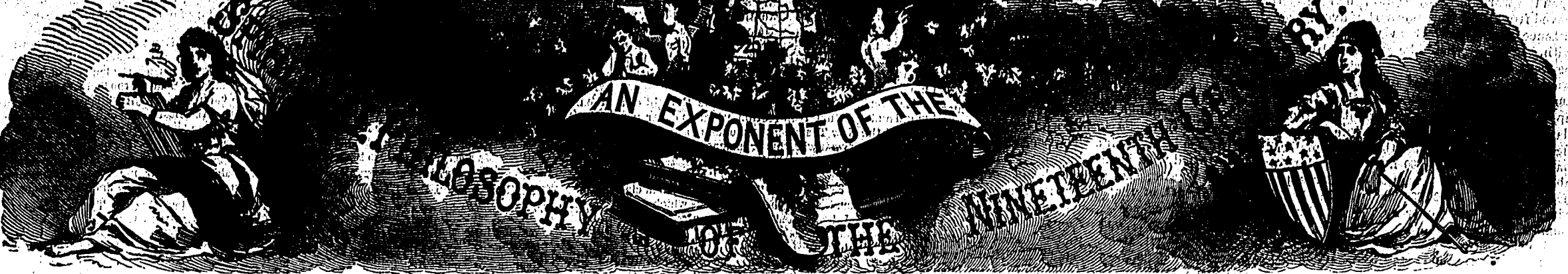


BANNER OF LIGHT.



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NO. 3.

ANNIVERSARY POEM. THE DAY OF PROMISE.

BY DR. DEAN CLARKE.

Behold! the day-spring from on high
Is dawning o'er the earth;
The hoped-for time—"Sweet By-and-By"—
Is soon to have its birth;
The darkness of the dismal past
Now rapidly rolls away,
And o'er the mountains rising fast
We see the coming day.

The day of promise is at hand,
"God's kingdom" now is here,
And ours is the "promised land"
Where first it doth appear;
Behold its tokens everywhere,
On earth, in air and sky;
Awake, oh! mortals from despair,
And see the clouds roll by!

"The Christ" in spirit comes again,
With all the angel host,
Baptizing now the sons of men
With promised "Holy Ghost";
The spirit on all flesh is poured,
As in the days of old,
And "spirit gifts" are now restored
With increase manifold.

The mighty host are going forth
Their mission to perform,
Great truths to bring to light the earth,
And work the world's reform;
To make men live the Higher Law
As 'twas by Jesus given,
That all may see what John foresaw,
The earth itself made heaven.

Their work in triumph now goes on,
Old things now pass away,
And victory shall yet be won
O'er all the wrongs that stay;
The olden faiths, long since outgrown
By every reasoning mind,
By new revelations overthrown,
Will soon be left behind.

Rejoice, oh! ye who've waited long
To see the "promised day"
When there shall be no end of wrong,
For which ye work and pray;
Rejoice around each social hearth,
At last to see it proven,
God's will shall yet "be done on earth
As it is done in Heaven!"

Biographical.

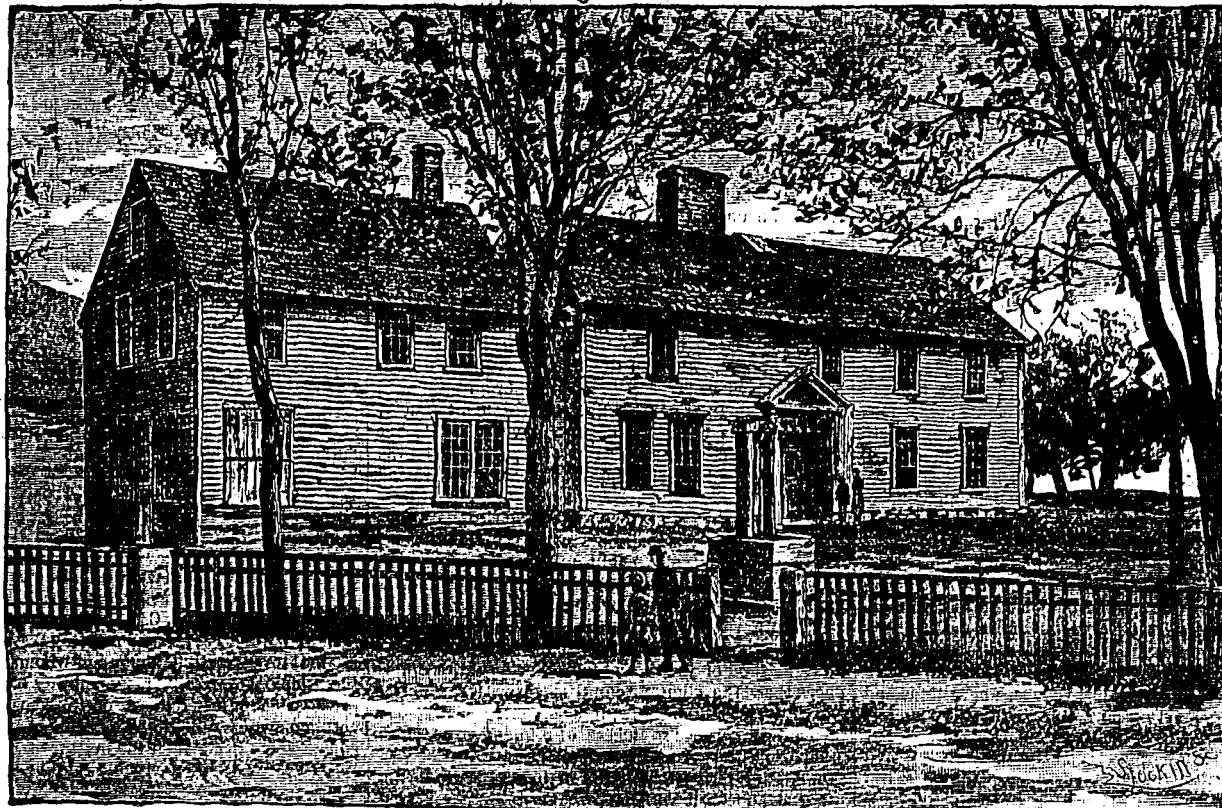
Brief Sketch of the Life and Services to the Spiritual Cause of Luther Colby, Senior Editor of the Banner of Light.

BY JOHN W. DAY.

THE BANNER presents in another column a picture of the birthplace of LUTHER COLBY, its senior editor. The memory of this edifice in the years that are to come will be treasured on the part of the believer in Spiritualism—sharing with the bronze monument prominently displayed in the public square at Amesbury, the respectful recognition by the people of that Signer of the Declaration of Independence, DR. JOSIAH BARTLETT, who was born in the building represented on the left of the Colby homestead, (which latter was demolished to give place to the Old Ladies' Home) in New England's earlier days.* It may be deemed a marked coincidence that one who wrought so much toward perfecting the steps that led to national liberty, and later, another who was privileged to work so grandly for the Cause which declares human independence from creed, and freedom from the fear of death, should in different eras first breathe the air of this mundane world in buildings adjoining each other.

The friends in America, and throughout the world generally, will, on March 31st, 1894, duly celebrate the Forty-Sixth Anniversary of the Advent of Modern Spiritualism; and at this time, in the midst of new and diffusive

*Josiah Bartlett was born in the year 1729, and died in Kingston, N. H., in 1795. He was an unflinching patriot, an earnest, indefatigable scholar, and wise statesman. A member of the Continental Congress, he signed the Declaration of Independence, his declaration being: "Come what will, I will share the fate of my country"; he was at the battle of Bennington, with Gen. Stark; he was governor of New Hampshire, and occupied other public positions of eminence and responsibility. The character of the man was shown in his early life, by an incident in his career, which in these days of proposed "Doctors' Plot Laws" may be of interest in showing the change in views which even the "Regulators" are obliged to adopt as the years go by—though they always claim, when approaching a State Legislature, that their system is a settled science (no connection whatever with outside parties), and as unchangeable as the "laws of the Medes and Persians". Self-educated, in lonely poverty, Josiah Bartlett, the future statesman and Governor, without the assistance of college or academy, at the age of seventeen began the study of medicine with an Amesbury physician, establishing himself at Kingston, N. H., after entering practice. As an instance of his native fearlessness in the promulgation of what he considered the right, it is recorded that while in Kingston, in 1762, he was laid low with a fever which nearly ended his career of promise, and his desire for cooling drinks overcame his precepts, that he partook freely of cold; whereupon he immediately began to get well. This incident, coming right home to him, brought him to see that pure air and cooling beverages were essential to the successful treatment of fevers, and it was then that more enlightened methods of dealing with these diseases began to prevail. Two years later he introduced Peruvian bark as a cure for common and malignant throat diseases, having first experimented with it upon one of his own children. It is not to be supposed that he failed to pay the usual penalty of such "unprofessional" conduct; far from it; since the narrative from which we quote goes on to say that the members of the medical craft were shocked by the innovations which he was responsible for, and the New England Medical Society, of which he was one of the founders, rewarded him by expulsion; though he was subsequently received again into fellowship.



BIRTHPLACE OF LUTHER COLBY.

issues, it is well to cast the eye of retrospect upon the past history of the movement, and the agencies which have achieved so much toward giving to the Cause the commanding position it to-day occupies: And that history attentively considered must lead the thoughtful reader to give a high place to the world-wide influence and upbuilding power exerted by the BANNER OF LIGHT.

The subjoined sketch regarding this great journal and its founders seems therefore eminently appropriate. Mr. COLBY has been, from the first, aided in his labors by unseen powers; he has been (and so willingly acknowledges) in an especial sense cared for by the Invisible Workers in the Higher Life, and has himself been endowed with a mediumship—involving the clairvoyant, impressional and automatic-writing phases—which as to its results has often called out the wonder and astonishment of his friends and co-workers in the mortal.

In the early days of the spiritual movement he was called upon for the sake and in defense of the Cause, to withstand alike the attacks of bigoted clergymen, and the gibes of skeptical laymen; even Harvard College itself did not shrink from attempting (though vainly) the task of shutting out the new light; but he remained firm, in the face of most trying conditions, and has, with the support of his spiritual coadjutors, continued at all times true to his colors.

In recognition of the life-services of Mr. COLBY, Mrs. EMMA TUTTLE contributed to THE BANNER for Nov. 5th, 1892, the following poem, which may be here reproduced, profitably, as the crystallized expression, by a spiritually-minded and prescient authoress, of a recognition of his services which the after years, at least, shall fully bring:

THE BANNER BEARER OF SPIRITUALISM.

To Luther Colby, Esq., on his Birthday.

His hair is white, his soul is white,
Truth lights his earnest face;
Hail! crowding infantry; fall back,
And give the veteran place.

Straight as a forest pine he stands,
Meeting unflinchingly
The storms of winds or human minds,
Rushing in madness by.

His ears are catching high commands,
Outspoken from the skies;
His BANNER gives them to the world
To read, and thus grow wise.

Long may our veteran worker live,
Our growing ranks to lead;
Long may our heads and hearts incline
His strong commands to heed.

Berlin Heights, O. — EMMA RUDD TUTTLE.

The subject of this sketch was born on the 12th of October, 1814, at Amesbury, Mass. His parents were CAPT. WILLIAM (a respected shipmaster of that historic town) and Mrs. MARY COLBY (who survived her husband many years, and lived to the extraordinary age of 87, during which time she leaned trustfully on the loving arm and generous support of her devoted son.)

Mr. COLBY's early years were devoted to the more usual pursuits as characterized the youth of New England at that period. He received the foundation of his education in the common schools of his native town, to which much reading, deep reflection and extensive experience were added in after-days.

At the age of fifteen years he went to Exeter, N. H., to learn the printing trade, his first work in that direction being performed—singularly enough in the light of his subsequent experiences—on an edition of Scott's Family Bible, as well as the New Testament.

Soon after attaining his majority he removed to Boston (1836), and was attached to The Post, one of the leading daily papers there, as a journeyman printer, where he remained for some twenty years, passing, during that period, through every grade, from the composing to the editorial room. He then left The Post, and after a short season of rest, embarked, in 1857, on the publication of the BANNER OF LIGHT, with WILLIAM BERRY as partner, under the firm name of LUTHER COLBY & CO.

Before entering upon this new enterprise, Mr. COLBY had become deeply interested in the subject of Spiritualism. He attended séances at the house of Mr. BERRY in Cambridge, Mass.—had practical evidence given him through Mrs. J. H. CONANT and others—and, after receiving what to him appeared to be indubitable testimony to its truthfulness, he fearlessly entered upon its public advocacy—a duty which he has since continuously and faithfully discharged.

As above stated, the BANNER OF LIGHT, a weekly journal devoted to the advocacy of the Spiritual Philosophy and Phenomena, was inaugurated in Boston in the spring of 1857 by LUTHER COLBY & CO. The object of its establishment was thus and clearly set forth in its Prospectus:

"The spiritual manifestations now being developed demand a vehicle of communication which all will respect; and the faster good organs are multiplied, the better will it be for man and truth. While the world has sheets innumerable wherein are advocated the perishing interests of Time, it is important, nay, indispensable, that Truth should have its journals also—equal in point of mental and typographical merit to any—which plead and set forth the demands and developments of Eternity.... THE BANNER OF LIGHT has not been started without careful thought and preparation. It is in obedience to voices, nay, commands from on high, that its publication has been determined upon, and every confidence is felt that great support will be extended, from regions of Light, to render it an instrument of good to man. We know that this must be the case, for the evidence presented admits of no doubt or question. In obedience, therefore, to a company on high, the BANNER OF LIGHT is to be unfurled."

The first issue of THE BANNER was brought out at No. 17 Washington street, (old numbers) April 11th, 1857. It will be seen that the promises made to the original publishers by their invisible prompters have been fully kept to date—for a period of nearly thirty-seven years! During all this time Mr. COLBY, who was the head of THE BANNER's publishing firm at its foundation, has continued as its editor.

THE BANNER's keynote—given, as also was its name at its inauguration, by invisible intelligences speaking through Mrs. J. H. CONANT, its first medium—has always been to the effect that the mission of Modern Spiritualism was not the organization of a new sect, nor the special separation of its believers from the rest of the world by party lines, but, rather, to furnish a spiritual solvent, in which the existing forms of eschatological thought are to be saturated, illumination taking the place of gloom by the process. To the harmonious outworking of this early ideal Mr. COLBY has ever directed his energies.

The history of the BANNER OF LIGHT as a bold, honest and unselfish advocate of spirit-return and communion is before the world, and can speak always for itself.

Since its inauguration THE BANNER has found its way all over the globe, wherever the English language is known. It has experienced the usual vicissitudes incident to business life. Its original firm of publishers changed in time to BERRY, COLBY & CO.; at the period of the civil war the financial condition of the nation, generally, found its counterpart in that of this paper. THE BANNER was then issued at 3½ Brattle street, but business straits drove its publishers into a failure, which necessitated going through bankruptcy. Mr. BERRY entered the army as a lieutenant, and was killed at the battle of Antietam. The paper was at once revived as to publication by the late WILLIAM WHITE (then State printer of Massachusetts), and under the firm name of WILLIAM WHITE & CO.—MESSRS. ISAAC B. RICH, LUTHER COLBY and CHARLES H. CROWELL being co-partners—was continued at 168 Washington street (old numbers).

The great and historic fire of 1872, which wrought such widespread destruction in Boston, burned the Parker Building (168 Washington street), where THE BANNER was located, and nothing was left to its publishers out of the ruin save a depleted insurance, the name of the paper, and their established mercantile reputation. Aided by generous friends and

subscribers, they at once set themselves at work to re-issue the paper, and took temporary headquarters at No. 14 Hanover street. On the 28th of April, 1873, Mr. WILLIAM WHITE suddenly passed to spirit life, at the age of sixty years (from heart-failure), and the paper has since been brought out under the style of COLBY & RICH.

