

TABLE OF CONTENTS.

FIRST PAGE .- The Spiritual Rostrum: Dives and Lazarus, or he Spiritual Significance of the Parable, " The Rich Man and Lazarus." Literary Department : Nameless.

SECOND PAGE.-March Magazines. Spirit of the Press. Poetry : Root and Flower. The Psychograph. New Publication. Spiritunlist Meetings. THIRD PAGE.—Pearls. Banner Correspondence: Letters

from Massachusetts, South Carolina, Florida, and New

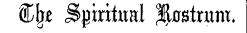
York: Obitury Notices, etc. FOURTH PAGE.—Spiritualism Not Insanity. What is Before Us? The Proposed Law in New York. "The Spirit of Malovolence." The Temple Industrial Union. The Medical Conflict. The Forty Second Anniversary, etc.

FIFTH PADE. - Meetings in Boston. Newsy Notes and Pithy Points. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE .- Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Long-ley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Free Thought: Spiritualism and The osophy Not Identical.

SEVENTH PAGE .- Poetry : Nationalism. Mediums in Boston. Miscellaneous Advertisements. EIGHTH PAGE.—The American Spiritualist Alliance. Ex-

in New York and Elgewhere, etc.



Dives and Lazarus, or the Spiritual Significance of the Parable, "The Rich Man and Lazarus." A Tranco Discourse by E. W. WALLIS, Delivered Sept. 1st, 1880, to the Macclesfield Spiritualists, Cumberland Street, and Re-

ported by W. Pimblott. It was customary in the East to illustrate

ideas by symbols, to clothe thoughts in parables, generally speaking, with a view to hide rather than disclose the real meaning of the speaker. The Gnostics (or knowers) distrusted the "common people," and gave them stories which they believed literally, whereas "the knowers" understood the allegorical meaning. That Jesus spoke in this way is evident by the divergent meanings which may be extracted from the parables accredited to him, many of them, however, undoubtedly taken from preexistent writings.

Let us review the parable under consideration, from the rational standpoint, and we do this the more readily because it is frequently quoted against Spiritualism.

Suppose, for argument's sake, that the parable could be legitimately employed in opposition to Spiritualism. Spiritualism is founded on facts; if the parable contradicts the facts, which must go to the wall, the facts or the parable? The facts are unalterable, therefore the opinions expressed in the parable must be erroneous.

It is well to bear in mind the general tenor of the teachings of the speaker. He pronounces "Woe unto you that are rich, for ye have re-

customary mode of asking alms, for which | out recognizing that, in his mind, only a very Dives was not to blame. Lazarus probably received as much as others under similar circumstances.

It was the current expectation that the 'good time coming" was "at hand." (Mark , 15.) It was coming-"in this generation." 'There be some standing here which shall not taste death till they have seen the kingdom of God come with power." (Mark ix., 1.) The New Jerusalem was not a future state of spiritual existence, the "kingdom of heaven" was to be on earth. The end of the old order of things was expected by Jesus immediately. A new social state was to be established. He believed himself to be the Messiah. The kingdom of God had come in his person. "The time is fulfilled, and the kingdom of God is among you," is the correct rendering (not "within you"). He tells his disciples, "Ye shall not have gone over the cities of Israel till the son of man be come." (Matt. x., 23.) No wonder the common people hailed him gladly as their deliverer, the Messiah. They suffered under the yoke of the conqueror, were oppressed by the wealthy, tyrannized by the priests, misery and poverty reigned, but at last their day of salvation had come. No wonder they halled him with glad acclaim, and cut down palm branches, and cried "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord," as he rode into Jerusalem. The Phari-

sees said "the world is gone after him." A very little more and a revolution might have been wrought and Jesus been proclaimed king; but the rulers were too powerful, and stopped the popular rising by arresting the leader, on the charge of being a disturber of the peace, and on his crucifix announced, in irony, "This is the King of the Jews." This, we hold, is the true interpretation of the claims and spirit of the preaching of the Nazarene. He "testified of himself." His gospel of "the kingdom" was of his own coming to power as Messiah and king. He was a social and political reformer. But since his death and the failure of his claims, his teachings have been spiritualized and new meanings read into them.

Now, as to the bearing of the parable upon Spiritualism. "The beggar died, and was carried by the angels into Abraham's bosom." Evidently the ministry of angels (spirits) was an acknowledged fact; they performed this office of sympathy and love, and must have been attending Lazarus and acquainted with his necessities. "Abraham's bosom" was a figure of speech to indicate extreme felicity.

"The rich man died and was buried," but, unlike Lazarus, he was " in torments, and seeth Abraham afar off and Lazarus in his bosom." He requests that Lazarus may be sent to cool his tongue, for he is tormented. Now comes

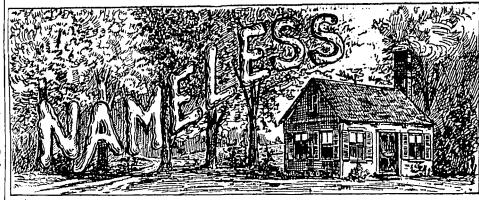
short time would elapse ere the end of the old dispensation would come; he firmly believed it, and spoke and acted from that view of

things. "Take no thought for the morrow," what does it all matter, believe what I tell you, and in a few years, at most, all these things will be changed, and ye who believe, though poor and despised now, shall be first in my kingdom, the kingdom of heaven-or of God.

Anti-Spiritualists seek to make capital out of this parable. We see, however, that it simply affirms the incredulity of the people, who, having Moses and the prophets, and disbelieving them, would not be persuaded even though one rose from the dead. We will accept the issue, and apply it to the presentage, and see how true it is. There are many thoughtful and intelligent persons who have read Moses and the prophets, the gospels and epistles into the bargain, who are not persuaded of the claims of the Nazarene. Not only one individual but millions cannot accept this book as the infallible word of God. They doubt the claims of Jesus, and see that his expectations were disappointed; his plan of founding a new kingdom on earth was a failure. Many of them doubt if man exists after death. These rationalistic thinkers puzzle the Christian church. How to deal with growing skepticism is, like the so-called mystery of godliness, "past finding out" by the leaders in Christendom. The skeptic is breaking up the stronghold of creed and faith, and is the despair of the sectarian. In spite of Moses, the prophets, the gospels and epistles, he is not persuaded, and the church is powerless.

'Neither will they be persuaded though one ose from the dead." Is that true? During the satisfied with the Bible, have been persuaded, convinced, of life after death; have learned to believe in a supreme spiritual intelligence; know of spiritual existence and communion between the two worlds, because for them "one rose from the dead," or rather the friends they thought dead proved, by persistent phenomenal manifestation, their continued existence and love. Prof. Alfred 'sussel Wallace is but one of many, and his testimony is, "I was a confirmed philosophical materialist, with an ingrained prejudice against even such a word as spirit."" But after investigating spiritual They compelled me to accept them as facts long before I could accept the spiritual explanation of them," which he was ultimately compelled to do "by the continuous action of fact after fact which could not be got rid of in any other way."

But the parable is a two-edged sword, and cuts the hand of him who uses it against Spirfiterary Aeyartment.



Written Especially for the Banner of Light, MRS. M. T. LONGLEY. ΒY

CHAPTER V. Resurrexi.

At the moment when Viola Trenton dismissed her maid, on the evening before her wedding-day, she had one strong intent and purpose in her mind, and that was to quietly read the strange packet which her gentle mother had placed in her hands the day before, with the injunction to open it before her marriage morn.

"It contains writings, my dear," said Mrs. Trenton, "but what their purport is I cannot past forty years millions of doubters, Materi- tell. My only sister, your Aunt Helena, of alists, Atheists, Agnostics, Secularists, or Skep- | whom you have heard me speak, and who died tics, call them what you will, who were not when you were a young babe, gave me this packet just before she passed away, with the request that, should you live to reach womanhood, and be on the eye of marriage. I would place this in your hands and ask you to read its contents before the wedding-day. I solemply promised to regard your aunt's request, and so I give this to you, my child. It cannot contain aught to hurt you in any way. Helena loved you, and for the very few weeks that she lived after your birth it was her only comfort and delight to caress your baby head, and to gaze upon your tiny features. Almost her last words to me were: 'Guard her, Mary: guard phenomena, he declares, "The facts beat me. her well from life's great storms. You have a treasure in your child that will prove of boundless value to your heart.' And so you have, my darling, proven of untold value to me; and oh! how I shall miss the sunshine of your smile when Howard takes you from this dear old home.

Viola received the packet from her mother

When she had finished this, the girl again arose, and began to make preparations to disrobe. Her hands moved mechanically, as if against her will; but still she went on in her task, until presently, as if stirred by some new thought, she paused in her preparations for bed and whispered: "I can never marry him, never ! I must not see him again; but I want to wear the wedding robes just once, only once! Yes, I will put them on and sit awhile in them, and then I must never look at them more. What was it Martha said: 'It is unlucky to put on the wedding garments before the day '? Ah! well, my unhappiness has come; nothing can matter now."

She dressed herself carefully in the beautiful bridal costume, as we have seen; the white shining folds of the costly satin falling to her feet, her breast-over which still lay the baneful, heart-breaking letter covered by snowy folds, and arms draped with priceless laces. She had arranged her beautiful golden hair in shining plaits, and wound the strings of glistening pearls in and out around them; and when all was done, the lovely creature stood for a moment contemplating herself in the long mirror before her, and then, taking up the letter she had written, she sank into the capacious depths of an easy-chair. Slowly she began to go over the words she had penned to her be loved; but as the meaning of her renunciation seemed to break upon her, her breath came in little gasps, and a tightening, sinking sensation seized her heart.

"Oh! I cannot, I cannot leave him thus," she moaned. "These words are too cold, too indefinite: he deserves more than this hands; I will not send him this;" and she began to tear the letter into tiny bits, nor did she pause until it was reduced to a shapeless mass in her hands. But scarcely had she finished when the trembling of her frame increased; the sinking, tightening sensation grew more prolonged; the gasps came more hurried and severe. There was a ringing noise in her ears, as if a thousand waters were rushing down some rocky steep. A darkness gathered over her eyes; she could not see the softened light of the candelabra that had filled the room; her hand fell at her side, still clutching the mass of torn writing, and her head settled back amid the cushions of her chair, without volition of her own will. Gently, and with marvelous sweetness, there came a change over the spirit of her dream. Viola Trenton forgot that she had been in her own room an hour before. The agony and pain that she had known since reading that fatal letter from her aunt were past; no memory of them now mingled with the new sensation creeping over her. Was it music that she heard? Music such as mortal ears had never listened to; music so sweet, yet so subtle and refined that it seemed as if a thousand lutes were called in use to produce that tender strain; not one hint of discord, not a breath of inharmony-all was melody stealing into the heart and over the senses of the recumbent girl.

statements we have the key-note of the Gospel. their birthright by the unscrupulous rich. He | tured. The first should be last and the last first ! went about proclaiming the day of deliverance: "Blessed are ye that hunger now, for ye shall be filled." ... "Woe unto you that are full! for | the spirit-world, as some Christians erroneously ye shall hunger."

extreme sweetness, absolutely good and pure, incapable of error or wrong, and above scruthe man as it is, examine the statements in the light of facts and reason, and, if the narratives are true, we are entitled to do this.

Take the famous "Sermon on the Mount," and what do we find? Therein the gospel is presented, and the first beatitude is pronounced | The illustration only holds good so far as imupon the "poor"-"the hungry shall be filled," and "the meek shall inherit the earth." It commands if any man "take away thy coat, let him have thy cloak also." "Give to llim that asketh of thee, and from him that would borrow of thee, turn not thou away." How is it possible to do this? How would commercial and stock-broking Christians fare if they obeyed these instructions? "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Every life insurance policy is in direct opposition to this command! "Consider the lilies of the field how they grow; they toil not, neither do they spin.... If God so much more clothe you, oh! ye of little faith?' Try it!

Here we have the definite spirit of his teach ing: Trust in me, "take no thought for the morrow," blessed should they be who suffered for his sake, and great should be their reward here and hereafter.

But a still more striking proof of his socialist and communistic doctrines is presented would say; he pins his faith to Moses and the when the rich man asks what he must do to be prophets. There spoke the intolerance of the saved. He did not say: "Believe in the atoning efficacy of my blood "; but, after enumerating the commandments, concludes with the words: "Go, sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me." No wonder those who heard it said: "Who, then, can be saved?" and the rich man turned sorrowfully away. Tried by this test, how will the wealthy modern Christians, church dignitaries, bishops, etc., be saved? Yet they seem satisfied to run the risk!

You may ask what has all this to do with of the whole teaching, and the parable is simply a repetition and Illustration.

Lazarus was laid at his gate. This was the prehend the teachings of the Nazarone with-

ceived your consolation." (Luke vi., 24). While the true purport of the story: Abraham rehe promises "Blessed be ye poor; for yours is minds him, "Thou in thy lifetime receivedst thy the kingdom of God." (Luke vi., 20). In these good things, and likewise Lazarus evil things; but now he is comforted and thou art torment-He saw the extremes of wealth and poverty; ed!" Because Lazarus suffered and Dives he saw the rich grow fat and idle, the poor enjoyed on earth, the tables were to be turned ground under the heel of tyranny, deprived of and the poor should be rewarded, the rich tor-

Besides, an impassable gulf existed between the two-not, bear in mind, between earth and strive to make it appear, but between the two

We may not draw a fanciful sketch of a mild states of spirit-life. It could not have been a and placid individual, of calm demeanor and geographical gulf the speaker had in mind, else how could the conversation have taken place? Clearly it represented the difference in the tiny. We have to deal with the biography of spiritual states of the two. But it is not wholly true. No such impassable gulf exists. The higher and wiser spirits can and do visit the ers; that Jacob wrestled with a spirit; that lower spheres to aid the repentant and sorrowful sinners, who by unselfishness ascend, at last, out of their sufferings and are comforted. mediate results are concerned. Lazarus, poor and undeveloped, would not have the knowledge or power to visit Dives, and Dives had not learned the lesson that wealth does not consti tute spiritual fitness. The consequences of past life separated their spiritual states, and

neither could, for the time, reach the other. Dives, evidently not wholly selfish, thinks of his brothers, and is anxious that they may be shall be opened unto you"; that it is neceswarned; is desirous to save them from the fate sary to cultivate spiritual gifts, and "covet which has overtaken himself, and asks that earnestly the best gifts"; that ministering Lazarus may be sent to his five brethren on the spirits-"a cloud of witnesses"-encompass us earth to testify to them. If the speaker of this parable did not know and admit the fact of spirit-return, he would never have put such a | that "the providence of God is over all His clothe the grass of the field, ... shall He not request into the mouth of Dives. It was just works," and "that which hath been shall be," because spirit-communion was well known as and yet they refuse to be persuaded that God an established fact, that this question was in- still permits spirit-guidance, ministry and com-

Abraham does not deny the posssibility, does not declare that it is "forbidden by God," does scientific witnesses is presented to them. Nay, not rebuke Dives for asking the question; but replies: "They have Moses and the prophets, but close, them, and deny the testimony, ay, let them hear them." That is just what a Jew even the possibility of such communion.

Jew. But Dives persists, his sympathies are aroused on behalf of his brethren, and says: "If one went unto them from the dead, they suaded to seek the evidence, to welcome the will repent." Still Abraham does not deny the possibility of such return; nay, he, by inference, admits it, for he says: "If they hear not Moses and the prophets, neither will they be | later gospel-thinking Moses and the prophets persuaded though one rose from the dead." By implication such return is acknowledged and the skepticism of the people deplored. In his estimation Moses and the prophets were allsufficient.

The parable was personal, local in its purthe parable? Everything. This is the essence pose and application, as most if not all of them were. They dealt with the issues of the hour, and were not 'intended for extended ap-Dives enjoyed the good things of life while plication. Nay, it is impossible to rightly ap-

There are some who " will not be persuaded,' even when their dear departed friends do rise again, or return to them. They have Moses and the prophets, etc., and profess to believe from spirit-life-to believe that Samuel heard the spirit-voice; that Saul was "changed into another man"; that Ezekiel "sat before the Lord," in company with others, and received communications; that Balaam had visions; Daniel, Ezekiel, Peter and Paul were entranced; that Elisha was clairvoyant, Samuel clairaudient, David a drawing medium, Jesus a healer, clairvoyant and inspired speaker; that Paul was guided by spirit Jesus, Peter released from prison, John instructed by spirit-teach-Abraham waited "in a horror of great darkness" for a spirit manifestation; that Moses was instructed by spirit-voices; that Joseph practiced divination, and interpreted dreams. They profess to believe that "the thing God doeth he doeth forever;" that He is unchanging; "no respecter of persons"; that "your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams"; that "these signs shall follow them that believe"; that the promise holds good-"seek, and ye shall find, knock, and it round about; that God is more ready to give than we are to desire. They profess to believe troduced to emphasize the moral of the story. panionship, inspiration and blessing, even when testimony of truthful and reputable and they have eyes, but refuse to use them, ears,

> The so-called "Christian believers" are the real skeptics.

Having Moses and the prophets and the New Testament, they should be the first to be perglad tidings of life after death; but, like the Scribes and Pharisees, who read only the letter of the law, and lost its spirit and rejected the all sufficient-they read only the letter of the book, and imagine that God withdrew and the ministry of angels ceased eighteen hundred years ago, and will not be persuaded out of their mistaken and narrow-minded view, even by the spirits or "one risen from the dead."

Are they true believers? Are their professions sincere? Where are the signs? Do they heal the sick? 'Do they speak "as the spirit [Continued on seventh page.]

with a smile and a caress.

itualism instead of wounding the Spiritualist. "I will not open it now," she said, "but will wait till just before I dress in my bridal garments. Poor auntie! I suppose she has given me some good advice in this letter concerning the duties of wives. You told me, mother them. They profess to believe in inspirations | dear, that you knew absolutely nothing about her own wedded life; that your sister left home a happy bride; that in two years after she wrote you from a long distance that she was a widow, her husband having died suddenly, and that she was coming home to you in her sorrow and loneliness."

"Yes, my child, she came; so changed from the bright and sparkling girl that had left us two short years before that we hardly recognized her in the sad-faced, prematurely-aged woman who came to us. Poor sister! we did everything we could for her, but she did not live long, and she never gave us any part of the history of those two years of her absence,' "But did she never write to you while she was away?"

"Oh! yes, occasionally; but her letters were very brief, merely a few lines, telling of her health, and asking about our own affairs. Her own news was very unsatisfactory to us, however."

It was the letter—or packet of writing—that Viola seated herself to examine on the evening we have mentioned. Her hand lingered almost caressingly over the pages as she unfolded them, and her blue eyes grew moist with sympathetic tears as she gazed upon the time-stained writing before her. Twenty years had rolled away since those lines were penned, and the hand which had traced them had mouldered into dust. How strange for a young and throbbing heart to be thus brought face to face with the thought of death and of the mutability of human life, on the very eve when so much happiness was held out to her.

But almost before she was aware of the grave nature of her musing, Viola's eye was caught by some strange, mysterious sentences upon the sheet in her hand, and turning to the beginning she commenced to read, wave after wave of emotion sweeping through her frame as she went on. It seemed as if her brain was on fire, and that her eyes were springing from their sockets, while a hand of ice seemed clutching at her heart-strings; but she went steadily on until the very last word of that fatal message had been finished; then she gathered up the sheets of paper, folded them as they had been, and opening the folds of her snowy robe she placed them next her palpitating breast; and rising, the girl dragged herself to a writing table across the room, at which she seated herself and began a letter to her betrothed. In this missive Viola renounced all claim to the hand of her lover, stating that she could never marry him or any other man ; that fate had deoreed she was to live a single life, and bidding him seek for comfort and happiness in some should never forget or cease to love him.

And now how light it had grown; so beautiful and fair, rosy, like the dawn, but oh! so ineffably lovely and bright. The air was odorous, as with flowers, too; and every thing and every sensation had become surpassingly sweet.

Her eyes were wide open now; and Viola could see-see such sights as she had never dreamed; there were whole stretches of flowers before her, not one withered or broken, but, all in the very height of perfection. They were of various hues and odors, and it seemed as if each class helped to make up a wonderful and exquisite part of some beautiful design. Right before her she beheld a strip of pure and odorous blossoms as white as the driven snow, and as she gazed, there sprang up in the midst of it a cluster of the richest and bluest violets, which seemed to form themselves into letters and words, taking shape and starting out in the following sentence upon the snowy crest of the white flowers:

"Blessed are the pure in heart, for they shall see God!"

The sight of this seemed to stir, some recollection in the heart of the gentle girl, and presently there stole over her a remembrance of an elegant piece of artistic work she had wrought, some time ago. There was to be a charity fair for the benefit of the unfortunate poor, and the ladies of their neighborhood had joined with Viola and her mother in making articles, to be sold at its tables. At that time, Viola Trenton decided to embroider a cloth for a

OF LIGHT. BANNER

MAROH 29, 1890.

The work consisted of a while ground of softost plush, embroidered with a wreath of violots, in the centre of which this sentence, on the piece of work, and the young girl who presenting it to her pastor as a token of her esteem.

2

Again, as she gazed at these mysterious flowers, a new shape seemed to appear before her, and now she beheld a mound of blossoms, snowy as before, but massed with forget-menots, the little blue blooms forming the word of solemn significance: "Resurrexi." This, too, reminded her of something she had seen; for but a short time before she had completed the satin cover of a pillow in which was worked in blue forget-me-nots upon the white field, "Resurrexi." She had not known what use she should make of this, it was not suitable for couch or chair: but the word had attracted her, it seemed so much like rest after sleep, release after confinement in bonds, freedom after captivity, and so she had wrought it as a legend, and the bit of work was even then in her work-basket in her room.

But where was she? and how had she come began to thrill her frame and enchant her senses, Viola felt as if drawn out of herself and away from all that she had ever known. She found herself rising and moving or gliding forward with no volition of her own. All around the fields were red and white and golden with glorious flowers; she inhaled their fragrance, and seemed to grow strong and happy at every breath; all was light, wonderful, sointillating light, that penetrated to her very heart and thrilled her soul with joy. The air seemed singing: "Resurrexi! Resurrexi!"-and: "I have Risen! I have Risen," responded the girl in ecstasy as she moved along. But soon she began to feel as if something drew her backward, or as if she had gone the full length of some cord that had been attached to her form. Like a bird set loose from its cage, but tied with a string, further than the length of which it could not go, Viola paused panting and bewildered, eager to move further out into the limitless fields of beauty and sweetness, but unable to advance.

Then she became aware of faces and forms around her-kind and gentle beings who smiled and gazed with interest into her face. One, a bright and beautiful lady, looked almost mournfully upon her with tender love and compassion beaming in her eyes. But the one who most of all attracted her attention was a genial and benevolent presence that stood in her path, and filled the air with a new glory from his own bright atmosphere.

CHAPTER VI.

"Back from the Silent Land."

Viola gazed upon this man; something in his face and bearing attracted and held her close. Her whole soul seemed to go out to him with the most tender and divine sympathy. Instinctively she knew that he had suffered, that much misery had been wrought in his past, but that in the present his life was one serene and holy calm. She could not tell if he were young or aged, but it seemed to her as if he had seen much of life.

As the girl gazed, there came floating into her senses words of melodious sweetness. They were like a part of the divine music playing all around her; they scarcely seemed to have been spoken; it was more as if they were breathed by the man in her path. Expressed outwardly they were like these:

"Child, thou art welcome for a time. We give thee greeting in the Silent Land. Here thou shalt find rest and peace before thou hast to begin the work assigned to thee. Behold the friends who love and will comfort thee."

As he raised his hand, the stranger seemed to lift a veil from the landscape, for now the faces do?" cried Viola in affright.

Bible-stand, and to place it on sale at the fair. her bright companions-said it must be lier body that attracted her back. But instantly the dainty creature became slient, and refused to explain her meaning. Onco-very soon after "Blessed are the pure in heart, for they shall, she had met all these new friends-Viola felt a see God," appeared. A high price was put up | choking, stifling sensation for a few moments, and it seemed as if a loud, prolonged and wailhad prepared it was herself the purchaser-she | ing ory, which sounded like: "My daughter! oh! my daughter!" was borne to her startled senses from afar. Afterward she learned that this was when her body was found by her distressed father, and taken in his arms and borne to its silent couch; but at the time she

knew not what it meant. There were moments when she felt troubled and restless; a yearning and longing for some one who was very near and dear to her-some body who wanted her and whom she wanted, too, if she could break this mysterious, attractive, subtle spell that held her in this glorious paradise of heaven.

