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Mistorical.

Reminiscences of Modern Spiritualism. No. v.

BY E. W. CAPRON.

Early in the autumn of 1849, while Kate Fox was at my house in Auburn, N. Y., I received a letter from Horace Greeley, making inquiry about the "alleged" strange rappings with the Fox girls. I had known Mr. Greeley before, and was a reader of The Tribune from the first number, and The Loy Cabin before it. This letter of inquiry was the opening of a correspondence that was kept up several years. He urged me to have Kate come to New York, and manifested much interest in the phenomena from the first, though he always in his letters claimed that Mrs. Greeley was anxious to know about it.

I finally went to New York, and Mrs. Greeley made an appointment to meet me at the office of Messrs. Fowler & Wells. I very well remember her appearance on that occasion, as she came in bringing one of her children in her arms, a servant walking by her side. We had a long conversation on the manifestations, during which she displayed considerable lawyerlike ability in her questions, but appeared very well satisfied, as I had nothing to answer but straight statements in regard to what had occurred and was daily occurring in regard to the doings of the spirits. When I saw Mr. Greeley he exhibited quite as much earnestness as his wife in regard to the manifestations, and urged me to try to influence the family to visit the city, which, after the public investigation at Rochester, and the constant calls from people to investigate the strange affair, they consented to do, in the spring of 1850. Mr. Greeley was the first visitor who called at their hotel to see them, and showed himself then, and at all times during their stay in the city, to be intensely interested. He was, in fact, almost a daily caller on them.

Among the first acquaintances they made in the city were Alice and Phobe Cary, who were introduced by Mr. Greeley, and they became the warmest of friends, and ever remained so till their passing on. At their home there were frequent meetings of Horace Greeley, Oliver Johnson, Judge Edmonds, Dr. Gray, Dr. E. H. Chapin and other congenial spirits. The Cary sisters were Spiritualists from a home experience when they were young girls, and the consciousness of the presence of those who had passed on was an ever-present fact, as natural to them as the day.

These sisters were the centre around which clustered the most intellectual Spiritualists of that early time. Their constant friendship and intimacy with Mrs. Underhill was known to but a small select circle. At the meetings of these friends Horace Greeley was always a welcome guest; nor did he ever question the Spiritualism of the Cary sisters from their own home experience or that which they had found in New York to confirm their earlier belief. After nearly four months' stay in New York the Fox family left for their home in Rochester. On their leaving the city Mr. Greeley published, over his own initials, the following, in the course of a long article on the honesty of the Fox family:

They have been taken without an hour's notice into houses they had never before en-tered; they have been placed all unconsciously on a glass surface, concealed under the carpet, in order to interrupt electrical vibrations; they have been disrobed by a committee of ladies, appointed without notice, and insisting that neither of them should leave the room until the investigation had been made, etc. etc.; yet we believe no one, to this moment etc.; yet we believe no one, to this moment, pretends that he has detected either of them in producing or causing the 'rapping'; nor do we think any of their contemners have invented a plausible theory to account for the production of those sounds, nor the singular intelligence which (certainly at times) has seemed to be manifested through them.

"Some ten or twelve days since they gave up their rooms at the hotel, and devoted the re-

"Some ten or twelve days since they gave up their rooms at the hotel, and devoted the remainder of their sojourn here to visiting several families, to which they had been invited by persons interested in the subject, and subjecting the singular influence to a closer examination than could be given to it at a hotel, and before casual companies of strangers, drawn teamthen by years our legity more than rational before casual companies of strangers, drawn together by vague ouriosity more than rational interest, or predetermined and invincible hostility. Our own dwelling was among those visited, not only submitting to but courting the fullest and keenest inquiry with regard to the alleged 'manifestations' from the spiritworld, by which they were attended. We deveted what time whould speak from our during the spirit world, by which they were attended.

would be the barest cowardice not to say that we are convinced beyond a doubt of their perfect integrity and good faith in the premises. Whatever may be the origin or cause of the 'rappings,' the ladies in whose presence they occur do not make them. We tested this thoroughly, and to our entire satisfaction... But if we were simply to print (which we shall not) the questions we asked, and answers we received, during a two hours' uninterrupted conference with the 'rappers,' we should at once be accused of having done so expressly to sustain the theory which regards these manifestations as utterances of departed spirits."

Horace Greeley did not say he was a believer.

Horace Greeley did not say he was a believer. He said all he dare say at that time; but what could he have said more than the words contained in the last paragraph? He knew of no way in which the sounds could be accounted for, and the answers to questions were so true, so correct, that he could not dispute them. He knew that there was no other way of accounting for them. When his wife passed on to spirit-life he at once sent to Oliver Johnson, who was an old and valued friend of Mrs. Underhill, to get him a message from the departed one, with which Oliver complied, and they received from her words of comfort and encouragement. When our great war was in progress, at one time when Mr. and Mrs. Underhill visited Mr. Greeley at Chappaqua, he immediately commenced to interrogate the spirits about the result of the war. He felt discouraged on account of the Bull Run battle, and could hardly be reconciled. What did he ever turn to the spirits for in the hours of affliction and despondency if he did not believe them? During the years of our acquaintance he never thought of disputing the spirituality of the manifestations, but was always anxious to hear of any new phases of the subject; he was quite up to the thinking of many others who have since become well-known as Spiritualists. He was, in nearly all respects, a man in advance of his age, and did a vast amount of good work, making The Tribune a leader of thought.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FORTY-TWO.

BY J. J. MORSE. (Specially compiled for the Banner of Light.)

Since the previous communication under above head the writer has issued a pamphlet giving his impressions of American Spiritualism, as seen during his tour in the States, from August 1885, to August 1889. The little work has been cordially received by our English press, highly commended by individuals, and gratifying to the publisher; the edition is well nigh exhausted. As Colby & Rich have it on sale, no doubt many American readers are in possession of the brôchure, and are aware of its contents. It is an unambitious but honest presentment of impressions, and as such stands upon its merits, as all work must sooner or later.

Every reader of The Banner will surely have rejoiced after perusing Hudson Tuttle's article on "Theosophy and Spiritualism," in your issue for March 1st. His closing paragraph has the right ring, and is in thorough accord with the present writer's deepest convictions. His clear exposition is eminently refreshing. But, nevertheless, many will fail to admit it, so curious is the mental twist that Theosophy" has imparted to many minds. While Col. Olcott was here various attempts were made to induce him to debate with either Mrs. Britten or the compiler of these "Echoes." but the desires of the friends were in each case defeated. "Lack of time" was advanced as preventing the arrangements! Yet in Newcastle-on-Tyne the gallant Colonel unequivocally endorsed his book, "People from the Other World"! As an advocate he has not helped his cause much here. The secret of much theosophical notoriety here consists in the active few keeping well to the front in the secular press. Sometimes a big drum conceals a small following! Outside the London cohort, itself not considerable, there is but a limited and scattered company in the British Isles.

Another theory: The idea that "dead" people return to us ought, itself, to be deader than any pre-historic cave-dweller's mummy long ere this. This time the theory comes from London, is found in the "Proceedings" of the Society for Psychical Research, and is fathered by Mr. F. W. H. Myers. Mr. Myers dismisses as unscientific the popular conception that a 'ghost" is a dead person permitted to communicate with the living, his contention being 'that 'ghosts,' as a rule, represent not conscious or central currents of intelligence, but mere automatic projections from consciousness which have their centres elsewhere."

Substantially Mr. Myers's hypothesis is: that the dead in thinking intently, "brooding" over a striking event of their earth-life, project their thought telegraphically into the thought of a receptive mind, and that during sleep, so that "the dream of the dead passes into the dream of the living," and becomes part of the dreamer's subjective consciousness. As a theory, dealing with the needed via media between 'dead" folks' thoughts and living peoples' minds, it is ingenious and interesting, nay, even suggestive. But does it cover all the ground involved in the term "ghost"? is still an open question.

Bearing in a similar direction, an English spiritual paper recently printed an article on the Liberating of Earth-Bound Spirits, a subject that one hears but little of from America. It has always seemed to your correspondent a voted what time we could spare from our du-ties out of three days to this subject, and it strongly of the superstitions of a past age. Gen-

would be the barest cowardice not to say that | erally the "earth-bound" are represented as people who have lived evil lives. But, surely, if they are in the spirit-life, they are where the better agencies of reform are in operation. If good spirits can help evil and bad humans, surely there ought to be no reason for their inability to help up those of their own order. If we help up our own "earth-bound," we are engaged in practical work; but thei, "liberating" earth-bound spirits is, surely, the province of the spirit-world rather than this one. Surely there is more than enough work for reformers in this life, for the lack of doing which thousands are still in an appalling state of mental, moral and spiritual darkness.

An extract from the Cologne Gazette reached the writer lately, upon the subject of Vegetarianism, which is here appended, as interesting to the opposing schools of diet. The most intensely selfish, autocratic and utterly impossible man the writer knows is a stanch vegetarian, teetotaler and anti-tobacconist, and if vegetarianism has all the soothing virtues its champions assert, what yould the individual in question be if he indu ed in a carnivorous diet? The possibility is too dreadful to contemplate! Says your German contemporary, however:

"German vegetarianism receives a severe blow just at the turn of the year. Its most zealous scientific partisan, its most-quoted learned authority, the writer of so many leaflets and polemical pamphlets, Dr. Alanus, sends the vegetarians his farewell. 'Warum ich nicht mehr vegetarisch lebe' (Why I no longer live as a vegetarian) is the title of an article sent to the Rhenish Courier by Dr. Alanus. The former preacher of the vegetable diet writes: 'Having lived for a long time as a vegetarian without feeling any better or worse than formerly with mixed food, I one day made the disagreeable discovery that my arteries began to show signs of atheromatous degener ation. Particularly in the temporal and radical arteries this morbid process was unmistakable. Being still under forty years of age, I could not interpret this symptom as a manifestation of old age, and being furthermore not addicted to drinking, I was utterly unable to explain the matter. I turned it over and over in my mind without finding a solution of the enigma. I, however, found the explanation which I had sought so long quite accidentally in a work of that excellent physician, Dr. E. Monin, of Paris. The fol-lowing is the verbal translation of the passage in question: "In order to continue the criticism of vegetarianism we dare not ignore the work of the late lamented Gubler on the influence of the vegetable diet on the chalky degeneration of the arteries. Vegetable food, richer in mineral salts than that of ani mal origin, introduces more mineral salts into the blood. Raymond has observed numerous cases of atheroma in a monastery of vegetarian friars, amongst others that of the prior, a man scarcely thirty-two years old, whose arteries were already considerably ndurated. The naval surgeon Treille has seen numerous cases of atheromatous degeneration in Bomhay and Calcutta, where many people live exclusively on rice. The vegetable diet, therefore, ruins the blood vessels and makes prematurely old, if it is true that of the place. man' is as old as his arteries.' It must produce at the same time tartar, the senile arch of the cornea. and phosphaturia." Having unfortunately seen these newest results of medical investigation confirmed by my own case. I have as a matter of course returned to a mixed diet. I can no longer consider purely vegetable food as the normal diet of man, but only as a curative method which is of the greatest service in various morbid states. Some patients may follow this diet for weeks and months, but it is not adapted for everybody's continued use. It is the same as with the starving cure, which cures some patients, but is not fit to be used continually by the healthy. have become richer by one experience, which has shown me that one single brutal fact can knock down the most beautiful theoretical building."

The writer has tried both diets, and personally feels healthiest on a judicious mixture. Age, condition and climate are each points of considerable importance. But while "civilization" imposes the present tremendous pace upon the human machine, extraordinary fuel is demanded to maintain the supply of steam required to keep it moving.

By the way, a Royal Commission is at present considering the brutal vaccination laws of this country, and from what little has leaked out, there is every reason to think that the compulsory clauses will be repealed, and that 'regular" medical opinion as to the efficacy of the practice will be heavily discounted when the report is made.

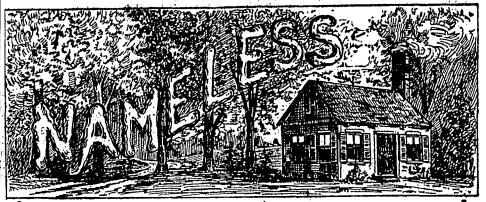
The influential Newcastle Weekly Chronicle recently published a very lengthy letter, headed "A Theosophical Spook," signed by a nom de plume, but actually written by a literary lady of no mean ability, and with whom the writer is personally acquainted. The article describes a wonderfully successful materialization séance, through the mediumship of Mrs. Annie Fairlamb-Mellon, and according to the letter in question, nothing could have been more satisfactory. As an important sign of the times it is more than significant. Our facts are beginning to tell. The increased development of the Lyceum

movement in Britain, adverted to in previous Echoes, has resulted in the publication of The Spiritualists' Lyceum Magazine, edited by Mr. W. H. Wheeler, of Oldham. It is very neatly printed, and finding considerable favor among those for whom it is intended. It is a monthly. The Liverpool Children's Lyceum has recently had a very successful fair, realizing a quite substantial financial result. It was initiated by the Guardian, Florence Morse, the scribe's daughter, and ably carried out by the committee, under Mr. S. S. Chiswell, the de-

voted Conductor. Banner of Light Publishing House And European Agency, 16 Stanley street, Fairfield, Liverpool, Eng.

A DISGUSTED LAWYER.—"What makes you look so disgusted, Sharp?" asked one young lawyer of another, the other day. "Why, you know that old skinflint Jones, don't you?" "The millionaire? Yes." "Well, he died yesterday without making a will, and here are half the lawyers in town starving to death. His heirs will probably get every farthing, the confounded old hunks!"—New York Ledger.

Literary Department.



Written Especially for the Banner of Light,

BY MRS. M. T. LONGLEY.

CHAPTER VII. "She Is Not Dead!"

David Saunders had always been accounted an eccentric individual, given to strange fancies and dreams, and full of weird notions concerning the dead and their power to reach the living with warnings and impressions from the other life. He was of Scotch extraction, and came of a long line of seers whose power of second-sight, tradition said, had seldom failed Therefore the old man believed the things he felt and saw-such as others did not feel and see, and so laughed his assertions to scorncame to him from another world, and obstinately clung to them as real and veritable truths, however much people might deride and

For many years David Saunders had filled the office of sexton at the church in Trent, and for the same length of time he had been undertaker for the town. His wife had died a dozen years before the date of our story, leaving an only daughter, Bessie, the joy and comfort of her father's declining years. Their home had been kept in order and presided over with the utmost neatness by Bessie's aunt, the only sister of the deceased Mrs. Saunders, a worthy but shrewish woman, whose tongue sometimes ran riot when its owner was dis pleased, or, as she termed it, "out of sorts."

Bessie Saunders had belonged to the same class in Sunday school as had Viola Trenton. and for years a friendly intimacy had existed between the daughter of the humble sexton and that of the richest and most popular man

When Viola was eighteen years of age, and Bessie but a year younger, the latter fell a vic-

tim to disease, and after lingering for some months upon a bed of sickness and pain, passed to the Better Land. During the period of her illness Bessie constantly craved the companionship of her friend, and all the time that Viola could possibly spare was given to the sweet young girl, so soon to take her place in the eter-

Among those who were profoundly stricken by the news of the sudden death of Viola Tren ton was the old sexton; to him the beautiful girl had been like an angel of light, bringing sunshine and peace to his home when the clouds of pain and sorrow had settled upon his heart. In the old man's eyes Viola stood as the blessed ministrant who had brought comfort to his beloved child; and when she, too, was snatched from earth, it seemed as if one of his own had been taken from him. For two days the old man went about his duties as one stunned, and but half alive to their realities. It was his office not only to see that the church was prepared for the last sad rites to be paid to the remains of the sweet young girl, but also to attend to the usual duties devolving upon an undertaker who is called into the presence of the dead. It was a sad labor, but one of love. for the old man, a sacred duty which he fulfilled to the very best of his ability. But it was not until the morning of the third day that the mists began to clear from his brain and the torpor from his heart. Then it seemed as if a weight had been removed from him; a brightness as of a great light penetrated his life; something like a thrilling hope lit up the interior of his soul; there were strange murmurings in his ear and strong impressions in his breast; and when, quietly seated in the church at the hour when the funeral obsequies were being held. these impressions deepened to whispers and convictions to the old man. He even felt soft touches upon his head, and it seemed to him he heard the words: "She is not dead; can't you see she is not dead. .Take her out of there; she lives! she lives!" But at the close of the service, when he came

forward to close the casket, and to assist in its removal to the hearse, and so had an opportunity of pressing his hand upon the heart of the image within, under the pretence of arranging the white raiment, the man could detect no signs of life or of animation about that still. cold form.

"It cannot be," he thought; "it cannot be the poor lady is gone beyond recall."

But all the way to the cemetery the old man could not escape the haunting conviction that Viola was not dead; and even after her body had been consigned to the tomb, and left to its unbroken solitude, those whispers were relives! she lives!"

"Ay, she lives-but in a better world than this!" he broke out at length, startling the sister, whom we have mentioned as his house- brandy between her lips. For some time there

keeper, and who was clearing away the remnants of their evening meal.

"Who's that you're talking of, man?" she demanded, pausing with a plate of bread in her hand, and gazing at him in surprise.

"Of Miss Viola, Jane—the dear, sweet lass who has gone to God; but, do you know, I can't get rid of the idea, either, that she's not gone. It seems to me she's alive in that coffin of hers, and I can hear her say: 'Take me out, oh! take me out!'

"For goodness sake, Dave Saunders, don't get such notions into your head. They make me creep all over. Of course the dear lamb is dead, and gone to glory. She's not there in that tomb, not a bit of it. Did n't the doctors examine her, and didn't they say she were dead? Did n't she look enough like a corpse when you shut her face from sight this blessed day? You're crazy to think of such a thing, man!'

"Perhaps I am," the old man mildly replied, but I do think of it just the same. I know it looks like death, and it is n't likely there 's anything in these strange whispers. But I've had warnings before, and they've been true ones. Now if Miss Viola should be alive, who's there to find it out but me? It seems as if I ought

"Don't you dare meddle with the dead, old man! You just let her alone. 'T will bring a curse on you if you disturb her bones; and what would Mr. Trenton say, not to speak of the poor lady mother who is so sick now because her child is snatched away?"

"I reckon they need n't know it if the child is really gone; and if she aint, and I bring her back to 'em, they 'll be glad enough."

"You're an old fool, Dave; and you'd better keep quiet. We're all feeling bad enough about her loss not to be harrowed up over again by any notions of yours. You'd better go to bed and get some sleep, and you won't hear any more of them whispers when the morning comes."

But the sexton was not convinced; on the contrary, the impressions only deepened on his mind as the night advanced; and so, at a late hour, when his housekeeper was fast asleep, he quietly dressed and stole from the house, taking a lantern, some tools, a warm shawl and a bottle of liquor and a spoon with him.

It was not far to the cemetery, and only an easy task for the old man, who was, by the nature of his office, familiar with his surroundings, to gain an entrance to the tomb where the imprisoned girl lay. But before he did this Saunders ascended the stairs of a little stone building close at hand, the lower portion of which was used as a chapel for service over the dead when required, and entering a small room above, struck a light, first carefully lowering the heavy shades that hung above the small, ground-glass window panes. He then proceeded to place the bottle and spoon he had brought upon a stand in the room, and to dust off a lounge that stood against the wall; after which the sexton laid the material for a fire in the open grate before him, and, taking his lantern and the heavy shawl, left the room, fastening the door behind him.

In the course of half an hour he returned, bearing carefully a heavy but a precious burden in his arms; and after some labor he succeeded in opening the door of the upper room and in placing his charge, who was wrapped in the shawl he had taken, upon the couch.

"Poor dear!" he murmured, in tender tones, "she seems past all bringing to; but I feel there's hope yet, and I'll just start the fire, and while it's kindling up I'll run and fix upthe tomb a bit. There's not much danger of any one coming this way, but I can't run no risk till I see what's the end of this. Even if I have to put her back again, I'd better fix the

coffin first as if it had n't been touched." By this time he had lighted the fire, and with another glance at the unconscious form upon the lounge, he again lifted his lantern and hurried from the room, carefully locking the doorbehind him. He was not absent long, and when he returned he brought a handsome pillow of white satin, which he placed beneath the head of the recumbent girl. The man then busied himself in loosening the garments of the form so that he could reach the pulseless: heart; as he did so, a packet of papers fell from the bosom of the white dress, and lay unpeated over and over again in his ears: "She touched at his feet. As carefully and as tenderly as a mother attends to her babe, the devoted old man rubbed and chafed the girl, pausing now and then to place a spoonful of

was no motion, no sign of life about the prostendant to redouble his exertions. He had just turned to replenish the fire with fresh wood, whon Viola opened her eyes and gazed upon him; and it was a joyful ory of relief and of thanksgiving which the old sexton uttered as he once more turned to renew his labor of love, and found the arlsen girl alive and in her

At first she could not speak, but after swallowing the stimulant which her deliverer pressed upon her, she was able to recount to him something of the experiences through: which she had passed. When she told him of the beautiful country she had seen, he oried: 'Oh! it was heaven, it was the Better Land; and did ye see my Bessie there?"

"No. I did not, after the first hour; when I opened my eyes in the beautiful world, and beheld kindly faces beaming upon me, among others I saw hers, your lovely child-oh! it was a happy and a blessed face, but I did not see it long; I was taken away to another place, but all were happy and tender whom I met."

Of course they were, my bairn; who would not be to thee? But, praise the Lord, thou hast been brought back to us all. And when thou'rt rested, lass, I'll take thee home to thy own. Oh, it'll be joyous news I'll carry them, and this will be a blessed day!'

'What do you mean?" she cried. "Oh! I cannot go home! I have no home; they think me dead-it must be so."

"But they'll be glad to find thee alive, child -oh! they'll be very glad to take thee in."

"No! it must not be. I cannot go back. I belong to them no more. I belong only to the world now. That is what Hebron, the good spirit, said: 'Thy name shall not be known, thy home shall be only in the hearts of thy people, but thy works shall follow thee,' he said to me.'

The old man tried to soothe and reason with her, but she was firm, and he could not alter her decision. At length she said: "Dear old friend, for the sake of your devotion and fidelity I will intrust you with a great secret. You shall know why-even if the spirit had not so commanded-I cannot return to the house of my father and be his child again; why, where is it?" searching in her dress for something she could not find.

"Is this it?" the old man asked, raising up the packet at his feet. "It fell out when I opened thy corsage to give thee air?

'Yes; take it and read its every word; it ex plains itself in full. The hand that penned those lines gave them to my mother to be delivered to me at the proper time. Its owner was my mother's only and beloved sister. Read, and you will understand; but first, promise me you will never, NEVER reveal to any one on earth what this paper contains."

"I will never breathe one word of this writing to any living soul, so help me God," solemnly said the old man, holding up his hand as he

"Then, dear friend, read."

The sexton adjusted his spectacles and began to peruse the old and faded letter. It was with difficulty that he made its meaning clear, but as it began to dawn upon his mind his face grew pale and stiff as marble, and the paper rattled in his hands. But still he went on and on to the very last word before he paused, and then with a hollow groan he handed the writing back to the girl who lay gazing at his mo-

'Now you see why I can never go back. I am dead; let it be so forever. Viola Trenton is no more. I am only the spirit arisen from her ashes, and I must away from this vicinity. You will help me to get away I know, and keep my secret."

