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NO. 3.

Written for the Banner of Light. 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 rapid 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 fiesh 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 't was by Jesus given, That all may see what John foresaw, The earth Itself made heaven.

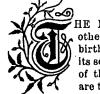
Their work in triumph now goes on. Old things now pass away, And victory shall yet be won O'er all the wrongs that stay; The olden faiths, long since outgrown By every reasoning mind. By new revealments overthrown, Will soon be left behind.

Rejoice, oh! ye who've waited long To see the "promised day" When there shall be an 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.



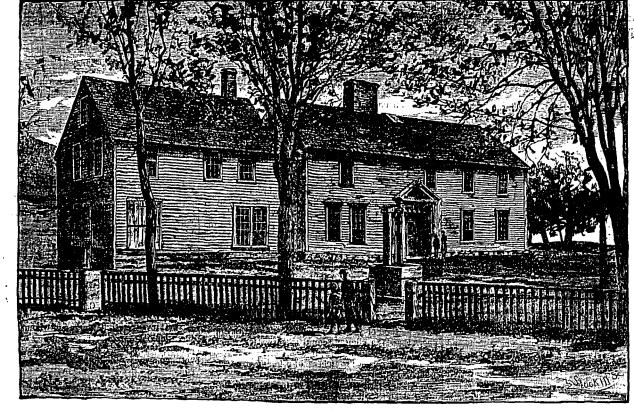
HE BANNER presents in another column a picture of the birthplace of LUTHER COLBY, its senior editor. The memory of this edifice in the years that are to come will be treasured on the part of the believer in Spir-

itualism-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

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 Bartiett was born in the year 1729. and died in Kingston, N. H., in 1705. 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 "Regulars" 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 Perslaus":

Self-educated in lonely poverty, Josiah Bartiett.



BIRTHPLACE OF LUTHER COLBY

issues, it is well to cast the eye of retrospect, 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 worldwide 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 the clairvoyant, impressional and automaticwriting 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 has not been started without careful thought and 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. Col. BY, 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 spirituallyminded 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; Halt! 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 ROOD 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 much the same pursuits as characterized the youth of New England at that period. He re-

upon the past history of the movement, and | 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 othersand, 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 Workers in the Higher Life, and has himself LUTHER COLBY & Co. The object of its esbeen endowed with a mediumship-involving | tablishment 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 de velopments of Eternity. . . . The BANNER OF LIGHT preparation. It is in obedience to voices, nay, commands from on high, that its publication has been de termined 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 spiritreturn 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 condience (no connection whatever with outside parties) and as unchangeable as the "laws of the Medes and Persians":

Nelf-educated, in lonely poverty, Josiah Bartlett, the future statesman and Governor, without the assistance of college or casdemy, at the age of seventeen began the study of medicine with an Ameebury physician, establishing himself at Kingston, N. H. after entering practice. As an instance of his native town, to which reading, deep reflection and extensive physician, establishing himself at Kingston, N. H. after entering practice. As an instance of his native town, to which reading, deep reflection and extensive physician, establishing himself at Kingston, N. H. after entering practice. As an instance of his native town, to which reading, deep reflection and extensive was then issued at 3½ Brattle street, but business strates from the special part of this part of the promise, and his desire for cooling drikes as overcame his precepts, that he partook freely of elder; 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 essentiat to the successful treatment of fevers, and it was then that more enlightness much him by every grand the variety of such gross "unprofessional" conduct, far from it is ince the narrative from which we are shocked by the innovations which he was responsible for, and the New England Medical Experiments with the engineer of the medical part of the paper, and then the firm name of Luther Colby & Co.

**Mr. Berny at the net of the nation, to which the satisfaction in the common and malignant throat diseases have part of the tion of the nation, generally, found its coun-

Before entering upon this new enterprise, subscribers, they at once set themselves at work to reissue 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 °оьву & Rich.

in the autumn of 1873 the publication office of THE BANNER was removed to No. 9 Bosworth street (then Montgomery Place)-a location which had been purchased and specially fitted up for the purpose by its business man ager, 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 authoritiesthough applauding encomiums without number could easily be culled from THE BANNER'S files, over the signatures of the most prominent men and women who have given their trifle odd that the man who does least has the 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 Each of these nations must needs have its insalient points in an active and useful career: come, but that of the dependent is always de-The people generally, who have read THE BAN- rived from the independent. Naturally the NER 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 BAN-NER. 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 RANNER OF LIGHT. May the angels continue to bless their worthy mouthplece, 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 renewedly express 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 LIT-TLE WHERE OR HOW WE WORK, BUT WORK WE ASSUREDLY SHALL, IN THIS WORLD OR AN-OTHER. 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 seminaries 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 perseouting spirit by which they are themselves in spired 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. Lorents.

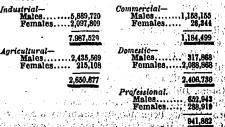
[From the Two Worlds, Manchester, Eng.] The Republic of Labor and the Empire of Wealth.

BY J. J. MORSE.

TT is popularly supposed that this United Kingdom of ours is composed of four united Lations, the Celts, Gaels, Cwmry 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 nationsor 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 "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 most?

Exactly as a household must have an income to sustain its outgo, so must a nation also. 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, be cause 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 nutshellthe 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 needs 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

What would you think was Great Britain's income? In 1889-the nearest available yearit 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—of 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": Pr. 1215. 3.



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 way among green swards. No fetid smoke smaller nation is not industrially productive, as also is the case of the 12,000,000 odd under twenty years returned as "unoccupied." In also the idle vicious and the poor derelictby one provider, and that is Labor, which, after its toil, 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 eachfair all round." But our present conditions give fourteen pounds to the one man and one pound to the fourteen men! Is it very strange

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 productionmines, 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 sweaters, the idle rich, and the large army of the too-proud-to-workand-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?

that reformers cry aloud in our midst against

such injustice?

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 waster so much the poorer and hungry 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, unproducand with these every ad 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 workpeople 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 overthrown 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 man-

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 puts on a new form, and lays aside only that in which gold. No turgid stream winds its sickening it had been protected.

1,630,000, who are sustained in idleness by some | breathes forth pestilence and death. No wan 15,000,000 workers. But the smallness of their faces or tired bodies attest the galley-slavelike numbers may be urged as being no great tax toil of to-day. Fair homes, well furnished; upon the workers. Nor would it be if they re- books, flowers, music, art and culture adorn ceived from them the same sort of average sub- them; women fair to see, by reason of healthy, sistence that the workers must be content happy maidenhood, wifehood, and motherhood; with. It is only when the startling difference | troops of children, smiling, happy, well fed and between the wages of the workers and the well cared for; men healthy and upright in wages of the rich, in the form of rent and in- body, earnest and happy in thought, broad of terest, is taken into consideration, that the brow, sweet of life, aspiring of soul; these are appalling inequality of our present social order of our new republic, and they are such because flames forth in all its lurid hue. For the the producers of the world are no longer robbed figures are something like this: The small rich of what is justly theirs. The republic of labor nation of nearly 7,000,000 has to rub along on is crowned with health, happiness and peace, about £350,000,000 a year, and the large poor and men speak, as of a remembrance of a dark nation of some 15,000,000 must do the best it and evil past, of that time when the empire of can with something over £500,000,000; but the | 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, rea sentence, the idle rich and the idle poor, as | made the laws, regained God's gifts for the common use, and formed that state of equality whom we call the pauper-have all to be kept | 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.

T is not to be expected that primitive man should readily detect the difference between varied degrees of insensibility from which there is a reliwakening, and that insensibility from which there is no return to physical life. We awake from sleep, we re gain 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 inanimate 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 reënter the body, may find provision on reawakening. Then comes the thought of resuscitation 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 accented 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 per haps 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 nas sages in Scripture which seem to the uncritical to teach the dogma of a material resurrection:

"In this identic 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 con-sumed within me." "And there was a rumbling among the dry bones: sinews, flesh and skin covered the bones; and they stood up, a great army for the living God." "Thy dead men shall rise, 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 considera-

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 eye seeth 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 circum

stances with which his later years environed him. The other two passages, from Ezekiel and Isaiah have, it is affirmed, direct reference to the release of the Jews from Babylonish 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 weak ness, 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

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, "aparke," will bear the translation, "from the beginning." Christ, being the ideal humanity, has been the resurrection from the begin-

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 n 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, "1 am a soul; I have a body. The body is but the house wherein l dwell during my earthly pilgrimage." The simile 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, o 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

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 subli mations 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 unlikeness 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 fashloned them?

Do you want a robe of purest white by-and-by?-an unsulled 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, handled by the physical hand, it 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 de 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 res urrection 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 spiritua

paupers and mendicants! Then let us rise from our sepulchres of folly, our tombs of ignorance, our graves of indolence, and cata-combs 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 propor-

tion 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? It 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 soweth that shall he also reap." May we sow the sunbeams of joy, the seeds of peace, the germs 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 colebrates the resurrection of its Lord, we too rejoice in the knowledge that our loved ones are also risen! While the resurrection of the Churchianic Christ is one of faith, ours is one of knowledge. The Spiritualist celebrates a perpetual Easter, for every day wit-

nesses the resurrection of humanity! Let the bells ring out their joyous peal, let the ca thedral organ and surpliced choir fill the arches with glad authems, let the floral 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 Raster, 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 preclous tidings,
Filling hearts with gladness,
They will come rejoicing, bringing in the light.

Chorus. 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.

Walting in the darkness,
Walting in the twilight,
Walting for the sunbeams, as they come in sight;
Walting 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 hoosts 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 spiritual press generally, recommending it as an appropri-ate 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 cottage owners, members of the Association and stockholders to consider the matter of continuing the work begun by Dr. Ware, making of Verona Park a self-supporting Association, where the gospel of Truth shall be dispensed.

Beautiful indeed is Verona, with its cluster of cottoners processing the property of the process o

Beautiful indeed is Verona, with its cluster of cottages nestling 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 cottage owners, 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 Spiritualists of Maine 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, are the only means to be relied on to pay expenses. As one of our directors, Mi. Samuel Wheeler of Philadelphia, wrote in a recent BANNER: "It has been decided by the management to sell the balance 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.

Box M. M.
Several cottages are for sale, and societies whose members desire to club together and procure a summer home, will find now 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. place is known as Temple Heights, and is situated on the shore of Penobscot Bay, six miles from ated on the shore of Penobscot Bay, six miles from Belfast, twenty-two from Rockland, and about two miles from Northport Camp-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 historic Castine and the summer resorts 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 clear day three hundred islands, including the now famous Mount Desert, can be seen from this point.

The accommodations for persons attending the meetings, or wishing to spend a part or the whole of the season 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 "Ploneer Cottage," owned and managed by Mr. John N. Stewart of Belfast, 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 speakers and mediums in attendance as Mrs. Abble Morse, Mrs. Maggle Butler, Mr. J. Frank Baxter, Mr. A. E. Tisdale, Mrs. Juliette Yeaw and Mrs. Sarah A. Byrnes. Belfast, twenty-two from Rockland, and about two

Byrnes.

Arrangements have been made for fine music throughout the meetings.

The interest in Temple Heights is increasing constantly, and several new cottages are to be built this season by persons who have lately purchased lots there.

The grounds are owned and controlled by the Temple Heights Spiritual Corporation. Mrs. Sarah E. Durham of Belfast, Me., is one of the directors, and is not only deeply interested, but, living near the Heights, is thoroughly conversant 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. 16th, 1866, in Fulton County, O. Having secured a thorough education at the age of twenty-two years, he married and removed to Fort Stellacoom, 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 as the candidate of the weaker party was returned with large majority to the legislature. His official life was without spot or censure; his integrity was never doubted. Honesty, steadtastness, 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 returned across the continent, and received with the tender grief of broken hearts by his parents and friends.

Mrs. Emma Rood Tuttle send the sweet source he tion at the age of twenty-two years, he married and

shattered with the tender grief of broken hearts by his parents and friends.

Mrs. Emma Rood Tuttle sang the sweet songs she has composed, and Hudson Tuttle made one of the efforts characteristic of his style, to take the sorrowing out of the mists of the lowlands of grief to the supreme heights where all is merged in the grandeur of immortality, and grief and care are as the clouds that pass before the sun and are gone.

Under a control which made him unconscious, the power and pathos of his language were indescribable; and the lifting of the minds of the great audience from 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.

Pennies from the Path of a Pilonin. 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 years—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 fire 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 FAOTS, THEORIES AND RE-LATED PHENOMENA, with Explanatory An-ecdotes, Descriptions and Reminiscences. By Carl Sextus. Illustrated with numerous original engravings. Cloth, pp. 278. Pub-lished 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

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 finelyexecuted wood-cuts, and three handsome colored plates representing a large variety of flowers, fruits and vegetables. It is appropriately bound in pearlgray 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 advertised, 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 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, con-lucted by Miss G. Reynolds. [BANNER OF LIGHT OR Sale,] Allegheny, Pa. – The First Spiritual Church meets every Sunday at 2% and 7% P. M., Wednesday at 7% P. M., at 68 Ohio street.

Buffalo, N. Y.—First Spiritualist Society meets Sun days in A. O. U. W. Hail, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prespect Avenue.

Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md. — The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Estella Kapp, 1100 Clifton Place, Secretary.

The First Spiritual Charch 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 103 A. M. and 73 P. M. Speaker, Mrs. Cora L. V. Richmond.

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

Oleveland, O.—The Children's Progressive Lyceum

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 Army and Navy Hall, at 1% o'clock. Mrs. H.S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman. Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, 0.—The Spiritualists' Library Association holds neetings every Sunday at 7½ P. M. at its hall in Central Block. second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ P. M.

Dubuque, Iowa.—Services are held every Sunday at 1½ P. M., and Thursdays at 7½ P. M. Lyceum Sunday, at 2½ P. M. Dr. O. G. W. Adams, President.

Grand Bapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street. L. D. Sanbern, Secretary, 205 North Lafayette street. Grand Rapids, Mich.—Progressive Spiritualists' So-clety, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effic F. Josselyn, President.

Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2½ and 7½ P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street, Sec y.

Children's Lyccum meets Sundays, 12 M., in the same Hall.
T. J. Troye, Conductor: Mrs. A. S. Hines, 203 Broadway, Sec.
Spiritualist' Association holds meetings at Cadet Hall, 34
Market street, every Sunday afternoon and evening at 24
and 7½ All welcome. I. Warren Chase, Secretary, No. 25
Boyer Place.

neyor riace.

Milwaukee, Wis.—Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2½ and 7½ P. M. Sectetary, H. C. Nick, 215 Lloyd street.

Minneapolis, Minn.—Services are held every Sunday at 2½ and 7½ P. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. C. Westerfield, President.

New Bedford, Mass.—First Spiritualist Society meets Sundays, 2½ and 7 P. M., at Knights of Pythias Hail, No. 34 Purchase street.

Norwich, Conu.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Chil-dren's Progressive Lycoum meets every Sunday at 11½ A. M. in the same hall. Mrs. F. H. Spalding, Conductor. North Scituate, Mass.—Children's Progressive Lycoum holds sessions at Gannett Hall at 2 p. m. each Sunday. Silas Newcomb, Conductor.

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 6024. Church street. Mediums with remarkable gifts officiate. C. H. Stockell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7% P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

Oakiand, Cal.—Mission Spiritualists meet every Sunday at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A.M. and 7% P.M.; Thurs-day, 7% P.M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary. Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ p. M. Progressive School at 1 p. M.

