrnes occupied the platform of the First Spiritualist society, afternoon and evening. In the afternoon her subject was "Spiritual Facts." In the evening her lecture was on the "Issues of the Hour," and she treated the subject in an able manner.

On Sunday, the 23d inst., we have Mrs. Byrnes with us again, and expect a full house to listen to her words of wisdom.

On Saturday evening the 22d, the Society holds the

on wisuom.

On Saturday evening, the 22d, the Society holds its regular monthly Sociable, this time to be "Ye Old Folks' Partye, Synge and Supper."

NEMO NOW.

Fitchburg, Mass .- March 9th the First Society had the services of that faithful worker, Mrs. Sarah A. Brynes and her guides, who always give new A. Brynes and her guides, who always give new thought from an inexhaustible fountain. — March 16th we were again permitted to listen to tests and communications through the instrumentality of Mrs. E. C. Kimball and her guides—one of the most wonderful phases of mediumship it has been my lot to witness. She will be with us again in April. — Next Sunday we are to have Mrs. Ida P. A. Whitlock.

113 Blossom street. E. S. LORING, Sec y.

Providence, R. I., Slade Hall, corner Washington and Eddy streets.—The Spiritualist Ladies' Aid Society meets in its room every Thursday afternoon for charitable work. Suppor from 6 to 7 P. M. Evening meeting at 8 P. M. Meetings are usually opened by the President, Mrs. M. A. Waterman, followed by remarks from others, readings, poems, short addresses and tests. All are invited.

8. D. C. Ames, Seo'y.



Meetings in New York.

The American Spiritualist Alliance meets tloyal Arcanum Hall, & Union Square, between 17th and 18th streets, on 4th Ayenno, on the first and third Thursday of each month at 8 p. M. Pariles seeing grilles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a market copy of the papers to either of the officers of the Alliance, Prof. Henry Kiddle, President, 7 East 190th street; Mrs. M. E. Wallace, Recording Secretary, 19 West 40 street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelphi Hall, corner of 628 street and 7th Avenue—The First Society of Spiritualists holds mootings

nue.—The First fociety of Spiritualists holds meetings every Sunday at 11 A.M., 2M and 7M P.M. H. J. Newton, President.

President.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 28 Broadway.

The People's Spiritual Meeting every Sunday afternoon and evening at 234 and 734, at the spacious pariors sit uate at 230 West 36th street. Mrs. M. C. Morrell, Conductor.

The Ladies' Society of Mercy meets at Columbia Hait, 578 6th Avenue, every Thursday evening. Mrs. Kate A. Tingley, President.

Soul Communion Meetings every Friday at 3 P. M. at 230 West 36th street. Mary U. Morrell, Conductor.

The First Society of Spiritualists.-Last Sunday morning Mrs. Nellie J. T. Brigham, in reply to day morning Mrs. Neille J. T. Brigham, in reply to the questions, "What is a Soul? What is a Spirit? Do they exist in any other living things besides the human?" said that although she might differ from many who had an equal right to their opinions, she thought man consisted of a trinity: the outward body, which is but a garment that we wear for a time; the spirit, which constitutes the body which the clairvoy ant sees; and the soul as the innermost, the Holy of Holies. In regard to the existence of soul and body in other things, she said: Heaven would be but an objectless void if only occupied by human beings. Several other subjects were considered with the ability which Mrs. Brigham is well-known to possess. Mrs. M. E. Williams presided at the afternoon meeting, introducing, the exercises with suggestive remarks upon the fifth chapter of St. Mark. She said: Spiritualists should have a better understanding of the Bible, and not obstinately ignore the truths which it teaches, or disregard its precepts which are consistent with the doctrines of Modern Spiritualism. What is now spoken of as "obsession," is a spirit influence that was spoken of by Jesus as "unclean spirits." Jesus was nothing more nor less than a medium—one who required "conditions," as do mediums of our own time, for the exercise of his spiritual gifts.