To the death, my bairn. But why must thou go? It were no fault of thine."

"It is better for the tomb to keep its secret, friend, and I must go. For the sake of your get away, and you will always be my friend?"

"I will help thee; and the Lord/deal with me as I deal with thee in thy extremity. No man shall learn thy secret from my lips. Naught shall know of thy resurrection. The tomb is silent, and will keep its counsel close. All that this poor old man hath is freely offered thee. My poor lamb, for thy own sake, as for the love I bear my bairn in heaven, I will help thee according to thy will!"

CHAPTER VIII. The Old Hut.

There was a long talk between David Saunders and the girl whom he had rescued from the tomb, and then, just as the first faint streaks of early dawn proclaimed the coming of a new day, the old sexton left his charge, promising to return as soon as he could. While he was absent our heroine, who felt herself more than half a spirit, so little did she sense the material conditions about her, fell into a semidoze or trance, a state that was neither sleeping nor waking, but one that enwrapped her entire being in a delicious, restful repose.

She had no consciousness of the lapse of time, nor did she feel the need of food or bodily aliment of any kind, although it had been several days since anything had passed her lips save the few spoonfuls of stimulant that the old sexton had administered to her. But this sweet, refreshing calm that now possessed her frame seemed like food and drink and rest, all concentrated in one. The atmosphere of the pent-up room was as fragrant and clear to the girl as if the odor and breezes of a summer morning were upon her. She was conscious of the presence, too, of saintly companions, and through her closed eyelids stole an illumination, as if the whole place was flooded with a refulgent, inspiring and ineffa-

When the old man returned, she opened her eyes, and gazed with a strange, almost unearthly expression upon him; her countenance, which did not-and never would-lose the pailor which had fallen upon her face when that mysterious death-chill seized upon her, fairly shone now, as if the light we have mentioned was gleaming through her features, and the whole form of the girl seemed transfigured with an ethereal grace and beauty that had been

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They are all in all to me now. I think I will trate form, but at length there seemed to be a go through life with their helpful influence, gentle pulsation, as though the heart had re- and my lot will be better than any the world newed its notion, and which caused the at- can give. Ohl my friend, I see bright faces now, and two dear angels are beside you. Why, they are Bessle and her mother-your own dear ones who smile upon you, and give you of their perfect love!"

The old man fairly wept with joy at these words; there was no mistaking the sincerity and earnestness of the girl. He would as soon have doubted an angel from the highest heaven as to have mistrusted what she said, and he accepted the declaration of the presence of his wife and child with tears of thanksgiving and delight.

He had brought with him a good supply of food, and other necessities, for his strange guest; for it had been decided that she should remain in the chapel chamber until such time as she could be removed to a distant place of retirement. This would take a few days, as there was work to be done before this could be accomplished, and hence it was the man's desire to make his charge as comfortable as possible, in spite of her assurances that she should need but very little, as hunger and cold had but little power to affect her life.

David Saunders had been at first unwilling that this beautiful and beloved creature should withdraw herself from the world, and especially that she should select the most humble and perhaps uncomfortable dwelling that she could find; but at length he gave way to her own desires, and then the old man mentioned a rude and somewhat broken down cottage, little more than a hut, and without special conveniences, that he possessed in the outskirts of a small village in a distant part of the State. This place had fallen to Saunders as the only surviving relative of an old hermit-like, misanthropical fellow who had withdrawn himself from the world, and had lived and died unloved and alone. The hut of itself was of no account, but the land belonging to it might be valuable some day, and so Saunders, while he had not taken the trouble to identify himself to the village people as its possessor, had nevertheless refrained from disposing of his property.

When our heroine heard of this place she hegged the privilege of retiring to it until such time as her trusted, invisible guides should impress her how to enter upon the mission of helpfulness that had been hinted to her while she was in the other world; and with many protestations of its unfitness for her occupancy, the old sexton reluctantly gave his consent. It was settled that the next day Saunders should travel to the place he had mentioned to put the old hut in as good order as he could, and to prepare it for his friend; and so he left the girl to while away her time with the books he had brought, or with such entertainment as she might find in her own thoughts until his return.

Before starting on his journey, however, the man secretly gathered together a bundle of his deceased daughter's garments and little belongings, which he conveyed to his ward in her chapel retreat. Among these was a supply of sewing materials, and the girl passed part of her time in refitting for herself a gown of soft gray woolen, and other garments that she would need upon her projected trip.

Three days passed swiftly by. No loneliness and but few sad thoughts came to the silent occupant of that curtained room. As yet the holiness and the sweet inspirations of her late unearthly experiences enthralled and enveloped her life. At times she thought of the old days, of the pride and love of her father, the companionship and affection of her delicate mother, and the tender solicitude of that lover whom she felt she should never meet again--but if a pang came to her heart because she had renounced these, with a host of beloved associations and ties, it was caught away as by some invisible hand, under the uplifting and exalting light that infiltrated her very soul. Whether she should always feel thus, and whather the memories of the new ever stir so keenly in her breast as to awaken the bitterness and pain and rebellion that earth's children feel in the hours of dire extremity, she did not ask herself. It was just now sufficient for her to know that a power beyond all mortal ken, holy and even divine as it seemed to the girl, had her in its keeping, from which she could not stray.

At the expiration of the third day her friend returned to her. He had been to the old Pees ley hut at Bridgton, and had accomplished what he could to make it habitable; but it was only a wreck at best, and he was doubtful about taking his dear young lady to such a spot; still, as she was gently though firmly obdurate in her desire to go, the arguments of the sexton fell unheeded on her ear. He was surprised at the progress she had made in her sewing, and even more so at the very small quantity of food she had consumed, fearing lest she would starve herself in her abstinence: but she assured him that she had taken all that she had required, and that henceforth a very little, and that of the plainest kind, would suffice to support her frame.

"Ah!" thought the old man, with a sigh and a shake of the head, "she's more'n half spirit: it's my belief she's not long for these parts, anyway. The poor lamb-to be left out of the fold in this way! Well, as the ravens, under the ministry of God, fed His servant in the olden times, so will His angels provide for her in these days. But I must look after her-I must not let her fail."

He said nothing, however, but only extracted a promise that, should any want, or misfortune, or illness overtake her, she would make her necessities known to the physician or clergyman of Bridgton, and get them to communicate with him. During his absence he had carefully inquired about these people in the town beyond Bridgton, and had satisfied himself of their integrity. He had made that town his stopping-place, and had only visited the Peesley hut after nightfall, so that no one in Bridgton had known of his coming and going, or of his errand there.

Promising to do as her friend desired, his charge, dressed in the gown that her nimble fingers had reshaped, and wrapped in a soft gray shawl and gray, silken, fur-trimmed hood, that had belonged to Bessie Saunders, with a an ethereal grace and beauty that had been caught from contact with heavenly things.

"Did the time seem long to thee, my lamb?" some of the strangest experiences of her life had been known, and to go out into a new struck with awe and wonderment at the sight of her spirituelle appearance, and fairly trembled, as if he had been ushered into the presence of some being of supernal guise. "I made haste as best I could, but it took some time to get together what I wanted for thee."

"I did not mind the time you were away, "I did not mind the time you were away, dear friend. I have not been lonely. Mine is a blessed state! Such heavenly companionships, such divine experiences I have had!

thick, dark veil hiding the delicate beauty of her face, prepared to pass from the room where some of her life had been known, and to go out into a new some of the strangest experiences of her life.

Addison, in his "Vizion of Mizrah," represents life as a bridge of a hundred arches, and many of these, one out into a new had been known, and to go out to his housekeeper, and to his assistant sable of a hundred arches, and many of these, and hany of these, and had yellow of the suit on his "Vizion of Mizrah." Addison, in his "Vizion of hundred arches, and many of these, thick, dark veil hiding the delicate beauty of

city was reached at five o'clook in the mornlug, and here Saunders secured a convoyance which bore him and his charge to within half a mile of their destination, where he paid and dismissed the driver of his vehicle, and then set out with his companion for the old hut in the woods.

During the short and scoret visits the old man had made to the hut, he had succeeded in putting it into something like order and respectability. To the place he had conveyed quite a number of useful articles; among them a large box of material such as undertakers use in their business, and which he had taken from his own stock, consisting of rolls of white serge, snowy linen, fine cambric, etc., which the old man felt could be made use of by the being who seemed to him so little like an ordinary woman of earth. Some of the finest of his wares he had plaited into snowy folds and tacked up at the little windows, that in his zeal he had polished with his own hands. The floor of the one room below and that of the other above he had spread with soft rugs. The old pine bed which stood upon its homely legs he draped with snowy serge, stripping it of its mouldy coverings, and burning these in the fireplace when the midnight hour was nigh. He then piled the old frame with soft cushions and spread it with fine woolen shawls that he had brought, making of it a couch fit for the dainty limbs of a princess in repose.

The cupboards he cleaned, and stocked with the stores that he had brought, groaning with the thought of how little of them would be used, but also consoling himself with thinking that perhaps the potted meats and jellies and jams and boxes of delicate wafers might tempt the appetite of the recluse. Bottles of cordials and wines and other fluids he brought, and when all were safely housed he was pleased at the reflection that here was enough to serve the most dainty epicure for many weeks to come. All that he had now to do was to see that a goodly supply of wood was under the old shed that was connected with the house. The entrance to this had been fastened by a rusty lock, and it was found filled with fuel and undisturbed; the unused pump was also got into working order, so that when David Saunders introduced the nameless, and but for himself friendless, girl into the house, she was struck with its air of neatness and attractive-

He remained with her that day, keeping in seclusion, and doing what he could to make her abode more comfortable; but when the shades of night fell he bade her adieu, forcing upon her a sum of money, which she might sometime need, and promising to visit her occasionally to see if she required anything, and to bring her new supplies-a promise that he religiously kept, coming disguised in great coat and slouched hat, seen once or twice by some of the village people, and reported as either a ghost or as the mysterious occupant of the old

[To be continued.]

THE CAFE MOLINEAU.

The café Molineau is where The care Molineau is where
A dainty little minx
Serves God and man as best she can
By serving meats and drinks.
Oh! such an air the creature has,
And such a pretty face.
I took delight that autumn night
In hanging round the place.

I know but very little French I know but very little French
(I have not long been here).
But when she spoke her meaning broke
Full sweetly on my ear.
Then, too, she seemed to understand
Whatever I'd to say,
Though most I-knew was "oony poo,"
"Bong zhoor," and "see voo play."

The female wit is always quick,
And of all womankind
'T is here in France that you, perchance,
The keenest wits can find.
And here you'll find that subtle gift,
That rare, distinctive touch,
Combined with grace of form and face
That glads men overmuch.

"Our girls at home," I mused aloud,
"Lack either that or this;
They do n't combine the arts divine
As does the Galile miss.

Far be it from me to mallgn
Our belies across the sea,
And yet I'll swear none can compare
With this ideal She!"

And then I praised her dainty foot
In very awful French,
And parleyvood in guileful mood,
Until the saucy wench
Tossed back her haughty auburn head
And froze me with disdain:
"There are on me no files," said she,
"For I come from Bangor, Maine!"
Chicago News.

EUGENE FIELD.

Dangers of Electricity.

A paper on this subject by John Trowbridge, which appears in The Atlantic Monthly for March, will be one read with great interest, as it points out, ably and clearly, the grave dangers attending the present use of the electric current. Mr. Trowbridge says: "What is most to be feared is the ease with which

extensive fires can be started in cities by means of bare or poorly insulated electric circuits, of which the earth forms a portion. The electric current seeks to return to the generator which produces it by the path of least resistance. If, therefore, a telegraph or teleor least resistance. It, therefore, a telegraph or tolephone wire, or any metallic conductor, should come in contact with a bare wire conveying a powerful current, this current would seek the ground by every possible way; and if the telegraph or telephone wire should be connected with the ground, the powerful current would be directed through telegraph or telephone instruments in offices and houses to ground connections. It is said, in reply to this view, that lightning frequently has entered houses by telephone and telegraph wires, and has merely burnt out a coll or fused a wire, and has merely burnt out a coll or fused a wire, and has not caused any serious conflagration.

A sudden discharge through a circuit, however, is not so dangerous as a slow, insidious heating, which might go on for several hours before it was discovered. This heating could easily be produced by a portion a powerful current leaking into houses and 1 his from a wire which has fallen upon a bare metallità cut through which a current is flowing. What is to prevent, it may be asked, a great city being set on fire by electricity in a hundred places at once on the night of a bilizzard? The inquiry is certainly not a frivolous one. The elements of danger are with us, and the questions of safeguards demand the most careful consideration by our municipal authorities."

Mr. Trowbridge traces the difference between phone wire, or any metallic conductor, should come in

sideration by our municipal authorities."

Mr. Trowbridge traces the difference between the continuous and the alternating current, and defines them thus: "The continuous ourrent is like a snake, which strikes once, and loses its fangs. The alternating current is a snake which can strike again and again." The alternating current is the one now coming into use in electric lighting, and while it has many advantages over that of the continuous current, Mr. Trowbridge notes that the "dangers from its employment are very great, and will need careful safeguards."

The Bridge of Life.

free Thought.

RUM AND RELIGION.

To the Editor of the Banner of Light:

Cultured, Christian Boston ships to benight ed, heathen Africa three thousand gallons of New England Rum every day in the year, and this is probably not the half of what civilized America sends to the other heathen of the world.

England more than doubles our efforts in this direction, and distributes among her dependencies in the East more than ten thousand gallons daily of this moral persuader.

As to how, the material is used, and what effect it has upon the simple-minded children of the Orient, I wish to quote some remarks of gentlemen who are familiar with the subject and speak by authority.

It is desirable that everybody should under stand that a professedly Christian community not only tolerates and legalizes the open saloon within its own domains, but allows its citizens to manufacture and send to Gentile nations this poisonous fluid for the destruction of their physical and moral life.

The Rev. H. J. Ellison, in a recent letter to the Archbishop of Canterbury, says: "There have not been wanting intimations from time to time of the havoc which the strong drink and drinking customs have been causing among the native races. They have come in piteous cries from the Indian reformer, Chunder Sen, the native African, Chief Khame; in the protests of the late Bishop Selwyn, and in the dignified remonstrance of the King of Madagascar. The indictment sets forth the crime in all its terrible dimensions."

In Ceylon "the reputation of the natives for sobriety is being undermined by the increasing prevalence of Western notions and habits, a large number of European mercan tile houses being directly interested in the drink trade."

In Burmah "the religion is Buddhism, whose fifth commandment is 'Thou shalt not touch or drink any strong drink,' but since upper Burmah has been annexed, it is a fear-

ful place for strong drink and heavy crime."
In Madagascar, "in consequence of the introduction of rum from the Mauritius, crime has risen by leaps and bounds, the contamination of drink having struck the inhabitants with all the force of a pestilence."

In China, "thirteen years ago, you could scarcely see a drunken man anywhere, but now you will see hundreds of them, intoxicated not with native drinks but with those imported from this country.'

"At the Victoria gold-diggings there was at first no drink and no public house, but the influx of a hundred thousand barbarians, who came from England, brought the desolation of drink among them in a way that crushed the temperance forces, and gave them their work to do over again."

In Africa, Sir Charles Warren says: "We were in the habit of taking the Bible in one hand and the brandy-bottle in the other to the natives of South Africa. There were many thousands of the natives who were reduced to the lowest depths of poverty and an early death by the drink traffic, which was forced upon them by the laws of this nation."

It is in India, however, that the evil appears in its most destructive and dangerous form:

"The nation of abstainers is gradually be coming a nation of drunkards; the vice is spreading among the native population with the rapidity of an epidemic."

When through the natural morality of the people, the prohibition of the Shastras and the usages of Hindu society, the vice of drunkenness had disappeared, "it was reintroduced by the British. Nearly every village has its liquor shop, and the natives believe that they are conferring a favor on the government by purchasing the liquor."

Archdeacon Farrar says: "We have girdled the world with a zone of drink."

Bishop Selwyn says: "You have heard it constantly said that the native races of the earth are passing away before the advance of civilization. It is not civilization; it is our detestable vice carried out into those native races by men professing Christianity. They used to come and say to me: 'How is it? you who profess to be Christians seem to take no account of the sin of intemperance, which is effectually destroying the morals of our people, How is it? Is it the will of God, or is it not? Is it true, or is it not, that no drunkard can enter the kingdom of heaven? Why is it that these men who come here to teach us, and who profess Christianity, are seen reeling about in drunkenness, and forcing upon us these liquors, which we never wanted and never tasted until

they came?"" Mr. S. H. Kearsey, in the province of Oudh, says: "The Europeans in India are blamed for introducing drinking habits among the natives, and I fear we must plead guilty to the charge. And these habits are among the greatest drawbacks to Christianity in the East.'

To such an extent has this liquor business prevailed that "the heathen regards the use of intoxicating liquor as the sign of a Christian. Nanda Lal Ghosh writes: "We have statistics, and know well that the people are in abject poverty; and yet there comes the demon of drink to intensify their misery, introduced by a Christian government."

The Church of England Temperance Chronicle, commenting on the report on the Congo district, by the Rev. Horace Waller, says: "It is impossible for any unprejudiced reader to resist the humiliating conclusion that England-Christian England-has, to put it very mildly, helped to enchain a people with a desolating vice."

Mr. John Thompson, F. R. G. S., the well-known traveler, says: "We talk of civilizing the negro, and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder and guns.

Maliki Enin, of Nufe, a country lying on the river Niger, has written a letter to the Episcopal Bishop Crowther: "Salute Crowther, the great Christian minis-

ter. The matter about which I am speaking with my mouth, write it, it is as if done by my hand. It is not a long matter; it is about rum. Rum, rum, rum; it has ruined my country; it has ruined my people; it has made my people become mad."

And so on all over the earth, and to the end And so on all over the earth, and to the end of a most deplorable chapter. Professedly Christian nations are sending to Africa, India, and other heathen (?) countries, with missionaries, gunpowder and rum to desolate the lands and demoralize the people. We may fairly ask the question: Is it not time that we set about cleaning our own household, and stop exporting our views to foreign countries? ing our vices to foreign countries?
GEO. A. SHUFELDT.

Spiritualism at Denver, Col. MIR. ADA FOYE'S GOOD WORK.

To the Editor of the Banner of Light: The Denver College of Spiritual Philosophy was incorporated in September, 1888, under the joint ministrations of Dr. and Mrs. Edith

yas moof acted as softenes, ros, under the foint ministrations of Dr. and Mrs. Edith Nickless.

About two months ago the College secured the services of Mrs. Ada Foye, and under her efficient labors our Society has been cemented into a condition of universal harmony, both as to spirit and purpose. Mrs. Foye's lectures have been the theme of encomium from believers and skeptics alike. Her clear, lucid and effective expositions of the philosophy of Spiritualism have told with magical results in this city. Her candor, intelligence, sincerity, have brought from friends and foes of the Cause expressions of admiration and approval. Mrs. Foye impresses all her auditors with the conviction that she is an earnest, pious woman, intent only upon the propagation of a faith she sincerely believes capable of blessing mankind. Her discourses are marked with the characteristics which make her an advocate of uncompany forces and power. She commands are Her discourses are marked with the characteristics which make her an advocate of uncommon force and power. She commands profound respect on the platform, in the social circle, in every department of daily life, and this makes her a tower of strength in the upbuilding of the Spiritual Temple in Denver. Her audiences have grown with every meeting in numbers and quality, and they will compare most favorably in all essentials of excellence with the church assemblages of the city. At the Sunday afternoon conference exercises with the church assemblages of the city. At the Sunday afternoon conference exercises she answers questions propounded relating to philosophy and phenomena so satisfactorily as to bring increased interest and delight to all who attend. The tests with which she con-cludes the evening lectures are remarkable demonstrations of her mediumistic power; they are always pronounced accurate, and fre-quently so striking as to clicit unrestrated quently so striking as to elicit unrestrained applause. Those who seek a sign, as in the days of the Master, receive it and are converted. On a recent Sunday night a message came through her hand in old German; she could

through her hand in old German; she could not read it; a linguist of the tongue was called up from the audience, who read it in the Teutonic vernacular and gave the translation in English, thereby proving the complete authenticity of the message. The audience could not restrain demonstrative expressions of delight. The evidence of Mrs. Foye's work here is noticed in donations of several thousand dollars, freely offered by prominent citizens for the purchase of a lot in a suitable quarter, whereon shall be erected a magnificent structure dedicated to the Cause. At the instance of the Board of Trustees, Mrs. Foye will remain here several months yet, at least until this Society is placed on a firm and prosperous main here several months yet, at least until this Society is placed on a firm and prosperous foundation. A noticeable feature accompanying Mrs. Poye's work is the change and tone of the daily press of the city, which at first could only ridicule; now reports of meetings are published in respectful manner, and even with commendation. The outlook for Spiritualism was never so bright in Denver. The light is spreading throughout the city, and ere long it will glow with the gleaming joy it brings wherever recognized and accepted.

By order of the Board,

D. O. WILHELM, Sec'y.

1203 Wazu street, Denver, Col.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanenteure of Consumption, Bronchitts, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mall, by addressing, with stamp, naming this paper, W. A. Noyes, 820 Powers' Block, Rochester, N. Y.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 105g a. M. and 8 P. M. Admission free. The Ladles' Aid 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' Aid Society meets in its hall in Crescent Block every Sunday evening. Carrie E Newins, Secretary. Lycenim meets in same hall at 12½. James Abbott, Conductor.

BRIDGEPORT, CONN.—The Spiritualist Union. isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—
A. O. U. W. Hall, comer Main and Court streets. Regular ecture session Sunday at 7½ row. Willard J. Hull, President.

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

CHICAGO, ILL.—Mrs.Cora L. V. Richmond discourses before the 'First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

LL.—The Spiritualist Mediums' Society Hall, 104 22d street, Sundays, at 2:45 P. M.

CHICAGO, ILL.—The Harmonial Society of Spiritualists holds public meetings every Sunday evening at 7½, at the hall in building northwest corner Peoria and Monroe streets, entrance 93 South Peoria street.

CLEVELANID, O.—The Children's Progressive Lycoum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. I. W. Pope, Conductor; Thomas Lees, Corresponding Secretary.

CLEVELAND. O.—The First Spiritual Advance.

CONDUCTO: Thomas Lees, Corresponding Secretary.

CLEVELAND, O.—The Eirst Spiritual Advance-Thought School holds regular meetings every Sunday at 2½ o'clock at 559 Pearl street. Mrs. L. H. Parker, President.

CHATTANOGA, TENN.—Meetings are held regularly in Market-street Hall. Dr. George A. Fuller, speaker.

DETROIT, MICH.—People's Progressive Spiritual Society holds public meetings every Sunday afternoon, at 3 o'clock sharp, in Roe's Hall, No. 263 Michigan Avonue. Seats free. All are cordially invited. E. Sutton, Secretary.

DEN VER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Pellows Hall, 1843 Champa street. P. A. Simmons, President.

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

FITCH BURG, MASS.—First Spiritualist Society neets in Red Men's Hall, 239% Main street, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossom st., Secretary. LOWELL, MASS.—The First Spiritualist Society neets in Grand Army Hall. Thomas T. Shurtleff, Clerk. LYNN, MASS.—Spiritual Fraternity holds meetings every Sunday at 2½ and 7½ P. M., at Templars' Hall, 36 Mar-steret. Mrs. E. I. Hurd, President; Mrs. E. B. Merrill, Secretary.