2½ and 7½ P.M. Progressive School at 1 P.M.

Portland, Mc.—The First Spiritual Society holds meetings in Mystic Hail, Monument Square, every Sunday at 2½ and 7½ P.M. Strangers visiting the city cordially invited.

N. H. Lord, President; Mrs. F. E. Ward, Vice-President; H. C. Berry, 112 Franklin street, Clerk, to whom all communications should be sent.

The People's Progressive Spiritual Society at Reform Club Hall: Sundays, at 1 o'clock, for developing class; 2½ and 7½, lectures, tests, psychometric readings; Tuesday evenings, mediums' meetings. Seats free. Parties wishing engagements can address Dr. C. Goodrich, 51 Proble stroet.

Port Huron, Mich.—Meetings held regularly. Sunday Port Huron, Mich.—Meetings held regularly, Sunday yenings, at White Building. Mrs. Annie L. Robinson, set-

tled speaker.

Springfield, Mass.—The First Spiritualist Society—T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists Hail, corner Main and State streets, Sundays at 2 and 7½ P. M.

The Laddet Aid Society—Mrs. H. G. Holcomb, President (14 Howard street). Sociables at hall in Foot's Block, corner Main and State streets, Thursdays, afternoon and evening. Strangers cordially welcomed.

Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7½ P. M. in G. A. R. Hall, on 5th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis. Mo.—Spiritual Association holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Howard Hall, 8001 Olive street. A welcome extended to all. M. S. Beckwith, President.

Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday in Fraternal Hall, Alcazar Building, O'Farrell street, at 2 and 8 P. M. Conference at 2; ecture, with mediums, at 8. Mrs. M. T. Longley, speaker intil April. Mrs. S. B. Whitehead, Secretary.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 568 Main street. Goo. A. Fuller, M.D., President; Mrs. Georgia D. Fuller, Vice.President and Corresponding Secretary; Woodbury C. Smith, Secretary; Edgar P. Howe, Trensurer. Lectures at 2 and 7 P. M. Children's Progressive Lyccum at 12 M.

THE SPINITIALISTS' INTERNATIONAL CORNESPOND-ING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. R. Palmer, 3101 North Brosd street, Philadelphia; Australia, Mr. H. J. Browne, Grand Hotel, Melbourne, Victoria; France, P. G. Leymarie, I. Rue Chabanais, Paris; Germany, E. Schlicchauer, S Monbijou. place, Berlin, Nr.; Holland, F. W. H. Van Straater, Apeldoorn, Middellaan; 682; India, Mr. T. Hatton, State Cotton Mills, Baroods; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Ohristiania; Russia, Etlenne, Gelspitz, Grand Belozerski, No. 7, Lod 6, St. Petersburg; England, J. Allen, Hon. Sec., It Berkley Terrace, White Post Lane, Manor Park, Essexior W. O. Robson, French Correspondent, 168 Rye Hill, New. Robbert Olopen, Pres., 2 Manchester street, Brighton, Eng.

Bunner 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

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."

BULLA DEL PRIA

PHILADELPHIA.-Rev. J. H. Mac El'Rey writes: "As a friend to me unknown gave me recent kindly notice in THE BANNER, in connection with a question discussed in our spirit-

nection 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:

'What can we do to increase our membership?' Everything herein implied is affirmative, inclusive, active and valuable, because it requires the participation of every one. We are fain 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 beginner.

nutest particles, the first of which was its beginner.

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. Action may be discordant, distracting, destructive. To be edifying, upbuilding in society, it must be harmonious, though it need not be the movement of mere unison. But harmonious it must be, for harmony is uplifting, cheering, soul-feeding, spiritualizing. When the spirit of harmony thus pervades the company, the happiness which is realized by mutual contribution to prosperity becomes resistlessly attractive to mere onlockers.

Harmony is 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

earth.

To feed this great power of increase, we can each aim to be constant and prompt at our pub-lic meetings, to be cordial to those near us, and to all, particularly to the diffident, who are generally persons of excellent outcome when con-

Me should be careful to do some kind act to some one 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. We should submit patiently to the will of the majority, even if we know we are right and they are wrong, because they will see that by and by and will give us credit for foresight and prudence.

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 spirituality. Every society should have a fund for helping the worthy poor. They give doubly who give 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.

cessfully increasing our membership is complete; and yet should it be faithfully followed we might safely invite our non spiritual friends

we might safely invite our non-spiritual friends to our meetings.

When requested to propose a theme for re-opening our conference, the one before us was suggested, but not because of any special de-linquencies or discords among us, but because we, as every other society, need to increase in

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 quests are how to get what to eat. drink, wear, consume, squander or hoard. The animal demands overshadow all, and suborn the soul. The self and mutually cajoling orthodox pharisees are in the world's rôle of sensuous example. The most worthy and gifted of their preachers cannot command a paying auditory if not located on some fashionable avenue in a most ornate sanctuary.

preseners cannot command a paying auditory 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 dominions far removed from any 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 hypercriticism, but in that of deep regret. The one inestimable work of Spiritualism is to continually and increasingly show the world that life and immortality are demonstrated from the spirit-worlds to this world. Millions nobly attest these most consoling truths, and every

test these most consoling truths, and every effort made to refute them vanishes like the

mist before the sun.

I beseech you, Spiritualists, stand firm for these eternal truths, in the spirit of love and sound minds, and their triumph here as elsewhere it sure." where is sure.'

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 lecturers, and for the purpose of advancing free thought and psychical 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. BY LAWS.

BY LAWS.

This society shall be known as the Psychical 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 to 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 for the transaction of any business to come before this Association. These By-Laws may be suspended or amended by a majority yote at any regular meeting.

Our first lecturer was Mrs. Holcombe of

here that night created an interest in Spirit-

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 legislative committee: "The Legislature of the old Bay State will make a fatal mistake unless it ignores all such bills presented by the M. D.s 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 patronized?

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 physias follows regarding the medical bill now un-

cannot thank the Divine Spirit enough for sending me, through the hands of a good me-dium, the strength which built me up physi-cally and made me a strong, healthy woman. I advise every man and woman of the State of Massachusetts not to delay a moment in ap-pealing strongly to the Legislature against all such bills, framed in the interest of the 'regu-lars' alone." lars' 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 com-munications from spirit-life are full of comfort to those who eagerly scan the Message Depart-ment to 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 stop-

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.

These two good, true souls, 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. Spiritu-

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. Wiggin. 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, Mass. It is gratifying to perceive the interest in our Cause as manifested by the constantly in-creasing 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 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 they read in Christian books and periodicals; and for their benefit, as well as that 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 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 ever 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. come first.

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 churchmembers, 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. human betterment.

In the Lyceum exercises there is variety, which relieves that monotony so wearisome in

which relieves that monotony so wearisome in the Sunday-school.

In our old-time 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.

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—no, 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 shall consist of a President, three Vice Presidents, Secretary and Treasurer—the last two offices can be held by the same person—the officers to 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 for the transaction of any business to come before this 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 has many warm friends here. Dr. Bullard of Hartford, Conn., ministered to us one Sunday, and the rest of the time up to March 1st was an eloquent speaker, promised that when the Spirit, and the rest of the time up to March 1st was a success in every sense of the services of Mrs. Ada Foye for a special meeting, which was a success in every sense of the services of this lady. She is an eloquent speaker, and the tests she gave Spiritualists of this place (of whom there are

warmly advocates the circulation of spiritualistic literature and papers among our people to awaken an interest in the subject. Correspondence is solicited with slate 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

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 propounced honeless by cured 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 once 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 saints.' My health is good for one of my age—eighty-six in May."

March Magazines.

THE COSMOPOLITAN for this month keeps apace 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 assoclated with him, and giving many pleasing illustrations; Frederic Masson writes about "The Quadrilles at the Court of Napoleon I., 1806-1813," 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 Altrurian 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. Heinemann; students of occultism will be especially interested in "The Secret Doctrine of the Brahmins," by Heinrich Hensoldt, Ph. D.; Rabbi Solomon Schind ler earnestly advocates the " Nationalization of Railroads"; Rev. Frank Buffington Vrooman, whose por trait forms the frontispiece of the current number writes of "The New Bible"; Stinton Jarvis furnishes Part IV. of his eminently interesting and valuable ar ticle on "The Ascent of Life"; J. W. Bennett, in 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, Bos-

THE NEW ENGLAND MAGAZINE starts off with a faithful recital of what Vermont had at the World's Fair, well written by H. H. 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. P. 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 Ranlett describes "Exeter and its Academy" very vividly, illustrating the article in an engaging manuer. 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 Fentress, aged

From Osceola, Neb., Feb. 24th, 1894, Josiah Fentress, aged 85 years 10 months and 9 days.

The deceased was born in North Carolina April 15th, 1808. 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, about that time was married, and soon after moved 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 a very benevolent, his mind ran out to the whole human family to do every good act that lay in his power. He has been over forty years a Spiritualist, and had been a subscriber to the BANNER OF LIGHT ever since it had an existence, with the exception of seven years after he moved to Nebraska.

Draska. His son-in-law, M. James, conducted the funeral, and de-livered 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

She had for nearly forty years been an active and earnest Spiritualist; for many years she was connected with the Children's Progressive Lycoum, and also with the Ladles' Ald Society. She was an old subscriber for the BANNER OF LIGHT.

All Society. She was an our subscriber to the DARAGE of LIGHT.

Affilted with a painful disease, she bore her lot with he role fortitude and patience. Kind and sympathetic friends 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 prinful illness she derived great consolation from the teachings of Spiritualism. She firmly believed "there was no death"—that it was not sunset but sunrise, and that when she hade her earthly friends "good night," she should wish her waiting spirit-friends "good merning." M. T. D.

From South Thomaston, Me., March 10th, Mr. Jeseph

Ames, aged 79 years.

Our venerable brother has been 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 soultwas enlisted in every good and charitable work. He was happy in the living reality of spirit communion, and gladly welcomed the goinghome time of his life. He made all preparations for his funeral services, and requested Mr. A. E. Tisdale to omeinte, which service he performed with great ability.

The writer having known our arisen brother many years, gave expression to some ideas relating to his long and beautiful life.

Rockland, Me.

Getting Thin

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:

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

The following is a tribute from a well-known musical critic, composer and author, contained in a nersonal latter. The following is the table of contents:

The following is a tribute from a well-known musical critic, 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 always the case with music of a popular character. It is high time that your truly spiritual music should be adopted by all spiritual organizations, and I will do my part in the work.

Fraternally yours,

CARLYLE PETERSILEA.

Los Angeles, Cal., Jan. 10th, 1894."

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sents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."-Hartford Daily Times. "Considered as an exposition of Occultism, the book is highly interesting and very ably written, and it comes at an

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

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

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

Banner of Pight.

BOSTON, SATURDAY, MARCH 24, 1894.

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

New Trial Subscriptions!

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 valnable 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 house hold 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 | As we said in these columns on the approach the other, are actively concluding their prep- of last year's Anniversary, Spiritualism alone, arations to make suitable observance of the by its influx, as an inspiration in the minds of which their associated labors are entirely de-throned the doctrines of pride-swollen ecclesivoted. The omen is to be taken as one of the servant 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 | have been so rare that they have been made

purpose that need be apprehensive of no further fear. In this sense, and to this end, the 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 Spir- into their graves!" itualism, 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 conductthe 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 advecates and expositors, and by actually 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 us for its furtherance among our fellowmen 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 rightforward continually; the same overruling in telligences 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 aut 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 participators. That is the recognized law of progress and advancement among mankind; they who announce should illustrate the truth of their proclamation in their lives.

approaching—Forty sixth—Anniversary of the men, has wrought wonders more and greater advent of Modern Spiritualism on the 31st than could have been prophesied by mortal instant. It is unnecessary to add that this is tongue or pen. It has made its silent way precisely what ought to be said for them in through the barricades of immovable materialview of the great and truly sublime Cause to ism. It has dissolved the dogmas and deastical power. It has pushed back to a far most encouraging, since it proclaims to the ob- larger expanse the horizon of human knowledge, thought and aspiration. It has impressed wider and truer views of life, conduct and its actions on human shoulders, where it belongs. It has brought heaven from its faraway distance into the limits of our daily lives. And it has dissolved without further notice the old partnership of "the world, the fiesh 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 socalled, 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 centu-

ries 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 reverenced 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 Christiani-

ty 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

decorum may exist a freedom of thought and the canonized saints of society, because they were infinitely better, purer and cleaner in moral tone and humanitarian love and service approaching Anniversary should be made a than society itself. They present an example of an old illustration used by the Nazarene in his tenching: "Society builds costly sepulchres for the true and good after it has stoned them

> 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 fruitsand 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 directadopting into their own systems those features ed 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 antedate 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 low, that the great truth once delivered unto shaking the strongholds of our present civilization. The commercial, financial and selfish orcontinually requires at our hands. We are not ganization, 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

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 duty. It has placed human responsibility for statute hoped for by the medicos absolutely prohibits the practice of medicine by any persons other than registered physicians. But who registers them? Seven other physicians of oldschool 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

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 Book store, 9 Bosworth street, Boston, Mass. It is a very singular production, presenting many varied features. We shall print a review of this work next week.

It behooves THE BANNER to state, more specially at the present time than ever before. that never under any circumstances is psychoogical 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 séances, 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. Peebles—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

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. Wills.

TIMELY TOPICS.

A Decense, 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., (Herlin Heights, O.) who had come eight hundred miles to give the discourse, in response to the request

of the departed, the writer says: or the departed, the writer says:

"The last and ceremonies that were given to Elizabeth, to me were most fitting; 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 Geneseo (III.) 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 ideality in man made manifest. One paragraph is of special prominence and import:

"Rather would I like to think, when my eyes are about to close in the flesh, upon a spot wherein 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 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 even here and now is 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 Phrenological 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 Inevitably 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 Shaksperean; might he not have been another Shakspeare in full measure?"

"An Auchor 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 criticise 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 Spirit. nalist 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, Presi dent of Dartmouth College, speaking of secularism, etc., made this illustrative "point" palpable: "In its religious significance, socialism has been a tremen dous 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

Pertinent Questions .- A valued correspondent of THE BANNER, and public worker for the Cause, asks in a recent business letter: "Do our folk as a body care for anything besides the latest fad, craze or sensation? Are steady work and sustained efforts to be starved out?" These questions should come home to every Spiritualist for consideration. The spiritual worker, everywhere, is " worthy of his hire.' And so also are the Spiritualist newspapers

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 anpreclative 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 val ued 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 Mouse. But that fact need not prevent the Legislature from emphatically voting it

ittsburgh and Allegheny, Pa., during the month of April. Address all letters and orders to 340 Shawmut Avenue, Boston, Mass.

R. L. Green, the Spirit-Photographer, will visit

Bro. J. J. Morse's article, on our first page, gives a succinct view of the bearings 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 " Lushtanona," more familiarly known to the people as "Lulu."

the people as "Lulu."

Spirit "Tecumisch" gave a little history of his life, his death at the hands of the "pale-faces," as well as that of Lulu's—of his controlling this medium when she was but a mere child, etc.; for the past twenty-one years—eighteen of which before the public—Mrs. Brown has been a faithful messenger between the two worlds, bringing gladness and comfort to many a heart and home. Spirits "Lulu," "Blackberry" and Dr. Armstrong also made remarks. Paul D. Wallis and J. B. Hatch spoke to the purpose; reading by Mrs. Cook of Grand Rapids. W. O. Pope contributed an enjoyable program of music and dialect stories in the graphophone.

graphophone.

