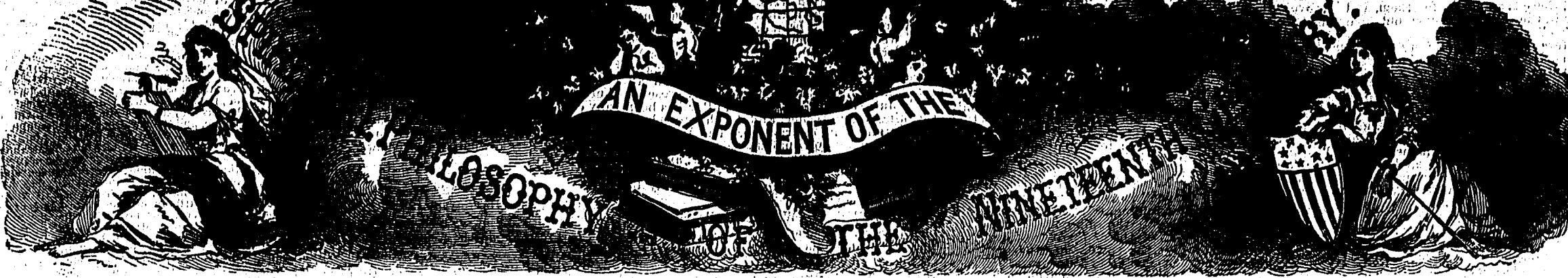


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The Spiritual Rostrom.

The Democracy of the Spiritual Idea.
Abstract of an Address delivered by
DR. H. B. STORER,
in Berkeley Hall, Boston, Mass., Sunday Morning, March 1st, 1891.

(Reported for the Banner of Light
by Ida L. Spalding.)

THE spiritual idea of man is that he is an immortal being, holding relations, by virtue of his nature, with all forms of life; and that those elements which enter into the composition of all forms of life culminate in man, so that the highest relation that man can possibly sustain is to his fellowmen.

All below man is imperfect, not only in development, but in the fact that it does not combine with all the elements of spirit. Everything below man is a prophecy of his coming. In him are perfected and combined all the elements that have been manifested in animal and even in vegetable life. Hence the spiritual idea of man is that he is the culmination of nature, the embodiment of all her forces; that he is that to which all things tend; and that in him converge all the powers and possibilities which we have ascribed to the Infinite Spirit. Consequently those who have taken upon their lips the term "son," ascribing human nature to Divine origin, and because of that origin affirming that we are the children of God, recognize necessarily, it seems to us, the fact that we possess the same essential nature as that of the Spirit that pervades the universe, of which all forms of life are but the imperfect expressions; that we have not descended, as children from their parents, directly from a being in the heavens, but are products of the Spirit of the universe, not personified in any form of which we can conceive, but to some extent illustrated by all forms.

Man, therefore, according to the spiritual idea, is the most perfect being, not only upon this planet but in the universe; not as to his present attainment, not as to the perfection of his development, but as to the possession of all capacities for all knowledge, for the exercise of all power. Man is perfect as to the ideal of his nature. Not even God himself, of whom we speak as all-wise, all-powerful and all-good, can, in the thought of man, transcend the ideal of the fully and perfectly developed man as it sometimes dawns upon the consciousness, because has it not been said that man creates their gods in their own image? Our God is the best being of which we can conceive, and that being is always a magnified man, because we can conceive of nothing superior to human nature. Each individual must consider himself not only a child of God in the sense of embodying in himself this divine, universal Spirit, but he must consider every other human being as alike possessed of immortality and this divine Spirit, and therefore entitled to the rights and privileges necessary for full and adequate development.

The democracy of Spiritualism is founded upon this unity of man and the unity of man with nature. We are not separated from that which we call God, in whom we live and move and have our being. God is the influence pervading us, the life of our life, that presents the consciousness of present attainment, and from whom we always derive our hope and expectation of a better time yet to be and of better beings who are to occupy that time hereafter. If this conception enters and takes possession of the mind, in the nature of things none can be in a truly hopeless condition, none can be unworthy of our sympathy in any emergency of life, and there can be no condition in the universe, which has been popularly considered as a hell, in which human beings shall eternally exist. Whatever condition man may be in, in the spirit-world, it is the product of law, operating in and through the individual, pervading the circumstances surrounding him and attending his conditions of birth and unfoldment. If there be a hell, then nature has conspired to produce it, and nature is the offspring of Deity. Can we believe for a moment that any condition that we term hell, because we are suffering, cannot be outgrown? The mission of pain and discomfort is to educate the mind and enable us to outgrow those conditions that are enveloping us in the pains and

penalties of hell. Sickness led man to a study of the structure of his physical being. Had there been no pain there would have been no science of anatomy, no *materia medica*, no means of restoring the diseased body to health.

Spiritualism has come to the world with a series of demonstrated facts or phenomena, which demand the attention that we give to other phenomena of nature. Every other subject relating to the well-being of man has been discussed by able minds in all ages, but the sources of knowledge are not exhausted. Every generation comes, like a new-born infant, fresh to the breast of nature for its nourishment. The story of the past does not satisfy its spiritual nature, any more than the corn that Jesus plucked as he walked through the fields appeases their physical hunger. We may have many assistants and many teachers, but that which we need to know concerning ourselves and our relations to this wonderful universe we must come at first-hand. Denton upon the platform revealed to us in pictorial language the very structure of the globe upon which we stand, disclosing the many changes through which it had passed from its gaseous state up to the present time. While Denton assisted us to a knowledge of these facts, the recognition, after all, was due to a subtle something within us that brought the mind directly in contact with the fact, which it was thus enabled to grasp.

The planet upon which nature brought us at birth is not in the crude condition in which it was left by the involuntary and arbitrary forces of nature. All our cities, all our dwellings, the decorations of our homes, all the elements of civilization and progress, have been the product of man transcending the power of nature. In her capricious mood she left the world comparatively bare and wild. The Indian was satisfied with it, but some of the other races have been unsatisfied, and disposed to better the conditions of nature, and improve upon what they found. All civilization is, therefore, an improvement on the raw material. Do you suppose we shall cease striving to improve the conditions about us when we pass into another life? It is not a desirable subject of thought for a moment that we are to pass into a world all made for us, everything perfect, and no improvement possible. That would be destructive to all the enterprise that belongs to our common nature. No Yankee would be satisfied to go to such a heaven unless he were in a theological muddle, or had been listening to Moody. All ambitious, imaginative, enterprising, thinking individuals desire to have something to do with the home in which they are living, whether they are the houses made with hands or those other houses that they shall make, not with hands, but with the power of the mind. One of the blessed truths revealed by Spiritualism is that there is nothing more arbitrary in the spirit-world than there is here. Raw materials are obtainable there, and given the proper elements we can build anything we like with the power of our imagination, genius and will.

Regarding the subject of materialization, about which there has been so much controversy, the speaker continued: Do you suppose we value these manifestations simply because they gratify the curiosity, or, under favorable circumstances, our affections? This is incidental. Personal affection is important, and curiosity is well enough; but the most important object in investigating this phase is to learn whether spirit is that vague and shadowy stuff of which dreams are made, or whether it is in reality a potent force, whose elements may be combined for a definite purpose, and shadings down from their spiritual fineness into the coarse and dense condition that characterizes the elements of matter. Not alone materialization, but phenomena of every kind are only valuable because of their power to instruct us. They are the object-lessons by which we are to arrive at a knowledge of truth.

Everything that man does and thinks should be, if possible, a reproduction of the external facts of nature. Denton's lectures would have been valueless had they been false to the truth of nature as she reveals herself by geology; and so Spiritualism would have been false, and absurd, and monstrous, and damnable, separated from the facts and phenomena of nature.

Nothing more injurious to morals and corrupting in its tendency can be imagined than that system called Orthodoxy, which consigns a portion of our race to eternal torment, no matter what their shortcomings may have been. Uncounted numbers of heathen, who have never heard the name of Jesus, have been doomed to eternal damnation, with no possibility of repentance beyond the grave; and this system has been thought worthy of study by reverend Doctors of Divinity, while they have given scarcely a serious thought to the subject of true Spiritualism, which consists in the relations of man's spirit to the forces of nature wherever they may be; in this world or the other. Their doctrine is that the greatest rascals who take the name of Jesus upon their lips with their dying breath, may enter the regions of the blessed, while the most upright, noble men, who have perhaps rendered invaluable services to their country and fellow-creatures, but who have not accepted these teachings, must languish in hell, lashed by scorpion whips wielded by the hands of the angels of God, commissioned to punish them through the endless ages of time and eternity. It is because we do not conceive of the monstrosity of these ideas that we are not indignant.

Our democracy teaches us that we are all brothers and sisters, upon an equal plane; that

we are parts of one another; and that we never shall be separated as we progress onward through time. I hail the grand and glorious era when man shall cease to care for himself alone. I hail the advent of that time when no human being will be permitted the right, by reason of superior capacity or advantages, to a monopoly of wealth, and happiness, and land, and the very air, if it were possible, while others are suffering. It is then the angels, unseen, and yet so near, will come to inspire us to every noble effort, and prompt us to all generous deeds. They will come in and sit at our tables, meet with us in our legislative halls, and help us to shape laws in accordance with the great principles they are striving to inculcate in our minds even now. They will teach us from the platform, and the pulpits will no longer exist high above the masses. Let us rejoice in the new democracy that knows no party, but that includes all parties, the great and good of all times, the struggling masses of the present, the high in the scale of development, and those who need aid most of all; and this one great family, pervaded by the Divine Spirit, will tend ever upward and onward to higher and better conditions.

Free Thought.

THE KOCH LYMPH AND THE DOCTORS.
A PROFESSION WANTING AND NEEDING PROTECTION.

BY HUDSON TUTTLE.

The theory of the doctors that drugs which will kill a well man will cure a sick one, leads toward the equally absurd claim that the system may be cleansed of one foul disease by the introduction of the germs of another. The attitude of the doctors and scientists toward the reputed discovery of Koch is a striking commentary, and timely, now that they are seeking to monopolize the healing art, and make it a legal crime for those not of their school to cure the sick.

Look at the spectacle! They arrogate all knowledge of the healing art, claiming to know all that is known. They have persistently clamored for restrictive laws, and sneered at every one not armed with a diploma. Now, when a cure for consumption is announced, these doctors rush from every quarter of the globe, by hundreds and thousands, and wildly shouting, like bulls and bears on the stock exchange, for a drop of the wonderful lymph! They wanted the fluid to experiment with! They wanted it to advertise themselves with, as such exploiting is allowed by their remarkable "Code of Ethics." Delegates from numerous hospitals were sent, and the poor patients were kept in reserve for the testing! It was not then known what the result would be. Prof. Koch was less certain than any one, and advised caution. It might cure, it might kill. Medical science could not *a priori* determine. That must be learned by experiment! Oh! quackery, where art thou? If blindly experimenting is quackery, what is this unauthorized vaccination with deadly lymph? Koch had been content at first with injecting the virus into the veins of guinea pigs, rabbits, etc. Thousands of these little innocents had been subjected to terrible tortures until death relieved them. He was cautious when he dealt with human beings, and he hedged his theory with special pleading. Not so the doctors who clamored for lymph. They wanted it to carry home, and extend their reputation.

Meantime the poor patients in the hospitals waited. Not the wealthy were the first to test the elixir, but the poor, the friendless, whose lives were of no more value than those of guinea pigs.

The doctors returned, and began operations. They injected the lymph, as poisonous as the warara in which the Indian dips his deadly arrow. Then bulletins are published, stating that the celebrated Dr. Philbuster, with the energy for which he is noted, had returned from Europe, having secured a drop of lymph, for which he paid a fabulous price, and had treated several patients in his private sanatorium. At first the fever ran up to the danger-line, and the patient suffered great pain, but after a day or two the alarming symptoms subsided, and there was improvement.

The next bulletin reads: Several of the patients, although treated strictly after the methods prescribed by Dr. Koch, as given to Dr. Philbuster, have succumbed. The lymph came too late.

There is a way of speaking so softly that the truth becomes a lie. "Succumbed" is a gentle word, especially when it is used synonymous with murder!

When a doctor, even if possessing diplomas from every college in the world, takes a deadly poison, the operations of which are unknown to him, injects it into the blood of a patient, and the virus thus introduced corrupts the body, brings excruciating tortures, and at last death, he is as guilty of murder as though he used the knife or the bullet of the assassin. Without the safeguard of a diploma, every one of these empirics, from Koch down to the provincial doctor who saw in it a means of gaining notoriety, would be now under arrest and sure of an unimpeded journey to the penitentiary. After a hundred or so officially announced deaths, and a vastly greater number that will never be known, the remedy is said not to be all that was claimed. The gentle form of the bacilli seem to get ferocious by taste of blood. So far from being confined to the diseased parts, they enjoy the freedom of the whole body. They swarm in the blood, and when the lymph doctor thinks he has cornered them in

the lungs, they colonize the liver or the kidneys. If the case is advanced, the lymph increases the innumerable brood. The lymph bacilli may be only leopards compared with the tigers of those of consumption; but when a million or so of tigers are destroying a man, it does not improve his chances of escape by introducing a million or two of leopards! Again it is discovered that bacilli are always present, even in the most healthy. It is not determined whether they are the cause of the disease or its result. There are able observers on both sides, and from the complexity of the conditions it is difficult if not impossible to decide.

It was an unfortunate day for poor humanity when the "immortal Jenner" scraped the pus from the heel of a sick horse and started the vaccination imposition. He taught practically that the corruption of disease could be purified by still more horrible corruption. Apparently the smallpox has been conquered—by vaccine? Rather by sanitary measures. If the vaccine is all-powerful, why the fear of exposure and the rigorously enforced quarantine? With the latter there can be no widespread of the disease. A case of smallpox is at once surrounded by an impassable wall. Why such evidence of fear if vaccine protects? Is it not an admission on the part of the doctors that they do not believe in the remedy they have made almost a crime not to use?

Vaccine for smallpox is the parent of the present craze, which extends to nearly every form of contagious disease; and if it go on pharmacists will advertise "Tame cholera bacilli; subdued fever-germs; mild tincture of leprosy; gentle pneumonia bacterie and harmless rheumatic microbes," just as they do pills and plasters. Is it not time to know that the only safeguard against all bacilli, bacteria and germs of disease whatever is perfect physical and spiritual cleanliness? The microscopists have discovered that the bacilli are nearly always present in those who are apparently healthy. This would be presumable, because the air swarms with their various forms. They feed on the effete and excretory matter, and the healthy blood-cells resist their attack. Let the lungs fail or the blood become impoverished—effects following mental as well as physical causes—then the harmless bacilli multiply on the greater quantity of food furnished, become more vigorous (i. e., malignant) and fill the capillary vessels of the lungs, causing congestion, a still further breaking down of cell-material, which now assumes the form of tuberculosis, and becomes incurable because organically destructive, and no remedy can reach the two combined causes, which react on each other—the corrupted blood and the bacilli.

It may be difficult to attain and preserve this high state of health which is a shield to all forms of disease, yet we know it is possible, and every visit of contagious or epidemic disease shows that a large number in the community are exempt from attack for this cause. Is it not certain that the conditions of exemption are possible for all? Would it not be more desirable to gain such conditions, and thus stand unassailable as an independent spirit, than attempt to purify the corrupt condition by lymph which is the quintessence of corruption?

Sanitary science has demonstrated that all forms of contagious or epidemic disease arise from and are nourished by impurities. Cleanliness is the mother of health, and combined with spiritual purity is insurance against them. We are told that even the deadly Koch lymph does not affect those in health. Those already diseased suffer from its attack.

