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Ofiginal Essays

GOD -IN THE CONSTITUTION.





O WE belleve in God? Do we want God and the listorio or essential Christ mcorporated into the Constitution of these United States, so as to make this nation,/in so far as our Constitution can do it, a Christian country? \ Do we agree in our ideas of God, goodness

and use-the object and mission of law and government? Do we in spirit and in truth apprehend God, his perfect and potential presence, as the individuing, in-volving and evolving love, will and wisdom of the universe? Do we appreciate His character and attributes? Who can describe the exact quality-the love and affection of the historia Clirist, the essential substance of charity; the anointment of the anointed sons and daughters of God? Who can voice the unpronounced name of the Eternal? Are we agreed in so far its is essential in this matter? is our conception of God in harmony with exact Science and true Religion?' Does it enable us to reconcile through the elimination of error what has been called God, man and, the devil in an at-one-ment with what is known to be true in such a manner as to elucidate, harmonize, and satisfy our highest ideal of a perfect cause providence and progressive results that must eventually ultimate itself, its supreme personality, in individualized and perfected partspolished and lively stones fitted and joined together in the temple of eternal life?

Is God a personal being? If so, in what sense is he personal? Has he body and parts like man? Can perfect knowledge think? is there anything unknown for it to think about? can perfect life help acting as it is acted upon? Is not here the so-called fourth dimension of space -the sphere of miracles-that science, may not weigh, measure or comprehend, and true religion be called upon to explain, elucidate, expound and demonstrate? Does not true religion respond: the day and mission of miracles is not passed? Do we not know the truth by being true, and God by being godlike? "Is not disease cured by thought, and payerty by prayer?"

should literal-Christians presume to know it all and to dictate to all others?" Have they attained to the infallible? Is it not preposterous in the extreme that those who are, many of them, unenlightened by the spirit should assume the prerogative of protection, prestige and power, of tongressional enactments? Is not such a mode of procedure unjust and insidiously suicidal? It's one of the great laws of animal life on the plane of self-love in the sphere of fear and force, to bite and be bitten. It bespeaks war; contention, strife: Is it not better to serve with the truth, in the spirit of love and good will, and thus be regeneratively transformed from the animal through the human into the Divine Department of Eternal Life, where all is love, joy

and peace? What, if anything, can be done by law-legislation-to aid in the conception of truth and duty, to help the great humanitarian man along toward a higher, better and happier life? Should not the Church and State be kept sopa-rate in so far as they now are, and be rendered more so, if possible? Should not our public schools be secular and teach science in all departments, especially in all those departments that pertain to ethics-but not teach what is called theology, or religion, in any sense whatsoever? And for the good of all concerned ought not our church property to be taxed? and as it is desirable that all the people should have comfortable, inexpensive and convenient homes, would it not be well to encourage the desire to own one, by exempting, in part at least, the taxes upon the same? and inasmuch as princely fortunes, undue self-aggrandizing trusts, etc., are believed to be inimical to the public welfare; would it not be well to arrange a system of graduating taxation, so increasing the percentage to be paid as to discourage the things that are objectionable?

In consideration of the foregoing and its corollaries, I de-clare emphatically that I believe in the Universal Brotherhood-the humanitary man-and the indwelling Principal for whom we act, and to whom we are accountable, and desire through persistent endeavor, and ennobling motive to so objectify God, the indwelling principle, our subjective personality, that every individual may be led to see and know that they are or are to be undying and perfected, conscious, personal parts of the great whole, "whose body Nature is, and God the soul."

What is needed, and what 'the wisest and best men and women of our day and generation are, trying to do, is to awaken and unfold the spiritual nature of God in man.

The coming man is our spiritual nersonality-God embodied. We are all coming men-gods in embryo. What we need is spiritual illumination, in spirit and in truth; as it appears, the millebrium must dawn. "I speak as unto wise men; judge ye what I say."."

There is a love, a light, a life, The bigot ne'er can know :

conclusively that our Father and Mother God may be more than personals he cannot be less. Can such an idea, or any other idea of God, be put into the Constitution of these 'United States without doing an In-justice to all who do not believe in him? If God is to ba put into the Constitution of the United States, where is the man or bady of men to formulate, to furnish the speci-fleation: Have not the pronounced Agnostics and all at the should literal-Christians presume to know it all and to dic



[Reported for the Banner of Light.].

INVOCATION.

INVOCATION. Once more we ask thy blessing and thy presence, Spirit of Wis-dom and of Truth, that thou mayest fonch with the living power of truth immortal these lips, that must otherwise be slient, and raise the vell that hangs before our vision, dispersing the clouds that ob-scare our view, uptil, by thy kindly ministrations, they are rent in twain, and the light of truth immortal shifes in upon human souls. In its light may we gain strength and knowledge, being blessed by thy kindly ministrations, and led onward in the path of progress day by day. Through thee do we reach upward to the great source of our life, that to which by an powers we are unable to attain; and for thy loving guidance we bless thee now and evermore.

LECTURE.

of out life, that to suit be air powers we are unable to attain and for thy lowing guidance we biess the one we bies the one when a vertice of the one hand to the power and the one of the constraint of the power and magnificence. How did he look upon there is not operating that a sarrace, are people-looking from the sever his foot has trod. Our life today is full of the intervent of the power and the constraint of the several the intervent of the intervent of the several the power and the constraint of the several the intervent of the the several the intervent of the total several the intervent of the intervent of the intervent of the several total several the intervent of the total several s

types and ceremonies. It is hard work, even for the Spirit-unlists of to day to save themselves wholly from this en-panglement, comparing much that is given with the past to see how it differs from that rather than living in the light of to day. We have nothing to do with what we used to hear spoken of as the "mystery of Godliness." Let that zo with the mysteries of the past as one of the things "past finding out." You remember how you used to be told you must not every reason you must simply exercise 20 with the mysteries of the plast as one of the chings plast finding out." You remember how you must simply exercise falth. Then came the great question, what were we to do with this something which would reason, which would view things in all lights and ask all manner of questions? It would not be repressed, and it has become the spirit of the age; it belongs to this first of of the day is the longs to this first of the long in the moving in, as far as his religious mature is concorned; but at last it has taken possession. It was a long time moving in, as far as his religious mature is concorned; but at last it has taken possession of the temple of the soul belonging to that nobody dared to ask in the past. This is the age of Spiritualism, and its teachings are fast stripping the religious element of the nineteenth century of its mysterism, and giving it a matter of fact religion. It has divested it of mystery and given it a practical rationalism. It has come to strip Christianity of its mysteries and restore to it what it had lost.

NO.

26.

In the early days Christians were matter-of-fact Spiritual-ists. What is a Spiritualist? It is one who believes in the gifts of the spirit; and such were the early Christians. They were creedless. Jesus was one of those minds—I take this as history gives it—who felt practically what had been symbolic and ideal. He felt spiritually what they compre-hended only in a gross, natural way, and so he went into the temples and synagogues filled with symbolism and ex-ternalism. with nome and deremony, horrowed from the ternalism, with pomp and ceremony, borrowed from the theathen world as they called it: The altars from which heathen world as they called it: The altars from which brose the incense supposed to be pleasing to the nostrils of God; the pomp and magnificence: How did he look upon it all? As something to be overturned and swept away. Men must know that God is spirit, and dwells not in tem-ples nade by human hands; and so this reformer was a practical; mighty matter-of-fact Spiritualist. I wonder what the Christians of this age would say if such an innovator upon the customs of the day, such an overturner of established forms and ceremonies, were to enter their churches! Would not the old cry that things sacred were being descerated rise again? Should the Christ-man of Judea come into our modern churches, would he find the simplicity, the matter-of-fact religion he taught represented there? I have mysuspicions that he would be as a stranger in a strange land, where ex-ternalism had taken the place of pure, simple, spiritual teaching.

"The idea of God as affected by Modern Knowledge," according to Professol Fiske, is the "soul of the universe, the power that is everywhere present in phenomena." It is believed that absolute mind indwelling in matter is a perpetual motion, with exhaustless energy involving and evolving itself, in a sense to be considered the perfect cause -the uncreated fountain, or spiritual Father and material Mother of us all, which we believe in, worship and call

God., The pure in heart, if spiritually enlightened, see God in man, "the crowning work of creation," even in the most depraved, seeking, semi-consciously, to unfold and express itself.

God as seen in man is a trinne personal. being-like man consisting of soul, spirit and body, dual, in His nature and attributes; all physical substances are parts and parcels of His external body, and all living, thinking beings, with their differentiated capacity to think, are the metaphysical body, and God the soul.

-The duality of God, His two-fold nature, is felt as well as seen and known in the most angelic and Divine-the supernal man as well as in the most deprayed and demoniac that live. In the former we see the spiritual-the God, its Christ, the "light that lighteth every man that is born into the world"-shining forth as stars in glory. They have endured the cross and wear the crown. They have obtained their expectancy-spiritual fruitage. In the latter, the most depraved, we see the dark side of nature, which bespeaks the literal, the external department of the duality of Mother, Father God; the mode of Divine action in the lower planes of life, as well as the indwelling principle for which we as responsible agents het, involving and evolving itself within and throughout all conceivable conditions of being, in proportion and to the extent of their capaoity, which is the limit to bestow, to uplift and bless.

What we need is more light, spiritual illumination, to eliminate spiritual ignorance and gror-the occasion of sin, superstition and hypoerisy, as well as spiritual poverty and crime.

It is the object of law as well as the mission of the Church and State of exact science and true religion-to aid in the evolution of justice, in such a manner as to regeneratively transform the animal man in the sphere of inordinate self love and spiritual ignorance from the animal through the human into the Divine department of Efernal Life.

We cannot love, worship or addre an abstraction ; we must have a personality, a full form and comeliness. It should be our own, formulated by ourselves so as to embody and express our highest ideal of love, and should be re-formed and corrected from time to time, so as to keep embodied in-new growth the latest word of the living God. It is from new growth that fruit is obtained.

The personality of the principle involved to be effective should be as it is implanted in the human soul, the citadel of light and life; and as it is thus implanted in the constitution of man, his organic nature, it is of little if any importance about the constitution of our country, so long as the constitution guarantees to each and every one the worship of God or otherwise, in accordance, with the Ohristian religion or any other, or no religion at all, as he thinks and desires to do.

In so far as the delfic principle of the personality of God is concerned it is an admitted fact, to all intents and purposes, that the Perfect Cause of all causation is the Fount or Source of Eternal Life, and all states and conditions of the same flowing therefrom. And inasmuch as we, individtal outflows, are personal, or are becoming so, and inasmuch as no stream rises higher than its source, it follows

"T is charity, the perfect good, The Christ alone can show. There is a stream, a peaceful stream

From Heaven within it flows: It warms and urges on in life

The soul through whom it glows. 'T is broad and deep, 't is calm and clear The stream from Heaven runs still: 'T is eyer onward in its course-Its mission to fulfill.

There is a hope, a cheering hope, The anchor to the soul ; . It holds our hearts in love to God As magnets to the pole.

GIVE THE CHILDREN THE BEST.