Secretary.

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

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

NEW OHLEANS, LA.—The Spiritualistic Association holds meeting in Minerva Hall, Clio street. H. L. Selover, Secretary.

over, Secretary.

NEW HAVEN, CT.—First Spiritualist Society; hall 148 Orange street. A. F. Champlin, Secretary.

NORWYOH, CT.—First Spiritual Union.—Meetings are held every Sunday in Grand Army Hall, at 1½ and 1½ P. M. Mrs. J. A. Chapman, Secretary. Children's Progressive 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. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Secretary.

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2½ and 7½ P. M., and Friday at 8 P. M., in Reform Club Hall, corner Congress and Temple streets. H. C. Berry, President, No. 79 Lincoln street.

PORTLAND, ME.—"The Portland Spiritual Temple" holds regular meetings on Sunday in Mystic Hall. PITTS BUHEGH, PA.—The First Spiritualist Church has lectures every Sunday morning and evening. Children's Lyceum meets at 2 P. M., in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyor, Secretary.

Lonmeyer, Secretary.

PORTIAND, ORE.—Two Societies hold regular services: 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.

SPRINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7 P. M. in Graves Hall, 322 Main street. C. I. Leonard, President; J. P. Smith, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J. Huling, Clerk. ST. LOUIS, Mo.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, in Brant's Hall, 5th and Frank-lin Avenue. Samuel Penberthy (at Hotel Westeran), Sec-retary.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucota street Chapel, between 8th and 9th streets, every Sunday evening at 7½. Mrs. M. O. Tuttle, Scoretary, 327 East 8th street.

THOY, N. Y.—The First Society of Progressive Spiritualists holds meetings in Room 18, Keenan Building, Sunday evenings at 7½. Ladies' Aid Society in same room Thursday evening.

TRENTON, N. J.—First Association of Spiritualists holds meetings in its Hall in Taylor Opera House, Greene street, every Sunday afternoon and evening. W. J. Hibbert, Secretary.

WORCESTER, MASS.—Meetings held every Sunday 2 and 7 P. M. in Continental Hall, corner Main and Foster streets. WATERTOWN, N. Y.—The First Progressive Spiritual Society holds Sunday meetings in its new Temple on Davis street. Sunday afternoons 21: evenings, 7%. Mrs. Kattle N. Matterson, Secretary, 26 Main street.

For the Banner of Light. HIGHER ART.

When the day dies out in splender From the upland and the lea, Spirit voices, soft and tender, Float through silence unto me. And as ione I sit, a dear one, Whom I've often met before In the garb of an immortal, Glideth through my study door.

In her arms the fairest blossoms Brings she from the heavenly howers. For she knows her artist brother Loves the frail and spotless flowers. And she whispers of the blossoms Where, in heaven's land, they vie, And she paints the scene so lovely That I sometimes long to die.

We were artists here together, And an hour would set apart Each day of the four short seasons For a pleasant talk on art. Now the hour remains unbroken, For oft, in my study chair, As that hour each day advances, Something whispers she is there.

And my soul is upward lifted By that spirit interview. Ere the golden cloud is rifted And she softly passes through. Friends, they often delgn to flatter, Smiling on me as they say, Why, Rudolph, you're painting better. Better, better every day." Can it be that earthly mortals

View the work that angels do, All unconscious praise bestowing On an artist not the true? Can it be that earthly mortals, Guided by an unseen hand, Paint a picture such as angels Only fully understand?

Newton Centre, Mass. DANA HARLOWE.

Bunner Correspondence.

the meantime a lady (for whom the Doctor had more than a common regard), with three or four others, including a medium, were together, when some one manifested. Said one, 'If I did not think George DeMerritt living I should suppose that was him.' 'It is George DeMerritt,' said the spirit. 'If this is George DeMerritt,' said the spirit. 'If this is George DeMerritt,' said his special lady friend, 'tell me something that only you and I know.' 'Ah!' he replied, 'you are thinking of the time when you and I rode out together and the carriage was overset, and we agreed not to say anything about it.' This instance of manifestation by a spirit yet in the body is well vouched for.''

of high commendation concerning the matter

timents. I could not resist asking him—in private conversation—why he did not give to his convictions the name 'Spiritualism'—or words to that effect. He no doubt stands on the same ground as that occupied by the Rev. Mr. Savage, and time may yet make him a full-fledged Spiritualist. Meanwhile he is doing his work."

WORCESTER. Fred L. Hildreth writes: "Cleared.-Left this port the ship William Harrington, of Upton, Mass., bound for a fairer clime, flying the white flag of the Abolitionist, and freighted with love for all mankind. Any mariner sighting this grand craft will please note in his log-book the course and condition of vessel when spoken.

A royal man, he followed the example of our blder. Brother, and went about doing good.

A royal man, he followed the example of our Elder Brother, and went about doing good. Thrust out from the church in the years that have passed, on account of his love for the slave, our brother embarked in the grand ship Spiritualism, and found himself in far more congenial company. He was foremost in every good work. Eighty-three times have winter's snows descended, and eighty-three times have winter in his ears. He was an ardent reader of the dear BANNER; it came in the night of his doubt and degrain like a white heaven light to smile him.

good work. Eighty-three times have winter's snows descended, and eighty-three times have the flowers bloomed for him and the birds sung in his ears. He was an ardent reader of the dear BANNER; it came in the night of his doubt and despair like a white beacon-light to guide him onward and upward to a brighter port.

His funeral was attended by Mrs. Hattie W. Hildreth, who spoke words of cheer; loving voices sang his favorite songs; old-time and tried friends sat at his table; the cypress and garments of sombre hue were excluded; and all united in wishing our brother Bon voyage."

New York.
NEW YORK CITY.—W.C. McCullagh writes: "I think it is my duty, in the interest of the phase of spiritual phenomena known as materialization, to give to those whom it may interest a few of the proofs I have received that est a few of the proofs I have received that spirits can become visibly present in our midst. I have been in this country only about two years. I had no one to persuade me to investigate Spiritualism, but did it of my own free will. About this time last year I went to a senance held by Mrs. Effic Moss. I had never seen the lady before, and was a stranger to every one in the room. I was very careful to examine the cabinet, doing so in a most thorough manner. I then took my seat with the rest of the circle. After some time a sister of mine came to me, giving her name. The following night my mother came, so perfect I recognized her when I was fully four feet from the cabinet.

ner when I was fully four feet from the cabinet.

This winter ten of us joined together for a
private circle, and have had wonderful proofs.
I will only give one. After we had carefully
closed and locked the doors, the medium (Mrs.
Effie Moss) came from the cabinet, and sat in a
chair beside me (she was at the time under the
control of 'Minnie'). Then a spirit came out
of the cabinet, and, taking the medium by the
hand, led her inside."

WILITE PLAINS—Chas. I. Quinty writes:

white PLAINS.—Chas. J. Quinby writes: "Mrs. M. E. Williams, of New York City, the well-known medium for materialization, held Teacher of Oratory, Boston. Ask for and obtain only

Colburn Maynard lies sick and helpless at White Plains, N. Y., on the afternoon of March 5th. Mrs. Maynard will be remembered as having been a platform speaker and Spiritualist worker for many years. For several years she has been confined to her room by slokness, unable to help herself in any way; for the past two years she has not moved two inches from one position. Mrs. Williams was invited by a mutual friend to visit her, which invitation she readily accepted, and on the date above mentioned held a private scance for Mrs. Maynard's special benefit. A curtain was susponded across one end of the room; ten persons were seated around the bed upon which the sick one lay, but a few feet from and facing the curtain. After singing 'Nearer, My God, to Thee,' two beautiful female forms appeared, seeming to rise from the bottom of the curtain. They gave their names, went to Mrs. Maynard and talked with her, making reference to personal matters that had taken place years ago. Next came a man, who approached Mrs. M. and spoke in a loud, strong voice, adence to personal matters that had taken place years ago. Next came a man, who approached Mrs. M. and spoke in a loud, strong voice, addressing words of comfort and sympathy to, and thanking her in the name of the angels for the faithful discharge of her mediatorial mission. Upon his leaving, there came a tall female form robed in white. She gave her name, and conversed with Mrs. M. about spiritualistic work that they had done together, and the opposition they had encountered where now the light of the spirit is welcomed. The next visitor was they had encountered where now the light of the spirit is welcomed. The next visitor was Dr. Newton, an old and well-known friend of the family. He shook hands and conversed with the family. Mrs. M.'s mother came next; all present had known her well in life, and recognized her. She said she lived, and was the same little mother. Another spirit-friend, one known to all present, a most beautiful figure clothed in white, came. She called each by name, with words of greeting to all as they shook hands or embraced her. This beautiful spirit returned this message to an absent friend who had sent a gift to Mrs. Maynard:

To send a bright thought through the shadow of pain,

who had sent a gift to Mrs. Mayhard:
To send a bright thought through the shadow of pain,
To brighten dull sorrow and care,
To weave a bright rainbow from sorrow's sweet rain,
Is a privilege sacred and rare.
Go tell the sweet giver a blessing awaits
The hand thus fashloned in love—
A gift for the helpless at Heaven's white gate,
A crown is waiting above.

Massachusetts.

WOBURN.—"S. R. D." writes: "In corroboration of Mrs. Longley's elucidation of the question whether one can leave the body while still an inhabitant thereof, I will relate the following incident: Dr. George DeMerritt, a medical medium of Dover, Me., was taken sick somewhere West—lowa, I think—and during what his nurse called a 'longer nap than usual,' left the body: told the nurse on his awakening that he had been to Maine and seen some friends there; a note was made of it. In the meantime a lady (for whom the Doctor had more than a common regard), with three or four others, including a medium, were together, when some one manifested. Said one, 'If id not think George DeMerritt living I should suppose that was him.' 'It is George DeMerritt,' said his special lady friend, 'tell me something that only you and I know.' 'Ah!' he replied, 'you are thinking of the time when you and I rode out together and the carriage was overset, and we agreed not to say anything about it.' This instance of manifestation by a done one spoke to me from the curtain, say-In all there came twenty-three female forms,

about it.' This instance of manifestation by a spirit yet in the body is well vouched for."

BOSTON.—A correspondent writes, concerning Mrs. R. S. Lillie's services on Sunday, March 23d, in Berkeley Hall: "Her guides took ground in favor of some form of organization for local and business purposes, whereby Spiritualist speakers might be sent out free to localities where inquirers were many, but believers as yet few; also to help the weak societies in places where a certain number of the friends were endeavoring to support meetings; [somewhat, I judge, after the style once in vogue in Massachusetts, as carried on by the State Spiritualist Association.]

They further held that the physical phase of spirit manifestations is essential to attract the Some one spoke to me from the curtain, say-

Massachusetts, as carried on by the State Spiritualist Association.]

They further held that the physical phase of spirit manifestations is essential to attract the attention of the people. Founded on natural laws, and occurring in harmony therewith, such manifestations are the special foundation of the spiritual dispensation.

In the morning Mrs. Lillie read to the audience portions of a letter from a lady stranger, who had listened to the teaching through her inspiration; said epistle was couched in terms of high commendation concerning the matter.

PORTLAND.—A correspondent writes—in

that a woman lying on the edge of an open grave has been imposed upon, see for yourself. Every one that seeks shall find."

Oregon.

PORTLAND. — A correspondent writes—in view of the various opinions entertained by mankind regarding religion and its bearing on the future life—that the present state of affairs in this regard "is something like that of this regard "is something like that of this regard "is something like that of this railroads in the United States a few years ago—with their broad 3-ft. gauge, their medium 4.8 gauge and the narrow 3-ft. gauge, Finally a standard gauge was adopted, and all roads built their stock to fit it. Now we can ride the state of the sychologist of the sychologist on the state of the sychologist on the first opportunity."

Take the greatest 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 you sent me, and will thoroughly test it the first opportunity."

"Soon after this new and curious instrument for getting spirit message 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 84.00, securely packed in box and sent by mall post-with their stock to fit it. Now we can ride attraction to those not fully accepting Spiritualism as a whole, but who found much information in the utferances of her guides.

A minister of the liberal Unitarian belief—a
non-resident of this city—heard Mrs. Lillie for
the first time in the avening and was pleased.

with their broad 6-ft. gauge, their medium 4.8 A minister of the liberal Unitarian belief—a non-resident of this city—heard Mrs. Lillie for the first time in the evening, and was pleased with the remarks spoken through her lips. He had been a Baptist minister in the past, but was speaking for the Unitarians at the present time, and he considered what Mrs. Lillie had uttered was in harmony with his present belief—as he had of late been voicing similar sentiments. I could not resist asking him—in private conversation—why he did not give to his same car. So I hope to see it in religion: men will at some time adopt a standard gauge, whereby every person on this earth can travel to the next sphere of existence in the same car. When we are far enough advanced in a knowledge of nature's laws to understand what is required of us, then we will all enter the standard gauge cars; until that time there will be much strife and contention as to what car we had better take. I believe that the doctrines taught by the Essenes—likewise taught by Jesus of Nazareth—furnish a good foundation to build upon."

California.

SUMMERLAND. - Henry B. Allen, Secretary, writes: "Another restaurant building (two stories) was raised March 19th; and the

Wells, Fargo & Co.'s Express opened an office in Summerland on March 14th, and is already doing business; a telegraph office is now talked of, as is also a telephone line to Santa Barbara."

Missouri.

LIBERAL. - Mrs. A. L. Andrews writes: We have a Children's Progressive Lyceum here. It is small, consisting of six groups, and we are all new at the business; yet our meetings are quite interesting, and we expect them to grow more so as we proceed. Brother and Sister Allen gave us a start, then went to Pitts burg, Kan., to organize a society there. We regret that our President is to leave us, for Chicago, whither he goes in hope of regaining his health. We all earnestly hope that he wilk soon do so and return to us. He has labored faithfully in getting our Society incorporated and in building our hall."

Illinois.

FARMER'S CITY .- Mrs. L. James writes that there is much inquiry in this place regarding Spiritualism, but no opportunity to learn of it, and that a medium (lady preferred) from or through whom they could do so would be heartly welcomed, and find an opportunity to accomplish much good, and ample remuneration for services rendered.

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The Mississippi Valley Spiritualists' Association.

To the Editor of the Banner of Light: In the general interest of Spiritualism, and of all who are contributors financially and otherwise to the growth of our Association and its camp-inceting at Clinton, Ia., I submit report of our income and disbursements for the season of 1880, and a brief analysis FINANCIAL REPORT-SEASON OF 1889.

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The above report embraces some facts that should encourage every member of the Association, and every friend who desires to see extended the influence of the beautiful teachings of Spiritualism. I take pleasure in specifying the following:

That of the \$2,562.11 expended, \$474.20 were invested in labor and materials, four-fifths of which were for permanent improvements at our camp in Clinton, Ia.; \$556.39 were invested in tents, which the Association now owns, for future use; \$238.82 were applied to the liquidation of the debt of a little over \$1,100. In addition to this I am enabled to report that the Trustees in the interest of harmony have purchased Mrs. Parker's cottage for the Association.

Within a short time the circular announcing the annual camp-meeting, with the list of the exceptionally flue talent that has been engaged, and the names and residences of the members of the Mississippl Valley Spiritualists' Association for 1890, will be issued, and every preparation made to insure a grand season of growth and enjoyment to all who visit Mount Pleasant Park next July and August.

J. H. RANDALL, Sec'y,

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"They 'Il Welcome Us Home To morrow."

"Mother's Love Purest and Best."

"There are Homes Over There."

"Op the Mountains of Light."

"Thee Angel Kisseth Me."

"I kove to Think of Old Times."

"We'll All Be Gathered Home."

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thrill the prayerful heart with spiritual fervor. From the
soulful petitions scattered through its pages, the doubter of
Spiritualism's capability to minister to the devotional side
of man's nature can draw ample proof that he is in error.
The weary of heart will find in its holy breathings for
strength, sent out to a higher power, rest from the cares
that so keenly beset the piligrim in life's highway.

Cloth, pp. 256.

The Future Life:

As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet. With an Introduction by Judge J. W. Edmonds As posserious and Fortrayed by Spirits, through Mrs. Elements beth Sweet. With an Introductionary Judge J. W. Edmonds,

Contents. - The Holy City; Spiritual Message; The Spirit Echo; Powers and Responsibilities of Mind; Communication from a Spirit; Spirit-Life; A Picture of the Future; the Interview of the Future; Margaret Fulter; Reasonable Words; Interview with Pollock; New Destrus; John C. Calhoun; Interview with Pollock; New Destrus; John C. Calhoun; Interview with Webster; A Second Visit; Another Interview; Reformation; The Parts of Progression; Valley of the Shadow of Death; A Mirror; The Book of Life; A Beautiful Lesson; Retrospection; The Mechanic; The Prencher; The Reception of Spiritualism; The Drunkard. The Organ Boy. The Man of Ease and Fashion; The Self's Sisfied, Natural Development of the Soul; Voltaire and Woley; The Cynic; The Second Birth. The Slave; The Queer. A Scene in Spirit Land; The Miser. Spiritual Influence; The New City. The Erring One; The Idler. The Beggar; Instanticance of Man; Capabilities of the Soul; Shapiration; The Dying Girl; The Inner Tenfyle; The Foodish Mother; The Disabedient Son; Cardinal Richelien; Practical Nature of Spirit-Life; Glimpse of a Higher Life; Communication; A Word from Voltake; Home of Unhappy Spirits; Experience of Voltaire; Appendix.

Visions of the Beyond.

Visions of the Beyond.

By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Higher Life.

Edited by Herman Snow. This work is of exceeding interest and valife, the Seer boing a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public. The special value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world, and the vital relations between the present and future as affecting human character and destiny in the hereafter. Bound in cloth, pp. 186.

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No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot 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 post-office address of The Banner is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as The Banner goes to press every Tuesday.

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

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For the purpose of inducing parties who are non-subscribers to obtain an experimental the biblical books, they found references, dark knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various

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The Prophets and Old Testament Literature.

The course of lectures on modern biblical exegesis by Rabbi Schindler, now being delivered in Boston, is one of exceptional interest as well as freighted with instruction. The lecture on "The Prophets" opened with an exposition of the fact that the Jewish nation'were as eager to learn what the future would bring as were their neighbors. And they resorted to the same surreptitious practices. But later arose an institution the like of which no other contemporary nation produced. Men of all classes of the people would arise, claiming to be charged with a message from God to Israel in special, or to humanity in general. They were from the aristocracy down to the farmer. They were not mercenary, would not sell their predictions for money, nor draw the Divinity into the trivial affairs of life. Stimulated by an intense feeling of justice and righteousness, they desired to elevate the nation to the high-

est standpoint of morality. They developed the idea of one God alone, and waged a bitter war against idolatry and its folly. They admonished, warned, and chastised the people. They advised them how to preserve their inational independence, and how to withdraw from political combinations in which they were certain to be the losers, no matter how events would shape themselves. These Hebrew prophets were not fortune-tellers nor soothsayers; they were poets, party leaders, statesmen, national economists, teachers of ethics. Their words were of value only as they give us an insight-into the thoughts of that bygone generation, and show us the ideal of morality which they would set up for mankind. They firmly believed that a noble life would result in happiness, and that wickedness in the individual or public corruption must inevitably lead to misery.

From the time when the Greek word "prophet" appeared from the Hebrew word nabi, or rather from the time when the biblical books began to be considered as being the work of God himself, and especially from the time when the Christian Church attempted, in its first beginning, to prove its doctrines by an appeal to Mebrew sources, the orations of the neblin were twisted into oracles, not only by the early (Christians but by Jews. Every sentence was believed to contain predictions which sooner or later must be fulfilled, for no other reason than because a prophet had said so. Forgetting the conditions under which such an orator may have expressed himself, forgetting the time in which he may have spoken, forgetting the persons to whom he may have addressed himself, theologians have undertaken to fit the words of the prophets to later times and more modern conditions.

The books purporting to be written by the prophets were written much later than the men lived whose names are borrowed as the authors of them, and by men of whom we absolutely know nothing except that they must have been men of great literary genius. In regard to the prophets of old, we are to picture to ourselves the conditions under which they lived and under which their works were writiten. They would go among the people, address

them whenever a concourse of them was to be their advice. Representing mostly the people, and having rison in opposition to the priesthood and the aristocracy, they inveighed tainty of eliciting the applause of their rustic hearers.

They would adopt such forms of oratory as were customary in their time, and fables and parables within the circle of knowledge of their hearers would suggest themselves to them as proper means wherewith to illustrate and season their harangues. According to the measure of success with which their work was crowned their names were remembered, and with the passage of generations the halo that surrounded their memory became more brilliant. The grandfather would tell his grandchild how, when he was a boy, he had listened to the speeches of an Isaiah or Jeremiah, and would repeat to him such fables, or parables, or sentences as had struck him most favorably. By-and-bye more was attributed to them than they may possibly have said. In our own age, a great many utterances are attributed to the great speakers of the past which they had never and will be forever. dreamed of uttering. Hundreds of years later, when the Jewish nation passed through its literary period, poets arose who would collect finished style how the great men that had lived, the great party leaders of whom the people were yet speaking, did address their hearers. lieved the renowned men of the past might have delivered on various occasions.

The facts are, said the learned and eloquent Rabbi, that all these books are the literary production of a classic period through which the never get back entirely upon those lower lev-Jewish nation passed, as other nations have done and are doing; and that the literary stars of that period took for their subjects those episodes of their history which seemed to them of the highest importance, as well as best qualified to serve as a mirror for the faults which they found with their own age. These writings afterward came to be regarded by the people as standing in equal rank with the books of the law; and inspired by their poetry, the Jews centred their hopes during the period before and after the destruction of the second temple upon the predictions and promises contained therein. They forgot that these orations were originally traditional and appropriate to conditions long passed by, and then had been made the medium through which in a later classical period the ideas, hopes and wishes of the people were demonstrated. Then they applied them to their present time, and for centuries thereafter the belief took root that the predictions of the prophets will be and must be fulfilled in a time that was yet to come.

The early Christian Church, which was founded on the belief in the advent of a Messiah, took hold eagerly of this class of literature. Here, more than in any other part of sayings, predictions that were capable of such an interpretation as would strengthen their theories. Hence they were more than ready to concede to these books divine inspiration; and thus it has come to pass that even to-day the prophetical writings are held out as a proof of the truth of Christianity, and that in every debate between Jews and Christians the latter will refer to the prophetical writings, falsely attributing to the prophets the power of foretelling the future. Whereas these writings are no more than literary productions of a high poetical character, descriptive of the hopes and wishes of a time long passed by. The universal government of God, concluded Rabbi Schindler, has grown too large, and our much, to allow the former narrow beliefs still to exist that God would particularly interest himself in the current and future political affairs of a small nation, leaving out all the rest

Spirit Always Before Sensation.

The secret of human consciousness is as well kept as is that of its possible extent. What realms it is to explore in its! finally liberated state, what larger activity it is to undergo upon the awakening which we call death, when, untrammeled by its present conditions, it is free to receive the consciousness of the spirit-world, we can have no means of judging. Enough that the vision of the seer and the clairvoyant is so much expanded when the physical sense of seeing is wholly taken away.