It is terrible, even for the least sensitive, to think of having injected into the veins a drop of fluid containing a swarm of germs bred in a hot-bed of corrupting organic matter, to multiply in every vein and artery in the body until they perish by the exhaustion of the material they feed upon, and with the poisonous products of their growth their decaying carcasses are excreted by the yet remaining vitality of the patient. Terrible, and unspeakably loathsome!

Let the rubbish of learned jargon of the doctors, and the nomenclature with which "scientific men" conceal their ignorance, be swept away, and the preservation of health rather than the cure of disease be the object sought. An instructive spectacle the leaders in the medical profession gave the world in the case of Garfield: probing a pus cavity, extending its deep ramifications with their remorseless instrument, mistaking it for the track of the bullet, and publishing daily bulletins, which the autopsy showed to be the arrogance of ignorance. Another, when they tortured Sumner out of this life with cauteries.

The Brown-Séquard elixir, which drew in such doctors as the great anti-spiritual Hammond, who saw immortality for his obesity in the disgusting fluid of the old rood.

Now comes the lymph craze, in which a few leaders, with a platoon guard of the "boldest" and "most advanced of the profession," have attacked humanity, and left some hundreds of dead on the battle-field! It has been a great victory over the charity patient and the guinea pig!

Oh! these valiant generals who fight disease and guard humanity ought to be protected! They should have the exclusive right to experiment with lymph, virus, and poisons of all kinds, even to injection of putrid goat's blood, and warara! Protected by stringent laws; for, if not, they will soon be crowded out of existence! Is the public ready for such an issue?

Some authors say that one of the uses of adversity is to bring us out. That's true—particularly at the knees and elbows.

A VISION OF THE VALLEY OF THE SHADOW OF DEATH.

BY PETER LEE, ROCHESTER.

There are in all probability but few who have realized the true meaning of the above solemn words, some regarding their inevitable approach to the "land of the hereafter" with sentiments of awe, often deepening into terror; others anticipating passing through the "valley of the shadow" with assurances of attaining to that "peace which passeth understanding," or looking forward to it eagerly as the means of reunion with many a beloved one gone before.

It was whilst lying quite recently on a bed of sickness that a vision was presented to my mind's eye, which gave me perhaps a deeper and fuller sense of the shadow, as well as the bright side of the mighty change which all must pass through, than I had ever before realized in mere philosophical reasoning or reflection. Deeming that the same or something at least of similar perceptions may grow up in other minds by the recital of this vision, I will endeavor, as far as may be, to clothe it in plain, comprehensible language, as follows:

My first realization in the vision was that I had passed from the sublimity condition of things to a point whence I could look abroad upon an undulating surface, a scene of ravishing beauty impossible to describe. My next consciousness was that of being accompanied by one who was to be my instructor in the scenes which I was about to behold.

"Friend," said my companion, a fair being in female form, her countenance beaming with brightness, and bespeaking a wise, loving and pure soul, "that which thou beholdest pertaineth not to earth. Thou hast been transported hither to be instructed, also that thou mayest instruct others still in the sphere of earth to which thou yet belongest. Thou art for the present a denizen of a world whose existence many doubt, and of which, while others believe, their conceptions are most inadequate and erroneous. Thou art permitted for a time to look upon and understand that which surrounds thee, which is thy mission here.

At once I gazed upward upon a sky whose light was soft and bright, then looking abroad on an illimitable expanse around and below me, I beheld scenes of unutterable beauty. Verdant lawns and flowery meads, birds of exquisite plumage, and loveliest flowers, shrubs of liveliest green, and forests the leaves of whose trees were of the most enchanting and varied hues; rocks and ravines whose sides were covered with mosses and flowers unnumbered in form or delicacy of colors; the whole being threaded by rivulets and streams which glistened in the brightness of the sky above, and rippled among the stones beneath; all completing one heavenly scene in which dwelt harmoniously spirits whose lives had been purified in the fires of suffering, and whose countenances were illumined by the light of wisdom. Just as I had concluded my survey of the scene my companion required me to turn round in an opposite direction, and now for the first time I began to realize the two extremes of bliss and misery.

"Friend," said my companion, "thou now standest directly above the highest point of the valley of the shadow of death, which I am about to show thee." Gradually the valley developed, much in the same way as we have seen a landscape appear when the sun has shone vertically through a fog of great density. The valley was formed by high hills, on whose sides there were innumerable steeples, with jutting rocks and precipices, and these hills seemed to tower almost to the skies, while the valley at its lowest point terminated in a deep and dark ravine.

Here the hills were highest and their sides the steepest. Gazing steadily downward I perceived that the valley was thickly peopled by the forms of men and women, all in varying conditions of wretchedness, misery and remorse. Truly, there was "weeping, wailing and gnashing of teeth." These sights and sounds filled me with dismay. Compassion thrilled through every nerve. A desire to render help came over me, but this was impossible, so, turning to my instructor, I inquired what was the meaning of that sad picture.

"That," replied my guide, "is a scene of a twofold character; it is natural in appearance, but it is a spiritual reality. As all are not so highly developed as to be able to comprehend that which is spiritual in ordinary forms of speech, similes drawn from material conditions are used in order to convey the true spiritual idea to the mind. That which is farthest from spiritual good and use is represented by the deep, dark ravine which thou beholdest in the lowest part of the valley. Herein dwell those spirits who have committed deeds which bring shame and remorse, and whose lives have been passed in deceit and selfishness. The robber, murderer, libertine, harlot, and the spoiler of the widow and the orphan are the inhabitants of that part of the valley. Thus the lowest in space or the deepest down have the farthest to ascend, and their ascent, by the nature of their condition, is a labor most difficult. But here let me remind thee of what I told thee before, namely, the nature of the scene which thou beholdest is twofold. Many of those whom thou seest in the valley have been brought there through the wrong-doing of others, but while in their material natures they may suffer, in their spiritual natures there is no burning remorse; yet these, even be they children or mothers, must pass through the by-ways of experience as they gain the plains of harmony. But lest thou do not clearly understand that which I have shown, I will give thee an illustration.

"There," said the guide, pointing out a man who appeared to be about forty-five or fifty years of age, and who was surrounded by his wife and six children, varying in age from three to twelve years, "there is a man who for many years was the manager and trusted servant of a large banking company. He had a fine salary, which enabled him to live in the midst of plenty; his children were educated as became their station, and his wife, a benevolent woman, often relieved the necessities of her poor neighbors, and others who required assistance. The husband, a proud man, yet of good social standing, became extravagant, and lived far beyond his means. Thus, in time, his income was inadequate to meet the requirements of his false style of living. With a view of meeting his deficiencies, he began to gamble in stocks with the money of his employers, and was un lucky. In his ventures, and finally, when his position could no longer be disguised, he lost his appointment, was prosecuted, and sentenced to a long term of imprisonment. Degraded himself, and out of from his family, they were figuratively dragged through the fault of their own, into the valley, there to eke out their subsistence as best they might

till the husband regained his liberty. What then? Thou seest him, discarded by his former associates, mistrusted by every one, and his soul is filled with remorse. Not so his wife and children, for while they suffer in their material nature their spirits are untroubled. Victims still of another's wrongdoing, there is an outlet for them, and for every one in the valley, and once out no one ever returns.

Here I inquired, "If no one ever returns, whence is the valley populated?" Instantly another scene presented itself. There opened out before me an immense plain beyond the lower end of the valley. "That," said my instructor, "represents the material world, or earth plane, and is known to us as the plains of deception. There things are not what they seem, as the name implies. Worldly wealth, fame, ambition and self-gratification are the motives which attract the inhabitants. Truth is comparatively unknown, and ignorance prevailing; the dwellers there, with a false idea of the object of their lives, gravitate in due time into the valley, where they learn the error of their ways, when, through suffering and penitence, a deep desire comes upon them to know a way of escape, and presently the way opens out before them. But, ere I show thee this way, it is necessary that thou rightly understand the scene before thee. There, in the distance, is an old baronial mansion. A grand hall is taking place. The assembly is composed of what the world calls the nobility. Ambitious mothers are there who have decked out their young daughters like wares for the matrimonial market. Rich or high-born youths are attracted to these feminine wares, purchase them in a marriage, which too often ends in mutual disgust, mutual infidelity, and vices peculiar to the stations they occupy, every step of which sinks them lower and lower, until they reach the valley of the shadow."

Yonder is another candidate for entrance into the dark portals of the valley; a man who has grown rich through the toil, the labor, the blood and bones of his employees. There is the sweeter, who stands between the honest worker and the millionaire. Tyrants, oppressors, bank robbers, defaulters, all who under fair pretenses and loud-sounding public names, wrong their fellow-creatures; these are the multitude who are attracted from the plains of deception to the valley of weeping, wailing and gnashing of teeth."

"But how," I queried, "can such as these escape from this doleful region?" My guide replied: "All those whose lives are such as I have shown have no other way to the plains of harmony but by the valley, for it is edged on every side by rocks which form an impassable barrier. There is one way known out of this plain, and one only, and it is called the path of truth—Behold it!"

These words were scarcely spoken when a scene most beautiful opened out before me. The valley on both sides was lit up by a large and brilliant star, which shone from above and behind us. This had the effect of throwing a graduated light from the top of the valley, terminating in comparative darkness, into the lowest part, where dwell those whose depravity culminates in spiritual darkness. The sides of the valley presented a most picturesque appearance. At the new bottom there were levelled, difficult of ascent, and near their tops the slopes became more gradual and finally they terminated in the fair and lovely "plains of harmony." Gazing into the lower part of the valley I noticed movements of what proved to be some of its inhabitants. They were ascending, some in pairs, some in groups, but in each group the highest invariably turned to help the one next below. "What means this?" I inquired of my companion, who answered: "The greatest suffering, and to make the heart susceptible of the keenest sympathy, and this in turn impels each to render help to the other. Yonder, at the lowest point which thou canst distinguish, is one of those who, after intense suffering and remorse, determines to turn his back upon the past, and after aspiring to a better condition—the unuttered prayer of a contrite heart, by angelic influences, unseen to him, yet real as I am to thee, direct his footsteps to a point from whence he may commence his ascent, and have learned thereby the lessons of love and self-sacrifice. These are they whom thou sawest traveling through the valley of the shadow of death; these are they who have passed through great tribulation, whose souls have been purified in purgatorial fires until they have worked out their salvation, and learnt by their own imperfections to be charitable to one another. Their mission is that of love and assistance to every spirit in its transition from darkness to light. Such, my brother, is thy mission, and such should be the work of every one of earth's children. Work while it is day, truth guiding thee, and thou, walking in her footsteps, shalt ascend by her pathway to the plains of harmony, avoiding the dread valley of the shadow of death. Farewell."

"In those plains," said my guide, "dwell spirits who have been made wise by experience, who have been brought into sympathy with each other by mutual suffering, and have learned thereby the lessons of love and self-sacrifice. These are they whom thou sawest traveling through the valley of the shadow of death; these are they who have passed through great tribulation, whose souls have been purified in purgatorial fires until they have worked out their salvation, and learnt by their own imperfections to be charitable to one another. Their mission is that of love and assistance to every spirit in its transition from darkness to light. Such, my brother, is thy mission, and such should be the work of every one of earth's children. Work while it is day, truth guiding thee, and thou, walking in her footsteps, shalt ascend by her pathway to the plains of harmony, avoiding the dread valley of the shadow of death. Farewell."

"Turning to my guide, I said: 'You spoke of the plains of harmony.' Instantly I saw beyond the tops of the hills which formed the valley a vast plateau, which formed the base of other hills, whose summits towered high in the sky above them.

"In those plains," said my guide, "dwell spirits who have been made wise by experience, who have been brought into sympathy with each other by mutual suffering, and have learned thereby the lessons of love and self-sacrifice. These are they whom thou sawest traveling through the valley of the shadow of death; these are they who have passed through great tribulation, whose souls have been purified in purgatorial fires until they have worked out their salvation, and learnt by their own imperfections to be charitable to one another. Their mission is that of love and assistance to every spirit in its transition from darkness to light. Such, my brother, is thy mission, and such should be the work of every one of earth's children. Work while it is day, truth guiding thee, and thou, walking in her footsteps, shalt ascend by her pathway to the plains of harmony, avoiding the dread valley of the shadow of death. Farewell."

"Turning to my guide, I said: 'You spoke of the plains of harmony.' Instantly I saw beyond the tops of the hills which formed the valley a vast plateau, which formed the base of other hills, whose summits towered high in the sky above them.

"In those plains," said my guide, "dwell spirits who have been made wise by experience, who have been brought into sympathy with each other by mutual suffering, and have learned thereby the lessons of love and self-sacrifice. These are they whom thou sawest traveling through the valley of the shadow of death; these are they who have passed through great tribulation, whose souls have been purified in purgatorial fires until they have worked out their salvation, and learnt by their own imperfections to be charitable to one another. Their mission is that of love and assistance to every spirit in its transition from darkness to light. Such, my brother, is thy mission, and such should be the work of every one of earth's children. Work while it is day, truth guiding thee, and thou, walking in her footsteps, shalt ascend by her pathway to the plains of harmony, avoiding the dread valley of the shadow of death. Farewell."

Late Books by Hudson and Emma Tuttle.

To the Editor of the Banner of Light:

How much can be done where there is an uplifting aim and a persistent will! This couple have work of farm and household, which they do most manfully and womanfully, and yet find time to write books. His works are marked by strong sense and clear statement, hers by intuitive wisdom and poetic genius. His last, "The Religion of Man and the Ethics of Science," is before me.

I cannot rule out the idea of a Supreme Mind, "in all and through all and over all," as the very heart and soul of a spiritual philosophy and of religion, for I feel the inspiring truth of the words of the great Prussian poet, Derzhavine, who told of the interflowing of the soul of man and the soul of things in two lines: "For in my spirit doth thy spirit shine, As shines the sunbeam in a drop of dew."

So I should emphasize the God-idea, and make it the central religious truth, more than Hudson Tuttle does in this book. But his views are his own, and are stated with a frankness and clarity which win respect, and the volume is rich in noble ethics and in large religious views, given in his usual clear style—strong sense rising to fine eloquence. To read the book is to be awakened to higher thought—an awakening that none should neglect.

"From Soul to Soul" is the title of Emma Tuttle's collection—her own poems gathered into one rich sheet.

"Here is a Beautiful Christabel," which for years I have held as one of the most perfect in rhythm and the most beautiful in spiritual thought of anything in our good old English tongue.

Here, too, I find, "From the Highlands of Heaven," which I have always highly prized, and which, Epes Sargent once told me he thought one of the sweetest and most perfect poems in literature. Others are meritorious, but these two are worth far more than the small cost of the book.

These two volumes should surely have wide readership. Yours with respect, G. E. STEPHENS.

Banner Correspondence.

Massachusetts.

WESTFIELD.—Robert Marchant writes: "The old proverb hath it, 'There is but one step from the sublime to the ridiculous.' How ridiculous it is for men with the bible in their hands to talk about 'Investigating Spiritualism.' How absurd it would be if in all honesty of purpose they intended thereby to eliminate from the theological mind erroneous dogmas and creeds, which are upheld mainly through the perversions and falsifications that have become incorporated in the text of that same book, and given forth by them, and even insisted upon, as being of Divine inspiration. That many passages are erroneous from want of knowledge is undoubtedly true; that others, and many of them, too, alas! are willful perversions needs no argument. And for what purpose? To enthrall the mind, and thereby enslave the bodies of the many to the dictates of the few; hence the powers of kings and emperors, popes, princes and aristocrats.