But all too soon the spell was broken and the summons for departure came. The benign guide, whom she had learned to love and honor, came for her just as Viola was promising herself some new explorations of the wonderful country.

"Come, my child," he said, laying his hand as in protection and guidance upon her shoulhither? As the music and perfume and light der, "thou must leave this place for a time. Thy life is not to be passed here as yet. Thou hast work to do. Thou shalt labor in love for humanity. The weary and sad, the sick and sorrowful shall be thy care. Thou shalt know little of hunger or cold while on thy mission to earth, for thou hast surmounted the limitations of such conditions in thy spiritual growth. But come; the hour and the place are at hand."

> "But where shall I go, Hebron? and what am I to do? Your words fill me with a vague fear. I know not what is before me. I do not wish to leave this place. I am happy here with these friends in this lovely spot. Oh! take me not away!" and she looked at him with imploring eyes.

> He had told her to call him "Hebron," and she had responded without question. In this country all the people called each other by simple names, without prefix or title. Viola had been given no name, and as yet she had not been able to recall that which had been hers on earth, for although her mind was quick and comprehensive in its dealings with the works and methods and studies of this new, enchanted land, when she sought to turn it toward her old life, since she had been here, it grew confused, and filled with doubt and uncertainty. She knew that her name had been a pleasant one, and that it was in some way associated with the sweet-smelling violets-many of which grew around her-but that was all. and here she was spoken to only as "child," or "sister," by those whom she had learned to love.

> "I cannot leave thee here, dear one; a higher law than mine must be obeyed. It hath decreed that thou must go back and work for those who need thy care. But fear not, child: I will be with thee in thy darkest hours; I will give thee strength and cheer, for I am thy guide, appointed before thy birth to guard and direct thee. Zola, too, will bear thee company; she is bright and full of magnetic fire, which will serve thee, child, in time of need. Zola hath yet to gain experience, and it will be given as she dwells near thee; thou wilt go, wilt thou not, Zola?" and the benign spirit turned to the bright young creature who stood by Viola's side.

"That I will, good Hebron, and I will bear her company through all the lonely way. I will give her of my strength, and she will give me of her love. I will learn of the ways of the world through her, and she will find new spiritual life from what I bring her from above. We will be each a helper to the other in the coming time." "But where am I to go? and what must I

"Back to earth must thou go, my child; there

hor betrothed. She had been Viola Trenton; but Viola Trenton was dead and about to be burled. Who was she now? And then there burst upon her regaining sonses the terrible remembrance of that fatal night, and of the writings she had read, from which a most horrible revelation had come to her. Ah! she was dead, it was better so; but Hebron had said she was to go back to earth-to work, not to be buried alive. What was it he said? "Thy name shall not be known; thy home shall be from Georgia in President Jackson's adminis-only in the hearts of thy people." Ah, yes! tration, with a vivid review of the wrong done she would be nameless ever more if once released from this trance of death.

But the service went on, and the marble image in the casket gave no sign of the life and thought enthralled within. By some mystic clairvoyance. Viola could see the reassuring face of Hebron beaming upon her, and for a moment, in some mysterious way, she seemed to see through the sides of the casket, and to follow in vision her friend Zola, who was standing with her hand on the bent head of the old church sexton and undertaker of the town, whom Viola had known ever since she was a tiny child. Zola appeared aware of her gaze, for the spirit nodded, and pointed to the old man beneath her touch, and by a sort of subtle telegraphy the captive girl knew that her

friend intended to follow and impress that old man until she had wrought some conviction in his mind.

And now there was a stir, as the organ chanted sweet music. Viola felt that weeping eyes were gazing upon her, that trembling lips were pressed to her marble brow. She felt herself lifted and borne away; there was a jolting of carriages, and then a halt; more weeping and more tender kisses; then she was placed in some dark vault-only it was not all dark to her, for a light shone ever above her from which appeared Hebron's noble face watching and guarding his precious charge; and then came silence, solitude and unbroken rest

All through this strange experience there had been a sense of horror and of dread in Viola's breast, but over it all and partially subduing this natural terror had fallen a mingled resignation and calm which prevented the girl from passing through such agony of mind as otherwise must have come. Then the face of her guide lent her courage and strength in the moments when she most needed them; but after awhile these seemed to desert her. The solitude grew oppressive, the silence most profound. Hebron had faded from her sight; coldness and numbness were creeping over her. Was this death? had she been dreaming or in the delirium of fever all along, and was this really death? The thought almost maddened her; she could not cherish it. Again the stifled, gasping sensation, the sense of weight and imprisonment. Oh! horror, what could it mean? She felt her senses slipping away from her, she tried to scream-and she knew no more!

After awhile the weight seemed removed: there was a feeling of warmth, of light and of comfort in her frame; the girl tried to open her eyes and she found them unsealed; she struggled and partially raised herself, and to her surprise found that she could see, could move, and was no longer fettered and bound. She was in a small and scantily furnished room, but it was well-lighted and there was an open fire, over which a form was bending in the act of replenishing it with fresh fuel. On a stand beside her was a bottle and a spoon, and she herself was lying upon a sofa or lounge placed against the wall. As Viola raised herself she observed that her head had been reclining on a pillow of snowy satin embroidered with forget-me-nots, tracing the word, "Resurrexi." She recognized it as the satin she herself had wrought, and even then in her half-bewilderment wondered who had had it made into form for her casket-pillow. But she did not ask, for just then the form at the fire turned, and with a joyful cry: "Miss Viola, Miss Viola dear, you have come back from the dead," the old sexton flung himself beside the couch and seized the hand of the arisen girl in an excess of heartfelt emotion and love.

Spirit of the Press.

Wrongs Done the Indians.

Magazine writers for this month [March] have by a coincidence turned their attention to cases of wrong done the Indian population which have long been apparently forgotten. A writer in the Atlantic Monthly treats of the removal of the Cherokee and Creek tribes tration, with a vivid review of the wrong done them; and another in Scribner's Magazine gives an interesting account of an absolutely forgotten remnant, the Seminoles of Florida, which, it appears, still exist to the number of about four hundred in the everglades of the southern territory of that State. One of the most costly of wars was undertaken against the latter, in which bloodhounds were intro-duced to hunt the Indians down, to our great national dishonor, and the chief, Osceola, was the romantic hero of the despairing handful hational distances, and the chief, Osceola, was the romantic hero of the despairing handful which fought to the last. The Indians who so far hid themselves as to be left after the war was over are described in Scribner's most favorably, but it is said that measures are on foot to drive them out of possessions which are really of no value to any one but themselves.—Boston Herald.

Scientist Edison's Belief in a Deity.

"I do not believe," said Mr. Edison, "that matter is inert, acted upon by an outside force. matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements forming the most diverse substances. Do you mean to say that they do this without intelli-gence? Atoms in harmonious and useful rela-tions assume beautiful or interesting shapes and colors, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition or filth the disagreement If expressing their satisfaction. In sickness, death, decomposition or filth the disagreement of the component atoms immediately makes itself felt by bad odors. Gathered together in certain forms the atoms constitute animals of the lower orders. Finally they combine in man, who represents the total intelligence of all the atoms " all the atoms.

But where does this intelligence come from originally?" "From some power greater than ourselves.

... The existence of such a God can, to my mind, almost be proved from chemistry."--Harper's Magazine.

Mice Liberated by Rats.

Mice Liberated by Rats. A citizen of Greensboro', Ga., who was in the habit of setting a trap in his dining-room to catch rats, hearing a queer noise there a few nights ago, went down to investigate. He re-ports the state of things thus: "About a dozen small mice had been caught in the trap. This was surrounded by four or five big rats, which had dragged it to one corner, and were holding a consultation. As I looked in, alarmed by the light, they hurried their preparations to a close. One of the big fellows seized the door of the trap bet ween his teeth; another rat seized him by the tail, another and another quickly took hold; a sudden pull was given, and quicker than I can relate the door fiew back, the mice scam-pered out, and before I could walk across the pered out, and before I could walk across the room old rats, young rats, old mice and young mice had disappeared, leaving the trap in the corner, with the door shut, and every vestige of the bait gone."—Sun.

Cremation.

The number of, cremations at the Woking, Eng., crematory is steadily increasing. From 1884 to 1887, the annual average was 8. In 1888 there were 26. In 1889 the number increased to 46, the total number at the end of the year hav-ing how average to ng been exactly 100.

In France, at the new crematory in Paris, there were 35 ordinary cremations in 1889, but the number of still-born children, and the bodies from the hospitals and anatomical schools, is so large that incineration is continu-ally going on both night and day. The Journal d'Hygiène says that the total number was

A hyperne says that the total number was nearly 3,000 in the year. At Rome the numbers were 119 in 1886, 155 in 1887, and 202 in 1888. At Milan and other Ital-ian cities the numbers are increasing, as is also the case in Germany.—Ex.

ROOT AND FLOWER.

BY GERALD MASSEY. A float, unfolding from the bud,

The Water-lily lies; Her root of life is in the mud

The Psychograph. To the Editor of the Danner of Light!

Some three years ago the writer was presented by an estoemed friend with a Psychograph-such as is advortised in your columns. Having been conversant with the facts of spirit-communion since away back in 1862, I am greatly interested in any kind of media by means of which we gain real intelligence of those who have preceded us to the Summerthose who have preceded us to the Summer-Land, hence I welcomed cordially this new in-strument of supermundane telegraphy, for the psychograph must be a species of tele-graph, and it has many advantages over the ordinary battery and wire. It directly con-nects spirits in the body with excarnated in-telligences. There is no cumbersome machin-ery to require skill on the part of the operator and recipient; no costly and delicate instru-ments are continually getting out of order, nor is a technically-educated person needed at this end of the line to take messages of affection. It is so simple and yet so sensitive, so trust-

end of the line to take messages of affection. It is so simple and yet so sensitive, so trust-worthy and yet so delicate, that where there is desire and concentration of thought on the part of the sitters, communication between the two worlds may readily be established. And here is the psychograph to help us. Let us retire to a quiet room, and either alone or in company with a friend or two-not a noisy, indiscriminate crowd-draw in our thoughts from the outer world and fix them upon things lovely, holy, spiritual. We may be sure that if our spirits are aspiring, loving and receptive, we shall be ministered unto by those of a higher we shall be ministered unto by those of a higher order. If we obtain no proof of this truth at the first sitting, then we shall at the second, third or fourth. It depends much on our men-tal condition.

tai condition. At the very first trial, I have seen a short message spelled out to a lady who, until then, had been unconscious of medial powers. That it was a great delight to her may well be beieved.

I wish the psychograph might be used by every person who has an interest in spiritcommunion C. B. A.

New York City, March 13th, 1890.

New Publication.

HE: With All My Worldly Goods 1 Thee En-dow. SHE: But What is Written in the Law? How Readest Thou? A Novel by G. W. Moon, Hon. F. R. S. L. 12mo, pp. 291. London: Geo. Boutledge Routledge.

The purpose of this book is said by its author to be to direct public attention to what he denominates a scandal, and to incite a movement that shall result in its discontinuance. This "scandal" consists in the fact that while the Church of England in its marriage ceremonial instructs the bridegroom to say to the bride: "With all my worldly goods I thee endow, in the name of the Father, and the Son, and the Holy Ghost," the law declares the avowal not binding; that the man can fulfill the obligation or not, as he may elect. The author maintains that if this endowment clause of the marriage service is declared void, the whole service is void, it being an axiom in law that a contract which is not binding in every clause is not binding in any clause.

In the course of the story a case in point is brought before the proper tribunal for adjudication, and arguments on both sides are presented, the result being a decision in accordance with the author's views, that in case of the death of the husband, or separation from her by a decree of divorce, the woman is entitled to 'all" the "worldly goods" with which the husband endowed her by the marriage contract.

The book is rather pleasant reading, being enlivened with episodes naturally introduced.

"I could not get my coat on, but Johnson's Anodyne Liniment cured my rheumatic pains."

Spiritualist Meetings.

ALBANY, N.Y.-First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10% A.M. and 8 P.M. Admission free. The Ladies' Ald meets same place every Friday at 3 P.M.; supper served at 6 P.M. J.D. Chism, Jr., Secretary. ANDERSON, IND.-The Society of Spiritualists meets regularly in Westerfield's Hall. BROCKTON, MASS.-First Spiritualist Ladies' Ald Society meets in its hall in Crescent Block every Sunday evening. Carrie E. Nevins, Secretary. Lyceum meets in same hall at 12%. James Abbott, Conductor. BRIDGEPORT, CONN.-The Spiritualist Union, Isaae F. Moore, Secretary.

Bac F. Moore, Secretary. BUFFALO, N. Y.-First Society of Spiritualists-A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Sunday at 7% P. M. Willard J. Hull, Presi-

BANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

around the girl started out more clearly; there were forms and features familiar to her in the nast; they had passed away from earth through the years, but this she did not realize as yet; and she was happy to meet and smile upon them. Beautiful dwellings were now seen on every hand, and the place appeared like the Garden of Eden in all its dainty loveliness.

"Thou art here as our guest, child," went on the benevolent-looking personage, "and we will try to make thy stay a pleasant one. It is not often given to the children of earth to visit the spiritual country before they are ready to remain; but thou art one of the chosen ones, and art brought here to become fitted for thy task.'

Viola did not quite comprehend his words, but he only smiled a smile of rare sweetness, and beckoned the friends who stood around to approach. Mortal words cannot do justice to the songs and tokens of welcome and love and good cheer that fell upon the girl that hour; nor will they adequately describe the glowing experiences that came to her during the next three days. Within that time Viola was conducted into various dainty and hospitable homes where the spirit of love and harmony reigned, and where she was treated by the inmates as a royal guest. She was taken over large tracts of beautiful country, where the landscapes gleamed a feast of color and of harmonious design. She visited galleries of art, attended lectures and concerts and debates, listened to the noblest words and richest tones that the human mind can conceive or execute; and, in short, lived almost an eternity of happiness and of the intensest feeling, in what was really only the brief lapse of three short days.

At this time she was attended by two lovely and graceful maidens, whose rare culture of mind and charm of manner afforded a perpetual feast to Viola's æsthetic and intellectual tastes. The tender, smiling woman she had first seen had disappeared, and the genial friend who had first saluted her only occasionally made his appearance; but when he did come, he seemed to open up such a storehouse of knowledge and instruction to the girl-such gems of wisdom flowed from his soul to her own, such conceptions of truth, and such a quickening of understanding, that when with him nothing seemed too hard for her to study or to undertake.

During this time Viola had learned that she was now in the spirit-world, and that these friends around her had all once lived on earth, but that having passed through death, they had found the kingdom of happiness and peace. But those who communicated with her seemed loth to tell her of herself and of the manner of could remember nothing of it when all her came to her that same sense of restriction and the other end of a cord; and once Zola-one of | front consisted of her father and mother and |

wilt thou find work among the lowly. Thy name shall not be known; thy home shall be only in the hearts of thy people; but thy works shall follow thee. Come, we must be gone.'

And as he spoke something seemed to fall upon the heart of the wondering girl, as if a weight was resting there; she felt like one pinioned, and unable to move hand or foot, yet she was free, with the atmosphere smiling in balmy beauty all around. Without further murmur or question, but with resignation as of "Thy will, not mine, be done," she laid her hand in that of her conductor, and turned her face away from the scenes that had become so dear to her.

There was neither parting nor farewell of any one taken, and none had come to see her depart. Viola did not notice this, nor did she fully realize that Hebron and Zola were her companions. Their passage earthward was a rapid one, and yet on the way she discerned faces and forms, habitations and localities that were dark, and uncouth, and unsightly to view. Soon they entered the earthly atmosphere, and now the girl saw men and women and little children, full of want and suffering and pain and woe. She did not enter their habitations. but she could see right through the walls, and notice the misery hidden from the outside world. A shudder of sorrow and a thrill of compassion went over her at the sight. Oh! for the power to help such as they-to lift them out of their trouble, or sickness, or sin, before they went to the other life; or to help them become free and happy and well while yet on earth. But she said nothing; the weight was still upon her, the suffocated, stifling sensation | Texas: J. D. Shaw. enthralled her; the sense of cramping chains still bound her.

Presently they stood within the body of a church. Surely this place had a familiar air. It was filled now with people, people who seemed sad and unhappy. There was something white upon a stand, something white, half-covered with flowers, and beside it stood a man whom she had known somewhere in the past; while just in front of this man were several persons who seemed very near to her. The clergyman-for such she knew he must bewas speaking; his tender, prayerful tones floated up to Viola, but she paid no heed to their meaning; she was attracted by that white something upon the stand, and in an instant she was beside it, gazing down upon the placid features and rigid form of herself, reposing in silence before her. At the sight the spirit started; there was a new, a gasping sensation; with one bound she seemed to leap from her place in mid air and to become absorbed by that clayher death, and the girl wondered that she | cold form below. And now came a terrible, a trying experience to the imprisoned spirit, for senses seemed so alive. Occasionally there like a flash the horror of the situation broke upon her. She was dead, yet alive; this was limitation that had come to her when she had the service over her remains-that the pastor first felt as if some one was drawing her from she had known and respected. The group in [To be continued.]

March Magazines.

THE QUIVER opens with a story entitled "Through Evil Report." In "A Home in Sickness," Henry Frith describes a visit to Bolingbroke Pay Hospital Odds and Ends of Bird-Life" is suggestive of Spring. and "The Waif's Picnic " of days when woods, fields and meadows are more attractive than city streets. New chapters are given of three serial stories, also the first part of "Billy's Window Garden." New York: Cassell Publishing Company.

THE KINDERGARTEN .- "Mother Willow's Bables," 'Outline of Peas Work," "Delsarte in the Kindergarten," "Kindergarten Management and Methods," and "Easter Suggestions" are among its contents. Chicago: A. B. Stockham & Co.

SPIRITUALISTS' LYCEUM MAGAZINE .- An interesting sketch is given of Alfred Kitson's labors in the establishment and support of Children's Progressive Lyceums in England, accompanied by a portrait. The remaining contents consist of "Lyceum Reviews," a continuation of "Our Lyceum Census," the closing chapter of Mr. Wheeler's story, a brief essay on "Obedience," "General Notes," etc. Oldham, Eng.; W. H. Wheeler.

THE INDEPENDENT PULPIT .- "Is Morality Denendent upon a Faith in the Supernatural?" is discussed in the opening article by S. J. Matthews. Following, William Edmonds deals with "The Color Line" from a Southern point of view, E. Hannum reviews "The Signs of the Times," Geo. H. Dawes writes upon "Miracles," and Dr. Wallace upon "The Mission of Liberalism." Editor and contributors fill the remaining pages with able articles. The present number is the first of the eighth volume. Waco,

THE NATIONALIST. - "Trusts or Federal Control" is the subject of the leading paper by Frank Field Fowler. D. E. Cronin suggests what "The Newspaper of the Future" may be. John Storer Cobb sharply criticises Gen. Walker's criticism of Mr. Bellamy and the Nationalistic movement. F. B. Arngrimsson contributes a translation from the Norwegian of "A Clear Conscience," a story by Alexander Kielland. The opening chapters are given of a new book by L. Gronlund, entitled, " Our Destiny The Influence of Nationalism on Morals and Re ligion." It is announced that Edward Bellamy is to become editor of this magazine, commencing with the May number. Boston: 77 Boylston street.

Meetings in Michigan.

The Spiritualists of Southwest Michigan held a successful convention at Decatur, March 1st and 2d, Hon. L. V. Moulton of Grand Rapids, and Mrs. E. C. Woodruff of South Haven, were the speakers. Music by the Harris twin sisters of Decatur.

Our next will be a grove meeting to be held June 22d, at Lake Cora, Van Buren Co. It will be ad-dressed by Mrs. R. S. Lillie of Boston, formerly of

dressed by nits, in S. Michigan. August 8th we shall open a ten days' camp-meeting at South Haven, on the east shore of Lake Michigan. B. S. BunDrok, Texas, Mich. Pres. S. W. M. S. Asso'n.

Diphtheria has often been cured with Johnson's Anodyne Liniment when doctors gave it up.

While blossoming for the skies -But root in mire, or flower in sun, In Earth and Heaven they are one

Her life gropes darkly down at root, But climbs with all its power: And whether low in Earth a foot, Or head in Heaven a-flower, In shadow of cloud or smile of Sun In Earth and Heaven the life is one.

My life is as the root in Earth That from its lowly tomb Hath put a living flower forth For everlasting bloom; And whatsoever tides may run Betwixt us, Root and Flower are one!

The winds may rock, the waters roll, Our root of life above, They cannot sever us in soul, We who are one in love!

For Love hath warrant to defy Even Death to break its tenderest tie.

They think that Death hath plucked my Bud, And left a broken stalk To bleed and wither in the mud-So blindly do they talk! To both of us my life is Root! For both my Flower bears the fruit.

They dream my Darling cannot come To visit me once more,

Who think the dead are deaf and dumb, Who speak of life as o'er; But 'twixt us, Root and Flower, we know

There is continual come and go.

My Darling breathes diviner air, And brings her Heaven down Where low I lie but loftily wear Her glory for my crown; I feel the Heavenward impulse stir; I know that new life comes from her!

'T is in descending from above That love is most divine: But as the tide returns, O Love, Bear back this love of mine, And say love cannot be more true, But now 't is greater than we knew.

I see Her, strangely glorified, My Lily of the Light! At times she lifts me to her side From out my earthly night;

I look through her illumined eyes On lands where daylight never dies

No thought of me must mar with pain The fairness of her face; No blash for me must ever stain Her purity and grace.

I feel my Flower above will show How life is lived at Root below!

Dear Lovel and if my life can feed

A Flower the Angels see. In thought and feeling, word and deed, How pure that life should be! How rich the Root that hour by hour Draws life from its immortal Flower!

- [Harper's Magazine for March.

An Extended Popularity .- Brown's Bronchial Troches have been before the public many years. For relieving Coughs, Colds and Throat Diseases they have been proved reliable. Sold only in boxes. Price 25 cents.

Spiritualist Association. C. L. Coffin, Secretary. CHICA GO, ILL.—Mrs.Corra L.V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sanday morning and evening. CHICA GO, ILL.—The Spiritualist Mediums' Society of meets in Martine's Hall, 104 22d street, Sundays, at 2:46 P. M. CHICA GO, ILL.—The Harmonial Society of Spirit-ualista holds public meetings every Sunday evening at 7%, at the hall in building northwest cornor Peoria and Monroe streets, entrance 93 South Peoria street.

OLEVELAND, O.—The Children's Progressive Ly-ceum No. 1 meets regularly every Sunday in G. A. R. Hali, 170 Superior street, commencing at 10³/₄ A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary.

Conductor; Inomas Lees, Corresponding Secretary. **CLEVELAND**, **O.**—The First Spiritual Advance-Thought School holds regular meetings every Sunday at 2% o'clock at 559 Pearl street. Mrs. L. H. Parker, President. **CHATTANOOGA, TENN.**—Meetings are held reg-ularly in Market-street Hall. Dr. George A. Fuller, speaker. **DETENT** MODE Meetings are held regularity in Market-street Hall. **DETROTY**, MICH.—Mcclings archeld every Sunday at 3 P. M. in Coöperative Hall, Hilsendegen Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

Chairman. Seats free.
 DEN VER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1543 Chaupa street.
 P.A. Shumons, President.
 EAST PORTLAND, OR E.—Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and G streets, each Sunday at 3 o'clock. Miss Welda Buck-man, Secretary.

man, Secretary. FITCHBURG, MASS.-First Spiritualist Society meets in Red Men's Hall, 2394 Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blosson st., Secretary. LOWELL, MASS.-The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk. LYNN, MASS.-Spiritual Fraternity holds meetings every Sunday at 2½ and 1½ P. M., at Templars' Hall, 36 Mar-ket street. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary.

LAWHENCE, KAN.-Meetings are hold by the Spiritualist Society. W M. Hayes, Secretary.

MONTBEAL, CANADA.-Meetings are held in the hall of the Religio-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.

NEW ORLEANS, LA.—The Spiritualistic Associa-tion holds meetings in Minerva Hall, Clio street. H. L. Sel-ver, Secretary.

over, Secretary. NEW HAVEN, OT.-First Spiritualist Society; hall 148 Orange street. A. F. Champlin, Secretary. NORWIOH, OT.-First Spiritual Union.-Meet-ings are held every Sunday in Grand Army Hall, at 1/2 and 7/2 P. M. Mrs. J. A. Chapman, Secretary. Children's Pro-gressive Lyceum meets in same hall at 12 o'clock. William P. Myers, Conductor. NEWARK, N.J.-Association of Spiritualists holds meetings Sunday evenings at 177 Halsey street. Mrs. Dr. S. F. Martha, President; Frank W. Wilson, Vice-President; O. Hough, Secretary.