In the autumn of 1873 the publication office of THE BANNER was removed to No. 9 Bowditch street (then Montgomery Place)—a location which had been purchased and specially fitted up for the purpose by its business manager, ISAAC B. RICH. From this place it still continues to make its appearance regularly.

No effort at display in diction, no special citation of contemporaneous authorities—though applauding encomiums without number, over the signatures of the most prominent men and women who have given their lives to the advancement of Modern Spiritualism—no minute reproduction of details, are attempted in this simple sketch—which merely aims to give a plain statement of some of the salient points in an active and useful career: The people generally, who have read THE BANNER in the past, will feel to endorse the views of Mr. ED. S. VARNEY of Lowell, who said, some time since, in an article in remembrance of Mr. COLBY's birthday:

"MR. COLBY: In the realm of spiritual unfoldment you have been both friend and teacher to me through the blessed and inspiring instrumentality of THE BANNER. I feel that whatever moral, intellectual and spiritual acquirements I may possess I owe mainly to two sources: the training of a noble mother, and the precious soul gleams that for years I have garnered from the teeming columns of the to me incomparable BANNER OF LIGHT. May the angels continue to bless their worthy mouthpiece, and mortals continue to stand by it."

IN THE BANNER's leader, (March 10th, 1894,) announcing the commencement of Volume Seventy-Five, its sturdy senior editor may be said to have renewedly expressed the abiding force of his devotion to the Cause which has wrought so much for humanity: "THE YEARS HASTEN TO THE CENTURY'S CLOSE. IT MATTERS LITTLE WHERE OR HOW WE WORK, BUT WORK WE ASSUREDLY SHALL, IN THIS WORLD OR ANOTHER, AS A LIVING INHERITOR OF THE GREAT KINGDOM OF TRUTH, THAT IS WITHOUT END!"

The Persecuting Spirit.

It exists and works wherever creeds exist as seminars of bigotry and uncharitableness. And it unconsciously betrays itself when it least intends to do so. The Presbyterian Messenger of Pittsburgh, Penn., expresses surprise at hearing the expression: "He is a Briggs man, but afraid to confess it." If the expression were used by a friend of Prof. Briggs, it would not surprise that paper, since it might then be attributed to his prejudice in favor of a friend. But it comes from an avowed enemy of Prof. Briggs. What, then, does it mean? Is it not, asks The Messenger, a sword that cuts both ways? If it condemns the man who has the courage of his convictions, does it not at the same time reveal a spirit of intolerance that puts his courage to the test? When men were believers "secretly because of the Jews," it was no credit to the Jews. This two-edged sword is indeed a dangerous weapon, and should be laid away with the epithets so often used as arguments. So far the Presbyterian Messenger. How little think those who taunt the followers of Prof. Briggs with being afraid to do it openly, that they are thus making undisguised confession of the fact of the persecuting spirit by which they are themselves inspired and governed. As much as to say to the others: "You would do thus and so openly, if you were not afraid of us!"

There was once a man who had a disagreeable way of fitting all wayfarers to his bedstead by stretching the short and lopping off the long. Many classes in society ruthlessly endeavor to do the same thing by making their own habits the standards for their neighbors. The mental stature of these busybodies, however, is so small that the fitting process usually consists in lopping off. —Albert M. Lorenzo.

The Republic of Labor and the Empire of Wealth.

BY J. J. MORSE.

IT is popularly supposed that this United Kingdom of ours is composed of four united nations, the Celts, Gaels, Cymry and Britons, living more or less upon terms of mutual harmony and good will. . . . The mildest-mannered cannot deny that things are not as they could, while the most strenuous reformer unequivocally asserts that far too many things are a great deal worse than they should be. But, careless or thoughtful as one may be, the fact that the social life of our people comprises but two nations, is at once apparent upon the briefest examination: Two nations as distinct as can be in circumstances, locations, habits, pleasures, pursuits, nay, even in form, feature and speech. The two nations of the Rich and Poor; or, as a writer once put it—of rich idlers and poor producers! Such, too, not by their inherent virtues on the one side, or wickedness upon the other, but rather as the logical outcome of the illogical conditions of existence into which both were born. There is an intermediate territory, it is true, between these two nations, variously called Law, Order, or Religion, officered by one party, and paid for by the other. It is a sort of "buffer state," used mostly in the past to protect the rich nation, and keep the poor nation in bounds. Sometimes an unlucky member of the rich nation is sent across this strip of territory to the poor nation; sometimes, also, with much difficulty, a poor nation man crosses to the rich nation, generally being heartily cursed by his former friends as a renegade, and not unfrequently deserving such attention at their hands. But let there be no mistake here about these two nations—or about one of them at least. The poor nation is not that great army of paupers who number some 2,000,000 odd, of indigents, out of work, or loafers that are generally described as "the poor," who are said to be "always with us," but the poor nation is made up, oddly enough, of the hardest worked and most industrious men and women in our midst. Mechanics, miners, craftsmen, and women—in a word, of all sorts and orders, the real producers of all we have, hold, eat, use, wear, build, make, or enjoy, in anywise whatsoever. You and I, perhaps, among the rest. For, as you will find, the workers, i. e., the producers, are in every respect the poorest in every state of civilized society to-day. Is it not more than a trifle odd that the man who does least has the most?

Exactly as a household must have an income to sustain its outgo, so must a nation also. Each of these nations must needs have its income, but that of the dependent is always derived from the independent. Naturally the obvious question arises: From whence does the independent get the means for supplying the income to the dependent? Clearly there is no such thing as a natural wealth fund, for wealth, as wealth, is in itself a result, and at a conceivable time did not exist. What, then, is the cause of wealth? Adam Smith and Henry Fawcett are precise upon this point—"No wealth can be produced without labor." Why, then, if labor produces wealth, have we poverty? Why, too, have we undue riches? For these reasons: First, all men do not labor; second, a portion of the labor of the worker is taken to maintain the non-worker; thirdly, because the tools and raw materials the worker needs are not his; and fourthly, because those who own tools and materials will not allow the worker to use them except upon such terms as the owners choose. Stripped of all rhetoric the case is thus stated in a nutshell—the worker is taxed to the utmost limit of his efficiency to sustain the non-worker; hence the cry for a "living wage" as a last rampart between the worker and starvation. A bare subsistence has been the limit of the old political economy, and that must be conceded if the worker is to be kept alive and in some sort enabled to work; for if work ceased, then stop rent, interest, profits, dividends, and the like.

What would you think was Great Britain's income? In 1889—the nearest available year—it amounted to thirteen hundred and fifty millions of pounds, but of actual money there was but some £130,000,000, or less than £4 per head, in existence. There is no necessity to tell you that "money" is but a small part of "wealth." Here, again, comes the question: Who produced this income? and again the answer is, the workers—all sorts. Now who are the workers? According to the census of 1881, they were classified as follows. I quote from the masterly tract of the Fabian Society—"Facts for Socialists":

Industrial—	Commercial—
Males.....5,889,720	Males.....1,169,155
Females.....2,997,809	Females.....28,844
7,887,529	1,198,000
Agricultural—	Domestic—
Males.....2,435,569	Males.....317,568
Females.....215,108	Females.....3,088,568
2,650,677	3,406,136
Professional—	
Males.....622,843	
Females.....228,918	
851,761	

A further statement shows that the total workers rise to a trifle over fifteen millions of men and women; that nearly twelve millions and three-quarters of persons of both sexes, under twenty years of age, were returned as "unoccupied"; and actually 6,991,302 persons, over twenty years of age, were returned as unoccupied. 407,000 of these being males; not paupers; but the idle rich, are here referred to, and, virtually, this latter number represents

say, in round numbers, a population of about 1,630,000, who are sustained in idleness by some 15,000,000 workers. But the smallness of their numbers may be urged as being no great tax upon the workers. Nor would it be if they received from them the same sort of average subsistence that the workers must be content with. It is only when the startling difference between the wages of the workers and the wages of the rich, in the form of rent and interest, is taken into consideration, that the appalling inequality of our present social order flames forth in all its lurid hue. For the figures are something like this: The small rich nation of nearly 7,000,000 has to rub along on about \$380,000,000 a year, and the large poor nation of some 15,000,000 must do the best it can with something over \$500,000,000; but the smaller nation is not industrially productive, as also is the case of the 12,000,000 odd under twenty years returned as "unoccupied." In a sentence, the idle rich and the idle poor, as also the idle vicious and the poor derelict—whom we call the pauper—have all to be kept by one provider, and that is Labor, which, after its toll, gets barely two-thirds of the results of its own production, though it outnumbers the rich nation something like fourteen to one! Alike in numbers and in needs, its preponderance of claim is undeniable. It may make it clear if stated in this way. In one house lives one man, in another house there live fourteen men. You have fifteen pounds to bestow. How would you act? If reasonable, you might say: "Give a pound to each—fair all round." But our present conditions give fourteen pounds to the one man and one pound to the fourteen men! Is it very strange that reformers cry aloud in our midst against such injustice?

I have little faith in the present value of any Utopian schemes for establishing industrial communes, brotherhoods, or republics. Where can they be erected? The landowners own the land; will they encourage their own extinction by letting it for experiments designed for their elimination? Scarcely. The capitalist owns the means of production—mines, factories, machines, and what not—will he forego his interest? Not very likely. The landlord owns our buildings, and must have his rent. As the worker only gets about seventy-seven pounds per annum per adult male to keep an average of five persons upon each year, his republic, in a capitalist country, is as about as real as a castle of Spain of the proverb. True, he can go to other lands, but where? And wherever he goes tools are needed, food must be had, money remains a necessity, and, eventually, his republic "bursts," and your disgusted experimentalist is thrown back into either his former, or an even worse, condition. The empire of wealth is to-day a hard and fast reality. Money is king; interest and rent are his chief ministers; landlords, capitalists, commercial swindlers, the idle rich, and the large army of the too-proud-to-work-and-too-honest-to-steal make up a court that is proving as destructive to Merrie England as was the court under the kings of France to that fair land across the silver streak. Is there no similar danger here of a red reckoning?

To found our republic must we destroy our empire? Or will it be a case of restitution and right adjustment? Shall the republic of labor stand upon the rights of man, or the craft of men? Must the exclusiveness of the empire give place to the universalism of human good? We are at times told that we have no right to inquire what the rich do with their riches. Quite so. But we have a right to inquire where they get their riches from. If those riches are unduly gained and unwisely squandered, a double wrong is done. First, some one is deprived of something justly due him; and second, the wasting process leaves the waste so much the poorer and hungrier for more to spend, i. e., waste. If the rights of one are the rights of all, so the wrongs of one must be the wrongs of all. If the empire of wealth means idleness, uselessness, unproductiveness, and with these every advantage of physical comfort and pleasure, for which nothing useful is rendered in return, then the empire must go—it cannot be mended, so it must be ended. That ending will lead to the restoration to the workers of the land and its products, and all the instruments of production, for the use of which the little empire of wealth exacts so tremendous a rent to-day.

Now as to our republic. Its members should surely be healthy. To-day fifty-five per cent. of workmen's children die before they reach five years of age. Insanitary dwellings, underfeeding, unhealthy parentage must not be features of the worker's republic. His work must be performed in safety. In 1888 14,908 work-people met with fatal accidents. These figures applied to England and Wales alone. He must be secured a competency, as he would be. But in January, 1891, there were over 977,000 paupers in Great Britain, and their cost was over \$10,000,000 per year. He must have leisure for social life and personal culture. To-day he depends upon evening classes, after his day's toil is over. He gets a nine-hours' day, after a bitter struggle, and is not quite jubilant over the possibility of an eight-hours' day to come. In his republic, when every adult male works at a useful work, four hours would well suffice to supply necessities, and even luxuries, were rent and interest abolished, and so not to be provided for. Is this republic Utopian? Yes and no. Yes, under our present conditions; no, if those conditions are changed.

How can so radical a change as would be needed be effected? The sacredness of property, the sanctity of contracts, must be respected. Ancient deeds and grants cannot be overturned without due consideration, i. e., compensation, in plain English. Very well; execute all contracts, protect all property deeds and grants to those now born under them, but extinguish them as the benefiting lives lapse. Municipalize and nationalize land, labor and instruments of production. Compel all to work who are able, and let those starve who won't. And in doing these things you will finally merge two nations into one—the Republic of Humanity, with equal rights for all.

But the republic of labor is not for Britons only. It is a wider matter than that. Our fellow-workers in France, Germany, Italy, Spain, Russia, India and the East must all come in. The Briton is powerful in many things—his prowess has been attested on many a red field of strife. Here is a war for him to wage, to help the freeing of the world's industrial slaves. His republic must be one and indivisible, an all-embracing body politic, including all mankind.

Look with me a moment into the future. See, yonder, sparkling and glinting in the sunlight, the white houses of production, their windows gleaming as diamonds, their machines bright and beautiful, as though of silver and gold. No turbid stream winds its slokening

way among green swards. No fetid smoke breathes forth pestilence and death. No wan faces or tired bodies attest the galley-slavelike toll of to-day. Fair homes, well furnished; books, flowers, music, art and culture adorn them; women fair to see, by reason of healthy, happy maidenhood, wifehood, and motherhood; troops of children, smiling, happy, well fed and well cared for; men healthy and upright in body, earnest and happy in thought, broad of brow, sweet of life, aspiring of soul; these are of our new republic, and they are such because the producers of the world are no longer robbed of what is justly theirs. The republic of labor is crowned with health, happiness and peace, and men speak, as of a remembrance of a dark and evil past, of that time when the empire of wealth divided society against itself, worked unnumbered woes, and so oppressed the toilers of the land that, at last, under their intolerable agony, the people asserted their rights, remade the laws, regained God's gifts for the common use, and formed that state of equality and justice that will constitute not only the republic of labor, but the republic of humanity in the good time yet to be.

Original Essay.

THE RESURRECTION.

BY WALTER HOWELL.

It is not to be expected that primitive man should readily detect the difference between varied degrees of insensibility from which there is a re-awakening, and that insensibility from which there is no return to physical life. We awake from sleep, we regain consciousness after swooning, and the apparently dead have been resuscitated. Men have laid in a state of coma for hours, days, weeks and months; and where is that point from which a return to life is impossible—can we expect the primitive mind to decide? The varied customs among uncivilized people to reawaken their dead, ask them questions, and tell them of their virtues, and set meat or viands before the insensible corpse, show how utterly they fail to realize this insensibility to be a state from which there is no awakening.

The primitive man seems to live in continual expectation of the reawakening of the dead. Food is continually being placed upon the tomb, so that the spirit, should it re-enter the body, may find provision on re-awakening. Then comes the thought of resurrection being impossible, unless the body is kept in habitable condition. We next observe an effort made to embalm the dead body, so that resurrection may take place whenever the spirit wishes to return.

The phenomena of dreams, visions, apparitions and the like, gave rise to very confused ideas, no doubt; but the thought of a resurrection of some sort has been cherished from time immemorial.

One cannot well imagine these occasional restorations to consciousness generating the thought of resurrection in a spiritual world; but it may be the occasion upon which the thought was generated. There is a vast difference between the conditions under which thoughts are generated and the cause which generates. A shadow points to the sunlight, but does not create the solar ray. It is the sunlight which makes the shadow possible.

As in other matters, so in this thought of a resurrection, we still possess an element of barbarism in our doctrine of the resurrection; and if we have outgrown the Orthodox conception, and have accepted a spiritualistic one, we shall find it very materialistic, no doubt, when we come to view ourselves in the light of the spirit. While on the other hand, there are large numbers who have not outgrown the materialism of the eighteenth century, and who look upon death as the end of all, there is still a larger class, and perhaps a growing one, who regard a spiritual world and a life beyond the grave, as being outside the sphere of the knowable; such persons will dismiss this inquiry upon *a priori* grounds. It is not wise thus to deal with a subject of such momentous importance. To such as require data upon which to build their temple of faith and hope, the investigation of the phenomena of Modern Spiritualism is most earnestly recommended. These will open a doorway hitherto unsuspected, and will lead to the discovery of worlds within the realm of the knowable of whose existence material science knows nothing.