Lulu was kindly remembered by many beautiful presents—one a \$10 gold "wampum" sent her from a friend in Mexico: a fine string of gold beads (the glit of several contributors) was duly presented by Mrs. Carrie Pratt. A bountiful collation followed.

NEWSY NOTES AND PITHY POINTS.

THE MILK OF HUMAN KINDNESS. The milk uv human kindness is n't alius topped 'ith cream,
An' the butter frum the skimmin's doesn't bey the
golden gleam;
But the fault alu't in the parstur' where the human

cattle feed.
'Cuz ther're boin' tor 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 biped that

we meet; But if there is n't either, w'y my book uv recknin' reads

Thet he's lef the fragrunt 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 homesteads for them in that prosperous country. Girls, go

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 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 horax and warm water. At hight 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 twentyfive years ago. It is potent nine times in ten.

CHRISTIAN CIVILIZATION'S METHODS QUAINTLY

TOLD. [In Four Stansas.] STANZA THREÉ.

The youngest mused a moment, with his chin upon his hand.

Then said: "I'll as a soldier go, to that benighted

land;
And when the natives rise in wrath at brother's awful rates,
And show some signs of lapsing to their former heathen states,
Imperilling 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.

Archdeaeon Farrar has written a notable article on "Christianity-True and False," which will appear in the April number of McClure's Magastne 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

-Mary Frances Butts.

Lord Roseberry, 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 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 correctd." There is no other way of doing it but to suppress this relic of the dark ages at once.

Dr. Peebles 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. 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

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 disment was quashed, and the case promptly dismissed by the State. Here is the brief report of the affair in this morning's Daily Express:

"In the Thirty-seventh District Court, yesterday, the case against Dr. J. M. Peebles 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 and beaten the "regular" doctors—defied their class-legislation—defied their unconstitutional class-legislation—defied their unconstitutional laws, laws enacted not for the protection of the people, but for the protection of blister-plastering, calomel-dosing, drug-poisoning doctors. How long will these bumptious "regulars" plead the baby act? "protect us—oh, legislators, protect us!" Personally, I fear neither doctors, devils nor Pagan hells; 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 clairyovant, every

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 toadles to the "regulars," 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 Spiritualist—gotten in the interests of antislavery when it cost something to be an abolitionist—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-panoplied, 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.

San Antonio, Tex.

ANNIVERSARY MEETINGS.

The Forty-Bixth 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, Priday, 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

Speakers: Morning address, Mrs. Alice Waterhouse, Dr. A. H. 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

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

Music: Amanda Bailey, Miss Burnett, Mr. George Cleveland, Mrs. M. F. 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. Lillle, 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. Winnepurkit Male Quartet of Lynn, Mass.; also Miss Amanda Bailey, Mr. John T. Lillie, Mr. Geo. B. Cutter: accompanist, Wm. H. Bovce. PROGRAM.

PROGRAM.

Saturday, March 31st, 10 A. M.—Invocation, Mrs. R.
S. Lillie; remarks, President, Mr. Wn. H. Banks; Anniversary addresses by Mrs. Colby-Luther and Mrs. R. S. Lillie; readings, Miss Lucette Webster; vocal selections, Mr. J. T. Lillie, Miss Amanda Balley.

2 P. M.—Poem, Mrs. R. S. Lillie; Anniversary addresses by Mrs. Clara Banks and Prof. A. E. Tisdale; readings, Miss Lucette Webster; music by Messrs. Lillie and Cutter, and Miss Balley.

7 P. M.—Invocation, Mrs. R. S. Lillie; poem, Mrs. Ramma 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. Lillie and Cutter, and Miss Balley.

Sunday, April 1st, 10 A. M.—Invocation, Mrs. R. S. Lillie; address, Dr. H. B. Storer; selections by Winnepurkit Male Quartet, viz., "Over Hills at Break of Day," "Beautiful Dream," "Four Life-Boat Men," Medley.

2 P. M.—Grand Conference and Reunion, in charge

nepurkit Male Quartet, viz., "Over thus at Diear of Day," "Beautiful Dream," "Four Life-Boat Men," Medley.

2 P. M.—Grand Conference and Retinion, 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), "Modley," "Evening by Seaside." etc.

Toty Blacksmiths, 'Gy request), "Medley," Evening by Seaside," 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 Ses-WM. H. BANKS, Pres. sions, 15 cents. FRANCIS P. WOODBURY, Sec'y,

189 Centre street, Roxbury

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. 8. A. Byrnes, Mrs. C. Fannie Allyn, Mrs. Willis, Mrs. K. R. Stiles, Mrs. Abby N. Burnham, J. B. Hatch, Sr., and others.

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

Saturday morning: Speaking. Admission free. Saturday afternoon: Lectures and Nillson 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

Sunday evening: Grand concert by the Salem Cadet Band, Nillson 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

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, includ ing physical manifestations, will be given at these meetings, showing the growth of our psychical rela-tions during these forty-six years with disembodied intelligences, once embodied here on the earth.

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 even ing, 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.

Per 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 improvises a poem; spirit messages, tests and psychometric readings, Mrs. M. E. Williams, Mrs. Florence Rich White and Mrs. Riesenweber. These exercises will be interspersed with music and singing by Mrs. Morrison and Mr. Leon Meyes, 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. Flotcher 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 25th, 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 ad. mission 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 10:80 A. M. and 2 o'clock P. M. Mrs. Agnew of Waterford, Pa., will lecture. The rest of the time will be occupled by local speakers, interspersed by 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. Wiggin has been engaged

by the committee as the lecturer and descriptive mellum on that occasion. E. P. II.

Molroso 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 Bos-

ton, and Mrs. Butterman of Malden will give tests; Mrs. Judge Pettingill 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. Messinger, instrumentalist, and the R. N. E. Male Quartet. Admission morning and afternoon free, with collec-

tion. Evening, fifteen cents.

New Bedford, Mass.

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

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 Haydenville will give an An niversary address, and Mrs. Carrie F. Loring of East Braintree will give spirit-descriptions and delinea-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 LEES.

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 10.45

10:45.
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, Savin 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 Legis-

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 arlatans and incompetents among lawyers and clergymen, as well as physicians, and the people can safely be trusted to exercise judg-ment and discrimination regarding them. If not, they certainly ought not to be entrusted

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?

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 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 read and that the purpose of the bill is made.

need, and that the purpose of the bill is merely to create another commission, with offices, fees, a modest salary list and indeterminate "neces-

sary 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 proposed medical registration bill is re-orced by an expression of the best senti-

ment of Boston.
When such men as Ex-Govs. Ames and Brack. ett, as Messrs. Savage, Horton, Gordon and Dole among the clergymen, as Dr. James among physicians, as Messrs. Jones and Pray among perchants—and the list might be extended to include all interests—when such men as these unite in a memorial against the proposed legis ation, 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.

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 intergrance with the most intimate affeirs of the ference 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 mat-ter 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 litustrative of ancient problems, and the numerous diagrams exhibited showed clearly the solutions, 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—eyen in her faraway home on the Pacific Coast its read and accepted. The committee on the disposal of

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

Dr. A. II. Hichardson spoke of Father Hoyt, who resided in East Boston twenty-eight or thirty years ago, gave some interesting reminiscences of him, and spoke in high praise of the then young girl medium. 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. F. 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 ald and counsel. One called him 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.

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

also Mr. Frank H. Moore of Dudley Street, value of beneficiaries.

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 sum contributed being \$28.

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.

WM. H. BANKS, Clerk.

MEETINGS IN MASSACHUSETTS.

Lyun.-Exchange Hall was well filled with an interesting and highly intelligent audience both afternoon and evening, to listen to Spirit Thomas Paine speak and evening, to listen to Spirit Thomas Paine speaking, under the auspices of the Spiritualists' of Lynn Soelety, 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 Mankind," 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?" and the "Locality of the Spirit World, and Where?" She gave a grand and eloquent address, not one word of which was lost on her attentive hearers. At its conclusion the audi-

on her attentive hearers. At its conclusion the audi ence voted unanimously to secure her for three Sun-

ence voted unanimously to secure her for three Sundays in April.

Mrs. Luther 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.
88 South Common street.

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

of Lynn, a fine test medium, occupied the plants afternoon and evening.

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

Lyceum session at 10:30; social meetings at 2:30 and 7:30 r. M. Supper served between the two sessions in the banquet hall adjoining main hall. Tickets twenty-five cents for both sessions and supper.

31 Lowell street. Mrs. E. B. MERRILL. Spiritualists' Association. - Hon. Sidney Dean, the eloquent orator and inspirational speaker, occupied our platform Sunday, March 18th, afternoon and

pied 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. Bro. Dean vill always receive a royal welcome when he comes

will always receive a royal welcome when he comes to Lynn.

March 25th, next Sunday, we have Mrs. C. Fannie Allyn, 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 Odd Fellows Hall Sunday evening, March 18th, to a large and appreciative audience. Next Sunday evening Dr. Roscoe of Provi-dence, R. I., will be with us again, and will lecture and give tests. J. R. S.

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

The Children's Progressive Lyccum 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 Guilford, Willie Sheidon
and Eddie Ransom of the Eston Lyccum; plano solos
by Miss Jessie Callahan of Malden; a character
sketch by Lee Anderson, Florence Willard, Fred Willard, members of Malden Lyccum.

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; dun ag intermission a mimet
was danced by Roy Bedowes of 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 Malden Lyceum. Refreshments were served in
the ante-rooms.

the auto-rooms. Refreshments were served in the auto-rooms.

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 Wil kinson 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. Saunders and others. Recognized tests and readings were given by Mrs. Pray, Miss Mulien and the Chair-man; Mrs. Wilkinson gave some convincing descrip-

tive 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. Invo eation, Chairman; readings and tests, Mrs. J. A Woods, Mrs. Corey; musical selection, Miss Blandin 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 expediscourse was the third in the series of actual experiences in spirit-life. Subject, "The Council of Nations." There is a spiritual council for every nation of the earth; the reason there is at present such confusion in the United States is because of the materialism and selfahness of the people. As soon as the people are educated so as to act in harmony with 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.

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

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

Mrs. Hattle C. Mason, who has made many friends here, leaves for Lake Pleasant early in April.

GRORGIA D. FUDLER, Cor. Sec'y.

7 Mason street. Springfield .- Prof. W. F. Peck continues his labor 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 Auniversary will be cele-

etc. It is expected that the American brated here in an appropriate manner.. M. W. LYMAN. Chelsen .- Pilgrim Hall Spiritual Endeavor Society.—Afternoon, 18th inst., invocation; remarks, Mrs. Boyden; tests, Dr. A. C. Davis. Attenuance good. Evening, invocation; remarks, Dr. A. C. Davis; vocal selections by Messrs. Bently and Smith; Mrs. Stratton of Boston and Mr. H. Hersey, tests; remarks, Mrs. Logan and Dr. Corts. The meetings throughout the day were of a pleasing nature to all. Dr. L. F. C. Stone, Sec'y. Mrs. Boyden; tests, Dr. A. C. Davis. Attendance

New Bedford .- Mrs. Nettle Holt-Harding pleased two large audiences last Sunday with her remarks delineations and messages. Next Sunday Mrs. Celia M. Nickerson will occupy our platform. Sec'v.

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 our unfold-

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.

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ment?" "Can we hold communion with spirits while asleep? and do our spirits ever travel then?" and "Occupations in Spirit-Life." The exercises ended with a choice poem. "What is Love?"

Mr. Colville will be with us again Sunday evening, May 13th, at 7 r. M.
Next Sunday Mrs. Carrie F. Loring of East Brain tree will occupy the platform. afternoon and evening.

FREDERIC BEALS, Conductor.

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

spring.

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 We are to have a G. A. R. Memorial service on Sun-

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 Allyn 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 sixty 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. F. A. Wiggin of Salem; following each lecture many interesting illustrations in mediumship were given. The audiences were large, and the evening gathering was one of the largest of the season. Mr. Wiggin will be the speaker here next Sunday.

Fitchburg.-March 11th-18th Mrs. Celia M. Nickerson officiated; her lectures were listened to with close attention; her communications gave entire sat-Isfaction.

Mrs. Jennie B. 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 tusertion 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-meetings—should write to him at once, as his time is fast being taken. Address 151

Broadway as above.

Dr. C. H. Harding has open dates in April and May. For engagements address 9 Bosworth street, Boston,

Mass.

Prof. Theodore F. Price has just closed a course of seven lectures, founded on Mohammedan history, at the hall of the First Society for the Study of Islam, at No. 8 Union Square, N. Y. He affirms that the Koran furnishes a better foundation for a spiritual lecture than the Hebrew Scriptures. Prof. Price speaks at the lecture-room of St. Mark's Church, corner Tenth street and Second Avenue, Tuesday evening, March 27th, subject. "The Arts under the Spanish Moors." 27th, subject, "The Arts under the Spanish Moors." Those desiring his services can address his new number, 327 Second Avenue, corner Nineteenth street, New York.

Geo. A. Fuller, M. D., lectures in Worcester, Mass., March 25th and April 1st; at Brockton, Mass., April 8th, and Providence, R. I., the 22d. Would like en-gagements for the 15th and 29th. Address 7 Mason street, Worcester, Mass.

Henry A. Cobb. Somersworth, N. H., writes that Mrs. A. L. Albright of Philadelphia has of late accomplished a good work there in a medial capacity. "After long months of weary sorrow," writes the veteran trance speaker, Helen L. Palmer, "I have decided to enter the field again, provided the Spiritualists desire my services. My address after May 1st will be No. 214 Grove street, Portland, Me. Until then it is 'The Raymond,' East Pasadena, Cal."

W. H. Crowell, withing from Washington, D. C., says: "Mrs. Cora L. V. Richmond of Chicago, Ill., is speaking for our Society this month, and her delighted audiences pronounce her to be the Queen of the Spiritual Rostrum!"

Mr. W. J. Colville lectured in Waltham Wednesday afternoon, March 14th, and in Rogers Hall, Melrose Highlands, Thursday, March 15th, at 7:30 r. m. These Thursday evening lectures will be continued until fur-ther notice Hall's Hair Renewer enjoys the confidence and pa-

ronage of people all over the civilized world, who use

it to restore and keep the hair a natural color. THE BANNER OF LIGHT ESTAB-LISHMENT (9 Bosworth Street, Boston) has the largest assortment of books in the world devoted to the Cause of Modern Spiritualism, and deserves the attention and patronage of believers and investigators as well. Works of a general reformatory, liberal and theosophic nature may also be found on its exten-

SPECIAL NOTICES.

sive and inviting shelves.

Eligible Rooms to Let-At No. 81 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

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don, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich. To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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and who are desirous of being cured, a booklet will be sent to their address for ten cents, sealed in a plain envelope, giving causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success Address

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lock patient's hair, sex, age, one leading symptom, and stamps. DR. CARPENTER, 80 Berkeley street, Boston.

Mar. 24. lw* Anniversary Hymn, Words by LIZZIE DOTEN, Music by FANNIE A. HAVEN, Price 15 cents. For sale by COLBY & RICH.

New Light

FROM THE Great Pyramid! The Astronomico-Geographical System of the Ancients Recovered and Applied to the Elucidation of History,

Ceremony, Symbolism and Religion. BY ALBERT ROSS PARSONS.