Hough, Secretary.
POBTLAND, ME.—The First Spiritualist Society bolds services overy Sunday at 2½ and 7½ r. M., and Friday at 8 p. N., in Reform Club Hall, corner Congress and Tem-ple streets. H. O. Berry, President, No. 79 Lincoln street.
POHTLAND, ME.—"The First Spiritualist Church has loctures every Sunday norming and evening. Children's Lyceim meets at 2 p. M., in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohneyer, Secretary.

Lonneyor, Secretary. **PORTLAND, ORE:**. — Two Societies hold regular ser-vices: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars.

SPIRINGFIELD, MASS.-First Spiritual Society. Bervices are held overy Sunday at 2 and 7 P. M. in Graves Hall, 322 Main street. C. I. Leonard, President; J. P. Smith,

SARATOGA SPRINGS, N.Y.-The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10% A. M. and 7% P. M. E.J. Hullog, Clerk.

ST. LOUIS, MO.-Meetings are held Sundays, 3 P. M., by First Spiritual Association, in Brant's Hall, sth and Frank-lin Avenue. Samuel Penberthy (at Hotel Westeran), Sec-retary.

retary. ST. PAUL, MINN.-Meetings are hold regularly by the Spiritual Alliance in Waucota street Chapol, between Sth and Sth streets, every Sunday evening at 7½. Mrs. M. O. Tuttle, Secretary, 37 East Sth Street. TROY, N. Y.-The First Society of Progressive Spirit-ualist holds meetings in Room 18, Keenan Building, Sunday evenings at 7½. Ladles' Aid Society in same room Thurs-day evening.

THENTON, N. J.—First Association of Spiritualists holds meetings in its Hall in Taylor Opera House, Greene street, overy Sunday afternoon and evening. W. J. Hib-bert, President; Wm. Hibbert, Secretary.

WORCESTER, MASS.-Meetings held every Sun-day 3 and 7 P. M. in Continental Hall, corner Main and Fos-ter streets...

WATERTOWN, N. Y. - The First Progressive Spir-itual Society holds Sunday meetings in its new Temple on Davis street. Sunday Atternoons 24: evenings, 74. Mrs. Kattle N. Matterson, Secretary, 26 Main street.

4.1

BANNER \mathbf{OF}

Peurls

"---olegies, And quoted odos, and jowels five words tong, That, on the stretched fore-finger of all time, Sparkle forever."

Not till the external, sonsitive chords of man are struck, do the inner ones sound after them .- Richter.

> Make thou my spirit pure and clear As are the frosty skies, Or this first snowdrop of the year That in my bosom lies.

-[Tennyson, in " St. Agnes Eve," The air is one vast library, on whose pages are for-

ever written all that man has over said, or woman whispered .- Babbage.

A happy bit hame this auld world would be If men when they 're here could make shift to agree, An' lik said to his neighbor, in cottage an' ha', Come, gie me your han'-we are brethren a'. -[Robert Nicoll.

Be a lamp in the chamber, if you cannot be a star in the sky.- George Ellot.

I sent my soul through the Invisible, Some letter of that after-life to spell;

And by-and-bye my soul returned to me, And answered: "I, myself, am Heaven and Hell."

-[Omar Khayyam.

Banner Correspondence.

Massachusetts.

WOBURN .- "S. R. D." writes: "The subjoined character-reading of 'S. F.,' given August, 1877, by John M. Spear, will be perused with interest at this time, as it appears to foreshadow some of the principles set forth in Mr. Bellamy's recently published book, 'Looking

Beilamy's recently published book, 'Looking Backward': 'You see that as in a family there should be a common interest; there should be on larger scale a neighborhood, tewn, county, state, na-tional and international interest, and thus na-tion be linked to nation, planet to planet, and world to world. Seeing the incompleteness of things in the present life, you see there must be a life beyond this, and possibly several, one necessitating the other. You have come to dis-tinctly discover that there is little in the pres-ent social state worth preserving in the form in which it now exists, and therefore you have almost no interest in palliative efforts, and do not care to spend your means, time, talent and strength in patching, or in putting new wine into old bottles. If certain things are done of a beneficent character, you do not object; but you see, so long as the roots of the old are left untouched, the same general fruit will appear.

long as the roots of the old are left untouched, the same general fruit will appear. You see the laboring classes desire reasonable remuneration for daily toil, but you know that they are powerless in a nation where the money god is at the helm of affairs. You see that little can be done until a few persons are so elevated above the selfisms of the hour that they can units on a broad buy is to

persons are so elevated above the selfisms of the hour that they can unite on a broad basis to lift up the whole humanity. It will be gratifying intelligence to you and such as you to be informed that in the enlight-ened spirit-world there is a movement in the direction into which you and some others have been led, and there may be a special call for some persons to convene to consider some prac-tical steps that may, to say the least, be put on paper for deliberate consideration and adop tion. A beginning being made in one direction, others may follow in due time. "He that sat upon the throne said: Behold, I make all things new. And he said unto me, Write, for these words are true and faithful." (Rev. $x_{1.}, 5.$) When the soul, mind and body act conjointly. When the soul, mind and body act conjointly, there is individual power, and as you see things, there must be collective power, as also individ-

there must be concentre power, as also individ-ual. The human world is yet to see what he meant, who said: "And I, if 1 be lifted up from the earth, will draw all men unto me." As in your quiet, meditative moments, you think on these and kindred themes, your eyes will be more fully opened than now, and you will see that there are many kindred souls who have caught thoughts, and have desires quite like your own. The present is an epoch foreshadowed in the following passage: "Yet once more I shake not the earth only, but also heaven. And this word yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain. Wherefore we seeing a kingdom that cannot be moved, let us have grace that whereby we may serve God acceptably with reverence and godly fear, for our (lod is a consuming fire. Let brotherly love con-tinue, and be not forgetful to entertain strangers, for thereby some have entertained angels Although these words were written ages ago, they have a meaning now. Old institutions are being shaken; Ballou, Channing, Parker, Em-erson, Kneeland, Owen, Fourier have been ministers helping to weaken them, and you with others are helped to see that the morning of a others are helped to see that the morning of a new age is beginning to dawn. Great tribula-tion there must be. "Merchants of the earth are to weep and mourn because no man buyeth their merchandize any more." You bless (6dd and the angels that you see these things, and rejoice in the ideal if you cannot immediately attain to and dwell in the actual." WHATELY .- Mrs. L. F. Crafts writes: "Sunday, March 16th, the Spiritualists of this vicinity, by invitation of Mr. and Mrs. Banks, of Haydenville, convened at their pleasant home to commemorate the tenth anniversary of their marriage. The greetings were many in the pleasant receiving rooms, elaborately and taste-fully decorated with laurel and evergreen. A spirit of welcome reigned, which none could fail to recognize, even nestling among the ever-greens in bright letters. The Indian control of Mrs. Banks also greeted us, 'Snowflake,' whose sweet ministrations and beautiful ad-vice have blessed many weary lives, giving hope, joy and comfort in their need. The chair that has become vacated the past winter was decorated in memory of the wife and mother who had faithfully and justly fulfilled her Haydenville, convened at their pleasant home that has become victured the past white white decorated in memory of the wife and mother who had faithfully and justly fulfilled her duties to a husband and daughter, justlee and right being the study of her life. The ex-ercises commenced by singing, followed by soul-felt greetings from Mr. and Mrs. Banks. Words of deep import by W. C. Pomeroy, of Northampton, voiced the tender sentiments of our hearts, in a eulogy of her who once occu-pled the vacant chair. Ably and sweetly the controls of Mrs. Cleveland, of Northampton, addressed the companion, who is now left for a little while to battle with physical weakness; may he realize the hand is near that would clasp his own, and in a measure interpret the joys of her spirit. We were agreeably favored on this pleasant occasion in meeting Mrs. Crossett, of Califor-nia, whose words found lodgment in the hearts of all present; we cheerfully recommend and with be accented to the misting the proved and nia, whose words found lodgment in the hearts of all present; we cheerfully recommend and wish her, as a worker in the spiritual vineyard, God speed. Miss Lizzle Harlow, of Hayden-ville, who has lately developed mediumistic powers, was controlled very forcibly and pleas-ingly to 're-tie the knot.' We are very much pleased with this new instrument; her manifestations are productive of deep and vital thought. Many others contributed to the en-lightenment and satisfaction of all present. After a bountiful repast we soon made prepa-rations for our journey home. The beautiful Philosophy of Spiritualism holds many hearts in our vicinity, all of holds many hearts in our vicinity, all of whom appreciate the kindness of Mr. and Mrs. Banks in opening their doors, saying, 'Come in,' and the invaluable instruction they have received from the inspired words of Mrs. Banks." BOSTON.-A. S. Hayward writes: "In THE BANNER for March 8th, I gave a detailed account of the 'J. H.' test which I recently received in the Message Department through the mediumthe Message Department through the incutation ship of Mrs. B. F. Smith. Desiring to make my statement more sure and convincing to the public, by having the added testimony of some one who was personally knowing to the facts

that I then related. I called on the widow of iny cousin who visited the medium, Lizzle Smith (spoken of in that article), and who had such a wonderful test of spirit intelligence in being directed to his mother's grave; my visite her has called out the following corroboration, which tells its own story. I have also recently geen two of the family who were at Acton come-tory at the time the search was made for the grave, and who saw several graves opened be-fore the medium was so successfully employed: 'This is to certify that I have read the BanNet of fore the medium was so successfully employed: 'This is to certify that I have read the BANNER or LIGHT of March sith, which contains A. S. Hayward's letter-under the caption of "Why I became a Spirit-ualist." The coustin alluded to in the letter is my hus-band, and I well remember all the facts mentioned in the article which have reference to my husband, now in spirit-life, viz.: his visiting the medium and her go-ing to Accou cemetery and finding his mother's grave. I was in the carriage at the time Mr. Hayward called my husband's attention to spirit intelligence; am knowing to the exercise of mediumship in finding the grave; also saw the plate that was taken from the casket of my husband's mother, as alluded to in the article.

casket of my husband's mother, as alluded to in the article. The facts in the letter are related with a remarkable degree of accuracy. I am willing to make oath of their truthfulness if it will carry auy more conviction to the public as to their being the truth. I have never been associated with the Spiritualists as far as attend-ing their meetings, but from what I have experienced at my home, I cannot doubt it being a fact that there is a line of communication between earth and spirit-spheres, and that our friends are active in a spiritual realm which I do not comprehend. ABBIE G. DAVIES.

Allston, Mass., March 14th, 1890.'"

South Carolina.

EDGEFIELD. - A correspondent writes The papers hereabout have rendered an illiterate negro of this vicinity much attention of late because of his involuntary passing into a seemingly unconscious state, and, while thus, preaching learned and eloquent sermons. The interest in his strange doings became so great that some enterprising citizens of this county took him in charge, and are now exhibiting him to large and greatly wondering audiences. The negro, known as 'Major Perry,' places himself in a recumbent position and lies outstretched in full view of the audience; by the time the spectators have assembled he is fast asleep. In a few moments his muscles begin to twitch, his limbs to contract, and his body becomes con-torted. This condition soon passes off, and he begins to preach. He takes his text from the Bible, naming book, chapter and verse, all the time lying flat on his back with his eyes shut, and for half an hour or more preaches, using strictly grammatical and even eloquent lan-guage. At the conclusion of his sermon he sings a hymn to an old eir the worke heiner erate negro of this vicinity much attention of strictly grammatical and even eloquent lan-guage. At the conclusion of his sermon he sings a hymn to an old air, the words being entirely new. Then a prayer, and the congre-gation is dismissed. The text is in every instance correctly quoted, which is marvelous, since Perry can-not read, and has never heard the passage read or spoken. Physicians have or the allow a particular exam-

not read, and has never heard the passage read or spoken. Physicians have critically exam-ined, and admit they cannot account for all this. An account of these phenomenal pro-ceedings was sent from Columbia to the St. Louis (Hobe-Democrat, substantially as 1 have above stated."

above stated." [There appears to be no reason to question the truth of the above statements, as similar occurrences have taken place in other localities in the past. A few years since we printed a detailed account of a like phenomenon having existed in one of our New England towns nearly or quite a hundred years ago, the sub-ject in that case being a woman, who preached, prayed and sung religious hymns with great fervency. Spiritualists will readily understand the source of these manifestations. - ED. B. OF L.]

Florida.

BARTON.-Mrs. E. B. Duffie writes: "Our little settlement of Bonnie Lake, five miles from Barton, Florida, has been favored with a visit from Dr. S. N. Gould, of West Randolph, a visit from Dr. S. N. Gouid, of West Randolph, Vt., one of the moving spirits of Queen ('ity Park. The first spiritual meeting that this section has ever known was held to-day in our school-house, Dr. Gould doing the speaking, and myself filling in the chinks. No one can realize the utter ignorance re-garding Spiritualism that exists in this part of the State. It was difficult to know how to find words to talk upon the subject. But the audience was attentive, and at least the seed has been sown.

audience was attentive, and at least the seed has been sown. Dr. Gould is one of the most genial of men, besides being a fine speaker, and he won his way at once into the confidence and esteem of those whom he addressed. He talked in the morning of spirituality, and what it would do for character, his discourse being simple, ear-mest and impressive. The address of the af-ternoon was delivered in a half-trance condi-tion, which was something novel to most of those present. The doctor came among us only a week ago a stranger, but as he departs to morrow we feel that we are losing a friend. to morrow we feel that we are losing a friend. There is a possibility that he may visit us again.



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their medulumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualism is indeed true, and the communications have given my heart the gratest comfort in the severe loss I have had of son, daughter and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: " I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity." Giles B. Stebhins writes: "Soon after this new and curlous instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily." Price §1.00, accurely packed in box and sent by mail post-pad. Full directions. NOTICE TO RESIDENTS OF "CANDA AND THE PROVINCES. – Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by COLBY & RICH. The Writing Planchette.

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and directions, by which any one can easily understand now to use it. PLANCHETE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. - Under cristing postal arrangements be-tween the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH.

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BY WARREN SUMNER BARLOW.

New York. BELLMORE, L. I.- Wm. F. Jeffrey writes: 'We are having lectures occasionally by Miss Jennie B. Hagan and Mrs. N. J. T. Brigham, in the village school-house, and the building is generally filled with attentive people, which is very encouraging."

A friend in need is Johnson's Anodyne Lini-ment; more families should know it and use it.

Passed to Spirit-Life,

From Winslow, Arizona, Feb. 7th, 1890, Mrs. Anna T. Wild, ged 51 years and 1 month.

Mrs. Wild was for many years a resident of Clinton, Ia., a subscriber to the BANNER OF LIGHT, and an active worker for the cause of Spiritualism—in which faith she was frinty grounded. She was brave, faithful and conscientious in all the concerns of life, ever ready to do what she could to ald her fellows.

her fellows. She went peacefully into the inner world after a long pe-riod of severe suffering. She leaves a husband and three children, who are consoled by the philosophy to which she adhered. Her many friends in different States will learn of her departure with regret. Mrs. H. S. LAKE.

On Sunday, March 9th, 1890, at 4 P. M., of consumption Mary K. Boozer, aged 55 years and 10 months.

Mary K. Boozer, aged 55 years and 10 months. The memorial service was spoken by Rev. Chas. Fleetsher, a portion of whose text was Father Ryan's poem, "The Valloy of Silence," a favorite selection of the departed. Thus closes a life of mediumistic work, characterized by its boroughness and reliability, whereby many have been convinced of the truth of Spiritualism, and many others have received such consolation as only their stricken hearts can ever know: Healing both of mind and body; poetic and oratorical impiration—the former both automatically writ-ten and improvisationally apoken; musical renderings on the piano, both grand and sweet; with the ever ebbing idde of love and wisdom coming through her organism from the great and the good of spirit land. She leaves bereft a companion, a sister and a bother; while countless friends on both sides of life will mourn the loss of one of earth's best developed mediums. H. W. B.

From Lowell, Mass., in February, Mr. Jacob Nichols, at the age of 75 years.

age of 75 years. Mr. Nichols was one of the prominent business men of that city. He was connected with the furniture trade, also associated with railroads as Director. Ho was positive in his nature and make up, therefore de-cided in his convictions. In his early days he was a Univer-salist in belief regarding a future life; but at the advent of Spiritualism he was induced to investigate the phenom-ena, and became a convert to a belief in their verity; during the remainder of his mortal life he continued a pronounced and outspoken Spiritualist. He visited Lake Pleasant and Onset Bay Spiritual Camp-Meetings until last season, when his health, which had been poor for several years, failed him—he being a sufferer from that fatal disease cancer of the stomach. A widow and daughter survive him, the former being quite mediumistic, no doubt she will receive confort, ald and connsel from his well-rounded and experienced spirit in her daily walks of life.

From Fremont, O., March 12th, 1890, Theo. Clapp, in his 72d year.

FINELY executed lithographs bearing the above title have been received by us. The size is 225/2284. The principal figure is a female, evidently designed to represent a materialized splitt, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three size. The drapery on each side appears to be the curtations of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the cuttle form. Vignetic like, nesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy. Price 60 cents, For sub by COLBY & RICH. oam

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 CONTENTS: PREACE. References. Explanatory Note-Definitions. MATHER AND CALEF. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES. Whithrop'S Account of Her, etc. ANN HARGARET JONES. Whithrop'S Account of Her, etc. ANN MARGARET JONES. Withrop'S Account of Her, etc. ANN MARGARET JONES. Withrop'S Account of Her, etc. ANN CONTENTS: PREACE. REFORMED AND COLE. HURCHINSON'S Account, etc. BLIZAMETH KNAPP. A Case of Spiritualism. etc. Monse FAMILY Physical Manifesta-tion, etc. GOODWIN FAMILY Hutchinson'S Account, etc. SALEM WITCHCRAFT. OCCURTEd at DANNERS, MAINTIN. Her, Examination of Her, etc. SARAH GOOD. HER Examina-tion, etc. BORCAS GOOD. Blies with Spirit-Teeth, etc. SARAH ORDORN. Was Seen as an Apparition, etc. MARTHA CO-REY. HER Character, etc. GLES CONEY. His Heroisin, etc. GEORGE BURROTORS. HIS SASCEN BEAS WIN BAILTS. HER Examination, etc. MARTHA CARRIER, Examination, etc. GRAN HERMEY. HER CHARACT, AND BUE SWIN Spirit-Teeth, etc. GEORGE BURROTORS. WISS Seen as an Apparition, etc. MARTY EASTY. HER CHARACT, ARTHA CARRIER, Examination, etc. GEORGE BURROTORS. MUST SCORES, HIS BOYCE ID have been Enactors of Witcheraft. THE CONTERSION. THE PROBE. APPENDIX. CHRISTENDON'S WITCHCRAFT DEVIL. AND PERBONAL. METHODS OF PROVIDENCE. APPENDIX. CHRISTENDON'S WITCHCRAFT DEVIL. AND FRIENDAL METHORS OF PROVIDENCE. APPENDIX. CHRISTENDON'S WITCHCRAFT DEVIL. AND WITCHCRAFT. SPIRIT, SOULAND MERNANCY. BIBLI-CAL WITCH AND WITCHCRAFT. CHRISTENDON'S WITCHCRAFT DEVIL. AND WITCHCRAFT. SPIRIT, SOULAND MENTAL POWERS. TWO SERT OF MENTAL POWERS-COMESNEL AND M

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SPECIAL NOTICES. The quoting from the BANNER of Light care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. The non to the taken of anonymous letters and commu-nications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We can-not undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article. When the pest-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not comit to state in full their present as well as future address.

future addres

future address. Notices of Spiritualist Meetings, to insure prompt inser-tion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of **P**ight. sane? BOSTON, SATURDAY, MARCH 29, 1890. [Entered at the Post-Office, Boston, Mass., as Second-Class Matter.] PUBLICATION OFFICE AND BOOKSTORE. Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor). WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston THE AMERICAN NEWS COMPANY.

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CP Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Plerpont.

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For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various

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So it has been decided by the high court of France, and that is a step forward in the face of stock slanders and the bland and t

them. The Baron himself was a sufferer from chronic rhoumatism, for the relief of which Mrs. Chapitey received regular prescriptions from the spirit of a deceased French physician. It oftentimes required the magnetic influences of Mr. Thouars to induce the sleep sought of Prof. Kiddle in a strong critique in our issue for by the medium. Matters went along in this way until the De Martres household was enlarged to the extent of the addition to it of the medium and her nephew. In 1884 the Baron died, bequeathing all his property to his wife. The next year she followed him into the other world. She left a will, according to which she gave the whole of her property to Mrs. Chapitey, and, in case of her decease, to her nephew, Mr. Thouars. She said she did this in order to proclaim the great services of Mrs. Chapitey, whom she named as "her somnambule, her spirit, her medium, and her physician." The medium likewise died after a few more months, and the fortune then fell by the will to her nephew, Mr. Thouars. The dispute, of course, was over his legal claim to come into its possession, and the will was sought to

be broken down by raising the point, now completely demolished, that Mme. de Martres was insane when she made her will because she was a Spiritualist. This action of the Court is but common-

sense, at best. What can there possibly be in anybody's belief in anything to render them for that reason, and that alone, insane or incapable of disposing of their property? If such a charge can for a moment be maintained, then why not at once call every one insane and have done with it? Who can set up a standard of sanity, based on cognitions, convictions and beliefs, and autocratically decide that all who do not conform strictly to that standard are in-

What is Before Us?

D. T. Jones, Vice President of the National Religious Liberty Association of Battle Creek (Mich.), sends us the following account of a case of prosecution, and pertinently asks. "IS IT PERSECUTION?

"IS IT PERSECUTION? A peculiar case was tried in the Circuit Court at Troy, Oblon Co., Tenn., recently. The indictment was against one R. M. King of the above county, and was based on the following charges: 'Plowing on Sunday and doing various other kinds of work on that day without regard to said Sabbath days.' Mr. King is a member of a small but respectable sect of Chris-tians known as Seventh-Day Adventists, who observe the seventh day (Saturday) as the Sabbath. Six wit-nesses were examined, five for the prosecution and one for the defendant as a law-abiding citi-zen, with the one exception of working on Sunday. The defendant offered to prove that he had been brought before a justice and fined for the principal offense charged in the 'indictment, and that he had paid his fine'; but the Court would not permit him to do so. The examination of the witnesses were differed to wo of them belonged to an organization who had offense charged in the 'indictment, and thaf he had paid his fine; but the Court would not permit him to do so. "The examination of the witnesses showed that two of them belonged to an organization who had bound themselves together by a written agreement to prosecute every violation of the Sunday laws. The counsel for the defendant them offered to prove that men in the same neighborhood where Mr. King lived had cut wheat with a self-binder, rafted logs and done other work on Sunday, for which they had never been called in question; but the Court would not permit him to prove it. The work done by Mr. King was all' on his own premises, and not in sight of any public place of worship. The witnesses all testified that they were not disturbed in any way, except that their moral and religious feelings were shocked. The cross examination developed the fact that two of the wit-nesses were going to another part of the neighborhood after a cow, and a third was engaging harvest-hands, when they saw Mr. King at work og Sunday. The de-fendant had hived in the same neighborhood from a child, and has always borne a good character, both as a citizen and as a Christian gentleman. About two years ago he changed his religious belief, uniting with the Seventh Day Adventists, since which time no oppor-tunity has been lost by his former brethren to harass and injure him. The proseculing attorney made an inflammatory speech, well calculated to prejudice the jury, in which he confounded the Adventists with the Mormons. In the confounded the Adventists with the Mormons. In the conclusion of his speech he said: 'I wish we had more Methodist churches, and more Episcopal churches, and more Catholic churches, and more Episcopal churches, but I do not want any Adventist churches and hore 'reshyterian churches, and more Episcopal churches, but I do not want any Adventist churches or Mormon churches. Mr. Guiteau, when he had as revelation from God (and I expeet had a Seventh day Adventist hwyeer to defend him), took a pistel and shot down

of stock slanders and the blind prejudices of those who submit themselves to church sover-eignty. The case recently decided in a French court turned on the question whether a person is incapacitated for making a will by reason of being a Spiritualist. The court before which the case was tried was held in Paris, and the most eminent French lawyers appeared in it. A will made by Mrs. de Martres, who was a native of Baltimore, leaving her property to Madame Chapitey, a medium and a friend of the testator, was sought to be annulled by Mile. de Frileuse, a cousin and natural heir of This is a question that we may well consider; for the signs of the times indicate that the spirit of bigotry is by no means dead-the age of intolerance has not yet entirely passed away. Old error dies hard, and the lover of personal liberty must be ever on the alert to guard his rights and to protect his principles at any cost, if he would not be overthrown by the enemy. The right to exercise thought. and to conscientiously express his convictions, belongs to every human being. So long as one does not injure any other human being in thought or deed, he should have the privilege of observing the Sabbath in whatever manner may seem best to him.