There are two theories of the resurrection held by those who cherish belief in a future life, which we shall review, in the hope that we may discover the rational and true solution of the resurrection problem. It will not be needful to dwell at length upon the doctrine of resuscitation, or material resurrection, as held by the ultra-Orthodox church, for the notion is fast disappearing from the cultured of that church. There are hymns which preserve the idea, and passages in Scripture which seem to the uncritical to teach the dogma of a material resurrection:

"In this identical body, I shall from my grave come forth."
"The greedy sea shall yield her dead,
The grave no more her slain conceal."

Such lines as these abound in church hymn books. The more modern composers are not apt to introduce such language; for which we are glad.

When discussing this subject with those who think a quotation from the Bible is the final word in an argument, we are confronted with such passages as these from the Old Testament: "I know that my Redeemer liveth; and, though worms destroy this body, in my flesh I shall see God, and mine eyes shall behold him, and not another's, though my reins be consumed within me." "And there was a rumbling among the dry bones: snaws, flesh and skin covered the bones; and they stood up, a great army for the living God." "Thy dead men shall arise, and with their dead bodies shall they come forth." According to biblical scholars, who have defended the doctrine of material resurrection, these passages have no weight in that direction. They bear another interpretation, and cannot be understood as having any reference whatever to the doctrine under consideration.

Job was addressing his miserable comforters, and expressing his faith in the vindicating power of the Most High. The term worms is not to be found in the original Hebrew, we are told, and a glance at the latter part of the same book will give quite an interesting interpretation to the utterance of the afflicted man: "I uttered things which I knew not." "I have heard of thee, by the hearing of the ear; but now mine eyes see thee." His words to his accusers were prophetic. Did he not see the redemptive hand of God in his restoration to health and wealth? Was not the fulfillment vouchsafed to him in the flesh? He, indeed, did see God in the more favorable circumstances with which his later years were blessed.

The other two passages, from Ezekiel and Isaiah, have, it is affirmed, direct reference to the release of the Jews from Babylonian captivity. Men in bondage are, in the eye of the law, dead—dead to liberty, dead to political activity, and dead to many of the social privileges of the citizen. Therefore, their emancipation was spoken of under the figure of a resurrection.

In the New Testament Jesus gently rebukes the old notion of a materialistic resurrection in those remarkable words: "He that believeth in me, shall never die." As the representative of truth, he says, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Paul states the matter beautifully in Corinthians, xv. chapter, first epistle: "There is a natural body, and there is a spiritual body." "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory." When is it sown? When is it raised?

The illustration of the seed is apt, but the reference to its death is obviously incorrect. No dead seed is fruitful. The outward casing of the seed may rot, but the vital germ lives, or there would be no reproduction of its kind. This phenomenon is a beautiful analogy of the resurrection process. The life-principle puts on a new form, and lays aside only that in which it had been protected.

Another Pauline expression needs a passing glance. "Every man in his own order Christ the first fruits, after that, they that are Christ's," etc. This can have no reference to time, for there had been, according to Scriptural record, several resurrections. "The first fruits" is a poetic simile. We speak of the first fruits of the harvest, and we mean the finest and best, not that which is earliest in time. I believe the word used in the Greek, "aparkos," will bear the translation, "from the beginning." Christ, being the ideal humanity, has been the resurrection from the beginning.

It is worthy of mention here that the thought of a moral and spiritual resurrection, which in other portions of the New Testament is spoken of as regeneration, is interwoven with this argument about the resurrection of the spiritual body.

If the revelator John really saw "a great number which no man could number"; if he beheld them clad in white raiment, surely they had bodies which needed clothing. If bodies and clothing are already in the spiritual world, what need is there of raising the physical body again?

By a singular reversion of the true order of expression we habitually say "I have a soul," whereas the more correct rendering would be, "I am a soul; I have a body. The body is but the house wherein I dwell during my earthly pilgrimage." The smile of the diver and his diving apparatus has been aptly used to illustrate the relation of the spirit to the body. All his light and breath comes from the upper regions, while he gathers the gems or seeks for treasure at the bottom of the deep. When he has completed his search he rises, or is raised, to a condition where the India-rubber suit is no longer needed. It would be a grave error if the diver were to mistake his diving apparatus for himself. The body is needful while the spirit gathers the jewels of earthly experience; but when life's journey on earth is ended, we shall be surprised to find ourselves in a world in which we had been living unawares, whose light and inspiration had been our real source of existence.

Man never dies. Man is never buried. The body is like the skin which the serpent sheds, or the cocoon from which the butterfly emerges. The glove is not the determiner of the shape of the hand, but the hand fashions the form of the glove; in like manner the spirit molds the body to human shape because its form is human. Just as the hand is withdrawn from a glove, or as we lay aside a garment, or quit a house, so the real man at death leaves the tenement of clay. When man is born, "it is sown in weakness"; but when death comes, "it is raised in power." It was sown into conditions of dishonor; at death "it is raised in glory."

There is a theory current among Spiritualists that the spiritual body is in some way a product of matter. There are about sixty-eight primary elements. On observing that there is a quantity of potash in decomposed granite, and that the chemist recognizes no essential difference between this crude potash and that found in wood ashes, it is fair to assume that nature has a method of judging which detects subtler differences than the chemist can discover with the aid of retort and crucible. Now, if it is conceded that one element undergoes a process of refinement which so transforms it that while in one state it will not sustain higher forms than moss or lichen, while in another condition it will fertilize most highly-evolved forms of plant-life, may we not look for similar sublimations in every direction?—so that instead of there being sixty-eight primary elements, there possibly are sixty-eight hundred thousand!

Hudson Tuttle, A. J. Davis and others affirm that the spiritual world and spiritual body are evolutions of matter. Of course, one must not too hastily condemn this hypothesis, for we should first learn their definition of matter. There are definitions of spirit which may be regarded as materialistic, and definitions of matter quite spiritualistic.

In material life we cannot avoid regarding matter and spirit as an inevitable dualism. We are bound to recognize the physical and psychical realms as distinct, though mysteriously interblended. If we regard matter as phenomenon, we must then recognize a noumenon, and, for want of a better name, may we not call the latter spirit? In whatever state spirit may be, it is capable of producing phenomena appropriate to that condition. In the outermost we call it matter; in the inner and innermost, we call it a spiritual world, a celestial sphere, and the like. The world of ultimates need not be confounded with the world of causation.

During our life-time we are organizing thought and experience, affection and sentiment. If in a world of matter we see organized a myriad forms, each differing from the other, and having uniqueness enough to make out of the same elements flowers, trees, rocks, water, mansions and huts, a body through which the spirit may act, and a world to be acted upon—may we not perceive in the realm of thought material with which to build our heavenly mansions, create a beautiful landscape, weave a robe suitable to our condition, and fashion a body adapted to the sphere it occupies? A thought-body, a thought-world, a thought-home is no more incredible than a material body, world or house.

Do you hint that it is in any way unreal? Where would be your habitation if the architect had not thought one? Where would be your garments if the designer had not fashioned them?

Do you want a robe of purest white by-and-by?—an unsullied character alone can evolve it! Do you anticipate a mansion in which to dwell?—then build it now and here, or you will find none awaiting you. In the life of the spirit we grow our raiment as the birds and beasts of earth grow their plumage or coat—from within! We have been so accustomed to take from the back of the sheep our coat, or pluck from the bird its feathers, that we imagine spiritual robes may be donned in like manner.

The manifestations of Modern Spiritualism demonstrate, and the observation of seers confirms the idea, that spirits grow in the spiritual world. But, after all, is not that growth one of mind and heart? True, they manifest themselves to us in different sizes, but are not these more symbolic than anything else? A spirit who has been a long time in spirit-life may, for purposes of identification, appear as a little child. This would indicate that the form of manifestation is governed more by will-power than by such fixed conditions as rule in the material world. Of course, the will is not lawless. There are laws of thought, laws of feeling, but these must not be judged by material standards.

When a spirit wishes to be seen by the material eye, handed by the physical hand, if it wants to speak in words that vibrate upon our material atmosphere, it must materialize a temporary material body, evolve organs of speech, and the like. It takes the material from the sphere in which it manifests to do this. Now, in whatever sphere the spirit manifests, it must do likewise. Hence, in passing from sphere to sphere, if it would be visible to those in that given sphere it must clothe itself in a form appropriate to such sphere.

The sphere occupied by any spirit, the form of its appearance, its drapery and surroundings, are homogeneous to its internal nature or state. Prior to a resurrection at death, which may be regarded as glorious, there must be a resurrection of character from the grave of ingloriousness to a life of moral and spiritual greatness. Palms of victory are for the brave, not for cowards. Harps are for those whose lives have been harmonious, not for grumblers and the discontented. Crowns are for regal brows, not spiritual paupers and mendicants!

Then let us rise from our sepulchres of folly, our tombs of ignorance, our graves of indolence, and catacombs of selfishness! This resurrection must precede the resurrection at death if we would rise into a world of power, of thought, of affection, of activity, of glory and of angelhood. Remember that we live in proportion as we think, love and act.

Shall we resurrect at last a spirit of lust and passion, a mind full of dark thoughts and groveling delusions? or a soul freighted with love to man and faith in God, an intellect illumined by wisdom and radiant with hope? Is the man or woman that is raised; whatever, therefore, you really are, is that which you must be in the resurrection. "Be not deceived; God is not mocked; whatsoever a man sows that shall he also reap." May we sow the seed of joy, the seeds of peace, the germ of truth, the principles of justice, the golden grains of goodness, and the flowers of pure affection—and a rich resurrection harvest will be ours when the angels "shout harvest home!"

At this season of the year, when all Christendom celebrates the resurrection of its Lord, we too rejoice in the knowledge that our loved ones are also risen! While the resurrection of the Churchman Christ is one of faith, ours is one of knowledge. The Spiritualist celebrates the resurrection of humanity! Let the bells ring out their joyous peal, let the cathedral organ and suppled choir fill the arches with glad anthems, let the lordly display bespeak our heart's gladness, but let the sweeter song of unuttered praise arise from our jubilant souls to join the symphony of the immortal people who bring the gospel of life and eternal progress to light! To us every day is the birthday of our Christ, every day is our Easter, every hour our Pentecost, and while we stand gazing into the clouds our friends are ascending into heaven.

BRINGING IN THE LIGHT.

(Tune, "Bringing in the Sheaves," in Gospel Songs.)

Waiting for our loved ones,
Waiting for their greetings,
Waiting for their coming through the gloom of night;
Bringing precious tidings,
Filling hearts with gladness,
They will come rejoicing, bringing in the light.

Chorus:
Bringing in the light,
Through the gloom of night,
They will come rejoicing, bringing in the light;
Bringing in the light,
Through the gloom of night,
They will come rejoicing, bringing in the light.

Waiting in the darkness,
Waiting for our loved ones,
Waiting for the sunbeams, as they come in sight;
Waiting for the signal,
When the hosts of heaven
Fill our souls with gladness, bringing in the light.

Bringing in the sunbeams,
Bringing joy and gladness,
Come the hosts of heaven, working for the right;
Driving out the shadows,
Letting in the sunbeams,
While we are rejoicing, standing in the light.

Chorus:
Standing in the light,
Working for the right,
While we are rejoicing, standing in the light;
Standing in the light,
Working for the right,
While we are rejoicing, standing in the light.

CORTLAND BALL.
Indianapolis, Ind., March, 1894.

*The author forwards this to THE BANNER, and the spiritualists are recommending it as an appropriate song for the coming Anniversary. The air is well and universally known.

Spiritual Camp-Meetings.

The Future of Verona.

To the Editors of the Banner of Light:
The transition of Dr. C. F. Ware, who has been President of Verona Park Camp-meeting Association since its first organization, and upon whom has devolved the principal care and responsibility of its financial success, makes it incumbent on the remaining officers, stock owners, members of the Association and stockholders to consider the matter of continuing the work begun by Dr. Ware.

Beautiful indeed is Verona, with its cluster of cottages nestled between the hills on the bank of the Penobscot River. Removed from the bustle and excitement of town or city, a real resting-place, where weeks or months of the summer can be enjoyed to the utmost. At a comparatively small expense, with a few additional acres, the true Spiritualists, and willing to devote some time, work and money to the Cause, Verona Park can be made one of the most successful camp-meetings in the country.

Help at the present time is absolutely necessary, and if the Spirit of the Banner and New England do not come to the rescue, Verona Park as an Association must cease to exist. Indeed, to carry on the work of the coming season subscriptions, or the purchasing of stock, seems to be a relief to the pay expenses. As one of our directors, Mr. Samuel Wheeler of Philadelphia, wrote in a recent BANNER: "It has been decided by the management to sell the stock of stock at ten dollars per share. Spiritualists of the East help the Cause by taking at least one share of stock, and come to Verona next summer."

Further particulars can be obtained by communicating with the Vice-President, now acting as President, Mr. Freeman W. Smith, Rockland, Me., P. O. Box M. M.

Several cottages are for sale, and societies whose members desire to club together and procure a summer home, will find an opportunity of doing so at very reasonable rates, and help the Cause, as well as benefit themselves. Think of it, brother and sister Spiritualists, and come over into Verona and help us!

MATILDA CUSHING SMITH, Sec'y.

Temple Heights, Me.

To the Editors of the Banner of Light:
This summer camp-ground of the Spiritualists of Maine is located at one of the most romantic and easily-accessible spots along the coast of the State. The place is known as Temple Heights, and is situated on the shore of Penobscot Bay, six miles from Belfast, twenty-two from Rockland, and about two miles from the city of Bangor. The ground, which is fast becoming one of the leading summer resorts of the East. Several lines of steamers ply daily throughout the season between these two camp-grounds and the neighboring cities of Belfast, Rockland and Bangor; while the historic Castles and the summer resort of Camden, Islesboro and Fort Point are within a few hours' sail. Directly in the rear of Temple Heights is Mount Percival, five hundred feet in height, from whose summit an extensive view of one of the finest landscapes of the country can be obtained. In a cluster of three hundred islands, including the now famous Mount Desert, can be seen from this point.

The accommodations for persons attending the meetings at Temple Heights are improving each year. The Auditorium, which will seat six hundred persons, is conveniently arranged with due regard for the comfort of all. Our cottages, of which there are a number which can be hired by the day, week or season, are all new and well finished.

As yet there is no regular hotel on the grounds, but the "Pioneer Cottage," owned and managed by Mr. John B. H. Caspary, has accommodations for boarding and lodging a goodly number.

The twelfth annual camp-meeting will open Aug. 13th, and continue ten days, with such well-known interests as the exchange of views with all matters pertaining to it. Any letters of inquiry or on any business relating to the grounds or meetings, will receive prompt and cheerful attendance if addressed to her as above.

Demise of Hon. Joseph A. Shadle.

To the Editors of the Banner of Light:
Hon. Joseph A. Shadle was born Jan. 10th, 1809, in Fulton County, O. Having secured a thorough education at the age of twenty-two years, he married and removed to Fort Steilacoom, Washington. In six years he reached a greater success than most men in a lifetime. He became manager of large mercantile interests; the manager of the Asylum for the Insane, and the champion of the weaker party was returned, and with large majority to the legislature. His official life was without spot or blemish; his integrity was never doubted. Honesty, steadfastness, devotion to duty, these he not only inherited, but they were nourished by his education, and woven into the fibre of his being.

The highest honors of the great State were within his grasp; but in the ascending meridian of his fame he was stricken down, and his mortal body, like a shattered vase, was hurled across the continent, and he passed beyond the reach of grief of broken hearts by his parents and friends.

Mrs. Emma Rood Tuttle sang the sweet songs she has composed, and the great audience that gathered for the profound depths of gloom and doubt, to the light of joy, showed the power of the inspiration which broke through the veil which shuts down between the two worlds, and cried "victory" over the grave.

Horsford's Acid Phosphate.