As to the investigation of Spiritualism: Well, ye reverend gentlemen, it has long since been done; its truths have been abundantly testified to and its manifestations in support thereof recorded in your sacred book in the form of spirit communion, materialization, transfiguration, direct voices, independent writing, healing, etc.; and yet you propose to investigate Spiritualism! It is devoutly to be wished that you will do so, honestly, truthfully, scientifically if ye will, only betray not your much vaunted honesty. Do all that you have proposed to do, and then good-bye theology, good-bye all the thralldom, mental and physical, that has sprung from it. Teach man to do right because it is right; to do right because it is to his best interest here and for his eternal welfare hereafter, and not because of a jealous and angry God."

HAYDENVILLE.—Miss L. Harlow writes: "Although we have no organized Society, the Cause of Spiritualism is kept alive by the faithful and constant efforts of a few of its earnest friends, who meet every Sunday to discuss the questions of the hour, thus giving opportunity for the development and growth of mediumship, and sustaining a position and influence that is felt throughout the community.

Much of this is due to the unflinching efforts of our friend and co-worker, Mrs. Clara Banks, who, though of late finding the work calling her to larger fields much of the time, never loses her interest in the progress of the Cause at home."

CHARLESTOWN.—Mrs. E. A. Collier says: "Once again the edict goes forth. Listen! All ye great and small, attend! No longer shall you doubt, for men of piety and great learning are to investigate and decide for you this vast question of whether truth is truth. The Book of Books, as these wise men term it, is replete with proof of spirit-power. After years of advocating the same and of being sustained physically for so doing, they at this late day are questioning the truth of the foundation of all their hopes, and upon which they have led others to rest their feet.

"I judge not, lest ye be misled," but like many others, more preached than practiced; and I sad mistake it is when one preaches that which he does not utilize in his own life. If these wise men never experienced any of the power, how can they decide? Can one express an opinion of any value as to that of which he has no comprehension? Can the mother who has her little ones around her sense the anguish of the aching heart of her who has laid her blue-eyed darling to rest beneath the daisies? Sympathy may be extended, but our griefs are our own, and although time may alleviate them, their impress is ever with us. And so with our joys. Who can sense or describe the aspiration of my heart, or the inspiration that comes to my spirit? Who knows how far I may reach out to higher realms, and what I may be able to gather unto myself? Who can limit it? Who can understand it? Who can say, 'thus far shalt thou go and no farther?' That which comes to me is mine, and no man can take it from me.

One of the first fruits of spirituality is liberality. It is no respecter of persons. It comes to the poor as well as the rich, to the uneducated as well as the learned, and to all nations. It can neither be bought nor sold, but is the gift of the spirit, and all who will may come and partake of the waters of life freely. The decision of wise men can never change Nature's laws, one of which is that man takes unto himself all that he may be susceptible of, and no more. No one mind, however great, can grasp it all. We are all units, when combined making up the great all-in-all, a lesson worth learning, and when utilized will bind us all in one great brotherhood, willing to work for humanity regardless of creed or isms. Each seeks in his way the divine light and power, and if we would have our lives beautiful we shall be busy trying to understand self and how to unfold our own spirits; also to keep the words from our own lips, the more we do so the less time we shall have to overlook our neighbors or decide as to the state of the same.

Fortunate indeed is the one who can pilot his frail bark safely over life's stormy seas; but the old ship sails proudly on, and with truth at the helm all obstacles are overcome and she safely lands her freight of human souls safe in a harbor free from stormy winds and tempestuous seas, in the haven of peace prepared for those who seek it."

SPRINGFIELD.—M. W. Lyman writes: "Miss Jennie Leys closed a very successful engagement here the last Sunday in January. J. Frank Baxter, the ever welcome, and one of the best advocates of Modern Spiritualism, was with us the first two Sundays of February. A description of his lectures is out of the question. His tests were many and fully recognized. Mr. F. A. Wiggin of Salem was the speaker for Feb. 15th, and his lectures and tests gave good satisfaction.

The Ladies' Aid Society gave a supper Feb. 16th. Its regular Wednesday meetings, afternoons and evenings with supper, are well attended, and are doing much good in a social way. Occasionally that Society votes the First Spiritualist Society a hundred dollars, which is a great help toward sustaining the meetings, and is fully appreciated."

LAWRENCE.—J. F. Merriam writes: "I was pleased to see in a recent number of THE BANNER an account of early spirit manifestations, for it will serve to convince some that Spiritualism is not a cob-house theology, founded on fables of ancient date, but a living reality that is with us in our own time. I well remember, some forty years since, what little confidence I placed in the so-called spiritual manifestations when I went to a table-tipping. There were about twenty persons present, and the question was asked if spirits were present, and if so whether they wanted to communicate to any one present. To this the table responded, and by further questioning it was learned that a spirit wished to communicate with Charles Ramsdell. The name of Richard Winn was then given. Mr. Ramsdell then stated that he did not remember ever having heard the name. The spirit was then requested to state where he ever saw him, when it was spelt out 'Calcutta.' On board the ship Malabar, Was sick. You befriended me. Died on the passage home. Mr. Ramsdell then stated that twenty-six years previous to that date he was in Calcutta, and on board a ship of that name, and remembered all about the circumstance of this Richard Winn."

WORCESTER.—Fred L. Hildreth writes: "The Worcester Progressive Lyceum met Sunday, Feb. 22d, and finely rendered the following programme: Opening song, 'The Happy By-and-By'; Silver Chain Recitation, 'Life's Golden Hours'; piano solo, 'Morning Prayer,' Irving Prentiss; reading, 'A Man and a Mouse,' M. E. Adams; reading, 'Good and Evil,' Mrs. Celia A. Prentiss; Maxims, Mrs. Rose E. Fisher; piano duet, 'Wedding Bells Polka,' Hattie Smith and Myrtle Hastings; reading, 'Potatoes and Prayer,' Mrs. H. W. Hildreth; recitations, 'Old Tom,' Eddie Hammond;

'Johnnie Speaks His Piece,' Bartle Fisher; 'The Light of My Years,' Bertie May; reading, 'He Mourned with Sherman,' E. H. Hammond; song, 'Gathered Home Beyond the Sea.'"

Quite a number of new books have been added to our library, the whole recovered and numbered, reflecting great credit on our committee. Sister Helen Smith, one of our most active workers, has been dangerously ill, but is now, we hope, on the high road to recovery. Our thanks are due Dr. H. H. Prentiss for his contribution of beautiful flowers. I was pleased to see with us three who have long been absent, and we hope to have their sunny presence in the future. Bro. George A. Fuller has been speaking to our people, and his lectures have been grand and instructive. The Worcester Association of Spiritualists is moving earnestly to become an incorporated body, and own a chapel and land of its own. Wealthy members stand ready to help. I hope it may be accomplished."

MARBLEHEAD.—W. M. Haskell writes: "In regard to the management of the BANNER OF LIGHT there may be a variety of opinions; my own is that the present management is good enough. The BANNER OF LIGHT has been my spiritual adviser for thirty-three years, and I do not intend to have any other. The friend that has served me well for a third of a century will not fall me now."

SPRINGFIELD.—Robert Ely writes: "I am lost without the BANNER OF LIGHT; long may it live. I have been a subscriber from its first publication, and consider it to be the best spiritualistic paper published. I am an elderly farmer, and in June, when I have long been Spiritualist to be a grand and glorious truth."

BOSTON.—Mrs. William S. Butler writes: "For the members of the Children's Progressive Lyceum I thank you for the generous donation of books received by them. They are very useful, and please them very much."

Missouri.

SPRINGFIELD.—Dr. E. Hovey writes: "As suggested in my last, Miss Cora M. Carpenter remained with us during February, and at the close of her engagement quite an imposing ceremony took place at the hall. She was granted a certificate of license as a public speaker, and was ordained in due form as a minister of the gospel of truth, according to her same rights, privileges and immunities accorded by law to a preacher or clergyman of any church. This was done by the officials of the State Organization, which holds a charter from the State of Missouri, authorizing it to confer upon its mediums and speakers such license as will protect them in the prosecution of their work. This State Association was recently organized, with Dr. E. Hovey as President and Dr. E. M. Hendrick as Secretary, with an Executive Board, Trustees, etc., in due form, and located for the present at this place.

The local society, Prof. W. J. Black, President, has secured the services of our good Prof. James M. Allen for this month, and it is expected his wife will be here sometime during the month. The Professor is here, and his utterances are ever fresh, cheering and instructive to your readers, or very many of them, are aware.

I should have stated in the proper place that Cora Carpenter's mother, Mrs. Porter, was likewise granted the proper authority to hold sances for occult phenomena, and also as a magnetic healer.

After the ceremony, and when most of the congregation had left, the ordination scene was photographed, using the 'Powder Flash' for light, producing a 10x12 picture, as good as the average taken in daylight. The scene was beautifully adorned with blooming flowers, and as it was the G. A. R. Hall we occupied, the national emblems are seen in the picture floating over the central group, as though they had been purposely arranged for the occasion.

Whilst eight of the other officials—four on each side—were seated in a segment of a circle, the President is seen standing with the two applicants in the center, with their papers in his hand, in the act of passing them over to Miss Cora and her mother.

The local society had presented Miss Cora with a beautiful Bible, as a part of the evening's ceremonies, and this is seen in her left hand, whilst she holds out her right to receive her license.

Congratulations followed; and the ladies left us next morning for their home in Hannibal, Mo."

Pennsylvania.

SUGARGROVE.—W. H. Mix writes: "There are several copies of the BANNER OF LIGHT taken in our little village, and its contents are enjoyed by at least triple the number of its subscribers. We have but two or three veterans of Spiritualism in our midst, yet within the past two or three years there has been an awakening in the minds of many heretofore steeped in the prejudices of Orthodoxy, who, through the reading of your excellent paper, have been led to investigate the claims of the light of spiritual truth, and are now bending all their energies to impart unto others truths that have brought so much consolation to their own hearts."

In view of the fact that the M. E. Church here has been conducting revivals within its own fold the greater part of the winter—for the purpose, as their pastor claims, not only to secure his own conversion but the conversion of the great body of the members of the church, thereby admitting that the spirit, hitherto termed and formalism was the governing impulse of the society—we, as Spiritualists, almost feared to secure the services of a speaker at this particular time to talk to our people on the subjects that are so vital to us; but as J. P. Miller, who has had the pleasure of listening to and enjoying the lectures of Miss Jennie B. Hagan at the Casadaga camp-meetings on many occasions, and who assured us that she would be a winning card, has partially made arrangements with her last fall to come to our place in February and devote three evenings to our Cause, we finally made arrangements to have her here on the 9th, 10th and 11th.

She came like a ray of sunshine in our midst, and though we had secured the largest hall in the village the crowds increased each evening until the last, when it was filled to overflowing with a quiet, appreciative audience of at least four hundred bright, intelligent people, all of whom bestowed the highest encomiums upon her brilliant efforts. She spoke in a most satisfactory manner, on many different subjects which were given her by the audience. Her poetry was of wonderful originality and style—full of strength and purity, and containing many excellent truths.

We hope that in the near future we may again have the opportunity of listening to Miss Hagan."

Connecticut.

WILLIMANTIC.—"J. M. K." writes, March 3d: "The First Spiritual Society of this place has just closed a month's engagement with Mrs. H. S. Lake of Boston, she having occupied its platform during the month of February. Her lectures are classed among the best that have been given to us, and were listened to with a great deal of interest by her audiences. She held public reception hours during her stay among which gave the friends an opportunity to meet her socially, and to witness some of her different phases of mediumship, they being numerous and remarkable. She comes to us again in April for two Sundays, and will be heartily welcomed by her many friends here."

Colorado.

DENVER.—"Rocky Range" writes: "Thinking you would like to hear how Spiritualism is progressing at the base of the Rockies, I drop you this line. Bro. Sidney Dean of Warren, R. I., has just closed a series of lectures delivered before the First Society of Spiritualists in their new 'Spiritual Temple.' The Temple is finely arranged; it has a seating capacity of five hundred persons, and has a good organ and choir. The audiences were good, filling the house on Sunday evenings, and

with a full representation during week nights and Sunday afternoons. The 'Grand Old Man' did himself proud, and before he left organized a 'Woman's Teller Society' as an auxiliary to the parent Society. A social was held on the Monday evening before he left for Cincinnati, at which he gave the members a few parting remarks."

Lecturers of good repute passing through Denver may now secure dates by addressing Bro. Burt Pottinger, Secretary First Society of Spiritualists, Room 38, Good Block, Denver, Col., stating terms and what dates they can be here. Such mediums and lecturers can have any evenings through the week, as the Society controls their own Temple exclusively, and it is proposed to give physical manifestations during the week when good mediums can be secured."

Michigan.

SAGINAW.—Mrs. Sarah J. Penoyer writes that Mr. Seth Willey of East Side, who passed to the life beyond Feb. 8th, at the age of seventy-nine years, was an excellent medium, and a good and trustworthy man. He was one of the oldest pioneers of Saginaw, and had been a Spiritualist for forty years. As he had been a great sufferer for a long time, he was very happy to be released from his earthly form; but the best part of it was what I call a great triumph for our Cause.

I was told by my spirit-husband the night before the funeral that 'Bro. Willey' would be present at his own funeral. I went on Wednesday, Feb. 13th, to pay a tribute of respect to his earthly remains. I had been in the house but a few minutes when I felt the presence of our ascended brother, and talked to him mentally. Another medium also felt his nearness. Mrs. S. C. Allen, an inspirational speaker from Flint, Mich., conducted the services. Her guide, in the midst of his discourse, paused, and said he would stand aside a few minutes, and allow the spirit whose earthly body lay before the friends to address them, and that spirit's presence would help him to do so. Accordingly Seth Willey did speak a few minutes in such a way that every one fully recognized him as the speaker. No one who ever knew him could mistake his style of speaking."

Nebraska.

AMES.—Arthur B. Turner writes: "Spiritualism was not thought of when I came to this place seven months ago. I have set people thinking for themselves. There is a great deal of opposition, but it is beginning to be thought there is something besides listening to the sermons of the church. I think I have done everything of the BANNER; it helps me wonderfully in my efforts to make the truth known."

New Hampshire.

Mrs. A. E. B., writing from Keene, Feb. 23d, 1891, says: "I doubt if the same number of written lines ever conveyed more comfort to a human heart than did those sent to me by the Spirit of my dear friend, who died in 1880, and whose words of cheer I think him more than can express; also for his great kindness in trying to shield all from harsh and unkind criticism which my short experience as a medium has taught me to dread."

District of Columbia.

WASHINGTON.—George A. Bacon writes: "No one knowing aught of what you, Messrs. Publishers, have done, pecuniarily and otherwise, for the devoted workers in the Cause of Spiritualism—speakers and mediums alike, some of whom have passed to spirit-life—would ever dream of saying that THE BANNER was tainted with the least bit of selfishness."

INSPIRATION.

BY J. M. ROGERS.

The eagle's wing that cleaves the rift,
Where breaks and bursts the thunder-cloud,
In airy motion far less swift
Soars on—a feathered monarch proud—
Than from its home, in splendor born,
Thought rushes forth to strike the keys
That kindle like the summer morn,
And tremble into harmonies;
While listening there the angels stand
Enthralled by music heaven might hear,
And glory waits with lifted hand
(Till ceased the song) to crown their peer.

The Ascension of a Noble Man—Dr. Samuel Israel Emery.

On Sunday morning, Feb. 22d, 1891, Dr. Samuel I. Emery of Glenburn, Me., was ushered into the immortal realms, after several weeks of illness, leaving a dear and faithful wife, several children, brothers and sisters, but greeted on the spirit side by parents and three children who had preceded him. Dr. Emery was well known in Bangor and vicinity as the soul of honor, as one well-informed and abreast of the times, and ever able, as ready, in the discussion of all timely topics. A reader, a thinker, and hence liberal-minded, he was always found on the side of reform, whether it be in politics or religion. Beside the dailies, the reform, independent and spiritual papers found access to his family, all of whom were trained to consideration before acceptance. THE BANNER OF LIGHT for thirty years has been welcomed and cherished in his household.