The Proposed Law in New York, Aimed, as alleged, against "deceit and fraud " in connection with materialization, and introduced into the General Assembly by Judge A. II. Dalloy, has already received the attention of the 8th inst. This distinguished writer based his article on the then published report in the New York Tribune concerning the contem-

plated measure. It will be seen that on the eighth page of this number of 'THE BANNER Judge Dailey makes a correction as to the quoted language of the bill, and explains his relation to it, its objects, etc.

We feel personally that the proposed statute involves the establishment of a dangerous precedent should it become a law, and is practically a menace to all mediums in New York State, besides being a vehicle of encouragement to the enemies of Spiritualism in other States to "go and do likewise." We would not for a moment sustain fraud by whomsoever committed; but we protest against the passage of an enactment which will virtually deprive materializing mediums in New York of the shield of the common law, and place them at the entire mercy of any set of men who choose to enter their séances, and by a prearranged conspiracy break up the proceedings.

As is well known. Spiritualism and its me diums have-owing to common prejudice against them in the minds alike of judges and urvmen-no achieved standing in the courts; and in almost any trial which might occur under the proposed bill, (should it become a law,) to "allege" would be also to condemn!

Prof. Kiddle said in his late article that this proposed statute ought to be designated "A bill to crush mediums," and we think he is correct - for however conscientious Judge Dailey may be in his view as to the need of such measure, and however clear its object and meaning may appear to his mind, the field of ts operation, if it were enacted, would inevitably be "stretched" to cover cases never contemplated by its author.

The introduction of this bill has already aroused much excitement among the New York Spiritualists, which is quite natural. It will be seen (by reference to our eighth page) that the American Spiritualist Alliance has taken in hand the matter of opposing the bill; we trust that every friend of fair play and evenhanded justice in the Empire State-whether believing in Spiritualism or not-will send his or her name to President Kiddle, as there requested, to be affixed to the official Protest against the measure, which this Society will at once place before the General Assembly at Albany

"The Spirit of Malevolence."

The above is the title of the lecture delivered at the Temple Adath Israel last Sunday by Rabbi Schindler. It ought to be put in pamphlet and circulated among the malevolent everywhere, as this class seems to be on the increase all over the country. We have space for only a few of the most salient sentences. While there is a force in man, said the speaker, which urges him onward and upward to light. to truth, and to right doing; while there is innate in man a voice which prompts him to do right and to seek for truth, there is also an unmistakable inclination to do the opposite-a voice in him that prompts him to do what we call evil. Malevolence is not that force which tempts men to harm another for the purpose of aiding themselves. It is that force which drives man to deeds by which he does not profit while he endeavors to harm others. How can we account for this trait in human nature? Is it an inheritance which has come to us from a lower state of existence? Is it a token which does affirm the descent of man from the brute? I think we would slander the brute world and be unjust to the animals if we

should accept this solution, because the brute shows no signs of malevolence. The animal of

Fast Day 1-Special Notice to Patrous

April 3d having been set apart by the constiuted authorities as the annual Fast Day, the BANNER OF LIGHT establishment will remain closed on that date.

Those having advertisements which they desire renewed in THE BANNER for April 5th must make their applications on Friday, March 28th, not Saturday, 29th.

Those who have reports, announcements, etc., for our issue of April 5th must see to it that their favors are at this office on the morning of Monday, March 31st, otherwise they will be too late, as our forms go to press one day in advance next week in preparation for Fast.

Remonstrance Petitions.

Individuals holding signed copies of the Remon trance Petition which appeared sometime since in THE BANNER, are informed that the time has arrived lu which to present them to the authorities on Beacon HIII.

These copies can be sent to this office, from whence they will be placed before the Legislature, or they can be given to the Representative or Senator of the persons having them in possession, with a request that they be presented immediately.

[If sent by mail to these officials the documents hould be addressed to them at the State House, Bos ton.

If the latter course is followed, the paper composing he petition should be folded about three inches in width, and endorsed on the outside, at one end: "Re monstrance of ---- " giving the name of the first signer of each copy-also city and town--" and others." stat-

ing the number of signatures each contains, and fur-ther specifying: "Against the proposed orders for new medical legislation in the State of Massachusetts."

The hearing on the several orders for medical legis lation in Massachusetts will be held at the State House, Boston, on Monday, March 31st, it is said. See daily papers as to the time of meeting.

Mrs. Ada Foye in Denver, Col.

Mrs. Foye is meeting with a remarkable degree o uccess in Denver, Col., where it is expected she will remain several months. A letter respecting what she has done and is expected to do for Spiritualism in that city, will be given in these columns next week

TP- Rev. W. H. Clagett, of whose recent abortive attack on Spiritualism in Newburyport we made mention a few weeks since, repeated his effort with a like result in the rooms of the Young Men's Christian Association, this city, on the evening of March 19th, to an audience numbering, as stated in a daily paper, about two hundred. From published reports we infer that his lecture was substantially the same as that he delivered in Newburyport and other places, and which was published in pamphlet form three cears ago in St. Louis.

His audience on this occasion is said to have been a very apathetic one, what little attention was acorded his remarks being more out of respect to his clerical position than from their argumentative character, they, in fact, having none, being simply dogmatic asseverations. Having admitted that he was a firm believer in communication between spirits and mankind, because it is clearly laid down in the Bible," it was a hard matter for him to convince his anditors upon his mere declaration, without one particle of proof to sustain it, that what the Bible says exsts as a divine truth, is a delusion and a snare of the devil.

LOVETT'S GUIDE TO HORTICULTURE is an illustrated paupphlet of nearly one hundred pages, giving instructions for the culture of every variety of fruit and ornamental trees and shrubbery, and prices at which they will be supplied in small or large quantides. Address J. T. Lovett & Co., Little Silver, N. J.

CF" Mrs. Clara A. Field-Conant will answer calls to lecture and give private sittings at her home or by letter, Address her at her home, Washington, D. C., No. 210 412 street, N. W.

fraction is called to the testimonials of the wonderful efficacy of Dr. Stansbury's Spirit-Remedies, published on our fifth page.

The Medical Conflict.

The Forty-Second Anniversary.

THE BANNER desires, as in the past, that the various societies all over the country send to this office for publication reports of their Anniversary celebrations on the 30th and 31st insts. These accounts should be written out as briefly and concisely as possible consistent with the nature of the services of the interesting occasion.

The Boston Spiritual Temple Society Will hold Anniversary exercises in Berkeley Hall, corner of Tremont and Berkeley streets, on Sunday and Monday, March 30th and 31st, when the following programme of exercises will be presented:

Sunday, 10:30 A. M. – Overture, National Guard Orchestra; remarks, by the President; selection, Quartet; invocation, Mrs. R. S. Lil-lie; response, Quartet; address, Mrs. R. S. Lil-lie; selection, with cornet solo, National Guard Orchestra; tests, Frank T. Riploy; duet, Miss Sinclair and Mr. Harnden.

2:45 P. M. -Selection, Quartet; Invocation, Miss Jennie Leys; solo, "One Sweetly Solemn Thought," Miss Sinclair; address, Jennie Leys; music, Twilight Orchestra; reoitation, Miss Clara Clark; duet, "Invisible Land," Miss Sinclair and Mrs. French; poem, Mrs. R. S. Lillie; music, duet, Miss Sinclair and Mr. Harnden Harnden.

Evening, 7. P. M.—Overture, Twilight Orches-tra; music, trio; music, duet, Miss Sinclair and Mr. Lillie; address, C. Fannie Allyn; mu-sic, duet, Mr. Lillie; and Mr. Harnden; re-marks, Mrs. R. S. Lillie; tests, Frank T. Rip-ley; music, duet, Miss Sinclair and Mrs. Erench French

Miss Lucette Webster will follow the address in the morning with a choice recitation -in the evening following C. Fannie Allyn's address with the selection, "Jem's Last Ride." Miss Clara Clark will follow Miss J. Leys's address in the afternoon with a recitation.

Monday A. M., March 31st.—Mrs. R. S. Lillie, Mr. Edgar W. Emerson, Mr. Frank T. Ripley and many others will be present.

Monday P. M., 2:45.-Members of the Children's Lyceum-under the direction of Mrs. Maggie F. Butler – will join in reclitations, songs, dances, marches, etc. Mrs. Butler's success in rendering such occasions peculiarly pleasing has never been excelled.

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

First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.

Anniversary services will be held by this Society on Sunday, March 30th, and Monday, March 31st, at 10:30, 2:30 and 7:30 each day.

March 31st, at 10:30, 2:30 and 7:30 each day. (The following named will participate in the exercises: Miss Jennie Leys; Mrs. Shelhamer-Longley; Mrs. Emma Miner; Mrs. Sarah A. Byrnes; Mrs. N. J. Willis; Miss Josephine Webster; Dr. H. B. Storer; Dr. A. H. Richard-son; Dr. Stansbury; Mrs. Kate R. Stiles; Mrs. Jennie K. D. Conant; Mrs. Alice Waterhouse; Mr. Thomas Dowling; Mrs. Carrie Loring; Mr. C. M. A. Twitchell; Mrs. Odiorne; Mrs. Shackley; Mrs. L. L. Whitlock; Jacob Edson; Dr. Ware; Mrs. Dillingham-Storrs. Music: Prof. C. Payson Longley: Charles W

Music: Prof. C. Payson Longley; Charles W. Sullivan; Miss Amanda Bailey; Miss Wake-

Elocutionist: Miss Lucette Webster, assisted by several others.

Lyceum Hall, in the same building with the parlors, has been secured for the occasion, and dinner and supper will be served there to those desiring after the morning and afternoon session.

All Washington street horse cars pass the door of the hall.

Each session will conclude with a test

The committee has been very successful in Obtaining talent, and a grand series of meet-ings will be the result. MIS. A. E. BARNES, Pres.

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

Echo Spiritualist Society.

The Anniversary will be observed by this or-ganization in America Hall, 724 Washington street, Boston, on Sunday and Monday, March

Borth and Sist. 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. 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-But-ler, 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. one exercise. one exercise. M. Florence Johnson, of Milford, Mass., the popular elocutionist (and a graduate of the Boston School of Elocution, will be present the entire session, and render several seleclionn.

Mlle. de Frileuse, a cousin and natural heir of the latter, on the ground of insanity because of being a Spiritualist. So that the real question raised before the court was-Does the fact of being a Spiritualist constitute a proof of insanity? And it was answered by the court decisively in the negative.

"Thanks to that memorable judgment." says a Paris journal, in commenting on the case. "Spiritualism has entered a new era. It has been raised to the rank of a worship, and a law ful creed." The eminent lawyer for the defense and the will said in his pleadings before the court: "If you proclaim it an act of insanity to believe in Spiritism, and to practice it, you will at the same time proclaim as insane millions of believers and adepts belonging to all races and social conditions, and disseminated on the whole surface of the earth.'

The story of the case is briefly as follows Miss Godon was the daughter of an American citizen, who died in Philadelphia in 1840. She afterward went to France, and lived with a family named Fischer. She married in 1863 Baron de Martres, who was a decided Spiritualist. He was fifty-three years old and she was forty-three when they were married. As the account says, both had preserved in their hearts the generous sentiments of youth. They enjoyed perfect happiness, and were beloved by all around them. They were distinguished and learned. The Baron was all kindness and affability. The Baroness was accomplished as a modern linguist and a musician. She abounded in charity, carrying her offerings herself to the poor and sick, and gathering their children around her and teaching them.

They purchased a small country estate in western central France in 1864, and her brother and his wife soon after established themselves near them.' The latter both died after a dozen or more years, overwhelming the Baron and his wife with deep grief. A number of mediums were resorted to by the survivors, with none of whom they would have anything to do if there arose the least suspicion of insincerity. At length a friend, an ex-superior officer in the French army, told them of an extraordinary medium, Mrs. Chapitey, the widow of a retired gendarme, who earned but a wretched living by selling medicinal herbs and practicing midwlfery. She lived with a young nephew, a Mr. Thouars, a magnetizer, who was the defendant in the recent lawsuit. Both Mrs. Chapitey, and , Mr. Thouars were received into the Baron's favor and patronage. and soon exercised a marked influence over | trouble thereby.

We claim that in this age of reason and common sense, when the average man can be trusted to do his own thinking and form his own opinions, no one has a right to say how any other shall enjoy religion, or what church he shall attend, or what day in the week-if any -he shall observe as holiest and best, or what school of physicians he shall employ.

In the case which Mr. Jones cites above, the defendant violated a law of the county in which he was prosecuted, and hence was liable to be held for misdemeanor. The question then arises, is it right and proper to resist an unjust law, or should one obey the enactment in spite of his convictions? This is something that every well-regulated mind must settle for itself. That certain laws exist on our statute books that are unworthy the enlightened sense of the nineteenth century is a fact that perhaps every State in the Union may confess of itself. Bigotry and intolerance have always tried to rule with iron grasp, and their power has been shown in the court-room and in legis lative halls in more instances than one.

It may not be difficult to frame and enact an unjust law. It is anything but easy to get such a law repealed after it has once been adopted. Therefore it is the duty of every fair-minded and liberty-loving person to protest vigorously against the adoption of any legal stricture that tends to degrade the con science and stifle the freedom of our progress ive humanity.

857 The publishers of this paper wish it dis tinctly understood that if any professed or professional mediums, known to the public as such, either trance or physical, descend to irregular practices in. business, or otherwise, they must not expect any sympathy or de fense from THE BANNER when they get into . I .

prey destroys merely for the purpose of selfpreservation. It is man alone who is known to destroy without any reason whatever. merely for the sake of destroying. The spirit of malevolence is born out of that fallacy which sees in every other human being an

enemy, one who must be distrusted or preyed upon, and it will not disappear before mankind shall have changed in fact into a common brotherhood, into a community in which the aims of all mombers are identical, and in which all will stand up for one, and every one

will devote his best efforts for the support of the whole.

The Temple Industrial Union.

Recently through the efforts of Mrs. H. S. Lake and others a new organization titled as above has been formed, auxiliary to the Spiritual Fraternity Society-meeting at the First Spiritual Temple, Boston. It introduces itself to the public notice in the following

Spiritual Temple, Boston. It introduces itself to the public notice in the following *Preamble and Purposes*: We hold that poverty is a social disease which is curable by combined and in-telligent action; that it is the duty of all persons to ald in this direction; and to this end we propose a con-sideration of the following methods, as a temporary alleviation until other and better societary arrange-ments can be developed: (1) The opening of Books of Registration, by and through which needs and needed may be brought together. (2) The establishment of a Bureau of Distribution for all articles which per-sons desire to bestow. (3) The formation of a Visit-ing Committee, whose business it shall be to ascertain, whenever opportunity presents, if there is any need or sorrow near at hand, which, collectively, we may or should mitigate or relieve. (4) The establishment of Hygienic Dining-Rooms, wherein the science of a nutrificous diet may be explained and exemplified, thus attacking one of the chief causes of intemper-ance, which diten results in povery. (5) The crea-tion of an Association, the aim of which shall be to obtain funds by donation, bequest, loan (at small or no interest) or otherwise, for the purpose of erecting model apartment homes in those localities where pov-erty does most abound. Membership shall be free to all persons who sym-pathize with these objects, and who affix their names to the " Preamble and Purposes."

There are twenty charter members, and several names have since been added thereto.

1 have noticed with deep gratification that your BANNER for weeks past has hung high on the outer wall, and that the foe has not shot

the colors down.

I congratulate you heartily on having good neighbors. The Boston Globe is an Abdiel in the host; manly and straightforward - long may it revolve. The paragraph that you copy from it in your issue for March 15th is rich. It shows up the animus of medical legislation undisguised -a Doctors' Trade Union!

Even in New York the doctors employ small lawyers to do this pettifogging work for them. Lawyers can stoop where self-respecting men

Lawyers can stoop where self-respecting men cannot afford to go; and often do. There is a Board of Examiners' Bill in the New York Legislature--a mongrel production. The Homeopathists have had their say over it; There is also a Compulsory Vaccination Bill in the Legislature. It does seem as if there was not disease enough; so the doctors want arbi-trary power to make more. I believe, with Jacob Bigelow, that we should crush disease more effectually by prohibiting the practice of medicine effectual.

medicine altogether. Since Larsen is fined and imprisoned be-cause he would not let his child be doctored,

cause he would not let his child be doctored, we know so much more of the inflating of toads to ape the dimension of an ox. A medical bill is also in the Legislature of Marviand. In the State of New Jersey all the State medical societies last year adopted resolu-tions against applying for a medical bill. Yet a diminutive slip of the Lord's late chosen peo-ple, named Kalisch, ignorant of what he was about, introduced a bill some weeks ago. It still is in committee. I think it will not get out; yet till the Legislature adjourns it is not wise to boast. I am in hope, however, that for a year or two to come, Massachusetts, Rhode Island, Maine, Connecticut and New Jersey will remain enrolled among the Free States. I notice a paragraph on your fourth page

I notice a paragraph on your fourth page (March 15th) on quinine. It is God's truth. The amount of quinine disease in community, if amount of quinine disease in community, if it was once known, is enough to create a panic. I have my doubt whether any person thorough-ly dosed with the drug ever recovers. I found it a poison by swallowing it myself, and I never take it or advise another person to do so. It is a conviction with me from observation of many years. There are, however, so many "legalized" humbugs in medicine that one who chould wantime to indicate them would be a

"legalized" humbugs in medicine that one who should venture to indicate them would be a "crank" in earnest. The craze for quinine is as fixed as that of the Old School for bleeding and mercurials; and I have seen it more than once suggested that its death-roll was next in order. I had not thought that; but I do think the use of the drug predis-ness to "montal" disease

that; but I do think the use of the drug predia-poses to "mental" disease. The trouble in medicine is the disposition to orystallize everything into routine, and, Bour-bon-like, not to forget, and never to learn. Akin to this is a way that so-called "reform-ers" and radicals have--they are ultra in their specialty, and conservative even to Hunkerism in everything else. Some of the most intoler-ant blocts that I have encountered on medi-cal questions are Abolitionists and Women's Rights champions. I know that medicine is not a science-perhaps never can be-but it is an art, susceptible of much improvement, and for that every true man should be on the look-out. We need to consider it more on the psy-chal, and less on the medicine is always chal and less on the mechanical side; always as observers and candid students, never like creatures cast in a mold, and needing to be melted over for useful purposes. A. W. Newark, N. J. Newark, N. J.

Music will be furnished by the Echo Chorus, With F. F. Harding cornetist, assisted by Mr. F. L. Young, Planoforte Teacher, and others. Friends should remember that the large com-

modious 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. HALE, Conductor.

Twilight Hall, Boston,

Twilight Hall, Boston, The spiritual society meeting in this hall, 789 Washington street, will hold Anniversary services on the morning, afternoon and even-ing of Sunday and Monday, March 30th and 31st. The following talent will take part in the different sessions: Dr. H. B. Storer, Frank T. Ripley, Dr. Stans-bury, Dr. A. H. Richardson, Thomas Dowling, Dr. J. R. Cocke, J. B. Hatoh, L. L. Whitlock, Mrs. Maggie Butler, Mrs. Ida Whitlock, Mrs. M. A. Thompson, Mrs. K. R. Stiles, Mrs. M. A. Chandler, Mrs. A. Forrester, Mrs. C. W. Odi-orne, Miss A. Peabody, Mrs. H.-Willard (with daughter Florence, planist), Mrs. Hattie Young, Bertle Brewster, P. McKenzie, and-Mrs. A. S. Woodman. Fine music will be rendered by the following

Mrs. A. S. Woodman. Fine music will be rendered by the following artists: Miss Nellie B. Parker, soprano; George Valentine, tenor; Howland B. Bean, baritone, Mrs. Eudora Case, solo selections and planist. Elocutionist, serious and facetious, Miss Dol-lie Booth. EDEN COBB, Conductor.

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.

First Spiritual Temple, Boston,

Corner Newbury and Exeter streets: The usu-al services will be held at 2:45 P. M. Sunday, March 30th, on which occasion there will be a lecture by Mrs. H. S. Lake, an original poem by Mrs. Emma Miner, and music adapted to the occasion. All are welcome.

"New York Oity,

The Forty-Second Anniversary will be cele-brated in New York City by the First Society of Spiritualists at its usual place of meeting, Adelphi Hall, corner of 52d street and 7th Aye-

Adelphi Hall, corner of 52d street and 7th Ave-nue, Sunday, March 30th, at 2:30 P. M., by the following exercises: 1 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. Aman-da Spence; song, "Annie Laurie," double

807 We had the pleasure of meeting Mr. Thomas Beals, of Portland, Me., at our hotel on Saturday last. He informed us that he had just returned from a very pleasant trip to California; that he found the advocates of the Cause in San Francisco and other places very active in promulgating the truth on the Pacific Coast; and that he was much pleased with his interview with the editor of The Golden Gate. He is the picture of perfect health. And what is of equal importance; he is a steadfast, out-

25 Eleven millions of Spiritualists will celebrate in these United States at the close of the present month the forty-second anniversary of the advent of Modern Spiritualism.

PROF. J. W. CADWELL closes his term of engage. ment in Albany, N. Y., this week, and will be in Trov April 1st. He has met with marked success in Albany. In reference to his lectures and exhibitions The Tele gram of that city says he has drawn crowded houses every night, and that some of "Albany's best citizens have occupied the front seats."

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spoken Spiritualist.

LIGHT. BANNER OF

quartette (kindly furnished from "The County Fair"); address, Judge Nelson Oross; tests, by Miss Maggie Gaule, of Baltimore; song, Mr. Tom Hilbert (one of the quartette); address, Mrs. Nellie J. T. Brigham. S.

Lynn, Mass.

C. Fannie Allyn will address the Spiritualists at this city on the evening of March Sist, at which time the Spiritual Fraternity will cele-brate the Forty-Second Anniversary. Mrs. Kate R. Stlies, Mrs. Shackley of Boston, and other well-known mediums will be present. Other en-vertainment and wood music weal and instan tertainment and good music, vocal and instru-mental, will fill out an interesting programme. MRS. E. B. MERRILL, Sec'y.

CADET HALL, LYNN.

The Anniversary will be colebrated at this hall, No. 28 Market street, on Sunday, April 6th, 1890. Conference at 10:30 A. M. Short addresses

and communications from spirit friends through the leading mediums of Lynn and

through the leading mediums of Lynn and other towns. At 12 o'clock the meeting will adjourn to Exchange Hall, the Children's Lyceum. In the afternoon, at 2 o'clock, Anniversary address by Mrs. M. C. Chase, followed by Miss Jennie Leys, Mrs. J. F. Dillingham-Storrs, and other good mediums. In the evening, at 7 P. M., address by Miss Jennie Leys, the world renowned inspirational speaker, lately returned from California after an absence of fourteen years. Other good mé-diums will be present.

diums will be present. Appropriate music will be rendered in the morning by Miss Annie V. Chase; afternoon and evening by Miss Annie L. Orr.

At the close of the afternoon session a mass meeting will be called to consider the organiz-ing of Spiritualists for the purpose of opening a lecture course another season. All are invited to attend. Per Order Com.

Norwich, Ct.

Norwich, Ct. The Anniversary will be observed in this city on Sunday and Monday, 30th and 31st insts. The Sunday morning session will be under the control of the Children's Progressive Lyceum, offering an entertaining variety. The after-noon session will be devoted to a special Anni-versary address, subject: "The Development of Spiritualism and its Urgent Demands," by Mr. J. Frank Baxter. The evening attraction will be another lecture, on "The Accomplish-ments of Spiritualism in the Past Forty-two Years," and a platform séauce, both by the same gentleman. Appropriate music, both vocal and orchestral, by imported and home talent, will be a feature of the day. Monday evening a unique entertainment for

Lalent, will be a feature of the day. Monday evening a unique entertainment for the Society's benefit will be given by Messrs. Baxter and C. W. Sullivan. MRS. J. A. СПАРЖАХ, Sec'y.

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.

Titusville, Pa.

The Forty-Second Anniversary of the Advent of Modern Spiritualism will be observed in Company K Armory, Sunday and Monday, March 30th and 31st.