A Brain and Nerve Food.
For lecturers, teachers, students, clergymen, lawyers, and brain-workers generally.

New Publications.

PENNYRHS FROM THE PATH OF A PILGRIM. By Harriet B. Hastings. Cloth, pp. 310. H. L. Hastings, publisher, 47 Cornhill, Boston.

Mrs. Hastings, in bringing together some of the many incidents of her own life, and those of her immediate family, has conferred upon the public a great deal of pleasure. Her book is one of events which occurred in gone-by facts—that are exceedingly interesting, and bearing the impress of authenticity and earnestness. Some of the incidents have added to them the value of locality familiar to the readers, as, for instance, the Boston fair of 1872. One of the most valuable papers is that entitled "Deliverances from Death," many of the circumstances described can best be explained on the basis of spirit-guidance and guardianship, and their narration carries conviction with them. There are many fine illustrations.

HYPNOTISM: ITS FACTS, THEORIES AND RELATED PHENOMENA, with Explanatory Anecdotes, Descriptions and Reminiscences. By Carl Sextus. Illustrated with numerous original engravings. Cloth, pp. 278. Published by author, at Chicago.

Hypnotism and its related phenomena, with all their mysticism and perplexity of character, is a subject which is exciting much attention, and calling for explanations among enlightened and thinking men and women the world over. Prof. Sextus ably shows its significance and importance, and in so doing introduces many illustrations which add greatly to the interest and value of the work. Very many anecdotes are indulged in, showing quite a good deal of genius on the part of the author in defending his advocacy of the use and value of this science. The excellent photograph of the author, as well as those of other investigators of hypnotism, are an addition to the work.

MANUAL OF EVERYTHING FOR THE GARDEN is the title of the large and handsome catalogue for 1894, issued by Peter Henderson & Co., 35 and 37 Cortlandt street, New York City, a copy of which has been received. The book contains one hundred and sixty pages, and is a work of art with its numerous finely executed wood-cuts, and three handsome colored plates representing a large variety of flowers, fruits and vegetables. It is appropriately bound in pearl-gray and gilt, embellished with a spray of roses in their natural color, delicately and artistically blended.

If you covet appetite, flesh, color, vigor, take Ayer's Sarsaparilla. Sold by druggists.

SPIRITUALIST MEETINGS.

AS THE BANNER publishes all these meetings from week to week free of cost to the advertiser, it is to be hoped the managers will from time to time call attention to the fact, and solicit subscribers, to enable its publishers to expand its usefulness.

Albany, N. Y.—Spiritual meetings every Sunday from 2 to 4 p. m. at G. A. Hall, 31 Green street, conducted by Miss G. Reynolds. (H. A. S. on call.)

Allegheny, Pa.—The First Spiritual Church meets every Sunday at 2 1/2 and 7 1/4 p. m., Wednesday at 7 1/4 p. m. at 810 Locust street.

Buffalo, N. Y.—First Spiritual Society meets Sundays at 4 A. O. U. W. Hall, corner Court and Main streets, at 2 1/2 and 7 1/4 p. m. Henry Van Buskirk, President; L. O. Bessing, Secretary, 846 Prospect Avenue, E. A. S. on call.

Baltimore, Md.—The Religious-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Estelle East, 1109 Clifton Place, Secretary.

Baltimore, Md.—The First Spiritual Church holds services every Sunday at 8 P. M. at Benson's Hall, opposite Academy of Music. Mrs. Rachel Walcott, speaker.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10 1/4 A. M. and 7 1/4 P. M. Speak-ers, Mrs. L. V. Richmond.

The Progressive Spiritual Society holds meetings in the Masonic Home Temple, 3120 Forest Avenue, every Sunday, afternoon and evening.

Cleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M. In Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings (free) at 8 P. M. at the Lyceum, 17 1/2 o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7 1/4 P. M. at its hall in Central Block, second floor, corner 6th and Jefferson streets. J. C. Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2 1/2 P. M.

Evansville, Ind.—Services are held every Sunday at 7 1/4 P. M. Dr. G. W. Adams, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10 1/4 A. M. and 7 1/4 P. M., also Wednesday at 8 P. M. in Lockhart Hall, 33 Northern street. L. D. Sanborn, Secretary, 205 North Lafayette street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, 210 E. Ionia street. Meetings Sundays, 10 1/4 A. M. and 7 1/4 P. M.; Thursdays, 8 P. M. and 8 P. M. Mrs. Edna F. Josselyn, President.

Lyons, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2 1/2 and 7 1/4 P. M. Mrs. E. I. Webster, President; Mrs. E. Merrill, 8 Lowell street, Sec'y.

Lowell, Mass.—The Spiritualists' Association holds meetings at 12 M. in the same hall. T. J. Troye, Conductor; Mrs. A. Hines, 303 E. Main street, Sec'y.

Lowell, Mass.—The Spiritualists' Association holds meetings at Cadet Hall, 34 Market street, every Sunday afternoon and evening at 7 1/2 and 7 1/4 P. M. All welcome. I. Warren Chase, Secretary, No. 25 Boyer place.

Milwaukee, Wis.—Public meetings every Sunday in Grand Hall, 216 Grand Ave., at 2 1/2 and 7 1/4 P. M. Secretary, H. O. Nick, 215 Lytle street.

Minneapolis, Minn.—Services are held every Sunday at 2 1/2 and 7 1/4 P. M. in the "K. of P. Hall," Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Westerfield, President.

New Bedford, Mass.—First Spiritual Society meets Sundays, 2 1/2 and 7 P. M., at Knights of Pythias Hall, No. 24 State street.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1 1/2 and 7 1/4 P. M. Children's Progressive Lyceum meets every Sunday at 11 1/4 A. M.

North Scituate, Mass.—Children's Progressive Lyceum holds sessions at Gann

Banner Correspondence.

Pennsylvania.

PHILADELPHIA.—S. Wheeler, President of the Spiritual Conference Association, writes: "We are glad to say that our Society is in a flourishing condition, and is doing good work for the Cause. We have lately moved into a new hall, at the northeast corner of Eighth and Spring Garden streets. We now have one of the most beautiful meeting-places in the city, to which we invite all strangers and friends. Lectures every Sunday afternoon and evening."

During the present month we have with us as speaker, President Barrett, of the National Association, who is winning golden opinions from all who listen to his eloquent and logical lectures. Sunday, March 11th, we had a discussion on God in the Constitution.

We have some open dates for the months of May and June; would be pleased to correspond with lecturers and mediums in reference to filling the same."

PHILADELPHIA.—Rev. J. H. Mac El'Ray writes: "As a friend to me unknown gave me recent kindly notice in THE BANNER, in connection with a question discussed in our spiritual conference, which developed unusual, repeated and harmonious amplification, perhaps a synopsis of the chief points specified might be interesting to the readers of your journal. We do not aim to increase our membership. Everything herein implied is affirmative, inclusive, active and valuable, because it requires the participation of every one. We are fair to make prominent the philosophical nature of Spiritual Phenomena. What is the order of increase in Nature? From the least unto the greatest. The completed body, the harmonious whole, is but composed of the minutest particles, the first of which was its beginning."

When similar principles are to be brought into operation in a voluntary society some vital force must operate the parts, taking their places by selection and arrangement. This force puts in action conditions which soon develop into the first visible attitude indicative of increase in the society, viz., harmonious activity."

Really, there is no such thing as inaction. To exist is to act. Only the good, the true, the beautiful, the harmonious, the uplifting, the cheering, the soul-feeding, spiritualizing. When the spirit of harmony thus pervades the company, the happiness which is realized by mutual contribution to prosperity becomes irresistibly attractive to mere onlookers."

Harmony in love; love is good-will; good-will is God; God is heaven. Harmony, love, God, heaven here, are about all you need to be happy. Get everything here except these, and see how little happiness you will have. Harmony unites great and small, high and low, rich and poor, learned and unlearned, in the sympathies of sweet Spiritualism, materializing heaven upon earth."

To feed this great power of increase, we can each aim to be constant and prompt at our public meetings, to be cordial to those near us, and to all, particularly to the diffident, who are generally persons of excellent outcome when confidence is gained."

We should be careful to do some kind act to someone at each meeting. Kindness is sure to be remembered gratefully, and talked of frequently. We should be careful to hear correctly, and report only the good portions touching. We should be careful to be right and they are wrong, because they will see that by-and-by and will give us credit for foresight and prudence."

We should give as much of our time and money as we can afford to give, with a good share of self-denial, to promote spiritualism. Every society should have a fund for helping the worthy poor. This fund should be given quickly when want pinches hard."

We should always have inspiring music, singing with the spirit and understanding as well as with the voice. Music was by the Greeks extolled as one of the divine arts, and we are constantly reminded that the spirits are specially delighted to hear music. I noticed this feature in the spiritual meetings of Boston. In each hall the music was prominent, in style refined, in rendition intelligent, earnest and touching. It was good in every way. I know of nothing more disappointing than spoiled music—the performer not knowing that fact."

I am not claiming that this formula for successfully increasing our membership is complete; and yet should it be faithfully followed we might safely invite our non-spiritual friends to our meetings."

When requested to propose a theme for reopening our conference, the one before us was suggested, but not because of any special deficiencies or discords among us, but because we, as every other society, need to increase in numbers and efficiency."

It is saddening to think of the hundreds of thousands in this vast city, whose only apparent quest is how to get what to eat, drink, wear, consume, squander or hoard. The animal demands overshadow all, and subvert the soul. The self and mutually cajoling orthodox phrases are in the world's role of senseless example. The most worthy and gifted of their preachers cannot command a paying audience if not located on some fashionable avenue in a most ornate sanctuary."

Spirituality indeed! Everything Orthodox now drives to materialism! Even the bluest Orthodox relegate the spirits, good and bad, exclusively to the domain of the occult, and, in contact with this world; and, practically, it is now with what Christians term the "religious world," as it was with that similar world when Jesus taught and practiced Spiritualism in Judea. The popular religionists of that day did not believe in either angel or spirit."

I say these things not in the spirit of hyperbole, but in that of deep regret. The one unchangeable work of Spiritualism is to continue to advance free thought and research. All persons shall be eligible to membership. There shall be no test of belief or creed. All members shall have equal rights in the government of this Association."

Connecticut.

MERIDEN.—Mrs. W. W. Wheeler, Secretary, writes: "At the beginning of the new year a spiritualistic society was formed here. At the first meeting a committee was appointed to draft a constitution and by-laws for its government, and the following were adopted:

CONSTITUTION.

We, the undersigned, agree to associate ourselves together to investigate phenomena, and to procure spiritual and liberal lectures, and for the purpose of advancing free thought and research. All persons shall be eligible to membership. There shall be no test of belief or creed. All members shall have equal rights in the government of this Association."

BY-LAWS.

This society shall be known as the Psychological and Liberal Association of Meriden, Conn. Its officers shall consist of a President, three Vice-Presidents, Secretary and Treasurer—the last two offices can be held by the same person. The officers shall be elected at the annual meeting to be held the first week in January of each year. All persons can become members of this Association by paying the annual dues of one dollar per year, payable quarterly. Nine persons shall constitute a quorum. The transaction of business shall be conducted by the Association. These By-Laws may be suspended or amended by a majority vote at any regular meeting."

Our first lecturer was Mrs. Holcombe of Springfield, Mass., who spoke for us Jan. 14th; she was followed by Mrs. H. T. Brigham, who spoke for us Jan. 21st. The next speaker was Mrs. E. B. Ballard of Hartford, Conn., who spoke for us on Sunday, and the rest of the time up to March 1st was filled by local talent."

On March 2d we secured the services of Mrs. Ada Foye for a special meeting, which was a success in every sense of the word. Too much cannot be said in praise of this lady. She is an eloquent speaker, and the tests she gave

here that night created an interest in Spiritualism which has not yet flagged."

We have with us for the month of March Mrs. Tillie Reynolds of Troy, N. Y., whose gifts as a speaker, and psychometric reader are highly appreciated by our society."

We commenced holding our regular meetings in a hall which would seat only fifty, but have been obliged to move twice since then, and are now considering the advisability of securing a still larger hall to accommodate the constantly increasing attendance."

BRIDGEPORT.—Mrs. C. M. Cooley writes as follows regarding the medical bill now under consideration of the Massachusetts legislature: "The Legislature of the old Bay State will make a fatal mistake unless it ignores all such bills presented to it. It is prohibiting mediums from using their healing powers, by the laying on of hands, or from diagnosing disease. Where, let me ask, would our M. D.s be to-day were it not for the power many of them receive from unseen sources? Do they not know that without the aid of spirit-intelligences they would not be able to perform such great cures and marvelous operations as some of them do? There are those that do not possess these wonderful powers, who stumble along in their blindness, and give many a drug which does more injury than good. There is no drug on earth that can give the strength that can be given through the hands of a well-developed medium. How many M. D.s of to-day who have their diplomas are possessed of clairvoyant and clairaudient gifts, and yet would not mention it for fear they would not be popular or be popular."

My life was saved by such agencies, and I cannot thank the Divine Spirit enough for sending me, through the hands of a good medium, the strength which built me up physically and made me a strong, healthy woman."

I advise every man and woman of the State of Massachusetts not to delay a moment in appealing strongly to the Legislature against all such bills, framed in the interest of the 'regulars' alone."

Massachusetts.

SPRINGFIELD.—W. L. Jack, M. D., writes as follows: "Every number of THE BANNER is, if possible, better than the last, and its columns are crowded with matter of interest, words of cheer and sublime truths. The communication from spirit-life are full of comfort to those who eagerly scan the Message. I do not obtain proof from it of the life beyond."

We were pleasantly surprised by those noble souls and brilliant spirits in the flesh, Dr. F. L. H. Willis and his most excellent wife, who stopped here on their way from Boston to their present home in Western New York, to visit their old-time friends, who live in one of the loveliest sections of this pretty city."

In these two good friends, who have been shining lights in the spiritualistic firmament for many years, are by no means growing old, but young, and have many years more, we trust, in which to labor for the Cause."

Dr. Willis lectures before the People's Ethical Society of Rochester, where he attracts a goodly gathering of cultured, intellectual souls to listen to his instructive discourses. Spiritualists should keep him fully employed."

SALEM.—Mark Dennett communicates the following: "The First Spiritual Society of this city has enjoyed a most interesting and instructive course of lectures this winter. On two Sundays recently we were favored with fine lectures and tests given through the mediumship of Mr. F. A. Wignin. We have also enjoyed excellent lectures and tests by Mrs. N. J. Willis of Cambridgeport, Mass., Mrs. Eugene Kimball of Lawrence, Mass., and Dr. Roscoe of Providence, R. I., and Mr. Joseph D. Stiles of Weymouth."

It is gratifying to perceive the interest in our Cause as manifested by the constantly increasing attendance at our meetings."

BOSTON.—Joseph Richmond writes: "It is a fact that Christians are exceedingly zealous in every religious work they undertake; and, in this particular, Spiritualists would do well to take pattern from them. There are millions of people in this country who know nothing whatever of Spiritualism except what is read in Christian books and periodicals; and for their benefit, as well as that of Spiritualism, may be placed in its true light before the world, it is necessary that Spiritualists take a greater interest than is at present manifested by them in circulating literature among the masses in explanation of their principles."

LOWELL.—Ed. S. Varney, on March 11th, read the following paper before the Lyceum at its noon session:

"The church is a great institution. However much we, with our broader views, may differ from the creedal conceptions of the various churches, yet there is not a single denomination, however narrow or bigoted, but is needed to minister to the spiritual necessities of those who, in their mental unfoldment, have not sufficiently expanded to intellectually assimilate anything better. As fast as they progress they will seek higher and more rational ideas; but the primary school must come first."