Dr. Emery became a healing medium as early as 1850, and has been widely known and sought as a clairvoyant physician. He has for many years been an ardent believer and advocate of Modern Spiritualism. He was in the movement that originated the Etta, Me., Camp-Meetings, and at one time an officer, though he preferred others to work "under title." His cottage was always open, and his genial face and extended hand, with the pleasant and cordial nature of his wife by his side, made all welcome, and even strangers to soon become friends.

The obsequies were held in Town Hall, Glenburn, Tuesday afternoon, Feb. 24th, when Mr. J. Frank Baxter, especially called, conducted the services, delivering a soul-lifting oration, and pronouncing a fitting and deserving eulogy. In the midst of the exercises he was moved to see spirit-friends, and described and named them, all bearing close sanguineous or associate relationship to the Emery family. Some beautiful messages were given, and the whole occasion carried great conviction amid the solemnity which pervaded.

Being such a man as described, his friends were numerous, and on this occasion the hall was filled to overflowing. Many heard Spiritualism for the first time, and all had grand evidence of the consoling power and uplifting influence of the Spiritual Philosophy.

Charles Tebo of Barre, Vt., who is of French descent and eighty-five years of age, has twenty-nine children, twenty-seven of whom are girls, and all living. "Mr. Tebo is a frisky man for all this, and one of the best dancers and clog dancers in the State."

What is Life?

"A little blood coursing through the veins, a little air in the lungs, such is the life of man." But when this life is threatened by disease, what can be more appropriate and natural than the use of a remedy which is breathed into the lungs, taken up by the blood and distributed over the whole body, imparting new strength? Treatment of Dr. STARK'S Compound Oxygen Treatment of Dr. STARK'S Compound Oxygen. Here are a few testimonials:

Drs. STARK & PALEN: "I cannot express the benefit I have received from using your Compound Oxygen Treatment in disease, what can be more appropriate and natural than the use of a remedy which is breathed into the lungs, taken up by the blood and distributed over the whole body, imparting new strength? Treatment of Dr. STARK'S Compound Oxygen Treatment of Dr. STARK'S Compound Oxygen. Here are a few testimonials:

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In Memoriam.

On Feb. 27th, Thomas M. James, one of our truest and best brother Spiritualists, passed from his home in this city to his well-earned home in the spirit-sphere. We shall miss him from our front ranks as every one is missed whose kindly heart and untroubled soul draw around them the love of all who knew him. Mr. James was exceptionally pure in character, never succumbing to evil in his life; kindly and gentle ever in his deportment, yet firm and courageous in his conviction, and with the deep sincerity of his nature, ever ready to all who would receive his blessing. His distribution had been his life, his summer vacations at Onset have for many years been to him seasons of glad reunions with his loved ones on the other shore, as they assured him of their loving care, their guidance, and their waiting to receive him to the beautiful home they had prepared for him. It was matter of regret that his family felt constrained, by church association, to decline the proffer of the Spiritualists that Mrs. C. Fannie Allen, our present speaker here, take some part in the funeral services. The blessed look of Sunday, March 1st, as all wished to join in this last tribute of respect to their departed brother. Answering for myself, the few dry husks of old theology offered by Mr. Julian were almost painful. No allusion was made to his long years of efficient service in the First Spiritual Church in this city, and his forty years' connection as child, pupil, class-leader and superintendent of its Sabbath School, from all of which he was many years since elected without that God speed the spirit of his loved one, because he could not ask them to come with him and hear the raps, read the messages, and see the forms of their loved ones from across the River of Life. With him God is love, and though

"His fair bow the grave has shaded," we know he will come in spirit-form and tell us of the blessing which he has been able to impart directly to his loved ones here, and indirectly to all who have known him. Mrs. Allen paid fitting tribute to the departed, closing with a sublime oration on the life of Thomas M. James, that lifted all present to the grand idea of making the world better that we live in.

New Bedford, Mass. WILLIAM F. NYE.

For Coughs, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "BROWN'S BRONCHIAL TROCHES." Sold only in boxes. 25 cents.

LIST OF SPIRITUALIST LECTURERS.

(We desire our List of Lecturers to be at all times reliable. Therefore we ask those most interested to inform us of any changes that from time to time may occur.)—ED. B. O'LEARY.

Mrs. N. K. ANDRUS, Delton, Wis.
Mrs. R. A. ANTHONY, Albany, Mich.
Mrs. M. C. ALLRED, Barton Landing, Vt.
Wm. H. ANDERSON, Cedar Falls, Ia.
C. FANNIE ALLEN, Stoneham, Mass.
JAMES MADISON ALLEN, Peoria, Ill.
Mrs. EMMA ALCOCK, Lockport, N. Y.
Mrs. NELLIE J. BIRCHAM, Colerain, Mass.
Mrs. E. H. BRITTON, Caledonia, N. Y.
Mrs. A. DE LAZAR, 800 Broadway, New York.
ADRIE L. BAILLOU, 1021 Market Street, San Francisco, Cal.
Dr. JAS. K. BAILY, 812 So. Washington Ave., Scranton, Pa.
J. R. BROOKS, care Detroit, Mich.
J. R. BULL and Mrs. J. BULL, Indianapolis, Ind.
Mrs. A. P. BROWN, St. Johnsbury, Vermont.
Mrs. S. A. BYRNES, Berkshire Street, Worcester, Mass.
Mrs. E. B. BULL, 181 West Street, Boston, Mass.
Mrs. L. E. BAILEY, Battle Creek, Mich.
Mrs. ABY N. BURNHAM, 33 Tremont St., Boston, Mass.
Mrs. E. M. BULL, 100 West Street, Boston, Mass.
Miss L. BARNICOAT, 175 Tremont Street, Boston, Mass.
Prof. J. H. BUCHANAN, 6 James Street, Providence, R. I.
Miss ELLEN M. BOLLER, 100 West Street, Boston, Mass.
Miss L. MORSE-BAKER, Granville, N. Y.
Mrs. S. E. W. BIRCH, Box 17, Traverse City, Mich.
Mrs. NELLIE S. BAIRD, Cape May, N. J.
Mrs. J. B. BAKER, 30 Main Street, Boston, Mass.
BENJ. J. BENNETT, 457 N. 9th Street, Philadelphia, Pa.
E. A. BLACKMAN, 224 Tremont St., Room 23, Boston, Mass.
Miss CLARKE, care BAYVIEW, Boston, Mass.
Mrs. HETTIE CLARK, Onset Bay, Mass.
GEORGE W. CAMPBELL, Randolph, Ind.
Mrs. MAURITIA F. CROSS, Hartford, Conn.
Mrs. BELLE A. CHAMBERLAIN, Ettrick, Cal.
Dr. JAMES COOPER, Bellfontaine, O.
BERRY CORN, Hyde Park, Mass.
Mrs. CLARA A. CONANT, 210 4th Street, Washington, D. C.
ANDREW CROSS, 40 South Street, Portland, Me.
Mrs. E. CUTLER, 57 Washington Street, Newark, N. J.
Mrs. LOUISA C. CRAIG, Keene, N. H.
Mrs. A. E. GUNNINGHAM, 459 Tremont Street, Boston, Mass.
Wm. W. CADWELL, 401 Center Street, Meriden, Conn.
Mrs. E. B. CHADDOCK, Concord, N. H.
Mrs. ABIE W. CHORSTET, Waterbury, Vt.
Mrs. L. A. COPPER, Somerville, Mass.
Mrs. CHORSEY, 224 Tremont St., Room 23, Boston, Mass.
Mrs. S. DICK, 9 Bowdoin Street, Boston, Mass.
CARRIE C. VAN DUZER, Geneva, O.
CHARLES DAWKINS, San Leandro, Alameda Co., Cal.
Miss S. A. JESSE, 100 West Street, Boston, Mass.
Dr. P. C. DISKRO, 12 Tenth Street, Boston, Mass.
JOHN N. EAMES, 34 Main Street, Charlestown, Mass.
L. L. EVANS, Cedar Falls, Iowa.
Miss S. LIZZIE EVER, 12 Court Street, Portsmouth, N. H.
EDGAR W. EMERSON, 240 Lowell Street, Manchester, N. H.
O. A. EVERTS, 32 Washington Street, Waterbury, Mass.
J. Wm. FLETCHER, Saratoga Springs, N. Y.
Mrs. MARY L. FIENECH, Townsend Harbor, Mass., Box 96.
GEORGE A. FULLER, 100 West Street, Boston, Mass.
Mrs. M. H. FULLER, Saratoga, Santa Clara Co., Cal.
E. B. FAIRCHILD, Washington, D. C.
P. A. FIELD, Bethany, Conn.
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Newspapers sent to this office containing matter for insertion, should be marked by a line drawn across the article or articles.

Banner of Light.

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All communications relative to literary or editorial matters must be addressed to the Editor. All business letters must be sent to ISAAC B. RICH.

Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Herport.*

Volume Sixty-Nine.

THE BANNER OF LIGHT opens a new volume with the present issue. One volume more will bring THE BANNER to the allotted limit of three score and ten volumes, which is the equivalent of thirty-five years of existence. With such a record, and no additional statements, the publishers of this paper may fairly feel entitled to appeal with the strongest confidence to the spiritualistic public, not only for its continued but its enlarged support.

It has been impressively asserted in these columns that Spiritualism is not only a science, a philosophy and a religion, but a defender of down-trodden humanity. As a science it has been tested and proved by such distinguished scientists as Professors Cook, Varley, Crookes, Hare and Wallace, who have had the courage to bear open testimony to its truth and reality; and a number of other scientists of hardly less distinction have done the same. Professor Wallace has distinctly stated that the phenomena of Spiritualism in its entirety require no further confirmation; they are proved, quite as well as any facts are proved in other sciences; and neither denial nor quibbling can disprove any of them, but only fresh facts and accurate deduction from those facts.

As a philosophy, Spiritualism carries within its limitations a knowledge of the laws of psychology, and throws an illumination upon the ethics of human conditions, showing what are our moral duties to ourselves and to others, and what relations we sustain to the spirits who have abandoned their fleshly tenements and gone to dwell in a world toward which, obediently to the law of spiritual evolution, we are all ascending. As a religion, it is chiefly through its enlarging and elevating influences, and by means of the opening of our spiritual faculties, that we acquire a desired knowledge of the existence of a divine power that fills the universe, and of the important fact that as organized beings we are but the outcome of that infinite fountain of love and power.

The phenomena first establish the great facts; and it is upon them that trust and reverence and love firmly rest, and are established. Spiritualism's mission is to teach spirituality of character and life, while we are yet here amid the strifes and disappointments that at best mark the passage of a fleeting day. Can it be for this that the credulous sneer at and vilify it, even while they appropriate its teachings, its sentiments and its truths? But, notwithstanding, the inspirations from the higher life will go on increasing in wisdom and power, until the great Divine Spirit, working by its chosen agents, covers the earth as the waters cover the sea.

Thus we are more than ever convinced of its truth. And being thus convinced, it cannot be reasserted too often or with too much seriousness. If, then, Spiritualism possesses a power like this, and the spirit-world is all the time near to us for the good of the human race, how is it possible to do too much in spreading the tidings abroad among our fellow-men, that they may freely share with us the power thus derived, and enjoy the indescribable happiness of a knowledge to which no other knowledge can be compared for value?

That is the chosen work of THE BANNER, as it has been these many years past. Its office as an agent and servant of the unseen but not unknown intelligences is far from being complete. Its past is but a humble promise and prophecy of its future. Yet it must have the associated aid and active sympathy of all those who believe in the efficacious presence of spirits at all times, in all places, and on all occasions. That assistance THE BANNER once more invokes, and with it will go on its way rejoicing.

We feel sad at times at the passing away of our dear personal friends, who have been such active and true workers in our Cause; yet we have the satisfaction of knowing that they still live, and, under the proper conditions, can communicate with us. Recently, very recently, one after another has gone to the higher life; and in speaking of their demise in presence of our medium, Mrs. Longley, one of her spirit controls said: "The good friends in spirit-life who have you in charge are full of zeal for your welfare, and they bring you words of cheer as well as strengthening influences." For which we feel very thankful.

"Mysteries of Spiritualism, Mesmerism, Hypnotism."

Under the above caption, with a quotation from Wordsworth, appears an editorial in the *Mariboro Star*, in which the writer manifested his utter ignorance of Spiritualism; and in which we find no word relating in the slightest degree to mesmerism or the more modern word of similar meaning, "hypnotism."

The writer opens his article by stating that man has always demanded to know certain things, such as his relations to his maker, the origin of the world and of the human species. The human race has always asked such questions as, Who and what is the law-maker of the universe? How and why do good and evil conditions exist side by side? Whether do we go after death? And we are told that man not only asks reason and revelation to answer these questions, but that

"he also establishes communication unlawful between himself and the spirit-world, and asks of Spiritism and its mediums to aid him in his gropings for religious, eternal truth. Spiritism, and not Spiritualism, is the word that should be used when talking of these dealings with spirits, through mediums, by which we seek to learn things naturally unknown to us. Spiritualism is a system of philosophy, so called because its teachings are opposed to naturalism. Spiritism is not a newly discovered branch of knowledge. The class of facts which the Spiritists call spirit manifestations are mentioned in the Bible from beginning to end, but always as the works of the devil, or evil spirits, always as works to be condemned or avoided; and any communication with those who do them is forbidden."

We quote thus fully in order that our readers may see how very ignorant the author of these utterances is concerning Spiritualism. First, he claims that communication between mortals and spirits is "unlawful," but from whence he derives his authority for the assertion he does not show, although it is presumed that he would offer quotations from ancient history—i. e., the Bible—as evidence, were he pressed to do so. Spiritualism he calls "a system of philosophy because its teachings are opposed to naturalism."

It would have been well if the writer had explained his definition of the word "naturalism." If in its positive sense he defines it as relating wholly to the objective or physical world, and that those who accept naturalism—or in another word, "materialism"—recognize no intelligence and no active force outside of matter, then indeed is Spiritualism opposed to it, for the latter recognizes and claims spirit, active intelligence, to be not only the indwelling force that animates matter, but also as capable of existing and expressing itself apart from physical object or form.

But if by naturalism the writer means the operation of natural law—within the domain of Nature—then we, who know Spiritualism so well, affirm that it is not opposed or in any sense apart from natural law, since Spiritualism discloses the existence and operation of law that is more purely natural than the world has ever dreamed.

The writer says that "Spiritualism is no newly discovered branch of knowledge," and mentions that spirit manifestations similar to those which now occur are frequently cited in the Bible, but that they are attributed to evil spirits or the devil; although we fail to recall—from our reading of the Transfiguration on the Mount, or of the materialized appearance of Jesus to his disciples, or of the presence of an angel in the sepulchre, from the mouth of which the stone had been rolled away when the body of the Nazarene had been mysteriously removed—that any of these manifestations of spiritual power were attributed either to "the devil" or to evil spirits.

This superficial writer in the *Mariboro Star* would evidently like to revive the times of witchcraft, punishment, and exercise such law against our modern media, as he writes:

"In Salem, during the witchcraft excitement, the early non-Catholic colonists dealt with them radically, and condemned them to death. They carried out the injunction of the Mosaic law: 'Thou shalt not suffer a witch to live,' with a vengeance. In the early ages of the church we find Tertullian and the great Augustine speaking of them as existing among the cultured pagan Greeks and Romans, and among the heretical Montanists."