March 30th and 31st. Sunday afternoon at 3 o'clock: Subject: "The Dawn of a New Era": evening at 7:30: Sub-ject: "The Answer of Spiritualism to the In-terrogation of the Head and the Heart." Speak-

er, Walter Howell. Monday evening at 7:30: A Public Meeting. -Ten-minute addresses by Miss Jennie B. Hagan, of Framingbam, Mass.; Rev. H. Bar-rett, Meadville, Pa.; Judge McCormick, Frank-lin, Pa.; Walter Howell and others. Miss Jen-nie B. Hagan will alternate the speeches with improvisations of poetry, subjects taken from A fine male quartet and accomplished solo-

ists will render vocal pusic. Prof. Coleman's full orchestra will furfiish instrumental music

and lead the congregational singing. The hall will be splendidly decorated, and everything done to make the celebration an intellectual and esthetic banquet. We anticipate a large gathering of distant friends. Everybody cordially invited.

Cleveland, 0.

A Union Celebration will be held in Memorial Hall, 170 Superior street, on Sunday and Monday, March 30th and 31st, in bonor of the Forfy-Second Anniversary of the Advent of

Modern Spiritualism. Speakers, Mrs. F. O. Hyzer, Lyman C. Howe, and probably Húdson and Emma Tuttle. Mediums, David M. King, of Mantua, O.; the

well-known Bangs Sisters, of Chicago, and other (local) talent. A cordial invitation is extended to friends

"lilustrated Spiritualism," by Mr. J. W. Fletcher. Monday evening Anhiversary Re-ception Ball.

Hartford, Ot.

The First Association of Spiritualists, of Hartford, Ct., will, on March 19th, 1800, com-memorate 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. LAN, Pres.

Liberal, Mo.

The Spiritualists of Liberal and vicinity will hold a three days' meeting, commencing on Saturday, March 20th, 1896. The meeting will be held under the auspices of the Spiritual Science Association, a corporation chartered by the laws of the State. The exercises will open by a Conference Saturday afternoon, and a lecture in the evening.

a Conference Saturday anternoon, and a recease in the evening. Sunday will be devoted to a formal dedication of the new hall to the cause of Truth, Science, Progress, and "Peace on earth, good will to men." On Monday will be celebrated the Forty-Second An-niversary of Modern Spiritualism, closing with an en-tertainment for the benefit of the Children's Progress-ive Locents.

J. Madison Allen, M. Theresa Allen, E. B. Wheelock, and other speakers, will be present, and take part in the exercises, and a good time is expected. All are invited to be present L. L. SUYDAM, Pres. MRS, A. L. ANDREWS, See'y.

Chicago, III.

Appropriate Anniversary exercises will be held—so says Kow Thought-by the People's Progressive So-clety on Sunday, the 30th at 116 Fifth Avenue. A fine programme is being prepared for the occasion.

Other Places.

THE BANNER has already contained notices THE BANNER has already contained notices of proposed Anniversary services to be held at SAN FRANCISCO and SUMMERLAND, CAL., CHELSEA, CAMBRIDGE, and LOWELL, MASS., MINNEAPOLIS, MINN., WATERTOWN, N. Y., and BRIDGEPORT, CT. The friends in Pittsburgh, PA., Newbury-PORT, MASS., HAVERHILL, MASS., and other localities will also hold appropriate services.

NEWSY NOTES AND PITHY POINTS.

THE NEWS-MARERS. 11.

The husband who goes home at night and scares his wife for fun-His name is in the papers every day-And quite forgets he bought and told her how to use

a gun-His name is in the papers every day. And there 's the hurried citizen who has n't time to

walt. But boards or leaves the trains while running at a

fearful rate, And walks with crutches afterward with slow and halting gait— His name is in the papers every day.

A world's musical exposition is to be held at Vlenna in 1891.

Enny man who will spred a slander iz a sekondhanded line, much meaner, if possible, than the one who originated it.-. Josh Billings.

DIED AFTER VACUENATION.—Nellie Nolan, a pu-pil in Grammar School 51, in West Forty fourth street, and living at 530 West Forty-fifth street, was vacchated at the school a week ago. She was taken sick on Tuesday afternoon, and died at 10 r. M. that same day. The parents believe that the child died of blood poisoning from the vacchation. A physical was summoned, but the child died before he arrived The New York Sun, March 20th.

And still this devilish work goes on.

We may not control-the world to-day, but we can cause it to think of us to morrow

The ancient "ninth part of a man" "spirit-grabber" is still standering decent people to gratify his bigoted propensities.

PASSED TO SPIRIT LIFE .- We were told by spiritfriends last year that quite a number of prominent men in the United States during the coming twelvemonth would pass to spirit-life. We made a record of this statement, in order to verify the fact should it prove true. And now that several have gone to the spiritworld of late-for instance, Gen. Crook, Robert C. Schenck and others-we now make the statement public.

When a German dies the friends assemble around the bier '

How true it is that the rats, whenever they get the chance, suddenly leave a sinking ship! This only proves that the power of Truth is superior to the power of Error.

FOR BILLOUSNESS USE HORSFORD'S ACID PHOSPHATE, Dr. W. B. GILLIES, Winnipeg, Manitoba, says: "I have used it in a typical case of indigestion with biliousness, and found it to be, without exception, the best thing 1 ever used in such cases."

Meetings in Boston.

Free Apiritum Meetings are hold in the Jian NR OF Light HALL, No. 9 Bosworth street, regularly twice a week on TURPDAY and FRIDAY AFTLUNOONS, J. A. Shella-mer, Chairman.

-on THEPAY and FRIDAY AFTUINOONS. J. A. Shelha-mor, Chairman. Buston Mpiritual Temple, Herkeley Hali, No. 4 Berkeley Street, corner of Tremont. - Binday Services at 105 A. M. and T. R. R. Holmes, President; George B. McCrillis, Treasurer. Ladles' Industrial Union meets every Wednesday at Twilight Hall, 789 Washington street. Circle at 4, Supper at 6, and meeting at 8 r. M. Birs. Ida F. A. Whitheek, President. First Spiritual Temple, corner Newbury and Exctor Streets. - Spiritual Pratemity Society: Sundays, 24 r. M. -Mrs. H. S. Lake, speaker; H. A. M., Fraternity School for Children; Wednesday evening meeting at 75. M. D. Weilington, Secretary. America Hacings Sunday at 105 A. M. 24 and 75 p. M.; also Thursdays at 3 p. M. Dr. W. A. Hale, Chairman. Twillight Hali, 789 Washington Street.--Sundays,

also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman, Twilight Hail, 780 Washington Street. --Sundays, Bt 10% A. M. 2% and 7% P. M. Ebon Cobb, Conductor. Engle Hail, 010 Washington Street. --Sundays at 10% A. M., 1% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

W. Matthews, Conductor. First Spiritualist Landies' Ald Noclety, 1031 Washington Street. Blushess meetings Fridays, 4r. M.; Supper 6 V. M.; Public meeting 75 F. M.; Test Circle and "Spirits' Atternoon" last Friday in each month. Mrs. A. E. Barnes, President; Mrs. F B. Woodbury, Secretary, 23 Brom-ley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2. – Facts Social Scance every Monday evening. Meetings for the discussion of Psychic Phenomona Friday evenings, L. L. Whitlock, Chairman.

Cambridgeport.— Meetingsare held every Sunday even ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

Spiritual Temple Society .- The guides of Mrs. R. S. Lillie addressed good audiences in Berkeley Hall last Sunday,

H. S. Linke addressed good antheneces in Berkøley Hall last Sunday.
In the morning the theme selected by her guides was: "Mysticism rs. Truth." A question was also presented from the addrence, as follows: "Would a law be constitutional such as is proposed in New York to prevent "deceit and fraud" in spirit materialization? What other religious sect has been singled out to be kept tree from "deceit and liaud"? Her guides blended a consideration of this question with that of their posential in the y did not consider that it should be shrouded in mystery, but should be illustrated in a simple manner, as being governed and controlled by natural laws; the more simply it could be stated, the more potent and convincing it would prove to the general public.
In regard to the proposed bill to suppress "fraud" in materialization, her guides thought there need to be no fear that such a law would be enacted. The phase of spirit manifestation known as materialization was a perpiexing one, and if a law was enacted, the juces could not agree upon what was genuine, whither could the juces, and, in fact, there was a wide difference of opinion on this ground between honora ble, well disposed Spiritualists; hence it was an issue that could not be legislated upon and still be practical or in harmony with the spirit of the United States Constitution. Her guides took the ground that *frond* is *fraud* wherever found, and the iaws reaching such were operative in all trades and professions.
They clied the case of the signal failure of the Seybert Commission—a body of men of note, gathered in the name of a legalized institution of learning—to arrive at any solid or profitable understanding of spirituals is on professions.
They clied the case of the difficulty of applying fixed and collifed rules to spirit communiton.
The old Testament records toid of a law which he name of a legalized institution of hearning—to a sitting, that he might gain some knowledge concerning his own private m In the morning the theme selected by her guides

that the law should not be enforced ipon lier in case she would discern his surroundings and future pros-pects. In the evening the subjects treated were: "Fanat-ics, Lunatics, Cranks." Mrs. Lillie's guides referred to the history of the past, saying that *all* earth's pro-gressive thinkers who were in their lifetime in ad-vance of the majority, had always been designated by the above epithets. Even the discoverer of America was regarded as belonging to one of these classes, and was forced to labor stremously before he could induce any one to assist him in carrying out what was revealed to his intuitive mind as a great project for the revelations of truth. In the religious teachings of Jesus, they affirmed that he passed through many trials and tribulations in his attempt to establish truth and honesty of pur-pose for all humanity; and declared that there were two natures or two sides to Jesus's teachings-also that one side only is generally alluded to, and that is, the side of love, charity and good-will to all mankind. Her guides then referred to the other side in his la-bor, citing his severe treatment of the money-chang-ers, etc. Both of these natures scenned essential in that day as they are at the present time. The guides referred to the various epithets which were at present applied to Spiritualism and Spiritual-lists: and spoke in terms of commendation of br. J. R. Buchanan (then present in the addience) and others

Buchanan (then present in the audience) and others who had not heard the opposition or the sneers which a thoughtless and perverse generation was prone to yisft upon all who dared own the truth wherever

First Spiritual Temple, corner Excter and Newbury Streets.- Last Wooday afternoon, March

23d, the subjects treated by the guide of Mrs. H. S. Lake were: "God, Jesus, Miracles, Theosophy, Mar-riage and Mental Power." The following is a brief synopsis:

cises consisted of readings, tests, and remarks by Miss A. Peabody, Mrs. Forrester, Peter McKenzie, Mrs. Kelley, Drs. Nichols, and Rose, and L. L. Whitlock. Symposis: "God, as usually apprehended and understood, is a conception not based upon the facts of spiritual ex-perience. No one, excarnate or incarnate, has found t possible to realize any such "Being," except in the development, expansion and expression of his own lightest nature. That there is a Universal Energy, or clothe it with human conceptions, attributes and what is generally known as " will," seems to us unreasonable Is generally known as ' will,' seens to us unreasonable and unwise. We must overcome ' evil ' with good, but to do this requires now, as it has always required, the banding together of men and women for beneficent ends. All that we know of Justice and Love is what is revealed in humanity. We do not deny that a spiritual current sets ever in the direction of Eternal Good, but that this good can be realized as an objective entity we do not believe. We would therefore seek to unite all mankhol in a common purpose for lofty ends, laying aside altogether these vexing questions which have so long rent the boson of society with strife and discord, animosity and antagonism. Let us believe as we must, but never dogmatize upon what cannot be proven. 80 Back numbers of THE BANNER for no must, our never augmatize upon what cannot be proven. Jesus, to us, was a human personage, loyal to the light he saw, highly illumined, severe in justice, but oftentimes tender in love; yet he was no more 'God' than the humblest woman keeping untiring vigil by the bedside of agony and despair, and giving all she is and hath to nourish and sustain. When we have recognized his virtues and extolled his heroism we have discharged our duty, and neither he nor any other beneficent spirit desires that we shall bend the servile knee, or call him 'Lord' and 'Master.' As he was grand in selfhood, so, also, may we be or become, and to this end we should ever direct our energies. proven. cents per copy. ADVERTISING RATES. 25 cents per Agate Line. DISCOUNTS. 3 months. 6 " 12 " servile knee, or call him ' Lord ' and ' Master.' As he was grand in selfhood, so, also, may we be or begome, and to this end we should ever direct our energies. 'Mirables' are never wrought. Always it is law and order, even amild apparent chaos. Physical and spiritual laws supplement and support each other, and are continually playing hide-and-seek in the mys-terious manifestations of Universal Being. Theosophy is literally a 'science of the divine'; yet he who is seeking to understand this science does not necessarily recognize what you denominate 'Spirit-ualism,' even as the Spiritualist is not necessarily seeking the 'science of the divine.' Yet both may be viewing Universal Truth from different standpoints, and with different results. Spiritualism contains within itself enough of breadth and height and denth to exhaust your fullest powers of mind and moral life, if you but engage in the study of the same with patience and persistence. Marriage is, to us, the embodied ideal of that mys-terious sentiment which draws the sexes together. In earth 't is perverted and imperfect, even as all other things are imperfect. Changes must take place in this as in other departments of human life. The ietter must be made to conform to the spirit of the law. Custom and statutes should be made to en-courage, not discourage, honesty in this direction. Mental power is evolved by effort. The current of common thought may carry you confortably along, but it is only when you dare to think and live in an at-mosphere which is truly yours, that you generate that force of mind which may reveal to you new truths, and empower you with sinch sublime purposes as will enlarge the lorizon of your entire befin." Mat Sunday the subject of thelecture by Mrs. Lake will be: ' What Has Spiritualism Done? What Is it Dolog, and What May It yet Perform? '' Mrs. Emma Miner will deliver an original poem. The lesson for the Children's School will be '' Mod-ern Manifestations.'' Usual Wednesday ovening Social at 7:30. Subject of lec-ture this w or, 20 per cent. extra for special position. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. No extra charge for cuts or double columns. Width of column 3 7-16 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 BANKER OF LIGHT cannot well under take to vouch for the honeity of its many advertiters. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper perions SPECIAL NOTICES. Andrew Jackson Davis, Physician to Body and Mind, in his office, 63 Warren Avenue, day, from 9 to 12 A. M. For other information, address as above. No new patients treated by mail until further notice. tf Feb. 8. Dr. F. L. H. Warden and the states of the secret and th

nie K. D. Conaut, Mrs. Stilles, and C. W. Capoli, with others, which were nearly all recognized as correct. At 7:30 the services were opened with singing, and after the reading of a poen, Mr. 8. Wheeler discoursed upon the Voices of pro-mistorie as well as historie agos, and the many and varied ways in which they came, and how they were obeyed, etc., asying how much het-ter would it be to day if the voices speaking through nature in every conceivable manner were obeyed as fully as they were in years gone by. If the Spirit Voices were held in closer consideration, and listened to, how plain would be the pathway of our earthly pil-grinage! Dr. H. B. Storer then made some very in-teresting remarks, which were, it is needless to say, highly appreciated by his hearers. Tests and music closed the services of the day. All should bear in mind our Anniversary Exercises next Sunday and Mouday. (See programme in another column.) M. HOLT, Sedy, A CARD.-A public reception will be tendered to

Nerve Forces. The first dose will convince you of its value in Premature Decay of Hody or Mind, or General Dobility in either sox. Highest Testimonials. Try it. §1.00 per bot-tie; eit botiles for §5.00. **BLOOD**, **KIDNEY AND INTEUMATIO REMEDX**.-A powerful vegatable specific for the cure of Rheamatian, Neuralgia, Scrofula, Heart Disease, Kidney and Urinary Complaints, Blood Disoricier, and all Malarial, Mercurial, Syphillitic, Neuralgic and Rheamatic Pains in the Nerves, Hones and Muscles. The greatest Blood Purfler yet discovered, §1.00 per bottle; six bottles, §5.00. **UELENE ENE**.-The great nervous antidote. Cures Nervous Headache, Nervous Dyspepia, Hysteria, Ovarian Neuralgia, Nervous Dysmenorrhoza, Sleeplessness, Dospond-ency, and all Nervous Dysnepsia, Hysteria, Ovarian Neuralgia, Nervous Dysmenorrhoza, Sleeplessness, Dospond-ency, and all Nervous Dysnepsia, Hysteria, Ovarian Neuralgia, Nervous Destite yin vones complaints, I an very pleasant, harmless and wonderfully efficacious remedy. This hatest revealed remedy for Nervous Complaints, I an powders; §1.00 per bottle (Hquid). **ULIAX OA TAREH OURE.**-Anti-Microbe In-haler and Snuff combined. Gives immediate refief in Ca-tarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. By mail, 50 cents. **THROAT AND LUNG HEALERE** will oure any Cough, if taken in time, §1.00 per bottle. **DYSPEPSIA** M. M. HOLT, Soc'y. A CARD.-A public reception will be tendered to Mr. Samuel Wheeler on Tuesday evening, April 1st, at 7:30 At the Headquarters of The Aurora by Pro-gress, Mal. Sumuel B. Bancroft, President; Boom 7, 150A Tremont street, Boston. An interesting pro-gramme is being arranged and a pleasant time may be anticipated. Spiritualists and the public generally cordially invited. Admission free. M. M. H.

Engle Hall, 616 Washington Street.-Last

Sunday the morning conference opened with a duet by Mrs. M. F. Lovering and Mr. Ridell, Prof. Harry

by Mrs. M. F. Lovering and Mr. Rideil, Prof. Harry St. Clair piano accompanist. The subject, "Spiritual Communion," was discussed by Messrs. Blackden, Richardson. Rideil, Haynes and St. Clair, and Mrs. M. W. Leslie, Mrs. Hugo and Dr. Blood. *Afternoon*.—Duet by the pianist and Mr. L. W. Bax-ter, of Chelsea; piano accompanist, Harry St. Clair. Interesting remarks were made by Dr. Blood, of Brockton. Dr. Tootbaker (with tests). Mrs. Willard, Mrs. Jenule K. D. Conant, Mrs. Dr. Bell, Miss Grant, Dr. McKenzle and Mr. Blackden. *Evening.*—Trio by Mrs. Lovering, Mr. J. T. Hill and Mr. L. W. Baxter. Invocation by Mr. St. Clair. Psy-chometric readings by Miss Kelley, which were very satisfactory; also by Mrs. Dr. Bell. Remarks by the Chairman and Mrs. Howe, of Chelsea. Mr. Haynes, of Charlestown, Dr. Fuller, Mrs. Wheeler and Prof. St. Clair. Reading by Mrs. Mary E. Bates of "Two Pic-tures of Life." The services on Wednesday afternoon, March 19th, were well attended and interesting. The usual speak-ers and medlums perticipated in the exercises.

The Forty-Second Anniversary will be observed in this hall next Sunday at 10:30 A. M., 2:30 and 7:30 F. M. Good mediums and speakers will be present; also Wednesday at 3 P. M. F. W. M.

The First Spiritual Temple Children's Nchool.-The full attendance of our school last Sunday was well appreciated by the managers. The time allotted for our services was well utilized, both by the children and the elder ones. The lesson from Bro. Newton's book was 'The Covering of the House," giving our children an insight of the skin, the very fine nerves, blood-vessels, also the pores of the skin, of which there are more than two millions in the cov-ering of the "house," and of the necessity of keeping these pores open to insure healthy bodies. Our next lesson from this book will be "The Building of the House," The subject lesson, "Children," was well treated by many of the pupils. Next Sunday we shall have our regular Anniver-sary Lesson, together with recitations by the children of selections relating to the subject. Would be pleased to see a full house on this the Anniversary, and give our friends an opportunity of knowing that our chil dren are being taught the facts and truths of Spirit-nalism. allotted for our services was well utilized, both by the

dren are being taugnt the tarts and trans of opnic ualism. On Wednesday evening, April 2d, the school will give an entertainment, consisting of singing, recita-tions and dialogues. The story of Hydesville will be rehearsed by the children, and a rendition given of "The Spirit Mother and Earthly Child," together with other interesting recitations. ALONZO DANFORTH. ALONZO DANFORTH. No. 1 Fountain Square, March 25d.

First Spiritualist Ladies' Aid Society Par-

lor, 1031 Washington Street.—Much of the time at the last meeting was devoted to final arrangements

Ior, 1031 Washington Street.—Much of the time at the last meeting was devoted to final arrangements for celebrating the Forty-Second Anniversary. The list of talent, when read, was greeted with hearty applause. Mrs. Emma Miner has written an Anniversary. To the occasion. Mrs. M. T. Shelhamer-Longley will participate in the exercises. Over twenty prominent lecturers and medium will assist in making the occasion one of interest to all Spiritualists and investigators.
 A worthy medium was aided financially, three names were added to the membership roll, and three more propositions. The evening exercises consisted of music from Mrs. Amanda Balley and Mr. C. W. Sullivan, an eloquent address by Mr. Eben Cobb, speech and tests by Chas. W. Sullivan, Good tests were given by Mrs. Dillingham-Storrs, and psychometric readings by Mrs. Kelley. Friends of the Society who are to contribute refreshments for the tables Anniversary are requested to forward their contributions to the hall as early on Sunday. March 30th, as possible.
 All regret the continued illness of Mr. Stone of Everett, Mass.
 Dr. Stansbury has made many friends by his professional attendance and and rendered Miss Stella Cooley, who is slowly improving th health.
 Miss. A. L. WoodDEURY, See'y. 23 Browley Park, Boston Highlands.

Twilight Hall, 789 Washington Street.-

Last Sunday morning Frank T. Ripley made the open-

ing address, followed by tests. The remaining exer-

A contrait invitation is exterined to include everywhere, and the public generally. On Monday, March 31st, at 8:30 P. M., at Heard's Hall, corner Euclid Avenue and Sheriff Estreet, the festivities will conclude with the Twenty-Second Annual Ball. I. W. POPE, Chairman Com.

Colfax, Ia.

The Mississippi Valley Spiritualists' Asso-ciation 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, 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

bate-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. Free 'bus to and from all trains to the hotel and Opera House.

J. H. RANDALL, Sec'y.

Milwaukee, Wis.

Milwaukee, Wis. The Forty-Second Auniversary 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 Frater-nity Hall, 216 Grand Avenue. Mattle E. Hull, of Chicdgo, and Dr. Juliet H. Severance, of Milwaukee, are engaged as speakers. Satur-day evening there will be a musical and liter-ary entertainment, followed by a dance. A. B. SEVERANCE.

Saratoga Springs, N. Y.

Saratoga Springs, N. T. The Forty-Second Anniversary will be ob served by the First Society here at its usual meeting-place, the Court of Appeals Room in the Town Hall, on Saturday evening, April 6th, and Sunday, April 6th, day and evening. Oscar A. Edgerly and R. H. Kneeshaw or Mrs. Abbie W. Crossett will be the speakers, assisted by home talent. E. J. HULING. home talent.

Fall River, Mass.

Mrs. Ann Hibbert, of 7 West Warren street, Mrs. Ann-Hibbert, of 7 West Warren street, writes that Anniversary exercises are to be held in that city March 29th and 30th. Ar-rangements are making, with the hope to ren-der the occasion memorable in the history of the Cause there. Parties willing to partici-pate, 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.

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.

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 F. M., lecture, Mrs. Beecher-Hooker; evening, Mrs. Hooker, and

Movements of Platform Lecturers.

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

Dr. F. H. Roscoe, 430 Broad street, Providence, R. L. is yet without an engagement for Anniversary— either March 30th or 31st. Societies in want of a speaker can address him as above.

A. E. Tisdale desires engagements for the last three Sundays in June, the last Sunday in July, also the first two. He can be addressed at 11 Myrtle street, Portland, Me., for 'one month. Later at Merrick, Mass.

Mass. Mrs. H. S. Lake speaks during the Sundays of April in Willimantic, Coun., the Sundays of May in the First Spiritual Temple, Boston; the Sundays of June in Albany, N. Y. Permanent address, 8 Worcester Square, Boston, Mass.

Square, Boston, Mass. Edgar W. Emerson will be with the Boston Spiritual Temple Society March 31st, A. M.; Worcester, Mass., April 6th; Marlboro', 7th and 8th; Lowell, 13th; Haverhill, 20th; Fitchburg, 27th.

Marshin, 2000, Filenoug, 2000, Mass., Sunday, March 23d; is engaged at the same place the 30th Would like engagements for third Sunday in April and first in May. Address 70 Windsor street, Cambridge, Mass.

"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 wher-ever the BANNER OF LIGHT is known and read.