In a very recent discourse on gifts for children, John W. Chadwick of Brooklyn, N. Y., remarked that he sometimes wondered if parents do not dull the edge of their children's delight by the number and value of the gifts they-make them. But above all, said he, we must give to the unborn, to the new born, and to the growing child the most precious things we have to give. The most precious are pre-natal gifts. The gift of noble parentage implies long courses of parental culture, and obedience to physical and moral laws. It is in no specific mooil or special training that the fatality, whether beautiful or terrible, inheres but in persistent character. The speaker said he had sometimes though that children 'sloud not come into the world as they do now, mere physical contingencies, but in reward, for high moral character and devotion to superior ideals. Though the mere fact of birth rests upon no such basis, its quality

now, mere physical contingencies, but in reward for high moral character and dovotion to superior ideals. Though the mere fact of birth rests upon no such basis, its quality does rest upon it in no slight degreet. As a rule, woll and truly says Mr. Chadwick, it is the im-mediate ancestry, which by its conscious and unconscious energy, is most potent to determine, the character of the coming man. The influence of remoter generations is of course not left out of the account. The child ought never to be an unwelcome one. Our children should all hear the word "Welcome" from our hearts. Not the least of duties which parents owe to their children are comprised in con-idence, truthful example, and the like. The hero-worship of the nursery and fireside talk is splendid raw material for the making of good men and women, in love with nobleness and incarnating it in their own flesh. The time 'has come for parents to secure for Jesus a place in the imagination and sympathy of their children that will make it imoposible for them to think of him without tenderness and admira-tion for his life of passionate sympathy with all sorrowful and sinful men. The speaker employs the word "confi-dence", in the sense of trust. Unless parents are nearer to their children than other people, they must be a good deal-further off. further off.

further off. One point made by Mr. Chadwick is deserving of particu-lar consideration. It is this—that parents should be sh-core with their children. What they shall teach their little boys and girls, is a question that is agitating a good many parental minds in these last days. Having become liberalized themselves in respect to religious matters, they neverthe-less continue to let their children grow up under teachers who will go on felling them the same old hollow stary which the construct to be the parent can possibly give? By the best is of course meant the highest and purest truth. "Thave little patience," nobly says Mr. Chadwick, "with a class of people which is growing every day more numer-ous, that, having, outgrown the theological conceptions in which they wore reared, still diligently shield their chil-dren's minds from the light they have found so grateful to the induction to find out for themselves tho falsity of the old conceptions. We have not of things, and that after us there will be no misconceptions to outgrow. Even were it so, however, we should still make a sad mistice, to feed our children with the husks of ancient error, when we might give to them the synect new bread of truth. After us will surely follow new problems and tasks, "for which our sintering will the husks of ancient error, when we might give to them the synect new bread of truth. After us will surely follow new problems and tasks, "for which our sintering will the lead parent and questionings." It is here that Spiritualists, accepting the blessed truth of One point made by Mr. Chadwick is deserving of particu-

must pass in his noward progress. Ignoring this, before he knew anything of his own body, the 'temple which be-longed to him, he tried to define God's body 1 Before he has understood the laws which govern himself, he has inder-taken to define God's laws! In endeavoring to do so, he has made so many mistakes it seems almost impossible to sep-arate truth from error, or to find amid the rubbish of error and superstition that which is truth.

That which is truth is the natural expression of his digher self. That which is error is the direct result of the condi-tion in which he is physically, or naturally, as the old writngs say. In looking over the history of the past, it would be natu-

ral to go over the path of evolution, the formation of the material body, the temple which the soul inlabits. We see man as a being of many attributes; his brain, like a many-chambered mansion, each chamber propared for the abode of a certain faculty of the mind that finally enters and takes possession.

of a certain 'faculty-of the mind that finally enters and takes possession. One of the first faculties to do this was the faculty of Iningination. This is a busy worker; one which operates in a manner peculiar to itself? Its outgrowth is an idealism which, having its root in the spark of the Infinite, we call soul. It is essentially true, yet expressing itself as it must through the material organism, has given rise to the mysti-oisms which have darkened and still o'ershadow the path-way of progress. It deals in figures in symbols and nicoisn's which have darkened and still o'ershadow the path-way of progress. It deals in figures, in symbols and pio-tures, and does not 'give a matter-of-fact statement of struths. Especially is this shown among, the nations of the Orient who always have dealt and still deal with man as a child to be instructed by pictures and fables. In that cradle of the human race man gave expression to his religious nature in the pictorial, the symbolic, and the mysterious', much of which is still retained by the nations of the earth, and cherished as truth, without discernment of what is crior, or knowledge of what truth is portrayed.

mysterious; much of which is still retained by the nations of the earth, and cherished as truth, without discornment of what is error, orknowledge of what truth is portrayed. This mysticism and idealism, externalized in a measure through certain individuals; makes up our religious history. The character of the Christman of Judea was that of an idealist. In his history, as given us, we recognize the mysticism of age before, a mysticism which has come down, in a great measure, to the present time.
Man is man, natural and spiritual. He has reason: he has ideality: each of these attributes bears its peculiar fruitage, giving expression in different lines of thought; they always dild, they always will. Jesus of Nazaretil, it is said, gave us a Golden Rule in the form descended to our time; and if, in treatment of our brother man, we live up to it, we need no better. How did he come in possession of it? In my opinion he did, not borrow it, neither did he think it out independently. It was through an unfolding of his spiritual nature that he obtained a clear conception of eternal truth. It came to him from the eternal source of truth, as it has done; and continues to do, to many a lowly one who will never be known in the history of earth.
If all history were to be blotted out to day, and memory were no more, some human soul, some spark of the Divine, would again reveal the Golden Rule as a truth belonging eternally to man, and man eternally to it. To those wife, and on the mysticism truth is gradually making its way. I see a figure now, by the spirit's eye, a clear white spirit, like a beautiful young woman. She is over gaing from dark mists. She has been walking over swampy ground, and the tangled grasses still twine about her feet.

We have not yet given up all our mysticisms, symbolisms,

blood to deluge the fair green earth. To-day many enlightened minds are willing to admit this. Said Henry Ward Beecher, speaking in the pulpit of Ply-mouth Church: 'I believe that the reading of the church external or, ecclesiastical history, has, made more infidels than the reading of Paine or Voltaire, through all the cen-turies, because it shows a pathway of hunan contention, bickerings, quarrels and bloodshed which drives with re-volting force the thinkers from it.'' In this age, then, we find the need of a matter of fact re-ligion—just what we positively know; just what can be made practical; just what we can make useful; just what 'will bring mankind up to a higher standard of manhood and womanhood.

and womanhood. This the teachings of Spiritualism are calculated to do; and let us remember to speak of Spiritualism in a matter-of fact way. Let us beware that we do not permit any mysticism to becloud our sound judgment, or permit ourmysticism to beeloud, our sound judgment, or permit our-selves to believe all that comes to us because it claims to come from a certain direction. We understand that, in its present condition, it is possible that its hould be made use of unwisely, and so retard rather than advance growth and development. Therefore do not use too much of mysticism. Though Spiritualism requires conditions, it does not require mysterious surroundings. It came in an open, matter of-fact way, dealing with matter, exciting ridicale in order to arrest attention. It came in the daylight and in the dark-ness, wherever and whenever it could come. It came with the tiny rap, and the thundering echo that made the very walls resound. In its matter-of-fact way it made men ask questions: "Who are you? What do you want?" and the spirits." spirits.

In every place and condition these questions can be prac-tically answered. The world says of us, and in some cases not, unjustly, that we enshroud ourselves in mystery. Innot unjustly, that we enshroud ourselves in mystery. In-vestigators ask why we have cabinets, why medlums ask for cortain conditions? They say, "You tell us we must int do this or that, for fear of preventing the manifesta-tions," and, ignorant of the laws that govern Spiritualism, they not unnaturally wonder why all these things are. That certain conditions are reduired, no one knows better than medlums; but we need not surround such conditions with mystery. Say plainly, "We are dealing with matter and spirit. Spirit requires certain things; matter requires certain other things." Strip these things of mystery, and make it understood that death is as natural as life; that re-turning is as natural for the spirit to come back to you as it was for it to leave you. The door that swings on its linges in one direction swings just as easily in another. It always seemed strange to me that even skeptice could not see this.

was for it to leave you. The door that swings on its linges in one direction swings just as easily in another. It always seemed strange to me that even skeptics could not see this. Why, your baby that went out before it knew how to kiss you good bye, went out by a law of nature that governedit; it comes back by a law of nature that governedit; it comes back by a law of nature that governedit; the state between you and the child. Away out in the West, when one of those terrible storms they call blizzards, comes on, when the farmer must go to the barn to feed his cattle, he ties a rope around himself and starts out, leaving the end of the rope with his wife. He wanders out, taking care of his end of the rope, and his wife takes care of the other. This is a homely illustration of the tie of love. There when right back to you. This is hature's law, and Spiritualism teaches it to you. Spiritualism is matter offact; it is scientific; it is reat; it ja natural. There is no getting away from it, and its mis-sion is to sweep away mysticism and superstition, and bring mankind into the realm of reason and understanding. It will teach man that he belongs to the spiritual as well as the material world; that he has spiritual as well as material senses, which will infinitely unfold, and enable him to go on forever in obedience to nature's great unceasing law of evolution and progress.

evolution and progress.

BANNER OF LIGHT.

Written for the Banner of Light. THE PAST. BY HENRY C. CALL.

As I wander alone where the dewdrops are clinging, And the wind o'er the mountain, refreshingly sweet Scatters birds from the tree-tops while blissfully sing

And Naturo seems smilling our all that I meet-

It is now, when the food-tide of thought is unsenling The tomb that the cold world still strives to keep fast.

That are swept o'er my soul in a torrent of feeling The bright-woven fancies that lived in the past. Though I may have traveled through life's dreamy

morning ' > Unmindful of mile-stones I passed on the track, Caring nothing for power or for wisdom's adorning, And never once halfing to take a look back,

et to-day I have waked from the mystical slumbers That bound me in spirit entrancingly fast, and the problem is solved as by truth-telling numbers A guide for the future 's a map of the past. North Adams, Mass.

Banner Correspondence.

New Jersey. MILBURN.-Sylvanus Lyon' writes: "There is no such a lover and friend as death! his embraces are so close and his love everlasting. braces are so close and his love overlasting. The young, the old, the busy, careworn, weary children -yea, all must meet death's embraces. Talk of unions; however fond and enduring; they must often prove these one; tell of marriage ties, the most lovely, yet these, 'mid life's stern realities, oft grow sorrowful, and friendship, even love, is corrupted with selfishness, blight-ed with sin, returning little real perfect happi-ness.

But none of these chance, delusive loves are thine, oh! Death, and this love and rest and peace are for all mortals, for truly has it been said :

Leaves have their time to fall, And flowers to wither at the north wind's breath; And stars to set; but all, Thou hast all seasons for thine own, oh! Death!

And then it is the eternal flat; all created be-ings must meet thee, and, whether we will or no, thy love. Death's caresses are the most sure

no, thy love: Death's caresses are the most sure and enduring. And what, would our, life be without death? or how should we end this pilgrimage without its coming? This is, the great necessity, the unchangeable flat of the Deity: all things must die, to live eternally. Without death there never could come perfect freedom to the soul, or its resurrection to the higher glories; and, if we see aright, death always comes as a dear friend, really to bless. 'How beaceful, yet how powerful is the grave!'

How peaceful, yet how nowerful is the grave l'. How sweet the rest and how perfect the re-wards with grand fulfillments which can never come-without this change. Oh! what would this mortal life be without,

Ohl what would this mortal life be without, death? Here so many cares and sorrows-earth's misery ofttimes must press so heavily l Changes, decay, sorrow, blight, with sunny cheer and joys, are the law of destiny for all cre-ated beings. Ohl the sadness of living is so often the continual fearing and toiling. Even the tenderest loves and dearest life dreams oft-times prove such and works of despire and the the tenderest loves and dearest life-dreams oft-times prove such sad wrecks of despair, and the fairest bloom tells of the worn and decay, and thus death meets us with constant surprises, bringing peace and rest to the weary. And more-oh, rapturous thought! Death opes the gates of Paradisel if not the faded dream of the past, yet truly with the new, glorious birth for the spirit, the welcome to the Summer-Land of promise, where the rewards come for each long-ing-the commencement of immortality. Oh then let us cease the mournful hymns.

ing—the commencement of immortanty. Oh! then let us cease the mournful hymns, drop the sable garments of woe for the song of welcome to Death's blissful embraces, and tell rejoicingly of his love for earth's weary souls. Dare we deny this? If we cringe and fear,

there is no organized effort for propagating the cause in this place, there are evidences of in-fluences at work, beneath the surface, in the minds of the people. Our correspondent is a veteran Spiritualist, who has "been growing of the battle in this neighborhood for more than thirty-five years," and has "been growing stronger in our glorique faith from the first." **Connecticut.** NEW HAVEN.-E. P. Goodsell, in reference to the effort being fnade to induce Congress to enact a law prohibiting all work and traffle on Sunday, writes: "It is a bold attempt on the part of blgorry and superstition to turn aside the work of our national Legislature into tink-ering the popular form of religion." But it has already been tinkered, till sensible men, and women have become, disgusted with its tenets and dogmas. The churches and the pagtors are comment in years of the pagtors are downed in when we the fing the popular form of religion." But it has already been tinkered, till sensible men, and women have become, disgusted with its tenets and women have become disk the subscience the subscie enact a law prohibiting all work and traffle on Sunday, write's: "It is a bold 'Attempt on the part of bigotry and superstition to turn aside the work of our national Legislature into tink-ering the popular form of religion." But it has already been tinkered, till sensible men and women have become, disgusted with its tenets and dogmas. The cluurches and the pastors are alarmed in view of the failure of their plans to enhance their own wealth by filching the hard earnings of the poor industrious labering classes under pretence of saving their souls. No good has ever come to them through priestoraft. It is said this is a godless nation. Very well; their God we have no desire for. He has always been represented as an angry, jealous, rovengeful God, and the people will not go into the churches to hear about such a being's designs toward-humanity. I hope the American Sab-bath Union will be dismissed from the Capitol of this nation of freemen, whose Constitution thath Union will be dismissed from the Capitol of this nation of freemen, whose Constitution has for more than one hundred years protected both native and foreign born citizens in the enjoyment of their inherent rights and privi-leges, civil and religious. The attempt to force, the free American people to submit to the Christian religion or any other form as a State religion, will, if successful, inaugurate an in-terminable war, the end of which could not be reached in a century."