We find a passage in one of the platform discourses of Mrs. Richmond on "Unconscious Consciousness," that embodies a volume of meaning on this subject. The speaker observed that in all that pertains to human life, the object is, not to bring the consciousness to the subjection of the senses, not to make the spirit subservient to the dust, not to endeavor to crowd this divine entity, this superior being, into the trammels of its house of clay. but to illumine the dwelling, to make the physical life as divine as possible; to make the hands. and feet, and brain obedient to consciousness instead of to sensation. When one is hungry, that is sensation; when one can control the physical appetite, either to the degree of abstinence or to only eating what is required for sustenance, that is consciousness. It is not, however, to dwell too much upon that, for as the consciousness grows in expression the physical form becomes attuned and adjusted to its control.

An artist who was always preparing the canvas would certainly never give the result of present juncture: his genius to the world. The spirit must not devote its entire time and consciousness merely to getting ready to live. To make the body the supreme study is to forfeit the higher realm of consciousness for that which is nothing when you have finished.

There is everything in this compact little sermon which it is important for us all to know. We cannot too constantly keep it in mind that consciousness is first and before all the rest. compelling the energies and the faculties to do its bidding. In all human schools the organ-ism is trained first, and after that the spirit; but the spirit will nevertheless make its way. for is active, and no training of the organism will make it any more so. Energy does not lie in the muscles, after all; the strength is not in the trained physical organism. To be inspired by a motive is to be even physically successful. In the moral realm there is no training save what proceeds from the spirit. In no state of human life will the body be able to accomplish that which the spirit desires, fortunately for our immortality.

Thus it is far from being imperative that we should be at much pains to cultivate and deple of much-professed common sense assert as page.

1 1

they will, we live here for the spirit alone, seen, and even approach the king and offer him which is meant to be sovereign over sense and ultimately supreme over all things. Men have but to take a thoughtful review of the errors into which their passions have led them, to unagainst these two favored classes with the cer- derstand at a glance that they are but agencies which consume themselves in the passing. The spirit survives the utmost harm they can work, employing them as its servants however con tradictory and uncertain.

It is to aid the spirit in its ceaseless struggles for the development of its just supremacy that all our training and our education should be directed. Life at best is a continual tendency to the elevation of the spirit and the subordination of the senses. Knowing this, why do we strive as we do to develop the senses and to indulge their exaggerated claims? Energy resides not with the physical sense, but in the spirit. There is its home for humanity. We surely are not to make ourselves the greater animals that we may become the more expanded spirits. The mortal is but the servant of the immortal. No development of muscular force can possibly bring increased accessions of inspiration. All life is of the spirit,

We grow wiser on this vital subject when we think of death and the change it brings in our condition. Then we let go our hold on sense, the memories of the past, and describe in a and secretly confess that spirit is the wholepast, present and future. Then we see the living truth as it is, unclouded and serenely clear. We realize that these shifts and devices In the same way precisely would poets of a of sense are but temporary expedients, emlater period produce speeches such as they be- ployed solely in the service of the spirit, and devoted only to its welfare during the allotted period of its earthly abode. He who once arrives at this elevation of view, and comprehends the divine purpose in the relation of things, can els of life from which little is seen save the immediate, the limited, and the perishable.

The Re-organization of Industry.

There are certain things said in an article in a recent issue of *The Forum* which we confess we should have liked to have said ourselves. We assent to and accept them as true beyond all question. The old fellowship of labor, says the writer, is a thing of the past. The new fellowship of labor is the hope of the future. The era is surely approaching when, in Mr. Herbert Spencer's happy words: "One man will not be suffered to enjoy without working that which another produces without enjoying"; when what Mr. Mill justly calls the "great social evil of a non-laboring class" will no longer be tolerated; when the true answer to Anarchism, with its barbarous schemes for the abolition of capital, will be given by a vast extension of cooperation which will make every laborer a cap-

The magic word is Cooperation. That is the key to a solution of the whole problem. Our industrial system as it stands is based upon competition; it should be based upon cooperation. The former is wasteful and discouraging; the latter is thrifty, economical, and productive of contentment and happiness. Not until labor is finally exempted from a state of warfare in order to maintain its footing can it hope to make any permanent advancement on the line of individual development and progress. The uncounted waste from this useless strife is to be stopped first. We have already gone far enough with modern inventions and discovery to be satisfied that machinery and steam are not solving the problem nor reconciling the differences. On the contrary, they are only multiplying and making them wider. A radically different method is to be adopted.

The writer in The Forum remarks that the cheapening of commodities by unrestricted page. conception of God himself has expanded too competition has been the guiding idea of manufacture and of commerce during the last half century. To get out of men the utmost exertion of which they are capable for the smallest wages they can be induced to accept, is widely supposed to be the whole duty of an employer to his so called "hands." We have almost forgotten that these "hands" are men. To pit a destitute man against his destitute fellows. and wring from him his labor for the scantiest pittance to which he can be ground down, is wrong. The seller's necessity does not justify the underpaying of the workman and the real producer. The latter is robbed when he is forced to accept less than a just payment for his work. And this, too, is the most common and the most disgraceful form of-theft. It is found in all departments of life, and it is the most cowardly.

The code of commercial morality is summed up in the maxim-buy in the cheapest market and sell in the dearest. There is no use in talking of freedom of contract so long as there is no parity of condition. There must be this in order to enter into any contract at all. The rule of competition, about which modern political economists write and talk so much, is entirely unreasonable in any age that abounds in professions of brotherhood and humanity. Industry is to be reorganized, in coming time on a different, an ethical basis.

True Enough!

In a recent issue The Orange (N. J.) Chronicle thus condenses the whole gist and drift of the proscriptive, sumptuary legislation for the obtaining of which the "Regulars" in medicine all over the land are now working so hard, and shouting so lustily. The remarks of The Chronicle (local references aside) are equally applicable to the latitude of Massachusetts at the

"The project to foist a bill upon the State, establishing a Board of Medical Examiners, is still in abeyance. That it has gone far enough is the conclusion of every sensible man. Only the mediocrities of the medical profession ever ask such legislation, and chiefly men who want to get business by crowding hetter men out. The Kalisch bill is not asked for or withheld by anybody but the men pushing it, and in principle is a wide departure from the principles of our government. It is palpably unjust to require a medical man to be examined by a man or Board that does not know the principles by which he practices his vocation. It is as unfair as it would be to forbid a man to preach in the Baptist or New Jerusalem Church till he had been licensed by a Roman Catholic Board of Examiners. In short, no Board of Medical Examiners is required by public policy; and if one is created, then no school of practice, old or new, should

Our thanks are hereby returned to W C. Ralphs and Mrs. C. J. Scoonmaker, of Cotos. Brevana County, Fla.) for a gift of fraggant sprays of orange blossoms for our Free Circle

matter of the Modern Spiritual Phenomena, as velop the senses, over which the spirit, or con- he saw them in their early days, are interestsciousness, was ordained to preside. Let peo- ingly stated by Mr. E. W. Capron on our first

The Annual Anniversary.

The recurrence of the date of the advent of the movement known as Modern Spiritualism has again been brought about by the revolving procession of events. This time we are all reminded that forty-two years have passed since the rap at Hydesville awoke hopeful echoes in And there's the chap who trifles with the buzzsaw when in tune—

His name is in the papers every day—

His race will very likely be exterminated soon—

Their names are in the papers every day.

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And there's the chap who trifles with the buzzsaw when in tune—

His race will very likely be exterminated soon—

Their names are in the papers every day. the world of loving humanity, whose reverbey. Who dies an awful death with no exception to the ations can never die.

The event this year, as on many similar occasions, has been widely celebrated throughout the country; the opening installment of our Anniversary reports may be found on our fifth and eighth pages, and we shall continue to publish other accounts as rapidly as our space will

National Disarmament.

The fact that the U.S. Senate has given its endorsement to a resolution requesting the President to seek by arbitration instead of war the settlement of any diplomatic misunderstandings which this country may have with foreign nations, gives added evidence of the growing interest in the direction of sentiments expressed some time since in a letter to Rt Hon. Wm. E. Gladstone of England, by Joseph Peace Hazard, Esq., (brother of the late Thomas R. Hazard) of Peacedale, R. I.-a letter which "the grand old man" acknowledged as being "an interesting one, breathing an excellent spirit." In that epistle to England's Nestorian statesman, Mr. Hazard said: "I have long thought that any nation that would should arise, would be as safe from violence as | show which way the theological wind blows. an infant in its mother's arms. Individuals there may be who would disregard claims of this character, but communities never intentionally.

A Co-operative Congress

Convened in Chicago, Ill., recently, which adopted a constitution for the "American Cooperative Union," setting forth the difference between voluntary cooperation-which latter the above-named Congress advocates—and that of State or Continental Socialism. Mrs. Imogene C. Fales was elected President. We notice that Mrs. Lita Barney Sayles, of Killingly, Ct. -the well-known Spiritualist and friend of mediums-is a member of the National Coop-

THE BANNER readers should not omit a perusal of the clear-cut, strong message of Spirit, S. B. BRITTAN, a report of which appears on our sixth page. He speaks pointedly of the shams east and west in our ranks; and treats of Spiritualism per se, and its undying truth. He alludes sharply to the pretensions of pretenders that have taken hold of our Cause, and he asseverates that they will be sloughed off during the obward march of the glorious work which all hondrable Spiritualists love.

The Bible is barred out of public schools in Wisconsin, so the Supreme Court of that State has decided. The decision of the Court was unanimous that the place where the Bible should be read is a place of worship, and that as the tax-payers are compelled to erect and support schoolhouses, and children are, under the late law, compelled to attend public or private schools, the constitutional clauses forbid the use of schoolhouses as places of worship.

Some very interesting "Echoes from England "-contributed by our English agent, Mr. J. J. Morse-will be found on our first

THE ARENA is out for April. See notice on our sixth page for reference to its valuable

Progress of the Woman Suffrage Movement.

contents.

At an executive meeting of the National Woman Suffrage Association of Massachusetts, held in this city on Friday of last week, encouraging reports were presented of the advance of the cause, as shown by the events of the month previous, chief among which was the vote in the National House of Representatives in favor of admitting Wyoming as a State in spite of the opposition on account of woman suffrage in its constitution.

Wyoming taking the lead, other Western States are falling in line for the establishment of the equality of the sexes in matters of government, while New England steps along all too slowly to satisfy the progressive spirit of the age.

The Supreme Court of Massachusetts has given an opinion that women cannot constitutionally act as notaries public, while the Attorney-General of South Dakota declares that, there being nothing in the Constitution to prevent, women may so act, and a woman has been appointed Notary Public in Britton, S. D. The Massachusetts Legislature has decided it to be inexpedient for women to have equal rights with their husbands in the custody of their children, while, in Atchison, Kan., a whole School Board of women has been nominated with no opposition.

There is, however, an increase of favorable feeling toward submitting to the inevitable, that will eventuate in the triumph of human rights in New England, whether that "human" be man or woman. As an indication of this tendency, at a meeting in this city a few weeks since of Universalist ministers, a resolution was passed indorsing Woman Suffrage.

THE VACCINATION INQUIRER for March (London: R. W. Allen) reports the adoption by a unanimous vote by the Town Council of Leicester of a resolution declaring it "inexpedient and unjust to enforce vaccination under penalties upon those who regard it as unadvisable and dangerous"; and by a similar vote decided to send a deputation, consisting of the present and past mayors of the city, and others, to lay the resclution before the Royal Commission, having the matter of the repeal or modification of the vaccination laws under consideration. Before this body the anticompulsory vaccinationists have been presenting their facts and figures since about the middle of January, and a formidable array of evidence showing the evils attending vaccination is the result. On the 26th of February Alfred Russel Wallace was their witness.

Friday, March 14th, at her home near Disco Mich., Mrs. Lydia Ann Pearsall passed to spirit-life after a brief illness. She was born in Lebanon, N. Y. Dec. 25th, 1824. In 1844 she married Allen S. Pearsall In 1860 she began her public labors as an advocate of Spiritualism—speaking entranced in a wholly or part ly unconscious state. She has since been a faithful and effectual witness to the truth of spirit presence, also a warm advocate of anti-slavery, temperance and the equality of woman. On Monday, March 17th, Mr. G. B. Stebbins officiated at her funeral.

MRS. R. S. LILLIE, having addressed the Berkeley Hall Society, Boston, during March, will, we are informed, speak in Norwich, Conn., during April, returning to her society in Boston for the month of May. In June she has an engagement for three Sundays in Worcester, Mass., and then starts on an extensive itinerant work at Camp-Meetings in different portions of the country. Mrs. Lillie will speak in the Universalist Church at Weymouth, Mass., on Fast Day evening, April 3d.

NEWSY NOTES AND PITHY POINTS.

THE NEWS-MAKERS.

For he's the man who gets too near the hind leg of His name is in the papers every day.

If you want poached eggs to look particularly nice, ook each egg in a muffin ring placed in the bottom of a saucepan of boiling water.

One of the leading paper-dealers a few days ago was estimating the daily consumption of paper by the newspaper press of New York. The Sun, he put down at 18 tons; the Herald, 14 tons; the World, 32 tons; the Tribune, 4 tons; the Staats-Zeitung, 10 tons; the Press, 8 tons; the Morning Journal, 8 tons; the Comnercial-Advertiser, 7 tons; the Star, 5 tons; the Times, 6 tons; the Daily News, 7 tons. Total, 119 tons. Of course, all this paper does not come from one manufacturer, but requires most of the products of several factories.

People that make puns are like wanton boys that put coppers on the railroad tracks. They amuse themselves and other children, but their little trick may upset a freight train of conversation for the sake of a battered wittleism.—O. W. Holmes.

The school act, abolishing the right of the Roman Catholics to have separate schools, and obliging all classes of the community to patronize the national secular schools, has passed the Manitoba Legislature and goes into force May 1st.

Some idea of the amount of plates kept by the Methodist Book Concern in New York may be formed from disarm itself entirely and trust itself to the the fact that the agents have just sold for old metal honor of nations in case questions of right over eighty tons of plates and type, which goes to

Never a tear bedims the eye
That time and patience will not dry.

— Bret Harte.

Nature has wisely arranged matters so that a man can neither pat his own back nor kick himself.—Ex. Very true. But what a pity Nature did n't arrange natters so that a man could n't slander his fellow-

A New Bedford clergyman advertises seven hundred sermons for sale, covering all subjects, and applicable te any locality. He only wants \$1 aplece for the lot, if taken in a lump. Here is a capital chance for some young theologian of ambitious tendencies.

The phrase "Come off the perch," cannot be given in the Mexican language. The nearest approach to it is: "Will you do me the great honor to descend from your present altitude to my own humble level?" Is it any wonder that the nation is degenerating at the rate of five volts per year?—Ex.

It is mooted that very soon Mr. Ballamy, the chief apostle of Nationalism, will become the editor of the Nationalist Magazine, published in this city. Certainly there is no one more competent to expound Mr. Bellamy's views than Mr. Bellamy himself, and it is confidently predicted that The Nationalist will soon assume an aggressive character even beyond that which it has heretofore maintained, says the Boston Evening Record.

It is at this season of the year that the careful Congressman works the Agricultural Department, and sends lots of old seeds to his constituents.—N. O. Pic-

"Howard," of New York, writes: "Patti is in the swim, and Tammany somewhere else! " So, so. Corrupt sheriffs have been for a long time running the New York judiciary. Now it is in order for "the people" of that city to investigate its politicallyelected ignorant judges. "Howard" ought to look after the latter at once.

Secretary of State Blaine goes in for free trade with the South American States. What does this mean?

A SPRING IDYL. do not see the seven hills of Rome;

I do not see the seven hills of Rome;
I do not see the Coliseum vast,
The Tiber's tide, the distant Alban hills,
The mighty stage where played the wondrous Past;
I only see the dark Italian's grip
Around the lever of the organ curled,
And think "As he revolves the handle now,
So once his ancestors turned all the world."

What is the matter? According to present appearances most everybody is kicking—some kicking for cause, and a majority kicking without cause-both Catholic and Protestant.

A valued correspondent in New York City writes us as follows, under a recent date:

"THE BANNER of late is unusually good. It is, all in all, the best spiritual publication in this country, and, so far as I know, in any country. As a life-work you have reason to be proud of it. Go on with your good work—we cannot spare you for many a year, and may blessings be showered on your head." The Boston Investigator of March 26th replies sharp-

ly to one of The Herald's attacks in this wise: "It is not heroic to slander dead men, nor is it honest to misrepresent living ones; and the Boston Herald ought to be in better business." So we think.

The Albany (N. Y.) Telegraph says, referring to Prof. J. W. Cadwell's mesmeric experimentations in public in that city:

"These entertainments are very instructive as well as pleasing, for they prove by actual demonstration that mesmerism is a wonderful power, enabling one, by the mind alone, to control the thoughts and actions of others, and giving the only satisfactory explanation of the way spirits control the mediums."

Every person has a natural right to do whatsoever he wills, provided that in the doing thereof he infringes not the equal rights of any other person .-Herbert Spencer.

One-third of the fools of the country think they can beat the lawyer in expounding law, one-half think they can beat the doctor healing the sick, two-thirds of them think they can beat the minister preaching and all of them know they can beat the editor in running the newspaper.—Poughkeepste News-Press.

Admiral Albini of the Italian navy says that the man-of-war of the future will have double screws and a helm at each end, so that it can turn around without losing any time. Its sides, he says, will be unarmored.

PUN-CTUATION.—When Major Burke got to Colon, in South America, he came to a full stop. He has reached an interesting period in his career. Hope he'il comma long home and settle up with Louisiana.—Florida Times-Union.

Ught-It came out in an English court a short time ago that one hundred worn-out horses had just been shipped from that country to Germany and Belgium to be used in the manufacture of sausage, and that such shipments were a regular thing.

It becomes second nature for an armless man to do things in an off-hand way.— Yonkers Gazette.

Pomeroy's Advance Thought is edited by Mark M. (Brick) Pomeroy, and published at 234 Broadway, New York City. Sample copies are sent free to all who apply. Its business management is now in the hands of H. M. Graves-Mr. Pomeroy's many duties in other fields having necessitated a division of the labor on this enterprising and outspoken paper.

The Supreme Court of the United States has decided that beans are a vegetable, and subject to duty: All this in face of the fact that the importer claimed they were field seed, and the Collector of the port where they arrived from Italy recognized them as garden

Sioux City talks of having a \$100,000 corn palace at the World's Fair. A cornucopia would be a more Sioux-table sign of the fertility of the soil.

An exchange gives the following useful hints: "If the chimney catches fire, ket the salt box and empty it on the flames, and they will be reduced as if by magic, and further steps can be taken to subdue the outbreak. If soot falls upon the carpet or rug do not attempt to sweep until it has been thickly covered with

be permitted a majority of its members."

The views of Horace Greeley upon the

dry salt; it can then be swept up properly, and not a stain or smear will be left. If anything happens to catch fire while cooking, or otherwise, throw sait upon it at once to prevent any disagreeable smell."

The Biair Educational Bill is dead. Mr. Blair talked it to death,

Very many of the learned from the Christian world are bewildered when they find themselves after death in a body, in garments and in houses, as they were in this world; and when they recall to memory what they had thought of the life after death, of the soul, of spirits, of heaven and of hell, they are affected with shame, and declare that they have thought like fools, and that the simple in faith are much wiser than they are.—Swedenborg.

A tornado swept over Louisville, Ky., early Thursday evening, March 27th; it proved one of the most destructive visitors in the history of that city. The damage wrought by it even now can be only roughly estimated. The loss of life is placed at one hundred persons, with one hundred and twenty-five more or less severely injured. The ruined district embraces a path three miles long and four hundred feet wide. Other portions of the country were also devastated by the terrible storm.

A STRANGE JOURNALISTIC FREAK .- We have seen many strange journalistic ventures in our time, but it has been reserved for the R.-P. Journal, of Chicago, Ill., to out-Herod them all by securing the editorial services of a pronounced Materialist-Mr. B. F. Underwood-who now, it is said, drives the pen of Assistant Editor of that sheet. He is a fearless, outspoken Materialistic writer and lecturer. What business he has on the editorial staff of a professedly Spiritual paper is a conundrum of the first water!

Curran & Burton, 70 Kilby street, Boston, send us a specimen of the unique paper-cutter which they have introduced to "open up" the public attention regarding the claims of the Pocahontas Bituminous

The situation in the flooded districts along the lower Mississippl is becoming alarming; people perched on housetops are starving. From Helena, the entire Mississippi delta country, reaching from Vicksburg west to Shreveport and down to New Orleans, seems doomed to inundation.

The recent gift of a city hospital, made by Mr. William B. Rice to the corporation of Quincy, Mass., is a noble act. The rules and regulations are in keeping with progress and the nineteenth century. The institu tion is to be free to the poor, with a choice of any school of medical treatment. Wonder if any one will desire to put in restrictions upon it by Legislative action, on the ground that it is not a "regular" proceeding?

New Music.-We have received from White, Smith Music Publishing Company, 32 West street, Boston, Mass., the following: For piano-"Kol-Nidrei," J. Rosenfeld; "Slumber Sweetly," P. Beaumont; "Montmorenci Galop," Bernard F. Colburn; "Valse Elegante," Joseph Rummel; "Polka Mazurka," François Behr; "Gavotte" (Gluck), arranged by G. Lange; Behr; "Gavotte" (Gluck), arranged by G. Lange; "Jingle Bells," F. E. White; "The Sultan's Polka," Ch. D'Albert; "Chicago World's Exposition Waltzes." F. E. White; "Fair Lily Waltz," Antoine Lafont; "Tyrolienne Valse," J. Raff: "The Market Maid," Carl Bohm; "Let the Band Play," solo and for four hands, B. M. Davison and F. E. White; "Jingle Bells Galop," four hands, B. M. Davison and F. E. White; "Bijou Valse," Jennie L. Pratt; "On the Race," J. J. Himelman; "Our Heroes Grand March," Paul Keller, Vocal—"Still Is the Night," C. Schilofsky; "Only Tired," C. A. White; "Annie Rooney's Baby," Paul Jassett.

Aid for Mrs. John R. Pickering.

Our readers have already been informed that this excellent materializing medium has been out of health for several years, and has received financial assistance from this establishment and from others. She has just been called to face affliction in a new form-that of a severe accident by burning (described in Banner of Feb. 1st).

We have received up to date the following sums for the assistance of this martyr-medium-and trust that others may be led to follow the kindly example:

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which occur the following lines:

"Yours of March 8th duly received, in which we found enclosed twenty seven dollars, which amount, as your letter stated, was contributed by friends of Mrs. Pickering, through your request in the BANNER OF LIGHT, for her assistance in her time of trouble

and need.

Be good enough to earnestly thank all who have been so kind as to contribute for the relief of one who been so kind as to contribute for the relief of one who has been a great and constant sufferer for seven years past, but whose latest affliction, by burning, has been more painful than all the rest combined. She is convalescing, and is much encouraged by the cheering and practical remembrance she has received from her friends. If there are others who feel like giving her a helping hand, their offerings will be gratefully received."

• The following kind letter explains itself, for which amount we cordially thank the donor in behalf of Mrs. Pickering, through whose mediumship we first became fully convinced of the fact of the materialization of spirit forms, a full account of which was published in this paper at the time:

"MESSES. COLINY & RICH, Boston:
GENTLEMEN: I enclose a £10 note for Mrs. John
R. Pickering. Yours truly, E. H. BENTALL. R. Pickering. Yours tr 'Towers,' Meldon, Eng."