Dr. A. B. Spinney, of Detroit, Mich., a successful physician, and thoroughly imbued with the spirit of Spiritualism, endorses Hudson Tuttle's "Psychic Science." "It is the best book on the subject in the world," he says, "and I wish every Spiritualist, man and woman, might read it."

Berkeley Hall, Boston .- Sunday afternoon, 23d inst., a large and appreciative audience listened with attention to Miss Emma J. Nickerson's closing lecattention to Miss Emma 4. Nickerson's closing lec-ture in her Berkeley Hall course. Much enthusiasm was exhibited, and at the close of the exercises a unanimous vote of thanks was tendered to her for her able, eloquent and instructive course of lectures, she being assured that when her labors in the West were over she would again be cordially welcomed to Boston. F. T. R.

The National Capital.

The National Capital. The City of Washington is an object of perennial interest to all patriotic Americans. Not alone because it is the great throbbing heart of the mightlest and grandest Republic the earth has ever known, but also on account of its material magnificence. All Amori-cans take pride in its beautiful avenues, majestie archi-tecture, stately house, and well stored galleries and museums as things of grandeur and beauty in them-selves, apart bom the historic interest with which they are invested. It is a hope and aspiration of all "YOUNG AMERICA" at least, to sometime or other visit the Capital of his country. The Baltimore & Ohio Rallroad offers unequal facil-ities in aid of this desire. All its through trains be-tween New York and Philadelphia and Baltimore on the east, and Philadelphia and baltimore on the cast, and Philadelphia and baltimore on the cast and baltimore on the foremost passenger carrying lines in the opuntry. Through

America Hall, 724 Washington Street.-The Echo Spiritualist Meetings were held here Sunday last, Dr. W. A. Hale/Chairman. Good audiences

day last, Dr. W. A. Hale/Chairman. Good audiences were in attendance throughout the day. At 10:30, after singing, Mr. Samuel Wheeler took for his sub-ject "Lights and Shadows." The speaker's remarks were fully appreciated by the audience. Mr. Honry H. Warner was the fext speaker. He was listened to with marked attention. The services were then closed with a test scance (by Miss Nettle M. Holt, many com-munications being given, and fully recognized. At 2:30 services were opened with appropriate re-marks by the Chairman, followed by Dr. A. H. Rich, Kato R. Stiles. A large number of tests were given through the organisms of Mr. P. McKenzle, Mrs. Jen.

The Industrial Society met at the usual hour. Circle at four. We had a very pleasant time. Supper at six; the evening's entertainment commenced by a

few remarks from Mr. Holmes, Miss Emma J. Nickerson, Mrs. Kate R. Stiles, Mr. Join: Colyer and oth-ers joined in the speaking: closed with a song impro-vised by Miss Nickerson. Mrs. H. W. C., See y.

special date will be supplied at four cents per copy: But parties ordering papers for any spe-cial date will be charged the usual price—eight

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Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 4. 13w*

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

Mass. The above sent free by mall or express on receipt of price, with thil directions, by addressing the Proprietor, **D R**, **D**, **J**, **STANSBURY**, **433** Shavmut **Avenue**, **Bos-ton**, **Muss**, Agents wanted. Clairvoyant Physicians, Mag-netic Heaters, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and

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The Blood Modicine is doing me the greatest good. The Skin-Min1stops that terrible itching. SARAH H. HARRIS, Cheimaford, Mass.

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T. B. CHANDLER, Durington, Jowa. I have used the WID4 Fire Liniment for several months in my family and among the neighbors, also on the horses, and find it the most valuable for all purposes that I have ever tried. J. N. CARPENTER, Newark, N. J.

tried. J. N. CARPENTER, Netark, N. J. The "Elixir" helped me from the first dose. My husband is better of the Asthma. Send me another bottle. SARAH C. BARBEE, Southport, Ind.

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I cannot speak too highly of your "Elixir of Life." You can refer to me as highly endorsing it from personal expe-rience. DR. E. BERDAN, Paterson, N.J.

rience. DR. E. BERDAN, runrian, s. ... Please send me another box of your Hydenic Pills. I think they are a splendid medicine. MRS. J. L. BACON, Nioux Cit., Jora.

MR8. J. L. BACON, SHOUR CH. , IOCA. With your Remedies I have been very successful in curing La Grippe. I have had occasion to use all of them in my practice, and consider them invaluable. I could not do with-out them. MR8. DR. CROSSLEY, Oneg. W. T.

I have no Catarrh since using your Climax Inhaler. H. NgwTON, *Hoston, Mass.*

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JOSEPHINE HUNT, Fall River, Mast. I cured myself, myneighbor and his wife, all suttering with Lung Troubles, with one bottle of your Throat and Tung Healer. I am more clairvoyant shice I have taken your medicine. Last night I saw three men enter my room; all had white robes on. They were dark complexioned, and looked like nucleuts. I was impressed that they belonged to your band of Spirit Doctors. MRS. S. J. PENOYER, Sugmar, Mich.

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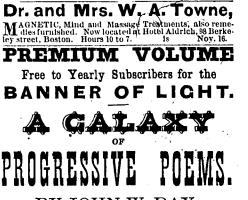
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BY JOHN W. DAY.

It will be with feelings of pleasure that those who have from time to time read the poems of Mr. Day in the col-umns of the BANNER OF LIGHT and elsewhere, will meet a carefully selected number of them in the next, conven-ient and desirable form in which they are here presented. They bear the impress of spiritual thought, a liberal, pro-gressive nature, independence, and a full recognition of the rights of every individual in whatever circumstances be may be placed and by whatever environments surround-ed.

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OREST SPRING.	Nomn
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Message Department.

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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 3 O'OLOOK 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 precisely. J. A. SHELHAMER, Chairman. precisely.

MRS. M. T. SHELHAMER-LONGLEY will occupy the plat-form 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.

spirit for consideration. MRS. B. F. SMITH, the excellent test modium, will on *Friday afternoons* under the influence of her guides give de-carnated individuals an opportunity to send words of love to their earthly friends-which messages are reported at con-siderable expense and published each week in THE BANNER.

siderable expense and published each week in THB BANNER. It should be distinctly understood that the Messages published in this Department indicate that splitis carry with them to the life beyond the characteristics of their earthing it was whether for good or evil; that those who pass from the flundane sphere in an undeveloped condition, event-nally progress to a higher state of oristence. 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 earnest desire that those who recognize the messages of their spirit friends will verify them by inform-ing us of the fact for publication. Was a spice and the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their florai offerings.

offerings. Determs of inquiry in regard to this Department must be addressed to COLBY & 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. 21st, 1890. Spirit Invocation.

Spirit Invocation. Ohi Infinite Wisdomi ohi Soul of Perfect Peace! thou great Supreme Spirit, whom we worship and whom our souls adore with all the highest aspirations and grandest impulses of our beings, we feel our rela-tionship to thee at his time; we know that we are thy children, partakers of thine inheritance, and that we are to become, in time, as thou art, wiso and full of truth. For shall not the child be like the parent? shall it not partake of those grand attributes which belong to the father or the mother, and thus expand within its nature, and show forth fruitage that is becautful and sweet? So shall we, thy human children, in that time, having thrown off all crude conditions, and be-come mellowed in soul-purity and in spiritual powers, show something of our likeness and relationship to the divine; this we aspire for, this we seek for, and reach out for knowledge, and guidance, and instruction from day to day, that we may develop that which is good, and true, and helpful, from within the deep founts of our natures.

day to day, that we may develop that which is good, and true, and helpful, from within the deep founts of our natures. Oh! our Father God, we rely upon thee for light and a knowledge of truth, and we reach out to thy minis-tering spirits, thy beautiful ones, who go forth upon missions of holiness, of peace to mankind, to receive from them that which shall inspire us anew, that which shall stimulate us to new thought and to new endeavor. We know they will not fail us in the hour of need; we realize their watchfulness is with us day by day, and that their strength is given us in our time of weakness, that these the loved and loving ones, the members of our own households, the precious ones of our own families, come with their glad tidings of great joy to aid humanity on earth in bearing its bur-dens, in pressing onward over the hills of time. We thank thee that the gates of death are wide open, that thy dear ones can reach and bless mortals, that there is no separation, that there is no dark chasm over which mankind cannot tread, but that all is light and beauty, and that only a rainbow bridge stretches from this world to that beyond, where their loved ones dwell. Amen.

Dr. John P. Ordway. Like a harp that hangs untouched on the wall, Is a form that lies quiet and dead; For a mystical silence hangs over all, When the spirit from matter has fied.

And the voice that once was heard to sing Its lottlest strain, sweet and clear, Now leaves only echoes that softly ring, Down the ages from year to year

But, Mr. Chairman, the echoes of that voice But, Mr. Chairman, the echoes of that voice which once made and sung its melodies, wheth-er it bore the name of a lofty, inspired soul, or was unknown to fame, and quietly uttered its tuneful strains in obscurity and darkness, even though it is deprived of the instrument through which it once gained expression, is not silent; it is not forever lost in the great spaces of the universe, but it lives. Immortality proves to us that the spirit lives, and that it is not de-pendent upon these material forms for its ex-pression. It can voice its thoughts, sing its pression. It can voice its thoughts, sing its melodies and give forth harmonic cadences to

and you will pardon my egotism—and it hardly can be called that—if I say that at a future time, if this is over given to the world, it would gratify me to have the manner of its produc-tion explained, because I am a social being, and I do not wish my friends to forget me; nor do I desire them to think that I am so far away in the lead of could that I am so thought no the land of souls that I can give no thought, no murmur to those who still remain on earth, and that I cannot or do not wish to mingle with the thoughts and with the interests of those I love on earth. Dr. John P. Ordway.

Questions and Answers.

CONTROLLING SPIRIT .- Now, Mr. Chairman, we will attend to your questions.

QUES.-[From the audience.] Is preëxistence true? And can the spirits give us information on the subject? De we, after passing from this earth, inhabit other planets?

Ans.—Preëxistence we claim to be a truth. Perhaps it cannot be demonstrated to you as a fact at this time, because there is nothing in your experience that we can appeal to by way of evidence; but so far as we have studied the

or evidence; but so har his we have studied the universe and its evolutions, the truth appeals to us more strongly year by year that it is im-possible to put a limit to human existence. Gazing back as far into the past as it is possi-ble, at least at this present time, for the mind to scan, we find no point of time when the hu-man soul came into its primary development of being; and on the contrary, as we gaze there comes to us year by year new evidences that man as an entity has existed for countless ages We believe, then, in the preëxistence of the

pirit. That man should have first existed on his planet seems to be as absurd to us as the idea that he should cease to exist when he pass-ed from this planet. Immortality seems to us to be as assured during the past as it is for the future. Eternity means to us an endless round: it does not mean a special beginning at some point in time that we may place our minds upon, because if it did, then we could trace our origin to that point of time, and therefore we should fully expect to trace our life and therefore we should fully expect to trace our life and its experiences to another point of time, however remote it might be, that stretches on 'into the future, when man should cease to exist, just as he began at first.

gan at hrst. Do spirits inhabit other planets? Why not? Why should we suppose that the spirit, pro-gressive, full of inquiry and research, full of aspiration and easer desire to learn, to know, to unfold and the spirit conclusion of for power aspiration and eager desire to learn, to know, to unfold and to grow, reaching out for power that it may not only fashion but create some-thing wonderful for itself, showing its possibili-ties even while hampered by this mortal tene-ment of clay, in bringing forward great inven-tions, wonderful discoveries, evidences of me-chanical skill and executive ability that are marvelous to behold—why should we suppose, we say that such a wonderful entity as man we say that such a wonderful entity as man should inhabit only one little planet, and know nothing of other worlds with which space is filled? We are told that eternity belongs to man-

We are told that eternity belongs to man-kind. We may not be able to grasp the idea of eternity. What a wonderful thought—that man shall never die; that there are millions upon millions of years to roll over his head! Well, what is he to do through these millions and millions of years. He may exhaust all the re-sources and wonders and marvels of one planet during one term of this atranglife and is it not during one term of this eternal life, and is it not proper that he should be afforded opportunity and power to explore and to investigate other

worlds, other planets, to learn of their condi-tions, to take a vital hold of their life by com-ing into direct contact with them, and by and-bye to take up within himself something of those planetary elements and conditions which will give him more of the experience which he seeks? We think so. We are not bound by seeks? We think so. We are not bound by the thought that man can inhabit only one planet during his existence. We are not teth-ered to the idea that man is placed here in this vast, wonderful universe to be confined to one point in space, when there are so many mil-lions of worlds rolling around him, each one filled with its own peculiar light and power-and beauty, and each one affording something different by way of experience and discipline to the souls who come in contact with it.

Q.—[From the audience.] Why is it that often-times persons will receive answers through medi-ums from supposed spirits, when in fact they have not died, but are living in the flesh?

A.—That depends very much upon the cir-cumstances at the time in which this information is given. First, you are to be satisfied that what is given to you really emanates from a decarnated spirit; you are to be sure it does not come from some mind that is encased in mortal flesh, either that of the instrument employed, or from your own mind, or some other. You are to be satisfied that the medium is hon-est, and that he or she has spiritual guides who understand how to direct their instrument, and to utilize the powers of that instrument. Then you may study still further, and become satisfied, if possible, of the character of those spirits who do approach you through such a source. If you are sure that they are wise and truthful, and do not wish to mislead you, are truthful, and do not wish to mislead you, are not mischievous, masquerading under other names than those they really possessed on earth, you have gained a great point. Then comes the question: Why is this communica-tion given to me, in the name of one who has not passed to the spiritual life? It may be that the one whose name is given is really in sympathetic, magnetic rapport with you, and that the spirits are drawing from his mind the very ideas and sentiments that are given to you in his name; therefore they are the exyou in his name; therefore they are the expression of that mind, even though that mind is still confined to a mortal form.

I have become useless or effete. By-and-bye, if this cannot be done, the system cannot further continue its work. We have been told by, certain scientific minds-that are rathic speculative, however, in their conclusions than otherwise-that it is pos-sible, in their opinion, for man to live forever right here on this earth. They contend that if it can only be discovered how he can gather for the namesphere the elements accessary for the ropair of that waste which is going on in the physical system, as one force after an-thave done their work and are eliminated, new forces and new elements may be supplied, and the man may continue to go on forever, or at least for an indefinite length of time, re-maining in health and vigor, and presenting an appearance of youthfulnees. We do not know that this is impossible, but it does not seem at present to us that it is practicable or can be cause we believe that Nature has provided for all this; that she has outlined this plan of ex-listence upon the planet, and therefore there is no other work to be done by her except to build up the physical form as best she can with the material provided, and to conserve the ele-ments and forces, and make the most of them have been gathered and by one set of the most of them have been gathered and by one set of the most of them have been gathered and by one conserve the ele-ments and forces, and make the most of them have been gathered and placed in order, and ments and forces, and make the most of them to the utmost extent, and then when these have been gathered and placed in order, and the form has been built up to that height and proportion that has been designed for human-ity here, she shall busy herself in casting off the effete, and in gradually dissolving that which has been prepared for the spirit habitation, be-cause the spirit has gained its experience and is impatient to be off to new scenes, and to come in contact with new forms and vehicles of expression. of expression.

The period comes when the body is said to have matured, the individual has gained his height, has expanded to his proportions, and there is a cessation of growth. To our mind this is in harmony with natural law, in har-mony with spiritual law, just as it has been de-signed by the great intelligences at work in the universe, and therefore no other law can come in contact with it to violate its principles.

Q.-[By the same.] Please explain the cause of weakness in cases of paralysis, and whether it can be cured?

A.-Weakness in cases of paralysis, or any such physical prostration as that malady affords, is undoubtedly produced through a lack of energy in the nervous system; the motor power is exhausted, or at least has waned to a very great extent; the nerves cannot properly perform their functions; there is an unequal distribution of force throughout the system, therefore certain parts become vitlated, or videly depleted, or are unable to sustain life when a sort of semi-death, or comatose condi-tion, occurs in those parts of the system which are affected, and we are told that the man is paralyzed in his arm or his side, or some other portion of the body. What is required in such cases is a new stimulus. Very frequently the application of electricity will perform a wonderful cure, but it is not always wise to apply electricity as understood by even the best elec-tricians to-day; for while it may, in such form, be of great service in one case, it may be very detrimental in another. But electricity may detrimental in another. But electricity may be applied of a more refined quality and char-acter, through human organizations, than can be sometimes by the aid of mechanical appli-ances. When electrical force is skillfully com-bined with the magnetic fluids, passing through the system of one who is well charged with these, and understands how to assimilate him-self with his patient, and who is under the guardianship and guidance of a well-organized band of spirit operators, it may be of great use in a case of paralyzation of the nerve-centres. in a case of paralyzation of the nerve-centres, and we should advise this to be applied in all cases of paralysis, because it will effect, un-doubtedly, some good, unless certain of the nerve-centres are entirely torpid or dead, even though it may not always effect that result which you hope.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Jan. 10th, 1890. Alexander Dickerson.

Good-afternoon, each one. I greet you as friends to-day. I have felt many times, as I have stood here and listened to what others have had to say, that perhaps I might add a little by speaking for myself. To-day I know that a message from me will reach some one, and it may help them to learn a little of spirit-

and it may help them to hearn a fittle of spirit-communion; for I have found since entering spirit-life it is the one great theme of which we should try to learn while dwelling in the form. How often have I heard these words spoken: "If they come to earth, why not come direct to me?" We do come to you, but you have not methems the power of knowing just when to me?" We do come to you, but you have not perhaps the power of knowing just when. If you would study more concerning spirit-return, you would understand more of our coming. It lays in part with you, dear friends, Tetrini, you not an anti-with you, dear friends, to realize this by studying the laws that gov-ern us in spirit-life, of which it is impossible for you to know anything until you do study. Now I ask you, like many others, to learn something of the beyond. This life, as I look at it, is but a shadow. I would not tell you at it, is out a snadow. I would not tell you here I understood as much of spirit return as "it was my privilege to while in the form. You will readily understand that if you do not learn here, you will be compelled to in the spirit-world, for it is a life of learning on either side of the river. Alexander Dickerson, of Cambridge.

do n't want to be in a hurry. [To the Chairman:] Do n't you like little girls? When you come where we live will you know me then? If am Bessie. Do you want to know the 'hind name? It is Wass. I am Bessle Wass.
[Aside to a spirit:] Ohi now, wait, Hallie.
Papa came where we live just as quick as a flash. My papa is Charlie. My mamma is Fanny, 'cause papa calls her so. That's the way I know it.
I want grandpa to know I have been here; but I suppose I'll have to say papa helps me some to talk. I want my mamma to know I go to school. How old am I now, papa? Most seven. Papa knows how old I am. He did n't live where we are so long as I did.
Ohi grandpa, 1 want you to know I come right there to your house. Sometimes I stay with mamma, sometimes with Vinie. You do n't know her, do you? She's my sister. She aint in the Summer Land; she aint come yet. Did n't you know Frankle? [No.] You did n't know any of 'em? You will when you come where we are. We have the birds, and the sunshine, and the music, and the pretty flowers. Are those flowers? [pointing to some dried grasses.] [Those are grasses.] They have n't got any blossoms on 'em. Ours have. We have the lovely rokes. Some day I am going to bring some to you, and to all the peoples, if I can get 'em through the mist. I'll have to be careful and not break the leaves off. [A cure for the ''Grippe.''] I do n't know it. Papa says that is a new-fangled name. I saw you when you put the stopple in. I call it a stopple. Papa says no, it was a cork. [To the Reporter:] I just want you to write a little more. I 've got a lovely, lovely dolly. I'll come right home, grandpa, and crawl up into your lap, and put my arms round you, just the same as Hallie does. I want you to love Bessie just as much as you love Hallie.

just as much as you love Hallie, I want you to say to mamma I come right home with her, oh, so many times, and papa comes with me. I am so glad papa came to the Summer-Land. Mamma was n't; she cried hard. I aint going to cry, am I? Do n't you forget to put my name down. I am Bessie. You do n't know where I lived. I like to forgot to tell you. In Stoneham. [To Prof. Longley:] I thank you for that lovely music.

Rosella M. Manum.

Roselia M. Manum. Who would not love the children? In the summer-land we love them, and they are so much company for us. We do delight to come in contact with these groups of happy children so full of glee, their hands filled with flowers. It is real. How many times have I spoken to them in this way, as they have passed and repassed: "Little angel children!" Why should we not use the term angel, which signifies purity and innocence, in speaking of the children? Who would not feel they would like to find their little buds that have been transplanted to a better land, when they shall be done with mortality here? It is sweet to feel that when you are coming all will be given back to you again in heaven. Not one mother but that will find her own; but not remaining as little children, by any means. They grow on in spirit-life the same as they would if they were to remain in mortal life. We often hear a mother say: "How shall I know my children, if they grow there?" By the tie of affection that binds mother to child and child tomother. I have not been a dweller in spirit-life came

I have not been a dweller in spirit-life a very long term. My sufferings were great while in the form, but at last the Angel of Life came and beckoned me on, up higher. The old hospital! Oh! I look back at times and think of the sufferings I endured in this city! I know all was done for me that could be. I come to find no fault, but when the spirit was set free I was only too glad to leave the mantle of clay that had been upon me so long. I am glad to state here to-day that I am happy. I bring greetings to the whole world. long. I am glad to state here to-day that I am happy. I bring greetings to the whole world. As has been said many times, our own kindred come first; they come a little nearer to us, but I feel we should give out to the whole world as far as possible. I am satisfied with all that was done, and more than that, I realized when I heard these words spoken: "She is freed from all suffering now." How true the words, but how little did they realize that I was present and listened to them. I send loving words to dear friends in Bristol, Vt. I felt, as I stepped up so close to the medium.

I felt, as I stepped up so close to the medium, perhaps I might speak a few words, and they might be of some comfort or some benefit to a How many times have I heard my name spoken. How many times have I heard my name spoken. A little time since, it does not seem to me more than one month, I heard it said: "I won-der if Rosella has found it as beautiful as she thought it might be?" Yes, dear friends, more beautiful than I can find words to express to you. But I find, also, it is a life of progression and of activity; we all are anxious to do the part of the work that is allotted to us. part of the work that is allotted to us. I have said many a time while I dwelt in the form, if it were possible—which I really felt it was—after I laid aside the old form I would come to this place and make myself known. I made myself these promises, and I have lis-tened here to what others have said, until I felt I had gained a little more strength; and to day the red men came so close and a that to day the red men came so close, and as they assisted the sweet little child that was speak-ing, also do they give me strength, as I am per-mitted to speak. Rosella M. Manum, of this city.

I know, sir, this paper will reach some of those particular ones who cried "fraud" on your mediums. "I don't believe that," said several: "and I believe they deceived us in some way; but yet there must be something in it."

it." Where's that something? What is it? I'm tired of that. It makes me tired all over when I hear these things spoken. They had better go to work a little to find out what that "something" is, instead of always repeating: "Yes, there must be something in it." [To the Chairman:] I'm much obliged to you. I'll do a good turn for you, sir, every chance I get, and to the lady; too; for I see there's a wire going back and forth here.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 10 [Continued].-Arthur Silver; Rev. Edward Cope-land; 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 14.—Banjamin Percival; Hannah Brown; Rov. Wil-liam A. Braman; John Byington; Mary Waite; Alonzo Cros-by; Mehitable Whipple; Jaines Low; John Dana; Annie Jenkins.

free Thought.

SPIRITUALISM AND THEOSOPHY NOT IDENTICAL.

BY DR. DEAN CLARKE.

To the Editor of the Banner of Light:

From many inspirations I have of late received from the spirit-world. I believe it to be highly important at this juncture for all loyal Spiritualists to repudiate the dangerous idea put forth in the recent utterances and publications of W. J. Colville, viz.: that "Spiritualism and Theosophy are absolutely identical in their essential teachings," "True Spiritualism is Theosophy," etc.