NEW HAVEN.-Jessie Schoepflin, Secretary of the First Spiritualist Society, writes: "The Spiritualists of New Haven are increasing rath-

Spiritualists of New Haven are increasing rath-er than diminishing in numbers; this is notice-able at every meeting. Clara Eager lectured on the afternoou of Feb. 10th, treating the sub-ject of her remarks, 'What is Life?' in a man-ner that deeply impressed all, and left an en-during influence. Our customary circle was held in the evening, and largely attended. We invite all who can to visit our hall at 148 Orange street. We have lately elected a new President, Dr. George Barrett."

BRIDGEPORT.--Isaac, F. Moore, Secretary of the Bridgeport Spiritualist Union, writes Feb. 28th: "Edgar W. Emerson has just completed a month's engagement with our Society, pleted a month's engagement with our Society, and it is no exaggeration to say that his success has been phenomenal. Commencing with a fair audience the first Sunday in February, the number in attendance gradually increased, until at the last meeting many were obliged to stand. He will return here in April. We hope soon to have our Society established on a firm basis financially. There is abund-ant indication that the cause is gaining ground here in Bridgeport."

New York.

WATERVLIET CENTER. - Samuel Mc-Cleary writes: "Paul, our elder brother, nearly ninetcen centuries back, mentioned several gifts possessed then as now by some, among them the gift of prophecy. As an evidence that this gift is yet bestowed, I have to say that in 1850 a young lady who was a medium, on two occasions while entranced wrote almost verba-tim as follows: 'You are on the very verge of a civil war; it is at your very doors! Your coun-try will be deluged in blood; the conflict will be between the North and the South. The bottom cause thereof is human slavery. The North will be victorious, the Union saved and slavery abolished! Prepare ye therefore for it.' In one instance this was signed. 'Henry Ulay,' in the other 'Daniel Webster'. These are facts that occurred some years before se-cession was talked of. I am an old man now, and the only witness of them now living. It may be asked why mention was not made at the time of facts of such moment. I can only ly nineteen centuries back, mentioned several

Maine.

NORWAY .-- H. A. Bradbury writes: "Not withstanding a lamentable state of apathy has existed here as regards the demonstrated proofs of a future life furnished by Modern Spiritual-ism, we ventured to engage Dr. H. F. Merrill, of Augusta, editor of Twilight, and an excellent lecturer and test medium. The result was that our capacious parlors were filled three consec-utive evenings with a liarmonious gathering of spiritually awakened souls, ready to receive whatever might be given to them from the so-called 'silent majority.' Dr. M. gave the names, ages, dates and 'places of exit from this world of many with a correctness truly marvelous. Nearly all present received evidence of the nearness of their departed friends. Quite a number of longly widows, waiting at the spirit portals that loved companions had passed, anxious for some token of remembrance and loye, received the cheering assurances of a future meeting which they so ardently longed for. Beside these avaning meetings 'Dr. Marrill existed here as regards the demonstrated proofs

for.' Beside these evening meetings Dr. Merrill held himself in readiness six hours of each day for private sittings and clairvoyant examina-tions, which opportunity was improved by truth-seeking visitors, and general satisfaction given

iven, Dr. Merrill's spirit control is certainly a very proficient operator of the delicate machinery, the magnetic and electric forces, by means of which the denizens of the higher life are ena-

which the denizens of the higher life are ena-bled to communicate messages of love to their still earth imprisoned friends. We heartily feel to recommend Bro. Merrill to all who wish to investigate this most inter-esting of all subjects, communion with our departed friends, and also to those desiring correct diagnoses of disease."

British Columbia.

VICTORIA.-James Deans writes: "Spiritualism is advancing here, notwithstanding the alism is advancing here, notwithstanding the pretended 'exposures' to which our attention has been called; the people are resolved' to know for themselves, and investigation leads to a conviction of 'its truth every time. At present we occupy a large hall, in which oircles, held on Thursday and Sunday evenings, are largely attended. We have three speaking and two writing mediums, and two clairvoyants, and are much in want of a good lecturer. At present we have a Mr. Colby (not George P.), who, with short lectures, gives excellent tests. There has also been with us for five or six months a Mrs. Sampson, who tells us of the past, present and future. She has a wonderful gift, and readily tells people whom she never saw before the names and number of their rel-atives, while every passing week brings to our knowledge the fulfillment amongst our neigh-bors of some of her predictions. Some of your good mediums in the frozen East ought to come amongst us and spend the winter. Already (Feb. 11th) the lilies, dalsies, wall-flowers and are delightful. During the day the thermome-ter is at fifty in the shade; at night forty. We have had no snow, and very little rain or frost, this winter. The BANNER or Lour is very much sought after here. Success to it." pretended 'exposures' to which our attention

rejoicingly of his love for earth's weary sours. Dare we deny this? If we cringe and fear, others, braver or weaker, are plining for this joy of promise, and, whether we will or no, it is only Death's touch which can gently usher us into the realms of the Hereafter. Death is the spirit's joy, the poor man's bless-ing, the commenent of the real and true life, where the rewards of good deeds.come. Here oftimes sorrows press so heavily, and poverty and care prevent the soul's fulfil-ments; and if noble and good, its aspiring hopes must fret and beat against life's dull prison-bars for more freedom and finer joys. Here we can only 'know in part,' feel the sad checks and coldness of the world, and ofttimes experience such strange vicissitudes of forture. All these-earth's shadows, man's mean self-ishness, the soul's longings-alas! how these chafe and free proud spirits! but the rewards, chafe and free proud spirits! but the rewards, chafe and free proud spirits! but the rewards. pers as I did she would not have reached het daughter, as she was by them enabled to. A new Society, called The Portland Philo-sophical Spiritual Society, met on the evening, of Feb. 6th to draw up articles of incorporation under the State laws, Col. C. A. Reed in the chair."

built over the trouches, into which two or three hundred bodies a day were thrown. Those fires wore the next best think to regular organtion, against which the inhibitants raised great opposition, regarding the welfare of the living as a vory trifling consideration compared with the wolfare of the souls of the departed. There is not the least doubt that if, when the fever broke out in Jacksonville, oremation had been insisted on, and adopted in every case, the disease would have soon died out. Could I write poetry I would pen an ode to the erematory, where all the foul horrors of death melt away in the fiery element, satisfy-ing the mourners that the dear face will never become a disfigured thing down in the beson of mother earth, but that up to the sunlit formed the being whose presence was a joy to them. Wheresoever I may he when death cells for With cordial thanks to THE BANNER for its

hem. Wheresoever I may be when death calls for

me, the garment, my body, shall be given not to the cold earth, but to the rosy, leaping flames, whose burning kisses will transmute the nert matter into new forms of life."

PILGRIM PENOILLINGS.

NO. V. (Specially complied for the Banner of Light.)

BY J. J. MORSE ..

Once more the Pilgrim takes his pen to jot down a few items of experience and incident encountered since his fast communication un-der the above head was sent, by the friendly aid of the ever-faithful BANNER, broadcast o'er the world.

His former "Pencillings" wore indited in the metropolis of the Pacific coast, San Francisco; these are penned under the shadow of New York, close to the wide Atlantic. It is "a far cry" between the two coasts, and what a noble expanse of territory lies between 1 Multitudes of men, innumerable citics, of enterprise and wealth; factories, farms, homes, hills, plains; towering mountains, wide rivers; the busy rush and hum of human life, which, in its far West-ern haunts, has a swing and vim that finds, in its almost boundless fields of action, fit room for all its glorious promises. The trip across the continent is, to an Amer-can even, a surprise: to us—wife, daughter and self—it was a revelation. May the best genius of the Great Republic guide its people aright, so that they may realize the glory of their posmetropolis of the Pacific coast, San Francisco;

so that they may realize the glory of their pos-session, maintain it unsullied, and hand it down to posterity untarnished by the evils affecting

Session, maintain it unsullied, and hand it down to posterity untarnished by the evils affecting older nations.
But as my purpose is not to write a eulogy upon the United States—however much I may feel like doing so—let the pen fulfill the present purpose, and tell of its wielder's closing labors in California.
After the State Camp at Oakland was closed, at the end of June last, whereat the 'Pilgrim was one of the retained speakers for the season — and presiding officer at most of the season — work was commenced independently in, San Francisco, in Washington Hall, for two months. The first four Sundays were a terrible struggle to the Pilgrim, owing to a lingering attack of inflammatory rheumatism, which, settling in the knee, gave him, a gait more curious than graceful. However, in spite of the physical drawback, eight Sunday evenings were profitably filled, and for the "off" season good average audiences attended.
The month of September was claimed by the good friends at the pretty little city of San Jose, under the somewhat peculiar arrangement of being engaged by two Societies made up of the same hall—these organizations being named the "First Society" and the "Psychic Cirole." There meeting and the "experiment of being engaged by two Societies made up of the same hall—these organizations being named the "First Society" and the "Psychic Cirole." There meeting and crowded reception at the home of Dr. and Mrs. Bentley. We met quite a number of English-born friends in the Garden City, Mr. Wm. Vinter, the President, being an old Londoner.

Will. Vinice, the resident, being an out Lon-doner. During October the Pilgrin was occupied in Santa Cruz, the speaking being done in Unity. church, an edifice erected by our ascended brother, J. Lyman Grover, for the use of liberal teachers, and still so maintained by his widow. A most pleasant and refreshing month's minis-try resulted; the many kind attentions of Mr. and Mrs. Taylor, of the Taylor House, the Pil-grim's hosts, Mrs. L. U. McCann, Mr. and Mrs. Baxter and, others, adding the crowning satis-faction to a series of visits that will long be re-membered for the pleasing associations con-nected with them. Thus passed the time away, bringing us to November, the period set for de-parture from the Golden State.

the States. But more on this successful after. With cordial thanks to THE BANNER for its unswerving kindness and support for many, many years, and for housing this and many other articles, the Pilgrim puts down his pen, and breathes the hope that our work may ever be for humanity and truth at all times the wide world ever wide world over, 541 Pacific street, Brooklyn, N. Y.

PAMPHLETS RECEIVED .- "Forward Forever! A Response to Lord Tennyson's 'Locksley Hall Sixty Years After,' Heaven on Earth and other Poems. By William J. Shaw, the Poet

en on Earth and other Foems. By William J. Snaw, the Foel Hermit." pp. 34. New York: Fowler & Wells Co. "Short Lessons in Theosophy, Compiled and Arranged by Miss Susie C. Clark, from the Teachings of W. J. Colville." pp. 59. Cambridge, Mass.; S. C. Clark. "Did Jesus Die on the Cross or Rise from the Dend? A Critical Examination, Analysis and Comparison of the Gos-pel Narratives. By E. W. Wallis." pp. 20. Manchester, Eng.: The Author.

The Authol. "First Stops in Reading." By Martha A. Pease. In Four Parts. Part I." pp. 32. Chicago: S. R. Winchell & Co. "The Reading Club and Handy Speaker. Select Readings and Recitations." No. 19. Edited by Geo. M. Baker. pp. 100. Boston: Lee & Shepard.

"Inebriate Asylums and Their Work. By T. D. Crothers, Supt. Walnut Lodge, Hartford, Ct." , pp. 16.