It may be on the principle, we suppose, that he thinks a "witch" knows too much; and if one speaks the truth which burns within her and with the divine power of inspiration, she may do harm to old existing superstitions and time-honored errors, and therefore in the interests of theology and bigotry she shall not be permitted to live!

The writer quotes Robert Dale Owen as saying that spirit manifestations prove the immortality of the soul; and he—the writer in *The Star*—claims that while he wishes they did, they "prove nothing of the sort; that the immortality of the soul can be proved from reason," etc. Though how the existence of a soul can be proven without the experience and testimony of that soul, we fail to see.

But the greatest objection that can be raised by this writer against Spiritualism is, that there are fallible spirits, and that all spirits are not above deception, again quoting Mr. Owen as saying that the spirits, though "vastly wiser and more dispassionate than we, are still fallible." Of course they are; and they will be fallible spirits until they have become creatures of infinite intelligence and power. So we know our brothers and sisters and friends on earth to be fallible, finite, human beings; but we do not reject their sympathy, disclaim their counsel, or refuse to hold communication with them. The ministers of the gospel in the present day do not claim to be all-knowing, or infallible minds and guides, yet we do not cry out in persecution of them, nor say they shall not be suffered to live.

We venture to recommend the author of the "Mysteries of Spiritualism, Mesmerism, Hypnotism," to rid himself of the mountain of prejudice and self-opinion that, standing between him and the light of truth, prevents him from recognizing the fact that as some good can "come out of Nazareth," so something of value can be found in Spiritualism.

A Letter of Thanks.

Our readers will remember the interesting autobiography printed in THE BANNER of Jan. 10th, of Carlos Montezuma, M. D., a young man of the Apache tribe of Indians, at present in the employ of the United States as physician at the Western Shoshone Indian Agency, Nevada. Knowing the great need of the people under his charge, we made a remittance to him from our "God's Poor Fund," through a friend of his, in acknowledgment of the receipt of which he writes:

"The money was used in purchasing tea, crackers, and cans of fruit of different kinds. Such refreshments, with what clothing I had from friends, did the Indians more good than all the drugs which I gave. I had over seventy-five cases, and not one death. I have yet at hand \$4.00 which will make glad some poor Indians on sick beds. I cordially thank you for your interest in the welfare of the Indians."

Copies of the BANNER OF LIGHT were received, and appreciated very much. CARLOS MONTEZUMA.

Prof. Snell on "Theosophy."

Mr. Merwin Marie Snell, secretary to the rector of the Catholic University of America, lectured yesterday afternoon in the University Hall, at Washington, D. C., on the subject of "The Truths of Theosophy."

"Theosophy has its evangel of Truth," said the speaker; "it is true as far as it asserts the identity of all religions, and the importance of arduous literature; but it is false when it rejects the authority of the Church, and abolishes the distinction between truth and error." To this we make no objection, save to remark that if Theosophy is false because it "rejects the authority of the church," then is the reasoning of the most intelligent minds of the present day false; then are the conclusions of Science and of the most advanced schools of philosophy false, since all of these have come to reject the authority of the Church, either as a dictum for human conduct or an infallible guide to human thought.

Prof. Snell then proceeds to say of "Theosophy that its thaumaturgy is false in so far as it justifies 'communications with superhuman or subhuman intelligences, especially with fallen angels or supposed spirits of the dead, but true in so far as it insists upon the existence of beings and forces which modern science has not discovered.' Just what evidence the Professor has that a thaumaturgy is false because it justifies holding communication with 'supposed spirits of the dead,' he fails to produce; and as millions of intelligent human beings know from actual experience that it is instructive and uplifting to their mental and moral natures to enter into communication with—not fallen angels, of which the world knows nothing—but the spirits of dear friends who have passed through the change called death, we think the weight of evidence is rather against the lecturer's position on this point than in favor of it.

There is, however, much in the Professor's effort to commend, as well as something to criticize. According to his light upon the subject the gentleman takes a fair view of Theosophy. He evidently desires to be just in his exposition of a question that is attracting much attention. Referring to the truth underlying the claims of Occultism the speaker said the Occultists are able to make a strong case, as is shown by the light of scientific investigation; according to the *Washington Evening Star* the Professor affirmed that

"Modern physics has rediscovered their ether, and affirms with them the correlation of forces; chemical science is on the verge of a demonstration of the unity of matter, and no longer scoffs at the transmutation of the elements; biological science discovers worlds within worlds of living beings hitherto unseen and unnamed; psychology has revealed several centuries of disdained, but at last adopted, bodily, under the name of hypnotism, a very important branch of magic; and, in short, in every case in which a controversy between occult and exoteric science has approached a definite settlement, the latter has turned out to be in the wrong."

This is an admission that thinking minds are beginning to make, and which will prepare them to not only see the truth in Occultism as advanced by Theosophy, but to go a step further in their researches, even into the domain of Spiritualism itself, and to learn that it is not only the privilege, but it is also the duty, of mortals to hold communion with the so-called dead—i. e., de-car-nated spirits—in order to learn of human destiny and the possibilities of human power. Spiritualism contains within itself all the truth and all the occult or soul-power that Theosophy claims; this truth and this vitalized energy is shorn of all mysticism, and free from vagary as manifested by Spiritualism, and is therefore in advance of all theosophical claims or instructions, as all who investigate from a scientific standpoint will admit.

"Lively Church War."

This is the heading of a dispatch to the *Boston Globe* of last Monday from Reading, Pa. It seems that the trustees of the Sixth-Street Evangelical Church refused Rev. A. H. Kreckler, the Bowman representative, permission to enter the pulpit, and that his opponent, Rev. J. H. Shirley, was accepted as pastor. Rev. Mr. K. and over one hundred of his followers fled out of the church in a body. At Mohensville, Rev. Joseph Sprecht, anti-Bowman, was refused admission to the pulpit by the trustees. In Slatington, at St. John's Bethlehem church, there is war. At Freemansburg, also, the teachings of the man of peace are lost sight of, and a war is impending. *Policemen* were in Reading and elsewhere "to keep the peace." If this isn't the day of judgment, what is?

New South Wales.

"The prospects of Spiritualism are bright and encouraging in Sydney," writes Robert White, President of the N. S. W. Society for Psychic Culture. "Everywhere there are signs that bigotry and intolerance cannot live under our clear, cerulean Australian sky; that fears and superstitions which originated in the Dark Ages in the old world, cannot survive under the genial sunshine of the new; that darkness and hatred are slowly but surely giving way to light and love."

Spiritualism in Sweden.

"In Stockholm," writes a recent tourist in Sweden, "there are two Societies of Spiritualists. Strange to say, quite unlike England, where Spiritualism first took root amongst the toiling classes, in Stockholm nearly all the members are people of wealth or learning, such as professors, doctors, officers in the army and navy, authors, and gentlemen of high position in the Civil Service, and quite a number of ladies."

"Prophecies of the Future."

The above is the subject of an excellent lecture delivered before the First Spiritual Society of New York, Feb. 22d, by Hudson Tuttle, a report of which we shall place before our readers next week.

If the telegrams are authentic, all the English colonies are showing a decided tendency toward independence these days. The Australians, it is said, now exhibit a restless spirit, and absolute independence is being agitated with a vigor that ought to alarm the mother country. These English dependencies having seen the growth and prosperity of the United States under a republican government, think that prosperity would come to them in a similar manner were they free from the old country.

J. W. CADWELL entertained and instructed large audiences in Lowell last week with his interesting lectures and experiments in Mesmerism, which as Hypnotism is at present engaging a large amount of public attention, and no one is better qualified to expound its principles and explain its operations than Prof. Cadwell. Spiritualist societies will do well to engage him to occupy their platforms either for a single lecture or a full series.

Doctors' Plot Bill in Pennsylvania.

There is a Medicoe bill pending in the Legislature of Pennsylvania. The attention of Mr. Irvin Camp of Erie being called to it, he addressed a letter to the Chairman of the Judiciary Committee, protesting in behalf of many thousands of his own constituents and many thousands of citizens of the State against such unrighteous legislation, and received the following gratifying reply:

"I do not think, from anything I can hear, that any legislation will take place on medical matters in the direction you speak of. There seems to be a general opinion that laws now in force on that subject are quite sufficient."

We are informed by Mr. Camp that the leading spirit in this movement, representing the Allopaths, is Dr. Pepper, of Pennsylvania University Seybert Commission fame. "For a goodly number of years," writes Mr. C., "I have been prophesying that the day was near at hand when psychology would take rank as the chief and head of all sciences. The fact that three of our leading universities have recently established professional chairs therefor gives promise of an earlier fulfillment of the prediction than I have ever dared to hope for."

"But alas! alas! I have to record the discouraging and disgraceful fact that our own State University, in utter disregard of the most solemn and legal obligation of the Seybert Trust, is not one of the above ever-to-be-praised number."

It will be seen by an article on our first page that Mr. Hudson Tuttle has presented his view in a cogent manner against the use of Dr. Koch's lymph by the medical faculty. If what he states is correct, and recent events go to corroborate the fact, the use of lymph for the cure of consumption, as we have previously intimated, is worse than the disease, as a lymph patient in Providence has recently died. Here is another case, just come to hand in the *Philadelphia Inquirer*: "George McCloskey, seventeen years old, died in the Philadelphia Hospital yesterday, and his death has caused considerable annoyance to the resident and visiting physicians. McCloskey was admitted to the hospital several months ago suffering with tubercular disease of the hip joints, and when the proposition was made to inoculate some of the patients with Koch's lymph the patient was considered one of the best subjects. He was the first one inoculated, and his progress was watched closely by the physicians, but gradually becoming weaker and weaker, he soon passed away."

We also saw in last Sunday's *World* that some of the consumptives who have been inoculated with the German lymph in the New York hospitals have recently died. One young man in particular, who was at first able to walk to the hospital and had not given up work, soon after receiving the poison into his system rapidly became worse and soon died. *The World's* article strongly hints that the corner should hold a post mortem examination over the body.

Under date of March 5th it seems that the Lunatic Asylum dodge, such as is practiced in this country, namely, swearing sane people into these pens by their relatives in order to secure their property, has come to light in London, Eng. Here is what the dispatch says:

"A curious and startling case will shortly be tried in the courts here. It appears that a Mrs. Cathcart, a wealthy lady of Stafford, mysteriously disappeared from her home, and for some time afterward all the efforts of her relatives and friends failed to discover her whereabouts. Quite recently, however, Mrs. Cathcart's friends traced her to a lunatic asylum, where, it seems, she had been confined at her husband's instigation. Mrs. Cathcart's relatives are now trying to obtain the appointment of a lunacy commission to inquire into the affair and to obtain her release, it being claimed that she is perfectly sane."

Our old friend, Robert Cooper, writing from his home, Eastbourne, Eng., to a local paper, says that the death of Mr. Bradlaugh calls to mind a reminiscence of the same character which it may be of interest to refer to at the present time. A friend of Mr. C., thinking to confound his materialistic views, induced Mr. Bradlaugh to attend a Davenport séance at the Hanover Square Rooms, and at its conclusion asked what he thought of it. His reply was: "What I have witnessed is very inexplicable, and I cannot account for it; but it is absurd to attribute it to sleight-of-hand or conjuring of any kind."

It is astonishing to every liberal mind that in this latter part of the nineteenth century a class of creed-bound individuals will resort to law to suppress free thought. Yet such is the fact. On Friday of last week a bill was submitted to the Massachusetts Senate Judiciary Committee to consider the question of suppression of fraud in spiritual manifestations. Col. A. A. Wheelock and others objected to the adoption of any such bill on the ground that there is law enough now on our statute books, and that all true believers in Spiritualism would join heartily in suppressing fraud of any kind.

In the Green Room at the State House last Monday, on the question of "Medical Liberty," the Rev. M. J. Savage spoke for the reformers, and did himself great credit by his sound remarks. Rev. Solomon Schindler was the next speaker: He said: "Such a law is not in the interest of the public, and should not pass." Mrs. Abbie M. Diaz (president of the Woman's Industrial Union) was emphatic in denunciation of such a law, as was also Prof. A. E. Carpenter. Mrs. Lake (of the First Spiritualist Temple, Boston) also opposed the petition in unmeasured terms.

Sensationalism has got into the pulpits hereabouts, sure enough. Mr. Moody's theology is criticised; Rabbi Solomon Schindler treats upon the "Divorce Problem"; Rev. Mr. Savage talks upon "Sunday and the Sunday Question." There were other sermons of the same character in other churches last Sunday.

In remitting the amount of a year's subscription to the BANNER OF LIGHT, Orpha M. North of Germantown, Pa., contributes an equal sum for the benefit of the Public Free Circles, which, she says, "I prize very highly, though I cannot embrace the privilege of attending them."

A liberal element is growing in Fayville, Mass., says Mrs. E. Barrows of that place, among the people. She says: "I wish to state that I have many BANNERS and other good progressive papers which I will gladly forward to any one who will write to me for them."

Amesbury, Mass., is to be rendered notable on the 25th of this month by its annual spring opening of carriages, no less than forty-four manufacturers contributing to the display, which is to be held under the auspices of the local Board of Trade.

A Curious Case.

In 1833, a Mr. Hail of Hilton, Conn., then pursuing the studies of a collegiate course, was suddenly deprived of his memory. His physician decided that it was caused by a disproportionate expansion of the brain and the cranium, and that at the age of thirty-six or thirty-seven the brain would begin to contract, and his lost faculty would be restored. Mr. H. was then about twenty-two years of age. Eighteen years later the prediction was fulfilled. He began to inquire for his books as if he had just laid them down, and resumed his studies where he had left them. There were no traces in his mind of this long blank in his life, or of anything that had occurred in it; and he did not know that he was almost forty years of age.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

THE FORTY-THIRD ANNIVERSARY of the Advent of Modern Spiritualism will be celebrated in this city at Tremont Temple, Tuesday, March 31st, at 10 A. M., and 2 and 7 P. M., under the auspices of the Children's Progressive Lyceum Association and the Echo Spiritualist Society. Full particulars will be given in an official announcement next week.

"In the midst of life we are in death." How true this proverbial expression is. This is evidently the day of judgment, as foretold in the Scriptures, when Pharisees abound, as they did in the time of Jesus, to crush out all liberal thought.

The Spiritualists of Springfield, Mo., have secured a State charter, empowering them to grant charters to local societies, to ordain ministers, and to license healers. This is as it should be in every State in the Union.

This nation—if our countrymen do not speedily awaken to the present condition of things—will be undermined by the moneyed mobs of the old world, by politicians without principle, and by religious bigots.

Mrs. S. M. Ingraham of Windsor, Vt., has the thanks of Mrs. Longley, her spirit-friends and ourselves for a donation of flowers for our Public Circle Room.

The number just issued of *The Weekly Discourses* of the excellent trance medium, Mrs. Cora L. V. Richmond, completes the fifth volume. The subscription list and sales have never reached the cost of publishing, most of the deficiency having been made up by extra contributions from those who have thought it not only desirable but very important that the utterances of the spirits who speak through this lady's organism should be disseminated and preserved in book form. Mr. Richmond informs us that the loss has been \$300, more or less.

The guides of Mrs. Richmond desire to have the publication of the Discourses continued, as they think they will constitute a very important part of the future movement of Spiritualism. Therefore it is thought advisable, commencing with the next volume, to print the Discourses in larger type, which will increase the cost of publication.