Mrs. Dr. Hovey, nde Summerville, enlarged on the ideas set forth by Mrs. Williams, and said that the spirit which inspired the authors of the Bible is abroad to day. The New Testament is an invaluable guide to all developing mediums, and should be carefully read by them. Prof. Wilson MacDonald said the story in the chapter of the Bible referred to was too ridiculous for consideration, and yet we have people constantly making apologies for that book. Are the apologies, he asked, made because there are other books published superior in moral teaching? Mr. Fletcher and Dr. Weeks made remarks that were shortened by the lateness of the hour.

In the evening Mrs. Brigham discoursed upon "The Origin of the questions, "What is a Soul? What is a Spirit? Do they exist in any other living things besides the

The American Spiritualist Alliance held its regular meeting on Thursday evening, March 6th, at 54 Union Square. The evening was very stormy, and

regular meeting on Thursday evening, March 6th, at 54 Union Square. The evening was very stormy, and the attendance small in consequence. Vice President Robertson called the meeting to order as its presiding officer, President Kiddle being detained at home by illness.

Three new members were elected.

Mr. Clark called the attention of The Alliance to the bill prepared by Judge Dailey, and introduced in the Senate at Albany, for the legal suppression of simulated spirit phenomena, and pointed out that under the bill as drawn it would be easy to convict any medium giving public séances for pay, though wholly innocent of any fraudulent practices. While condemning all fraudulent practices, he pointed out the bad features of the bill, inasmuch as it would place a legal weapon in the hands of all persons opposed to the spiritualistic movement, and enable them to persecute the innocent as well as the guilty.

Gen. Bullard, of Saratoga, expressed the same opinion regarding the bill as drawn, and thought it injudicious and uncalled for. The discussion regarding it was generally engaged in by the members, all fully coinciding with the views of the first speaker, Mr. Clark. While they deplored and condemned the presence of fraud at any séance designed for spirit manifestations, they considered the proposed bill to be unwise, and special legislation upon the matter wholly unnecessary and undesirable.

The next meeting of The Alliance will be at same place March 20th.

JOHN FRANKLIN CLARK, Cor. Sec'y. The Psychical Society held another of its interesting meetings on the evening of the 12th Instant. After reading of minutes of previous meeting, notices, and the singing of two songs, "Materialization and the Law" was made the subject of the evening. Mrs. Williams considered the opening remarks of the President as intended more to exette opinion than alarm. Mr. Jones advogated the arraignment of any medium who presents another's sister for his own. Mr. Deming philosophized on the laws of harmony, and the good of humanity and the individual. Mr. J. Wm. Fletcher delivered an address, admirable in matter and spirit. He thought the cry of fraud should be less prominent than the proclamation of the undoubtedly true. If weeds are growing up in the garden, cut them out; but let us be careful we do not cut our own fingers; let us reform the sinners among ourselves. It is not necessary to drive out anybody who is capable of reform. Spiritualism cannot be grafted on other beliefs; but they may grow into a knowledge of the philosophy and facts of Spiritualism. As in chemistry and other sciences, people must first learn the alphabet before they can read its deeper meaning. The door is opened after knocking. The proposed bill before the New York Legislature is too discriminating: Spiritualism is not only a science, but a religion, and demands a place among the other religions of the world. The law has no special penalty for Baptist criminals or Methodist criminals; why a special law for Spiritualist offenders? Is not the common law sufficient for all classes? The speaker related an instance under his own observation in London, in the presence of eminent scientists, when Mrs. Corner was encountered outside the cabinet; but on questioning the "exposer," the latter acknowledged he had been a practical mesmerizer for years, and had "willed" the medium to come out for that purpose. Mr. Andrews discoursed artistically on the organ. Mr. Fletcher is engaged to address the Society, and give public tests, on Wednesday evening, April 2d.

J. F. SNIPES. esting meetings on the evening of the 12th instant. After reading of minutes of previous meeting, notices,

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday ovening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary.

The Woman's Spiritual Conference meets every chursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 1% o'clock. Good speakers and mediums always present, Porter E. Field (39 Fowers street), Secretary.