BY ALBERT ROSS PARSONS.

In following the course of the constellations, when those immovably and perpetually fastened upon America are reached, it appears that while a 'I that is sublime in the historic past centers upon Egypt, all that is sublime in the pre-historic past centers upon Egypt, all that is sublime in the pre-historic past centers upon Hamerica; and as the curtain which has hitherto conceated the prehistoric connection between the peoples of ancient Egypt and America; is lifted, it is seen that, the people of the Eagle on the Nilo being descended from the original people of the Eagle on this continent, the twain are one, and that prehistoric America was the original Egypt or Eagle-land, prior to the mighty dispersion in the days of Peleg, when the earth was divided and the great globe itself was nearly rent assunder. Ancient America is seen to have been inhabited by the grand race of men who left their deathless traces upon the surface of the globe and among the stars of the sky; and it is found that all the heraldry of the nations, and all the emblems, ceremonies and figures of speech of religion and of epic poetry, are derived from the art and the science, the triumph and the destruction of the ancient Americans.

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A School Problem for all Friends of Truth and Progress. BY ARNOLD DODEL, Pa.D.

CONTENTS.—I. Moses or Darwin? II. Evidence of Ero-lution. III. Darwinism Proper. Variation and Natural Se-lection in the Struggle for Existence, IV. An Epilogue to Opponents and Friends of the Doctrine of Evolution. Imo, paper covers, pp. 223. Price 50 cents. For sale by OOLBY & RIGH.

Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss IDA L. SPALDING, an expert stenographer.

LUTHER COLBY, Chairman.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left

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

It is our earnest wish that those on the mundan side of life who recognize the published messages of their spirit-friends will verify them by personally informing the undersigned of the fact for publication.

It is especially desired by our Spiritual Advisers that notwithstanding THE BANNER has returned to its original idea of holding its seances in private, choice natural flowers as formerly be placed upon our Circle-Room table. COLBY & RICH.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held January 5th, 1894.

Spirit Invocation. Oh! thou Eternal Father, we would approach thee as lit tle children, asking not for the supply of our wants, but the supply of our needs, for thou to whom our hearts go out fo strength knowestall things. We would ask thee at thi hour to remove from our hearts all traces of selfishness, jealousy and envious feelings, that we may be worthy of the companionship of those pure angelic messengers that that thou dost see fit to send forth to thy children of earth. Thou art the Parent of all good, from whom every blessing flows; then would we come nearer, and seek to know more of thee and thy laws which govern thy children of earth and thy children of heaven, that we may be more receptive to all good influences, and be able to impart to others what thou hast bestowed upon us. We would ask thy blessing and benediction upon all humanity to-day.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Samuel Holbrook.

As there is a large assembly in this Circle-Room, which I have visited often, I asked, as I came in, if all were welcome, and the answer came, "All are welcome."

I knew what it was to be post-master, and

this is, as it were, a spiritual post-office, through which our friends may receive a few comforting words from those that are termed dead. We will change that right here, and say we are living, active entities, more active than

we are living, active entities, more active than we could be when upon the earth-plane.

I did not think to speak when I entered this room, but as the invitation was extended to me I gladly accepted it. I feel there will be some one who will be benefited by the few words that I may speak to-day.

I would ask each one—not wholly the kindred not wholly the friends that I knew here

dred, not wholly the friends that I knew here—to be more lenient, one with the other, and a little more patient, for we belong to one great family. How impatient the spirit grows in the flesh through cultivation; then cultivate a spirit of charity, and throw off the garment of selfishness, envy and jealousy. May the day be hastened when thy children shall grow in spirituality and thus attain a greater degree of

I do n't want to intrude upon your time, for there are many that are gathered here, some as listeners, some to take a part, for we do gain a great deal of knowledge from what we hear

My name is Samuel Holbrook. I have friends in Wellfleet, Mass. I have been in your meet-ings years ago, but I am just as grateful for this privilege as I was for the first.

Mrs. Samuel D. Green.

"Sweet," it has been said, "is rest." I find no rest; instead of a life of rest it is a life of activity. We, as individual spirits, are attracted here. We have a desire to reach those upon the earth-plane and to do good somewhere, not alone to our kindred, but to every one whom we see we can reach with helpful influences. I have heard these words, sometimes spoken lightly: "If they have ever aided me, I don't know it." I think, Mr. Chairman, it would be better not to express chairman, it would be better not to express such thoughts, for we are often wounded when we hear such sentiments. Oh! how many, many times have I tried to make myself known when I have come into the earthly atmosphere, but I shall not falter by the wayside—I shall keep on trying to make my friends and kindred understand my presence and learn more of the laws that governus.

more of the laws that govern us.

I have been accustomed to attend the campmeetings. I use the term "we," because there are so many that I have come in contact with that are anxious to make themselves known as their friends gather at these places, and yet have never been able to. Then we ask for more aid, more light, more power, that we may continue and not falter. I feel to say to-day I have made considerable progress, but there is have made considerable progress, but there is a great deal more for me to learn, for this spirit-life is a life of learning. Then would I extend my love to all that are seeking to know more and more of us. Not wholly to the kindred that are yet living in Brooklyn, N. Y., where I was known, and where Samuel dwelt so long, do we come, but we try in every possible way to aid mortals all we can. They often say, "Oh! how foolish it seems for them from the higher life to come and give a tiny rap!" We understand the laws that govern us better than you upon the earth plane can. We use every power that is given to us, whether it may seem small to you or not, and we use those forces that are extended to us through the higher guides.

higher guides.

I am thankful to day for these few moments that are allotted to me to speak from this platform. It has helped me very much. I felt when I first started to speak that I would break down, but you extended strength that has aided me. I feel there is never a word spoken here from your platform but that it is intended for some good. Therefore, be patient, be lentent with us, for we may not always express ourselves through another organization as we would wish. Mrs. Samuel D. Green.

Capt. Leonard W. Hill.

Good morning, Mr. Chairman. Well, you can address me as Captain. I am very glad of the opportunity to say good morning to you.

I can't understand why there are so many people that seem to be satisfied with husks to feed on, and think they have got frosted cake.

I don't say, fear the angels, but love them.

ment, that the more harmony that exists, the easier we can do our work. Hence I would ask that inharmony may be done away with. I am one that will ever try to do my part when I come here upon the earth-plane and mix with you

mortals.

I want to impress thoroughly upon your minds that you walk not alone, and in this battle of life all the inharmony that has arisen will be put down. I would not make this assertion unless I had something to base it upon. We see much clearer than you can here. There are burdens to bear, and temptations to pass through here on earth, and we cannot see why there is any reason for them to exist. I am thankful that all inharmony rests upon this earth, and not with us. We get away from that, but through the law of attraction are we brought upon the earth-plane. Then we realize what our brothers and our sisters have to pass through; but if we had never known mortality how could we come in sympathy with those

I feel that through the words I have spoken to day somebody will be benefited, for it is said there is always a little light imparted to some one from every message which is given in your circle room. I can't vouch for that, for I do n't know, but I have no reason to disbelieve it. But remember these words, that I will keep my promise to the letter.

Louisa Derby.

Sometimes we gain experience or knowledge from another that has just left the channel; and sometimes there is so much force that it seems to be a little hindrance to us as we take the seat beside the medium. Some can control the organism easier than others, the same as it is easier for one to accomplish a work here while in the flesh than it is for another. [To the Chairman:] William and Martha stand here beside me, asking me to give their love to the few, the very few of those friends that yet live upon this earth. We find it is but one step from you to us. I used to think many

one step from you to us. I used to think many times heaven must be a far-off country. I think, kind sir, it is to some people. They study to know more of the material than they do the spiritual, therefore it must seem a great way off to them. I was taught to believe heaven was up, and the other place was down. I know now of only different heavens; and I find also that all are builders—we each build our own heaven, and therefore it behooves us to live as pure a life as we know how, then we shall come fully into the enjoyment of what we have sown here; good yields good, and thus we shall reap

Oh! I have so much wished I might be of some help to some one when in the flesh. The thought would come to me in some such way as this: "Oh! I do want to feel that somebody will be made better by my coming into the world." Little do I know how much more I might have done had it not been for my early religious education. Some it follows into the spirit-world, but some can leave it with the spirit world, but some can leave it with the garment of flesh they have worn here. However, as far as my knowledge goes, there is not one who can't outgrow those erroneous teachings, and we can outgrow selfishness through cultivation of a more charitable and spiritual nature. I do know from experience that we can learn from one and another, and the influences we bring and leave on the earth are of benefit to both ourselves and mortals, and it is the desire of our spirits to aid some one, whether one of our kindred or not. I would like these few words recorded, for

in Leominster, this State, I am not remembered by all, but by a few. The largest number—nearly all of my kindred—have passed on to receive the just reward of their lives here. As we have frequented the halls we have been have after a comparing by the words that have been spoken by some advanced spirit; sometimes we have left, for it was so material we could not stay in that atmosphere. I do not mean to find fault, but I ask every mortal to seek more for things of a spiritual nature and less for those that are material. Louisa Derby of Leominster, Mass.

Abel Allen.

[To the Chairman:] Good morning. [Good morning.] It is pleasant to know we have a warm greeting.

A sensation creeps over me similar to that I nad when I passed on, but I experience no suffering.

I come as one of the assembly that has gathered here, not only to give out light, but to gain In Milton, Vt., where I was a dweller in the

In Milton, Vt., where I was a dweller in the flesh, some will remember me; others will cast this message idly by, but I feel that good will be accomplished by our coming here, or we should not be so impelled to come and speak. We gather here; we know not of your time, but we know from the spiritual forces that there is to be held a meeting where all may speak, as far as your time will allow us. I wish to say here. I have made some progress, and it

speak, as far as your time will allow us. I wish to say here, I have made some progress, and it may be my privilege to make more. As I was conversing a little while since with the old gentleman Manum, the words came forth in this way: "Well, we look upon our life from a spiritual standpoint, and wonder where we have been able to benefit any one when upon the earth."

I have spoken before through different organisms. Twice has my name been given through the mediumship of Joseph D. Stiles, though to "Swift Arrow" we give the credit, for he, faithful and true, is one of God's messengers. I am very much pleased to be able to give these few words. I am Abel Allen of Milton,

Abbie Smith.

[To the Chairman:] We, who are a part of the invisible assembly present, are attracted here to give light and comfort to the loved ones who still remain in earth-life.

ones who still remain in earth-life.

Charlie, I know your spirit-doors are wide open for all good, but sometimes have your sisters said: "I can't believe that father, mother, or Norris—any one—can come; for if they did, why do they not make themselves known here, where mother would be more attracted than anywhere?" I would answer them in this way: "We come to you, but you may not have the gifts that others have to realize our presence. Dear children, I love you all, and my love is immeasurable. Those that I have with me are eager to aid each one, the same as mother did, and to give more light to others."

As I was conversing with Mrs. Durgin this morning, she said: "Are you going to attend the meeting?" I am attracted into this Circle-Room here, from which there has been given out a kind invitation to all, and when the in-

out a kind invitation to all, and when the in-vitation was extended to me to speak, I thought perhaps some one would gain light by my do-

not come to you. Try to learn more of us in the spirit, and of our visits before you shall

pass on.

I am Abbie Smith. In Nashua, N. II., some of my friends dwell, but they are scattered. Mrs. Durgin of Nashua was a good medium for spirits to voice their thoughts through.

I do n't say, fear the angels, but love them.
It is not what mortals, but what do the angels think of us as mortals? I mean tangels think of us as mortals? I mean support this is dying, to be dead. I feel that we hardly know what immortality is until we have left the form of flesh; then we can come more fully into a realization of its meaning.

We do not all come exactly alike. You will readily see that one can exert more influence than another. We must represent ourselves; and if at this hour I could personate George Washington or Henry Clay, I should have no desire to do so. I am only plain Captain Leonard W. Hill of Brockton, Mass.; and that is all I want to be. All I desire to do is to become more spiritual, that I may be one of the workers to give good influences to those whom we term our co-workers, which you here upon the more spiritual, that I may be one of the workers to give good influences to those whom we term our co-workers, which you here upon the feel went from the house that hour, into the field went fr gle, and hardly could those in the mortal perceive that the spirit had taken its flight. As I went from the house that hour, into the field with the horses, my head did not feel just right, but I thought nothing of it, until in a few minutes it seemed to me like the sun passing into a cloud, and I opened my eyes upon the beauties of life—not death. I saw a hand beckoning, and heard these words (the spirit was not wholly freed from the body then): "Harmon, Harmon, come. All things are ready." I knew well I was moving out, and when Ernest came and looked upon what he called the lifeless form of father, I realized all. My sympathy went out to my wife and children, but I said in thought: "Oh, God! be a Father and a guardian spirit to them." Then I knew they were not without a hope. The dear children gathered around; they knew what it was that was termed death, but still felt it was life. Oh! how grand to realize, to be conscious of the last moment of the material life. I always prayed for it, and you know what has been said: "Without hope, we should be of all men most miserable."

Mr. Chairman, you know, do you not, Thomas Lees, that good spirit who is still in the flesh? He may remember Harmon Cushman of Clyde, Ohio. He is trying to do all the good he can, but he has been a martyr. He knows where his friends are; he forgets them not; and those are the friends we like to know we have.

and those are the friends we like to know we

I have often visited the meetings, and there is not one that you hold here at which I have not gained something from what has been given forth by some one.

Oh! how beautiful it is to feel free!

On! how beautiful it is to feel free!
Gertie learned a great deal, but can learn a great deal more in spirit.

When you speak of us we are here. There is but a thin veil, rightly termed, between mortals and immortals. Oh! how our spirits are crushed when we find mortals that are trying to do the best they can, trying to be charitable and spiritual, while others want to hold them down! Thank God, they can't do it! They may, seemingly, to you needle upon the earth. may, seemingly, to you people upon the earth,

but we know better.

I did not think of speaking but a few words, but when I had said a little I wanted to say more. Therefore, the spirit in the flesh or out of the flesh in some of the flesh in some or the spirit in the flesh or out. more Therefore, the spirit in the nesh or our of the flesh is never satisfied. We always want more; and that is right.

My prayer goes forth for all humanity, that

My prayer goes forth for all humanity, that they may receive more light from the spheres beyond. I would say to all, Be more charitable, less selfish. I would not be personal, but would give to all my love and friendship, and all my influences for good, thankful that my prayer was answered, that had been sent forth so many times mentally, that I might pass out without any long slatters. pass out without any long sickness

Olive A. Bateman.

I am very much pleased at receiving an invitation to speak to day. First, I felt I would not accept; I felt I might gain more if I listened. The next feeling that overshadowed me was, "Ah! but am I not selfish? Instead of trying to add my mite, I am going to be one to get all I can." Then as that thought came over me I said "I will speak; it may do some over me, I said, "I will speak; it may do some one some good.

one some good."

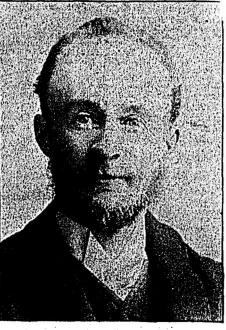
In your good city of Boston I was well-known, but many who were my companions then have passed on, and some have gathered here to-day to listen to what may be said, and gain inspiration therefrom.