LIST OF SPIRITUALIST LECTURERS.

MRS. N. K. ANDROS, Delton, Wis. MRS. R. AUGUSTA ANTHONY, Albion, Mich., MRS. M. O. ALLBEE, Barton Landing, Vt. W. H. ANDREWS, M. D., Cedar Falls, Ia. O. FANNIE ALLYN, Stoneham, Mass. JAMES MADISON ALLEN, Peoria, Ill. MRS. NELLIE J. T. BRIGIAN, Colerain, Mass. MRS. R. H. BRITTEN, Cheetham Hill, Manchester, Eng. MRS. R. W. Scott BRIGGS, 18 Alken street, Ulica, N. Y. BIBHOF A. BEALS, 66 State street, Albany, N. Y. ADDIE L. BALLOU, 759 Markot street, San Francisco, Cal.⁴ DR JAS. B. ALLEN, P. O. Box 123, Scranton, PA.

H. MORSE-BAKER; Granvine, n. z. 5. B. Diss, Elmwood Place, O. 8. E. W. BisHor, Sterling, Ill: BROWN, Worcester, Mass. N. H. BURT, Hyannis, Mass. N. H.: BURT, Hyannis, Mass. NELLE S. BAADE, Capac, Mich. ON BAKER, 69 Bank Street, Trouton, N. J. EN CHASE, Colden, Ill:

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NIE W. GROSSETT, Waterbury. Vt. A. COFFIN, Somerville, Mass. LVILLE, 166 MacAllister street, San Francisco, Cal. J. DELAFOLIE. Hartford, Conn. J. DELAFOLIE. Hartford, Conn. JOK, Caro BANNER of LIGHT, Boston, Mass.* INIE E. DOWNER, Baldwinsville, N. Y.* J. VAN DUZER, Geneva, O. DAWBARN, 453 West 23d, street, New York, N. Y. JESMER-DOWNS, North Springfield, Vt.* JAMES, Boston, Mass. , Oedar Rapids, Towa. ZZIE EWP.

A Wordt, Mills. T Rapids, Towa. Swith, 12 Court street, Portsmouth, N. H. 180N, 240 Lowell street, Manchester, N. H.* 52 Washington street, Nowburyport, Mass. 18, 6 Beacon street, Boston, Mass. FIELD, 804 Washington street, Boston.* BEN, Lookout Mountain, Tenn.* ER, Barnioga, Banta Clara Co., Cal.), Stonetham, Mass. nardston, Mass. nardston, Mass. TAYE, Fort Scott, Kan. ED, Box 347, Rockland, Me. ES, 14 Front street, Cambridgeport, Mass. 7, Lowell, Mass.

4 Front street, Cambridgeport, Mass. well, Mass. A Rapids, Mich. SEL, 63 High street, Norwich, Conn. , 118 Jones street, Rochester, N. Y.* , Kanasa City, Mo. Geneva, Ohio. , Box 62, Doylestown, Pa.* donta, N. Y. laivestoin, Tex. own Suito, Cat.) East Baltimore st., Baltimore, Md. Owensville, Cat: , Bethel, Vi. WKS, Mombhis, Tenn.

obhis. Tenn.

the joys surely commence with Death's embrace

Over there are joys supernal, visions of bea-tific beauty, songs and praises, rejoicings and everlasting progression; and Death, the deliv-erer, the universal lover, with his close em-brace, will in a short time welcome us all, for

Deth is the privilege of human nature; And life without it were not worth our taking. Thither the poor, the prisoner and the mourner Fly for relief and lay their burdens down.

In memoriam of 'our Lill,' one of earth's sweetest, bravest lives."

Ohio.

CINCINNATI.-"A Student of Nature' writes: "We cannot live and have our being / in two places at the same time, yet our thoughts may fly to the uttermost ends of the earth, or

may fly to the uttermost ends of the earth, or pass into the realms of space. I have been in hopes ere this to see a more practical Spiritualism, religion or self-rule, showing its force in our every-day home-life. Is not the body losing its strength through spirit action foreign to our material life? One cannot exist without the other. The temporal considerations are the religiously constructed roots that furnish the real healthy life of the future. We need the true cultivation in our homes, schools, workshops, business, governhomes, schools, workshops, business, govern-ments, and in all our surroundings and con-tacts here; from which, grows the full fruition of the future from the present home on to that which is to come. We must remedy the causes which is to come. We must remedy the causes of suicides, divorces, disputes between capital and labor, and family feuds; the causes of which may be found to arise from so-called trifles, such as false representations, failure of promises, loye of money, and almost entire recklessness in the truth of statements given in newspaper reports, business transactions, and newspaper reports, business transactions, and social intercourse; particularly the love for money, which drags through poverty and riches

money, which drags through poverty and riches —in its extremes—many into misery. The life is in us here for higher action, grand-er truths, and a more heavenly feeling, for God, nature, is here, as everywhere. There can be no higher spiritual nobility than in true union of mind and matter in the present. Without healthy roots the tree will not bloom and bear fruit in the higher light of life. The destined life of nature is to do all things well as we go, and that can be better done here by seeking ways for forgiveness to all, alleviating suffer-ing, consoling and helping, instead of casting out the erring one, than by diverting the mind from its calling here toward a happy home of from its calling here toward a happy home of the future, and thus in its power tending—as any positive direction of mind will—to dissolve the body before its allotted time. It is enough to be assured of the future, and obey the life of the present the present.

the present. It seems a sad matter to hear the expression often uttered of the spirit becoming master over matter, and talking of the sins of the fiesh. Why, it seems like taking our own life. If the spirit is superior—could there be such a thing spirit is superior—could there be such a thing —and it claims to coutrol matter; then which is the sinner? "Through the power of mind spiritual divergement, as directed, is far too strong for the material life to keep pace with it in true, life—progress and production—the wedded life of nature, one the Father God, the other the Mother God.

other the Mother God. If the ideas of our friends here or over there reach us for the single purpose of keeping us here to do our duty, until in our alloted age our bodies flutter down to the earth like the faded leaves of the rose, gently as the perfume of the flower to blend in harmony with our friends gone on before, then let them come."

there and in all other places in which he moors for the truth. Mrs. Emma L. Paul of Morrisville, Vt., will occupy our platform the first three Sundays of March. Mrs. C. Fannie Allyn will speak for our Society in April. The first Sunday of April will be our Anni-versary, and the best talent is engaged as speak-ers and test mediums. There will be three cassions: at 10.30 A. M. 2:30 and 7 P. M." sessions: at 10:30 A. M., 2:30 and 7 P. M.

AUBURN .--- K. S. W. writes: "I often notice in THE BANNER allusions made by correspondents to the teachings of the Bible, and am

pleased to do so, for I firmly believe that if Spiritualists studied that volume more they, would be more effectually armed to meet their, opponents; for scarce a leaf of that volume can be turned without finding evidence of the truth of Modern Spiritualism, and with that evidence 'Bible Christians,' as they are termed, can be forced to endorse Spiritualism, or else deny the truths of their 'Word of God,' for the truths of both are identical."

Massachusetts. ,

NORTHAMPTON.-James M. Rogers writes 'The closing years of the nineteenth century appear to fall with unusual severity upon the Orthodox-churches. A leading paper speaks of a method adopted by prominent members of certain congregations; they have formed them-selves into Visiting Committees; or rather Boards of Canvassers, to call upon delinquent members, and try to induce them to come out and listen to the sermons of the day. Ohl' what a fall is there! Compare it with those proud days of the church militant, when its dignitaries assumed all the powers that be, and

when a ram is uncreated compare it with those proud days of the church militant, when its dighitaries assumed all the powers that be, and passed laws preventing any from transacting business in this Commonwealth who did not pay church tithes! When respectability was gained aloife through strict attendance upon divine service on the 'Lord's Day'! As a novel 'Robert Elsmere' may be open fo much criticism. As a man its hero may be said to lack moral fibre; but that the character is incident to and representative of a peculiar and prevailing religious condition, none can deny. Twenty-five years ago no sane author would have written such a book. This type is not a creation, but simply a photograph of a class, which contains many Robert Elsmeres. One has only to fook below the floating straw to the current that carries it, to become as-sured of the correctness of this assertion. A quite long article contributed to a wide-ly-read magazine, treats upon the reign of aristocracy in the fashionable churches show-ing how the gorgeous finfsh of the so-called ag-ored edifices, the rich and elaborate costumes of the work of disintegration is going on. Spiritualism has but to be true to itself, to weed from its ranks the camp-followers, they who defile its lofty presence, and join the triumphal march for the sake of gain_only do this, and the thronging years will fill its lecture halls with honest doubters, who will continue to frequent thym as intelligent believers."

Kansas.

LAWRENCE .- Wilbur M. Hayes, Secretary, writes: "For some years past the Spiritualists of this city have held meetings at more or less tere to do our duty, until in our alloted age our or this city invented meetings at more or ites regular intervals, with varying success. The orders of the rose, gently as the perfume of the lower to blend in harmony with our friends one on before, then let them come." RUTLAND.-A. Hogue writes that though

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"Bhode Island.

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NEWPORT .- Jolin C. Peckham writes: " do not believe in man-made preachers, and there are very few that are not so made. My parents tried to make me one when I was young, but failed, and I am very glad they did; for had I been a popular preacher with a big salary, I might not have been willing to have given up my position and my pay, even for the sake of truth—just as many who now fill one and receive the other do."

Cremation.

In a paper which appears in a recent number of The Epoch, Mme. Alice Le Plongeon, the author of books of Yucatan and Central America, writes enthusiastically as follows concerning cremation :

ing cremation: "Even those who object to the idea of burn-ing their deceased relatives must admit that inhumation only leads to the same results, by a lengthy process, the body being consumed by slow heat generated by decomposition. To me-yit is a pleasant thought that the belowed ob-ject can be reduced to ashes without passing through all the loathsome stages of putrefac-tion. The unavoidable phenomenon that we call death even presents to us a less repulsive aspect when we reflect that the cherished form need not become hideous, but can be at once

reduced to clean white ashes that we may keep i —if we care for mortal remains. Apart from this the good of the many is what we must always consider, and the laws of hy-gique certainly call for all measures that may given certainly call for all measures that may help to keep pure the atmosphere of this little planet. That there is nothing new under this sun most people are willing to admit, and the disposal of the dead by means of cremation is as old as the hills. The ancient Egyptians, having no fuel to burn their dead, made a point of embalming, and afterward burying them above the high-water mark of the inundation. In modern times the dwellers on the banks of the Nile interstheir dead around the cities;

In modern times the dwellers on the banks of the North Statistics of the cruster there are the statistic of the stat

oringing us to November, the period set for de-parture from the Golden State. Among the social events, in addition to the closing reception tendered the Pilgrim in San José, was a welcoming one given him in that city by Mrs. H. C. Champion and Mrs. E. B. Crossette; and another most successful and largely attended one in Santa Eruz, held in the Masonic Hall. On July 3d our daughter was victimized by a "surprise party" in honor of her birthday, and made the recipient of nearly one hundred most valuable presents; while on October the 2d we gathered some seventy peo-ple at our rooms to celebrate the Pilgrim's birthday, and the eighteenth anniversary of his union with Mrs. Pilgrim. Many valuable souvenirs of the occasion were handed to us, W. E. Coleman doing the honors of the even-ing in his usual cheery fashion. Many esteem Bro. C. only as a critic and a bookworm, which is a great mistake: he is a pleasant one to meet socially, when in appropriate surroundings. the is the happy possessor of a magnificent li-brary of several thousand volumes, and as a standard authority on fact and literature, in all matters of spiritual or liberal thought, he is and generic. s <u>sui generí</u>s

is sui generis. The Pligrim was quite pleased with his visit to and residence in California; he met many whom he will long remember—some for a life-time. No earnest worker, if honest and inde-pendent can expect a bed of roses, in our cause or any other; but all in all, our lot was made or any other; but, all in all, our lot was made as smooth and pleasant as kindly appreciation, friendship and many generous attentions well could devise. Among those we have special reason to Temember are Mr. and Mrs. M. B. Dodge; Mrs. E. L. Watson, her daughter Lulu' and her ascended son, Will; W. E. Coleman; T. H. Woods; Dr. and Mrs. Schlesinger; Mrs. L. C. Cook; Mrs. A. Wiggin; the Waitts; the Judsons; the Eliots; G. H. Hawes; Ada Foye —workers all, and good ones, too, with many others whose names, if enumerated, would but inconveniently swell the list; their omission'is not due to indifference or forgetfulness—that could never be:

not due to indifference or forgetfulness—that could never be: To The Carrier Dove I am under unqualified obligations for a frank, generous, disinterested and sustained support, that helped to spread far and wide the work my inspirers did. I found its editor, Mrs. J. Schlesinger, and its publisher, Dr. L. Schlesinger, earnest and un-thring workers, their joint aim being to make but one kind of paper—the best I and certainly the handsome appearance of The Dove and the excellence of its contents indicate a high and satisfactory order of results. Will the Pilgrim's feet ever be guided back again to all the good friends now left beyond

OOD, Box 175, Stoneham, Mass,*

H. H. WARNER, Sterling, HI.
 MIBS, M. S. TOWNBEND WOOD, BOX 175, Stone Du. D. WINBER, Wyoming, Ohio.
 MES, E. C. WOODRUPF, Bouth Haven, Mich.
 MBS, BUSIE GOODHUE WAGNER, Fort Sence MRS. JULI WTEY PARY, Leominstor, Mass.*
 JAMES H. YOUNG, Onset, Mass.*

* Will also attend funerals

MARCH 9, 1889.