Conservatory Hall .- Mr. J. W. Fletcher gave the second of his lectures Sunday morning on the 'Soul and its Destiny." He speaks next Sunday morning on "Whence Have We Come?" In the evening, "Beecher in the Spirit-World."

He is delivering a series of lectures every Monday evening, at 194 Fulton street, on "The Spiritual Science."

The Saturday evening conference at Everett Hall is being very largely attended, and is of great value to all inquirers. Troy, N. Y .- Frank T. Ripley closed his engage ment with the Star Hall Society Sunday the 9th inst.

His coming among us was his first visit in our city. and, judging from the interest manifested, I know he must have pleased the people and left a good impression behind him. Large audiences greeted him on each occasion. Mr. Ripley is a fine platform test-

each occasion. Mr. Exprey is a line plant medium.

The Society contemplates celebrating the coming anniversary, but with reference to the programme I am not yet advised.

The Children's Lyceum meets every Sunday at 2:30 P. M., and the Ladies' Auxiliary Aid Society every second Friday afternoon and evening; supper, among the many other good things, is in order in the evening.

W. H. VOSBURGH.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Report, Aug. 17, 1889.

IN Mar. 8.

Mt. Augustine, Pin.—In the ancient city of St. Augustine Spiritualism is gaining ground rapidly. The work which Mr. Tisdale and Mrs. Clara Field-Conant did here last year and the year provious is bearing fruit, and to-day the believers are counted

Conant did here inst year and the year provious is bearing fruit, and to-day the believers are counted by hundreds, and great interest is manifested by skeptics to hear and witness the various phenomena. Since the first of January we have had the blessing of having Mrs. Etta Roberis, the wonderful materializing medium, with us, and her manifestations are so strong and positive that the idea of fraud is entirely ignored. At our public scances we have three and four distinct forms from the cabinet at the same time, and frequently the medium comes out of the cabinet with them.

At the last scance a Mrs. H— materialized. The light was turned up to its full extent, and the husband of the lady fully recognized the face and form of his spirit-wife. This bright light manifestation is frequently done, not only of one form but of two forms at the same time. I have attended at the North probably between four hundred and five hundred materializing scances, but have never seen such strong, positive demonstrations as we are now witnessing at Mrs. Roberts's public scances, but more particularly at my private scances in my own house.

It would be almost impossible to give more than a brief account of Mrs. Roberts's power. She will remain in St. Augustine until the 1st of May, and judging by the present number of applications for seats, many will fail to gain admission because of the number admitted to each scance being limited. Since Mrs. Roberts has been here her power has increased wonderfully, and I feel justified in saying that before she leaves us the spirit forms will present themselves while she sits outside the cabinet, not only one, but two and three forms at the same time.

Mr. A. E. Tisdale is expected here to continue the good work he inaugurated last year.

JOHN F. WHITNEY.

New Orleans, La .- The New Orleans Association of Spiritualists holds its meetings in a nice little

hall at No. 10 St. Peter street, opposite Jackson Square, which is filled with grand trees, beautiful shrubbery, flowers and fruits of various kinds, that yield their rich perfumes the year round. In front of the square stands the grand old St. Louis Cathedral

yield their rich perfumes the year round. In front of the square stands the grand old St. Louis Cathedral.

The regular meetings are Sundays at 10:30 A. M. and S. M. and Thursdays at S. P. M. When we have no lecture, our meetings are for conference and circles. We find more persons desirous to see manifestations than to hear others describe what they have seen, so it is our aim to do all we can to furnish proof positive of spirit-intercourse through its phenomena.

A few weeks ago we were favored with a visit from Bro. Thomas P. Beals of Portland, Me. He spoke for us on a Sunday morning, and all present were deeply interested. It is our wish to hear him again if an opportunity presents itself.