In order to continue this work—not for personal gain, but from a spiritual standpoint, for the welfare and uplifting of humanity—it will be necessary for all who are interested in and value this part of the expression of Spiritualism, to create a fund by each contributing a small sum annually for that purpose. One hundred persons (and it would seem that there certainly must be that many perfectly able financially who are interested in such a work) contributing Ten Dollars each per annum would enable this work to go forward without being such a load upon the medium, and thus enable the present edition to be given away, and a larger edition distributed at a greatly reduced price, says Mr. Richmond. He adds: "Having exhausted our present means, we feel that it is best to suspend the publication for a few weeks until the medium is more fully restored to health and we hear something definite from the friends abroad, and arrange our affairs so that we can start again upon a more favorable basis, and in better shape."

W. J. COLVILLE is giving a course of instruction in the *Spiritual Science of Health and Healing* at Corinthian Hall, 1624 Arch street, Philadelphia, every Saturday at 8 P. M. He is also conducting an afternoon class in the same place on the same days at 2:30. These meetings are largely attended and attracting much interest. The classes in Brooklyn at Kingston Hall every Monday and Wednesday at 3 P. M., and at Mrs. Gridley's parlors, 171 Court street, every Wednesday at 8 P. M., are also prospering.

Movements of Platform Lecturers.

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

F. A. WIGGIN, lecturer and test medium, spoke in Providence, R. I., March 8th. Spoke in Boston, March 12th; New Bedford, March 15th and 22d; Norwich, Ct., March 29th; Springfield, March 31st; Albany, N. Y., the month of April. The Sundays of May 31st and June 7th are disengaged. Address 37 Boardman street, Salem, Mass.

J. Madison Allen has resumed his labors in Springfield, Mo., under engagement with the Spiritualist Society of that city for the months of March and April. He would like to visit between Sundays places within easy reach. Address: Springfield, Mo., for summer and autumn, Station A, Springfield, Mo., or 400 West Hunter street, Atlanta, Ga.

Geo. A. Fuller, M. D., will lecture in Norwich, Conn., March 16th and 22d; at Harwich Port, Mass., the 29th, and April 6th at East Dennis, Mass. Would like engagements for the last three Sundays of April. Address 42 Portland street, Worcester, Mass.

Jeune B. Hagan is this month in Grand Rapids, Mich.; will be in Buffalo on the 30th and 31st.

Hon. Sidney Dean speaks in Cincinnati during March, for the Union society.

J. Clegg Wright is filling a three months' engagement in New York City, to close with May. He speaks in Cincinnati during June.

No. 12 BOND STREET, Boston, where the last three Sundays of April, Thursday, afternoons, she will be at Lynn on Sunday, March 22d, also at the same place Sunday, April 6th.

Mr. J. Frank Baxter will lecture on Sundays, March 16th and 22d, in St. Louis, Mo., also give an extra entertainment there on Wednesday evening, March 18th. On Sunday, March 29th, he conducts Anniversary exercises in Salem, Mass., and on Tuesday, March 31st, will lecture in Tremont Temple at 2 P. M. The first two Sundays of April he will lecture in Springfield, and on Sunday in Salem, Mass., the last three Sundays in Hillsboro', N. H. Week evenings, open for work after April 1st. Address him 181 Walnut street, Chelsea, Mass., wherever he may chance to be.

Mrs. Mary A. Charter is now located at 268 Tremont street, Boston.

Mrs. E. Cutler of Philadelphia, Pa., platform trance medium and psychometrist, having finished her work in Newark, N. J., speaker, will hold a direct March, Brooklyn, N. Y.; last four Sundays, March, Albany, N. Y.; first two Sundays of April, Saratoga Springs, N. Y.; last two Sundays of April, Newburgh, N. Y.; first of May, Haverhill, Mass. Would like to make engagements for the last three Sundays of May. Will also make Camp-Meeting engagements.

Henry H. Warner, lecturer and test medium, speaks in Lynn, March 29th; in Portland, for First Society, March 15th. Engagements for season of '91 made by addressing him at 9 Rosworth street, Boston, Mass.

Funeral of Miss Emily Chace.

The funeral of Miss Emily Chace, for so many years the faithful and able reporter at the Banner of Light, whose sudden decease was announced in last week's issue of this journal, took place Friday afternoon, the 11th inst., Mrs. M. T. Longley officiating. The services were held at the residence of Mrs. Ruth Baker, No. 204 Bedford street, Somerville, a member of whose household Miss Chace had been for nearly two years, and who ministered to her comfort during her last illness, with the affectionate solicitude and tender care of an own sister. The remains, which were placed in a black oak casket, looked calm and peaceful. The floral offerings consisted of a beautiful display mounted on a stand, with the words "At Rest" displayed on a ground of white carnations, surrounded by a border of delicately tinted roses, from Colby & Rich; a bouquet of choice roses, tied with white moiré ribbon, from Mrs. Longley; and a bouquet of white azaleas and hyacinths, tied with white satin ribbon, from a friend. An exquisite bunch of white violets, the hand of the deceased was from Mrs. Longley. The remains were deposited in Woodlawn cemetery.

"Only a Thin Veil Between Us," rendered with much feeling by Mrs. Longley, Mrs. J. B. Hatch, Jr., Prof. Longley and Dr. Stratten, opened the services, after which Mrs. Longley, under spirit-control, offered the following

INVOCATION.

O! our Divine Parent, thou Supreme Spirit whose name is Love, thou who art the all-in-all of life; thou who art the soul of peace and tenderness, we lift up our hearts unto thee, O Father, bearing the praise of our souls for this immortal boon of life, for the glory of the spiritual resurrection which hath been given to the dear one in whose name we assemble here this day. We would come before thee, O Father, and our Mother, to receive from thee and thine angel hosts a baptism of new and an inspiration of holiness, which shall go with us through the coming time.

We know that thou art strong; we know that thou art all intelligent and all-powerful; and we also know that thou art all beneficence and all care. We realize that thou hast extended to this, thy favored child, the gift of eternal life; that thou hast bestowed upon her release from pain, relief from suffering and from the weariness which physical life brings to a human life. We know that thou hast taken her gently by the hand and led her through the deep waters, onward and upward to the very Mount of Transfiguration, where, as an ascended soul, she now stands, filled with the light of a new existence, filled with the joy of a happy release. We praise thee in her name, and we thank thee that this is so; that the beautiful one whom we love, and who has been so dear through years of association, has been thus tenderly led onward by thy angelic hands until she has gained the glorious heights of eternal day.

We would not weep for her, because she has no need of human tears. We only bow our heads in sadness because of the loss that we as mortals sustain. The loss of the physical presence, the loss of that kindly voice of cheer, giving encouragement and sympathy to us from day to day; the loss of these outward signs of her nearness to us which we have been accustomed. We rejoice, O Father, in the great joy that, in the midst of the shadows which we have seen in our hearts, we can behold the spirit in the spiritual life and realize that she has not been taken away; that she will not desert her friends; but, as a ministering spirit, of peace and comfort, she will remain to bless our lives.

We ask thy blessing to rest upon each one who is sorrowing at the loss of a friend; we ask thy benediction of peace to rest upon her soul, and may she realize that she has at last gained a heavenly home and been given the companionship of bright and exalted intelligences, her friends and instructors, who have long waited her coming, who have prepared the way for her so that it did not seem hard or troublesome, and who will with each and every one in trying to make her path pleasant and beautiful.

We consecrate the new life, the new birth of the spirit, to thy care; we consecrate it to a new purpose and to a higher work, realizing that now she will be able to do all in the spiritual world, and that in a grander life she will be afforded greater opportunities for accomplishing these good works.

Once more we ask the benediction of all holy angels to rest upon each and every one who is sorrowing. Mrs. Longley in her normal condition then paid a beautiful and touching tribute to the life and character of the deceased, who for long years had been her warm friend and co-worker. She said:

Friends, before I yield more fully to the influence of that bright spirit whose right hand is to you to-day in the name and the memory of our dear friend whose body lies before us, I feel that I must personally utter a word of tribute to the life that has just closed on earth.

This dear friend, with whom I have been associated weekly for nearly twelve years, was one of the sweetest souls I have ever known. Never, during that long period of association, did the slightest shadow come between us. Always in full sympathy with me and my work, she responded to a personal magnetism and friendship that have been very helpful and uplifting to my spirit.

This to me is a sacred moment, as I realize all that it means for our dear friend, as I thought present upon me that now she has arisen fully and freely from the material life and its limitations into the clear atmosphere of the spiritual world, that world of which she seemed to know a great deal, of the existence of which she had no doubt, and which she believed, by loving human beings, who were her friends, and who waited on its beautiful shore to welcome her. While I feel deeply the loss which I shall sustain in the absence of her physical presence, while I know I shall miss her from my life, I feel that I must not grieve for this loss because I can realize how much this change means to her, what a glorious transition it is from the material life to the spiritual life.

I hold in my hand a book which Emily Chace presented to me less than three months ago, as a Christmas gift. It contains the poems of Oliver Wendell Holmes, for which she, as a poetry-loving soul, had a keen appreciation. Only one poem Emily was speaking to me of his poetic words, and she said, "His poem, 'Under the Violets,' is an exquisite little gem."

Recalling those words among the last that were spoken to me by my friend, I feel that I must bring the volume before you, and read that little gem, which so appealed to her love of the beautiful; and I think, friends, you will agree with me that these lines apply as fully to her life as they did to the one for whom they were written by the poet's hand:

"Her hands are cold, her face is white;
No more her pulses come and go;
Her eyes are shut to life and light;
Fold the white shroud about her now,
And lay her where the violets blow.
But not beneath a graven stone,
To plead for tears with alien eyes;
A slender cross of wood alone
Shall mark the spot where she lies,
In peace beneath the peaceful skies.
And gray old trees of hushed limb,
Shall wheel their circling shadows round,
To make the seething sunlight dim,
That drinks the greenness from the ground,
And drop their dead leaves on her mound.
When o'er their boughs the squirrels run,
And through their leaves the robins call,
And, rippling in the chestnuts fall,
Doubt not that she will heed them all.
For her the morning chime shall ring
Its matins from the branches high,
And every mistle-bird shall sing
That trille beneath the April sky,
Shall greet her with its earliest cry.
When, turning round their dial-track,
Eastward the lengthening shadows pass,
Her little mound shall be the spot,
The crickets sliding through the grass,
Shall pipe for her an evening mass.
At last the rosettes of the trees
Shall and the green willow lies,
And bend the burdened dust they seize
In leaves and blossoms to the skies,
So may the soul be transpired in light.
If any, born of kindly blood,
Should ask, 'What maiden lies below?'
Say only this: A tender bud
That tried to blossom in the snow,
Lies without harm beneath the violet blow."

At the conclusion of the poem, Mrs. Hatch, Prof. Longley and Dr. Stratten sang with fine effect "When the Dear One Gathers Home," after which Mrs. Longley, under control of Spirit John Pierpont, delivered the following

ADDRESS.

Friends, this is an hour consecrated apart from all the other hours of the year; for we have met to pay tribute to the memory and life-work of one who has done only good things. We have met together to assist this bright spirit in freeing herself entirely from the trammels of the material life, and to place her in the land of light where angels dwell. We, as tender hearts united to hers by the bonds of sympathy and affection, may properly consecrate this new life which she has entered upon to a higher service and a grander purpose than even the work of earth has proved to be.

In such a life as this, which has closed on earth, we may read lessons of wisdom and instruction; we may profit by her example, for she walked the pathways of earth, maintaining a noble and beautiful life, and we may gain a lesson from such a life truly may we who have inspected it, who have gazed upon it and known the secrets of the interior heart, profit by such example and become more helpful to our kind because we have known and associated with one who has lived so nobly and so bravely. We shall deliver our eulogium over the remains of this dear one, for her work, her deeds and her words shall live in the memory of each friend more enduring than any speech we can make, more lasting than any record of marble or metal can be. It widens and widens, as it pure life lives forever.

flows out through its own circle of personal friends into other lives, bearing light, warmth and beauty to the souls of those who are receptive enough to stand that influence. Such has been the magnetic power of this friend. It has never scorched or blighted any life that it has reached. It has always warmed, comforted and directed every heart with which it came in contact. What better or more wonderful record do we need than to live in the interior recesses of those hearts who have loved and cherished us? She was a patient soul, with a trusting and a loving heart. She relied upon a star that never failed, and a rod that could never break beneath her touch, and that staff was a conviction of the nearness and protecting care of unseen, but loving, watchful friends, that upon which she leaned was a knowledge of the immortal life to which she was tending. Having a conviction of angel guardianship, and possessing the support of spiritual knowledge, she could go faithfully and trustfully onward from day to day, doing her appointed work, even though the physical pain and weariness were such as to drive her to the form and bring lines of suffering to her beautiful face.

It was her wish that she might be able to do her work as long as she lived in the body. She expressed the hope that it would not be her lot to linger along through weeks and months of pain and suffering, helpless burden upon others, unable to do any useful thing for mankind. The hope was realized, the wish was granted. She did her work until the last. One week ago to-day this dear friend was in her accustomed place at the Banner, and she was as cheerful and as bright as she had ever been, and she was faithfully performing, for a quarter of a century, the duty of scribe for returning spirit intelligences. One week ago her falling hand transcribed messages received, and only a few hours was she obliged to keep less agony before the angels came to bring her peace.

We may ask, Why is it that her wish was thus granted? Many ask that they may be permitted to work up to the eleventh hour before the day shall close; many desire that they may not be left in the shadows of material life, helpless and burdensome to others; and yet the wish is not always granted, the hope is not always realized. But with this friend they were fulfilled because hers was a life of harmony; because her spiritual nature was so well developed, that it could catch and hold the inspiring forces, the helpful magnetic influences of unseen attendants, who came to give her strength in the hour of weakness; because she was so thoroughly in sympathy with the larger, more divine life of the soul that she could receive and use these helpful magnetisms that came to her. The sphere of light that rolled from the angel-world and enveloped her round about was like a part of her own being, mingling and assimilating as it did with her personal aura, so that she could breathe it in. Although it could not repair the wasted form, build up the broken parts of a debilitated system and spare her all pain and suffering, yet it helped her to bear the burdens, to keep her mind clear, to keep her flesh, and to walk bravely forward in the accomplishment of her work, even while the physical form rebelled, even while the material frame weakened and declined.

Thus we learn that by coming into the inspiring atmosphere of a harmonious life, by trying to adjust our natures so that they will not clash with others, and seeking to see the beauty and sweetness of all, while giving having compassion for the antagonisms and the antagonisms of those who are in the world, we may become so receptive to the divine helpfulness of the upper spheres that we can be assisted to bear our burdens and pains and still press bravely forward, continuing the work assigned to us instead of laying it down for other hands to do. By coming into sympathy with the more refined and glorifying conditions of human life, we may be able to walk forward as useful men and women until the summons comes to rest to our doors, and we are bidden to pass beyond.

Oh! such a life as has been hers!—for twenty-five years connected with that establishment which sends out weekly messages and instructions from a higher plane to this waiting world, was a life of waiting for tidings of the dead. Faithfully she penned the words spoken and communications given from that unseen world; faithfully she transcribed the messages for those eager souls who came thronging back to send a word of love home to those who had mourned their loss. And she rejoiced in that work; it was congenial to her. Many times has she expressed her satisfaction and pleasure in being employed in association with ourselves to give to the world those truths which man cannot grasp by his own power. Now she has passed on; but her work is not done. She, in the sweetness and purity of her innermost being, already asks if she cannot become a ministering spirit to those who suffer or are in need of such light as she can bring. Already she reaches out, not to grasp the work, but to give heavenly life for herself, but to dispense them to other hearts. The road which she has traveled in doing good to mankind still stretches on before her angel soul, and she knows that she may continue to perform many worthy deeds.