Mrs. Jennie W. Holmes,

The well-known physical medium, is at this time in needy circumstances, and calls upon the friends of the Cause for pecuniary aid. We mentioned this fact in a recent BANNER, and sent her aid from "God's Poor Fund." She writes that she does not know what to do if her spiritual friends do not assist her; and at this lady's earnest request we ask the benevolent to do what they may feel they should to amellorate her present condition. All sums sent to our care will be duly acknowledged in these columns and forwarded at once to Mrs. Holmes.

Fund for the Destitute Poor. MONEYS RECEIVED.

From Margaret Jackson, \$1.00; Mrs. Martha Mc-Gowan, \$1.00; Mrs. Clarissa Downer, \$1.00; Mrs. A. M. J., \$1.00; Friend W., \$5.00; Friend, Allegheny City, Pa., \$1.00; A. G. F., \$5.00; Helen Stuart-Richings, \$3.00; Contributions from Free Circle, \$5.00; Mrs. L. S., \$2.00; A. G. F., \$2.00; Mrs. W. H. Billings, 50 cents. Thanks, dear friends.

GALAXY OF PROGRESSIVE POEMS. By John W. Day, Assistant Editor of the BAN-NER OF LIGHT. Colby & Rich, Boston, Mass.,

America.

We have in this little volume a collection of twenty bright, stirring, and charmingly written poems. Whether we ponder over them for the purposes of recitation, or to gather up the inspiration of their exalted ideality, we shall realize all we seek for in the author's noble lines. Mr. Day, for many years known to the Spiritualists of America as the faithful and devoted friend of Spiritualism, has given a timely and acceptable addition to the literature of the movement, and one which ought to find a place in every spiritual library. — The Two Worlds, Manchester, Eng.

world, the Banner of Light, commenced its sixty-seventh volume March 15th. The publishers are Colby & Rich, of Boston, Mass. Price per year, \$3.00. All those interested in Spiritualism will find in this paper a clear exposition of the phenomena and the philosophy.—Deutsche Zeitung, Charleston, S. C., March 17th. 1890.

The Forty-Second Anniversary.

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

Cadet Hall, Lynn.

The Anniversary will be celebrated 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 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 me-

diums will be present.

Appropriate music will be rendered in the

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

At the close of the afternoon session a mass meeting will be called to consider the organizing of Spiritualists for the purpose of opening a lecture course another season.

All are invited to attend. Per Order Com.

Saratoga Springs, N. Y.

The Forty-Second Anniversary will be observed by the First Society here at its usual meeting-place, the Court of Appeals Room in the Town Hall, on Saturday evening, April 5th, 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.

Norwich, Ct.

The Connecticut Spiritualists have decided to Norwich, on April 26th and 27th, instead of March 30th and 31st, as formerly.

J. C. Robinson, Sec'y.

Movements of Platform Lecturers.

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

Mr. Geo. W. Walrond, trance lecturer, after six months of labor for the Spiritual Association in Montreal, removes to Chicago for three months, commencing in April. Address till June the R.-P. Journal office.

Mr. F. A. Wiggin, inspirational lecturer and platorn test medium, would like to make engagements for May 4th and 18th, also the month of June. Is open for camp engagements for July and August. All time this season, except the above specified dates, already taken. Address 28 Hathorne street, Salem, Mass.

taken. Address 28 Hathorne street, Salem, Mass.
Mr. J. W. Dennis writes us that Mrs. E. Cutler, of
Philadelphia, is at present stopping in Buffalo, N. Y.,
at 1142 West Avenue; societies needing help to organize would do well to call her, as she is a good organizer, a fine test and parlor medium, and a good psychometric reader from the platform.

Mrs. Mary C. Morrell, of New York, has removed to
310 West 48th street, where she will be pleased to
meet her friends and the public. The People's Spiritual Meeting will also be held in her parlors, Sunday
evening only.

Mr. J. Frank Baxter closed his engagements with

evening only.

Mr. J. Frank. Baxter closed his engagements with the Norwich (Ct.) friends on Sunday and Monday last, and was announced for Fast evening in Meriden, Ct. On Sunday next, April 6th, he will render Easter services for the Lowell Spiritualist (Mass.) Society; on Sunday, April 13th, he lectures in Brockton; on Sunday, April 20th, in Salem; and on Sunday, April 27th, in Lowell again. The Sundays of May he will lecture in Cleveland, O.

in Cleveland, O.

W. A. Mansheld, independent slate-writing medium, has left Denver, Col., and is now in Boulder, from which place he was to go to Colorado Springs. At present his address is care of Mrs. S. H. Caldwell, Manitou Springs, Col.

Mr. G. H. Brooks was to leave Indianapolls, Ind., last Monday, where he has been lecturing very acceptably, and given efficient aid to the Lyceum, organized by him last December, and which is in a very prosperous condition. His present address is Medford, Jackson, County, Ore., care of Mrs. H. B. Stuntley.

Where do they Originate?

LETTER FROM MR. PICKERING.

We are in receipt of a letter from Mr. J. R. Pickeringular date of Laconia, N. H., March 17th, in
high locality the following lines.

To the Editor of the Banner of Light:

To my mind, the better way to give evidence to the
Legislature that the people of Massachusetts do not
ask or desire the enactment of a medical trust law is ask or desire the enactment of a medical trust law is to show where the petitions or orders originate that are sent to the General Court, asking for such classlegislation in medical matters or in eradicating disease. Let this be done by the people, and not make the issue between doctor and doctor, as to modes of treating the sick.

This request has been made the present year, and the may reveal sufficient information to show to the

This request has been made the present year, and it may reveal sufficient information to show to the Judiciary Committee the utter folly of considering the orders now before it unless the people need or want such an enactment.

The citizens of Massachusetts as a whole are competent to know whom to engage when in ill health, and care not to be placed under medical guardianship as far as being compelled to employ by statute certain medical practitioners, whether they have confidence in them or otherwise.

Anti-Monopolist.

Hon. George R. McKay passed to spirit-life, from his residence in Marshall, Mich., March 21st, at the age of seventy-one years. He was a native of Caledonia, Livingston Co., N. Y., but had resided for more than a quarter of a century in Michigan, and other points West. Mr. McKay had been a member of the Legislature of Michigan, and filled various other positions of honor and trust. He was a great sufferer for months before his departure, but bore all with remarkable fortitude, looking confidently forward to a blissful immortality.

Mr. McKay was a Spiritualist for more than forty years. With the writer of this notice, himself and five other persons devoted two entire days and evenings in December, 1849, to the investigation of the rapping phenomena in the presence of the two noted young mediums. All of the investigators were convinced of the genuineness of the phenomena, and never denied their belief. All have now passed to the spirit-world except the writer of this notice.

Bro. McKay was an active, working Spiritualist, and served a long time as President of the Spiritual Society of Marshall. A true man—a man who lived the life of the true Spiritualist—has gone to the Summer-Land.

Rochester, N. Y. the age of seventy-one years. He was a native of

Rochester, N. Y.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment: From Margaret Jackson, 90 cents; Mrs. A. Glover, \$2.00; J. Jacobson, \$2.00; Contributions, \$5.00; Helen Stuart-Richings, \$2.00; C. W. Whitney, \$1.00; Dr. F. H. Roscoe, \$1.00; O. M. North, \$2.00; Mrs. L. S., \$1.00.

The matter to be found this week under Banner Correspondence"—third page—is of marked interest.

Solid Silver Spoons-Free.

The firm who make the above offer in another part of our paper are perfectly reliable, and the premium box which they send out contains not only all the Sweet Home Soap and fine Toilet Soaps and the list of miscellaneous articles contained in the advertisement, but also a set of Solid Silver Spoons. Subscribers who write to them are perfectly safe in sending \$6 with the order, and this is the quickest and best way (on account of the extra present that is given for cash) to get goods from Messes. J. D. Larkin & Co., Buffalo, N. Y., who certainly exhibit an enterprise and liberality in their desire to introduce their Soaps which is almost unheard of.

Chelsen, Mass.—The Spiritualists of Chelsea celebrated the Forty-Second Anniversary of Spiritualism Monday, March 24th. We had with us many well-known mediums—Mrs. Lillie, Mrs. Byrnes, Mrs. Loring, Miss Williams and others, who speke to full houses both afternoon and evening. At supper more than two hundred enjoyed themselves in social converse, and partook of the many good things provided. The Forty-Second Anniversary in Chelsea will not soon be forgotten. Last Sunday, March 30th, we had with us Mrs. Bagley, who is well known and needs no recommendation to the public. She had the largest audience of the season. The singing, by the well-known artist Miss Shepley, of Boston, was very fine. Next Sunday's speaker will be announced in the daily papers.

(H. S. Wells, See'y. Monday, March 24th. We had with us many well-

Accidents will happen in all families. Use Johnson's Anodyne Liniment; it acts promptly. Beecham's Pills act like magic on a weak stomach. cents per copy.

Brockton, Mann.-The First Spiritualist Ladies' Ald Society celebrated the Forty-Second Anniversary of the advent of Modern Spiritualism on Wednesday, March 20th. The hall was trimmed with bunting—the national colors and flowers. The afternoon session opened at two o'clock with a brief introductory speech by Mrs. Fletcher, President of the Brockton seciety, who, after a song by Miss Bailey—which every one enjoyed—introduced the speaker of the day, Mrs. Barah A. Byrnes.

A. Byrnes.
A. Byrnes.
This eloquent lady spoke to a large audience, whose members gave her the closest attention.
Our ever-welcome friend Edgar W. Emerson then gave tests, which were recognized by friends present; after which Mrs. Balley sang again. Mrs. Barnes, President of the First Spiritualist Ladies' Aid Society of Boston, then closed the exercises by a brief address.

dress.

Supper was then served from 5:45 to 7 p. m., and was partaken of by a large number. The tables were attended by a large corps of the ladies in white aprons

attended by a large corps of the ladies in white aprons and lace caps.

At seven P. M. the exercises began with the following programme: Song by Miss Balley; reading by Mrs. Shaw; Mrs. Byrnes spoke upon the subject of our Anniversary; reading by the Misses Packard; tests by Edgar W. Emerson; song, by Miss Balley, which called an enthusiastic encore from the delighted audience. It being time for the Boston friends to take the train, the exercises of this very successful occasion were brought to a close.

Mrs. Carrie E. Nevins. Sec'y.

Our coming speakers are: April 6th, Mrs. Celia Nickerson; 13th, J. Frank Baxter; 20th, Mrs. E. C. Kimball; 27th, Oscar A. Edgerly.

C. N.

Newburyport, Mass. - Sunday, March 30th, came, and with it pleasant weather, which was very cheering to the members of our Society. The hall was finely

ling to the members of our Society. The hall was finely decorated. Tastily arranged around the stage were American flags and Lyceum banners, interwoven with evergreen. The speakers' stand was specially noteworthy in the taste and beauty of its adornments, the whole reflecting much credit on the committee.

The afternoon services were introduced by a song, with guitar accompaniment, by Mr. Corbett. The address of Mrs. Kimball had for its subject, "The Advent, Rise and Progress of Modern Spiritualism." At its close the speaker delivered a poem, and Miss Minnie Stevens sang a song with pleasing effect. Tests were then given by Mrs. Kimball's guides, and the services closed with singing by Mr. Corbett.

Evening.—A large attendance. After singing by the choir and Mr. Corbett, remarks and a poem were delivered by Mrs. Kimball, followed by tests.

Mrs. Ida P. A. Whitlock will be our speaker next Sunday.

Detroit, Mich.-The spiritual meetings held in room 16, Hilsendegan Block, this city, the last twelve months, by Mr. Fred A. Heath, the blind medium, and Dr. Marsh, were discontinued three weeks ago. A few of the most regular and earnest attendants have the last three Sundays kept up the services, and Sunday, March 23d, organized the People's Progressive Spiritual Society, the officers of which are as follows: President, Mrs. Dr. Saunders, residence 101 Grand River Avenue; Vice-President, Mr. R. W. Shook, 248 Macomb street; Secretary, Mr. Edgar Sutton, 27 East Adams Avenue; Treasurer, Mrs. Fredricka Korst, 510 Orleans street.

The Society will hold public meetings every Sunday in Roe's Hall, 223 Michigan Avenue. Seats will be free, and the public are cordially invited to attend.

The membership fee is fifty cents per annum. Donations we will be pleased to receive at any time. All communications to be addressed to the Secretary. months, by Mr. Fred A. Heath, the blind medium,

Portland, Me.—The First Spiritual Society gave a fine entertainment, consisting of readings, music, a fine entertainment, consisting of readings, music, etc., by local talent, on Friday evening, March 14th, the hall being very tastily deforated with flags for the occasion. Sunday, March 16th, our platform was occupied by Mrs. N. J. Willis, who is a favorite in Portland. She gave us two excellent lectures, that of the afternoon being on "Spiritualism and Its Needs." Evening, "Life and Its Possibilities." Friday evening, March 21st, a supper and entertainment, given by the "Ladles' Circle," was a very enjoyable affair.

March 23d, Mrs. E. C. Kimball, of Lawrence, Mass., filled her first engagement with our Society, and was greeted by large audiences, who were much pleased with the numerous tests given by her controls. Mrs. Kimball made many friends in our Society, and we hope to have her with us again. Thursday and Friday, March 27th and 28th, the Ladies' Circle held a fair and sale of fancy articles.

H. C. Berry.

New Bedford, Mass .- The Forty-Second Anniversary of the Advent of Modern Spiritualism was celebrated by the First Spiritual Society in Temper celebrated by the First Spiritual Society in Temperance Hall Sunday, March 30th, at 2:30 and 7:30 p. m., Mr. F. A. Wiggin, of Salem, inspirational lecturer and test medium, occupying the platform. Good audiences attended. Mr. Wiggin's controls gave two fine test séances, besides an able address on the advent, rise and present status of Modern Spiritualism. The speaker claimed that the churches are honeycombed with Spiritualists who dare not come out and show their true colors in a public hall, but whose influence is nevertheless being felt throughout the whole structure of the creeds; excellent prophecies were made as to the future of the Cause.—Mr. Wiggin will be here again next Sunday.

Norwich, Ct.-J. Frank Baxter participated in the Anniversary observances in Norwich, Ct. The Children's Progressive Lyceum met at 11:30 Sunday, March 30th and rendered a very interesting or March 30th, and rendered a very interesting programme, and at 1:30 Grand Army Hall was filled with a deeply-interested audience. After an overture by the orchestra, led by Prof. Hayes, Mr. Baxter delivered an Anniversary poem, and after singing by himself and Chas. W. Sullivan, gave an address, the subject of which was "The Development and Urgent Demands of Spiritualism." An entertainment was given on Monday evening. 31st Inst., in which Mr. Baxter and Mr. Sullivan took prominent parts.

Haverhill and Bradford.-Brittan Hall .-March 30th this hall was occupied by Miss Emma J Nickerson and John Collier, who were also there at Nickerson and John Collier, who were also there at the banquet on the previous Saturday night, and a cordial vote of thanks was extended for the able and appropriate services. A full notice of the occasion will be furnished later for The Bannen. Large audiences were present at the flower scance at 10:30 in the morning, conducted by Miss Nickerson, and at the other meetings at 2 and 7 r. M., in which both Miss N. and Mr. Collier participated.—Next Sunday Miss Nettle M. Holt of Charlestown will be the speaker and test-medium.

E. P. H.

St. Paul, Minn .- Bishop A. Beals writes: "Spiritualism is making good progress in this city, and the Society is increasing in numbers and attendance at Society is increasing in numers and attendance at the meetings. We celebrated the Forty-Second Anniversary of Modern Spiritualism on the 30th and 31st of March—meetings on Sunday, and an entertainment and dance on Monday night.

We have had the new and wonderful slate-writing medium, Paul Johnson, of Minneapolis, at our Sunday meetings of late, giving exhibitions of spirit phenomena through his specialty, which have awakened a deep interest among inquiring minds."

Haverhill, Mass. - Red Men's Hall .- Mrs. Kate R. Stiles conducted the Anniversary services on Sunday, March 30th, which were unusually interesting—as is the case whenever this glitted lady comes to us. On Monday evening the exercises were continued in the hall, consisting of a banquet, vocal music by the "Alpine Quartette," instrumental music by the Home Orchestra; readings by Miss Emma J. Nickerson, of Boston; and a test seance by Mrs. E. C. Kimball, of Lawrence,—On next Sunday, and also the Sunday following, Prof. W. F. Peck will be with us.

WIN. Sunday, March 30th, which were unusually interest

Fall River, Mass.-Mrs. Ann Hibbert writes that Miss Mary B. Williams is an inspirational speaker of much promise. She has already given great satisfaction in Chelsea, and elsewhere, and may be addressed for engagements at 21 Cuppington street, as above.

East Dennis, Mass .- A correspondent writes: Our rostrum was occupied to good acceptance on Sunday, March 23d, by J. P. Thorndyke, of Onset, Mass.'

HORSFORD'S ACID PHOSPHATE, the best Tonic known, furnishing sustenance to both brain and body. For sale everywhere.

To Correspondents.

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

G. W. T., NEW YORK .- Our spirit advisors inform us that the influences who have deceived you are not what they claim to be. The best course for your husband to pursue is to ignore their presence, and to disregard their wishes when to ignore their presence, and to disregard their wishes want they tell him he must not work and support his family. Good spirits will not advise a man to live a life of indolence and allow his family to suffer in consequence for the neces-saries of life. Pay no attention to any such spirits, but fol-low your own best judgment in caring for those dependent upon you. There is no sense in the words you quote that

A clergyman, after years of suffering from that loathsome disease Catarri, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge.

DR. STANSBURY'S

Spirit Remedies.

Prepared under Control of an Ancient Band.

ELIXIB OF LIFE TONIC AND NEBYINE.

For Sale at this Office:

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

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copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10

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RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

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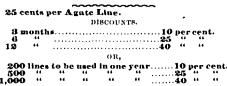
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THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.
THE TRUTH-SERKER. Published weekly in New York.
Single copy, 8 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published monthly in New York. Price 10 cents.
THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.
THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents. gle copy, 50 cents.
THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copt, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copt, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherbood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

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

SPECIAL NOTICES.

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

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Apr. 5.

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

James Burns, 15 Southampton Row, London, Eng., will act as agent for the Banner of Light, and keeps for sale the publications of

ADVERTISEMENTS.

OBESITY SAFELY CURED by one who has BEEN a fellow-sufferer. Dr. Edith Berdan, 113 Ellison St., Paterson, N. J. Send stamp for information. Jan. 25.

To Children's Lyceums.

THERE will be a sale the effects of the Boston Children's Lyceum at Paine Hall at 7 r. m. on the 9th of April. The Banners, Flags, Library, Instructors, Crockeryware, &c., &c. acc. an be seen any day from 1 to 4 r. m. Paine Hall, Appleton street, Boston.

Apr. 5. Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily, Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1 Bennet street, corner Washington, Boston. lw* Apr. 5. Miss L. E. Smith,

MEDIUM. Circles Sunday, Tuesday and Friday at 8 P.M. Wednesday at 3 P.M. 695 Tremont street, Boston. Apr. 5. lw*

If You Want Advice from Spirit-Friends, SEND 81.00 and get a good Private Sitting by Letter to MRS. I. H. FROST 38 Norfolk street, Roxbury, Mass. Apr. 5.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 36 Berke ley street, Boston. Hours 10 to 7. is Nov. 16. PROF. BEARSE, Astrologer. Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mariage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible.

QIX QUESTIONS answered or reading given D by spirit power for 50 cents and two 2-cent stamps.

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Apr. 5.

3w* MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments, 616 Tremont street, Aoston.

DR. FRED CROCKETT, Magnetic and Medleal Medium, 31 Common street, Boston.

A STROLOGY.—Would You Know the Future! Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, Apr. 5. lw* 172 Washington street, Boston, Mass.

Chaney's Annual for 1890, With the Magio Circle Astrological Almanac,

Contains sixty-four pages of matter of especial interest and value to students of Astrology, and persons interested in that science. Among the subjects treated therein is a carefully prepared Nativity of the late President Garfield, which cannot fall to prove of great interest to the American public. Also Nativities of an alleged idlot, and an Astrological sketch of the late Allen Torndike Rice.

PROF. ALFRED J. PEARCE, the noted English Astrologer, and author of the two volumes of "Text-Book of Astrology," and "Science of the Stars," has also made contributions, consisting of "Birthday Information for 1890," "The Farmer's and Gardener's Guide," and "Cardan's Aphorisms."

It contains also Chaney's Astrological Ephemeris of the Planets Places for 1890, together with Tables of Houses for St. Louis, Mo., also Table of Constant Logarithms for the Inding of the Longitudes of the Planets.

Price 25 cents.
For sale by COLBY & RICH.

GARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other in jurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PUNIFIER IS TRULY UNRIVALIED.

Price, per box (one-fourth pound), 25 cents, postage free. For saie by COLBY & RICH.

PERFECT MOTHERHOOD; Mabel Raymond's Resolve.

BY LOIS WAISBROOKER. To Women everywhere that children may cease to be born ac cursed do we dedicate this book and make our appeal.

upon you. There is no sense in the words you quote that the spirit repeats to you.

But Back numbers of The Banner for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

Cents per copy.

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Prepared under Control of an Ancient Eand,

Lixie of Life Tonic And Nervine,

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Purfier, Restorer and Conservator of the Blood, Brain and
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in Fremature Decay of Body or Mind, or General Debility
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REMEDX — A powerful vegetable specific for the cure
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Mercurial, Syphilitic, Neuralgia and Rheumatic Pains in the
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very pleasant, harmless and wonderfully efficacious remedy.
This latest revealed remedy for Nervous Complaints, I am
using in my private practice with great success. It is a marvelous triumph of splrit-power. Price 25 cents per box in
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UNPRECEDENTED SUCCESS! DR. STANSBURY'S Elixir of Life Tonic and Nervine has been truly an "Elixir of Life" to me. It is a wonderful Remedy. G. M. ROBERTS, Ridgefield, Conn. Remedy. G. M. Roberts, Ridgefield, Conn.

The Blood Medicine is doing me the greatest good. The
Skin-Mint stops that terrible itching.

SARAH H. HARRIS, Chelmsford, Mass.

L have been cured of Rhoumatism by your Specific. I also find the "Elixir of Life" the one thing needful.
T. W. JOHNSON, Philadelphia, Pa. T. W. JOHNSON, Philadelphia, Pa.
I have used your Throat and Lung Healer and cured myself, also a child 16 months old, of a severe cough and cold,
and cut short two cases of scarlet fever with it. I think it
beats all the remedies I ever saw.

T. B. CHANDLER, Burlington, Iowa.

I have used the Wild Fire Linment 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. The "Elixir" helped me from the first dose. My husband is better of the Asthms. Send me another bottle.

SARAH C. BARBEE, Southport, Ind. I have used the Hair Tonic for some time, and am glad to say that your remedy is all that you claim for it.

HERMAN BUROSE, Detroit, Mich. HERMAN BURGOS, C. Life." You can refer to me as inighly endorsing it from personal experience.

DR. E. BERDAN, Paterson, N. J.

Please send me another box of your Hygienic Pills. I think they are a splendid medicine.