The Sunday school is an important fixture in the body politic. To the young it is a social and religious centre. As the Sunday-school is the nursery for the training of future church members, so is the Lyceum, or so should it be, the preparatory school for the making of Spiritualists. It seems to me that the Lyceum is superior to the Sunday-school. Both it is true, teach good morals, but while the Sunday-school confines itself to a single volume, called the Bible, the Lyceum has the unlimited field of Nature for its text book. While the Sunday-school runs in a certain groove, or rut, thus necessarily contracting its influence for good, the Lyceum is broad and ample in the sphere of its useful activities. It knows no creed, but following Truth's beacon, it is always on the lookout for more light. In its researches its circumference takes in all human experience, all human sorrow, all human aspiration; and with its divine touch of heavenly fire it fuses them all in the great service of human betterment."

In the Lyceum exercises there is variety, which relieves that monotony so wearisome in the Sunday-school."

At the Lyceum here in Lowell, in addition to the banner-march and calisthenic exercises, each group had its special question. After each scholar had expressed an idea on the subject, the teacher would weave our varied thoughts into an instructive little talk. Once a month we had what we called Convention Sunday, when the whole Lyceum united in furnishing an entertaining program of songs, readings, dialogues, declamations, etc. Occasionally we had, on some week day evening, one of our interesting exhibitions, consisting of dramas, comedies, declamations, music, tableaux, etc. In our tableaux we used to picture out most beautifully our Angel Philosophy."

My Lyceum teachers and mates of the olden time are scattered far and wide. Some are living, some are not, all are living! and wherever they are, whichever world they inhabit, I reach out to them the arms of my soul."

Kansas.

LEAVENWORTH.—Nelson Irish, Corresponding Secretary, pro tem., writes: "The Spiritualists of this place (of whom there are several hundred) assembled at the Conservatory of Music Sunday afternoon, March 12th, to form a society under the auspices of the National Association. Dr. Lee, who is an eloquent speaker, promised that when the Spiritualists should have perfected their organization, he would do his part in trying to build up the society. The following officers were then elected: Mr. J. E. Ferris, Chairman; Mr. Aaron Burrows, President; Mr. Nelson Irish, First Vice-President; Mrs. Wile, Second Vice-President; Mrs. E. B. Ballard, Recording Secretary; Edward A. Lee, Corresponding Secretary; Mr. Niekerson, Treasurer; Mr. James Reed and Mr. Smith, Ushers."

We have secured our charter, and have a large membership; and with Dr. Lee to lecture for and assist us with his counsel we are confident that we shall accomplish much in disseminating the truths of Spiritualism. Dr. Lee

warmly advocates the circulation of spiritualistic literature and papers among our people to awaken an interest in the subject. Correspondence is solicited with state writing and materializing mediums."

Wisconsin.

MILWAUKEE.—Mrs. Jennett Hildreth says: "As the question is often asked, 'What good has Spiritualism done?' I consider it my duty to say a few words through the columns of your paper to let the public know what it has done for me through the wonderful mediumship of Mrs. Carrie A. Nick."

I was confined to my bed for over sixteen months, suffering great pain. I tried many remedies that were recommended, sought the best medical advice, and all that could be procured toward alleviating my distress was done. At last, my case was pronounced hopeless by my doctors, and they said they could do no more for me. I was in this helpless condition when the President of our Society and his wife, Mr. and Mrs. Nick, called on me, and held three circles, at which medicines were prepared for me to take, which had such great effect that in a short time all pain had left me, and I am feeling happy and more. This certainly proves that Spiritualism is doing good, and that Mrs. Nick is a wonderful medium. There are thirty living witnesses here who were present when the medicine was made, and have seen the results. Language fails to express my gratitude for this change."

New York.

BROOKLYN.—Miss Irene Mason, General Secretary, says: "The Woman's Progressive Union gave a social and dance Friday evening, March 9th, at their rooms, 102 Court street. At the next social, which comes on the 23d inst., Mr. Edgar W. Emerson is expected to be present, and a large attendance is anticipated."

California.

OAKLAND.—Solomon W. Jewett writes: "THE BANNER has always taken the lead in Spiritualism; where I have stood since 1825. At seventeen I was converted by Interior and personal evidence to the communion of spirits. My heart was good for one of my age—eighty-six in May."

March Magazines.

THE COSMOPOLITAN for this month keeps pace with its preceding issues. Lyman Abbott opens with "The Son of the Carpenter," and graphically describes the scenes in and about the country traversed by Jesus, telling of the habits of the people who associated with him, and giving many pleasing illustrations; Frederic Masson writes about "The Quadrilles at the Court of Napoleon I., 1806-1831," and gives the portraits of the leading ladies who took part in the famous dances; Armando Palacio Valdes continues "The Origin of Thought" in three chapters, and maintains the interest in the narrative; W. D. Howells, in his "Letters of an Altruistic Traveler," writes of "Plutocratic Contrasts and Contradictions," which is as pleasing as it is outspoken against injustice and wrong; Rosa Belle Holt has a fine article descriptive of the "Teachers' College attached to Columbia University," the illustrations of which are beautiful accompaniments to the article; T. C. Crawford's serial, "The Disappearance Syndicate," is highly entertaining; "The Passing of Spring," by Gertrude Hall, and many other articles, combine to make a very readable number. The Cosmopolitan Magazine, Sixth Avenue and Eleventh street, New York."

THE ARENA.—With the present issue this valuable magazine is permanently enlarged to one hundred and forty-four pages. Sidney Barrington Elliot, M. D., contributes a thoughtful and instructive paper on "Prenatal Influence"; "Manual Training vs. the Old Method of Education" is ably treated by Arnold H. Heilmann; students of occultism will be especially interested in "The Secret Doctrine of the Brahmins," by Heinrich Hensoldt, Ph. D.; Rabbi Solomon Schindler earnestly advocates the "Nationalization of Railroads"; Rev. Frank Buffington Vrooman, whose portrait forms the frontispiece of the current number, writes of "The New Bible"; Stanton Jarvis furnishes Part IV. of his eminently interesting and valuable article on "The Ascent of Life"; J. W. Bennett, in a lengthy and exhaustive paper, seeks to solve the problem of "The Cause of Financial Panics"; other subjects of an equally practical and timely character are presented by writers of marked ability. The Arena Pub. Co., Pierce Building, Copley Square, Boston, Mass."

THE NEW ENGLAND MAGAZINE starts off with a faithful record of what Vermont had at the World's Fair, well written by H. W. McIntyre; S. A. Link contributes sketches of "Pioneers of Southern Literature"; B. P. Shillaber's "Experiences During Many Years" are laugh-provoking and trustworthy; Rev. P. S. Moxom writes on "Christian Socialism"; E. F. Powell has done good service in his paper on "Our Common Schools and the Farmers," showing how much the schools are doing toward educating for the tilling of the soil; Alice Brown has a good story in "A Soul's Debt"; S. Alice Hanlet describes "Exeter and its Academy" very vividly, illustrating the article in an engaging manner. There are numerous poems and a fine assortment of miscellany. W. P. Kellogg, publisher, 5 Park Square, Boston, Mass."

President Lincoln

Used to say that you could fool some people all the time, and all of the people some of the time, but you cannot fool all the people all of the time. This explains why people come back to the Gail Borden Eagle Brand Condensed Milk."

Passed to Spirit-Life.

From Osceola, Neb., Feb. 24th, 1894, Josiah Fontenas, aged 84 years 10 months and 9 days."

One deceased was born in North Carolina April 15th, 1868. He acquired a moderate education, and was taught to be strictly honest, which he has carried out to the letter. He lived in North Carolina until he was twenty-three years of age, when he came to this country, and after moving to Indiana. He was temperate in habits—energetic and faithful in all he undertook to do. He finally became clairvoyant and clairaudient, also a healer, giving much of his time to nursing among the sick."

He was a kind husband and an indulgent father; he was very generous, his mind was clear, and also after moving to Indiana. He was temperate in habits—energetic and faithful in all he undertook to do. He finally became clairvoyant and clairaudient, also a healer, giving much of his time to nursing among the sick."

His son-in-law, M. James, conducted the funeral, and delivered an able discourse. The details of the service were comforting and harmonious. His wife, SUSIE FENTRESS."

From Boston, Mass., March 12th, Mrs. C. C. Hayward, aged 68 years."

She had for nearly forty years been an active and earnest Spiritualist; for many years she was connected with the Lyceum of Spiritualism, and was a devoted teacher of the subject. She was an old subscriber for THE BANNER OF LIGHT."

Attacked with a painful disease, she bore her lot with heroic fortitude and patience. Kind and sympathetic feelings did everything in their power to alleviate her sufferings, for which she was profoundly grateful. Death to her was not a calamity, but a precious boon. During her long and painful illness she derived great consolation from the teachings of the Bible, and she firmly believed "there was no death"; that it was not sunset but sunrise, and that when she bade her earthly friends "good night," she should wish her waiting spirit-friends "good morning."

From South Thomaston, Me., March 10th, Mr. Joseph Ames, aged 79 years."

Mr. Ames was a true and consistent Spiritualist for forty years. He was one of those genial, honest and reasonable men who make friends with all with whom they come in contact. His noble soul was enlisted in every good cause, and he was happy in the living reality of spirit communion, and gladly welcomed the going-home time of his life. He made all preparations for his own services, and requested Mr. A. E. Hildreth to officiate, which service he performed with great ability."

The writer having known our ardent brother many years, gives attention to some ideas relating to his life and beautiful life."

From her home at Teft, Ind., Mrs. Alice Byerly, wife of Samuel M. Byerly, aged 43 years."

Her remains were conveyed to Sturgis, Mich., her former residence, where a daughter is buried. On March 11th, 1894, at the home of L. P. Zent, services conducted by the writer. Sturgis, Mich. Mrs. A. E. Hildreth."

Getting him

is often equivalent to getting ill. If loss of flesh can be arrested and disease baffled the "weak spots" in the system are eradicated.

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The following is the table of contents: Bring Us Some Beautiful Thought; Beautiful Days Gone By; Beautiful Hopes; Beautiful Home of the Soul; Beautiful Flowers in Heaven; Beautiful Golden Days; Beyond the Mist; Beyond the River; Come in Thy Beauty, Angel of Light; Calling Back the Old Days; Coming Back to Earth; Dear Days; Dear Friends; Dear Friends; Forever Young; Gathered Home to God; Gathering Flowers in Heaven; Grandmother's Waiting; Heavenly Music Fills the Air; Home of My Beautiful Dreams; I Shall Be Satisfied; Just Beyond the Gates of Gold; Just Over There; Love's Golden Chain; Little Baby Fingers; Lifting of the Veil; Loving Angels Everywhere; Little Birdie's Song to Rest; Loved Ones in Heaven; Only a Thin Veil; Open Those Pearls Gates; Our Beautiful Home Above; Only a Whisper; Our Native Land; Some Day You Shall Meet; Sad Memories; Come On! Heart; Some Day You Shall Know; Sleep On, Comrades; They Are Waiting for Us Now; The Garments We Make We Shall Wear; The Old Man's Spirit Welcome; The Golden Gates Are Open; Truth Shall Save the World; The White Immortal Shore; The City Just over the Hill; The Here and Now; That Beautiful World; Two Little Shoes and a Ribbon; There's a Home of Bliss Above; When the Dear Ones Gather at Home; When I Go Home; Weary of Watching and Waiting; What Shall Be My Angel Name; When We Meet Again; The Beautiful Gate; Who Sings My Child to Sleep? Who Will Greet Me First in Heaven? War Song of Progress; When My Soul Shall Be Free; Your Darling Is Not Dead."

The above book is handsomely bound in cloth, with gilt illustration on cover, contains a lithographic frontispiece bearing portraits of Mr. and Mrs. Longley, and is an ornamental table or piano, as well as a work adapted to the home gathering, meetings, circles, or places of social assembly."

The following is a tribute from a well-known musical critic, the composer and author, contained in a personal letter to Prof. Longley:

"MY DEAR FRIEND AND BROTHER—The songs I ordered from you have arrived in good shape. Your music is sweet, touching, and at the same time well written, which is by no means a rare thing. I have a great deal of pleasure in it. It is high time that your truly spiritual music should be adopted by all spiritual organizations, and I will do my part in it. Very respectfully yours, CARLYLE PETERSEN, Los Angeles, Cal., Jan. 10th, 1894."

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THE SECRET SYMBOLS OF THE ROSICRUCIANS of the Sixteenth and Seventeenth Centuries; with a Treatise on the Philosophy of the Stone. Translated from the German by Franz Hartmann, M. D. Illustrated with 27 colored plates of the Secret Symbols. The introduction by the translator is as successful as any effort probably can be to render a special and so extraordinary subject clear to the minds of non-specialists. The Vocabulary of Occult Terms, prepared by Dr. Hartmann, is worth to the student almost a fortune, as it enables him to read understandingly what, without such a glossary, must be of very doubtful meaning. Cloth, \$6.00.

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WHAT SHALL WE DO WITH OUR CHILDREN? By C. A. Barry. Barry says in his preface: "This little book is from me to young parents in the strong hope that it may prove useful to them in the training of their children." Cloth, 35 cents; paper, 25 cents.

THE WAY TO TRUTH AND THE LIFE. A Handbook of Christian Theosophy and Psychic Culture. By J. H. Fawcett, M. D. Cloth, \$2.00.

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Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, MARCH 24, 1894.

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The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this—the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

March the Thirty-First.

The numerous spiritualistic societies existing from one end of our common country to the other, are actively concluding their preparations to make suitable observance of the approaching—Forty-sixth—Anniversary of the advent of Modern Spiritualism on the 31st instant. It is unnecessary to add that this is precisely what ought to be said for them in view of the great and truly sublime Cause to which their associated labors are entirely devoted. The omen is to be taken as one of the most encouraging, since it proclaims to the observant world that true Spiritualists feel an increasingly deep interest in the Cause itself, and are by no means inclined to relax their steady purpose or surrender their individual character for the magnifying of those who assume that they are the exclusive ones to be followed as teachers.

THE BANNER avails itself of the interval to the Anniversary to make request of all such societies, whether large or small, to forward to it with all possible expedition the reports of their beneficent proceedings—which are to show to the world in a convincing manner that fact possesses greater power than faith merely, so far as the absorbing question of immortality is concerned. These reports of the celebration of the Great Anniversary by the various societies of Spiritualists all over the land, furnish a deeply impressive object-lesson to people of all religions and creeds, constituting a single story, as they do, to teach the vitality and constant expansion of the truth that is finally come into the world for the uplifting and redemption of the human family. They are manifestations of the joyful gratitude that swells the hearts of an unnumbered multitude. The Anniversary exercises are always appropriate and suitable—more and more so with the passing years, being varied to answer to the suggestions of the present time, and expressing the new movements that are taking place continually in the world's knowledge and belief. Could they but be brought into the human sight in a single view, it would be such a picture in the current life of humanity as no pen or art could adequately describe. For, if we but pause and think, there are no similar gatherings recorded of the people who form a continental country thus assembling in their several neighborhoods and localities—not by delegates but coming themselves—all on the same day and mostly within the same hours, to publicly and unitedly testify their deep joy at the redemption of the race from the darkness of hoary superstitions and the servitude of fear.

Not that alone; but the celebration of the coming of a new and clear light, the light of a gospel, indeed, proclaiming with indubitable testimonies the truth of immortality for mortal man. Well may all those who have had their lives illuminated by a knowledge of this grandest and most glorious of all truths, join in joyful acclaim on the recurrence of its natal day. What possible event in the poor world's history deserves the ceremonies of a glad magnification like this? And Spiritualists unite in their rejoicings—their joy cannot be too deep and full—over the signal, at length made plain, for universal emancipation and salvation.

The occasion teaches the power of the spirit over forms and ceremonies, and that within the natural and needed restraints of order and

decorum may exist a freedom of thought and purpose that need be apprehensive of no further fear. In this sense, and to this end, the approaching Anniversary should be made a memorable one, as, indeed, each in its place and order ought to be.