A new year has dawned upon earth's children, and I would ask the Father of us all to give them more light and knowledge, that they may grow in spirit. I would say to each one, Do not falter by the way; though your burdens may be heavy, you do not bear them alone, for angelic hosts are about you seeking to aid and uplift you to a higher plane of thinking and of living. Olive A. Bateman.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

January 12.—Amory Morse; Abner L. Bailey; Carrie Wheeler; Dr. L. Whiting; Josephine Clancy; Henry H. Fitch: Ta Holt: Alice Sampage.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By "Inquirer."] It is asserted by the followers of Swedenborg that he had the power or faculty of living consciously in both worlds at the same time, and that he could enter the spiritworld at will, pay very extended visits to distant realms, and on his return to his normal earthly condition could retain all the impressions and experiences received in the spirit-world. And I understand it is claimed that this power was exceptionally his. But I have also been told that there are some at this day who have the same faculty, and Dr. Charles Main, of Union Park, Boston, is instanced as an example. Will the Roston, is instanced as an example. Will the Controlling Intelligence say if this is possible, and if the faculty can be developed, as can the power of clairvoyance, for instance? or is it a gift bestowed but rarely, and marking the recipient as a special leader?

ANS.-We know that the most devoted dis-ANS.—We know that the most devoted disciples of Swedenborg claim for him exceptional spiritual gifts of great magnitude; but in making such a claim they are, in our judgment—we may even add to our knowledge—unwarranted. All that is recorded of Swedenborg by William White, and others, who have written his biography, may be strictly true, for he was without a many the great and seer of the perhaps some one would gain fight by my doIng so.

Norris wishes to be remembered to them
all. Lucy is here, too.

Charlie, I feel happy to give these words to
you all from the spirit. Give us more thought
and time. You can send a thought to us.

I am happy to know I can exert an influence
on the mortal plane, although it is not fully
sensed by my children. I can reach Charlie,
however, much easier than the others.

My dear daughters, do not think mother does

Taphy, may be strictly true, for he was without a peer among the sages and seers of the
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glaukettie, for he was without a peer among the sages and seers of the
glauketties. There is no evidence that anybody has
ever been claimed for the genuineness and extent of his seership, we see no ground whattent of his seership, we see no ground what

favored seer wint is possible at present to many others, and eventually to all mankind.

The strong point made by Swedenborgians usually is that intromission to the spiritual world is by means of the opening up of an interior faculty in man which, in ordinary cases, is completely closed. It is also taught in the New Jerusalem societies that man has a spiritual body here and now enclosed within his natural body, and that the outer corresponds natural body, and that the outer corresponds to the inner, part to part and function to function. This teaching we accept as true, and have frequently put it forward in refutation of

have frequently put it forward in refutation of much that is erroneous in the phraseology though not in the intention of many worthy people who are engaged in the practice of mental healing.

A spiritual body has two eyes, and these eyes can discorn the facts of the spiritual world precisely as our physical eyes can see the objects in the material state. There is but one unitary entity that manifests and has functions on several distinct planes. When this truth is clearly apprehended the bewildering conjectures of many hypnotists, and others, regarding man's multiple personality, will be easily resolved.

It is rarely that we are conscious on two planes at once to the extent of being able to

planes at once to the extent of being able to carry on a conversation with a friend intelli-gently on mundane affairs, and at the same time be taking observations of what is transpiring on the psychic or subjective plane; but though rare, the ability to do so is clearly il-lustrated in the case of a few members of our

immediate acquaintance.

The difficulties to be overcome by ordinary persons before they can attain to this state are manifold, but not insuperable. The perfect balancing of the forces of the individual is necessary, and this requires diligent training and disciplining on the part of whoever seeks to attain a condition of complete equipoise or equilibrium. equilibrium.

The best advice we can give to a group of in-

The best advice we can give to a group of inquirers would only be meagre; still, hints are often valuable, and we offer them for what they are worth: Let all the company strive to become electro-magnetically harmonized to the extent of feeling perfectly comfortable and at rest in each other's atmosphere. This first step may take time, but if faithfully persisted in it can be reached, except in cases where persons ought not to be members of the same psychic group. Let all external wants be reached. persons ought not to be members of the same psychic group. Let all external wants be reasonably attended to before the sitting opens. No one should feel hungry, thirsty, too cold, too warm, unsatisfactorily dressed or seated; in a word, there should be no physical hitch or jar, for if there is the attention is at once drawn to externals, with a view of properly adjusting them, and this, though right in itself, interferes seriously with that calm quietness necessary to genuine psychical expenses. ness necessary to genuine psychical expe

rience.

Let each sitter consecrate himself or herself, mentally, silently and very earnestly, to the search for truth, and cultivate confident exsearch for truth, and cultivate confident ex-pectancy of receiving whatever it is best for him or her to perceive. Acknowledge that you possess spiritual powers, and consider that you are gathered for the purpose of acknowl-edging and expressing them. Whatever any one of you may see, that declare; make a sim-ple avowal of your experience, whatever it may be, letting subsequent events determine its value. Its value.

There is no reason why two sets of faculties

should not be jointly operative; the reason why they usually are not is, because most people are either so engrossed with outward things that they neglect the inward, or they are at the other extreme, of feeling that they must be-come totally oblivious to the outward to per-ceive anything of the inward.

ceive anything of the inward.

Were we to mention the zodiac in this connection, we should say that persons whose development places them particularly in the signs Gemini, Libra or Pisces, would be the best adapted to readily develop this dual susceptibility, and they would probably, by bent of special inclination, be more attracted to such experiences than would those who are in any of the other signs.

If Swedenborg is to be studied as a type, we must all recognize his amazing versatility of genius and attainment; he was a ripe, all-round scholar, a man of the widest experience and culture prior to his special illumination in 1757, when he was over fifty years of age. We' contend that exceptional power to hold one's self fully alive to externals, while enjoying interior experiences, is largely the result of a terior experiences, is largely the result of a thoroughly trained mind and complete control over all bodily appetites. Swedenborg had won great victory over his own lower self before his spiritual insight became phenomenal.

■ Q.-[By Anna Lukens, M. D.] What is the best evidence of survival of consciousness? And how do you know individual identity is preserved and can be recognized in spirit-life?

A.-The best evidence of the survival of consciousness beyond the grave is the testimony universally offered to the fact in all times everywhere, and man's inherent ineradicable

universally offered to the fact in all times everywhere, and man's inherent ineradicable conviction of his own deathlessness. The facts of physiology may also be adduced; for if it be true that in the course of every seven years, at most, the physical frame is completely remodeled, then the teachings of psychology are confirmed by the demonstrations of physiology. The testimony concerning the retention of identity in spirit-life is far too great to be reasonably rejected; and, furthermore, it may be safely stated that there are no solid grounds for supposing that physical dissolution destroys conscious entity. Why should it? The materialist assumes that it does, but we declare his assumption unwarrantable, and boldly tell him that he who clamors loudly for proof of everything is asserting what he cannot prove. To those who say that man's consciousness is destroyed at the dissolution of the body, we say, Prove it in the face of overwhelming testimony to the contrary. But where is their

say, Prove it in the face of overwhelming testimony to the contrary. But where is their proof? We answer, Nowhere.

Spiritualism rests on the rock of evidence, ancient and modern, subjective and objective, while materialism is a baseless fabric of unprovable assumptions, most of which are of a negative character. There are no grounds whatever for supporting the non-immortalist theory, while the evidences for immortality are so convincing, numerous and varied, that are so convincing, numerous and varied, that all literature, from the earliest times to the present hour, is full of them.

Q.—[By the same.] If our bodies can be vi-talized and renewed from the "inexhaustible supply" of divine power, why do we need ma-terial food to supply the demands of nutrition?

to do so without being greatly reduced in strength as well as flesh, and made utterly un-able to perform the ordinary functions of au industrious life.

industrious life.

Physiology may be re-written in the future for enough to state that it would be quite possible to sustain a human organism in health on vaporized or volatilized food, but all the essential elements of nutrition would be chemically appearabled though in an unwant manner.

tal elements of nutrition would be chemically supplied, though in an unusual manner.

There is another possible method of sustaining the organism, and that is through the vital sympathy existing between two persons so remarkably well adapted to each other that one could impart sustaining power to the other equivalent to material nutriment, if the electro-

equivalent to material nutriment, if the electromagnetic relation between them was perfect. Divine power does indeed sustain us on every plane of existence, but we teach that all the nourishment we derive from food is primarily derived from the Supreme Source of all life, and that as the Divine Life is the all-sustaining energy throughout the universe, all planes of existence are furnished with nutriment in their own degrees. The science of health from a spiritual standpoint does indeed assure us that if we live harmoniously we shall enjoy perfect immunity from discord or disease; but we are not within the bounds of reason when we expect an alteration of universal law. When man no longer requires material food it When man no longer requires material food it will be because through spiritual processes of thought he has so spiritualized his organism that it will then have become a spiritual body.

[From the Sunday News, Buffalo.] A Visit to a Shrine.

WHERE SPIRITUALISM FIRST CAST ITS SPARK OF LIGHT ON THE WORLD'S MYSTERY.

If a Man Die, shall He Live Again ?—A Believer in Physical Proofs of a Future Life Reverently Approaches a Spot which Such Believers Hold Sacred.

[SPECIAL CORRESPONDENCE SUNDAY NEWS.] HYDESVILLE, N. Y., Feb. 25th.—A visit to the Hydesville home of the Fox family, where those world-stirring "raps" first heralded the dawn of the grandest truth which was ever flashed upon the world, has always been my desire, and to-day I am enabled to pen these few lines to you from under the very roof which sheltered those dear little girls (not then in their teens) who were chosen by the spirit-world as the instruments through whom was to be presented to earth's children the first tangible evidence of man's existence beyond the grave, as illustrated by what is called "Modern Spiritualism." I had always supposed the village of Hydesville to be within a few miles of the city of Rochester; hence it was that my wife and I wended our way thither with the anticipation of school drive the city of the city of the country of school drive the city of the city o pation of a short drive to the desired spot—but it required very diligent inquiry to locate the village from Rochester, as it is thirty miles away, and two miles from the railroad station of Newark—obtaining this information through or Newark—obtaining this information through the editor of a prominent paper in Rochester, and who, by the way, expressed himself as pos-itive that Spiritualism was correct, and regret-ting that the world, as a whole, was so unap-preclative of its important truths. This edi-tor also furnished me with the names and ad-dresses of gentlemen high in business life in Rochester who were firm adherents to the Rochester, who were firm adherents to the doctrine of Spiritualism; and it was my pleasure to meet many of these gentlemen while in Rochester, and also to address a spiritual soci-ety which is presided over by R. D. Jones, Esq., the law librarian at the Court House, and a gentleman of marked ability.

THE SHRINE.

But to return. Armed with the information concerning the location of Hydesville, we took the train for Newark, N. Y., thirty miles away toward Syracuse, and a ride of an hour landed us in Newark, where it was but the work of a few moments to procure a conveyance to the village of Hydesville, two miles distant. This village of Hydesville derives its name from the Hyde family, who now and always have owned and controlled the country for miles around. Artemus Hyde, who owned the famous house when the Foxes lived there (and in whose will is a clause that this historical house shall as far as possible remain intact), died about two years ago, and an elegant monument marks his resting place in the cehetery which we pass going from the dépôt in Newark to Hydesville. The house is in precisely the same condition that it was when the Foxes lived there, with the exception of a new set of shingles now and then, and replacing the old rail fence with a handsome hedge of Osage orange. Artemus Hyde many years ago caused a large sign—which is easily seen from the car windows of the trains on the New York Central as they glide by only two hundred feet from the house—to he placed over But to return. Armed with the information York Central as they glide by only two hunthe front door, which reads thus in large black letters on a white background: "Spiritualism originated March 31st, 1848, in this house," and Mr. William Hyde, a son of Artemus, who now owns the Fox homestead, and the hospinow owns the Fox homestead, and the hospitality of whose elegant mansion (a stone's throw away) was so cheerfully extended to us by himself and his good wife, informed me that a great many people from far and near had been to see this celebrated old house, and he assured me it would always be kept as near as possible just as the Fox family left it. I found William Hyde a man of more than ordinary intelligence, and he was much pleased with a catalogue of Colby & Rich's, which I happened to have with me, which conveyed to him an idea of the vast literature connected with the movement which has been fanned with the movement which has been fanned into a flame from the spark emitted from the little old house whose outlines are plainly visible from the windows of his home. Mr. Hyde said he was surprised to learn what this catalogue explained, and he should peruse it carefully.

SPIRITS TELL OF A MURDER.

Mr. Hyde cheerfully accompanied us to the Fox homestead, and introduced us to an old gentleman and lady who have rented it for fourteen years past, and they seemed pleased with the notoriety which is attached to the with the notoriety which is attached to the house. They are poor people, and the pressure of a silver dollar upon the palm of the old lady's hand gave us free access everywhere around the house, and she wet the floor in the room where the peddler was killed, that we might more plainly see the marks of what certainly seemed to be blood-spatters, and then she showed us the place in the cellar where the body was dur up. A singular fact connected supply of divine power, why do we need material food to supply the demands of nutrition? If we accept the evidence offered by the remark able case of "Moltie Fancher" we are forced to the conclusion that at least one material organism has existed for many years without the minimum supply of food necessary for nutrition.

Must our physiology be re-written?

A.—We regard material food as only the grossest or lowest form of nutriment, and are quite ready to consider the question whether man's organism may not eventually become so ethereal that it will subsist upon the atmosphere. There are at least four forms in which substance can exist, viz: solid, fluid, gaseous and etheric; the first three are tangible to the outward senses, but the fourth is beyond their ken.

The kind of food a body requires depends upon the refinement or coarseness of the particular structure considered. It is perfectly natural that a physical body should be sustained by food in the physical degree, as, according to the universal order, there must be a proper analogous relation between the form sustained and that which sustains it.

The case of Moltie Fancher' we are forced with this affair (and one with which I was not familiar) was that after the raps had explained with this affair (and one with which I was not familiar) was that after the raps had explained with this affair (and one with which I was not here asked who killed the peddler, they were asked who killed the peddler, and they spelled out the name of John Bell. Well, this man John Bell was a rough farm laborer, without family or property, and he immediately disappeared, and was never heard from afterward. The murdered peddler's trunk, well the minimum supply of food, and all substances can be volatilized and held in solution in the atmosphere.

There are at least four forms in which substance can exist, viz: solid, fluid, gaseous and etheric; the first three are tangible to the outward senses, but the fourth is beyond the family or property, and he immediately and was never hear

HORACE GREELEY'S TEST.

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 great editor, with his friends, returned to the city silent, puzzled men. The phenomenon they were investigating was as clearly within the compass of natural forces and nature's laws.

as the blasts of winter or the coming of the spring. It was an answer to the old, old question, "If a man die, shall he live again?" It is the great question of the world to-day. "Is life continuous?" This the philosophy of Spiritualism and its attendant phenomena most clearly reveal and prove—with the revelation of this great truth the darkest shadows of life are turned into sunshine, and its bitterest sorrows into dewdrops of sweetest hope and joy.

SOLVING THE GREAT MYSTERY.

SOLVING THE GREAT MYSTERY. Every mortal should, at some time in his or

SOLVING THE GREAT MYSTERY.