MRS. J. L. BACON, Siour City, lowa. MRS. J. L. BACON, Stour City, towa.
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 without them.

MRS. DR. CROSSLEY, Othey, W. T. out them.

I have no Catarrh since using your Climax Inhaler.

II. NEWTON, Boston, Mass.

The Dyspepsia Tablets were magical in my case.

JOSEPHINE HUNT, Fall River, Mass. In Dyspepar Tables Wiley Man.

JOSEPHINE HUNT, Fall River, Man.

I cured myself, my neighbor and his wife, all suffering with Lung Troubles, with one bottle of your Throat and Lung Healer. I am more clairvoyant since 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 ancients. I was impressed that they belonged to your band of Spirit Doctors.

MRS. S. J. PENOYER, Saginaw, Mich.

I am making many cures with your Remedies in this section.

DR. J. W. RUMINER, Evanville, Ind.

I am having good success in my practice with your Remedies.

DR. J. A. HALL, Palarka, Florida.

Two bottles of your Kidney Remedy cured me.

J. Williamson, Washington, D. C. J. WILLIAMSON, Washington, D. C.
CONSUMPTION CURED.—Your Throat and Lung Healer
has cured my cough; it was wonderful how quick it helped
me. I took cold three years ago, could not get anything to
do me any good until that wonderful remedy cured me. I
am very grateful to you for it.

ELIZA A. LANE, South Bristol, Me.

am very grateful to you for it.

ELIZA A. LANE, South Bristol, Me.

Rend this from a Regular M. D.:

DR. STANSBURY: The medicines you sent me were received in good order, and as far as I have gone with them they have done excellent work. One lady had a severe attack of acute rheumatism after child-birth, and was rostored by your Rheumatic Remedy, Wild-Fire Limitment and magnetic treatment in four days' time. Another lady, who had been given up to die of Pheumonia by another Doctor, was cured by the use of your Lung Medicine, and got married, all within two necks. Another who is being treated for Neurasthenia, is doing well, etc., etc. I shall never forget you and your band. Hoping you may prosper in your labor of love, I am very truly yours, WM. LEMON, M. D., March 11th, 1890.

Natel 11th, 1890.

Natel 11th, 1890.

Note—All of the above testimonials are genuine, and the originals, with many others, can be seen at the office of DR. D. J. STANSBURY, 43 Shawmut Avenue, Boston, Mass.

The above sent free by mail or avereus on received of the state.

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The above sent free by mail or express on receipt of price, with full directions, by addressing the Proprietor, DR. D. J. STANSBURY, 443 Shawmut Avenue, Boston, Mass. Agents wanted. Chirvoyant Physicians, Magnetic Healers, Mediums and Medicine Dealers supplied on liberal terms. Special inducements; send for circulars and terms.

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The above named remedies are for sale by COLBY & RICH, No. 9 Bosworth Street, Boston, Mass, and will be sent by express or mail. If sent by mail, post, age free.

PREMIUM VOLUME

Free to Yearly Subscribers for the

BANNER OF LIGHT.

BY JOHN W. DAY.

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

he may be placed and by whatever chyromholes convended.

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

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

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

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(Demonstration of the Inner
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THE EMIGRANTS.
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FOREST SPRING.
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A copy of the above named volume of poems will be given free, as a premium, to each yearly subscriber to the Banner of Light—whether new or a renewal—who may express a desire for one when sending \$3.00 for a year's subscription.

We will furnish two copies of the book, it desired, together with one year's subscription, for \$3.50.

Frice \$1.00 per copy, postage free, when sent by mail other than as a premium.

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The Weekly Discourse: Containing the Spiritual Sermons by the guides of MRS. CORA L. V. RICHMOND.

VOLUME V. No. 1-AFTER THE REVISION OF THE ARTICLES OF FAITH: WHAT THEN? No. 2-THE COMMUNION OF SAINTS. No. 3-GENERAL CONFUSION: What Does it Mean?

Price 5 cents each.
Single copies of any numbers of Volumes I, and II, will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Ruled.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK 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.

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

spirit for consideration.

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

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

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

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

offerings.

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

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 28th, 1890. Spirit Invocation.

Spirit Invocation.

Sod of Nature, God of Humanity, God of Love, of Wisdom, and of Truth, thou Soul of all Goodness, thou Centre of all Love, we, thy children, while we bend our heads before thee, would draw near trustingly to thy great, pulsating heart, which is all tenderness, all peace; would draw from thy fountain of ministration that which shall bless and upilit our souls. Those of us who mourn may be comforted with the thought that thou art all that is beautiful and sweet and kind. We know that it is thy hand which may have thrown the veil of darkness or of sorrow over our lives, but we know it is strong in mercy, and that it can remove these shadows, and bring even greater light than we had before to our inmost lives. Those who are in need of consolation shall find the comforter through thy boundless love; for oh! our Father, we know that thine angels are hastening forth from home to home, and from heart to heart, bearing the tidings of great joy that immortal life alone can give. We know that they go forth, with loving benediction, to bless the stricken and saddened heart. So we thank thee for all thy boundless mercies. We praise thee for the gift of life, and we bless thee also for the dispensation of death, for that which opens our pathway into higher worlds, and giveth unto mankind grander experiences and more beautiful unfoldments.

We bring the aspirations of our souls to thee, we lay them upon the altar of thy truth. Oh! may they be acceptable in thy sight, and may we, through thy ministering angels, through the grand and lofty instruction which communion between the two worlds brings to our minds and hearts, learn more and more of thee, become more conscious of thy divinity, and of the re-

tion which communion between the two worlds brings to our minds and hearts, learn more and more of thee, become more conscious of thy divinity, and of the re-lationship of human kind to thine own great pulsating life.

We ask the blessing of all good souls to rest upon each one, now and at all times. Amen.

S. B. Brittan.

Shine, Sun of Truth, until thy glorious light Shall banish every cloud; Until the voice of honest human right Shall sing in anthems loud. When wrong shall cease, and perfect peace Its banners hath unfurled, Then holy love like that above Shall blossom o'er the world.

Blow, Winds of Truth, and bear the chaff away From thy most sacred ground;
From thy most sacred ground;
Sweep it along without the least delay
To earth's remotest bound.
Nor Fortune's smile, nor Error's guile,
Can thy great work deter;
Heaven's grandest force impels thy course,
And that can never err.

And that can never err.

We have chaff, Mr. Chairman, on every side, even in the very fields of truth; but, thank God, it is laying loose, and the keen winds, the strong, grand, beautiful winds from heaven can brush it along and sweep it away where it can never be returned. This chaff that in the present day disturbs so many who are the standard-bearers of God's holy truth to man, can never be identified with the wheat, for it soon proves its falseness, it very soon displays its unwholesomeness, and the world learns of its poisonous nature; so men will hasten to be rid of it and to east it aside, seeking only to appro-priate that wholesome wheat which will assimpriate that wholesome wheat which will assimilate with every part of the humanitarian nature and nourish it with greater strength. I am glad of this, and I know very well that good is growing, and truth is flowing on forever, as the poet sings; but like many another of your world's workers I long to hasten the day when the good and the beautiful and that we shall be triumphant and will alone be the true shall be triumphant, and will alone be recognized in the hearts and habits and homes

of humanity. of numanity.

I have been invited to your room to-day again, as in the past, and I am very glad to come to identify myself with these spiritual labors that are going forth from year to year from your platform.

Am I interested in Spiritualism? Ask the reformer if he is interested in those measures and works which deal most vitally with the heart of mankind; ask the bird, as it skims along through the boundless blue, if it is interalong through the boundless blue, if it is interested in its loftiest flight and its sweetest song; ask the rose, as it opens its breast to the summer sun, and gives forth its perfume to the passing air, if it is interested in the light and beauty and gladness of living; and then ask me, Mr. Chairman, if I am interested in the cause of spiritual truth, and its advancement on earth. And I reply with all of these: Yes, yes; forever yes! I am interested in Spiritualism and its undying truth; and I am interested in those shams and that chaff which have come ism and its undying truth; and I am interested in those shams and that chaff which have come forth in the name of Spiritualism, claiming to be a part of its great, indestructible truth. I am interested in this way: to watch and note their rise and advancement, and to prognosticate their fall. I have found them, and many other spirits have perceived them; likewise many good souls on the earth are watching them. They know these shams and this chaff have wrought themselves into the very life. have wrought themselves into the very life-work of Spiritualism, and have claimed that almighty revelation as a part of their work; almighty revelation as a part of their work; but although they have become inwrought seemingly into this spiritualistic movement, they have not nor can they so grapple with it as to become a part of the living tissue; they are merely a dead fungus; they must and will be sloughed off during the onward march of the glorious cause which we love. But there is a work to be done.

I am speaking plainly, Mr. Chairman, and I am glad to say I have never found the Banner of Light Circle closed to plain speaking from spirits. I have never known the "Message Department" of the Banner of Light to refuse utterance to any spirit, conservative or radical as he may be in his expression, and therefore I as he may be in his expression, and therefore I feel free to give my thought to the world in this as in other directions in regard to these pretensions and pretenders that have taken hold of our Cause, and have, some of them at least, dared to stand forth as public advocates and exponents of the Spiritual Philosophy,

I have a word to say to such, and that is, that they are not unwatched and unnoted by the aniritual world; a finer is upon them from the

they are not unwatched and unnoted by the spiritual world; a finger is upon them from the other life; the eye of the clear-seeing attends them; and in due time they will be revealed in their true natures, stripped of the outer covering, and shown in their naked impurity.

I speak boldly, because I know of the workings of that Great Council of Spiritual Intelligences, who do not depend upon any such claim or pretension for the advocacy of their glorious truths to humanity. And yet there is a work for mortals to do—those who delight in the higher teachings of wisdom, those who are proud of these phenomenal evidences of spiritual truth. It is their duty not to be imposed upon by such as stand forth and travesty truth, make it a burlesque in the eyes of the world, and pretend to be what they are not.

I say, all honor to every genuine medium, and every true worker and Spiritualist, private or public, who dares to protest against these fallacies and wrongs. All honor to such public workers as Mrs. Lillie, and many others whom we have in our field, who go valiantly forth to do the work of the spirit, and who dare to speak a word against that which dishonors Spiritualism, which does wrong to mediumship, and which is not a part of our vital, living truth.

truth.

When on earth I was not slow to speak in approval or in condemnation, as I felt the cause demanded of me. I cannot be true to myself, and be less so, now that I am in spirit-life. I must speak when an opportunity is given me, and I fear not for the effect my words may have. I do not think they will be suppressed, for truth must have a hearing, though the heavens themselves should fall.

But what of Spiritualism? Oh! only the grandest and most glorious outlook do I behold, for it is sweeping over the entire earth; not with the cannon's roar and the peans of great battles, but with the silent, gentle force of the spirit, making its way into all fields and all by-ways, and expressing its intelligence and spiritualizing power on every hand. I do not fear for Spiritualism as a modern dispensation; I believe it will stand, a distinctive revealment, through all the ages, apart from the vealment, through all the ages, apart from the lines of denominational belief or churchly inter of denominational benefit of churchly creed. It cannot be crystallized nor fossilized into any old rut; it will forever remain unhampered by dogmas and superstitions, even though in its onward march it must leave those who cling to it like barnacles, thrusting them aside for the grander work which is to come.

Toring a word of warning to those who, for I bring a word of warning to those who, for the love of sensationalism, or for the love of money, or for the influence of popularity in the world, are false to that which is given them by the higher powers. If mediumship is theirs, so much the worse for them for being unfaith-ful to the true light. If it is not theirs, then the cloak of pretension will soon be stripped from their shoulders. No man or woman should so cultivate and encourage associations on so cultivate and encourage associations on either side of life as to bring selfhood down to a debasing standpoint. You should no more encourage and receive temptations from the spirit-world than they should be received and encouraged here; and therefore those who have intelligence, and who know better, who are travestying truth and making pretensions before the world, who are seeking to impose upon the over-credulous, may be aware that the spiritual world is sending forth a sifting process that will do its work.

I have desired, Mr. Chairman, to take up other matters—so many problems and quesother matters—so many problems and questions appeal to me in regard to humanity as a whole, in regard to man as a unit, in regard to the great question of life itself as brought down to human welfare and happiness in this present century, but I cannot do so to day. However, I know the world is moving onward, and in spite of all selfishness, of theocracy, of plutocracy, or all the other ocracies that exist to-day, man is stepping higher, and I believe to day, man is stepping higher, and I believe before the close of another generation he will have reached a summit from which he may look back and congratulate himself that he has ascended so far. I believe that before another half century has rolled away man will have arrived at a condition of living that will give arrived at a condition of living that will give to him opportunities for expanding the very best qualities of his nature. I believe the present system of competition, of crowding and pushing and elbowing each other in business marts and walks of trade, as well as in other circles of human life, will have given place to a more brotherly condition, that will indeed enhance the beauty and glory of existence; but these matters I will not touch upon.

Your Spirit President has kindly invited me to consider your questions, which I shall now be pleased to do. S. B. Brittan.

Questions and Answers.

Ques.—[By J. L. R.] How soon, after an in fant passes away, can the spirit manifest itself through a medium, or otherwise?

Ans.—The spirit of a little child that is drawn ANS.—The spirit of a little child that is drawn from the earthly casket may not be able to manifest itself to its mourning parents at once, for it may be taken away to schools of instruction and care in the spirit-world, and brought under a system of training, before it will be able to respond to that chord of love and of invitation sent out from those it has left here on earth. But on the other hand, I have seen many infants coming to the earth-life, and indeed remaining in the very magnetic atmosphere of the parental life on earth, and seeking to manifest their presence to the friends to whom they are attracted. It is possible for the spirit of a little child to manifest through a medium results. dium very soon after its departure from the

physical form.
Of course, the spirit of an infant cannot express its intelligence or intellectual activity at once. It will come to you in the guise of a little child, as it was when it passed from the earthly casement. But the spirit of the child can grow and expand in intellect, in power and in beauty, even as it could have done had it remained in the physical, so that if the parents or friends come into communication with the little one, they will find by watching its progress that from time to time it expresses progress that from time to time it expresses greater intellectual activity, stronger intelligence, and that it is really expanding mentally and spiritually, under the beautiful processes of growth afforded it in the higher life.

Q.-[From one in the audience.] Can you give us some explanation how or why we get com-munications through mediums from those we did not know in earth.life such as Reecher Parker darfield, Franklin, and those whom we did know and seek for do not respond?

A.-I do not wonder that this question puz zles so many, as we have heard a great deal in the few years past of such notables as Mr. Beecher n one direction, Mr. Grant, Mr. Lincoln and Mr. Garfield in another field, and other wellknown personages who have passed to the spirit-life, returning to earth and communicating to individuals whom they never knew in the past. I do not say that this is not so. It is very possible that Mr. Beecher might find an element, a principle or an intellectual pow-er in the mind of some certain individual on earth whom he never heard of during his mortal pilgrimage, but to whom he is drawn by a should seek to come into communication with that individual, either for purposes of instruc-tion or for the impartation of some spiritual truth. I think this very possible, and that Mr. Beecher would hasten to avail himself of the opportunity of communicating with a person thus found, who could come into utter sympathy with his own mind, and who might be able to voice his thoughts to the world.

But I do not see why Mr. Beecher should come to some individual who is not intellectuation.

come to some individual who is not intellectually, mentally and morally in sympathy with himself; who has no means of sending out to the world any high thought which the spirit might wish to express, and in whom there is no line of personal attraction to draw the spirit of Mr. Beecher. Nor can I see why such intelligences as Garfield, Lincoln and Grant should the property of the spirit of th ome to private persons in private homes merey to manifest themselves, unless they found that they could thus demonstrate the truth of that they could thus demonstrate the truth of immortality to those persons, and that no other spirit could do the same. I am speaking from my individual standpoint. I do not know but my friend Pierpont might express himself somewhat differently, because we, as spirits, claim the right to exercise individual opinion, just as you do here; but I must confess that it seems to me a great many times it is aligned. seems to me a great many times it is claimed that Grant, Lincoln, Garfield, Washington, La Fayette, and hundreds of others known to

But it may be that sometimes such spirits come because they can control a medium or manifest more fully than some private spirit may do. If such were the case, and they attend any special medium, it seems to me they will try their best to assist your personal spiritifiends who come to manifest to you intelligently, so as to identify themselves and to bring you comforting messages and convincing truths from the higher life. If they cannot do this through one medium, then seek some other channel of communication. You have a right to request your personal spirit-friends to present themselves to you, and if they cannot do this individually, ask them to send you identifying messages or tokens through the cabinet

ones not far away.

It is not a great while since they said Arthur Silver was dead. I heard those words, and I tried so hard to say, "I am not dead; I am here; I am close beside you." I spoke the words a number of times, but no one paid any attention to me. I suppose Mr. (Pairmen my attention to me. I suppose, Mr. Chairman, my passing out must have been caused by the extraction of a tooth, for that is what they said. It was from loss of blood, as I was not very strong. I always felt that was the cause, and

I am satisfied with the change, and I wish them to know that I visit their spiritual meetings. I am found there often. I have tried many times to make myself known. I have many times to make myself known. I have tried to make my presence felt, not only with my kindred, but with some of my old school-mates, and some that I hold in memory dear, for I know there were, many tears dropped for me. I felt it at the time, and I thank them for the kind words spoken. I listened to the words uttered over the cold form, and I said in my soul." How little they know where to place soul, "How little they know where to place me." Standing there, as I listened to the words, and looked upon the house I had once dwelt in, it was just as real to me as to the mortal friends who beheld it; yet little did they understand I was so near. The dear friends have shown me much respect, and have spoken kindly of me many times since I left this earth. Ah! no; I have not left the earth. It seems too near, for only a thin veil is drawn bewe ask of you.

Why, we are here; we are close by you; we we touch you, and you sense our touches; still you attribute them to something else. I do not mean to be personal. I am speaking of those at home in Leominster, this State. You are we have it said in my own sone our touches; still do n't come to earth; they have gone to heaven, and will readily understand why. I am so particular. will readily understand why I am so particular to speak of them at home, and they will understand more than it is for you to know. I am greatly obliged for this privilege.

Rev. Edward Copeland.

Rev. Edward Copeland.

"Blessed are they that die in the Lord."
How many times have I given out these words. But I have learned, since leaving the form, that it is our own lives that build our homes. Ah! dear friends, many errors have I taught, but it was through ignorance. To-day I come to you with a full acknowledgment that I was in the dark; and I know these words will reach some dear friends not a great way from here, who will be glad to hear that I have found the reality different from what I preached here. Ah! how strange it seemed to me as I entered spirit-life and found it so natural there, and that there was no waiting for the judgment-day—for the judgment-day is every day. We do not wait to be judged by that great God sitting upon a white throne. I have not been able to find the throne yet, in all these years that I have been a dweller in the spirit-world. As the guides came close beside me these words were given to me: "What are you seeking?" I replied that I was looking for the throne. And well did they understand my meaning that I was searching for that great Being upon the white throne. Ah! dear friends in mortal-life, go out and you will see him in all nature. God is the God of Nature, not a personal God. Many times have I stepped into the sanctuary and heard these words given out: "God will punish you world without end." Ah! the errors that are taught to-day! Could that great, loving, merciful God be happy and punish his children world without end? It looks very absurd to me. You may ask me if I fully believed these things when on earth. I must answer, I tried to believe. There is a vast difference between believing and trying to believe. when on earth. I must answer, I tried to believe. There is a vast difference between believing and trying to believe.

I know they have not forgotten me in Barre, Vt. I left two sons and adaughter, and they have learned differently. Since I passed out I have heard my name spoken many times. I am learning, and am still eager to learn what is given me from advanced spirits. Rev. Edward Copeland.

Zenas Howland.

I am glad to greet you here to-day. I feel you are all friends, and are reaching out in one great and good cause; that is, trying to learn whatever you may. Think not, dear friends, that I was a stranger to what is termed Spiritualism before leaving the form. Not by any means. It was a great comfort to me to converse with the loved ones who had preceded me. I have looked on many formilism. me to converse with the loved ones who had preceded me. I have looked on many familiar faces in this room, and with one in particular I have held a great deal of conversation in regard to what is termed the future.

Ah! my dear children, I would like you to learn a little more. I should be happy to see you interested more and more in spirit-communion.

you interested more and more in spirit-communion.

Dear wife, I know well how much you have missed me. How many times have I said since I left the form: In heaven (I said heaven because it is a place of happiness) I will await, your coming. Not that I am so far away from you but that I will know when the Angel of Life shall come to bid you welcome. I will be there on that bright shore to clasp your hand. There will be no parting; no lameness can come there. Yes, I was with you on what is termed a holiday. I was in my own place, as real as any of you. real as any of you.

termed a holiday. I was in my own place, as real as any of you.
Charles, I know mother depends a great deal upon you. I understand it full well by her own spirit. Do all you can, each one of you boys. Remember that when that mother's arms are folded for the last time, you will look back with no regret. That mother did for you when you could not do for yourselves. Do not forget that. A good mother! Yes, that is true. I send love and greetings to you all, each one—not only to kindred, but to friends and to the whole world.

In Charlestown they will remember me well. I have been here a silent listener, and I have gained a great deal by listening to what has been spoken by many spirits from this platform. I have always held an interest in those that have tried to give out to others. It has been a long distance for some of them to come, as they have told you; but remember, there are loved ones far away waiting for a crumb from those that have passed on.

How many times have I heard these words

La Fayette, and hundreds of others known to history and to fame, in this country and others, in this century and in past ages, are returning to private circles and private individuals, when that class of spirits, are totally unconscious of any such work that is going on.

Understand me, I believe that such minds as those mentioned, and all philanthropic souls in the other life, take a wide, unfaltering interest in humanity, and that they send their influence to earth to stimulate humanity as whole, or to individuals personally if these can be of any use; that they are exercising a wide magnetic force for helpfulness to mankind, and that they would not hesitate to express themselves individually, or as a band of spirits, if by so doing they could perform any good work.

control so many mediums?" I say to you, that is in God's keeping. Then be satisfied with what is given to you from the spirit side.

I am very glad to announce myself from this platform to-day. Zenas Howland.

I am attracted into their meetings. I am thankful that there are meetings.

George Shaw.

friends who come to manifest to you intelligently, so as to identify themselves and to bring you comforting messages and convincing truths from the higher life. If they cannot do this through one medium, then seek some other channel of communication. You have a right to request your personal spirit-friends to present themselves to you, and if they cannot do this individually, ask them to send you identifying messages or tokens through the cabinet or spirit-controls of mediums until you gain that which you require.

SPIRIT MESSAGES,
THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

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

[Continued from last issue.]

Arthur Silver.

How often it has been said: Can we add one feather's weight to what has been spoken by hundreds and thousands of spirits? Ah! but we may do our part. You all must do your part. I find it so, as I come here into your meeting, as each one imparts a portion of their magnetic force. You may not sense or know it, but it is true. We gain from you, and we feel we have something to leave for some loving ones not far away.

It is not a great while since they said Arthur Silver was dead. I heard those words, and I rried so hard to say, "I am not dead; I am here; I am close beside you." I spoke the words a number of times, but no one paid any love one to ware to words a number of times, but no one paid any love one to ware to words an under of times, but no one paid any love of the sent way that they never visited they are to dea of earth," There will be a work for them to do. Through the words a number of times, but no one paid any love of the surface of the words and thous not of their may not be necessary. Perhaps nearly all their kindred have passed over. You will say then: "Why would they come to earth." There will be a work for them to do. Through the words a number of times, but no one paid any love of the surface of the words and thous not one paid any love of the surface of the words and they would they come to earth." There will be a work fo this law of attraction we are drawn to some one that we may benefit. It is not wholly kindred that we come to. We are only too glad to do whatever work is allotted to us.