THE FAIRIES, COBULDI.

I sat at worle 'neath the lint's low; And the white walled street was still; Have for the sound of my neighbor sloom, "Pilk-blek plek," through the twilight gloom, And a curlow crying shrill.

The curlew crying same for I folt the good folk near-Bilm little shapes in the falling light, Duck and dim bust hole yoes gleamed bright, And they based me thin and clear.

In they work with a rustling bound, Like dead leaves blown together, Bade me fashion their dainty shboi-"Oliv the morrow's d'en is the Feast o' the Moon, And we dance on the wan while beather."

So I took their gay stuffs, woven well, As never a mortal weaves, 4 Fashloned daintly, fashloned fair, Little red shoon that the Elxlas wear, Of the blood red autumn leaves,

They stood at my knee, they crowded near, And shrillod a piping tune; Their great, eyes glowed, and they whispered, "Quick!"

"Quick!" And my work went merrily, "tic-tac-tic," By the light of the yellow moon.

"Thanks and thanks for thy labor done, And ayo when the summer's o'er, And reapers carry the last brown sheat, We ill sond our sign of a yellow leaf, A leaf blown in at the dopr.

"So shall you know that the time hath come, And marry at heart shall rise; Rise and go where we filt and fleet, Follow the track of our twinkling feet And the glow of our golden eyes."

They recled away through the starlight air, And cried, "On our crystal shore, Oh i friend, you shall 'scape the winter's grief: Follow the sign of the yellow leaf, The leaf blown in at the door."

So shall I know when the time hath come, And merry at heart shall rise, Rise and go where they fit and fleet, The little red shoon on the twinkling feet, And the glow of the golden eyes.

Winter will come, with snow-stilled skies, ... And the neighbors' hearths agiow; But the owls will drowse on my cold hearthstone, For I shall be gone where the birds are flown, And the great moon-dalsies blow.

I sit at work 'neath the linten low, And the white walled street is still; The twilight deepens, dim and gray; To-morrow it may be-not to-day-And I wait the Pixles' will.

-Graham R. Tomson, in Longman's Magazine.

'Materialization and Other Phenom ena in England and Sweden.

A report of materializations and other manifestations at a séance held in London the 21st of January last, by Messrs. Williams and Husk, is published in the Medium and Daybreak of Feb. 8th, the writer of which is stated to be one well-known in the political world, and who personally, handed the account to the editor, but desired that his name be withheld. There were six present beside the modiums, including a German and a Greek. After describing several physical demonstrations the account says:

"Materializations then commenced, twice or thrice of two spirits at once, and were recognized by the, Greek and German gentleman, and other sitters; the German conversing with the spirits, and being answered in perfect German. I sat next the Greek gentleman, and saw some of the forms. The features were mobile, and the faces were most beautiful and distinct. I then heard the voice of one, said to be a Greek priest, repeating a prayer in Greek, many words of which I myself understood. The volce was strong and loud, the articulation being particularly distinct: Latterly the voice was heard ascending to the ceiling My neighbor on the left was Mr. Williams; on the right the Greek gentleman. The latter gentleman assured me the voice spoke excellent Greek, perfectly intelligible, and that of a native. "A curious manifestation then occurred. A large,

muscular bony hand grasped very firmly my hand, which was joined to Mr. Williams, and pulled upward. I at once stood up with the medium, not disjoining our hands, the hand still pulling upward. I stood on my chair, as also did Mr. Williams, still keeping our hands joined. I extended my arm above my head, with the medium's, as high as I could reach, the large hand still grasping mine firmly. In addition to the large hand grasping mine, I then felt my hand patted and caressed by the hand of the dearly-loved spirit already alluded to. On repeating the position at the close of the scance, I found Mr. Williams's hand and mine must have been within a foot of the celling.

Lookout Mountain, Tonn.

To the Kalltor of the Hanner of Lights You little dream, perhaps, how engerly we anticipate the arrival of your valuable publica-tion. It is too into in the day of your prosperity for me to enlarge upon the grand work done by The BANNER: As there are many investigat-ors of. Spiritualism in Chattanboga who fre-quently ask information of us concerning spirit-ual literature, we shall make it our pleasant task to induce them to read and become your subscribers.

many congratulations after the close of the lecture

As it devolves upon me to furnish the vocal and, instrumental part of the Sunday evening programme, I am introducing Prof. Longley's beautiful songs, which seem to be somewhat, new to our audiences. Several have inquired of me the composer's name, expressing, at the same time, warm admiration for their spiritual beauty.

of me the composer's name, war admiration for their spiritual same time, war admiration for their spiritual beauty. Sunday night was passed by us in the hono of Mr. and Mrs. Foster, of Hill City, just accross the ferry from Chattanooga. Mr. Foster has built a pretty little cottage of fanciful design, with plenty of inviting piazzas, to be shaded in warm weather by luxuriant vines. Mr. Foster is an intelligent and earnest Spirifualist, a close student of history and solence, and a most ge-nial gentleman. Mrs. Foster is cheerfulness personified. Both are very mediumistic. Mrs. Foster has painted some marine views in olls with great success. As she has never taken a lesson in drawing or painting, and obtains com-binations of colors "by impression," as she admiration. We enjoyed our visit greatly. Mr. and Mrs. Foster are Northern people, both hav-ing a great many friends in Lynn, Mass. with great success. As she has never taken a lesson in drawing or painting, and obtains com-binations of colors "by impression;" as she says, her efforts are certainly entitled to sincere admiration. We enjoyed our visit greatly. Mr. and Mrs. Fostor are Northern people, both hav-ing a great many friends in Lynn, Mass. Many undeveloped mediums have expressed a desire to hold a circle for development on Sunday afternoons, with Dr. Fuller as develop-ing medium. We both think there are some grand mediums, in embryo here, and shall be

grand mediums, in embryo here, and shall be glad to lend our aid in assisting them. We hope some of these will be able to act as co-workers during the camp-meeting of '89 here. We are working to secure assistance of a satisfactory character.

Mrs. Cissna, the slate-writing medium, of Cin-cinnati, O., will be with us during the entire meeting, July and August. I hear many pleas-ant things of this lady's mediumship from those who have had scances with her. Mrs. Rich-mond and Mrs. Glading will be with us during a portion of the time. These ladies have won respect and success here. Of course it is yet too early to state what further engagements may be made.

GEORGIA DAVENPORT FULLER.

The U. C. T. U.

To the Editor of the Banner of Light: Last fall the articles of that popular newspa-per correspondent, "Grapho," carried to the readers of the liberal press, from the Atlantic to the Pacific, the important information that the Spiritualists in session at Cassadaga Camp spent the last week in August in organizing The Universal Coöperative Temperance Union.

Our Constitution is short and to the point. Its chief plink is our object: "The eradication of vice in all forms"; and the article on eligi-bility declares "All persons in sympathy with the object of this Union are eligible to mem-borchier"

the object of this Union are eligible to mem-bership." It thus appears that we exclude no one on account of sex, or religious bellef or disbellef. Many of the older Temperance Societies are under Orthodox control, and make subscrip-tion to creeds and dogmas of greater import-ance than signing the pledge. We deny the correctness of their position when they declare the only way to lift up a fallen brother or sis-ter is by conversion to Christianity, so-called. With the teachings of the humble Nazarene we have no conflict, but with the haughty Churchianity of to-day we have no fellowship. The term "intemperance" is generally ap-plied only to the evil of intoxication by liquor. By standing firmly for temperance in all things we seek to educate the people up to a more correct use of the term; and branches of the Union are at liberty to pursue any special line of reform work that may be needed in their locality.

versal brotherhood, when the honest athelst knocks at our door and desires to cooperate

A New Book.

BANNER OF LIGHT.

BTUDIRBON THE OUTLYING FURLDS OF PARQUIC BORNOR. I have contributed to various journals during the past year sections from a work on Esychia Belonce, which embodies the inspirations given no on the spirituat nature of man in ity connection with his physical existence and independent thereof. Those who have i read these articles will, at least partially understand the character of the work. It easilys to unitize and explain the vast array of facts in its field of research which hitherto have had no apparent connection, by subscribers. Our mootings increase in mimbers and inter-subject. "Man as we Find Him." It was pro-nounced one of his best offorts, and called forth

jects treated are is zollows : , Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Mathods of the Study of Man and Results ;- What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness Proved by Psychometry; Sensitiveness During Bleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Superior

Passed to Spirit-Life,

From his home, 3 Copeland Place, Roxbury, Mass., Feb. leth, after a long illuvss, Rov. Joseph D. Hull, at the ago of 71 years.

Il years, Mr. Hull was at one timo a prominent minister, and pro-claimer of religious views, but later in life becane interest-ed in educational matters, schools, etc. His health failing by reason of an accident, he caine to this city for relief-settling at Boston Highhaids. Mr. Hul, while naturally skeptical, became in his latter years a close student of the Spiritual Philosophy and phe-nomena. When health permitted, various articles from his pen appeared in the columns of the BANYER of Light and the Religio-Philosophical Journal, showing his satisfaction of the truth of the contral points of the New Dispensation. His with assisted him in his investigations, and sympt-thized with him in his conclusions regarding a future filo and the law of communion between the mundame and supra-midam, spheres of being. The widew, also a daughter by his first marriage, survive him.

him. The funeral services were held at his late residence on Monday afternoon, Feb. 18th, Rév. M. J. Savage officiating. Con.

Brom Worcester, Mass., Feb. 25th, 1889, Mrs. Dr. A. A. Jor-dan-Bonnott, wife of Charles R. Bennett, aged 60 years 2 months and 11 days.

dan-Bonnett, wife of Charles R. Bennett, aged 60 years 2 months and Il days. Mrs. Bennett was a Spiritnalist of some twenty, years' ex-perience, a medium and magnetic healer of undoubted abil-ity. Many hundreds have been relieved from sickness and suffering under the treatment of her controlling influences. The funeraliservice was held at her home, 45 Lincoin street. Wednesday, Keb. 27th, and was very largely attended. Rev. M. H. Harris, Universalist minister, officiated by the writer on behalf of herself and husband, as the representative of the Spiritnal Philosophy. The interments was at Norwalk, Conn., Thursday, Feb. 29th; by the sile of the former wife of Mr. Bennet-informiliance with her expressed desire, made during the past summer while on a visit to his former home, that if she should pass away before him her body might be laid to rest in that place. She was & woman of noble and endering qualities, whose hand and purse were ever ready to relieve distress, or aid in the public demonstration of the grand truth of Spiritual-ism, and we sincerely mourn the loss of her physical pre-ence from amongst us. The Networks Networks Networks of the Spiritual-sen and mongst us.

From Binghamton, N.Y., Jan. 31st, J. G. Fish, aged 68

years. He was for years a popular Spiritualist lecturer, and held a number of depates with different parties on the subject. Though he retired from active service in the cause and do-voted biniself to the profession of practicing physician in western New York for the last twenty years, he never ro-nounced his belief in the truths and manifestations of Spir-ivalism. The interment took place in Bordentown, N. J., Feb. 5th, from the home of his son in law's parents.