Every mortal should, at some time in his or her life, put to themselves questions such as these, viz: Where do I stand in this universe? Deeply interested as I am in my own destiny, what is that destiny to be? Have I any future beyond the grave? Is it wrong to endeavor to obtain light upon these questions? If not, then to what source shall we apply? I look around me, and see a world full of activity, but what is gained by it all? Simply that people may go through this world from the oradie to the grave in comfort and happiness. It all pertains to present material things—giving no hint of spirituality, nor casting a single glance beyond the grave. But let us look further. I call out: "What of the future, ye meadows and uplands and all phenomena of the globe? Tell me something of life beyond." Not even a whisper comes to my appeal. Indeed, all science, all nature, above, around, beyond, is silent. I turn once more, and say, if there is any power by which these things are made will it not speak to me, and tell me why, how and where?

Hark! I hear the voice of Him who created all things. He spreads apart the curtains of eternal gloom. Revelation breaks the silence of nature, and only through revelation and through the divine glits of spiritual phenomena can we know anything of life beyond. And it was conditions such as these that prompted me in the early part of the year 1881 to "knock at the door" of Spiritualism; and a noted public medium eventually became my wife, and well and nobly has she performed the duties of wife and mother, her many womanly virtues endearing her to all who have had the pleasure of her personal acquaintance, and also insuring her the respect of the many who have sought her services as an instrument for an illustration of spirit-phenomena. Thus it is that for many years I have had evidences of the reality of immortality right in my own home circle. Reader, you ask me to share this evidence with you. As a reply to your query I would call your attention to an artic ter my mother's death I was influenced by her spiritual presence than that I have in later years been influenced by persons corporeally present; but if one serenely and scornfully skeptical asks me for a demonstration of my faith, I should only answer him that the evidence is my own experience, and that I can neither share it with him nor do I desire to do so."

THE PROOF OF ANOTHER LIFE.

And thus is my evidence, dear reader, my own experience, and I cannot share it with you, but I would urge you to "knock at the door" of spiritual knowledge, and if you do so earnestly and honestly, seeking for truth, you will surely find it. Before you enter upon your duties as a student of these phenomena see that your resindless atc. have all been see that your prejudices, etc., have all been cast aside, for thus you will be able to carefully and properly weigh the evidence presented for your consideration. Many persons approach the phenomena with their minds in precisely the same condition in which they would not be allowed to serve upon a jury in any court in our land, and are consequently unable to deal justly with the facts.

WHAT THE GOOD BOOK SAYS.

WHAT THE GOOD BOOK SAYS.

All through the Bible we find evidence of spiritual manifestations and of the visits of angels to mankind. You will remember where St. Paul says in I. Corinthians: "Now, brethren, concerning spiritual gifts I would not have you ignorant—there are diversities of these gifts, but the same spirit."

In I. Peter, iv., 10, we find: "If any man hath received a gift, let him minister the same one to another." (This is what all mediums are doing, obeying this command and ministering their gifts.)

In I. Samuel, x., 6, we read that "The spirit of the Lord shall come upon thee, and thou shalt prophesy and be turned into another man." (Put in a trance, so-called.)

In I. Corinthians, xiv., 1-3, we find: "Follow after charity and desire spiritual gifts; but rather desire that ye may prophesy, for he that prophesieth speaketh unto men for their edification and comfort." In I. Cor., xiv., 22, we read: "Prophesying serveth not for those who believe not, but for those who believe. If any prophesy and there come in one who believeth not, he shall be convinced of all, for thus will the secrets of his heart be made manifest." (Ample evidence exists of the ability of mediums to do this.)

In I. Cor., xii., 7, we find that "The maniifest." (Ample evidence exists of the ability of mediums to do this.)

In I. Cor., xii., 7, we find that "The manifestation of the spirit is given to man to profit mithal"

withal."

In Romans, xii., 6, we find: "Having then gifts, differing, according to the grace that is given us—if the gift be prophecy—let us prophesy according to the proportion of our faith."

In I. Cor. xii., 8-9, we read: "To one is given by God the word of wisdom; to another the gift of healing by the same spirit, and to another the gift of prophecy." In Numbers xi. 25, we find: "The Lord came down in a cloud, and took of the spirit that was upon him, and gave it unto the elders, and it came to pass that when the spirit rested upon them they prophesied, and did not cease."

sied, and did not cease."

In Gal. i., 11-12, we find: "I certify to you, brethren, that the gospel which is preached by me is not after man, for I neither received it of man, neither was I taught it, but got it by the revelation of the Almighty." In Eccles. xii.: 7, we read: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." In James ii.: 26, we find: "As the body without a spirit is dead, so faith without works is dead also." (A severe blow at theology.) at theology.)

at theology.)
In Job xxxii., 8, we read: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." SPIRITUALISM IN THE CHURCHES.

Rev. Minot J. Savage, a very able preacher of Boston, in a sermon upon Spiritualism, spoke to his congregation thus: "There has never been one objection made to Modern Spiritualism,

spoke to his congregation thus: "There has never been one objection made to Modern Spiritualism that was not made to Modern Spiritualism that was not made to the young Christianity. It is in perfect accord with the best and highest teachings of the Bible. Look at the Bible—it is a spiritualistic text-book from beginning to end—its Spiritualism is its beauty, its grace and its interest. Were those Bible writers false historians? You all believe Paul saw Jesus on his way to Damascus. Then why not believe that spirits are visible to some men here now under proper conditions? Spiritualism has certainly proved itself the most practical, wholesome solvent of the anolent ideas that has yet been discovered."

Rev. Heber Newton, the pastor of All Souls Church, New York City, said to a World reporter Feb. 10th last, when discussing the subject of Spiritualism: "My health has prevented my making a personal investigation of the claims of Spiritualism. They are now firm believers in the phenomena, and they are educated men. It will not do for the average man to turn up his nose at these facts." And so I might go on, did space permit, with such facts as I have quoted.

Less than one hundred years ago a commission composed of the most eminent scientists in the world ones frau—to-day not a solentist in the world out indorses all the claims of that wonderful but indorses all the claims of that wo

power. So it will be with Spiritualism—in a little while it will be an accepted truth. "HEARD ROUND THE WORLD."

"HEARD ROUND THE WORLD."

Those simple raps given through the mediumship of little Margaret and Katie Fox caused their mother, who was a good Methodist, to inquire, "Who are you?" The answer was promptly spelled out by the raps; "I am a spirit." For forty-six years the answer has been the same. It has been repeated in all parts of this habitable globe; no nation exists but has some knowledge of this truth, either by the raps or by some other phase of spirit-phenomena, and never once has the truthfulness of the facts revealed through the mediumship of the Fox girls, or through other reliable meof the Fox girls, or through other reliable me diums, been disproved.

JOHN EGGLESTON.



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The Headquarters of the National Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all Societies, as we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Books, pamphlets and magazines upon spiritual matters are solicited for the National Spiritual Library. For information address as above. ROBERT A. DIRMICOK, Secretary.

Jan. 13.

SOUL READING, OR PSYCHOMETRIC DELINEATION.

OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANOE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, 81.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Oo., Wis.

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BOSTON, SATURDAY, MARCH 24, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
Berkeley Bireck.—Lectures Sundayat 10½ A. M. and 7½
P. M. Mrs. Ada Foyo, speaker for March. William H.
Banks, President.
The Helping Hand Society of the Boston Spiritual Temple
meets Wednesdays at 3 Boylston Place at 2½ P. M. Business
meeting 4. M.; tea at 6 P. M.; public meeting 7½ P. M. Miss
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Lucette Webster, President.

First Spiritual Temple, corner Newbury and Exeter fitreets.—Spiritual Fraternity Society: Sundays, at 2% P. M. Sunday School at 11 A. M. Sociable Wednesdays at 7% P. M. Other meetings announced from platform. Seats free. All are welcome.

The Veteran Spiritualists Union meets the first Wednesday of each mouth at Gould Hall, No. 3 Boylston Place, at 7% P. M. Dr. H. B. Storer, President.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 54 Trement street, at 10%. All welcome. J. B. Hatch, Jr., Conductor.

The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.—Sundays at 1 A. M., 1% and 7% P. M.; also Wednesdays at 3 P. M. E. attle, Conductor.

Rathbone Hall, 694 Washington Street, corser of Kneeland.—Splittal meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor. America Hall, 724 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Neike, Con-

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President.

Hollis Hall, corner Washington and Hollis reets.—Meetings Sunday at 11 A. M., 2½ and 7½ P. M.; vesday at 2½ test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

First Spiritualist Ladies' Aid Society Pariors, OSI Washington Street.—Business meetings Fridays, 4t P. M.; Secial meeting at 7½ P. M. Pube Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnes, Prost tent.

Society of Psychical Evolution will hold meetings Sundays at 10% A. M., 2% and 7% P. M. Good music. Marie A. Chase, Director.

Montgomery Hall, 735 Washington Street.— eetings every Sunday 11 A. M., 2½ and 7½ P. M., and every 'ednesday 3 P. M. Dr. A. C. Davis, Conductor. Unity Hail Spiritual Conference, 724 Washington street, meets every Thursday evening at 8 o'clock. Good mediums; good music. Chas. O. Gridley, Conductor.

The Home Rostrum (21 Soley street, Charlestown).— Meetings Sundays and Tuesdays at 7½ P. M. Dr. E. M. Sanders, President.

Boston Spiritual Temple, Berkeley Hall. -The morning service last Sunday opened with a song by Mr. George B. Cutter, with an accompaniment by Mr. Wm. H. Boyce, followed by an invocation by Mrs. Ada Foye, who was again the speaker for the day. Mrs. Fove devoted the morning hour to the answering of questions proposed by members of the large

Ing of questions proposed by members of the large audlence.

The first topic touched upon was in regard to Spiritualism being taught in the Bible. The speaker said the Bible is full of it, and it is claimed that it is written by inspiration. Some one asks if Christ was a Spiritualist. Yes: he had all the gifts that are manifested by our mediums to-day, and must have been a Spiritualist. Mrs. Foye added that there are many who believe in spiritual manifestations who are not Spiritualists. We must take Spiritualism into our lives, that we may be made better.

In regard to taking the advice of spirits, we must not expect perfection. They give us the best they can. If we attract good spirits around us we may expect to receive true communications; but if we do not care from what source they come, we may expect errors. Spirits may err in judgment without intention; they are not always able to see clearly into the mortal.

True contagal love will survive physical death, and

mortal.

True conjugal love will survive physical death, and is as immortal as life itself. It is a soul-union, but the soul mate may not be found until we meet in that immortal life beyond.

soul mate may not be found until we meet in that im mortal life beyond.

"Do we all progress after death?" was answered substantially as follows: "Yes; we enter better conditions in the hereafter, and all can progress if they will, for every advantage and opportunity is afforded them so to do, and it is a world of activity.

The spirit world proper is within the radius of this earth; remote from it, perhaps, yet our spirit friends are around us, and will not go to their final abiding-place to remain until every tie which binds them to earth is severed, and all their dear ones can mingle with them in their heavenly home. There are homes there similar to those of earth, only far more beautiful, and our spirit friends are preparing them for us.

The earthly body returns to earth, but our friends come to us in a spiritual body, the exact counterpart of the earthly form, otherwise they would not be recomized by clairvoyant vision. In regard to their clothing, some may appear to us in the garb they wore on earth; others may come in the radiant garments of spirit. life.

This question. "If the spirit is a part of God, how

of the earthly form, our of the earthly form, our of the earthly form, our continued by clairvoyant vision. Clothing, some may appear to us in the garb thought of the earthly form, our cannot be continued by clairvoyant vision.

This question, "If the spirit is a part of God, how do you account for insanity?" elicited the following reply: What we call insanity is not well understood. Many insane persons are simply obsessed, and need some stronger magnetic power to cast out the evil spirit, as was done by Jesus of Nazareth, who said that greater works should be done by those who were to follow after him. Were the time and money which are now devoted to the heathen used for the relief and proper treatment of the insane, far greater and better results would be achieved.

**Averal other questions were answered, from which the following facts: Spirits are generally and the proper treatment of the insane, far greater and better results would be achieved.

**Averal other questions were answered, from which the offer of the insane, far greater and better results would be achieved.

**Averal other questions were answered, from which the more clearly demonstrated the immortality of the soul.

If it be thought necessary to perpetuate the life of the divine.

**Adaption of the divine.

**The willingness of the Christ to surrender his body to its crucifiers was only a perfect exemplification of those who can kill the body; that is all they can do."

He did no wrong; he gave no just cause to anybody to condemn him; but when his enemies were determined to nail his fiesh to the cross he worked no wonder to deliver his body from those who would death, he like more clearly demonstrated the immortality of the soul.

If it be thought necessary to perpetuate the life of the divine.

Adaption of the divine.

**The willingness of the Christ to surrender his body to its crucifiers was only a perfect exemplification of the willingness of the Christ to surrender his body to its crucifiers was only a perfect exemplification of the wi

that greater works should be done by those who were to follow after him. Were the time and money which are now devoted to the heathen used for the relief and proper treatment of the lisane, far greater and better results would be achieved.

Several other questions were answered, from which we condense the following facts: Spirits are generally positive in their answers, but often take upon themselves our conditions, or answer according to their own individual light.

Allimariages are not recognized in the future. As we have said many times, those whom God has really joined together man can never put asunder.

Impressions come from the spirit-world like a wave, and should be heeded, while others come from our own reason. Women, she said, are more impressional than men, because they live more in the spiritual atmosphere. Business cares detract from the spiritual, while the woman at home is usually in a better condition to receive spiritual impressions, which men would do well to follow generally.

The God the Spiritualists believe in is omniscient and omnipresent, and we must worship him in spirit and in truth. Wo do not believe in the God of Moses, who commanded him to kill and destroy, but we believe in a loving Father of us all.

The dear little human buds and blossoms which are taken from us grow to manhood and womanhood in spirit-life, and we shalk know our own. They know and follow us, and are ready to welcome us when we enter the higher life. Education and growth are the law of spirit-life. Age is unknown there: the old of earth throw off all the imperfections of the earthly body, and grow young and beautiful.

This interesting service closed with one of Mr. Cut ter's songs and the benediction.

The evening session, which was largely attended, opened with a song from Mr. George B. Cutter, who furnishes excellent music for all the meetings. Mrs. Foys announced that she would give a brief address upon the question, "How are Sinners Punished Over There? or Isthere Punishment in the Spirit-World?"

We have bee

comes to redeem the world and save it from ignorance and superstition.

After a song the guide of Mrs. Foye proceeded to give messages from spirits present in her peculiar and deeply-interesting manner, urging upon all the importance of harmony, and the making of conditions that will render communication with our spirit-friends easy, remembering that Spiritualism is our religion. The first spirit manifesting gave the name of A. W. Warren, and was accompanied by several others, all of whom were recognized by a lady in the audience. To another lady present her husband communicated. Several full names were given to those in the hall who were perfect strangers, without the possibility of their being known to the medium. They were given without he written ballots, and were correct in every particular. The messages were also stated to be characteristic of the spirits by whom they were given.

This very satisfactory scance closed with the benediction.

Points,

Next Sunday Mrs. Foye closes her engagement with the Boston Spiritual Temple Society. In the evening she will speak upon "Materialization," by special re-quest. She will also speak and give test scances dur-

ing the Anniversary exercises Saturday evening, March 31st, and Sunday evening, April 1st. The hall and galleries were crowded again at the evening session to listen to the messages from the spirit world.

Mr. William Boyce has been unable to be present

spirit world.

Mr. William Boyce has been unable to be present for several weeks, and is very much missed.

We learn that Mr. Jacob Edson is still improving.

The Boston Spiritual Temple Boolety will celebrate the Anniversary on Saturday, March Bisi, and April 1st, all day and evening. See Bannen of Light announcements for particulars.