On the following Sunday we were favored by the presence of Dr. and Mrs. S. N. Aspinwall, of Minneapolis. Minn. good and earnest workers in the spiritual field. Mrs. Aspinwall is a clear and forcible speaker, and gives tests, most of which are well recognized. They have been with us something over one month, holding four meetings each week, and giving private sittings dally.

We have also been favored with the company of Bro. Alfred Weldon of Chicago, who has added much to the interest of our meetings by timely suggestions in various ways, particularly in the musical department. While the society is not supplied with cash to send for mediumistic or eloquent speakers, should any such come this way we shall be pleased to see them, and will do what we can to make their stay enjoyable and beneficial.

John Robinson, Pres.

Norwich, Conn .- Mr. J. Frank Baxter was greet ed with applause as he stepped upon our platform Sunday, March 16th. Dr. W. W. Clapp introduced

ed with applause as he stepped upon our platform Sunday, March 16th. Dr. W. W. Clapp introduced him as a veteran in the ranks, whose name is a household word among Spiritualists all over the United States; one who had no doubt given as many lectures or more than most speakers on the rostrum, and as well a medium through whose organism our spiritriends could communicate.

Mr. Baxter delivered an able address upon "Spiritualism in the Dawn of Victory." The afternoon address was prefaced with poem and song. A fine orchestra prefuded and concluded these exercises.

The subject for the evening was "An Object in Life," followed by a test séance of marked interest.

Excellent audlences were in attendance at both sessions, the evening audience being unusually large. The lecture was a forceful and appreciated one, the orchestral music at opening and closing grand, and the two musical selections were fine. The test-seance was complete with many descriptions, embodying marked tests of spirit-power.

Mr. Baxter will speak for us the remaining Sundays of the month; will hold special anniversary services March 30th. Our Children's Lyceum, too, will have special session and part on the latter occasion.

Mrs. J. A. CHAPMAN, Sec'y.

Cambridgeport, Mass.-Joseph D. Stiles was with us on the evening of March 16th, and we had an interesting and successful meeting. As is the custom, at least with us, after an invocation, an introductory improvisation and a short address, he gave us a seance of nearly an hour, citing names and incidents in rapid succession—hardly giving time even for old acquaintances to recognize them—to the number of nearly a hundred; most of these were declared correct but the accelure.

acquaintances to recognize nearly a hundred; most of these were declared correct by the receivers.

I wish to acknowledge the great obligation we are under to that indefatigable worker in our ranks, Mrs. M. F. Butler, in tendering to us, in conjunction with that wonderful proditgy "Baby Lou," a compilmentary concert, which took place last Thursday evening, March 13th. The house was crowded, and the programme was executed to the evident delight of all. If the exhibition to be given on the coming anniversary by Mrs. Butler and the children is to be anything like the one given here, I bespeak for it a crowded house, and predict an evening of enjoyment.

H. D. Simons, Seo'y.

Mr. Findley Barker, who was so now.

Mr. Findley Barker, who was stored.

Mr. Findley Barker, who was so now.

Mr. Findley Barker, who was so now.

Mr. Findley Barker, who was sevel at sever did in thenty-four pounds, and says he test says and says he tes

Mr. Fred. A. Wiggin brought out fine audiences last Sunday at Brittan Hall in his services before the Union Spiritualist Fraternity. The afternoon remarks Union Spiritualist Fraternity. The afternoon remarks in answer to the important question, "Do our reformatories reform?" were pertinent to the great interest involved, and were calculated to awaken thought. In the evening he spoke in an interesting manner in illustration of how wealth and poverty are shaping the American Government of the future. Following his remarks a large number of names of spiris purporting to be present were given, which were recognized. The name of one person who passed away fifty-seven years ago, and whose name was known to only one person in the audience, was given by the medium. In addition to names, psychometric readings were also presented.

Next Sunday Mr. Edgar W. Emerson will speak before the Fraternity, and on the 30th Miss Emma J. Nickerson will deliver the anniversary address.