From Belmont, N. Y., Feb. 17th, 1889, Hon. Wilkes Angel

From Belmont, N. Y., FED. 1111, 1265, 11011 in the 74th year of his age. He has been a subscriber to the BANNER OF LIGHT ever since its first issue. He was able to look over the columns of its number for Feb. light a few hours before he had plorced the vell he had so long desired to penetrate. S.

[Obituary Notices not exceeding twenty lines published gra fullously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average mak a line. No poetry admitted under this heading.]

Spiritualist Meetings.

Miscelluneous.

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NEW YORK DEPOT.

dra nublis

COLBY & RICH

"When I had sat down again a stout, welded, iron ring, carefully examined by me while still on my arm after the scance, was knocked sharply on the table, I knew what the knock meant, and at once with desperate tenacity gripped the medium's whole hand. Almost instantaneously after this, while I was squeezing Mr. Williams's hand, the ring was passed over my arm. 'John Rlifg' thereupon said they had read my thoughts, and knew I wanted this test. I had it once, months before, but it was done the first time unexpectedly, and this time I did wish it repeated."

A correspondent of the paper supplying the above, writing from Gothenburg, Sweden, alludes to the causes that have prevented any great advance of Spiritualism in that country, though lie is convinced by personal experience that many good mediums are, fully developed for effective work. Chief among these hinderances is the fact that every child and adult is registered at church, and the clergyman's nod of approval is deemed absolutely essential to the act of 'every individual. "This," says the writer (Matthews Fidler), "gives the clergyman a certain power or influence which tends to quench free thought on spiritual matters, and as they, like many other reverends, look on any, having fallen under the ban of Titus, hid himself many spiritual manifestation outside their church as years in a cave for fear of being put to death. While a kind of 'opposition business' which is not to thus self-exiled be taught the doctrines to his son, a kind of 'opposition business' which is not to be countenanced, the active exercise of mediumship is to a great extent nipped in the bud." Notwithstanding these and other drawbacks, a new start has been made, and there seems to be a prospect of an impetus being given that will reach satisfactory results. Of this Mr. F. says:

"We are holding scances twice a week, but as we have now got over the initial, difficulties we shall only meet once a week in future. We commenced by hay. ing dark seances, and at these hands were felt moving about, so we next tried a dim light, and materialized forms at once began to appear alongside of the principal medium. 'After this our progress was very rapid We got a better light, and now nearly every seance shows some little progress in this special direction: and although I have been a student of the subject for over fifteen years, I must candidly say that I have never seen the spirit forms and the medium at one and the same time so distinctly separate and independent of each other.

"About a week ago a very tall, military-looking man appeared, and after him a tall lady form; next a girl; and then a girl and a little swarthy boy, with bright, sparkling eyes; and finally a little infant, with a face not more than three or four inches in breadth. This little infant inhabitant of the other world was closely scrutinized by several of the sitters, particularly by a little girl who was much interested in it and kissed it.

"The next scance was equally as good." The forms seemed to gain more in strength, and were able to stand a slightly better light. We, however, are far del Salt for chronic constipation, hypochendria, disfrom satisfied with the light; but as all the sitters are ease of the liver and kidneys, jaundice, adiposis, dia-

from satisfied with the light; but as all the sitters are now interested in the subject, we feel that the cest is simply a question of time; and, being content at pres-charpions of orthodors' intervention had led them, and bets, drappy from valvular heart disease, dyspensia, charpions of orthodors' intervention had led them, and bets, drappy from valvular heart disease, dyspensia, charpions of orthodors' intervention had led them, and bets, drappy from valvular heart disease, dyspensia, charpions of orthodors' intervention had led them, and bets, drappy from valvular heart disease, dyspensia, charpions of orthodors' intervention had led them, and bets, drappy from valvular heart disease, dyspensia, charpions of orthodors' intervention had led them, and bets, drappy from valvular heart disease, dyspensia, charpions of orthodors' intervention had led them, and bets, drappy from valvular heart disease, dyspensia, charpions of orthodors' intervention had led them, and which made them so valines of the states of criticism by writer intervention of the states of critice as admire solidy purity of insh or scientific depth, it dees not critice as instituted the state of the states of critices as admire solidy purity of a state of the spin intervention of such critice as admire solidy purity of the spin intervention of such critice as admire solidy purity of insh or scientific depth, it dees not critice as admire solidy purity of the spin intervention of such critice as admire solidy purity of the spin intervention of such critice as admire solidy purity of the spin intervention of such critice as admire solidy purity of the spin intervention of such critice as admire solidy purity of the spin intervention of such critice as

with us for the elevation of mankind, we extend to him the right hand of fellowship; for neither belief nor disbelief of even truth will either saye or lose a soul, since it is the life of the individual that counts for eternity.

the individual that counts for effernity. Kind reader, will you not aid the cause of humanity by organizing a Branch in your com-munity? (For constitutions, circulars and full information, which will gladly be furnished, address Mat'l Sec'y U. C. T. U., Cleveland, O.

New Publications.

TEMPTEDOF THE DEVIL: Passages in the Life of a Kabbalist. A Story Retold from the German of August Becker. By M. W. Mac-dowal. 12mo, cloth, pp. 330. Boston: Cup-ples & Hurd, 34 Boylston street.

It is claimed by tradition that the occult teachings of the Jews, known as the Kabbalah, or Quabalah; were taught directly, by God to certain angels, who communicated them to Adam after his expulsion from the Garden of Eden: that Abraham carried them into Egypt, where Moses learned them and then taught them to the seventy Elders, The doctrines of the Kabbalah were transmitted, as the term signifies, by word of mouth only, until a short time subsequent to the destruction of the Second Temple, when a Rabbi who, after the father's death, compiled an epitome of them. The leading points of these teachings are briefly stated in the preface to this story derived from Des Rabbi Vermächtnis," a novel by Dr. Becker, de signed to exhibit the effect which a study of the Prao tical Kabbalah had on the lives of the initiated. Mr Macdowal introduces the work by saying that "in these days, when mystical theosophy so much prevails, ... it is interesting to consider the tendency of the same sort of teaching at the end of the last contury."

CLOVER BLOSSOMS. By E. Hedge Webster. Il-lustrated by F. Hedge. 12mo, cloth, pp. 224. Hyde Park, Mass.: E. H. Webster. There are two departments in this book: "Clover Blossoms," and "Gathered Leaves." The former consists of pleasantly written articles in prose and verse, of a moral and didactic nature, and the lafter of reports and comments . upon current events, brief blographies, etc., originally prepared for the columns of the local maper in the place of the author's resi lence. The entire contents are imbued with a devo tional spirit, exhibit a delicate perception of interior truths, and cannot fail to be very acceptable to all. The volume is illustrated with a photograph of the

author's mother and a number of small engravings. The Wonderful Carlshad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases freated

ALBANY, N. Y. - First Spiritual Society meets in Van Vochten Hall, 119 State street (first floor), every Sunday at 10% A.M. and 8 P. M. Admission free. The Ladles' Ald meets same place overy Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, Jr., Secretary.

OHNOAGO, ILL... The Spiritualist Mediums' Societ meets in Avenue IIII, 159 22d street, every Sunday, at 23 P. M. Investigators are cordially invited. E Jones, Pres OHATTANOOGA, TENN.—Meetings are held reg ularly at Market-street Hall. Dr: George A. Fuller, speaker DENVER, COL.-Sunday meetings are held regularl by the College of Spiritual Philosophy. P. A. Simmon President; Dr. Dean Clarke, regular speaker.

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

man, Sceretary. **BIO THEEAL**, CANADA. - Meetings are held at the ball of the A. I. S., 2369 Catherine street. R. H. Kneeshaw, speaker. **NEW HAVEN, OT.** - First Spiritualist Society; hall 148 Orangestreet. Dr. Geo. Barrett, President; Jessie Schoep-

Secretary.

M. Secretary. **NEWAILK, N. J**:-Meetings will be held every Sun-inv evening at No. 189 Congress street, commencing at 7 b'clock. Mrs. H. C. Dorn, Secretary.

o'clock. Mrs. H. U. Dorn, Secretary. **PEORTA, ILL.**—At Union Hall, 430 Main street. Ser-vices each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seaks free. To commence prompily at 7%. **BARATOGA SPHIN CRS. N. Y.**—The Hist Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10% A. Maand 7% F. N. All are welcome. W. B. Mills, President; E. J. Hulling, Jierk.

Str. A. UG UG TINE, FLA. --The First Spiritualistic Society holds meetings on Sunday at 3% and 7% P. M., at Wit-sell's Hall, Spanish Street...
 Str. LOUIS, MO.-Moetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Frank-lin Avenue. Bantuel Penberthy (at Hotel Westeran), Soc-retary.

retary. **ST. PAUL, MINN.**—The Ramsey Co. Association of Spiritualists and Liberals holds; regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant; Secretary. **TOPEKA, KAN**, —Sunday, meetings are regularly hold in Music Hall. F. P. Baker, Conductor. **WORDESTER, MASS.**—Meetings field overy Sun-day (except th July, August and September) at 2 and 7 P. M. in Continental Hall, corner Main and Foster streets. **WATERTORY** N. Y. Sunday meetings from second

WATERTOWN, N. X .-- Sunday meetings are requ-larly held by the First Progressive Spiritual Society. Katig N. Mattison, Secretary, No. 8 Pearl street.



BY JOHN H. KEYSER.

Prof. J. W. flome says of this work : "It is the most im-portant contribution to the spiritual literature of the age that we have ever perused. The writer is startlingly new, fresh and vigorous, in the presentation of vitally important spiritual truths, and the book must make a deep impression upon the age. It is integrable reliations are described and sipiritual truits, and the book must make a deep importain upon the face. It is intensely religious, very devotional, and while it is at variance with Orthodox credit thought, it com-mences to redeem thought from the vagaries of creeds and to lift pure religion into the light of revealed truth as no other writer has done or can do, not imbued with the spiritual philosophy; and withat a beautiful spirit of charity pervades the whole work. As a reasoner, the writer is startlingly bold and aggressive, and a perusal of the new and yierorus thought-on immortality gives it a peculiar charm and luter-est. We are satisfied that Mr. Ingersoil has at last found his peer in this controversy. Every devote of the Bible roo-ords should be thankful that the writer has redeemed the which made them so vulnerable to the shafts of criticism by Mr. Ingersoil, but where the spiritual interpretation of the writer makes them so plain."



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address, Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Bight.

BOSTON, SATURDAY, MAHCH, 9, 1889.

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

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Good Things for No. 1.

As the reader will see by referring to the first page of THE BANNER, the present issue is the closing one for Vol. LXIV. With March 16th we begin Vol. LXV., and we propose to present our patrons, at that, time, with a num-

proshot ; and Phyil, with the protound lusight latans, and invoking for them find and imprisof one who is stronce a seer, and a philosopher, Thus, the libble is a collection of books, containing the four great phases of literaturelaw, history, poetry and philosophy, and composed by upward of fifty different writers, representing the great types of human temperamont. The higher criticism of the Bible bellovos is is necessary to understand the writers in order to understand the writing. It subjects the Bible to the same kind of literary investigation to which it would subject any other dollection. It expects progressive revelation from Moses to John and looks for a higher conception of God and of redemption in Paul's epistles than in the Levitical code. In short, It believes that the silent voice within the sou is the final authority, clarified and confirmed, and in some sense corrected by the testimony of the Scriptures, but always and by necessity superior as a final authority to any report of what that silent voice seemed to have said to other individuals in past ages.

On the second point-Redemption-the two above named conceptions differ, widely as to the doctrine of forgiveness. Old theology holds with Galvin that "wherever sin is, it is accompanied by the wrath and vengeance of God.' Wrath necessitates the infliction of punishment. In order to appease it, therefore, Christ has suffered in the sinner's stead. 'Now it is both possible and safe for God to remit the punishment, which he does upon condition of repentance of sin and faith in Christ. Those who do not comply with the condition remain under the wrath and vengeance of God and hasten on to the inevitable penalty. In this view, the great evil to be dreaded is punishment, the great end of forgiveness being the remission of punishment.