To support this untenable claim he says: Acknowledge universal brotherhood and you are a Theosophist in principle." He might as truly have said "a Christian" or a "Buddhist." One point of agreement is not sufficient to establish an identity by any manner of means, and I think Bro. Hudson Tuttle has well taken the point that this "Brotherhood " dogma is a very dubious cement by which to join two systems so antithetic in doctrines.

very dubious cement by which to join two sys-tems so antithetic in doctrines. Whatever truth there may be in Theosophy belongs to Spiritualism as the older and more comprehensive system; but Spiritualism will have a weightier incubus to carry than the "Old Man of the Sea," if it allows this anti-quated anachronism of the Orient per se to climb upon its back to retard its progress. In order to carry out his purpose of amalga-mation, Mr. Colville sets up a system of The-osophy and of Spiritualism, which the recog-nized exponents of both will repudiate. In a recent issue of the Golden Gate he at-tempts to remodel both Devachan—the The-osophists' grand corral where man's "fifth and sixth principles," constituting his "real Ego," ruminate for fifteen hundred years or more, chewing the quid of Karma—and the spheres of ever-conscious, active, progressive life, giv-ing, as he says, "a philosophy of Paradise, which neither the average Spiritualist nor the average Theosophist appears to comprehend; and that higher and deeper philosophy does away with the disagreeable features of both Spiritualism and Theosophy as ordinarily un-derstood." And what is this magical philoso-phy? "That our spirit friends are neither constantly regarding our material conditions, [What Spiritualist ever supposes them to be?] nor are they in a state of illusive somnolence, but in the full and active possession and exer-cise of all their mental faculties while in De-vachan!" Genuine Theosophists will never allow of this vachan!

vachan!" Genuine Theosophists will never allow of this sacrilegious trifling with their "Dream-Land"; nor will full-fledged Spiritualists, I opine, ac-cept the plain implication of what follows, viz.: that we have no actual communications from the spirit spheres, but "When our bodies are soundly sleeping our real conscious selves may be an injur parfactly requine communication with be enjoying perfectly genuine communion with 'loved ones gone before,' who are fully and actually conscious of our real presence among

Were there no other communion with spirits than the above, which is all that he mentions, there would not have been one Spiritualist where there are millions now.

atmosphere, which will be caught up and carried on, to enter into some heart or to strike some ear with an inspiration that will be of service to humanity

This is what I know from my experience with eternal life. Not yet eternal life to me, since I am only in one of the outer compart-ments, so to speak, of the great eternities that tertach before a clicker correspondence. stretch before us, although now some years have passed since I was summoned to the other life; yet when I think of eternity and all that word means to human lives, I am lost, almost, in wonder, and in the intensity of my thought. I am sometimes attracted back to earthly

conditions, attracted here to our good city, where I come in contact with minds that once I associated with in more external ways than I can do at this time. Sometimes I am glad to think that they catch an impresan glia to think that they catch an impres-sion of my presence, and are pleased to feel that 1 am with them. This does me a world of good, for I am a social being. I like to think I am not forgotten by those with whom I onced walked and conversed.

I am permitted to speak here to-day, to give my greetings to friends, not only in Boston, but in all places where one may be found. Some of them will read my words through your most excellent paper, and I have no doubt will be made happy to think I have been able to send them a word of greeting and of affectionate regard.

tionate regard. I cannot possibly tell them of this great, wonderful spirit-world, whose life pulses and beats around me with all its harmo-nies, with all its labors, with all its du-ties, and that which is uplifting and expansive to every progressive spirit. I cannot lead them into the inner temple and unveil the glories of immertality to their sight heavies glories of immortality to their sight, because I am at a loss for proper expression, for words to convey my meaning, for similes by which I can give them an idea of those things which I have seen and heard and experienced since I went out of the body. And my experiences fall very far short of those of many other spirits who have gone far on before me, al-though sometime I hope to follow in their wake, and to learn and know what they have found.

But I will say to my friends, those who were But I will say to my intenus, those who were in sympathy with me in my aspirations and my work, that I have found that which sup-plies me with a constant, never-failing source of power. I have found deep inspirations on

of power. I have found deep inspirations on the other side that appeal to my nature, and draw out its singing powers, and make me feel that I am indeed in my own proper atmos-phere. I have come in contact with minds that are filled with music, and understand how to give that expression; and as I listen and watch, and undertake to follow them, I am uplifted to a new plane and a new power. [To Prof. Longley:] Sir, I wish to speak a word to you, for I have listened to your melo-dies; they have attracted me, and it gives me pleasure to feel that I can enter the atmos-phere of one who not only draws from the higher life those influences that seek to in-struct the world through the sphere of har-mony and song, but who in his own nature possesses those qualities that enable such in-fluences to approach as well as to seek for exfluences to approach as well as to seek for expression through their proper vehicle, your own nature. I have been attracted to you during the last few weeks very strongly, and it pleases me to say that the little production that you have been working upon has really been given to you from myself; first, the words through the medium, and later on the musical setting, or a large portion of it, through your own instrumentality. I am glad to claim this, because I would like the world to know that I am busy, and still interested in the same line of thought and work that attracted me here; edge ffluences to approach as well as to seek for ex-pression through their proper vehicle, your own nature. I have been attracted to you dur-

A spirit does not usually claim the senti-ments, thoughts or ideas that he presents to mortals if they are not the production of his own mind. For instance: we might employ a mediator in spirit-life to voice our sentiments to you through a medium, and possibly the spirit-mediator or medium does not announce his name at all, but he simply brings his mehis name at all, but he simply brings his me-dium under his magnetic influence, holds the instrument so that the thoughts and senti-ments may be expressed that we, or some other spirit, desire to give, and therefore you receive the message in the name of that spirit from whose mind it really emanates. Such may possibly be the case, in an instance of this kind. The spirit holding the medium may have drawn that thought or idea from the

of this kind. The spirit holding the medium may have drawn the thought or idea from the friend on earth, and thus have presented it to you in his name. But we do not think this wise, because it confounds skeptics and inves-tion or it confounds the larger the larger tigators, it confuses those who desire to learn of spiritual things, and it gives mortals the idea of apiritual things, and it gives mortals the idea that spirits are very untrustworthy. We think it always wise, if anything is brought from a mind that is in the body, for the spirit to say: We are in communication with a friend of yours who is yet on earth, but he is so thor-oughly spiritually magnetized that we have drawn his spirit close to us, and we can enter into communication with him for your benefit. Were this done, there would be no confusion in the mind of the sitter. It sometimes happens that a mortal can be-come so passive, so withdrawn from the things of earthly sense, as in a measure to pass out from contact with his physical body, and it has been known that such have manifested them-selves through sensitive individuals, at distant. places.

places.

Q.-[By A. Freeman, Palmyra, N. Y.] Be-lieving, as I have occasion to do, that the spirits can answer any guestion relating to humanity, I confidently ask to be informed why we do not conconfidently ask to be informed why we do not con-tinue to grow in stature after a certain period-what takes place at what we call maturity to check further growth 9 and is there a possibility of removing whatever obstructs our growth and the increase of strength, so that we may continue to grow and increase in strength and in knowl-edge 9

Martha Tenney.

Martha Tenney. It has been said many times: "How strange it seems to mortals that we are permitted to return to loved ones." Perhaps it may not have a feather's weight with some yet dwelling in the form; but it is a duty I feel I owe to my-self and to the many loved ones yet dwelling here to speak in public to-day. I know they have tried to learn much. I am very glad to state that I have found the spirit-life more beautiful than I had an idea it possibly could be, although I understood a great deal of spirit-return, and I was happy in feeling that I com-muned with those who had gone before. Most assuredly I was; and it helped me, when I knew the Angel of Life came to bear me away. It has been called the "Death Angel"; but, dear friends, it is the Angel of Life that bids you come up higher when all things are ready, and friends are waiting to welcome you on that bright shore, waiting to clasp your hand and assure you you are not forgotten. Often the words are spoken here so carelessly: "I hone they are in heaven" hard weiting us

Often the words are spoken here so carelessly : "I hope they are in heaven," hardly giving us another thought. Let me just say to you, dear another thought. Let me just say to you, dear friends, Heaven is a condition, not a locality. I find the better lives we live the better homes we build, for all are builders while dwelling in the form. It is delightful to feel that one and another recognize you—that there is no ques-tion of your identity. Often as we are passing along, seemingly upon the street, as you do here, we come in contact with loved ones, or with old neighbors or friends that we have known years ago, and you must know it is grati-fying to be recognized and welcomed. We shake hands as heartily as we ever did. We are just as glad to form acquaintances there as you can be here. What kind of a life would it be if you formed no new acquaintances here? It is the same with us in the spirit-world: we do come in contact with those that were before strangers in contact with those that were before strangers to us, and are glad to meet with them. Many times these strangers we find may have known some of our relatives while dwelling in the form,

and we speak of it as you would in mortal life, yet our life is perfect—yours is imperfect. I see these little children now-a sweet little girl is coming up close. These children are so eager to speak that their friends may know they are attracted back to their homes, for the ol homes are our homes, dear friends, just as much as if we dwelt in the form. We feel the tie that binds us and draws us back into contact with you here.

with you here. I am very glad of this opportunity of speak-ing to day, for I know that at my home, in Tyson, Vt., they will be glad to hear of it, and it will go forth in your paper to some who would not have known of it otherwise. Martha Tenney, wife of Horace Tenney.

George A. Mead.

George A. Mead. I have n't a very long story to tell, Mr. Chair-man. I am here for a purpose, and that pur-pose I mean to bring into effect to day, if it is possible, and I guess it is. I have come a long distance to speak here to day. There is much power here, for all there's but a handfal of mortals. I can see every one of you. It is brought not wholly by spirits, for a great deal of magnetism is given out by some few in the audience. I have tried two different times to speak here, but I made a failure of it. To day speak here, but I made a failure of it. To-day I said I'd jump in as quick as that lady stop-ped talking, and here I am. I want to send word to San Francisco. I sup-pose you call it quite a distance; but it is very

pose you call it quite a distance; but it is very short to me, because we come—I cannot ex-press it any other way than to say we travel as thought does; then you can form some idea of how we go and come. We send out a desire from the spirit, and we go. If you could travel as quick as that you would n't have to be both-ered, as you sometimes are, with your trains. We do n't trouble trains; they do n't trouble us. As I said, I am here for one particular pur-pose. Not a great while ago—I'm not going to fix the time, because it is impossible for me to do it—at a little gathering that they had away in their State, I got up just as close to the me-dium as I could, and made out to give out a word, so that they knew I was there. I heard these words spoken: "George A. Mead is here." Was n't I glad then? I tell you it is impossible for you mortals to realize the feeling is here." Was n't I glad then? I tell you it is impossible for you mortals to realize the feeling is here." Was n't I glad then? I tell you it is impossible for you mortals to realize the feeling that goes over us when we find we do accom-plish our purpose. That was straight and cor-rect. I would give it out with the volce of ten thousand angels, if I could, that that medium is a true and honest medium, and has the God-given gift. That is saying something for the medium, you know; and it is what I want to do, because I hear so much spoken against your mediums. Where there is the God-given gift, there is true mediumship. If there are mediums you make, I do n't want to know anything about them; as for going to work and manufacturing gift, and it is. I'll always stand up for the medium shere t, I'm not going to say anything at all-not a word. I want to enforce this: When eyeak a good word for that one. Then you will be speaking a word for us, and doing double duty. I'd like you to put thisdown for friends that were there in that mever ought to have been uttered. Some were in favor, and some not. I don't care how muoh they say in favor, only when it comes on the other side. BEEGHAM'S PILLE sure sick-headache.

Tyson, Vt., they will be glad to hear of it, and twill go forth in your paper to some who would not have known of it otherwise. Martha Tenney, wife of Horace Tenney. Bessie Wass. [To the Chairman:] Please, sir, can I come?

there would not have been one spiritualist where there are millions now. It is the actual MANIFESTATION of spirits to us "in the full and active possession of all [our] mental faculties," and they of theirs, that makes us Spiritualists, and that is just what genuine Theosophists deny. How, then, can we be one in belief? It is preposterous to suppose it possible for us to be. These are not all the points of antagonism. They believe in "seven elementary principles" in man's nature, while Spiritualists believe either in the duality or trinity of his make-up. They believe that four of these go to Kama loca, a sort of Purgatory, where they divide into "duads"—the one becoming an "astral shell," which is all that manifests at our sé-ances, the other, the "spiritual Ego," goes to Devachan, a somnolent state, where it dreams over the joyous experiences of earth-life for not Devachan, a sommolent state, where it dreams over the joyous experiences of earth-life for not less than fifteen hundred years (according to Sinnett) and perhaps for eight thousand, until it is ready for another reincarnation, which will occur nearly five thousand times over! They believe that our spirits have to reïncar-nate over and over again thousands of times to make any real spiritual progress. Is that Spir-itualism? or is it not more truly absurdity seated supreme on the throne of Oriental su-perstition? perstition?

perstition? Again, Mr. Colville attempts to make us be-lieve that their doctrine of Karma means the same as the Spiritualist's theory of compensa-tion and retribution. According to Theosophic *authorities*, it means "the collective affinities" of good and evil wrought in one earthly life, which determine the conditions of the next re-inconnection as well as the horping or under

which determine the conditions of the next re-incarnation, as well as the happiness or unhap-plness of each incarnation. The two ideas are not "identical" by any means. I believe that the great majority of Spiritual-ists do not believe in this fundamental, as well as key-stone dogma of Theosophy, viz.: Reïn-carnation. Before we will, unite with Theoso-phists on that point they must do what never has been done, to my knowledge, by either Spiritualist or Theosophist, to wit, give us a rational, scientific philosophy of it, its modus operandi, etc. But I have cited discrepancies enough be-tween the two systems of thought, which are

tween the two systems of thought, which are irreconcilable, to show that Mr. Colville's ef-forts are absolutely futile-and gratuitous as well as fatuous. I trust that true and loyal Spiritualists will

beware of this subtle attempt to compromise our heaven born Scientific Philosophy, which presents the only truly rational view of spirit existence, by encumbering it with the fallacies of effete Orientalism.

BEECHAM'S PILLS cure sick-headache.

• p

MARCH 29, 1890.

BANNER OF LIGHT.



ion shall be manifest in the love of all that is true and good and beautiful; when man shall strive to be good and do good, in the love of God and toward his fellow-man.-Two Worlds. Manchester, Eng.

NATIONALISM :

THE BROTHERHOOD OF MAN.

TUNE-" Auld Lang Syne." Should our poor brother be forgot When we sit down to dine? Shall nature spread her bountles free That some may call them " mine If we to misery and want Our brother should resign. Oh! that is not the nobler plan, It breaks the law divine.

Though nature gives her victories To cunning men and strong. The world will learn her high degree, That human want is wrong! Where force is law or cunning rules. The right can ne'er be done; When justice rules the world in love, Man's Paradise is won.

In larger hope, in brighter faith, Let men of courage band, The curse of wealth, the curse of want. To banish from the land. The light of truth, the warmth of love,

Through all the world should shine. We'll win the Golden Age for man, And walk the earth divine. S. BRAZIER.

• The last four lines may be sung as a chorus after each

In Memoriam.

Mrs. Urania Raymond, of Erie County, Pa., passed to spirit life on the morning of March 7th, 1890.

to spirit life on the morning of March 7th, 1890. She was born in 1828, and when Spiritualism was in its infancy was a resident of Laona, N. Y., and a church-member. Before the dawn of Modern Spiritu-alism she had a severo sickness, and at times became unconscious. Once she was given up ontirely, and preparations were being made to lay har_bedy out, when she rovived, and told of having seen a number of friends who had "passed on." "This sickness icit one hand closed and paralyzed. In the first excitement and investigation of Spiritual-ism she was induced to sit in a circle; the first and second night she became unconscious, and her hand was opened, but soon after coming out of this condi-tion her hand partially closed. The third time it re-mained open, and ever after she had full use of it. This oure convinced her of the operation of an unseen power for good. Being developed as a medium her-self, she lived a life of usefulness, even in an Orthodox community rising above the contumoly attached to It was gratifying to see the general outpouring of the papel of the spiritual even and the spiritual set of the spiritual set o

her bellef. It was gratifying to see the general outpouring of the people at her obsequies, and to hear from so many of her good acts and kind words, and her ever-ready generous sympathy for the sorrowing. Bhe leaves a husband, one son and three daughters; but the doors of her earthly home are left open for her return

but the doors of nor cartery increases of the funeral services were conducted by Mrs. Wat-son, of Jamestown, N. Y. She is an impressive and pleasing speaker, and carried conviction, as well as comfort, to many bereaved ones. M. J. RAMSDELI.

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46 Avenue B, vick Park, koonester, N. Y. D R. WILLIS may be addressed ashove. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Berofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both acxes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulurs, with References and Terms. Jan. 4.

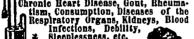
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MASSAGE and Magnetism, 178 Tremont street, Room & Boston. Take elevator. 2w* Mar. 22.

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O F New York, Branch Massage Parlors, 196 Shawmut Ave nue, Suite 1, Boston. 4w• Mar. 15.

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Mar. 10. MISS L. BARNICOAT, Lecturer, Test, Medi-caland Magnetic Medlum. 175 Tromont street, Boston. Dec. 7. cow 101*

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Mar. 8. 13w⁴ A GENTS wanted to sell ladies' Star ouff-hold-ers; price by mail, 10 cents; also self-threading needles; sample by mail, 10 cents. G. L. POND & CO., 330 Washing-ton.street, Boston. 4w⁴ Mar. 8.

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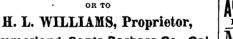
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1.

LIGHT. BANNER OF

MARCH 29, 1890.



The American Spiritualist Alliance Held its regular meeting at 54 Union Square, New York City, Thursday evening, March 20th, Vice-President Robertson in the chair.

The first speaker for the evening was Mr. Clark,

Ident Robertson in the chait. The first speaker for the evening was Mr. Clark, who spoke upon the necessity of united action for the purpose of carrying forward a constructive work, which should make the truths revealed by Spiritual-ism an active factor in uplifting, purifying and ame-liorating the condition of humanity. Mrs. Williams, Dr. Jenks, and Mrs. Wallace, pointed out the great good that had already been outwrought upon the earth-plane by Spiritualism, in liberalizing the thought and conception of a large percentage of all the teachers before the people to day, which had been accomplished to such a degree that while the old words still remained in the creeds of the churches, many of their ministers would sooner resign their po-sitions than yield to a demand to teach them. They instanded the action of the German Emperor in calling a Congress to consider the labor problem, as a striking evidence of the effect of spiritual infu-rence exerted for the benefit of the masses. The following resolutions anont the bill lately in-troduced in the Legislature of this State were then presented, briefly discussed and adopted, and a com-minitee appointed to prepare a Memorial to the Legis-lature protesting against its passage by that body. All parties deeming this bill that has been presen-ed an unwise one, are requested to send a postal card to Pres. Henry kiddle, 7 East 130th street, New York, authorizing the signing of their names to the Memo-rial. The next meeting of The Alliance will be held

rial. The next meeting of The Alliance will be held Thursday evening, April 3d. JOHN FRANKLIN CLARK, Cor. See'y.

Thursday evening, April 3d. JOHN FRANKLIN CLARK, Cor. Sec'y. Whereas, A bill is now pending before the Senate of this State, the ostensible object of which is to "sup-press fraud and decelt in alleged spirit materializa-tions," but which, in its language and provisions, is exceedingly dangerous to public mediums, and would prove obstructive, if not prohibitory, to the public ex-ercise of mediumship, the terms of said bill being as follows: "Every person who, for profit or gain, or in anticipation thereof, for the purpose of representing what are commonly known as spirit materializations, shall personate the spirit of a deceased person, or shall, by means of any device, trick or contrivance, present anything to represent the spirit of the de-ceased person, shall be guilty of a misdemeanor, and, upon conviction, shall be guilty of a fine of not less than §100 nor exceeding \$300, or imprisonment for not exceeding ninety days, or both, in the discretion of the court"; therefore, *Resolved*, That the American Spiritualist Alliance strongly deprecates the passage of any such law, as being liable, in its exceution, to lead to very great in-justice, misconception and wrong, and, moreover, as wholy unnecessary, since existing laws provide an ample remedy and sufficient penalties against all per-sons who perpetrate fraud for the purpose of obtain-ing mousey, whether through pretended mediumship, or under any other false pretense. *Resolved*, That the Spiritualists of this, as well as of every other State, should most emphatically protest against the adoption of this most unwise measure as looking directly toward and al affording the means of a persecution of public mediums, by the exercise of the religion based upon spirit communion can be carried on as guaranteed by the provisions of constitutional law. *Resolved*, That a copy of these resolutions be for-warded for publication to the BANNER of LIGHT, and

on as guaranteed by the provisions of constitutional law. *Resolved*, That a copy of these resolutions be for-warded for publication to the BANNER OF LIGHT, and other Spiritualistic journals, and that a committee be appointed to draft a Memorial to the Legislature of this State upon this subject, and in conformity to the foregoing preamble and resolutions, that signatures be obtained to the same, and that it be presented to the Senate, and if necessary to the Assembly of this State.

•THE MEMORIAL.

To the Honorable the Senate of the State of New

We, the undersigned, desire respectfully to address your honorable body in regard to a bill recently intro-duced therein, entitled "An act to suppress fraud and decelt in alleged spiritual materializations." We con-sider this measure wholly unnecessary, inexpedient, and dangerous in its tendency, and trust that it will not receive your assent. because

sider this measure wholly unnecessary inexpedient, and dangerous in its tendency, and trust that it will not receive your assent, because 1. As far as any fraud can be properly shown by legal evidence to have been perpetrated by mediums or pre-tended mediums, the offenders can be prosecuted and punshed under the general statute against obtaining money by false pretences. 2. The proposed act, specially directed against what are called "materializing mediums," or those persons through whose peculiar organizations or endowments spirits present themselves in a visible, tangible, or seemingly material form—a phenomenon the actuality of which has received scientific endorsement—if passed, will bring before the secular courts issues that at present can hardly be disposed of justly and satis-factorily, inasmuch as they involve the need of a spe-cial or technical knowledge which neither judges nor jorors can be expected to possess, and which, there-tore, would require a kind of expert testimony, at present scarcely admissible, or very hard to procure. The "personation" referred to in the proposed bill would necessarily involve questions which could not justly be decided by those not enlightened by a long and varied experience in this very difficult department of investigation. 3. Consequently, under such issues much injustice

Cloveland (0.) Notes.

To the Editor of the Banner of Lights Spiritualism here just now is provoking more than usual attention: a combination of circumstances having surrounded those in as well as out of the material

usual attention: a combination of circumstances hav-ing surrounded those in as well as out of the material form has eventuated in an increased public interest in the matter. *Dr. Henry Stade.*—On his return visit to Cleveland, this well known medium's powers were brought into frequent requisition by investigators of spirit phe-nomena, by hot a few of what are often termed "our best citizens." His work here has been a continued series of successes. We know of but one person among the many sitters that he failed (at the time) to satisfy, with the possible exception of a prominent cler-gyman of one of our Presbyterian churches. *S. P. Sprecher, D. D.*, was lately one of a select com-pany at one of Dr. Sinde's séances held in a Euclid Avenue mansion has month, and expressed himself as well satisfied as to the genuineness of the phenomena and the honesty of the medium; but since then, for some reason or other, the doctor preached a sermon characterizing spiritualistic phenomena as "fraud." and Spiritualists as " bilnd dupes "--to which your correspondent replied in the Piain Deader of March 10th, and, remarkable as it may seem, he replied thereto through the same journal. This led to a sec-ond lettor from us on the 14th, which Dr. Sprecher failed to answer, but went to preaching against in-stead, inaugurating last Sunday (16th) a series of " Sun-day Evening Sermons on Spiritualism." all of which tends to bring our philosophy to the front. It is but rarely a Spiritualist gets a good chance to cross ra-plers with a minister; hence the interest manifested here just now. Although Dr. Slade has left here for Springfield, O, he has promised to return, should the little till culninate in the "*test séance*" proposed by us.

little till culminate in ihe "test stance" proposed by us. The Bangs Sisters.—These well-known mediums, of Chicago, arrived here the very day Dr. Slade left, and now occupy rooms at The Hollenden. This fact, of course, while it pleases all honest investigators and increases the excitement, will serve to irritate our Orthodox friends, particularly Dr. S., who is far too liberal for many of his congregation, and not quite enough. I fear, to give our Cause the investigation it demands. The sister mediums propose to stay here two or three weeks, and have kindly consented to give a public exhibition of their powers on the occa-sion of Our Analyzragru.—A two days' meeting takes place.

two or three weeks, and have kindly consented to give a public exhibition of their powers on the occa-sion of Our Anniversary.—A two days' meeting takes place, as per announcement given in THE BANNER. En-deavors are being made to have it a union celebra-tion, participated in by all the different societies in the eity. Word has just been received that Mrs. E. A. Wells, the medium from New York, expects to be in the city this week, remaining the month, and may pos-sibly appear in public. "Orange Blossoms."—On Wednesday, the 12th, at the residence of the bride's mother, 71 Cross street, a long-time member of the Children's Progressive Lyco-um, Miss Frances ("Birdle") Tracey, was united in marriage to Mr. E. A. Norton, of Colebrook, O., who intends, on return from the wedding tour on the 25th, to make this city his home. We trust the question, "Is marriage a failure?" will be satisfactorily an-swered by them in the negative. Sunshine and Clouds, how quickly at times they follow each other. Before the sound of marriage bells had fairly died away, they were tolling for the depart-ure of our sister Mrs. Mary A. Wilsey to spirit-life, one of the oldest of our co-workers in the Children's Progressive Lyceum, dating her membership from its organization, in 1866. "Score One for I'sshington — not the historical "George." but our worthy brother, George M. Wood, Secretary of the Washington Children's Progressive Lyceum, who is now engaged in improving the con-dition of the Lyceums. In bringing them all into line by instituting a Lyceum National Board of Managers. Send to him for a blank form, tha you may fill, in answer to questions he desires to be answered, pre-liminary to the noble work he has undertaken. His address is care Geological Survey Department, Wash-ington, D. C. "The Pioneer Truth Society" (incorporated) is the name of the last Spiritualistic Association started

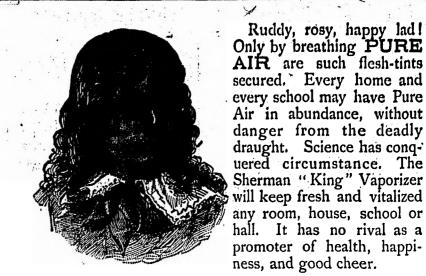
Ington, D. C. *"The Pioneer Truth Society"* (incorporated) is the name of the last Spiritualistic Association started here; as yet we have not had time to visit it, and in-quire into its object, methods, etc. It meets every Sunday evening in Heller's Hall, Ontario and Sheriff streets. Yours, THOS. LEES.