The sound of the new gospel of life and immortality, as preached and proclaimed by Spiritualism, has gone forth to the remotest corners of the earth and reached the knowledge of all its people. The habitable globe is zoned with the radiant light of its welcome truth. It is of the deepest significance that the forces, mostly called religious, which have hitherto ruled the world, at least in its recognized conscience and acknowledged laws of conduct—the ecclesiastical powers and influences, small and great—have at length come to testify their regard for it, if not by name then in its spirit and its truth, by ceasing in a measure to assail its advocates and expositors, and by actually adopting into their own systems those features of its character which the world is eagerly waiting and resolved to make its own. In short, while keeping up a pretended hostility to Spiritualism as such, the churches are visibly making their own the substantial beliefs of its supporters and actively appropriating the results of the labor of its zealous and untiring advocates. That is the best possible testimony they can offer to its noble worth.

But while Spiritualists everywhere mingle their congratulations over an event of such universal importance, let us by no means relax our purpose to be ready at all times and in all places to perform the service, high or low, that the great truth once delivered unto us for its furtherance among our fellowmen continually requires at our hands. We are not to lapse into dreams of an emancipated world because the truth has broken out over it in a new and more glorious dawning. Let us never forget that we are each one of us, in his special place and way, appointed to a service for which our faculties and all our gifts are adequate, and that it should constitute our sincerest delight to discharge ourselves in that service in a ready and efficient manner. All operations of the spirit upon man are ordinarily through man himself; we are the receivers, the agents, the executors; we are the open channels through which the heavenly influences flow, and the more receptive we are of those influences, the freer flow the currents of power that are designed to benefit and bless those around us who are still groping for the light that is life.

If this is indeed a new inspiration from on high to mankind, and we are made its earliest recipients in order that we may be instrumental in its advancement and dissemination, how heavy becomes our responsibility to do all that in us lies to discharge that responsibility with an increasing zeal and renewed fervor. In service of this kind it is not for us to count the cost or calculate the chances; our course is but a single and straight one, and it is right forward continually; the same overruling intelligences that have set us on our way may be depended on to maintain us steadily in it; we are to certify to our belief, founded as it is on knowledge, by a prompt and ever-willing activity of service, and by the sacrifice of all forms of selfishness as they are apt to appear in human character. In short, this new inspiration ought to proclaim its presence by its special inspiration of ourselves. It should be proclaimed, first of all, in and through the lives of its advocates and participants. That is the recognized law of progress and advancement among mankind; they who announce should illustrate the truth of their proclamation in their lives.

As we said in these columns on the approach of last year's Anniversary, Spiritualism alone, by its influx, as an inspiration in the minds of men, has wrought wonders more and greater than could have been prophesied by mortal tongue or pen. It has made its silent way through the barricades of immovable materialism. It has dissolved the dogmas and dethroned the doctrines of pride-swollen ecclesiastical power. It has pushed back to a far larger expanse the horizon of human knowledge, thought and aspiration. It has impressed wider and truer views of life, conduct and duty. It has placed human responsibility for its actions on human shoulders, where it belongs. It has brought heaven from its far-away distance into the limits of our daily lives. And it has dissolved without further notice the old partnership of "the world, the flesh and the devil." In this way it has wrought with a silent but sure power for the radical reformation of religion itself, and helped to make humanity what it was originally destined to be—only a little lower than the angels.

A Higher Civilization.

It is seriously questioned by many advanced philanthropists and humanitarians whether any possible combination of forces now present in human society can be made to so reform and elevate society as to secure its best possible results. Society is but an aggregation of individuals, and to the proper preparation of its individual integers must every reformatory effort be directed if success in the aggregate is to be secured. Christianity, popularly so-called, has tried its experiment for nearly two thousand years, leaving a trail of hate, revenge and blood on its long historic path, and has failed. Not because of its primitive code of ethics, as applied to individuals and society, but because of certain pre-natal laws and conditions, and the early environments of the individuals composing society, which the substituted Christianity of the last seventeen centuries has wholly ignored.

To-day, more than at any former period, so-called Christianity ignores all reference to the true causes of the presence and dominant force of the lustful spirit of selfishness, and greed of wealth and power which stimulates its possessors to the highest intellectual culture in their departments possible to the age, in order to more successfully and easily satiate their greed, and prey upon the true interests of society. The ambition to lead brings to the front the worst elements of this class. They figure chiefly in the financial and commercial departments of society, and are honored and revered as sovereigns were in former centuries. They are mostly professedly Christian, highly respected and influential because of their relations to the visible Christian church. They supplant the simple standards of influence, and of correct action enunciated by the founder of Christianity, by substituting others more in harmony with their selfish ends, and have forced a visible Christianity to accept them.

There are grains of the genuine salt of a true nature, such as is required for the proper reconstruction of society, among them. But these have been so rare that they have been made

the canonized saints of society, because they were infinitely better, purer and cleaner in moral tone and humanitarian love and service than society itself. They present an example of an old illustration used by the Nazarene in his teaching: "Society builds costly sepulchres for the true and good after it has stoned them into their graves!"

We boast of our present civilization; our education; our enlightenment; our equality of personal rights and privileges; our freedom of conscience, speech and act, yet the disciples of Buddha and Brahma from their Eastern homes stand in a World's Parliament before the thinkers and students of the world in our own country, challenge our boast—judging our civilization and our religion by their fruits—and mantle every American cheek with a blush.

The attention of the thinkers and students of the civilized world, its scientists and philosophic observers, has been for some time directed to the Spiritual Philosophy, and the intelligent phenomena which corroborate it. It has been and is seeking to establish a better, deeper, broader, higher civilization, and is using the primary, unadulterated teachings of the Nazarene, the principles of personal and social life which antedated the Nazarene, but are accepted in his philosophy, which are found in the laws and ethics of moral and social life itself. The Spiritual Philosophy is vitalized and fortified by living spirits, present and active in earth; they are civilizing and elevating forces, equal to the great task, as spiritual agents, under the true, unperverted law of progress, and their work is so radical and forceful that it is shaking the strongholds of our present civilization. The commercial, financial and selfish organization, so long dominant over individual consciences and the aggregations of society, is feeling the force of these exemplified truths most profoundly.

In the new civilization will be found the love born of the Infinite, and radiating to and from all humanity in all spheres where conscious existence finds a dwelling-place, for to this end was man created with a spiritual and divine image.

Concerning Smallpox.

It is certain that some things are true in this world, even though some others are not. For example, it is plainly true that no persons will ever "catch" the smallpox unless their blood is in an unhealthy and abnormal condition to begin with, the contagion itself being neither more nor less than a blood cleanser. Again, no persons who have once taken the disease are in danger of fatal results unless they aggravate it by adding to it a cold, which speedily forces it to the vitals and renders it the more difficult to expel from the system.

And again, the pitting of the flesh by this disease would be almost if not entirely prevented by keeping the patient wholly away from the influence of the light, or in a darkened room, while the new granulations are forming, and suffering the "scabs," or cutaneous coverings, to remain on the surface of the skin during the operation.

Under no conditions whatever—we say it with the most serious deliberateness—should a person consent to undergo the dangerous experiment of vaccination, for the remedy is notoriously worse than the disease. It is the proven ultimate cause of many diseases that to-day afflict mankind—far too numerous to attempt to state in respect to the wretchedness and suffering and death for which they are directly and indirectly responsible. Typhoid fever, as is well known, is contagious because of the lack of proper ventilation. And similarly smallpox lives on filth and uncleanness, and contagiously runs riot where the laws of sanitation and health are most disregarded.

Facts of such importance as these should be known and fully understood by people everywhere, as they value the wealth of health and the treasure called life.

Reached the Legislature!

On Friday, March 16th, the Committee having the matter in charge reported a "medical" bill to the law-makers of Massachusetts. As a contemporary has justly observed: "This statute hoped for by the medicals absolutely prohibits the practice of medicine by any persons other than registered physicians. But who registers them? Seven other physicians of old-school education and dogma. Do we believe the Massachusetts legislature will pass a bill so narrow in its construction as that? Not we." That is the belief THE BANNER cherishes in this matter.

THE BANNER'S position and views in unalterable opposition to all medical plots whatsoever have been so often stated, that we prefer to call the reader's attention at this time to the article headed "Opinions of the Press," in another column—as thoroughly endorsed by us.

Let every friend of medical freedom in this Commonwealth be active, and bring all the pressure possible on the legislators to prevent the passage of the bill.

"Dashed Against the Rock."

W. J. Colville's new and thrilling story bearing this title is now ready for delivery to subscribers, and for sale at Banner of Light Bookstore, 9 Bowdoin Street, Boston, Mass. It is a very original production, presenting many varied features. We shall print a review of this work next week.

It behooves THE BANNER to state, more especially at the present time than ever before, that never under any circumstances is psychological or will-power made use of to induce spirits to appear and manifest at our free circles. All classes of individual spirits are cordially invited to come; all who do so are made welcome; but none are commanded to put in an appearance. Each spirit who manifests, does so because the power and the choice in the matter are his or hers. If a spirit whom mortals desire to communicate should make himself or herself known to Mr. Pierpont—the permanent President of our seances, which are held every Friday A. M.—we are assured by him that such spirit will receive all the aid it is possible to render.

Bravo! Bro. Peables—the cause of medical liberty needs your powerful arm in its defense, more than ever.

Mr. W. J. Colville's Class in Spiritual Science will convene till further notice at Copley Metaphysical College, 18 Huntington Avenue, Boston, Mondays at 8 P. M., Tuesdays, Thursdays and Saturdays at 2:30 P. M.

Read what Dr. W. L. Jack so appreciatively reports, under "Banner Correspondence," regarding those veteran workers for the Spiritual Cause, Dr. F. L. H. and Mrs. Love M. Willis.

TIMELY TOPICS.

A Decade, and a Tribute.—In the course of a private letter, Mr. D. A. Pennock of Delaware writes of the funeral of Mrs. Elizabeth Jackson, wife of J. G. Jackson of Hockessin, both well known in the Society of Friends, and earnest Spiritualists. It was held in the old meeting house, built before the Revolution, and made the headquarters of Gen. Howe the night before the battle of Brandywine. Of Hudson Tuttle, Esq., (Merile Heights, O.) who had come eight hundred miles to give the discourse, in response to the request of the departed, the writer says:

"The last and ever-memorable that were given to Elizabeth, in my view, must first be just as I think they should be on such occasions. We were very much pleased with Mr. Hudson Tuttle. His rare culture and native refinement were very marked. He made me think of William Ellery Channing more than any one I ever met since I listened to that eloquent man, to whom he bears close resemblance personally and in manner of expression."

"Visit My Old Home!"—A newspaper clipping, sent us by a Genesee (Ill.) correspondent presents a synoptical account of a remarkable discourse on the future possibilities of the human race, by Rev. Geo. A. Thayer (Reading Road), wherein the voice of creed was almost entirely absent, and the prompting of idealism in man made manifest. One paragraph is of special prominence and import:

"I am glad to think, when my eyes are about to close in the flesh, upon a spot where I have found much happiness and spiritual profit, that I might visit my old home centuries hence, and see how far ahead of all that man had wrought in my day were the achievements of order and progress of my successors. Nay, I find a rational conception of immortality in the thought that we who shall have passed out of our visible life into our invisible, which we call heaven, are in a part of us, may come back to contribute something to the perfecting of human society, of which we had visions while in the flesh, and which, perhaps, only premature death prevented our nobly carrying out."

A Phenological Query.—In the forthcoming number of *The Century* Rev. Dr. T. T. Munger will consider the questions raised by the post-mortem examination of Sir Walter Scott's brain. Owing to imperfect bone-making, there was a premature union of the two parietal bones along the sagittal suture, thus causing the brain to push the vault of the skull up and back, giving it the peculiar oblong shape so often noted. Had the defect in bone-making extended to the other sutures, Scott would have been a microcephalous idiot. "But," asks Rev. Dr. Munger, "if the brain had not been forced to overcome this bone defect, would it not have been larger and its convolutions more numerous? In that case, granting that there is a proportion between the size and convolutions of the organ and the mental faculties, what sort of a man should we have had? Scott is already called Shakespeare; might he not have been another Shakespeare in full measure?"

"An Anchor to Windward."—Congressman Morse of this State, the bigot, has been forced to apologize to the House, of which he is a member, for violating its rules. Even General Cogswell feels called upon to criticize his colleague. In this regard, our contemporary, the *Newburyport Daily News*, which is a level-headed institution, aptly says: "We still maintain the opinion we have expressed before, that Elijah A. Morse, who wants to put God in the Constitution, in order to gain a little notoriety, is of no credit to Massachusetts at Washington." All true. But our contemporary, perhaps, don't know the real motive of Mr. Morse. The fact is, he aspires to be Governor of Massachusetts in time, and hence, with an eye to possible ministerial favor and creedal votes, uses his influence now in favor of putting God and Jesus into the national Constitution.

The Cottage of 1848.—On another page of this issue will be found an article of special interest to Anniversary-celebrants, as it brings before the mind the Hydesville Cottage, the origin of the phenomena accompanying our Modern Revelation, etc., etc., in a succinct form as to comprehensiveness—couched in a graphic style of narration. The great daily paper—*The Buffalo News*—which boldly gave it, "untrimmed," to its many readers deserves the thanks of every Spiritualist in the land, as also does the author himself—who is none other than a valued correspondent of THE BANNER—Mr. John Eggleston.

Should be an Incentive!—In a recent address on "The Influence of Religion to-day," before the Lowell Institute (Boston), Dr. W. J. Tucker, President of Dartmouth College, speaking of secularism, etc., made this illustrative "point" palpable: "In its religious significance, socialism has been a tremendous and not altogether unhealthful protest against the use of religion as a consolation for social ills rather than as an incentive or agency for reforming those ills."

A New Home Project.—We have received from Mrs. M. E. Dobson, San José, Cal., the prospectus for a "Liberal and Spiritual Home," for aged veterans of both orders of reform, to be located in that place. Particulars can be had by addressing her at 236 North 6th Street, San José.

Annie Lord Chamberlain.—In a recent communication to the senior editor of THE BANNER from the gifted medium, Mrs. Annie Lord Chamberlain, she states that she still continues on the sick list, not being able to sit up, save a little while at a time. She also sends to him a kind and appreciative message from her well-known control, Belle Wideawake.

Mrs. E. L. Creed of Dorchester, Mass., writes us a letter, suggesting that the spiritual societies of Boston and throughout the country would do well, in view of Mrs. Chamberlain's invaluable services in the past, to take up a collection for her benefit.

It is now Anniversary time, and THE BANNER thinks it would be eminently appropriate for the various spiritual societies on that date to practically show their appreciation—as above—of an old and valued worker for the Cause.

The would-be "regulators" of the practice of medicine and surgery in Massachusetts have put in their scheme at the State House. But that fact need not prevent the Legislature from emphatically voting it down!

R. L. Green, the Spirit-Photographer, will visit Pittsburgh and Allegheny, Pa., during the month of April. Address all letters and orders to 240 Shawmut Avenue, Boston, Mass.

Bro. J. J. Morse's article, on our first page, gives a succinct view of the hearings of the labor question in England—and America, too.

A Pleasant Occasion.—A party of friends of Mrs. M. A. Brown assembled at her home, 375 Columbus Avenue, Boston, Monday evening, March 19th, to commemorate the birthday of her control "Lushanona," more familiarly known to the people as "Lulu."

NEWSY NOTES AND PITHY POINTS.

THE MILK OF HUMAN KINDNESS.
The milk of human kindness is n't allus topped 'ith cream. An' the butter from the skilminn's doesn't hev the golden gleam! But the fault 'at's in the parstur' where the human cattle feed, 'Ouz they're too busy to leave the clover, and ter browse upon the weed. The milk uv human kindness should be full uv cream and sweet; There should be a gleam of butter on each bipped that we meet; But if there is n't either, w'y my book uv reekn' reads 'That he's let the fragrant clover, an' is browsin' on the weeds.

"Please may I examine your waste paper basket? I know a man who sends you poems, and whose feelings toward me I should like to ascertain."

Australia wants girls. There are plenty of home-steads for them in that prosperous country. Girls, go to Australia!