With this idea new theology takes issue. It maintains that the object of forgiveness is not the remission of punishment, but the remission of sin. According to the old theology, redemption is deliverance from punishment by the substituted punishment inflicted on another: according to the new theology it is deliverance from sin by the love of God working out humanity's salvation by entering into its suffering, and becoming participator therewith. This redemption is adoption into the household of God. It is becoming heir of God, inheritor of his nature, and therein joint heir with Christ. It is coming into the joyful assurance that all things work together for good to them that love God; that sorrow is his best and supremest gift, the thorn crown, the divine coronation. It is God in the present and hope for the future the banishment of remorse for the past, of self condemnation in the present, of fear for the future.

On the third point-God-Dr. Abbott cites a characteristic quotation from one of the famous sermons of Jonathan Edwards, to show what views are held by old theology. It holds that "God may be merciful, but must be just." New theology believes that God is love, that his mercy endureth forever, that it is justice rather than mercy that is to be regarded as temporary. It insists that to take this God out of the Bible and put another in his place, to dethrone love and enthrone justice, manifesting itself in wrath and vengeance, is an un-Christian 'and and anti-Christian theology-an ancient paganism lingering in churches from which Christian teaching has not expelled it.

To state the, issue best in the words of Dr Abbott; "One who stands on so narrow an island as this little world of ours, sea-begirt and fog-beclouded; may well hesitate to be dogmatic respecting anything that lies beyond the surf that thunders along the shore, and the fog that curtains it. But he who really believes that God is love, and Christ is a revelator of God's eternal nature, whatever else he may doubt, will not for an instant allow himself to doubt that no child of .God will be left to the dominion of an eternal sin, till every resource of wisdom and love has been exhausted in the endeavor to rescue him." And again: "This sympathy between the outpouring, affluent heart of God and the empty, hungry heart of man, is, on God's part, mercy; on man's part, faith.... Faith is the turning of the flower to the sun to receive the light..., It is not a belief about God or his Christ; it is the receiving of God in his Christ. He who thus, in receiving a suffering Messiah, receives a sympathetic, outpouring, life-giving God, is righted through this faith, He is brought into loyal, filial re lations to his father. He receives, by the direct play of the higher divine nature on his own, a new and divine life, which translates and transforms him. raises him from the dead. emancipates him from his oldtime bondage unto'sin, delivers him from all fear of future penalty, redeems him from all present destruction, and unites him in a living relation of love and sympathy to his God."

onmon Legislation fins come to be depended on to do

for the fey what used to be done by the dunany rate. Hence the struggle is to get control of Tegislation." That is the club with which to knock out liberty's breath and brains. Here stands ecclesiasticism, striving to get control of the Sabbath, and to marrow down the freedom of every one to its own bigoted limitations. It wants to put God into the Constitution by law, that it may, in the name of God, restrain, control, govern and punish others, itself being standard authority for all that is to be accounted religious, moral, or civilly proper. There, stands medicine, conceitedly assuming to be a science, when it notoriously is but a poor guesser and a blundering experimenter, moving every joint and straining every muscle to make it a penal offense to heal human illness and alleviate mortal suffering in any other way than that which it shall ignorantly prescribe.

It is all thrift, Horatio-not health, either physical or spiritual. And it becomes all liberty-loving people to be forearmed.

Independent Slate-Writing.

We some time since gave our readers ah account of a sitting we had with the wonderful medium C. E. Watkins, who is located at 107 Falmouth street, this city, which was very satisfactory as evidence of direct spirit-communion. 'It will be remembered that the late Senator Morrill then communicated, and requested us to send word of his return to his wife, which we accordingly did.

Since that time-quite recently-we had another sitting with Mr. Watkins, carrying our own slates, which were connected together by hinges. Our party consisted of three persons. On being seated at the table we were requested to write the names of several of our spirit friends upon slips of paper, which we did, some twenty in number, each slip being rolled to gether in such a manner that, no person in the form could distinguish one from the other. We were then directed to point with a pencil at each, when the sensitive medium would say to one of us occasionally, "Hold that pellet in your hand." Many times this was done, when the spirits would correctly respond in nearly every instance, singular as it may seem even to those who have had evidence of the fact time and again.

Upon one of the slips of paper we had written as follows:

"G. W. Morrill, do you wish to send a message to your friend Capt, Wilson of Cleveland?"

While pointing at the different pellets with a pencil, we were directed to take one up and hold it tightly in our left hand, as the medium said he felt impressed we should do. He then requested that our slates be laid upon the table. This was done, when he inserted a bit of slatepencil between them. Each of us was then directed to hold, the closed slates, the medium placing his thumb and finger on the opposite side of the frames. Instantly we could hear the sound of the pencil within the slates as though some one was manipulating it. After the sound had ceased, we were requested to open the slates. We accordingly did so, when upon the inside of the slate next to the table the following message in a fair business hand was found written and duly signed:

"My dear, friend Capt. Wilson of Cleveland: I desire you to try and realize; when you read this, that the force that is guiding this pencil is indeed I, your old friend; and, by the way, would you be kind enough to tell my son in-law, Wasson, that his wife is anxious to write to him, and also that the little one will be quite sick, and if she does come over, for him not to feel sad, as my daughter can do still better than he by her. Now, my friend, I have not said much to you yet, as my daughter is so anxious to reach her hus-GEO. W. MORRILL." band as well as Frank.

At the spirit's request we submitted the message above quoted to Mrs. Morrill, who at once said that she had not the remotest doubt her husband wrote it; that it resembled his handwriting very much; that he always signed his name "Geo." W. Morrill, and that the child spoken of is ill at her residence in Amesbury, and she fears its malady may prove fatal: While our "psychical research " societies are investigating, or endeavoring to do so, the philosophy of dreams and the causes of haunted houses, the Spiritualists are demonstrating by and through their medial instruments the power of spirits to communicate with mortals, proving immortality a fact, and thus blessing humanity with a full knowledge of this grand truth.

dition. It is, beyond a doubt, the colonizing peoples of Europe that will finally possess Africa, and it is needloss to say that they ard the English first and the Gormans afterward, geon or the sword. It amounts to violence at and that means again that Africa's future is as cortain as that of America,'

A Contro Shoti

On Monday, March 4th, President Harrison entered-by Inauguration-upon the solemn service of administering according to his light the laws as passed, and the U.S. Constitution as he finds it. Let us hope that when he retires that great and noteworthy instrument may not be burdened (and weakened) by the injection into it of any official recognition of, the Orthodox anthropomorphic God-ideal. Our new ruler will be wise if he will, listen to the voice of Rev. M. J. Savage, when he says in this direction :

rection: "The Harrison administration would do well to resist to the death the attempt being made by politico-religious reformers to bring about a union more or less complete of Church and State in this country. To sectarianize this Government is not only contrary to the Con-stitution, but is inimical to a free Government like ours, and if accomplished would result in untold oppression and persectition, All races and creads are welcomed to our shores, as they untold oppression and persectifion. All races and creeds are welcomed to our shores, as they should be, but the Government has no right to favor one religious creed 'and oppose' mother. The Government has no right to go into the business of saving souls any more than to build Christian waterworks or Christian railroads. Its duty is merely in the line of giving all men equal rights and justice. No more: The God-'in the Constitution party should not be recognized by Mr. Harrison."

A Presentiment Fulfilled.

On a recent Saturday in the House of Representatives, Washington, D. C., memorial services were held over Mr. Burnes of Missouri, A correspondent writes: "I knew him-a wonderfully strong man in all respects: brainy, rich, successful, popular and able. Not long since he occupied the speaker's chair, while the memorial services and speeches were being made over the decease of Mr. Robertson of Louisiana. Hon. Mr. Randall was down on the list as one of the regular speakers on that occasion-the third from the one who was then speaking. Feeling somewhat ill himself, he wrote a line to the temporary speaker, Mr. Burnes, requesting to be called next. Mr. Burnes immediately wrote and sent to Mr. Randall this message: 'Certainly, my dear Randall; but I fancy that when you next engage in this business it will be over me!' And so it proved-Mr. Burnes suddenly dying afterward from paralysis and Mr. Randall being one of the selected speakers on the occasion of the memorial services."

Injustice of the National Sunday Bill.

The Outlook, organ of the seventh-day Baptists, states "in a nutshell," in the following paragraph, the real danger ensconced in the above named iniquitous measure:

"Those who are petitioning Congress for the assage of this bill, as a mass, at least, do not upprehend its true nature, neither do they dein any infringement upon the conscientious ghts of those who observe the Sabbath. Lether those who have drafted the bill, and who plan concerning its ultimate results, so designed, we do not attempt to say. If they had no such ultimate design, the first section of the bill was drafted with little thought, and in a manner so careless as to be unworthy suc a document. In religious proscription, all his tory shows that the ultimate purpose is either tory shows that the ultimate purpose is either concealed in the earlier movements, or misap-prehended. History shows also that the power and possibility of such proscription having been once incorporated in civil, especially in national, law is productive of practical and hurtful persecution, though the earlier friends of the movement neither designed nor suspect-ed its existence."

Bismarck and Astrology.

LINWOOD:

A STORY OF SUBTLE FORCES.

IIY MIR. J. B. ADAMS, Author of "Daun," " Hranches of Palm," " Allegories of Life," etc.

IN TWO PARTS.

[Written expressly for the Bauner of Light.]

The first part of this beautiful story will be published in No. 1 of our now volume, next week; the second part will appear in the following issue.

The Orthodox Scottish Heather on Fire. **X**.

It appears from the account in the Dunfermline Journal, Scotland, that Mr. Macrae has succeeded in setting the ecclesiastical heather on fire in Dundee, He has been trying to prove to the people that the dogma of eternal torment contained in the "Confession of Faith" is contrary to and unwarranted by Scripture. He challenged hard-headed Scottish Orthodoxy, and the challenge was accepted by Rov. Mr. George, who asked him if he considered the coarse and hideonsly materialistic presentation of the doctrine of future punishment made by Father Furniss, a characteristic feature of Protestant creeds. Mr. Macrae answered that he did, and proceeded to quote from the writings of Ralph and Ebenezer Erskine, two of the founders of the church to which Mr. George belongs, in support of his assertion. Now, said the latter. after citing his horrible passages from the prose and poetic writings of the Erskine brothersnow both Chalmers and the Erskines cannot the right. Dr. Chalmers declares that "out of the ruins of a second chaos another heaven and earth may be made to arise, and that "when Christ comes to tabernacle with men, we shall walk forever in a land replenished with those sensible delights and those sensible glories which, we doubt not, will be most profusely scattered over the new heavens and the new earth wherein dwelleth rightcousness." The -Dunfermline Journal pertinently asks where the glories, delights and joys of Chalmers are to come from, if heaven, earth and hell are to be filled with the "roaring," "yelling," "weeping," and "wailing" from the forges and foundries of Ralph Erskine and his brother Ebenezer. And it adds that the subject is one worthy the attention of every carnest Christian.

A Warning Word.

The page of history is full of murders by authority and by mistaken ideas! In the practice of medicine alone how many hundreds of millions have been allowed to die, and as many more been killed by unjustifiable bigotry and by the shallowest bungling! Is it not, therefore, high time-in this reputed enlightened nineteenth century-that the sovereign people come to the rescue, and cause to be erased from our statuté books all the "blue laws' that yet remain there of our bigoted fathers, and pass none in favor of class legislation? Otherwise this country will speedily drift into revolution!

Mrs. Ada Foye in Newburyport.

On Tuesday evening, Feb. 26th, Mrs. Foye gave a séance in Newburyport. The hall wascrowded, people from the neighboring towns being present. Our informant states that the manifestations were wonderfully correct, and the skeptics who were present were quick to say that the distinct raps that were heard could never have been made with the toe-joint, as alleged by certain New York "regular" M. D.s. Mrs. F., we understand, will hold a scance in Merrimac March 11th.