Ownatever work is allotted to us.

Often I see little children crowding around mortals, and I think: Oh! how I wish I could make them know they are there! Then have I heard the mortals say: "I don't know why it is that my children do not come to me as well as other parents have their children come."

Now you know your little of spirit law and

as other parents have their children come."
Now you know very little of spirit-law, and it seems to me sometimes that people do not learn as much as it is their privilege to. It is not wholly through ignorance—not by any means. We understand better than you think we do. Many times the love of popularity governs them, and they will not acknowledge what they really do know. I am sure it is so. Excuse me, dear friends, for speaking so plainly, but it is God's truth. The love of popularity has had a great deal to do with earth's people; with many even of my own kindred I know it has had a great influence. They might have learned much of our coming; and it would bring happiness to us, and to them also, if they would but yield and say: "God gave me my reason for use." Never was man or woman made better by dethroning reason. Then use your reason to the best of your ability; it is all your reason to the best of your ability; it is all we ask of you.

out very selfish beings by speaking in this way?

Ah! truly you would.

I well remember the streets in East Boston.

I well remember the streets in East Boston. As I started out I felt a little weakened, but now I am gaining more power. I know it was said that I was of a roving nature, and it was true. I drifted away from there to New York. I didn't seem to like that locality, so I went on and on, until I turned up in California. I do n't know whether I didn't like that place, or it did n't like me, for the next place I found I had left the mortal life and "gone over," as they called it. The place I've found now I am satisfied with. It is a life of labor, and all have a desire to work.

satisfied with. It is a life of labor, and all have a desire to work.

I am very glad, Mr. Chairman, for the privilege of coming into this meeting. But don't be mistaken and think I have never been here before. I have, scores of times. What for? I feel as if I had learned something. What are you here for? Just to learn from what we say? No; you will gain a little in spirituality by coming here. It might help you, in coming in contact with some medium, to hear from your friends a little better than if we didn't speak here. There are scores of mediums in differ here. There are scores of mediums in differ ent surroundings through whom, if you go to ent surroundings through whom, if you go to them with the right feeling—for let me say you bring your own conditions—you may come into communion with your friends; but if you go with a wrong feeling, or carry wrong conditions, it will be impossible for spirits to manifest as they wish. Excuse me for it, but I've got to say it. You may put me down as plain George Shaw.

Hannah Williams.

Weary feelings come over me as I make the attempt to speak here to-day. I would not say to you I suffer. Oh! no. I do not. I made the attempt to speak once before, but such a weakness crept over me that I faltered and stepped back again. To-day I do not feel strong, stepped back again. To-day I do not feel strong, but still I am very anxious to speak here, hoping my message may be of benefit to some one dwelling in the form. Yes, it is true, what is spoken here may turn some one from a dark pathway; they may learn of Spiritualism. Dear friends, let me leave off the "ism," and say that spirits do return. If they returned so many hundreds of years ago they do to-day. As others have said, perhaps it may not have a feather's weight, but I will do my part.

If all felt that it would be of no avail to speak

If all felt that it would be of no avail to speak, then would none make the attempt. We are very desirous for our friends to know, before they lay aside the garment of flesh, that we do return, and we wish to come into communication with them. We have pleaded many times with you, dear friends, not me particularly, but many spirits have given out to you kind words and kind advice. We have entreated you to learn something of where you are comyou to learn something of where you are com-ing. When that change will come no one can tell, yet there is no doubt regarding its coming. It is a truth that we visit you, and that we are permitted to communicate with you. We are permitted to visit our homes. The chair vacant to you is filled by us. We come to our places, the same as of old, but you may not be permitted to see us or only to see us places, the same as or only to sense us, at times. We feel as earnest to come into the homes as we could if we had been away on a visit, and had returned again. It seems to me like a visit.

Oh! how grand the thought, that after

earth's trials and toils are over, we shall meet and know each other again. It is beautiful to and know each other again. It is beautiful to feel that there are many to grasp your hand on that bright shore where no more separations are known. It is impossible for us to picture to you the beauties of that land, although many have tried to draw the outlines. Hannah Williams, of Toledo.

Lucius Aldrich.

I felt, while others were speaking, it would not be out of the way for me to send a message to-day. If I intrude, please to say so. I do not intend to encroach upon any one's rights. I never did while dwelling in mortal life, and I am sure to-day I have not that intention with

am sure to-day I have not that intention with you.

I felt that my speaking might bear weight with some one; might help to remove the scales that hang heavily upon their eyes. Oh! how many times it tries me when I see them groping in the dark. Still they are not satisfied, reaching out for something, they know not what. Many times it brings a peevish feeling over them, a fretfulness which they little understand. Why? Because, Mr. Chairman, the spirit needs feeding, the same as the old mortal body does. Most assuredly it does. I look back to the time when I myself dwelt in the flesh, and I can readily understand now the feelings that overcame me. I did not then. And there are many to-day who do not understand; but we see it, and we are very earnest to make you know that is the trouble with you. Not just you people here, but I would say all through the universe the spirit needs feeding. Most assuredly it does.

I have listened to one speaker after another

lins been spoken I have not been within hearing.

I have been anxious to make the handful of friends know that I, Lucius Aldrich, was not dead, nor so far away but that I visit them often. I am attracted into their meetings. I am thankful that there are meetings, that they do gather together, and the more harmony they have, the more proof they will get from us. I love to come into this meeting. I have been a constant attendant for many months. I am grateful, Mr. Chairman, not only to you, but to the chiefs that come here to-day to give us power. us power.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 17.—Elijah W. Dickerson; Mrs. Laura Hale; George V. Chandler; Rachel Slayton; John Slater; Annie Picker-ing; B. G. Cotton; Gladys G. Prentice; Sarah Tracy; Annie Carter Goodwin; Joseph Marston.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

March 21.—Thomas Kenny; Sarah Gleason; Loren Glover; Allce Fielding; Mary Davis; Charles S. Willis; Milly; Fran-ces Woodfin; Jonathan Pitney; Carrie Marshall Mason; Levi Taylor; Ella Motts.

Against Medical Legislation.

Among the various utterances whereby the people of Massachusetts have already made known to the members of the Judiciary Committee their hostility to anything looking toward the enactment of a "Doctors' Plot Law" during the present session of the Legislature, was the following, presented to that Committee just previous to the recent hearing on the subject at the State House, Boston. Many additional remonstrances of a like character were also forwarded by residents in various towns and cities of this Commonwealth:

A PROTEST. Reasons why there is no Necessity for more Medical Laws.

To the Members of the Massachusetts Judiciary Committee:
Gentlemen: Whereas there are three orders referred Gentlemen: Whereas there are three orders referred to your committee for consideration and action in regard to additional medical laws. I desire to place before your honorable body some reasons given for the repeal of a similar law in the State of New York, which are given in the pamphlet entitled: "Reasons why the New York Medical Law of 1880 should be Repealed," a copy of which is sent herewith; the same pamphlet containing facts and arguments going to show that it is not the people of that State who wish to be enslaved by such medical-trust laws, but on the contrary they are asked for by a close medical monopoly—in disgulse or otherwise—of certain modes of eradicating disease and by certain schools of practitioners.

of eradicating disease and by certain schools of practitioners.

I also place before you a pamphlet, entitled "A Protest against the Medical Bill," the contents of which have been made use of as argument and evidence in previous years, before the General Court, by the Remonstrants against any and all medical laws that would deprive the people from employing any honorable practitioner or mode of treatment the said people in their judgment may desire.

There are recorded in these pamphlets conclusive evidence and facts going to show that it is not in harmony with wisdom, equality or justice to deprive by statute the people from exercising this their constitutional right of freedom in their choice of medical adviser.

mony with wisdom, equality or justice to deprive by statute the people from exercising this their constitutional right of freedom in their choice of medical adviser.

There is a case recorded in the pamphlet, concerning Mr. C. E. Taylor, at the time a resident of and merchant on the island of St. Thomas—under the government of Denmark—who desired to exercise his magnetic healing gift, also to distribute homeopathic remedies among his friends as a free-will offering—he having great confidence in the efficacy of those modes of eradicating disease; this action on his part was considered a crime under the laws of the country, unless the person so doing first obtained an Allopathic diploma. Mr. Taylor persisted in his laudable work, and was arrested and forced to meet the issue in the courts; was convicted in three different grades of the courts; of Denmark, sentenced to prison, there to be fed on bread and water for a certain number of days; and afterward was in danger of further imprisonment—all for attempting to heal the sick in what the statute claimed to be an irregular way.

A. S. Hayward's case, as recorded in this same pamphlet, took place in the State of New York, and is on a par with that of Mr. Taylor, above spoken of. I call your attention to them as going to show the harmful effects of such medical laws. The people of Massachusetts do not desire or ask that any such slavish medical monopoly or trust statute be enacted.

There are several cases of cure recorded in these pamphlets where the so-called "regular" practitioners employed "irregulars" to cure them when their mode of treatment and skill failed.

There is abundant proof that the general laws regarding deception, fraud, malpractice, etc., now existing in every State in the Union, will, if enforced, punish the guilty engaged in any such misdemeanor connected with the medical profession; but the trouble to day is not in this direction as much as it is in that of the State assuming to legalize practitioners who have no natural ability for successity

punishment under laws already existing (if such laws were enforced).

I trust your honorable committee will ascertain from what source these several orders originate.

In addition to the pamphlets I have alluded to, I would also call your attention to the remonstrances presented the present session—one by Representative Davis of Boston, from A. S. Hayward, and others; another by Representative Cutler, from Dr. Joseph Beals, and others, of Greenfield; another from Fall River, presented by Representative Bullock. These will voice the sentiments of the people sufficiently to show that they are in earnest to retain their individual liberty, and the rights guaranteed to them by the United States Constitution.

A bill was presented to the General Court last year of like nature to the one asked for this year, and after four months' agitation and great public anxiety, and after great expense to the State and the people, it was defeated—there being but five senators found who were willing to be counted in its favor.

In common with thousands of the citizens of this Commonwealth, I would respectfully express the hope that you will give the originators of these orders for a Metical Trust Bill "leave to withdraw."

Boston, Mass.

A REMONSTRANT.

April Magazines.

THE ARENA.-" Religion, Morals and the Public Schools" is the subject of the opening article, of which Rev. M. J. Savage is author, in which, after declaring that "if the friends of our common schools would only recognize their true function and limitations, and then put them on a basis of simple justice. they would be impregnable to any assault," he states what in his view those objects of desirable recognition are. Bishop Spaulding replies to Col. Ingersoll's objections to a constitutional God in the Government, making assertions and claims that weaken rather than strengthen his (the Bishop's) position; for instance, he replies to Col. Ingersoll's charge that "the Church has denied the existence of facts, the tendeney of which was to undermine its power," by asking, The existence of what facts, shown to be facts, has the Church denled?" and asserting that "Only fools deny the existence of well-authenticated facts," a singular admission in view of the attitude which all the creeds for nearly half a century have held toward Spiritualism, the "facts" of which, authenticated by millions of intelligent people, the creedists have not only lenied but combated the possibility of, because their 'tendency" has been to undermine their power. W. E. Manley, D. D., in an article upon " Eternal Punishment," shows that passages of Scripture claimed to support the doctrine utterly fall to do so. W. L. Garrison criticises unfavorably the " Looking Backward" theories and Nationalism. Mrs. E. C. Stanton gives her views of "Divorce versus Domestic Warfare." Other topics of vital interest are interestingly and ably dealt with. Boston: The Arena Pub. Co. THE MAGAZINE OF ART.-Frank Bramley's paint-

ing, "Saved," an attraction at last year's Academy exhibition, is reproduced by the photogravure process as the frontispiece. "Old Masters and Deceased British Artists at the Royal Academy," is the subject of the opening letter-press, treated by Frederick Wedmoor, the article being illustrated with portraits by Vandyck, Sir Joshua Reynolds and Sir David Wilkie. The employment of the vine as a subject in decorative art is shown in fourteen illustrations of "Lessons in Ornament," by Lewis F, Day. Of the remaining contents are "Winter in the Country," five illustra-tions, "The Imperial Institute," five, "M. L. Solon," the famous decorator of china ware, nine illustrations, and notes on current art in England and America. New York: Cassell Pub. Co., 104 Fourth Avenue.

"Johnson's Anodyne Liniment takes the lead; there is none better," says a Boston drug-

The Reviewer.

Psychology As A NATURAL SCIENCE Applied to the Solution of Psychic Phenomena. By C. G. Raue, M. D. Svo, cloth, pp. 541. Philadelphia: Porter & Coates.

The relation of the author of this book to the subject upon which it treats is not of recent formation. As far back as 1822 Dr. Friedrich Eduard Beneke instituted profound investigations by which he hoped to establish Psychology as a natural science. The results of those investigations were published in two volumes in Goettingen, in 1825 and 1827, and in many other works. In 1847 the author of the book under review prepared and published a small volume, with the object of popularizing the results of Beneke's Re-

searches, and that is the nucleus of the present work. Believing that the application of psychology as a natural science to the solution of occult psychic phenomena implies primarily a clear understanding of it, Dr. Raue has devoted a large portion of this volume to an elucidation of the principles upon which its conclusions are based. The treatment is in sections, as follows: I. The Intellectual Sphere of the Mind. II. The Sphere of Conation. III. The Emotional Sphere, or Sphere of the Feelings. IV. Physiological Psychology. V. Complementary Inquiries. VI. Occult Phenomena; all of which appear to be dealt with honestly and fearlessly, with the single purpose of ascertaining the truth irrespective of all previouslyconceived opinions.

Occult phenomena are classified as Sensitivity, Muscle-Reading, Mind Reading, Thought Transference, Mesmerism, Animal Magnetism, Tellurism, Hypnotism, Statuvolism, Somnambulism, Telepathy, Telergy, the Double, Apparitions, Spiritual Phenomena, etc., each being Illustrated by a relation of well-authenticated instances and various theories regarding their nature and utility in the economies of life.

In the author's remarks upon the phenomena of Modern Spiritualism, while admitting it has been sliown that they may be imitated (never, by the way, under the same conditions, however.) he asks: "De possibilities on one side prove the impossibilities of another side?" After citing instances where such imitations have been produced, he says:

imitations have been produced, he says:

"But I ask again, do possibilities on one side prove
the impossibilities of another side? So long as we
have the testimony of men like Hare, Crookes, Wallace, Zöliner, Baron Von Hellenbach, and many other
scientists who have experimented, and carefully and
scientifically experimented, and have come to the conclusion that there is still another side than a mere
physical one to the question, it would be rash to assume that by all these possible imitations of 'physical manifestations' we had reached the 'bottom facts'
of Spiritualism."

It is not to be expected that a man of Dr. Raue's erudition and comprehension of laws governing both the seen and unseen operations of Nature would fail to perceive the continuity of life and its persistence under any and every condition. "Surely," he says, "if the dead are dead, they are dead, and it would betray an utter want of judgment to assume an intercourse with the dead. But who does so foolish a thing? We have here again an example of that mental infirmity where preconceived ideas dim the judgment of otherwise clear-sighted minds."

ment of otherwise clear-sighted minds."

"Dead!" [exclaims our author.] "It is poor logic to apply the term 'dead' even to things which are entirely under the control of chemical decomposition, because these things really are not dead; they are merely changing their composition. In this sense we may apply 'dead' to the body after the soul has left it; for the body is a compound of material forces, which are subject to such changes. The soul, however, is, as I have shown throughout this work, an organism of psychic and not of material forces, and as such lies absolutely out of the range of mechanical and chemical analysis, and consequently also beyond the grasp of the physical laws of dissolution."

To the query, "What follows the separation of soul and body?" Dr. Raue replies: Continued Evolution." The bodily forces having lost their master,

tion. The bodily forces having lost their master, yield to what their nature coerces them-to the sole influence of chemism, forming new compounds, or entering again into communion with higher forces, and thus into the composition of new living bodies. "That," says Dr. R., "is their evolution." The soul, being an organism of psychic forces, lies by virtue of its nature entirely out of the range of chemical action, consequently cannot become subject to it, yet, as surely as the body, it continues to be subjected to the laws of evolution.

The reader having been shown throughout the preceding investigations of the author that the soul is capable of exercising all its faculties without the use of the material organs, will at this point recognize the truth that, though divested of materiality, the individual may still retain those faculties, and by them perceive things as they exist in their very nature, and not as they appear through mediating sense-organs.

Admitting these facts, and others for which we space to present even an outline of them here-Dr. Raue allows that the possibility of an intercourse between departed spirits and those of this life is fully established. He says that as his work is not devoted to an elucidation of the facts of Modern Spiritnalism, he cannot be expected to prove how far, and in what particular cases, this possibility has been actually realized in the millions of spiritualistic experiments with the thousands of public and private media; but claims to have stated fairly, that while on the one side there exist possibilities by which an appearance of communication between man and spirit may be produced, and yet be only the effect of natural psychical action of mind upon mind, on the other side the assumption of a like possibility of an intercourse be-tween man and departed spirits is not only warranted but necessitated by the existing psychical facts, because this assumption is in accord with the nature of the soul of man, and the laws by which the psychic organism is governed throughout its existence in this wonderful world of psychic and material forces com-

In Memoriam

A PROMINENT CLEVELAND LYCEUM WORKER. To the Editor of the Banner of Light:

Mrs. Mary A. Wilsey, a Leader in the Children's Progressive Lyceum since its organization in 1866-whose sudden transition to spirit-life has cast a deep shadow over her household and her very many friends, both within and outside the spiritualistic ranks-deserves more than a mere passing notice.

Her many sterling qualities and virtues endeared her to all who knew her, and made her a permanent strength in, and gave vitality to, the Lyceum work that only such as she can give. Her nobility of character and steadfastness in this service have been of incalculable worth to the movement in Cleveland. The loss of so fathful a worker will be long felt by the C. P. L., and also "The Good Samarkan Relief Society," which she helped to organize in 1871. Spirit Mary—who had just turned her three score and ten years—leaves a devoted but sorrowing husband, an affectionate sister (Mrs. Sara J. Rogers), and two married children. The Cleveland Plain-Dealer of March 17th, in speaking of the final rites over the remains, said:

"The funeral services of Mrs. Mary A. Wilsey, the lady who died suddenly last Wednesday in a Garden street car, took place yesterday from the home of Mr. George G. Wilsey, of No. 9 Lodge Avenue.

In the obsequies were conducted by Mr. Thomas Lees, assisted by Mrs. Tillie V. Cooke, a well-known local medium. The choir was composed of Mr. and Mrs. Wm. Emmerson and Mr. and Mrs. John W. Pae. The impressiveness of the services was greatly added to by about a dozen of the Lyceum members reading the responses to a 'silver chain' recitation read by Mr. Lees, who, in the address that followed, after speaking a little on the philosophy of Spiritualism, eulogized in a touching manner the many beautiful traits of character in the deceased.

Following Mr. Lees's address Mrs. Cooke spoke of the teachings of Spiritualism and the consolation it afforded in the change called death, concluding by applying it to the bereaval of the household. The services concluded with the reading, by Mr. Lees, of a poem entitled 'The Beyond,' by Ella Wheeler-Wilcox.

The body was borne to the hearse by the following pallbearers: Messrs. Samuel Curtis, A. Dunlap, Chas. W. Palmer, Thomas A. Black, Samuel Russell and N. B. Dixon. The remains were deposited in the vault for burial to-morrow in Woodland cemetery."

Special memorial servi Her many sterling qualities and virtues endeared her to all who knew her, and made her a permanent

Special memorial services will be held for her after

CONSUMPTION SURELY CURED.

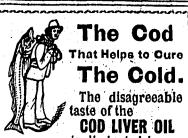
TOTHE EDITOR:

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

Respectfully.

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Better than Tea and Coffee for the Nerves. Van Houten's Cocoa "Best & Goes Farthest."

Market Ma MANY REMARKABLE CURES

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Dr. Peirce will answer orders from any distance for this treatment, consisting of Diagnosis of the person's diseases, if curable, &c., Prescriptions of simple remedies, with advice, and spirits' magnetized, medicated, powerful Healing Papers, prepared for each patient, upon receipt of a lock the patient's hair or recent writing, statement of age, sex, full name, residence, description of illness, and g1.00; or for a More Full Treatment, \$2.00; or for a Month Course, \$5.00. Diagnosis Separate, Only Ten Cents. Letter Address, P. O. Box 1185, Lewiston, Maine. 13w* Mar. 29.

DR. F. L. H. WILLIS

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

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Apr. 5.

SOUL READING,

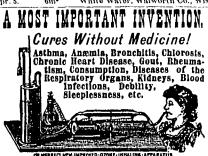
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M.R. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities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

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13teow London, England, \$75.00 to \$250.00 A MONTH can be made ferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va. Feb. 8.

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SALESMEN our goods by sample to the wholesale
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Modern Astrology.

A COURSE of lessons in the above by letter, also Planeta-ry Reading with Horoscope, and various questious an-swered. For terms and information, send for circular. GEORGE WINTER, Joint, Allegheny Co., Pa. Mar. 22. Ilw*

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CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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Mar. 15.

HATTIE C. STAFFORD

WILL give Scances at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednes-days at 8 P. M. GEORGE T. ALBRO, MANAGER. Apr. 5.

MASSAGE Swedish Morement Treatment by MRS. HANNUM, FOR the alleviation and cure of Nervous and Mental De Lilty, Muscular Contraction, Rhoumatism, Paralysis, Insominia, Imporfect Circulation and General Lassitude. VAPOR BATHS FOR LADIES. PHYSICIAN IN ATTENDANCE. Free Consultations by Dr. L. S. CARTER, between 3 and 4 P. M., Specialist for Skin and Nervous Diseases. Sole Agency for Dr. Carter's Rose Baim. MRS. HANNUM, Room 21, Pelham Studios, 44 Boylston Mar. 29. street, Boston. ly

DR. STANSBURY,

INDEPENDENT SLATE-WRITING, and Trance Sittings for Business, Health, and Dovelopment, 82.00. No. 443 Shawmut Avenue, near West Newton street, Boston. Hours 10 A. M. to 4 P. M., and 6 to 8 P. M. Free Diagnosis 9 to 10 A. M. Mar. 15. MATERIALIZATION.

MRS. C. B. BLISS will hold seances on Friday, Saturday Wednesday at 8 P M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwight street, Boston. Mar. 22.

Miss J. Rhind, Seer,

COMMON STREET, BOSTON. Private sittings on business. Mental Healing by soul-currents. Sittings by letter; send \$2, age and sex, in own handwriting. Cfreles Monday 7 P. M., Thursday 3 P. M. 1v* Apr. 5.

Jno. N. Berlo, TEST and Business Medium, in German Långuage, also communications in English. Enclose \$1.00 and lock of Mar. 15.

Mar. 15.

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WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring. Mar. 15. S. HAYWARD, Magnetist, 156 W. Brook-

A. line street, eradicates disease with his healing off when medicine fails. Hours \$104; other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit-Magnetized Paper; 2 packages by mall, \$1.00. Apr. 5. MRS. M. J. BUTLER will receive her parather residence, on Longwood Avenue, Brookline. Longwood cars pass the door. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients.