The Helping Hand Society gave a reception to Mrs. Ada Foye at its last regular meeting. A large gathering of friends was present. Addresses of welcome were made by Mr. William H. Banks, President of the Boston Spiritual Temple. and James H. Lowis, Vice President. Dr. A. H. Richardson of Charlestown spoke appreciatively of her work for the Cause, and said that wherever she goes there is a new spiritual awakening. Mrs. Alice S. Waterhouse, Dr. Byron I. Haskell of Everett, Dr. Magoon and several others bore testimony to the remarkable gifts of the guest of the evening, who followed with a brief speech, giving thanks for this kind reception, and relating many of her wonderful experiences in early life and the sacrifices she has had to make in order to go forth as a messenger of the truth.

First Spiritual Temple, covere Excler and

First Spiritual Temple, corner Exeter and Vewbury Streets. - On Sunday, March 18th, W. J. Colville addressed a very large audience on "Salva-

Colville addressed a very large audience on "Salvation through Suffering—a Growth, not a Penalty." The music was particularly fine, and the flowers and palms on the desk produced a very pleasing effect.

The lecturer traced the origin and purpose of human trial and endurance, and pointed out clearly how failactous is the idea that because we are tempted and tested, or because, in our ignorance, we make mistakes, the results of which involve pain in the process of our education, therefore we are victims of Divine anger or of the buffetings of conscienceless fate. The outward conditions of human life are indeed varied, and because some are called to fill offices which themselves or others fail to appreciate, it often occurs that instead of seeking a spiritual solution of the mystery, the mind falls into a state of de spairing lethargy, or rises in open rebellion against what appears an unjust ordination of the Supreme Power.

what appears an unjust ordination of the Supreme Power.

The story of the laborers called into the vineyard of active service, some at the third, some at the sixth, others at the unith, and again others at the eleventh hour of the day, furnishes an illustration of how true equity may seem unfair. To be summoned to active service, the importance of which the world can appreciate, looks like the very beginning of the period when one earns his living; but this is only because the outward senses fail to detect the interior working of spirit. Many people who have never done a stroke of outward labor have worked so faithfully and efficiently in silent ways that they have made immense contributions to the abiding wealth of humanity.

A great deal of the keenest suffering which sensitive natures bear comes from their undue regard for the opinion of others, and their failure to take a sufficiently optimistic view of things in general. Suffering is clearly of two kinds: one sort is only the effort incidental to growth, and carries no sting or remorse of any sort with it; the other kind is that which follows folly, and comes as a necessary corrective of mistake.

As soon as we banish totally the idea of a wrathful

of any sort with it; the other kind is that which follows folly, and comes as a necessary corrective of mistake.

As soon as we banish totally the idea of a wrathful leity, and contemplate the Luftwite Intelligence as a being of pure love and wisdom, never ruffled or disturbed by any act of any creature, we shall begin to see more clearly how it is that the penalty following transgression is in no sense a punishment, but only a chastisement or correction administered through the operation of beneficent, unchanging law.

The greatest lights of history have encountered and conquered great trials, and in no instance do we read of greater trial than that endured by Jesus, who represents to Christendom siniess humanity as the transparent medium through which Divinity is perfectly expressed. Many grave errors are made concerning siniessness, which properly means a normal, healthy life, conformed in all things to universal order, while shulness is abnormal, disorderly, unnatural.

The most perfect human career is necessarily progressive, and on its ascending pathway it encounters every conceivable obstacle to its growth; these hindrances are such only in seeming, for without them virtues would remain dormant, and character, though latent, would remain unexpressed.

Several points in the gospel story were graphically

drances are such only in seeming, for without them virtues would remain unexpressed.

Several points in the gospel story were graphically delineated by the speaker, who treated them from a universal standpoint entirely. Among the more prominent instances cited was that of the Holy Spirit leading Jesus into the wilderness that he might be tempted, because without meeting and conquering temptation we are none of us spiritually strong. Another incident which drew out forcible and practical comment was the much-questioned record of cleansing the temple. Let the narrative be viewed in any light one pleases to regard it, and it seems impossible that any thoughtful reader should escape the obvious lesson illustrated. Spiritual force is the only power that can conquer injudity. The idea of one young man going into the temple courts armed with no authority, either civil or ecclesiastical, and making the illicit traffickers go out, if there was no spiritual force of colossal magnitude backing him, is unthinkable. No company of long-established traders permitted to practice usury by chief priests and magistrates who winked at their dishonesty, would allow themselves to be driven forth by a whip in the hands of a solltary intrepid reformer, unless back of him stood a company of the heavenly host, whose mighty influence no merely mortal strength could withstand.

There is great need to-day of such work, but no one can accomplish it successfully who relies on any power short of the divine.

The willingness of the Christ to surrender his body to its crucifiers was only a perfect exemplification of his own counsel to his disciples. Have no fear of

ished, and through submission to outward death, he the more clearly demonstrated the immortality of the soul.

If it be thought necessary to perpetuate the life of a form of flesh to preserve the individuality of man, then materialism scores a victory and Spiritualism is dethroned; but if the soul can laugh at physical dissolution and manifest its deathless activities after the flesh has been dissolved, then is the demonstration plain that man and his fleshly robe are not identical. Only those who have learned something of the mysteries of spiritual initiations can understand the wondrous cry, "My God, why hast thou forsaken me?" In that question there is no note of despair or even of doubt of the final triumph; it is a query, and that alone. To what end is this veiling of the face of Deity? The answer comes, "to glorify thee." The words, Eli, Eli lama sebacthant, are susceptible of two diametrically opposite translations, because they suggest seeming abandonment as a means of glorification. The true hierophant who has run the race and won the crown does not finish his terrestrial career without passing beyond the shadows into the clear sunshine, in the light of which he is able to exclaim: "Father, into thy hands I commit my spirit." The wood or iron of the cross is converted into the gold of the crown: this is the teaching of the true mystics, and this is figuratively true in the experience of every human entity.

The services ended with an impressive impromptu

and this is figuratively true in the experience of every human entity.

The services ended with an impressive impromptu poem on "Filling One's Own Niche,"

Mr. Colville's Tuesday and Friday evening lectures in the Temple are very interesting, and always largely attended by serious, intenselv-interested auditors.

On Good Friday, March 23d, at 8 P. M., he will give a spiritual interpretation of "The World's Greatest Tragedy." On Easter Sunday, March 25th, the subject of the lecture at 2:45 P. M. will be "The Symphony of Evidence Attesting Man's True Resurrection"

Engle Hall.-Wednesday afternoon, March 14th, an interesting meeting. Itemarks, tests and readings, Mrs. S. E. Buck, Mrs. M. Knowles, Mrs. Robbins,

Mrs. S. E. Buck, Mrs. M. Knowles, Mrs. Robbins, Mrs. Hardee, Dr. C. E. Huot, Dr. White, Mr. Little-field, Mr. Tuttle.

Sunday, March 18th.—Morning circle most satisfactory. Musical selections during the day were rendered by Mrs. Carlton, Mrs. Cleveland, Mrs. Searles and Mr. Cleveland.

Atternoon, invocation and inspirational poem, Chairman; remarks, Mrs. M. E. Plerce; plano solo, Mr. H. C. Grimes; readings and tests, Mrs. M. Knowles, Mrs. J. E. Wood, Dr. C. E. Huot, Mr. E. H. Tuttle.

Evening, invocation and remarks, Mrs. M. E. Plerce; remarks, tests and readings, Mrs. I. E. Downing, Mrs. J. E. Davis, Mrs. T. F. Dean; "Little Eddle" sang; Dr. Wm. Franks read correctly articles not seen by him placed under glass; closing remarks, Mr. E. H. Tuttle.

Tuttle. Meetings in this hall, Sundays, 11 A. M., 2:30, 7:30 P. M. Wednesday afternoons, 2:45.
The BANNER OF LIGHT, a true exponent of spiritual truth, for sale each session.
E. H. TUTTLE, Leader.

The Home Rostrum (21 Soley street, Charlestown—E. M. Sanders, President).—"C. B." reports that the meetings of March 13th and 15th were of the

best.
Sunday, 18th, praise service and poem; invocation, remarks and tests, Dr. Willis; Dr. Huot, tests;
Mr. Blokford, remarks; Mr. Hall, readings; Chairman, readings and tests. Miss Anna Simson, organist—Mr. Poor of Charlestown, alto horn.

Our Anniversary Exercises will take place Tuesday
afternoon, 2:30, March 27th, also continued in the
evening. best.

evening.
BANNER OF LIGHT always on sale.

Hollis Hati (789 Washington street).—The Society of Ethical and Spiritual Culture (M. Adeline Wilkinson, President,) held its regular meeting for

tests Tuesday, the 18th lost.
Saturday afternoon, at 3, the Union Conference meeting was large and successful. The meeting is held every Saturday at 3 P. M.
Sunday, the developing class met at 11:30.
The afternoon and evening meetings were exceed-

ingly interesting because of the musually good descriptions of spirits present, all of whom were recognized by their friends. The following medium-took part: Ibavid Brown, Mrs. Fredericks, Mrs. Nutter, Mrs. Oft, Mrs. Wondbury, Dr. Banders, Mr. Lattle field, Miss Frmma Johns, Mrs. Woods, Mrs. Annie Cuminigham, Dr. Ym. Franks, Mrs. Maggie Butter and Mrs. M. Adeline Wilkinson. Mr. and Mrs. Tyler sang a number of jubilee songs to the delight of the audience.

Kuights of Honor, Hall, 730 Washington Street, was well filled at the afternoon session, Tho services were opened by the singing of "Sweet Hour of Prayer," led by Mrs. Mary F. Lovering, planist.
In opening. Mr. Cobb spoke of the effort of Herbert
Spencer to define the word light scientifically and of
his failure. "God said, let there be light, and there
was light," but it is impossible to measure it. At the
conclusion of his remarks Mr. Cobb offered a sublime
invocation.

was light," but it is impossible to measure it. At the conclusion of his remarks Mr. Cobb offered a subline invocation.

Mrs. A. L. Pennell was called to the platform, and after a brief talk several due tests were given by her control, and recognized. Mrs. Forrester followed with readings and descriptions, which showed a wonderful psychometric power. Mrs. M. A. Chandler said that our spirit-friends are around us, and we should take courage to battle with the storms of life, knowing that better conditions await us in the hereafter. She delivered several messages from the departed. Mrs. S. A. Howe gave the name of a spirit who was recognized by a lady present. Mrs. A. E. Cuuningham gave an earnest welcome to skeptics, and under control presented several names that were well remembered. Mrs. I. E. Downing's Indian guide voiced very interesting messages, and was followed by Mr. F. A. A. Heath, who gave the names of several spirits that were well known. Mrs. Julia E. Davis closed the meeting with several very fine readings from articles upon the platform.

The sessions were interspersed with fine songs by Mr. S. G. Taylor and the quartet.

At the evening session several other mediums were present. Bro. Cobb and his wife are doing a good work for the spirit world.

F. A. HEATH.

Harmony Hall .- Tuesday, March 13th, an enjoyable circle. Mrs. F. Stratton, Mrs. M. A. Moody, Dr. A. C. Davis, Mr. H. B. Hersey, Mrs. S. E. Rich, Dr. C. L. Willis, Mr. C. O. Gridley, Dr. Lathrop, and others, recognized tests and readings.

cognized tests and readings.

Thursday afternoon, Dr. C. D. Fuller, Dr. J. Milton White and Miss M. F. Wheeler gave tests, and spoke earnestly in behalf of the remoustrance against the new medical laws; Mrs. S. E. Rich, Mr. E. H. Littlefield and Dr. Lathrop, tests and readings. Miss Lillian Rich assisted in music.

Friday afternoon, a circle, with tests by Mr. Hersey, Mrs. Rich, Mr. Gridley, Mr. Littlefield, Mr. Marston, Dr. Lathrop, and others.

Sunday morning, circle; Mrs. Stratton, Mrs. M. F. Hancock, Mr. C. A. Marston, Mr. Haucock, Mr. G. A. Marston, Mr. Haucock, Mr. G. A. Marston, Mr. Haucock, Mr. Gridley and Dr. Lathrop, remarks, tests and readings. Evening, Mrs. Chandler-Balley, under control of "Starlight," gave a fine scance; Mrs. S. E. Rich, Mr. James Bloomfield, and Dr. Lathrop, tests and readings. Miss Lillian Rich assisted with music.

Meetings on Tuesday, Thursday and Friday at 3 P. M. "The Talking Flower Festival," with musical and literary programs, on Thursday, March 29th, at 2:30 and 7:30 P. M. Tickets, fifteen cents. Anniversary services on Sunday, April 1st.

The Banner of Light for sale at all our meetings.

W. L. LATHROP, Conductor.

1400 Washington street, corner East Canton street.

The First Spiritualist Ladies' Aid Society (1031 Washington street).—At 2:30 P. M. Friday, March 16th, business meeting; President, Mrs. A. E. Barnes. Mrs. Cushman gave a musical and test séance, which

Mrs. Cushman gave a musical and test seance, which was very satisfactory.

Evening session. The hall was crowded; exercises consisted of remarks by the noted medium, Mrs. Ada Foye, who spoke very enthusiastically on the rapid progress of Spiritualism; Dr. Magoou, Mr. J. H. Lewis and Mr. F. A. Heath gave tests; music, songs by Miss Amanda Balley, accompanied by Miss Burnett, planist.

During the meeting the delegation returned from attending the funeral of Charlie Edwards—formerly well-known among Spiritualists—whose sudden death was a sad surprise to his many friends. Mrs. Alice Waterhouse officiated at the services; Mr. Geo. Cleveland furnished the music.

Friday afternoon, March 23d, the society will hold a sale; and in the evening tableaux will be given under the management of Mr. Geo. Cleveland.

The Banner of Light for sale at each meeting.

M. J. Buchanan, Sec'y pro tem.

Rathbone Hall, 694 Washington Street, corner Kuceland. - Thursday, 2:45 P. M., N. P. Smith, Chairman, remarks and reading; Mrs. A. Woodbury, Miss Annie Hanson, psychometric delineations; Mrs. Minnie E. Soule, tests and answers to questions from audience; "Little Eddle," solos; Mrs. M. F. Lovering, musical selections; Mrs. M. Knowles, Mrs. W. Burt, Mrs. L. Farnum, tests.

Commercial Hall.—Sunday, 11 A. M., Mrs. M. Irwin, Mrs. J. Woods, Mrs. A. Woodbury, Mrs. L. Farnum, readings.

Mrs. J. Woods, Mrs. A. Woodbury, Mrs. L. Farnum, readings.
2:30 P. M., N. P. Smith, Miss Annie Hanson, Mrs. W. Burt, Mrs. Minnie E. Soule, Mr. David Brown, tests; Misses Berry and Durgin, solos.
7:30 P. M., Mr. W. Quint, remarks; Miss Annie Hanson, Mrs. L. Farnum, N. P. Smith, tests and delineations; Misses Berry and Durgin, musical selections; congregational singing.
The Anniversary of Modern Spiritualism will be appropriately celebrated Saturday, March 31st, afternoon at 2:30, and evening at 7:30; and Sunday, 11 A. M., 2:30 and 7:30 P. M., In Commercial Hall, with our usual excellent mediums, besides visiting talent. usual excellent mediums, besides visiting talent N. P. SMITH, Chairman.