E. P. H.

Willimantic, Ct.-We are now listening to very interesting lectures given by Prof. W. F. Peck, who handles his subjects in a very able manner, and is quite eloquent in his delivery. His subjects last Sunday were "Shams" and "Mediumship." In the lecture on "Mediumship." in the evening, he contended that all were born mediums; some for one phase and some another; and all that was required to become a medium was to develop what nature had bestowed. Mr. Peck has started a singing school since he came here, and now has about twenty-five scholars. He also attends the Lyceum, and his presence, together with his influence, have instilled new life therein, and our numbers have increased to about forty, who attended last Sunday.

Friday evening, March 21st, the ladies will hold a half-dime Social, which will be a new feature in our Society. The programme will consist of readings, recitations, songs, and exercises in mediumship by local talent. All invited to attend, and a general good time anticipated. handles his subjects in a very able manner, and is

Newburyport, Mass.-Dr. Lucy Barnicoat, Sunday. March 16th, lectured to a fair-sized audience in the afternoon, and a large one in the evening. Both the afternoon, and a large one in the evening. Both lectures were of a high order of intelligence. That of the evening was on "Jesus, and His Powers as a Healing Medium." Noble thoughts were given us by the guides of the medium. The lecturer's psychometric readings were correct. Some not recognized at afternoon service were later, and so announced to the audience in the evening, when Miss Barnicoat gave further readings, giving many minute details. Next Sunday we have F. A. Wiggin, of Salem.

Monday evening, the 17th, the First Spiritualist (liub'celebrated its second anniversary by a supper at 6 p. M., and a fine entertainment in the evening.

Our meetings are well filled with an interested audience every Sunday, and it is expected that next season will be the most successful one the Spiritualists of this city have experienced.

East Randolph, N. Y .- Miss Jennie B. Hagan addressed a large audience in the Union church Mon day evening, March 10th. She captivated her audiday evening, March 10th. She captivated her audience at the outset by her pleasing manner, and held their undivided attention for an hour and a half, speaking upon ten different subjects handed to her by the people—who often applauded the sentiments she uttered, and at the close of the lecture warmly congratulated her. Miss Hagan is a social and refined young lady, whose acquaintance adds a charm to life, and enriches the soul honored with her gental company.

R. R. JONES.

CONSUMPTION SURELY CURED.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy present to any of your readers who have consumption, if they will send me their express and P. O. address.

Respectfully.

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NOTHING IS KNOWN TO SCIENCE AT ALL COMPAR-able to the CUTTOURA REMEDIES in their marvolous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disaguring, itching, scaly and pim-ply diseases of the skin, scalp and blood, with loss of halt

CUTIOURA, the great Skin Cure, and CUTIOURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTIOURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Pimples, blackheads, chapped and oily skin prevented by Cuttoura Soap. Dull Aches, Pains, and Weaknesses instantly relieved by the CUTIOURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c.

VanHouten's Cocoa

"BEST & GOES FARTHEST."

The purest, most soluble—the original cocoa. Invented, patented and made in Holland. Delicate, stimulating, nutrificus, much
better for the nerves than tea and coffee.

Ask for Van Houten's, take no other. [6]



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mental Trees of all kinds, of the finest quality and at lowest prices. Lovett's Guide to Horticulture, a profusely illustrated book of 90 pages, gives instructions for purchasing, planting, culture, etc., and descriptions with both defects and merits. It is mailed free or with olored plates for 10c.

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This Medicine has cured many bad cases of Pneumonia, and should be kept on hand in every household, to be used in cases of sudden colds. Special directions are given.

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SPECIFICS for the following diseases, prescribed by spirits, \$1.00 per bottle: Liver, Kidney, Gastritis, Nervous Prostra-tion, Liver and Kidney Complication. Constipation Pow-ders, 50 cents per dozen.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street. Ohldren's Lyceum at 2 P. M. Joseph Wood, President; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-noon at 2½ in the Church; Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 21/2 P. M., northeast corner 8th and Callowhill streets. Mr. Row bottom, Chairman.

The Fourth Association holds meetings every Sunday at 7½ P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.