Let us take the lesson home to our hearts, that in every pure life, in every noble soul, there is an influence which must affect humanity on every side. In every experience of such a friend as this may be found seedings of rare value that we all may make our own. Let us feel that she has gone forward to join a heavenly company of enfranchised souls who work for the uplifting of mankind, and that we have the privilege of pressing onward to meet her and her band, but, more than this, let us not forget that we are all spirits, and she will be with us, and enter into our presence. We may not see her as she stands beside us; we may not hear her voice, or even feel the touch of her gentle hand; but, surely, she will make our lives better and influence to all whom she has loved, and who have loved her. Let us not ever forget that her holy eyes will read the secrets of our hearts, and know the motives for our deeds. Realizing this, shall we not be inspired to live purer lives, to do more clearly right, and to try to make ourselves worthy of her regard and approval, knowing well that she is watching us from the heights of heaven?

Let us, dear friends, send out our sympathy, our hearty expression of God's love, into the spirit of our heavenly home. Our tender cheer and loving regard, that they may form a glorious web of strength and sweetness which shall lift her higher and higher and give her power and gladness untold. We offer up for her our thanks and love, and joy because she is ever freed from the trammels of matter and has gained the heights of supernal peace.

CLOSING INVOCATION.

Once more, our Father-God, we praise thee, not with tongue and uttered speech, but with the depths of our inmost souls, for the glory of life that has come to her, for the kindest and utterable love that has provided an escape for the soul from the afflictions and wearings of time and earth into the light, joy and happiness of a new existence. We praise thee, O Father, that to thy friend has come the greatest blessing, the greatest gift that mortal can receive, the blessing of eternal life. We ask that thy benediction of peace and comfort may rest upon each friend who mourns on earth; we ask that the clouds that have gathered away from their hearts, and that the glorious sunlight of thy love may stream in fresh upon them; we ask that each one may be uplifted in thought and aspiration this day nearer to thee and thy kingdom of light where she abides; and that she may be able to stand away from their friends, and that the glorious sunlight of thy love may stream in fresh upon them; we ask that each one may be uplifted in thought and aspiration this day nearer to thee and thy kingdom of light where she abides; and that she may be able to stand away from their friends, and that the glorious sunlight of thy love may stream in fresh upon them; we ask that each one may be uplifted in thought and aspiration this day nearer to thee and thy kingdom of light where she abides; and that she may be able to stand away from their friends, and that the glorious sunlight of thy love may stream in fresh upon them; 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CLEVELAND'S
SUPERIOR
Baking
Powder.

The Official Reports of the
United States Government, 1889,
Canadian Government, 1889,
New Jersey Commission, 1889,
Ohio Food Commission, 1887,
prove that Cleveland's is
The Strongest
of all the pure cream of tartar
baking powders.

Banner of Light.

BOSTON, SATURDAY, MARCH 14, 1891.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 780 Washington street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Essex streets.—Spiritual Fraternity Society: Sunday, Temple Fraternity School for Children, at 11 A. M. A. Shelhamer, Chairman. These interesting meetings are free to the public.

The Boston Spiritual Temple Society, Berkeley Hall.—Services at 10 A. M. and 7 P. M. Seats free; public cordially invited. William Boyce, President; George B. Morrill, Treasurer.

First Spiritual Ladies' Aid Society.—Organized 1887, incorporated 1891, 1091 Washington street. Business meetings Fridays at 7 P. M. Tea served at 6 P. M. Public meetings, with music, addresses, tests, etc., at 7 P. M. Mrs. E. Barnes, President; Mrs. A. L. Woodbury, Sec'y.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 2 1/2 and 7 1/2 P. M.; also Thursdays at 7 P. M. Dr. W. A. Hale, Chairman.—Children's Progressive League meets Sundays at 10 A. M.

Bright Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2 1/2 and 7 1/2 P. M. Mrs. Dr. Heath, Conductor, office Hotel Simons, 207 Shawmut Avenue, Boston.

Ladies' Industrial Society will meet at Twilight Hall, 780 Washington street, every Wednesday afternoon and evening. Circle at 4. Supper at 6. Entertainment at 7 1/2. Ida P. A. Whitlock, President.

Twilight Hall, 780 Washington Street.—Sundays, at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M.; also Wednesdays at 3 P. M. F. W. Matthews, Conductor.

Independent Spiritual Club, 780 Washington Street, Twilight Hall, meets every Tuesday. Circle at 4 P. M., supper at 6 P. M., entertainment at 7 P. M. A. F. Ad-Well, President.

Bathhouse Hall, 604 Washington Street.—Spiritual meetings every Sunday, at 2 1/2 and 7 1/2 P. M.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. Dodge, Secretary.

Cambridgeport, Mass.—Meetings are held Sunday evenings at Old Fellows Hall, 48 Main street, Cambridgeport, at 7 1/2 o'clock. H. D. Simons, Secretary.

First Spiritual Temple, corner Essex and Newbury Streets.—Last Sunday afternoon, March 8th, Mrs. H. S. Lake, entranced, spoke upon the subject "What Then?" together with questions which had been laid upon the desk. After outlining the position taken in the previous Sunday lecture, which was that the continuity of life had been demonstrated to the generality of mankind, it was asked what then? What is to follow this revelation of the power of the human entity to survive the experience of death? The great questions of human duty and human destiny remain, was the reply. The limitless possibilities of the soul are not yet ascertained. Beyond death is the doing and being, which belong to ceaseless activity and unfolding.

The lecture, which was listened to attentively by an appreciative audience, will be more fully reported later.

Mrs. Jennie H. Bowker sang appropriate selections, which were well received.

Next Sunday the subject of the lecture will be: "The Ethics of Trade."

School for children at 11 A. M. Subject of lesson next Sunday: "Morality in Mediumship." Friday P. M. a lecture to the highest Sunday School, called "The Ethics of Trade."

Next Tuesday evening meeting of the Spiritualist Psychological Research Society. Usual Wednesday evening Session at 7:30. Cordial invitation to all of these meetings.

Berkley Hall.—The conference meeting at this hall last Sunday afternoon was well attended. The interest in these meetings is constantly increasing. Remarks were made by Dr. Storor, Dr. Richardson, Mr. Dowling, Prof. Carpenter, Mrs. Julia Carpenter, and others.

In the evening they were favored by listening to Mrs. Sarah A. Byrnes. She spoke for her subject, "Light, More Light," a paper report of the world of spirits, injustice to the lady and her guides. No prettier compliment could be paid her than the large and intellectual audience that gathered to hear her, and who at the close of the lecture manifested their appreciation of her instructive remarks by applause.

Mrs. Byrnes will speak from this platform again April 19th, and all should avail themselves of the opportunity of listening to her. It is to be regretted that we do not hear her often on our Boston platform.

Dwight Hall, 514 Tremont Street.—At the developing circle of last Sunday over one hundred were present. Music was furnished by Mrs. Campbell. The circle was in charge of Mr. and Mrs. Dr. Hall.

The afternoon session opened with music by Prof. Peak, and an invocation by the Chairman, Mr. F. A. Heath, who spoke of a spirit atmosphere surrounding this earth. Dr. A. D. Haynes spoke of the importance of doing all the good we can, that there may be no need of a spirit report of the world of spirits. Our friends when we return as spirits. Mrs. Dr. C. H. Loomis Hall said that she was anxious to meet the inquirers after the truth however skeptical and unbelieving they may be, provided they are willing to accept the truth and to let the facts speak for themselves. Verifications of spirit-communications received during the previous week, remarking that God's power is manifest in this work, and it will eventually permeate all conditions of society. Miss L. E. Smith gave several proofs of spirit-presence including names that were recognized. Mr. Jackson Hall said no judge or jury would convict a medium for administering medicine to the sick. If they did the laws under which they did so would be annulled by the pressure of an immense public opinion.

Evening.—Singing and an invocation. Mr. Heath in opening said that this is emphatically a thinking age; people think more deeply than in any previous one, and whatever is presented to them is not accepted without deep, earnest thought. We measure everything by the standard of reason and our better judgment. Mr. S. B. Ward spoke relative to the importance of the hearing upon the "Medical bill." Peter McKenzie gave indisputable evidence of the presence of departed friends, mostly to strangers.

Dr. Coombs said that the time is near when every little hamlet will rejoice in a recognition of spiritual truth. Clearly understood proofs of spirit return were given.

Dr. Haynes spoke of the work of growth and unfoldment before us, and the high privilege of any and all to progress here and in the great hereafter. Spirits will educate us if we are willing to learn. Closing remarks were made by the chairman.

Eagle Hall, No. 616 Washington Street.—Wednesday, March 14th, the usual conference meeting was attended by good numbers.

Sunday Morning, March 8th.—The developing and healing circle was very satisfactory. Many good mediums will soon be brought into the field through the given them for development of these mediums. Magnetic healing was demonstrated by Drs. Mathews, Blackden, Kingsbury, Willis, Shute, Mrs. Chandler-Bailey, and Mrs. M. A. Charter.

Afternoon.—Music by Mrs. Bayard. Mrs. Nellie Thomas Burbeck made the opening remarks, and gave tests, followed by Dr. Allen Thothaker, Mr. David Brown, Mrs. Nolan, Mrs. Chandler-Bailey, Mrs. Wilkinson, Mrs. Dr. Bell, Dr. Tripp and Dr. Mathews, who made remarks and gave tests, delineations and psychometric readings.

Evening.—Singing by Mrs. Bayard. Remarks and tests by Mr. Bartlett, Dr. Blackden, Mr. Riddell, Mrs. Charter, Mrs. Chandler-Bailey, Mr. W. C. Morse, Dr. U. McHenry, and the Chairman, Dr. Mathews. There were very large numbers in attendance at each session during the day.

Meetings are held in this hall every Wednesday at 3 P. M., and Sunday developing and healing circle at 11, and regular services at 2-3-4-5-6-7-8-9-10-11 P. M. F. W. MATTHEWS, Conductor.

America Hall, 724 Washington Street.—Last Sunday afternoon, long before the hour of opening, the hall was crowded with an audience eager to listen to J. Frank Baxter. Every seat was filled, and many thought it fortunate that standing room was afforded them. A report of the services will be found in another column.

H. Richardson, A. A. Wheelock and Rev. Wagner, Edgar W. Emerson and Mrs. Billingham-Borja, coined a hearty greeting, and delivered speeches and evidences of spirit presence. Mrs. Storor will remain in Boston through the month. Miss Amanda Bailey contributed several fine musical selections. Usual services Friday next. The public are always welcome to attend the evening sessions. A. L. W.

The Ladies' Industrial Society met at Twilight Hall, 780 Washington street, Wednesday, March 4th. Circle at 4. Supper at 6.

Evening.—Singing, Remarks by Mrs. Whitlock, Song by Miss Bailey, Reading by Mr. Warner. Tests by Mr. Riddell and Mrs. Bailey. Remarks and tests by Mr. Howitt. Mrs. H. W. CUSHMAN, Sec'y.

Dropped on sugar, children love to take Johnson's Anodyne Liniment for coughs and colds.

Meetings in New York.

Adolph Hall, corner of 53d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10 A. M. and 7 1/2 P. M. Meeting for manifestations and general conference at 7 P. M. Lectures, at 8 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomena, are held in this hall, Mrs. M. E. Wilcox, President.

Union Square Hall, 8 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at 11 A. M. and 3 P. M. All seats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in vestibule.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 10 A. M. and 7 1/2 P. M. Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

The Psychical Society meets every Wednesday evening at 8 o'clock, between 20th and 21st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 8 Broadway.

Knickerbocker Conservatory, 41 West 14th Street.—Meetings every Sunday morning at 10 1/2 o'clock, and evening at 7 1/2. Speaker until further notice, Mrs. Helen T. Brigham. Miss B. V. Cushman, 224 East 39th street.

W. J. Colville in New York.

On Sunday last, March 8th, W. J. Colville lectured to a large and attentive audience in Union Square Hall, New York, at 11 A. M., on "Evolution and Morality," and to a still larger company at 3 P. M. on "Are Theosophy and Spiritualism in Accordance with Variance?"

As announced last week the lecturer gave a reply to an address delivered recently in New York by Mr. A. Griggs of Boston, at an open meeting of the Theosophical Society which meets on two evenings in the school-room adjoining Dr. Collier's church.

In some portions of "The Key to Theosophy," and other works by Mme. Blavatsky, it is intimated that when a spirit drops the mortal frame it either goes to Devachan and there enjoys a period of rest, and strictly subjective existence, or else, in previous incarnations, it has been so degraded, it hovers near the earth in Kama Loca (purgatory) or even in Avitchi, the Sanscrit equivalent of hell. On the basis of this teaching it is assumed by some Theosophists who gather all their knowledge from books, that spirits are in pain, and therefore facts go for nothing if they seemingly refute certain Oriental theories; the theories must be upheld, consequently an ignorant and crude attitude against Spiritualism goes out to the world labeled Theosophy, which is a clear case of calling human folly divine wisdom.

With all respect to Mr. Griggs it must be said that he does not know much about Spiritualism; therefore when he speaks against it he betrays his ignorance; and it is no compliment to good taste or to an audience to say that hearers applaud diatribe. Some of the New York papers have recently been regaling the bigoted and ill-informed among their readers with sensational articles against Spiritualism, and while fraud ought to be exposed, discrimination should certainly be exercised between imposture and a philosophy which discommenates it. The cardinal truths of Spiritualism are verified constantly in the hopes of the most reputable and earnest students of theism; and it is to the genuine in phenomena the eyes of intelligent people are now turning from every quarter. If there are old theories entertained in Asia in operation to bring proofs of spirit communion in America, it is to be hoped that the domain of the East can modify evidence procured in the West; and moreover it must be borne in mind that Sanscrit is not a very easy language to acquire, and it is more than probable that many misinterpretations accrue from this fact alone.

A study of Oriental religions does not imply blind acceptance of their tenets; thus it is no part of the work of any avowed Theosophist to berate one system while blindly endorsing another. When the tenets of scriptures are better understood at present, many fallacies now entertained will be exploded, and among them one of the very first to go will be the blind assertion that "spooks" and "shells" are the only vehicles to the spirit world. The "astral light," and the photographing through its agency of all that has transpired on earth, is very reasonable, but the denial of conscious intercourse between those on earth and friends in spirit is a misstatement of the assumption of too many students of theism. The highest view of Devachan (Paradise) as a state of repose, is that the soul released from earth is no longer vexed and worried over earthly perplexities, and is therefore unconscious of the sufferings of friends on earth, and the reality of spirit, and a soul thus situated is in a torpid state, or unable to render real assistance to those in need. The idea, divested of undesirable accretions, is simply this: As we progress in spiritual consciousness we become more and more conscious of the reality of spirit, and less and less careful about externals; attaching less value to what is mortal, and perceiving what is immortal with increasing clearness, we become capable of helping our friends to forget and outgrow their sorrows and limitations by letting them participate in our joy. Can any friends be more blessed than that which invites the sad and weary into an atmosphere of peace and contentment, and there permits them to gain strength and courage to sustain them in their next endeavor with life?

During sleep we often visit our friends in spirit, and awake greatly refreshed; they are thoroughly conscious of our presence with them, and so are we during the interview, but when we awake we have completely forgotten the rough its remain with us as a positive benediction. The superstitions and prejudices of individuals and limited schools should never be permitted to obscure or deface what is really beautiful and true in theosophic teaching. Common sense for truth it is indestructible; but we must bear witness to it, and not value a weed because it grows among flowers in a garden in which many lovely blossoms are thriving. While Spiritualists should not antagonize Theosophy, Theosophists have no right to oppose Spiritualism. The world needs all the wisdom it can draw from all sources, and not until the advanced thinkers of the day are more united will the walls of prejudice fall down and UNIVERSAL BROTHERHOOD become an actualized reality.