Norwich, Conn.-J. Frank Baxter again occupied our platform on Sunday, March 23d, addressing appreciative audiences, calling out many new attendants, and noticeably gaining the good will of all, notwithstanding his firm pressure on theologically tender

In the afternoon, after instrumental music, and an-nouncements pertaining to the celebration of the An-niversary (See notice in another column), Mr. Baxter

nouncements pertaining to the celebration of the An-niversary (See notice in another column), Mr. Baxter read a poem, sang a song, and gave an excellent ad-dress on "Man's Splritual Heredity." In the evening the orchestral music and the vocal selections of Mr. Baxter were inspiring. The lecture on "Medlumship," based on scientific facts. deduc-tions and concessions, was well adapted to the large and variously opinionated audience, the attention of which was held fast to the end. When the seance, so replete with descriptions and tests, followed, it struck all with the idea that the planks of argument so suc-cessfully fitted and laid by the *lecturer* were spiked and permanently fixed by the *medium*. The evening's exercises proved of great importance in the interest of Spiritualism in our city. Next Sunday, March 30th, three sessions will be held, with various exercises, Mr. Baxter being the orator for special addresses, and with them terminat-ing his present successful engagement with the So-clety. It is anticipated that Mr. C. W. Sullivan will be present and participate in the music. MRS. J. A. CHARMAN, Sec'y.

Newburyport, Mass.-Sunday, March 23d, F. A. wiggin, of Saten, lectured and answered questions in a very able manner. He is a very vigorous speaker, and his answers were quite satisfactory. He also gave psychometric readings that included tests. He is a fine medium. Next Sunday, March 30th, we are to have Mrs. E. C. Kimball, of Lawrence, the fine test medium. There will also be an excellent musical programme ren-dered



A Vaporizer for the bedroom costs but \$3.50. A larger one, for the home, \$5. The largest, for office or schoolroom, \$8. Each Vaporizer sold will run two months without attention, and it costs but from 2 to 4 cents a month for recharging. Illustrated circular, with testimonials, free.

Sherman "King" Vaporizer Co., Chicopee Falls, Mass. 45 KILBY ST., BOSTON; NEW YORK CITY; or PHILADELPHIA, PENN.

Meetings in New York.

INCULINGS IN NOW YOFK. The American Spiritualist Alliance meets at Royal Arcanum Hall, 54 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 p.M. Parties seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Klidle, President, 7 East 190th street; Mrs. M. E. Wallace, Record-Ing Becretary, 219 West 42d street; John Franklin Clark, Corresponding Becretary, 50 Cedar street. Adelphi Hall, corner of 52d Street and 7th Ave-nue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 2% and 7% p.M. H.J. Newton, President.

The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 26 Broadway.

r. simples, rresident, 26 Broadway. The Pcople's Spiritual Meeting every Sunday after-noon and evening at 23 and 73, at the spacious parlors sit-uate at 310 West 63th street. Mrs. M. C. Morrell, Conductor. The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenne, every Thursday evening. Mrs. Kate A. Tingley, President.

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

The First Society of Spiritualists. - Last Sunday Mrs. Nellie J. T. Brigham spoke in the morning in reply to several questions from the audience. In the course of her remarks she said: The phenome na are still inconclusive to many, because they will not investigate patiently and thoroughly. Many of the obstacles encountered by spirits arise from the unfitness and inharmonious surroundings of mediums.

Mr. Day has been connected with the BAN-NER OF LIGHT almost since its establishment NER OF LIGHT almost since its establishment in 1857, with some interval in active service as a soldier. Sailor, soldier, journalist, and poet, Mr. Day is a versatile man. The little volume before us covers hardly seventy, small 8vo. pages, but it contains no trash. The verse is polished and rhythmical: the sentiments, need-less to say, are elevated. The pages of the lit-tle book are instinct with Spiritualism: "Record earth's cloud the supplication glory thrule

[From Light, London, Eng., March 8th.]

Mr. Day's Progressive Poems.

Beyond earth's cloud the sunshine's glory thrills, Beyond death's cloud the Eternal Purpose wills. All Life shall tread the Amaranthine Hills." And again as a mere specimen:

⁴ When human spirits bow in humble prayer, And doff conceit of pharisale sway, Loved friends departed cleave the viewless air To wipe the tear from sorrowing eyes away."

Mr. Day has put some worthy thoughts into worthy form.

*A GALAXY OF PROGRESSIVE POEMS. By John W. Day. [Banner of Light Office.]

"THE PROGRESSIVE THINKER" is a new, bright, eight-page paper, lately started by a well-known and experienced spiritual journalist, J. R. Francis, of Chicago, where the paper is pub-lished. It is full of live thought, stirring news, and interesting matter. The price of the paper is half as low again as the average, but its spir-ited proprietor depends on a large circulation to recuperate him for his bold experiment. We heartily wish him success.—The Two Worlds, Manchester, Eng.



FOR CLEANSING. PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfauring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infailible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an Sequisite Skin Beautifier, externally, and CUTICURA Re-SOLVENT, the new Blood Purifier, internally, cure every form of skin and bloo diseases, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RE-SOLVENT, SL. Prepared by the POTTER DRUG AND CHEM-ICAL CORPORATION, BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and the beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by ø CUTICURA ANTI-PAIN PLASTER, an instantaneo pain-subsiding plaster, 25c. Mb9

spots. Mr. George W. Clark of West Cummington, Mass. recently entered the spirit-life at the age of eighty

years and three months. Mr. Clark was one of the oldest citizens of the town in which he had passed his long and exemplary life, and deservedly wore the crown of unlyrsal re-spect and esteem. He became an early bellever in Spiritualism, and feit that his new found faith liter-ally made him whole. His character was simple, deep and strong; he manifested himself much more in what he did than in what he said; his life embodied the ideal of the good neighbor as well as the upright citizen. He was a devoted reader of THE BANNER to the last. His funeral was conducted by Mrs. Sarah A. Byrnes, whose words of sympathy and confort were most gratefully acceptable to the daughter and sons who survive to love and revere his memory. His exit from earth-life took place at the residence of his only daughter, Mrs. William Shaw, in Dorchester, from which he was buried March 20th, in Cedar Grove Cem etery.

Passed to Higher Life.

years and three months.

etery.

Hon. Sidney Dean.

This veteran worker has given the addresses for two

auch nuclear and imprisonments in the discretion of the Contr.
 Now if you will absolute in place of "applit matherializations," you will have the language of the bill as it left my hands, and was introduced into the Senate. - I would be as much opposed as 18 Prof. Kiddle or any other man to the passage of such a measure as I am charged with being the oddy of the bill. I am sorry that so much opposed as 18 Prof. Kiddle or any other materialized "in that measure from my per.
 In the body of the article as sent to THE BANER.]
 As any one can see from the language, its penalties are directed solery at those "who for profile or gain, or an and one line the propose of representing what is commonly known as split materialization thereof, for the purpose of represent anything to represent the split of a deceased person, shall by means of any device, trick or contrivance, present anything to represent the split sore of splits or profile or gain, for the submet of any device, trick or contrivance, present anything to represent the split of a deceased person, for profile of print schemedium alleges what is untrue, and calls the manifestation "materialization." Again, it will be seen that it only affects persons who resort to tricks, devices and contrivances to represent to tricks, devices and contrivances to represent to represent the profile or gain, for more size the medium alleges what is untrue, and calls the manifestation "materialization." Again, has brought more dissension, more bitterness and contrivances to represent the represent more than all other and and deceit imaginable upon simple dupes if they reps no profil or gain, neess the medium alleges what is uncrue, and calls the manifestation "materialization." A split would be additive the neet of vipers who are hissing their anger while the dauger all the site of the progress of the more materialization. The second the substate the neet of vipers who are hissing their anger while the dauger all to the weinsthe a

justly be decided by those not enlightened by a long and varied experience in this very difficult department of investigation. 3. Consequently, under such issues much injustice would be unavoidable, and innocent though apparent offenders would be often condenned; so that, in this vay, an investigation and application of the real facts connected with spirit materialization, now so clearly demonstrated, would not only be obstructed, but sup-pressed by persons hostile to it, or to the mediums, under cover of this enactment. 4. The Spiritualistic "circle," it seems to us, ought to be as well protected from rude invasion and dis-turbance as any admittedly religious assemblage; and there is no kind of assemblage held by Spir-itualists, or by those investigating the truths or phenomena of Spiritualism, which ought to be more sacredly protected from violent interference than those held for what has been called *spirit-material-faction*; since that kind of manifestation is pecu-liarly dependent upon the good faith, the peaceful-ness, and the spirit of truth which pervade the minds of those who take part in it; while those persons of a contrary character are known to exercise over both medium and phenomena a most pernicious influence, introducing disorderly elements that pervert the good, the pure and the truthul into the low, the de-based and the deceptive, independently of any acts or characteristics of those who act as instruments or mediums. This is a fact clearly and definitively demonstrated by the experiences of the last ten years, a very general and conspicous feature of which is, that mediums discovered in apparent fraud at one circle have presented over whending evidence of truthfuiness and genulneness of endowment at the next circle or succeeding circles. Thus it is evident there are subble influences and elements con-cerned in this matter, of which the law, through its ordinary agencies, is unable to take cognizance, any more than it could pass upon the genulneness of the divine inspiration which is p

vocation. For these reasons we view this proposed law with great disfavor, and ask you to withhold your assent to its passage, and your petitioners will ever pray, etc.

Explanatory.

To the Editor of the Banner of Light :

Explanatory. To the Editor of the Banner of Light: My attention has just been called to the criticism by before the Legislature of the State of New York, enti-tied "An act to suppress deceit and fraud in alleged and the to the Legislature of the State of New York, enti-spirt manifestation." Taluly considered the objections made before I for-warded it to the Legislature, and came to the conclu-sion that such a measure would, upon the whole, have a most wholesome effect, and my views are not yet who that such a more all title surprised to fund Frof. Kiddle in a hopeless quibble with himself over the title to the bill. He asks, "How can there be any-thing else than deceit and fraud in spirit manifesta-tions merely alleged." Easy enough, Professor. Had wow, that which is alleged may be true, and it may not be true. Most unfortunately for the great cause of Spiritualism, much that is alleged to be genuine that question is untrue, and this my good friend frankly concedes, and this is the cause of the intro-or of this bill. His criticism upon the wording of the true Most unfortunately for the great cause of Spiritualism, much that is alleged to be genuine that be object of the measure. Thege the Professor frankly concedes, and this is the cause of the intro-der the object of the measure. Thege the Professor to the object of the measure. They a right to re-sor that do resent, the unarrange of that measure. They have too high a regard for the integrity of Prof. King the language of that bill. He has been imposed upon the tothing a regard for the integrity of Prof. Sing the language of that bill. He has been imposed upon the tothing are equilating the point for his ready end the tonguage of the fraudulent and villanos. By this here I am sure we were both cheated; and I opint the language of the fraudulent and villanos. By this measures the Professor designates the bill, "An act to sopress mediumship and prevent the further spread of the singe parset of used in the single ph

"Every person who for profit or gain, or in anticipation | Report, Aug. 17, 1889.

Sundays past at Graves's Hall, Springfield, Mass. His

Sundays past at Graves's Hall, Springfield, Mass. His subjects were: "The Mediumship of the Bible, as Compared with that of this Age," "An Analysis of Death," "Heredity and Environment, as Aftecting the Development of Character, both on Earth and in Spirit Life;" "The Trinity in Man – Body, Soul, Spirit." "The large audiences have been greatly interested and instructed by Bro. Dean's efforts. He is an im-pressive speaker-magnetic, earnest, dramatic, using gestures with effect, having a deep, strong voice, an imposing person, white hair, very mobile face. He places his solid facts, bits of humor and passages of pathos in a setting that never fails to fix in the minds of his heares the thoughts in his discourses. Bro. Dean should be heard by his old friends of the Methodist church. He can give them a reason for his evolution to a more spiritual plane of thought and life, and to a better religion than can be found in the old creeds. B.

Haverhill and Bradford.-Brittan Hall. Last Sunday it was the pleasure of the Union Spiritu-

alist Fraternity, holding services in Brittan Hall, to be addressed by Mr. Edgar W. Emerson, of Manchester, N. H., who has not spoken upon our platform before for nearly two years. The hall and its galleries were closely packed with a highly intelligent, attentive, and satisfied audience. The cogent speaking, and the very convincing tests clearly indicated spirit presence. Those who have been formerly accustomed to hear Mr. Emerson were forcibly impressed with the change that has come to him in the perfection of his powers. A large number of recognized tests were given. — Mr. Emerson is to be here again April 20th. — Next Sun-day Miss Emma J. Nickerson is to occupy the plat form, and will conduct the Porty-Second Anniversary services. The Faustinian Quartette will supply the music. On Saturday evening a supper and entertain-ment will be given in Brittan Hall, in which talented speakers will take part. E. P. H. alist Fraternity, holding services in Brittan Hall, to be

Lowell, Mass.-On Saturday evening, March 22d, occurred the "Olde Folks' Partye, Synge and Supper," and in spite of inclement weather it was a pro-

nounced success. Mrs. Sarah A. Byrnes was with us again on the 23d, afternoon and evening. In the afternoon her subject was "Generalities Pertaining to Spiritualism"; her evening subject, "How Great a Fire a Little Matter Kindleth!" both full of plain common sense and solid

Anticella both fair of plain controls sense and sond fact. On the 30th we are to have Mrs. Ida P. A. Whitlock, afternoon and evening, to commemorate the Forty-Second Anniversary. PENN.



A cream of tartar baking powder. Highest of all in leavening strength .--- U. S. Government 17 Mar. 8.

1

dered. The Forty-Second Anniversary will be celebrated here with a fine entertainment on Monday even-ing, the 31st mst. A beautiful cantata will be given by sixteen or more children. A lengthy pro-gramme is arranged for the occasion, and Fraternity Hall will be filled with our Society and its friends. F. H. F. F. H. F.

Haverhill, Mass. - Red Men's Hall .- Miss

Josephine Webster, of Chelsea, was with the Society on the 23d inst., and gave good satisfaction; the tests on the 23d msr., and gave good satisfaction; the tests given were clear and pleasing to those receiving them. Miss Webster is a new speaker in the field, and one every way deserving support by societies who appre-ciate worthy mediums.—Mrs. Kate R. Stiles will speak next Sunday, and conduct the Forty-Second An-niversary exercises of the day. On Monday evening Mrs. E. C. Kimball and Miss Emma J. Nickerson will be with us. We shall have vocal and instrumental music, readings, etc., preceded by a supper. A good time is expected. Win.

Providence, B. I., Slade Hall, corner Washington and Eddy Streets.-The Spiritualist Ladies' Aid Society met in its room Thursday, March Laures Ara Society met in its room Thursday, March 20th, as usual, for charitable work. Supper 6 P. M. Evening meeting at 8 P. M. Attendance good. Opened with a song; poem by Mr. Carroll; short addresses by the control of our President, Mrs. M. A. Waternan, and Miss Flossie Salmou; remarks and reading from others, also tests by the control of Miss Sarah Humes. All were well received. S. D. C. AMES, Sec'y.

Cambridge, Mass.-C. Famile Allyn occupied the platform of the Spiritual Society last Sunday even-ing, speaking upon subjects furnished by the audi-ence. She gave good satisfaction. Next Sunday evening we shall celebrate the Anni-versary of the Advent of Modern Spiritualism. Mrs. N. J. Willis will be with us, and other good mediums will assist. Prof. Fisher will furnish music; G. Frank Pratt and others will sing. H. D. Sixtons, See'y. Palatica. Fin.-A letter from L. A. Hell M.

Palatka, Fla.—A letter from J. A. Hall, M. D., informs us that Mrs. Lita Roberts is giving good satisfaction to those with attend her materializing scances in St. Augustine; she was expected to hold one in Palatka last Sunday (23d), and it was hoped arrangements might be made with her to hold several. An independent slate-writing medium is wanted in that place. Dr. Hall believes one would do well there.

The Peace of Europe.

The peace of Europe' depends upon the will of one monarch. He has but to speak, and a bloody war will ensue. And yet this mighty ruler, with thousands of his subjects, bravest officers, and soldiers, has been forced to submit. To what? To an epidemic catarin, a cold in the head. After all, disease is the great con-queror

In the head. After all, discase is the great con-queror.
 But read what Compound Oxygen has done for the alleviation and cure not only of catarrh, but other chronic Diseases?"
 Drs. STARKEY & TALEN :--" Before using your Com-pound Oxygen Treatment. I supposed I had consump-tion, but now my inigs are sound."
 Drs. STARKEY & PALEN:--" I have had catarrh for about 23 years? + have tried, various remedies and found no relict until I tried your Compound Oxygen Treatment." "H.B. D. VADOIN, Higley, Florida. Drs. STARKEY & PALEN:--" I have used your Com-pound Oxygen Treatment for catarrh and have been greatly benefited by it." R. O. FOSTER, Greenville, S. C., July 19th, 1888. You will find more evidence in our brochure of 200 pages. It treats of Compound Oxygen, its nature, dis-covery and results. This book is sent free. It is the result of twenty

pages. It treats of compound oxygen, its intuitio, ins-covery and results. If is the result of twenty years' experience in this treatment of over 55,000 pa-tients. Read the records of cases, and you will, no doubt, find some similar to your own. Address Dras. STARKEY & PALEN, 1629 Arch street, Fhiladelphia, Fa., or 120 Sutter street, San Francisco, Cal.

na er still inconelusive to many, because they will not investigate patiently and thoroughly. Many of the obstacles encountered by spirits arise from the unfitness and inharmonious surroundings of medlums. The Spiritualism of to day is much better than that twenty years ago; it is both radical and conservative in the best sense.
 Mr. Henry J. Newton presided at the meeting in the atternoin, which he opened with an address, in which he suported the phenomena-that of true materialization is a fact, they would become acquatated with a fact that is of more importance than anything else presented to the consideration of thinking people-something that is more than can be grasped by an individual of average intellectual capacity. He had interested binself in Spiritualism and investigated its progressive manifestations, from the raps to its present high stage of advancement, and considered materialization to be the highest form of spiritual phenomena yet attained. He spoke of the spirit manifestations in the siek room of Mrs. Nettle C. Maynard, and closed with a consideration of Spiritualism, and maintening that the spiritual phenomena are an induktable fact.
 Mrs. Brigham explained that soul and matter differ only in choice of words. The word "soul" is not according to common usage. "Do we believe in spirit materialization?" (Her guides repeating a question put them. "Yes, we do, so we believe in mitation, yes, in counterfeit, in deusion. We have never known anything in the possession of man that has not been counterfeited and initated. There is a power which attracts separate particles that are invisible, but visible when aggregated. Where the genuine result takes place, don't believe you are looking upon your friends as they are in the spirit and; but something is prosented to your vision which you can recognize, and recognized. The spiritualization." Mr. Bunce and Mr. Free also spoke, and were followed by Mr. J. W. Fletcher, who said that when all things fall Spiritualism offer

The People's Spiritual Meeting held its regular session Sunday evening, March 23d, in Mrs. M. C. Morrell's parlors, at her new address, No. 310 West 48th street, where these convocations will continue every Sunday evening until further notice. Arrange-inents are being made to celebrate the Forty-Second Anniversary Monday evening, 31st inst.

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25cts. a Box.

OF ALL DRUGGISTS

Nervous ILLS.

Cure BILLIOUS and



A Manual for the People.

BY W. J. COLVILLE,

Author of "Spiritual Therapeutics," etc.

Dr W. J. COLLYILLE, Author of "Spiritual Therapeutics," etc. This new volume, the latest exposition of Theosophy, supplies a want that has long existed for a clear, concise, and comprehensive setting forth of its tenets, that should show, not only its specific claims to popular credence, but the relation it bears to Modern Spiritualism. 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. Converse-Theosophy, as promulgated by the Theosophi-cal Society considered in a Review of a widely circulating Pamphlet; The Work and Possibilities of the Theosophi-cal Society considered in a Review of a Widely circulating Pamphlet; The Work and Possibilities of the Theosophy-Brah-manism and Buddhiam; Through the Ages-A Study of the Soul's Progression through Repeated Exithly Experiences; A Further Study of Embodiment-The Law of Karma (Se-quence), and how it logerates in Daily Life; The Mystery of the Ages-The Socret Doctrine contained in All Religions; Persian, Greek, and Romar Theosophy; Chiness Theoso-phy-Confucianism; Electrical Christian Theosophy-Elec-tricity the Basis of Life-An Electric Creed-Electrical Therapeuties; Theism, Spiritualism, and Theosophy-Elec-tricity the Basis of Life the Ages fleetricity fragersol-ism and Theosophy, Spiritualism, and Ali the Great Relig-ions of the World; Theosophy, Spiritualism, and Christian-ity; Why are there Contradictory Teachings through Me-diums ? What is the True Standard of Authority ? Ingersol-ism and Theosophy, Spiritualism, and Ali the Great Relig-tions of the World; Theosophy, Spiritualism, and Christian-ity; Why are there Contradictory Teachings through Me-diums ? What is the True Standard of Authority ? Ingersol-Ism and Theosophy - Colonel Ingersol's Creed; "Rohert Elsmere"-or, The Old Feitersand the New Falth, Christ Re-concelved-or, The Basis of the New Keilgion; Appendix. Neatly and subst

S1.50, postage 12 cents. For sale by COLBY & RICH.

NORA RAY, THE CHILD MEDIUM. A cap-tivating book. This is a story of remarkable Spiritual-istic power and beauty, depicting in glowing language the wonderful events in the life of the child Nora, and the phase of mediumship which sho manifested. Paper, 176 pages. Price 80 cents, postage free. For sale by COLBY & RICH.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A: M. and 7% P. M. in the hall 610 Spring Garden street. Children's Lyceum at 2 P. M. Joseph Wood, Presi-dent; B. P. Benner, Vice President, 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-noon at 25 in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conforence every Sunday at 2% P.M., hortheast corner 8th and Callowhill streets. Mr. Row bottom, Chairman.

The Fourth Association holds meetings every Sun-day at 75 P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

Meetings in Brooklyn.

PRESCRIBED BY Spirit Dr. John Warren. Compounded and Sold only by DR.J.A. SHEL-HAMER, 8 1-2, Bosworth Street, (Room 5.) Sent to any address by mail or express on receipt of FIFTY CIENTS. Breat to any address by mail or express on receipt of FIFTY CIENTS. Breat to any address by mail or express on receipt of FIFTY CIENTS. Breat to any address prescribed by spirits. Breat to the following diseases, prescribed by spirits. Source to the following diseases, prescribed by spirits. State of the following diseases, prescribed by spirits. Source to the following diseases, prescribed by spirits. Breat to and Kidney. Complication. Constipation Pow-ders, 50 cents per dozen. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by mail or expression receipt of FIFTY CIENTS. Breat to any address by ma

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