One of the most cherished possessions of a gentleman in Chicago is a brief autograph letter written by President Abraham Lincoln in October, 1861, which reads: "The lady—bearer of this—says she has two sons who want to work. Set them at it if it is possible. Wanting to work is so rare a merit that it should be encouraged."

For pimples on the face, bathe it occasionally in a soothing lotion composed of a weak solution of borax and warm water. At night use very warm water on the face; then dry, and rub into the pores an ointment made of flower of sulphur and lard.—N. Y. Telegram.

We recommended the above prescription twenty-five years ago. It is potent nine times in ten.

CHRISTIAN CIVILIZATION'S METHODS QUAINLY TOLD.

(In Four Stanzas.)
STANZA THREE.
The youngest mused a moment, with his chin upon his hand,
Then said: "I'll be a soldier go, to that benighted
And when the natives rise in wrath at brother's awful
And show some signs of lapsing to their former
heathen states,
Imperiling the foreign trade and their immortal
souls,
I'll take my little rifle down and fill them full of
holes!"
[To be concluded.]

FEMININE.—It is said that Spain has the beauty and Germany the culture. In the United States both are combined.

"When my ailments could not be made to leave me, I walked away from them," is the way the late Prof. Tyndall states the case. Regardless of foul weather and topographical obstacles he executed foot-tours of forty or fifty miles, and then returned to his studies, relying on his ability to subsist for awhile on his "reserve fund of oxygenized tissues."

The Colorado House of Representatives has passed the referendum bill.

Archdeacon Farrar has written a notable article on "Christianity—True and False," which will appear in the April number of *McClure's Magazine* (743 Broadway, New York).

Build a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay;
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes,
Of joy or sorrow.

—Mary Frances Butts.

Lord Rosebery, the new Premier of England, avers that he is for radical reform. He asserts that his policy is the same as it was under the administration of Gladstone. He said in his late speech that he was determined to maintain the supremacy of the navy as the best guarantee of the peace in Europe.

The Massachusetts Judiciary Committee does not think it expedient to amend the law of libel so that newspapers may escape suit by apologizing for libelous statements. Theoretically the committee is wrong; but, considering the freedom that is made by a portion of the press with people's private affairs, it is not in reason to expect the law to give them further latitude in which to sensationalize.

The *New York World* says that "any abuses in vaccination should be promptly and effectually corrected." There is no other way of doing it but to suppress this relic of the dark ages at once.

Dr. Peables Again Victorious.

FRIEND COLBY: I am again victorious! But why do I say again? Because, when practicing in Wayne County, Pa., three or four years ago, without paying a "license fee," or going before the Board of Medical Examiners, I was arraigned and brought into court. The case was argued and decided in my favor, the county and county commissioners having to pay their own costs, while the license money that I paid them under "protest" was refunded to me.

And now again, on the 27th of last month, after three years of successful medical practice in this city, I was indicted (all unbeknown to me) by the grand jury, and arrested by the deputy-sheriff—for what? Murder, robbery, arson, perjury, horse-stealing? Nothing of the kind! But for the enormous offense of not having gone before the "Medical Examining Board" of the city, paying them fifteen dollars, and getting a certificate. Immediately upon the arrest, I secured the best legal talent in the city, and coolly continued my practice.

Yesterday my case was brought up, Judge Noonan of the Thirty-seventh District being upon the bench. The case, with the facts of legal diplomas, being duly presented by Lawyer Camp, the District-Attorney, the indictment was quashed, and the case promptly dismissed by the State. Here is the brief report of the affair in this morning's *Daily Express*:

"The Thirty-seventh District Court, yesterday, the case against Dr. M. Peables for practicing medicine without a certificate was dismissed by the State." This is the second time I've defied and beaten medical examining boards—defied their class-legislation—defied their unconstitutional laws, laws enacted not for the protection of the people, but for the protection of blister-plastering, colic-drawing, drug-poisoning doctors. How long will these "pumpkin" "regulators" plead the baby act? "protest us—oh, legislators, protect us!" Personally, I fear neither doctors, devils nor pagan hell; and mark it, Americans, I will practice in any city I please and in any one of the States I please. My original Scotch temper is thoroughly up!

Every Spiritualist, every clairvoyant, every free-thinker, every American citizen valuing liberty should vote against any politician—Republican, Democrat or Populist—that toadies to the "regulators," or favors these medical boards and medical trusts.

As you well know, I am an old moral warrior, bearing on my breast the scars of many a hard-fought battle, gotten in the interests of Spiritualism when it cost something to be a free-thinker—gotten in the interests of anti-slavery when it cost something to be an abolitionist—gotten in the interests of woman's suffrage—gotten in the interests of temperance and other reforms of this century. The doctors' battle is now on; and though in my seventy-third year (yet hale and healthy), I am in this fight against these infamous doctors' laws, and I intend to fight, and fight on, in this army, militant till death palsies hand and brain. Compare me not to the peaceful, beloved John of the gospels, for I am war-pampered, and with intellectual and spiritual weapons, I intend to fight these medical doctors' trusts—fight the devil under whatever guise—fight for the right—fight for the truth, till truth and liberty in all their gorgeous glories reign triumphant.

J. M. PEEBLES, M. D.

San Antonio, Tex.

ANNIVERSARY MEETINGS.

The Forty-Sixth Anniversary of the Advent of Modern Spiritualism will be celebrated by the First Spiritualist Ladies' Aid Society of Boston, at its parlors, 1031 Washington street, Friday, March 30th, at 10:30 A. M., and 2 and 7:30 P. M.; Saturday, 10:30 A. M., and 2 P. M. Dinner and supper will be served Friday, and on Saturday dinner only will be served.

The following talent have already kindly volunteered their services:

Speakers: Morning address, Mrs. Alice Waterhouse, Dr. A. E. Richardson, Dr. H. B. Storer, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Rev. Mr. Beal, Mrs. C. F. Loring; Mrs. Emma Miner will deliver an original poem.

Tests: Dr. Arthur Hodges, Mrs. Chandler, Mrs. Shickley, Mrs. A. E. Cunningham, Dr. Huot, Mrs. Hattie Mason, and others.

Music: Amanda Bailey, Miss Burnett, Mr. George Cleveland, Mrs. M. P. Lovering, and the choir.

A. E. BARNES, Pres., 603 Tremont street.

The Berkeley Hall, Boston, Spiritual Temple.

This well known society will celebrate the Forty-Sixth Anniversary of Modern Spiritualism on Saturday, March 31st, and Sunday, April 1st, at 10 A. M., 2 and 7 P. M., each day.

We have positively engaged at great expense the following talent: Mrs. R. S. Little, Mrs. Clara H. Banks, Prof. A. E. Tisdale, Mrs. Colby-Luther, Dr. H. B. Storer, Eben Cobb, Dr. A. H. Richardson; medium for spirit-messages, Mrs. Ada Foye of California; poetess, Mrs. Emma Miner; elocutionist, Miss Lucette Webster; the famous "Red Men" vocalists, Winnepurkik Male Quartet of Lynn, Mass.; also Miss Amanda Bailey, Mr. John T. Little, Mr. Geo. B. Cutter; accompanist, Wm. H. Boyce.

PROGRAM.

Saturday, March 31st, 10 A. M.—Invocation, Mrs. R. S. Little; remarks, President, Mr. Wm. H. Banks; Anniversary address by Mrs. Colby-Luther and Mrs. R. S. Little; readings, Miss Lucette Webster; vocal selections, Mr. J. T. Little, Miss Amanda Bailey. 2 P. M.—Poem, Mrs. R. S. Little; Anniversary address by Mrs. Clara Banks and Prof. A. E. Tisdale; readings, Miss Lucette Webster; music by Messrs. Little and Cutter, and Miss Bailey. 7 P. M.—Invocation, Mrs. R. S. Little; poem, Mrs. Emma Miner; address, Mr. Eben Cobb; readings, Miss Lucette Webster; séance for spirit-messages and tests by the celebrated medium, Mrs. Ada Foye; music by Messrs. Little and Cutter, and Miss Bailey. Sunday, April 1st, 10 A. M.—Invocation, Mrs. R. S. Little; Anniversary address and poem, Mrs. R. S. Little; address, Dr. H. B. Storer; selections by Winnepurkik Male Quartet, viz., "Over Hills at Break of Day," "Beautiful Dream," "Four Little-Boat Men," Medley.

2 P. M.—Grand Conference and Retention, in charge of Dr. H. B. Storer. A large number of speakers and mediums will participate; Dr. Richardson, Mrs. Miner, Mrs. Ada Foye, Mrs. Dick and a host of veterans will make short, interesting speeches, interspersed with fine music by quartet, who will sing, "Jolly Blacksmiths," (by request), "Medley," "Evening by Sea-side," etc.

7 P. M.—Invocation, Mrs. Ada Foye; address, Dr. H. B. Storer; poem, Mrs. Emma Miner; address, and séance for spirit-messages, Mrs. Ada Foye; Quartet will sing: "Whispering Hope," "Nearer, My God, to Thee," "Midnight Bells," and other selections.

Admission to Day Sessions, 10 cents; Evening Sessions, 15 cents. WM. H. BANKS, Pres.

FRANCIS P. WOODBURY, Sec'y.

The Children's Progressive Lyceum.

And friends generally, will celebrate the Forty-Sixth Anniversary of the Advent of Modern Spiritualism on Saturday, March 31st, and Sunday, April 1st, at Casino Building, 541 Tremont street, Boston. A large number of speakers will be present, among whom are J. Frank Baxter, Hon. Sidney Dean, Mrs. W. S. Butler, Mrs. S. A. Byrnes, Mrs. C. Fannie Allen, Mrs. Willis, Mrs. K. R. Stiles, Mrs. Abby N. Burnham, J. B. Hatch, Sr., and others.

Music by the Salem Cadet Band, Nilsson Ladies' Quartet, Louise Horner and others.

Saturday morning: Speaking. Admission free.

Saturday afternoon: Lectures and Nilsson Quartet. Admission ten cents.

Saturday evening: Grand Lyceum concert. Admission twenty-five cents; combination ticket—afternoon and evening—twenty-five cents.

Sunday morning: Lyceum session. Admission free.

Sunday afternoon: Lectures. Admission fifteen cents.

Sunday evening: Grand concert by the Salem Cadet Band, Nilsson Ladies' Quartet, Louise Horner and others. Admission twenty-five cents; reserved seats thirty-five cents.

Tickets can be procured of the Committee, members of the Lyceum and at the BANNER OF LIGHT Office, or at the hall on the days of the entertainment.

E. L. PORTER, Sec'y.

First Spiritual Temple.

Corner Newbury and Exeter streets, Boston.

The Forty-Sixth Anniversary of the Advent of Modern Spiritualism will be commemorated at the First Spiritual Temple April 1st; the services occurring at 10:30 o'clock A. M., 12:30, 2:45 and 7:30 P. M.

Exercises in different phases of mediumship, including physical manifestations, will be given at these meetings, showing the growth of our spiritual relations during these forty-six years with disembodied intelligences, once embodied here on the earth.

T. H. D.

A Union Celebration.

The Helping Hand Society of the Boston Spiritual Temple and the Veteran Spiritualist Union will unite in the celebration of the Anniversary at Gould Hall, No. 3 Boylston Place, Wednesday afternoon and evening, March 28th. Notably among the array of talent will be Dr. H. B. Storer, Mrs. Sarah A. Byrnes, and Mrs. N. J. Willis. Music by Mr. George B. Cutter and others. Supper served at 6 P. M.

For Order Committee.

New York City.

The program for the Anniversary exercises, which will take place Sunday afternoon, April 1st, under the auspices of the First Society of Spiritualists at Carnegie Hall, is as follows:

Introductory address, Henry J. Newton; addresses by Walter Howell and Cora L. V. Richmond, who also improvise a poem; spirit messages, tests and psychometric readings, Mrs. M. E. Williams, Mrs. Florence Rich White and Mrs. Resenweber. These exercises will be interspersed with music and singing by Mrs. Morrison and Mr. Leon Meyers, and congregational singing.

AT FIFTH AVENUE HALL, beginning at 2:30, there will be a special program. Mr. J. W. Fletcher, Mrs. Dr. Augusta Fletcher, Miss Grace Dorley, Miss Augusta Chambers and others will assist. At 8 o'clock Mr. Fletcher will give "Illustrated Spiritualism," with its great dissolving views.

A. E. WILLIS.

Lynn, Mass.

The Lyceum, in union with the Spiritual Fraternity, will celebrate the Anniversary at their hall, 21 Market street, on Sunday, March 26th, Lyceum session at 10:30 A. M.; also sessions at 2:30 and 7:30 P. M., with good speakers and test mediums. Tickets for both sessions, with supper, twenty-five cents; single admission to either afternoon or evening session, ten cents; supper tickets, ten cents.

Lily Dale, N. Y.

To the Editors of the Banner of Light: The Anniversary will be celebrated by the Cassadaga Lake Spiritualist Association, commencing with a dance on Saturday evening, March 31st.

On Sunday, April 1st, there will be services at 10:30 A. M. and 2 o'clock P. M. Mrs. Agnew of Watford, Pa., will lecture. The rest of the time will be occupied by local speakers, interspersed with music and talent of various kinds.

At 7:30 there will be a Lyceum entertainment, literary and musical. A general invitation is extended.

MYRA F. PAINE, Sec'y.

Haverhill, Mass.

The Union and the First Spiritualist Society will join in the coming Forty-Sixth Anniversary Exercises on the 27th inst. Mr. F. A. Wiggins has been engaged

by the committee as the lecturer and descriptive medium on that occasion.

K. P. H.

Melrose Highlands, Mass.

On the evening of March 31st, in Rogers Hall, a grand spiritual festival will be held, consisting of vocal and instrumental music, recitations, and an address by W. J. Colville.

Sunday afternoon following, D. Evans Caswell, assisted by Mrs. Wood of Stoneham, Mrs. Reed of Boston, and Mrs. Butterman of Malden will give vocal selections, and Mrs. Wellington readings.

This is the first Anniversary of the Advent of Modern Spiritualism ever observed in this place. The whole celebration will be under the personal direction of D. Evans Caswell.

Norwich, Conn.

The Forty-Sixth Anniversary of the Advent of Modern Spiritualism will be celebrated at Grand Army Hall Sunday, April 1st.

11:45 A. M., Children's Progressive Lyceum—special exercises. Mrs. E. H. Spaulding, Conductor. 1:30 and 7:30 P. M., Lecture and tests; Mr. A. E. Tisdale, speaker; Mr. Joseph D. Stiles, test medium; music by Mrs. J. R. Messenger, instrumentalist, and the R. N. E. Male Quartet.

Admission morning and afternoon free, with collection. Evening, fifteen cents.

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

New Bedford, Mass.

At New Bedford, April 1st, will be celebrated the Forty-Sixth Anniversary, in Pythian Hall, 34 Purchase street, at 2:30 and 7 P. M.

Mrs. Clara H. Banks of Haverhill will give an Anniversary address, and Mrs. Carrie F. Loring of East Braintree will give spirit-descriptions and delineations.

Sec'y.

Cleveland, O.

The Forty-Sixth Anniversary will be celebrated in this city by a union meeting of the Cleveland Spiritual Alliance and the Children's Progressive Lyceum at Army and Navy Hall. On Saturday evening, March 31st, a grand ball and banquet will be given; Sunday, April 1st, conference in the morning; Anniversary addresses in the afternoon, and Lyceum entertainment in the evening. An unusually good time is expected.

THOMAS LEEB.

Springfield, Mass.

We are informed that the Forty-Sixth Anniversary is to be duly observed in this city.

The Children's Progressive Lyceums.

And all other spiritual schools, are invited to join with the Children's Progressive Lyceum of Boston in celebrating the Forty-Sixth Anniversary of Modern Spiritualism at the Casino Building, 541 Tremont street, Boston, Mass., Sunday morning, April 1st, at 10 A. M.