Another large audience greeted W. J. Colville in Everett Hall, Brooklyn, at 7:30 P. M.

On Sunday next, March 15th, at Union Square Hall, New York, Mr. Colville's subjects will be: "A. I. A. M., 'The Birth and Death of Creeds.'" "New Psychical Societies: In What Attitude Must the Church and the World Approach the Realm of Spirit?" All seats free. Voluntary collections. Studies in Universal Theosophy at 574 Fifth Avenue Tuesday and Thursday at 8 P. M.

The New York Psychical Society, 510 6th Avenue, is still attracting unusual interest every Wednesday evening. Mr. J. W. Fletcher continues to give interesting lectures and psychometric readings, and very seldom does he fail to receive correct psychings as to contents of articles brought, and the nature, history and conditions of the owner and his friends, living and arisen.

On the 4th Mr. Fletcher being absent on account of the illness of his daughter, the reading room nearly an hour an original and brilliant published reply to a letter to himself from an Orthodox minister, which, in the opinion of the audience, was a masterpiece.

with intermediate communions, seemed to highly please the crowded audience. Afterward the Fowler Jubilee Singers rendered some choice Southern melodies with native skill. Brief addresses were also delivered by Mr. J. B. Gibbs, President of the Masonic Temple Meeting, Mr. Eugene Underhill, Worthing Officer of the Metropolitan Lodge, I. O. G. T., Mr. E. F. Heaton, and Mrs. Kirk; after which the meeting adjourned, with many expressions of mutual good-will.

Wednesday evening, April 1st, in commemoration of the first anniversary of the advent of Modern Spiritualism, by special arrangement we shall have Judge Nelson Cross of New York (in speech and verse), also the Fowler Troupe, and the versatile artist, Mrs. Miller, and friends with the auto-harp, cornets and organ, and spirit-tests by Mr. Fletcher. J. F. SNIPES.

First Society of Spiritualists.—A large audience was remarkable for the respectful attention which it paid to the speaker at the Mediums' Conference on Sunday afternoon. Mrs. M. E. Williams presided, and made an uncommonly spirited address, carefully worded and cleverly delivered. Its theme was the divergence of opinion among the mediums, the influence of Andover and other colleges, and the remarkable statement by the future Pope, Cardinal Gibbons, that the people of his church should pray to the spirits—not the saints. The power of the spirits, she proclaimed, impelled her to the most stupendous of mental feats; but there are others not capable of forming an opinion on a trivial subject, who take up this stupendous question of Spiritualism, and pronounce conclusions contrary to the evidence of earnest investigators who have devoted much time to its study. It requires the superior judgment of a mind possessed with a knowledge of the psychical forces, but still it is to be found that "fools will rush in where angels fear to tread." Who are facts to be fought; if not in Spiritualism? Then let us have a chance. It is doing its best to every heart it has touched, and is capable of satisfying every noble aspiration of the human soul. Study it; it will make you all true men and women. The time is now when we should speak with determination and intelligence on the subject of Modern Spiritualism.

Prof. I. C. Wright made a long defense of mediums and argued in favor of the phenomena. If there are no phenomena, no occult existents, no spirits, no evidence of the existence of a spirit-world or the continuance of human life after the death of the body. So this Spiritualism is a study of phenomena said to be produced by spirit, and this study will never be completed. It is a study of the most stupendous and grandest manifestation of the direct action of intelligent mind upon inorganic matter. If it be true that slate-writing is a natural fact, a priori it is a fact of nature that spirits can make spiritual representation of things.

At one point in his address the speaker excited the approving manifestation of the audience when he said: There are many men residing on Fifth Avenue to bring about great changes in public opinion concerning religious matters.

A summary of Mr. Wright's remarks, received too late for this week's issue, will appear in our next.

Adelphi Hall.—Last Sunday morning the meeting of the First Society of Spiritualists was well attended. Henry J. Newton presided, and J. Clegg Wright was the speaker. In his preliminary discourse Mr. Wright referred briefly to the reasons that have contributed to the present great changes in public opinion concerning religious matters.

A summary of Mr. Wright's remarks, received too late for this week's issue, will appear in our next.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly October at 8 o'clock, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. G. G. W. Van Horn, President.

Spiritual Union, Fraternity Room, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7 1/2 o'clock. Good speakers and mediums always present. Forer, President. G. G. W. Van Horn, Secretary. Services held under the auspices of the Ladies' Aid Society, Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10 A. M. and 7 1/2 P. M. W. J. Rand, Secretary.

Everett Hall, Bridge Street and Willoughby Avenue.—W. J. Colville lectures every Sunday at 7 1/2 P. M.

Spiritual Conference, Test and Experience Mediums' Room, 101 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums in attendance. Also spirit tests Friday at 3 P. M. sharp. Mrs. M. C. Morrell, Conductor.

The Woman's Spiritual Conference meets at 230 N. 21st St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

The Brooklyn Spiritual Association, incorporated last December, has issued, in neat pamphlet form, its Certificate of Incorporation, By-Laws and List of Officers for 1891, also a printed form of application for membership, copies of which can be obtained of Charles H. Nourse, Secretary, 28 Rogers Avenue, Brooklyn, N. Y. The officers for the current year are: Samuel B. Bogert, President; S. B. Gordon, Vice-President; Charles H. Nourse, Secretary; Joseph La Fume, Treasurer. Trustees, Samuel B. Bogert, Daniel Coons, Charles H. Nourse, S. B. Gordon, Joseph La Fume, John E. F. Claghorn, Jennie C. Blake, Helen M. Walton, Elizabeth F. Kun.

Ayer's Sarsaparilla will remove that tired feeling, and give new life and energy.

Norwich, Conn.—Good audiences greeted Mrs. Kate R. Stiles of Boston, Sunday, March 8th, both afternoon and evening. Subjects and questions were presented by the audience, and treated by the speaker in an interesting and comprehensive manner. At the close of the afternoon address spirit messages were given, and psychometric readings and tests closed the evening services.

Next Sunday Dr. Geo. A. Fuller of Worcester, Mass., will be welcomed to our platform after an absence of three years.

Copies of the BANNER OF LIGHT are for sale every Sunday at close of the services.

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

New Bedford, Mass.—Mrs. N. J. Willis of Cambridge was the speaker for the First Spiritual Society last Sunday, giving two able addresses, which were well received; the evening lecture being particularly interesting to the audience as well as the bolder.

Next Sunday Mr. F. A. Wiggin of Salem will speak and give tests.

Providence, R. I., Slide Hall, corner Washington and Eddy streets.—Last Sunday Mr. F. A. Wiggin of Salem occupied our platform for the first time. His answers to questions presented by the audience were able and satisfactory, as also were his tests.

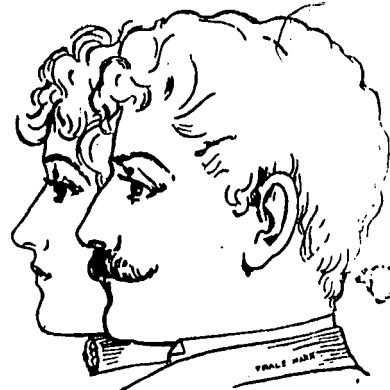
S. D. C. ALBES, Treasurer.

Lynn, Mass.—Mrs. E. B. Merrill, Secretary of the Spiritual Fraternity, informs us that its meetings held in Temple Hall are fully attended, and an increasing interest is manifest. Her letter, received too late for this issue, will be given in our next.

Why Suffer One Moment

From Torturing Skin Diseases

When a single application of the Cuticura Remedies will, in the great majority of cases, instantly relieve the most agonizing of itching, burning, scaly, crusted, pimply, and blotchy skin and scalp diseases, and point to a permanent and economical (because so speedy) cure, when the best physicians and all other remedies fail? Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure and agreeable to the most sensitive, and may be used by the youngest and most delicate with perfect success.



CUTICURA

the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, speedily heals the skin, and restores the hair.

CUTICURA SOAP, an exquisite skin beautifier, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the Cuticura Remedies cure every disease of the skin, scalp, and blood, with loss of hair, from infancy to age, from pimples to scrofula.

"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Dis-eases, 30 Illustrations, and 100 Testimonials. A book of priceless value to every sufferer. CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, the Great Skin Cure, 50c.; CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c.; CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, 50c. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Bad Complexions,

pimples, blackheads, red, rough, and oily skin and hands are prevented and cured by that greatest of all Skin Purifiers and Beautifiers, the celebrated Cuticura Soap. incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The only medicated toilet soap, and the only preventive of inflammation and clogging of the pores, the cause of most complexional disfigurements. Sale greater than the combined sale of all other skin soaps. Sold throughout the civilized world. Price, 25c.

"WELL, IF I EVER

Expected to live to see the sight! This is worth waiting for! New Discovery!

AERATED OXYGEN!!!

Cures Throat and Lung Troubles of every kind! Cures Asthma, Hay Fever, Pneumonia, Catarrh, Coughs, Consumption, Bronchitis, and all the known complaints of the respiratory organs! And it costs but one-third as much as any other Oxygen cost, too! Well, if this isn't the very last discovery of this marvelous century! I'm off to tell this great news to others I know, who are just such sufferers as I am! I'll spread the glad tidings far and near!"



(continued in our next.)

SEND FOR PAMPHLET. For Sale, with Free Trial, at BOSTON OFFICE, 9 HERALD BUILDING, 10 Beekman St., New York; 70 State St., Chicago; 394 Congress St., Portland, Me. Sold by all Druggists.

AERATED OXYGEN COMPOUND CO., NASHUA, N. H.

J. Frank Baxter's Sunday Successes

in Boston.

One would surely conclude a grand revival of interest in Spiritualism had set in, judging from the crowds of anxious people that have listened to Mr. J. Frank Baxter for several Sundays past in Boston and vicinity. Certainly are they interested in the man and his work. They listen intently, they applaud freely his speech, and they are astonished and gratified with his mediumship.

Last Sunday, the 8th inst., Mr. Baxter—who was secured to lecture in Cambridgeport in the evening, and at America Hall, city, in the afternoon—was sought for a morning lecture at Berkeley Hall, Mrs. Lilla, the announced speaker, being absent by sickness. It was too late to announce through the BANNER OF LIGHT the change, but the Saturday and Sunday dates contained notices, and the Sunday forenoon in question attracted a large and very Scotch contingent audience early in place. Mr. Baxter's lecture was a fine effort on the "Scope and Necessity of the Spiritual Platform." At its close loud and long was the applause, and throughs sought the speaker, and expressed commendation. Mr. Baxter always preface and concludes his lectures with a poem, and the two on this occasion, subjects, "The Lesson of a Dream," and "Unbelievers," were rare ones, and highly appreciated and enjoyed. A few delineations of spirits, unanticipated, were given.

In the afternoon as early as 2 o'clock it was necessary at America Hall, amid the thronging of the people, to pack the house in every nook and corner. At 2:30 when Mr. Baxter arrived, it was with difficulty a passage was made for Dr. W. A. Hale, Chairman, who conducted him to the rostrum. The number who sat on the steps of the platform and stood during all the exercises were over a hundred. Mr. Baxter took to the rostrum, and after a few minutes of prayer, he talked freely and pointedly on the present aspect of Spiritualism, and the general tendency of thought toward it. At the close he gave one of his justly celebrated discourses, responses coming readily as descriptions of the "Echo of the Spiritualists." His Scotchness, the Echo Spiritualists—desired Mr. Baxter, the call is so urgent, to give a series of weekly week-day meetings in his hall, but he this week starts for St. Louis, Mo., to fill appointments, on his return from which, and when he returns, he is hoped to have many more matured. Mr. Baxter will return the last of the month, and will give the address for this Society on March 31st, 2 P. M., in Tremont Temple.

At the evening, at the commodious Old Fellows Hall in Cambridgeport, Mr. Baxter's arrival, he found janitors and assistants taxed to find seats and places for the inquiring tide of people. Balcony, platform, entry, the two side ante-rooms, as well as aisles with seats along the walls, were filled, and many stood, and as at America Hall, in the afternoon hundreds turned disappointed away. An admission fee was charged at each hall save Berkeley, which fact we speak of, onsetting the idea that the assemblies were composed of the roving curiosity-seeking element who come into all free meetings anyhow novel. The intellectual character and moral worth of the audiences was especially noteworthy. Mr. Baxter gave portions of his experience embodied in a lecture entitled "Spiritualism a Reality." He was very happy in his narrations, and linked them with telling comments and arguments, forming a chain of masterly evidence, showing why he was and ever must be a Spiritualist. From 7 till 9 o'clock he gave a brilliant exercise of mediumship, and among the descriptions were several most wonderful tests of spirit-intercourse, so decisive and clear, often intricate, yet finally culminating in a climax so wonderful in development as to frequently elicit applause and often ejaculations of surprise.

As we followed Mr. Baxter's work of last Sunday, one remarked in our hearing to another: "Baxter is the veritable 'Moody' of Spiritualism." "Yes," replied the other, "Moody and Sankey combined." We thought it apt, for Mr. Baxter is an organist and an electric singer, as well as a lecturer and medium. During the day he sang two beautiful and appropriate selections at America Hall, though at Berkeley Hall a fine quartet rendered service, and at Cambridgeport a gentleman soloist with baritone voice of fine quality sang to Prof. Fisher's piano accompaniment.

REPORTER.

Brockton, Mass.—Last Sunday evening Mrs. H. S. Lake spoke at this place. "Mediumistic Experience" was the theme.

Phrenologist.—"Your bump of Imagination is abnormally large, sir. You should write poetry." Citizen.—"I do write poetry. Only yesterday I took a poem to an editor, and that bump you are feeling is where no hit me."

The Royal Blue Line.

Is not simply a single train of handsomely-finished passenger coaches. All the through trains in service via B. & O. R. R. between Washington, Baltimore, Philadelphia and New York consist of this magnificent equipment, comprising all the latest and most approved appliances approved by car-builders that contribute to the safety and comfort of travelers. No extra fare is charged on any of these trains. Passengers occupying Pullman Parlor or Sleeping Car accommodations will be charged the customary rates for the same.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10 A. M. and 7 1/2 P. M. in the hall, Spring Garden street. Children's meetings at 2 P. M. Conductor, Robert A. Thompson, Vice-President, 1111 Wallace street; Robert A. Thompson, Secretary, 614 Venango street.

The Second Association meets every Sunday afternoon at 3 1/2 in the Church, Thomson street, below Front. T. J. Ambrose, President, 1223 North Third street.

Keynote Spiritual Conference every Sunday at 7 1/2 P. M. in the hall, corner 10th and Spring Garden streets, William Rowbottom Chairman.

DECISIVE Baking Powder Tests

The United States Official

Investigation of Baking Powders, made, by authority of Congress, in the Department of Agriculture, Washington, D. C., furnishes the highest authoritative information as to which powder is the best. The Official Report

Shows the ROYAL to be a cream of tartar powder, superior to all others in leavening power (U. S. Dept. Agriculture) Bulletin 13, p. 599.



Children always Enjoy It.

SCOTT'S EMULSION

of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk. Children enjoy it rather than otherwise. A MARVELOUS FLESH PRODUCER it is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season. Beware of substitutions and imitations.

Please Don't Forget It.

That Dr. H. James' Cannabin India is prepared in Calcutta, India, from the purest and best Native Hemp, and is the only remedy either in that country or this that positively and permanently cures Consumption, Bronchitis, Asthma, Nasal Catarrh and Nervous Debility or break up a fresh cold in twenty-four hours. \$2.50 a bottle, three bottles for \$6.50. C. H. & Co., Proprietors, 1023 Race Street, Philadelphia.

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