Mrs. A. E. Cunningham, M EDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston. Private sittings daily. Will an-swer eails for Platform Tests. 4w Mar. 29

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Mar. 29. 5w

Spiritual Sittings Daily. CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston. 4w Mar. 15.

Miss J. M. Grant, TEST and Business Medlum. Office Banner of Light Building, 8½ Bosworth street, Room 7. Hours 9 to 6.

Mrs. Fannie A. Dodd,

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MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Dec. 21.

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Apr. 5.

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Mar. 29. DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown.

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CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will asswer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukoe, Wis. Mar. 15.

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SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case free by independent spiritwriting. Address Dit. J. S. LOUCKS, Worcester, Mass. Mar. 8.

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Mar. 8. 13w*

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your full name and age, ask me ten questions, enclose \$1.00
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The New Spiritualist Colony

PACIFIC COAST.

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

Building Progressing Bapidly.

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

Here Spiritualists can establish permanent homes, and en loy social and spiritual communion under the most favoraole conditions for health, pleasure and development. A railroad station and post-office are now established here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temper ate and semi-tropical products, including bananas, oranges lemons, figs, grapes and nuts—with strawberries and garder products all the year—can be bought or leased at low prices and on easy terms. A map of Summerland and the subdi visions of the Rancho, with a pamphlet giving all particu-lars, will be mailed to any address. Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing-ground exists as can be found anywhere. A beach drive extends to and beyond the city of Santa Bar bara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soll is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30-\$2.50 of which is donated to the town. By uniting four lots-price g120-a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear en-

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants the same as other town and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

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

Reference: Commercial Bank, of Santa Barbara, Cal. Send for plat of the town, and for further information, to

ALBERT MORTON, Agent, 210 Stockton St., San Francisco, Cal.,

H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., Cal. IF HEALTH IS WORTH

OUR Magnetic Shields are worth \$5,000 exactly. It will cost glonly to prove it. Let the worst skeptle try one pair of our Foot Batteries (Insoles) by mail, \$1. We are not afraid to publish his testimony to the world. There is only ONE result. Your feet and limbs are warm in five minutes, and a change comes everywhere; headaches is only ONE result. Your feet and limbs are warm in five minutes, and a change comes everywhere: headaches step, blood circuintes, pains and a ches depart. Warm feet all winter are ALONE worth ten times the cost. Try ONE PAIR (only \$1), or three pairs for \$2, and be convinced.

PREE: Our new book, "A PLAIN ROAD TO HEALTH," explaining Magnetism.

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TEST MEDIUM,

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Mr. 29.

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I wish to employ a few ladies on salary to take charge of my business at their homes. Light, very fascinat-ing and healthful. Wages \$10 per week. Good pay for part time. References given. Address with stump, MIRS. MARION WALKER, Louisville, Ky. an. 25.

Gray Hair Restored in Three Days

TO its original color, free from all poisons. It stops the Hair from falling, and makes it grow. Powders to make 12 conces postpaid on receipt of 59c. No trouble or expense to make. 2 cent stamps taken. Send for Circulars. Address MRS. ANNA CONNELLY, 714 Noble st., Philadelphia, Pa. Apr. 5.

Gertrude Berry

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Mar. 22.

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Apr. 5.

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Mar. 22. 6leow

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Mar. 8.

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mer, Chairman.

Hoston Spiritual Temple, Berkeley Hall, No. 4

Berkeley Street, corner of Tremont.—Sunday
services at 10½ A. M. and 7 P. M. R. Holmes, President;
George S. McCrillis, Treasurer.

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

First Spiritual Temple, corner Newbury and
Exctor Streets.—Spiritual Fratemity Society: Sundays,
24 P. M.—Dr. F. L. H. Willis, speaker; 11 A. M., Fraternity
School for Children; Wednesday evening meeting at 1½.

M. D. Wellington, Secretary.

America, Hall, 784 Washington Street.—Echo

America Hall, 734 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman. Twilight Hall, 780 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor.

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

W. Mathews, Conductor.

First Spiritualist Ladies' Aid Society, 1031

Washington Street.—Business meetings Fridays, 4.P. M.;
Supper 8 P. M.; Public meeting 7½ P. M.; Test Circle and
"Spirits' Afternoon" last Friday in each month. Mrs. A. E.

Barnes, President, Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 2.
—Facts Social Séance every Monday evening. Meetings for the discussion of Psychic Phenomena 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 .- On the morning of Sunday, March 30th, this organization commenced its services in observance of the Forty-Second Anniversarv of the Advent of Modern Spiritualism. Berkeley Hall was thronged by an audience filled with pleasant

Hall was thronged by an audience filled with pleasant anticipations. The exercises were preceded by an overture by the National Guard Orchestra.

President Helmes made eloquent and appropriate remarks in welcome to the people, and gave his views of Spiritualism, and what its philosophy consisted of. He considered the matter on the broadest plan. Spiritualism was adapted to the needs of universal humanity, and no obstruction should be placed in the pathway of progress of any one. His remarks were well received.

The quartette followed with a happily-rendered se-

The quartette followed with a happily-rendered se-lection—after which Mrs. Lillie gave expression to a heartfelt invocation, which reached the feelings of

heartfelt invocation, which reached the feelings of those present.

A response followed from the quartette.
Capt. Holmes then introduced Mrs. Lillie as the principal speaker of this Society.

Mrs. Lillie for nearly an hour held the close attention of the large audience by her eloquent combination of fact and argument, going to show what Spiritualism is, what it has done, and what it is destined to accomplish. Mrs. Lillie never appeared to be in a better condition as a platform speaker than on this occasion—being thrilled in her every sentence by fire of truth. Among the salient points of her address were the following: The Christian churches would soon be celebrating their Easter in memory of the uprising of the cruciled medium of Nazareth; and we, as Spiritualists, were now honoring our Easter—but with a wider sense, and in memory of a more natural resurrection for humanity brought by returning spirits to the world's attention forty-two years ago.

Her guides alluded to ancient spirit manifestations as being in harmony with those taking place in our day. These exhibitions of excarnated intelligences extended as far back as human listory. She described the views entertained in the earlier days; as man's intellect developed, his views changed regarding things material and spiritual. Spiritualists had no creeds, and thus left the way open for the coming of new truth.

had no creeds, and thus left the way open for the coming of new truth.

She spoke of the red man's belief in the Great Spirit, and also referred to his mode of worship—tracing the different forms of public and private adoration, until man became imbued with a knowledge of spirit communion, and that all grades of invisible intelligences were privileged to make known their presence to the inhabitants of earth.

She paid a high compliment or tribute to Thomas Paine as being a man of strict integrity, also a statesman and a patriot, a man who crystallized the highest sentiments of his being in that grand sentence: "The world is my country, to do good my religion."

Spiritualism, said the speaker, was triumphantly advancing, overcoming the prejudices of all who came within its reach; and its teachings, founded on natural principles and eternal laws, were destined to be ac-

cepted in wider measure as time proceeded. Her prophecy as to the future of the Unite, and the influence to be exerted in its own good time, was grand and expectation.

prophecy as to the future of the Unise, and the influence to be exerted in its own good time, was grand and ennobling.

She referred to the want of organization among Spiritualists for practical work; and recommended that, if no more could be done, certain individuals in each locality who were favorable to the Cause should join their forces in a society, the alms of which should be to advance a knowledge of the fact of demonstrated spirit return among men; allowing all to disagree as to minor details, so that all devote their strength to the one great object in view. She would have Spiritualists live their belief from day to day, and thus recommend the New Dispensation to an inquiring but critical world.

She closed with an improvisation on the theme "Our Anniversary"—a poem which was never excelled through her inspired lips. The audience were delighted with her manner of dealing with this subject, also with her address throughout.

Music—selection, with cornet solo—by the National Guard Orchestra came next in order.

That popular favorite, Miss Lucette Webster, then gave two readings (encored) to the great enjoyment of the assembly.

Miss Sinclair (soprano) and Mr. Harnden (tenor) joined in a duet.

Mr. Frank T. Ripley then gave some twelve tests of spirit presence; all, or nearly all of them, were recognized.

At the conclusion of Mr. Ripley's remarks the meeting adjourned to 2:45 r. M. [Report ta be continued

At the conclusion of Mr. Ripley's remarks the meeting adjourned to 2:45 P. M. [Report to be continued next week.]

First Spiritualist Ladies' Aid Society Parlor, 1031 Washington Street.—A good company participated in the exercises of spirits' afternoon. Mrs. Shackley, Mrs. Cushman, Mrs. Lincoln and sev-Pars. Snackiey, Mrs. Cushman, Mrs. Lincoln and several others gave their services to make the exercises interesting. The evening service consisted of music by Miss Amanda Bailey and Miss Wakefield; address with tests by Mrs. Kate R. Stiles; remarks by Dr. A. H. Richardson and Mr. Mathews; address and a fine test-seance by Edgar W. Emerson.

As The Banner goes to press the Anniversary services are being held, attended by large audiences.

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

23 Bromley Park, March 31st.

[By Our Sneedal Reporter.]

(By Our Special Reporter.)
The Ladies' Aid Association, of Boston, celebrated the Anniversary Sunday and Monday at its hall, 1031 Washington street. The exercises proved to be of a highly interesting order. The hall was crowded at every session by an enthusiastic audience, and the remarks, tests and songs, which were rendered

by the various mediums and vocalists, elicited frequent marks of approval from the attentive throng.

mark the individual progress and change along the years, and know that man has grown in character and mentality.

Some twelve years ago, the speaker said, he was a preacher in the Unitarian fold; he had been laboring at a distance, but having a vacant Sunday he came home, and concluded to attend the Orthodox Church in his vicinity. It was a wild and stormy day, and expecting that but few would be out he did not trouble to dress in his best, but thought he would slip into some remote corner of the meeting-house, where his old clothes would be unobserved. Scarcely had he taken his seat before the minister beckoned to his sexton and inquired who the stranger was. On being informed the preacher insisted on inviting him—Mr. Fairchild—to his pulpit, old clothes and all, although the stranger pronounced himself a liberal clergyman, and insisted that the "old Bettys" of the congregation would not accept what he had to say; and so he ascended the pulpit stairs and assisted in the service by offering prayer and reading a hymn.

On going out from that church, he, the speaker, heard a lady say: "Was n't that a beautiful prayer? who was he?" And on being told that the stranger was a Unitarian, she replied: "If I had known that I would have left." But times have changed since then; the world has grown, and humanity is broader and sweeter in its tolerations and in its conceptions of truth. "Today I would be welcomed to that pulpit where once my sentiments would have been pronounced heretical." No infidel or heretic is derided now; there are too many such minds asking questions, doubting, demanding knowledge, and they are respected for their honest lives.

At the close of Mr. Fairchild's remarks, Miss Lucette

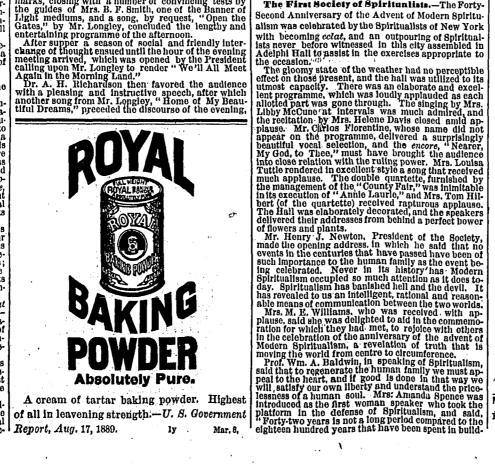
manding knowledge, and they are respected for their honest lives.

At the close of Mr. Fairchild's remarks, Miss Lucette Webster, the popular and talented elocutionist, delivered that beautiful tribute to woman. "Flags at Half Mast." which produced such tumultuous appliause that the lady was forced to return and deliver another of her well-chosen selections.

A duet, "Building for Eternity," preceded the rendition of recognized tests to the audience through the mediumship of Mrs. Jennie Conant, after which another song, "Whispering Hope." by Miss Balley and Mrs. Wakefield, appropriate remarks, concluding with an impromptu poem from Miss Josephine Webster, the singing of "Only a Thin Vell Between Us," by its author, Mr. Longley, the delivery of remarks, closing with a number of convincing tests by the guides of Mrs. B. F. Smith, one of the Banner of Light mediums, and a song, by request, "Open the Gates," by Mr. Longley, concluded the lengthy and entertaining programme of the afternoon.

After supper a season of social and friendly interckange of thought ensued until the hour of the evening meeting arrived, which was opened by the President calling upon Mr. Longley to render "We'll All Meet Again in the Morning Land."

Dr. A. H. Richardson then favored the audience with a pleasing and instructive speech, after which another song from Mr. Longley, "Home of My Beautiful Dreams," preceded the discourse of the evening,



which was a grand production upon the fruits and leasons and mission of Spiritualism, and was given by that well-known speaker, Dr. H. H. Storer, in his hap plest vein. No condensed report could possibly do justice to this soulful and carnest address, and our readers who have listened to Dr. Storer in the past must content themselves with the thought of what he is capable of producing upon the platform, and realizing that this was a time when he was at his best.

A beautiful sole by Mrs. Wakefield, "Sweet and Low," was then rendered, which was followed by a number of satisfactory spirit-messages through the organism of Mrs. D. P. Smith, after which Mr. Longley sang, "In Heaven We'll Know our Own," and the guides of Mrs. M. T. Longley paid an eloquent tribute to the service and protection of spirit Indians to their mediums and to the world. Lotela, the Indian malden, then controlled her medium and proceeded to give a number of tests and messages from the spirits who were present, and which were received with expressed satisfaction. The rendition of "Beautiful Home of the Soul," by Mr. Longley, followed, which closed the Sunday services, and the large audience dispersed, well pleased with what it had received and with the determination to meet again on the following day.

The speaker's stand during the day was graced with

day.

The speaker's stand during the day was graced with beautiful floral decorations, which Mrs. Butterfield, with her usual generosity, had contributed for the occasion, and at the conclusion of the exercises each speaker was presented with an exquisite bouquet as a testimonial of that lady's grateful appreciation of their work.

First Spiritual Temple, corner Exeter and Newbury Streets.-Last Sunday, March 30th, the Newbury Streets.—Last Sunday, March 30th, the usual exercises were held, the lecture being delivered by Mrs. H. S. Lake, entranced, her subject being, "What Has Spiritualism Done, What Is It Doing, and What May It Vet Perform?" She said, in substance, that Spiritualism is as old as the race; its manifestations are recorded in the sacred books of all peoples; it was, however, christened by its present name in 1848, heralded soine few years previous by the seer, Andrew Jackson Davis, whose "Divine Revelations" threw light upon the darkened way. Spiritualism is overturning creeds, inaugurating revolutions and illuminating individuals. It is to reconstruct society, vivity religion, stimulate science and quicken literature. What it has already accomplished is as naught to the wonders it will yet perform when the clarified conscience of the race responds to the influence of celestial realms."

Mrs. Emma Miner followed with a fine original poem upon "The Forty-Second Anniversary of Modern Spiritualism." The singing by Miss Mary Packard and Mrs. Jennie Bowker was appropriate and much énjoyed. An excellent audience was in attendance and evinced much satisfaction with the entire programing.

Next Sunday, and all the Sundays of April, the platform will be occupied by Dr. Fred L. H. Willis, of Rochester, N. Y., whose scholarly lectures have met yith appreciation throughout the country.

School for children at 11 A. M. Subject, "What Shall We Eat?"

Wednesday evening, entertainment given by the school in commemoration of the Anniversary.

Friday afternoon, lecture to women at 2:30. Subject, "Margaret Fuller," a short blography with reference to her spiritual gifts, to be followed by psychometric exercises. usual exercises were held, the lecture being delivered

Eagle Hail, 616 Washington Street.-Last Sunday the morning service was opened with a song by Mrs. M. F. Lovering. Remarks upon the Forty-Sec-

by Mrs. M. F. Lovering. Remarks upon the Forty-Second Anniversary were made by the Chairman, Mr. Blackden, Mrs. Davis, Mr. Haynes, Mr. Ridell and Mrs. Lewls.

*Afternoon.—The exercises consisted of duets by Mrs. L. W. Baxter, of Chelsea, Mass., and the planist, and by Mr. Abbott and Mr. Pierce. Remarks by Mrs. Conant. Dr. E. H. Mathews, of Orange, Mass., Mrs. W. Leslie, Mrs. Waite, David Brown and Jennie Rhind; recitations by Mrs. Mary E. Bates and Master Wright, and psychometric readings by Mrs. Dr. Robbins.

bins. Evening.—Quartette singing by Messrs, J. T. Hill, L. W. Baxter, H. H. Warner and Dr. Blood, Mrs. Lovering, accompanist. Remarks by Father Locke, Mr. Blackden, Mrs. Forrester, Lucy Barnicoat, H. H. Warner. Drs. Fuller and Blood, and Mrs. Smith. Plano solo by Prof. St. Clair. The hall was finely decorated with flowers and evergreens, and all who took part in the exercises throughout the day seemed fully inspired with the spirit of the occasion.

Wednesday, March 26th, Dr. Drisko, Mrs. Dr. Robbins, Mrs. Leslie, Mrs. Stratton, Dr. Fuller, Mrs. Kelly, Dr. Thomas, Jennie Rhind participated in the exercises. We had also a duet by Mrs. Lovering and Mrs. Julia A. Dawley.

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

Twilight Hall .- Mr. and Mrs. Eben Cobb celebrated in this hall the Forty-Second Anniversary of Modern Spiritualism on Sunday and Momlay, March 30th and 31st. There were large gatherings at each session. The usual speakers were present and aided in the celebration. Mr. Cobb gave some fine thoughts during the services, as also did Dr. H. B. Storer. Frank T. Ripley was present in the afternoon, and an event occurred not on the programme: The mediums who attend the gatherings at this hall "surprised" the able Conductor of these meetings; they had purchased a valuable silver pitcher and salver, which Mr. Ripley in a few appropriate words presented to Mr. Cobb, as a token of kind regards for the services he had rendered them in their mediumship, etc.

Mr. Cobb was indeed taken completely by surprise, but with emotion and pleasure received the token with eloquent acknowledgments. Modern Spiritualism on Sunday and Monday, March

First Spiritual Temple Children's School .in our school last Sunday, and a review of thoughts and events which have culminated in the Forty-Second Anniversary of our ever progressive philosophy was presented. Reading from our School Instructor and singing of "Spiritual Liberty" opened our services, followed by Silver-Chain recitations. Little Gracie Scales led the recitations. "Spiritualism Past and Present" was finely rendered by Miss Lizzle Nolen; "Forty Years of Spiritualism," by Master John Nolen. An original essay was read by Miss Nelle McDonald, and a recitation given by Alice Bill, of "The Tempest of Life." Singing by the Davis sisters was greatly appreciated. Remarks by our Chairman, Mr. Gregory and Dr. Caswell closed our services in remembrance of the Forty-Second Anniversary.

No. 1 Fountain Square, March 31st, 1890. in our school last Sunday, and a review of thoughts

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 34 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 Kiddle, President, 7 East 130th street; Mrs. M. E. Wallace, Recording Secretary, 219 West 22d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelph Hall, corner of 524 Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M., 2% and 7% P.M. H.J. Newton, President.

President.

The People's Spiritual Meeting every Sunday evening at 80 'clock at Mrs. Morrell's parlors, \$10 West 48th street, just west of 8th Avenue. Mary C. Morrell, Conductor.—Soul Communion Meetings every Friday at 3 o'clock at Mrs. Morrell's parlors, \$10 West 48th street.

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

The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenue, every Thursday evening. Mrs. Kate A. Tingley, President.

The First Society of Spiritualists.-The Forty-Second Anniversary of the Advent of Modern Spiritu

alism was celebrated by the Spiritualists of New York

A Wealthy Manufacturing Co. Gives Gratis Six Solid Silver Spoons.

Our object in making the following liberal proposal is that you may become one of our permanent patrons and always use our Family Soap, "Sweet Home," and fine Toilet Articles, and also by speaking to your friends in praise of the fine quality and high character of our Soaps, secure them also as regular patrons for our goods.

Our Soaps are the purest, best, and most satisfactory, whether made in this country or Europe; everyone who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accompany each case with many useful and valuable presents.

Wanted, a few reliable MEN and women to show the premiums, advertise, and recommend our soap and toilet articles in their respective neighborhoods; this is a pleasant and very profitable employment. We pay cash for the service. Send us your name on a postal card and we will ship you on terms given below, a Box containing all of the following articles:

ONE HUNDRED CAKES "Sweet Home" Family Soap, enough to last a family one full year. This Soap is made for all household purposes and has no

SIX BOXES BORAXINE. One-Fourth Dozen Modjeska Complex-

ion Soap. One Bottle Modjeska Perfume. One-Fourth Dozen Ocean Bath Toilet

One-Fourth Dozen Artistic Toilet Soap. One-Fourth Dozen Creme Toilet Soap. One-Fourth Dozen Elite Toilet Soap. One English Jar Modjeska Cold Cream. Soothing, Healing, Beautifies the Skin, Improves the Complexion,

Cures Chapped Hands and Lips. The above are articles of our own manufacture which we take great pride in presenting to the readers of this paper.

One fine Silver-plated Button Hook.
One Lady's Celluloid Pen Holder (very

One Arabesque Mat. One Glove Buttoner. One Package "Steadfast" Pins. One Spool Black Silk Thread. One Lady's Handkerchief.
One Child's Lettered Handkerchief. One Wall Match Safe. (can be seen at night.) One Package Assorted Scrap Pictures.
Two Celluloid Collar Buttons,

(Patented).
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ing creeds, holding human minds in bondage, and making authority for mankind to be obedient to." [Applause.] Judge Nelson Cross delivered an elaborate address on "Spiritualism," "every feature of which," he said, "is a blessing to the human kind. Spiritualism is a truly moral reformation; it is the latest born, and is destined to be the longest lived. It is both a religion and a philosophy, for it embraces all truth. Its Bible is the open book of Nature; all minor, man made creeds are presumptuous, speculative and dogmatic. Its ministers are angels that come with tidings of great jov."

Miss Maggie Gaule, of Baltimore, a stranger to an audience in this hall, gave many tests that were fully recognized by their recipients, who said that they recognized by their recipients, who said that they addressed the presence of spiritifiends was marvelous; she received enthusiastic rounds of applause.

Mrs. Neille J. T. Brigham said that Spiritualism has a religion which is to de good, and to shine upon the eternal beauty.

A full text of the proceedings of the Anniversary will be furnished for a future issue of the Banner of Liour. In the memory of the writer there never has been so large an attendance of Spiritualism is growing in this city. Mrs. Brigham spoke in the evening to a large and intelligent audience upon "The Mission of Spiritualism." She said: "The trials that have interrupted the onward march of Modern Spiritualism, but which by its strength of purity and grand teachings it has overcome, should inspire us to be patient, careful, carnest and reasonable. Those things which are honest, just, pure and of good repute constitute the glory of any teaching or religion, and these things belong to Spiritualism." Miss Gaule of Baltimore gave belong to Spiritualism." Miss Gaule of Baltimore gave numerous tests after the evening lecture. Miss Jennie B. Hagan will occupy the platform next Sunday morning and evening.

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