All schools or Lyceums that intend to be present will please notify me as soon as possible. Let us have a grand reunion. All are welcome.

J. B. HATCH, JR.,

Conductor Children's Progressive Lyceum.

38 Sydney street, South Hill, Boston, Mass.

OPINIONS OF THE PRESS.

It Should be Defeated.

The proposition to create yet another new commission for the purpose of "regulating" the practice of medicine in this Commonwealth ought to meet with decisive defeat in the Legislature.

Why should the Commonwealth's authority be invoked to interfere with the right of the citizen to choose his own medical adviser of any school, or of no school at all? There are charlatans and incompetents among lawyers and clergymen, as well as physicians, and the people can safely be trusted to exercise judgment and discrimination regarding them. If not, they certainly ought not to be entrusted with the ballot.

The minority of the committee appointed to consider this "regulation" bill is in the right. It should be sustained. There is no demand from the public for such a measure. It is not only not needed, but it is an infringement on the right of the individual, and an implied slur upon the intelligence of the people of Massachusetts.—Boston Globe, March 17th.

A Bill that Should be Killed.

Who or what is behind the bill for a Board of Registration in Medicine, which was reported to the Senate yesterday from the committee on public health?

It was supposed that the general disapproval of a law of this character, shown at the public hearings on the subject, was sufficiently emphatic to demonstrate the absence of any recognizable demand for such legislation. Opposition to the bill does not come from quacks, nor yet from cranks; it comes from men of sense, of respectability and standing in the community, from men of intelligence and education, and from physicians of regular standing. This is the class which feels no need of any such protection as the bill pretends to offer.

Who, then, are the men that think they need protection against doctors unlicensed by the State? Or can it be that no one feels such a need, and that the purpose of the bill is merely to create another commission, with offices, fees, a modest salary list and indeterminate "necessary" expenses?

The bill is one that should be killed. On general principles it is offensive as an interference with the liberty of the individual citizen. In particular, it is a very suspicious measure.

The protest which The Post has made against the proposed medical registration bill is reinforced by an expression of the best sentiment of Boston.

When such men as Ex-Govs. Ames and Brackett, as Messrs. Savage, Horton, Gordon and Dole among the clergymen, as Dr. James among physicians, as Messrs. Jones and Pray among merchants—and the list might be extended to include all interests—when such men as these unite in a memorial against the proposed legislation, it is time for law-makers to stop and think.

These gentlemen state the case emphatically. The bill, they say, is unnecessary, unjust, and not to be desired. The existing laws give enough protection for them and their families. Further legislation is for the interest and benefit of the few, and is not asked for or desired by the people.

It is worse than this. The temperate, though strong, expressions of this petition do not tell half the story. It is an outrageous bill, directed against individual liberty and the rights of the citizen. It looks to an unjustified interference with the most intimate affairs of the family.

Who asks for this legislation? There is absolutely no demand for it. If it is simply a matter of office-holding and fees, the public ought to understand this. If it is in the favor of a certain class of practitioners, those who expect to benefit by it ought to come out openly in its support.

As the matter stands, no one dares to appear as its advocate, and the intelligence and good sense of the community denounce it emphatically.—Boston Post, March 17th and 20th.

Veteran Spiritualists' Union.

To the Editors of the Banner of Light: The regular monthly meeting of the Union was held the first Wednesday evening of the month, March 7th, at Gould Hall, No. 3 Boylston Place, Dr. H. B. Storer presiding. The minutes of the previous meeting were read and accepted. The committee on the disposal of the new sewing machine reported considerable progress, and an additional time of one month was given.

Mr. Rufus Fuller gave a very interesting lecture on the nature of ancient problems, and the numerous diagrams exhibited showed clearly the solutions of all of which could only have been obtained after much earnest research and labor in geometrical and astronomical work. A vote of thanks was given to Mr. Fuller for his very instructive lecture.

Mrs. Ada Foye spoke in words of commendation of the Veteran Spiritualists' Union. Had heard in many cities of the benevolent work being done by the Union—even in her far-away home on the Pacific Coast its

good name is established, and its record is one to be proud of.

Dr. A. H. Richardson spoke of Father Hoyt, who resided in East Boston twenty-eight or thirty years ago, gave some interesting recollections of him, and spoke in high praise of the young Mr. Fredrick W. Ada, whom he knew when she commenced her early work, and who is now so well known all over this country as Mrs. Ada Foye, one of our best test mediums and lecturers.

Dr. Magoon reported as to the condition of Mr. Jacob Edson, who is seriously ill at his residence on West Brookline street. On motion of Vice President Shaw, the Clerk of the V. S. U. was instructed to convey a vote of sympathy to Mr. Edson. Mr. Lemon, Dr. D. S. Baker, Mr. P. D. Edwards, President Storer and Mr. James H. Lewis all spoke feelingly of Mr. Edson, and all hoped that he would be spared to continue his aid and comfort to the founder of the V. S. U. Of the many meetings of the Union and its Directors during the nearly three years of its growth, this meeting was the first one which he was unable to attend.

Since our last report one of our members, Mrs. C. C. Hayward of Berkeley street, has passed to spirit-life—also Mr. Frank H. Moore of Dudley street, one of our benefactors.

At the V. S. U. through its Quick Relief Committee, Mrs. John Woods, Chairman, and some of its individual members, has been instrumental in obtaining part of the necessary funds toward procuring the admission of Mrs. Margaret Webb into the Winchester Home for Old Ladies, the new work building at 225.

The next public meeting of the Union will be held the first Wednesday of April at Gould Hall, No. 3 Boylston Place, at 7:30 P. M.

No. 77 State street, Boston. WM. H. BANKS, Clerk.

MEETINGS IN MASSACHUSETTS.

Lynn.—Exchange Hall was well filled with an interesting and highly intelligent audience both afternoon and evening, to listen to Spirit Thomas Paine speaking, under the auspices of the Spiritualists of Lynn Society, through the well known lecturer, Mrs. A. H. Colby-Luther, of Indiana. Her theme in the afternoon was "The Christian Religion and its Relation to Mediumship," and she presented her hearers with a lecture which held the closest attention of every individual present.

In the evening her subject was: "What Shall We Be To-morrow, and Where?" She gave a grand and inspiring address, not one word was lost on her attentive hearers. At its conclusion the audience voted unanimously to secure her for three Sunday evenings in April.

Mrs. L. L. L. will speak in Exchange Hall again next Sunday, at 2:30 and 7:30, and the second, third and fourth Sundays in April.

DR. CHARLES FAULKNER, Pres.

THOS. H. B. JAMES, Sec'y.

The Spiritual Fraternity resumed its meetings last Sunday. Our President, who is our regular medium, was unavoidably absent, and Mrs. Lizzie Butler of Lynn, a fine test medium, occupied the platform afternoon and evening.

Next Sunday the Fraternity and Lyceum will unite in a social celebration of the Advent of Modern Spiritualism in Boston, at 21 Market street. Many good local and outside mediums will be present. Several excellent singers will help us.

Lyceum session at 10:30; social meetings at 2:30 and 7:30 P. M. Supper served between the two sessions in the hall, and the following night at 7:30. Tickets twenty-five cents for both sessions and supper.

MRS. E. B. MERRILL.

Spiritualists' Association.—Hon. Sidney Dean, the eloquent orator and inspirational speaker, occupied our platform Sunday, March 18th, afternoon and evening, his theme in the afternoon being "Spiritual Development," presenting an intensely interesting and instructive argument, which brought forth the plaudits of his auditors repeatedly.

In the evening the discourse was upon the subject of "God and Religion." His logic was forcible, his argument convincing, proving his position by facts in his own and the experience of others. Mr. Dean will always receive a royal welcome when he comes to Lynn.

March 25th, next Sunday, we have Mrs. C. Fannie Allen, who will lecture and improvise poems from subjects given by the audience.

April 1st will be observed as Anniversary Sunday, with appropriate exercises. J. Frank Baxter will be the principal speaker, and other good speakers and test mediums will be with us.

Malden.—Dr. C. H. Harding of Boston, Mass., lectured and gave tests at Old Fellows Hall Sunday evening, March 18th, to a large and appreciative audience.

Next Sunday evening Dr. Roscoe of Providence, R. I., will be with us again, and will lecture and give tests.

The Children's Progressive Lyceum was successful, both socially and financially, in its literary entertainment and dance, given at Redman's Hall, March 13th. The literary exercises commenced at 7:45 and ended at 9 P. M., and consisted of songs, recitations and dancing by Baby Clifford, Willie Sheldon and Eddie Hanson of the Boston Lyceum; piano solos by Miss Jessie Callahan of Malden; a character sketch by Lee Anderson, Florence Willard, Fred Willard and others.

Songs, Master John Holmes; recitation, Master Ralph Carter of Malden; remarks, L. L. Whitlock of Boston. The dancing was much enjoyed, from nine o'clock till midnight, during intermission a minute of prayer was offered by Rev. Mr. Arlington Heights, and Miss Florence Willard of Malden.

Tables for sale of fancy articles were presided over by Mrs. Sargent, Mrs. Kenyon, and Mrs. Fagan of the Lyceum. Refreshments were served in the ante-room.

The regular Lyceum session took place as usual Sunday, March 18th, at 2:30 P. M., W. E. N. Potter presiding. [The usual exercises were successfully held.] J. R. SNOW, Sec'y.

Waltham.—Thursday afternoon, March 15th, Shepard Hall was opened as a branch of Hollis Hall, Boston, for the first time. Mrs. M. Adeline Wilkinson and Dr. Morris were with us, together with a delegation of about thirty from Boston and Charles town. Remarks by Mrs. Adams, Mrs. Wheeler, Dr. Morris, and others. A large number of friends were given by Mrs. Pray, Miss Mullen and the Chairmen; Mrs. Wilkinson gave some convincing descriptive tests.

Next Thursday, the 22d, at 2 P. M., Mrs. Wilkinson will again be with us, and will be welcomed by a large number of friends. F. M. TODD, Chairman.

Shepard Hall, Sunday evening, March 18th. Invocation, Chairman; readings and tests, Mrs. J. A. Woods, Mrs. Corey; musical selection, Miss Blaind. Sunday, March 25th, Dr. Toothaker will speak.

DR. O. F. STILES, Conductor.

70 Waltham street, Boston, Mass.

Melrose Highlands.—Services were held last Sunday by D. Evans Caswell in Rogers Block. The discourse was the third in the series of actual experiences in spirit-life. Subject, "The Council of Nations." This is a subject of great importance to the earth; the reason there is at present such confusion in the United States is because of the materialism and selfishness of the people. As soon as the people are educated in the laws of nature, and the spiritual council we shall rise to a higher civilization. There is, said the speaker, a new council now being formed for Ireland, which is a prophecy that the independence of that nation will be achieved within ten years.

Services every Sunday afternoon at 2:30; free to all. 3 Appleton street, Boston. EDWARD F. FAXON.

Worcester.—Dr. Geo. A. Fuller occupied our platform March 18th. The subjects presented were, "Lifting the Veil" and "Old Theology in the Light of Modern Thought." The speaker's radical views were warmly applauded.

Mrs. Hattie C. Mason, who has made many friends here, leaves for Lake Pleasant early in April. GRACIA D. FUDLER, Cor. Sec'y.

Springfield.—Prof. W. F. Peck continues his labors for the First Spiritualist Society. The subjects for his discourses on Sunday, March 11th, were: "The Birth and Death of Religions," and "Where is the Spirit-World?" March 18th he lectured on "Danger Signals," etc. It is expected that the Anniversary will be celebrated here in an appropriate manner.

N. W. LYMAN.

Chelsea.—Pilgrim Hall Spiritual Endeavor Society.—Afternoon, 18th inst., invocation; remarks, Mrs. Boyden; tests, Dr. A. O. Davis. Attendance good. Evening, invocation; remarks, Dr. A. O. Davis; vocal selections by Messrs. Bently and Smith; Mrs. Stratton of Boston and Mr. H. Hersey; tests; recitations by Mrs. Stratton and Mr. H. Hersey. Concluding throughout the day were of a pleasing nature to all.

DR. L. F. O. STONE, Sec'y.

New Bedford.—Mrs. Nettie Hoyt-Harding pleased two large audiences last Sunday with her remarks, delineations and messages. Next Sunday Mrs. Cella M. Nickerson will occupy our platform. Sec'y.

Stoughton.—Mr. W. J. Colville gave another of his very inspiring lectures at the Spiritual Temple here, March 18th, at 7 P. M., to a highly appreciative audience. The topics presented by the audience were: "Is it possible for one to live in the material body to the allotted age of man, holding the forces so intact that there will be no sign of age, either physically or mentally, at the present stage of the evolution?"

TURNED HER ANKLE!

The Famous Soubrette, May Irwin, meets with a Serious Accident While Dancing at a Matinee at the Bijou Theatre, New York City—Her Manager Makes a Valuable Suggestion.



May Irwin makes the following statement relative to her accident: While dancing at our matinee performance Feb. 7th, by reason of an imperfection in the stage floor, I slipped and turned my ankle. A few minutes after the accident it commenced to swell and pain me very much, and it was with great difficulty that I was enabled to take part during balance of the performance. I went on in the evening, but was in so much misery and suffering that I was only able to drag through my part. Near the close of the performance our Manager came to me and suggested that I use X-ZALIA. I had never heard of it before, but was willing to use anything to obtain relief. He presented me with a bottle, which I took home and applied by bathing the affected parts with the remedy hot, and also saturated some flannel with the hot X-ZALIA and bound some round my ankle and retired. I was at once greatly relieved of the pain, and the next morning, greatly to my astonishment and surprise, my ankle was as well as ever.

So much good did it do me that I suggested the use of the remedy to my mother for Erysipelas, which had been troubling her for a long time on the side of her face and in one of her eyes. It effected a quick and radical cure in her case, and I feel under obligations to you for the good it has done us both. Hereafter we shall not keep house without a bottle of X-ZALIA.

Regular Size, \$1.00. Trial Size, containing one-third the quantity, 50c. If your druggist does not keep it, send the price to us and we will deliver either size, express paid, except to towns reached by stage lines. In such cases stage expense must accompany order.

X-ZALIA MEDICINE CO., Boston, Mass.

Newburyport.—Sundays, March 11th and 18th, Dr. Wm. A. Hale was with us, and gave perfect satisfaction to the large audiences. His tests are wonderfully correct.

Next Sunday he will be with us for the last time this season.

We shall celebrate the Anniversary of Modern Spiritualism in Fraternity Hall, Pleasant street, on Sunday, April 1st, on which occasion Mrs. Colby-Luther will be our speaker. This will close our regular meetings for the season.

We are to have a G. A. R. Memorial service on Sunday afternoon, May 27th, to which the Ladies' Relief Corps and Union Veteran Legion are to be invited. Mrs. C. Fannie Allen will conduct the exercises, and deliver her poem, "Decoration Day."

The present season has been most successful, and the outlook for next winter is still more promising. A new Society is now forming; it has at this time thirty names on list, and will shortly apply for a charter.

F. H. F.

Haverhill and Bradford.—Last Sunday the inspirational speaker before the Spiritual Union was Mr. P. A. Wiggins of Salem; following each lecture many interesting illustrations in mediumship were given. The audiences were large, and the evening singing was one of the largest of the season. Mr. Wiggins will be the speaker here next Sunday.

E. P. H.

Fitchburg.—March 11th 18th Mrs. Cella M. Nickerson lectured; her lectures were listened to with close attention; her communications gave entire satisfaction.

Mrs. Jennie R. Hagan-Jackson will occupy our platform Sunday, March 25th.

Mrs. E. O. PIERCE, Sec'y.

Movements of Platform Lecturers.

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

Societies desiring the services of Dr. F. H. Roscoe of Providence, R. I., for the last of 1894 and the season 1895—and for camp-meet

Horace Greeley took glass plates and put under the legs of the chair upon which the children sat to see if the current of electricity, or whatever it was, could not be shut off. It was of no use; on thundered the raps and the