America Hall .- The attendance is on the increase, showing the popularity of the mediums who take part, as well as that of Dr. S. H. Nelke and Miss A. Peabody, who conduct the services. Dr. Nelke's addresses on the 18th inst. were masterpleces of oratory. The music was by Miss Sadile B. Lamb, planist and vocalist; Charles Weber, zither soloist; "Little Eddle," our boy singer; Prof. Baumgartner, planist; Dr. S. H. Nelke, basso; Master Stove Conant, a boy of only twelve years, but a master of the violin; Miss Maud Judkins, elocutionist.

Our good medlums who took part were: Miss A. Peabody, Mrs. Burt, Dr. L. F. Thayer, Mrs. A. Osborn, Mr. Haynes, Mrs. Nason, Dr. C. D. Fuller, Dr. L. C. Willis, Mrs. M. A. Chandler, Mrs. Mellin and others.

Dr. Nelke and Miss Peabody have engaged extratalent for the celebration of the Anniversary of Modern Spiritualism on Sunday, April 1st.

The Banner of Light for sale at all sessions, and at the residence of Dr. S. H. Nelke, 587 Tremont street. Circles at this place, Wednesdays, 8 P. M., Thursdays, 3 P. M. Developing circle, Saturdays, 8 P. M., Simpson D. Clarke. take part, as well as that of Dr. S. H. Nelke and Miss

The Children's Progressive Lyceum held its regular session Sunday, March 18th, in Red Men's Hall, 514 Tremont street. Singing by the school, and Hall, 514 Tremont street. Singing by the school, and responsive reading from their lesson cards. The subject of the day's lesson, "What Constitutes Life's Greatest Success?" was explained by Assistant Instructor, Dr. Root. After the Banner March, recitations were rendered by Mattie Milligan, Isabel Smith, Eliza Garland (from the Lynn Lyceum) and Little Mertie Wilde; violin solo, by Mr. Schaller; plano solo, by Miss Graca Muuroe. Mr. Danforth spoke touchingly upon the recent decease of Mrs. Hayward, an old Lyceum worker and Guardian. The Conductor, Mr. Hatch, adverted in glowing terms to the success of the C. P. L. Dramatic Company in the first entertainment.

Cess of the C. T. L. L. Comment.

The Lyceum will observe Anniversary Day March 31st; and on April 1st an entertainment at the Casino Building on Tremont street will be given.

The Banner of Light is on sale at this hall every Sunday.

E. L. PORTER, See'y.

The Ludies' Spiritualistic Industrial Society met as usual Thursday afternoon and evening, March 15th. Business meeting in the afternoon and

our monthly dance in the evening.

March 29th we shall hold Anniversary exercises in the evening, assisted by some of the best talent. It is hoped there will be a large attendance of members at our next meeting, as we wish to make arrangements for our fair on April 12th. All welcome.

10 Oak Grove Terrace.

H. E. Jones, Seo'y.

The Ludies Lycouni Union meets in Dwight Hall, 514 Tremont street, every Wednesday afternoon and evening. At 3 o'clock we have a circle, with some of the best medlums; business meeting at 4:30 o'clock; supper at 6. The evening entertainments consist of songs, tests and recitations.

Wednesday, March 14th, we had fity-three of the Lynn Ladies' Ald Society as visitors. It was a social to be remembered.

L. WOOD, See'y.

The non-advertising merchant goeth forth to his lair at the rising of the sun, and fol no man interfereth. He standeth around all day like a bottle of castor oil, and the people with the shekels come not to his shanty. He advertiseth not his wares, and his face is forgotten on the face of the earth. Who hath dried apples? Who hath fir solided gingham? Who hath stale baking powder without end? He that knoweth not the way to the printer.—Ex.

A New Cure for Asthma.

Medical science at last reports a positive ours for Asthma in the Kola plant, found on the Congo river. West Africa. So great is their faith in its wonderful ourative powers; the Kola Importing Co., 1104 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card and they will send you a trial case by mail free.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its mostings in Carnogle Music Hall Building, between 56th and 57th streets, on Beventh Avenue, entrance on 57th street, where the HANNER OF LIGHT can be had. Sorvices Sundays, 10% A.M. and 7% P.M. Henry J. Newton, Prosident.

MARAMAN THE P.K. Henry J. Newton, Prosident.

Knickerbocker Hail, 44 West 14th Street.—
The Ethical Spiriualist Society meets each Sunday at
II A. M. and S.P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Sponcer Hall, 114 West
Ith street, near fixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music,
representative speakers and excellent test mediums. The
investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 3 M—at 310 West 26th street. Mrs. Mary C. Morrell, Conductor.

Independent Meetings.—J. W. Flotcher will lecture and give tests every Sunday at 5 and 8 P. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues, where this paper can be obtained.

Spiritualist Headquarters and Ladies' Aid, 165 West 23d Street.—Open daily from 11 A. M. to 9 P. M. for Spiritualists and friends. Wednesdays, ontertainment day; business meeting at 2 o'clock; supper from 6 to 8 P. M.; en-tertainment, etc., to follow.

Carnegic Hall .- A beautiful Spring-like day, and the interest in Mr. Emerson's delineations, brought out a larger audience than is usual at our morning service last Sunday. The spirit control spoke upon "Action Always the Result of the Thought Back of It," stating that thoughts are substances, and once sent out always continue to have an effect in the universe. He was earnest and sympathetic in his utterances and readings, which were, as usual, very interasting to the listences.

sent out aiways continue to have an effect in the universe. He was earnest and sympathetic in his utterances and readings, which were, as usual, very interesting to the listeners.

Our old friend and fellow-Trustee of the First Society, Mr. Maynard, gave a message, and very graphic presentation of himself from the spirit-side, to Mr. Leonard, who also received a message from his wile, long since gone over. Mrs. Morrison also received a very striking deilneation of her mother. A goodly number of others were cheered by communications from loved ones in spirit-life, among them Miss Snowden. Mr. Emerson's little Indian control endears herself to all by her happy and kindly spirit of sympathy and good will, and evident desire to reach all possible. The atternoon meeting was very large. Mr. Newton and Dr. Wright spoke of the restrictive medical legislation being attempted at Albany, and of the efforts put forth to overcome and counteract it. Mrs. Henderson, Mrs. Williams and Mrs. Tingley spoke well and to the point regarding the merits of true and progressive Spiritualism.

Mr. Emerson was called upon, and gave wonderful delineations to many. He gave incidents, names and occupations, and presented peculiarities to several that were forgotten years ago. One well-known attendant at our meetings said he had been to many circles, and sat with many mediums, but never before had he received what could clearly be called a test. Mrs. Tingley, who is one of our best mediums, was given the names of several relatives and old friends of the family, and said in acknowledgment that it was simply marvelous, and that it was utterly impossible for the information given to have been received in any other may be a series of meetings at the Lee Avenue Academy, Brooklyn, next Sunday afternoon, which, I understand, is to continue the balance of the season.

In the evening Mr. Emerson spoke at length in his normal condition, and very interestingly of his early

which, I understand, is to continue the datance of the season.

In the evening Mr. Emerson spoke at length in his normal condition, and very interestingly, of his early life, his church experiences and his introduction to mediumship and Spiritualism. He saw spirits and played with spirit-children in his childhood. In Methodism he was overcome by the power, which he now knows was a trance state. After his talk he gave his usual surprising tests, which are not surpassed, every one being promptly recognized. His clairaudience and clairvoyance are complete; names—first, second and surnames—are given rapidly, and, so far as the writer has observed, not a mistake has been made.

Mr. Emerson speaks and gives spirit delineations next Sunday for the last time this season, after which comes Mr. Walter Howell, who is always welcome, and who has many friends in the First Society.

L. O. R.

The New York Psychical Society (114 West 14th street) met Wednesday evening, March 14th, with a large attendance. A varied program was presented, to the evident satisfaction of all.

to the evident satisfaction of all.

After notices and congregational singing, Mr. Moorey very intelligently diagnosed the conditions surrounding the possessors of certain articles brought forward, giving names, descriptions and prophecies.

Mrs. Mary Wakeman followed with many recognized clairvoyant tests to strangers, as she was "led of the spirit," right and left, from frout to back of the hall, and was warmly received. Her public circle is continued every Friday evening at 145 West 4th street. Mrs. W. also continues to answer letters, and to accept engagements at the homes of inquirers.

Mrs. Riesenweber added some correct article-readings.

Mrs. Mesenweger added some lings.
Mrs. Mott-Knight, just recovered from a severe sickness, was present, and offered her services for independent slate-writing at the following meeting.
Mr. Wilson Macdonald made another of his original and telling speeches, about the rarity of human disinterestedness, the superiority of modern spiritual evidence over the ancient, and the truth of materialization.

tion.

March 28th the Society will celebrate the Advent of Modern Spiritualism by interesting and instructive exercises, including the best of philosophy and demonstration. The earnest, scholarly gentleman, Mr. Walter Howell, will discourse on the subject of "Spiritualism, Ancient and Modern," and the wonderful modern seer, Mr. Harlow Davis, will be present and take part. No extra charge for admission on this Anniversary occasion.

J. F. SNIPES.

Fifth Avenue Hall (27 West 42d street) .- Mr. Fletcher's guides delivered a profoundly interesting lecture upon "The Powers of the Human Spirit," in lecture upon "The Powers of the Human Spirit," in which the position was taken that the spirit had an individual life of its own, and was able to use its powers independent of any physical condition. Clairvoyance, clairaudience and psychometry were all spiritual powers, which in some organizations completely overtopped all other attainments. The Spiritualist will ask: "Are these not the result of mediumship?" and we shall say in reply: "Mediumship creates nothing, it only uses that which is. Any person who is used in any way by spirits could, if his own spirit was unfolded, accomplish the same results. The time will come when mankind will be as conscious of their spirits as they are now of their minds, and will seek to develop the one quite as much as the other." A séance of great interest followed.

In the evening, "What are some of the obstacles one has to overcome before accepting Spiritualism?" furnished a theme which was so comprehensively treated as to enlist repeated applause.

Next Sunday afternoon Mr. J. W. Fletcher will lecture; at 8 o'clook Mrs. Dr. Augusta Fletcher will speak.

"The Freed Spirit," by Mary Kyle Dallas, is just issued, and is meeting with a ready sale.

A. E. WILLIS, Sec'y.

ILLINOIS.

Chicago. - The Progressive Spiritual Society, 3120 Forest Avenue, has been thriving under the ministrations of Mrs. Edith E. R. Nickless, the large hall being filled with attentive listeners, many strangers being present each Sunday.

present each Sunday.

The Children's Lyceum is growing steadily under the able leadership of Dr. Wm. Yates, who takes much interest in its success.

The Ladies' Helping Hand has been of the greatest assistance to our Society, as they give entertainments each week, and serve to interest many. Mrs. Nickless will hold a benefit scance in our hall on Wednesday, March 28th. Psychometric readings, and other tests. A grand ball will be given April 4th.

Mrs. Nickless will remain with us during the month of April, after which she expects to go to the California coast—much to the regret of all. She has served this Society since November, and has given universal satisfaction. Our best wishes will go with her.

C. E. T., Cor. Sec'y.

CONNECTICUT.

Norwich. - Sunday, March 18th, Mrs. Clara H. Banks of Haydenville, Mass., was greated with excellent audiences at both afternoon and evening sessions. In the afternoon Mrs. Banks took the theme of "Natural and Spiritual Growth," showing that in absolute freedom do we find natural growth, and all written and unwritten pages in nature's vast laboratory declare the law of progress as inevitable, and no power can stay its onward march.

The evening address, upon "God in the Constitution," was of thrilling interest to all present, and received with frequent bursts of enthusiastic applause.

Mrs. J. A. Chapman, Sec.y.

MARYLAND.

Maltimore.-Dr. John D. Roberts, test medium, is occupying the rostrum of the Religio Philosophical Soclety for the month of March. It is impossible to find standing room for all that come, which speaks well for the mediumship of Bro. Roberts, and the interest he has awakened here. Bro. Edward Wright resigned the presidency, much to the regret of the Scolety. C. W. STANGLEN.

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street, Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evaus, President. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J. Band, Secretary.

Band, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1924 Bedford Avenue (near Dekalb Avenue), every Sunday evening at 80 clock.

The Advance Spiritual Conference meets every Saturday evening at 192 Court street. Good speakers and mediums. Herbert L. Whitney, Chairman. Seats free.

Fraternity Hall, 860 Bedford Avenue.—The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.

Brooklyn Spiritual Association meets every Sun-

Brooklyn Spiritual Association meets every Sun-day evening at 102 Court street. Good lecturers and me-diums. Joseph La Funnee, Treasurer. Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meetings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary.

616 Park Avenue.—Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

Lee Avenue Academy.-At the initial meeting of the United Spiritualists' Society at this place, an invocation and lecture will be given by Walter Howell,

the well-known speaker; Mr. Harlow Davis (test medium, of San Francisco, Cal.) will follow with his convincing evidence of spirit-identity.

Friends from New York should take the 23d or Grand street ferries to Broadway, Brooklyn. The Nostrand Avenue electric cars will then take them by the door of the Academy.

Fren's Payne, Sec'y.

Conservatory Hall.-Mrs. Dr. Augusta Fletcher gratified her numerous Brooklyn friends by a profoundly interesting discourse upon "What is Spiritual Authority, and with Whom Invested?" There was a large attendance and many expressions of approval. Next Sunday Mr. Fletcher will give his "Illustrated Spiritualism." RAND.

RHODE ISLAND.

Providence.- The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, March 18th, at 2:30 and 7 30 P. M. (Progressive School at 1 P M.) J. P. Thorndyke, M. D., who gave lectures and planetary readings, was attentively listened to by and planetary readings, large audiences.

Sunday, March 25th, Mrs. Sarah A. Byrnes will be with us.

SARAH D. C. AMES, Sec'y.

with us.
95 Daboll street. The Progressive Aid Society met Wednesday, March 14th, with Mrs. S. E. Hanson, No. 25 Bishop street. Ladles met in alternoon; supper at 6; social conference in evening—the following persons taking part; Mrs. M. A. Goodrich, Mr Hanson, Miss Wood, Mrs. Proctor, Mrs. Hanson. Mrs. S. E. Hanson,

Pawtucket .- Mrs. A. S. Hazard of Providence addressed the Spiritual Association of Pawtucket in Clan Fraser Hall, Sunday evening, March 18th. Mrs. Hazard is a speaker of great ability and an excellent psychometrist. She will give an Easter Memorial Of-fering to departed triends next Sunday evening, in the



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MEETINGS IN PHILADELPHIA. The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. President, Benj. P. Benner; Treasurer, James Breen; Secretary, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 23, P.M. S. Wheeler, President, 472 N. 8th street

MEETINGS IN WASHINGTON, D.C. First Society, Metzerott Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M.C. Edson, Pres.

M.O. Edson, Pros.

Second Society—"Seekers after Spiritual Truth"—
meets every Sunday, 7½ P. M., at the Temple, 425 G street,
N. W., opposite Pension Office. Rev. E. B. Fairchild, Pres.

Congestion of the Lungs. Dr. F. K. Spofford, Boston, Mass, writes: "About 25 years ago I was hald aside for nearly eight weeks with a severe cold and congestion of the lungs, and was nearly discouraged, when I providentially came across Adamson's Botanic Halsam. In a short time I found myself completely cured, Since that time I have used it with universal success in my practice."