ET The alleged violation of the restrictions in the deeds from the Commonwealth of lands on the Back Bay, providing that bay windows In its recent sharp attack on Bismarck the and other projections shall be kept within a British Contemporary Review spoke of his belief | certain limit, has, in many instances, proved expensive. A bill of information was recently brought by the Attorney-General vs. Marcellus S. Ayer et al., trustees of the First Spiritualist Temple, on the corner of Newbury and Exeter streets, to restrain the defendants in maintaining a portico on the building and requiring that the same be removed. This was claimed on the ground, that the deed of the land from the Commonwealth required that the front wall of any building on Newbury street should be set back twenty-two feet from said street, providing that steps, windows, porticos and other usual projections appurtenant to the front wall should be allowed in the reserved space of twenty-two feet. The porch complained of projects from the south-west corner of the Temple into the reserved space on Newbury street, about five feet. The plaintiff contended that the porch was a violation of the provisions of the deed, and did not conform to the requirements of the same, as it is not a porits statute book, under which our grand heal- tico or other usual projection. The defending mediums are classed as fortune-tellers. See ants maintained that upon a reasonable and fair construction the word "portico," as used in the deed, was sufficiently comprehensive to EF The headlines in a New York daily, re- | include the porch in question. The full bench cently, anent the lordly sexton and the (by him of the Supreme Court has just decided that the despised) "free list" at a popular church, indi- projection does not violate the restrictions of the deed, and dismissed the suit. We congratusode has since produced quite an overturn in late Bro. Ayer on the favorable result of the litigation.

MARCH 9, 1889.

ber whose contents shall be worthy the occasion. Among its varied attractions will be found the following:

The verbatim report of an eloquent lecture delivered by SIDNEY DEAN on Sunday morning, Feb. 24th, before the Boston-Spiritual Temple Society, in Berkeley Hall, entitled: "SPIRITUALISM A SCIENCE, A PHILOSOPHY AND-A 'RELIGION."

An Original Essay, "THE SPIRITUAL FACTS OF THE AGES," by Dr. F. L. H. Willis. An Original Poem, "AT THE CROSSING," by Mrs. Nellie J. T. Brigham.

The New Christianity.

In the Boston Sunday Herald of Feb. 10th Dr Lyman Abbott, who now occupies the pulpitplatform of Plymouth Church, Brooklyn, as the lineal successor of Henry Ward. Beecher, submits an elaborate statement of the still unsettled problems in theology concerning the Bible, redemption and God. Nothing lives, he remarks, which does not grow, and no science is useful which does not live. Yesterday no more lays down the law for to morrow in religion than in industry and politics. The command to grow in grace and in the knowledge of God is addressed to the race as well as to the individual.

On the subject of the alleged inspiration of 'the Bible, Dr. Abbott' quotes from Dr. Samuel Hawis of the New Haven (Yale) Theological Seminary, as follows: "If God reveals himself, it must be through the medium of the finite, and to finite beings. The revelation must be commensurate with the medium through which it is made, and with the development of the minds to whom it' is made. Hence, both the revelation itself and man's apprehension of the God revealed must be progressive, and at any point of time incomplete. Hence, while it is the true God who reveals himself, man's apprehension of God at different stages of his own development may be not only incomplete, but marred by gross misconceptions.'

Thus, says Dr. Abbott, two conceptions of the Bible, each equally ancient, though one is .labelled in our time "new-theology," have prevalled throughout the history of the church Out of them have grown different conceptions as to the origin, the uses and the authority of the Bible. According to what is called the "new theology," the Bible is not the product of dictation-which is the other conceptionbut of inspiration. In the case of the dictation there is no true inspiration; in the case of the inspiration there is no dictation. The new theology maintains that the truths and spiritual experiences of the Bible were wrought in the hearts and minds of the writers by the inspiration of God, and then were recorded for the inspiration of their fellow-men. To these truths and experiences they gave expression each in his own way : Moses, with the comprehensive intelligence of a great statesman; David, with the spiritual perception of a great poet; Isaiah, with the forecasting of a great litioners than themselves as quacks and char- world's history, are eager to better their con- Exeter streets, Boston, next Sunday.

Thrift and Fawning.

The old and familiar saying that thrift is expected to follow fawning, is just as applicable to-day as it ever was, and doubtless is furnished with increasing illustrations. In consequence of the signal success derived from this very common traffic in toadyism, genuine merit is in large part ignored, and intellect is forced to take a back seat and keep out of sight. Ignorant and vulgar thrift can better afford to command what is considered success. It is high time, however, that intellect took the lead. In fact, it cannot but see that it must do so to avoid being swamped altogether. As the creedists assume the exclusive right to control morals and limit beliefs in matters pertaining to religion, so do the greedists strive together to enact sumptuary laws to promote their selfish ends, and thus retard by obstruct ing progress in one of its main channels. The Old World has repeatedly seen its aspirations for liberalism and liberty crushed out, and oft- joy. They know already enough from the reenest by excessive legislation, by the deadly ports of travelers, hunters and missionaries to weight of too much law.

We are exposed to the same danger in our Mediterranean Sea. own country. Here it is an experiment to favor privilege, power and caste. As it looks to-day it is really our greatest danger. We see it in the ready resort of the apostles of thrift picturesque; and shoy reason with correctness to the legislatures. They ask for special protection. They demand special favors. They want themselves excepted from tax-paying, and insist that the burdens shall be shifted to other shoulders. They demand that church property shall be exempt from taxation, while insisting that it shall be protected by law; and then they industriously hurry around and add acre to acre and building to building in order to accumulate as much as they can that shall be exempt from taxation. They demand again that the practice of medicine shall be legislated for them into a monopoly, of which only a selfelected number shall have the exclusive enjoyment. To day they are before our Legislature with their demand, denouncing all other prac- ises for those who, at this late period in the

Africa in the Future.

The interest that is at present taken in Europe in the discoveries in Central Africa, with a view to colonization and development. is suf ficiently widespread and intense to constitute a new epoch in public opinion and feeling. The European press teems with articles on the subject, all betraying the same kind of interest which was felt in the European courts on the discovery of America by Columbus. To us in the United States, this manifestation of interest seems more of less strange, because out heritage is comparatively so secure and sufficient: and we wonder at what we think is a mere discontent with present comforts and a vague desire to exchange them for the uncer tain promises of a land that is all but unknown But we need to be reminded that the condi tion and prospects of the peoples of the differ ent countries of Europe are in no sense like our own; that while we have land without limit and occupation without end for our industry, in the crowded countries of Europe land is prize from which the toiling pauper millions are excluded, and consequently that they hail the prospects which a vacant continent like Africa opens to them with feelings of positive convince them that Canaan lies just across the

They know, for example, that the soil in the interior of Africa is of exceeding fertility, and that the scenery is wonderfully diversified and that if the Caucasian race can exist in comfort and safety and good health in countries like India and Australia, as well as in the tropical regions of South America, it can with due care and adaptation to climatic conditions manage to exist as prosperously in Central, Africa. It is land-hunger, the stimulating force of the human race, that is to-day driving the populations of Europe out of their native countries into other lands where they can feel sure of winning the bread that is necessary, for their support. The same stimulating force now makes them cast their eyes over upon Africa, for six thousand years an unknown continent to the human race, and therefore full of prom-

in astrology, and of his feeling assured of the proximate time of his death, being convinced that he will not die before the year 1890, and that he will not be alive after 1894. In certain circles in Germany his belief is the subject of free comment, it being told that on one of his birthday anniversaries a lady who had been invited made her appearance in black, and thereby enraged the Chancellor to such a degree that he ordered her away. In connection with his belief in astrology it is related popularly that a dark, mysterious stranger, at stated intervals, appears at his house in the country, and is closeted with him for long times together

"The Doctors' Plot."

It will be seen by a letter from Connecticut which we print in this issue that the infamous doctors' plot in that State has received its quietus, at least for the present season. Now it is in order to wipe out that "blue law" still on to this, in belialf of liberty and justice, friends,

cate that the public interest evoked by the epithe locality mentioned-and doubtless in other churchly quarters in Gotham. Here they are: The Rector Takes a Hand. The 'Business End' of St. Thomas's Will Keep His Place. Now Sexton Williams is an humble doorkeeper in this fashionable sanctuary."

EDA correspondent of the Hannibal (Mo.) Daily Courier contributes to its columns the full text of the message of Spirit Edward Holman (of Hannibal) as received through the mediumship of Mrs. B. F. Smith, and published in THE BANNER Feb. 2d, 1889, adding: "To say the least, it will make skeptics think twice, and be a source of gratification to those interested."

ET The Encyclopædia Britannica, which obtains five-sixths of its patrons in the United States, refuses nevertheless to let anything essentially 'American have' a place in its pages. It has, however, permitted the article on vaccination to be written by an adversary to the practice. We are thankful so far, at least.

BT Paid-for-editorials in such local papers as have editors graceless enough to abuse their neighbors in return for a few dollars, seem now to be the main stay of a certain wandering "Starr," as he sheds his peripatetic rays in various points of the country. Look out for all such impostors,

23 Jennie Alger's message on our sixth page affords in a dhildlike but practical way, light on the relative positions of the human and animal kingdoms in spirit-life.

ED Remember that Dr. Willis speaks at the

100 "Miss May Howard" and "Prof. Williams"-specimens of the true "yellow handbill" species-are at present disporting themselves to thin houses in Oregon-so writes our, correspondent, Morris S. Liden, from Portland. Their audiences and those of others of the same ilk would be thinner if people would only stop to reflect and give a wide borth to the circulators of any handbill containing, the storeotyped catch-line: "The following are some of the tests that usually take place "!

857 A meeting will be held in Faneuil Hall. Boston, on Tuesday evening, March 12th; to protest and petition against the so-called 'Blair Sunday Law Bill." It is to be hoped that all Liberals and friends of the freedom of conscience in and around this city will attend, and make the occasion a success.

ED By a brief reference in Bro. F. P. Baker's etter-on our eighth page-it will be seen that the regulars of Kansas are now on the rampage, and greatly desire that free competition in medical practice shall be "regulated" out of the State.

ET The Spiritual Fraternity of Chicago (so says New Thought) has invited the other socities of that city to unite with it in a colebration of the 41st Anniversary of the birth of Spiritualism, on the 31st inst.

VERMONT.-A Report of the State Spiritualist Convention at Ludlow Feb. 18th, 16th and 17th, received from its Secretary, Luther O. First Spiritual Temple, corner of Newbury and | Weeks, will be given in these columns next: week.

Speelal Notice-A New Volume.

As elsowhere statud THE BANNER bogins Vol. LXV. next week, and we trust that those of our patrons whose term of subscription expires with this number will do us the favor of a renewal.

"The date of the expiration of every subscrip tion to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription: is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their pres ent subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

The Zoellner Cord Phenomenon Repeated.

The Harbinger of Light states, upon the au thority of Psychic Notes, that Geo. Smith, of Brisbane, obtained through the mediumship of Fred. Evans the phenomenon of knot-tying on an endless cord. "The two ends of the cord were securely sealed to a blank card; the cord and string. were then placed between two slates, an India-rubber band put round them, and after being held by Mr. Smith a few min utes were placed upon the floor two or three feet from the table. Presently the signal was given that the experiment was finished, and on picking the slates up and opening them four knots were found in the cord which were not previously there, the seal being intact."

Don't omit to read what "A Veteran M. D." says in another column.

Conclusive Phenomena.

MRS. JENNIE LORD WEBB. - A correspondent writes us as follows: "Mrs. Jennie Lord Webb, 156 West Brookline street, Boston, is having some marked demonstrations of spirit power and intelligence combined, which are alleged to have occurred in the presence of several reliable individuals. For instance, three slates are written upon at one time in a welllighted room; some of them are well-covered with communications, while others express various sentiments, with signatures. A spool of thread and a needle are placed under the table, and while there the needle is threaded. Mrs. Webb is partially blind, and cannot thread a needle under the best conditions. If it is not the intelligence (and action) of decarnated spirits which produces these things, will the Psychical Research 'Boolety please investigate and give its solu-

MRS. H. W. CUSHMAN.-In this connection it is but just to say that there is another medium in Boston whose crippled state demonstrates more fully than could any prescribed "test condition" that she is utterly unable of her own motion to produce the wonderful musical manifestations which occur in her pres ence in full daylight. We refer to Mrs. H. W. Cushman, the veteran guitar medium.

Both these mediums richly deserve and should receive the earnest attention of investigators into the verity of the spiritual phenomena.

A Unique Presentation to J. J. Morse.

The First Association of Spiritualists of the city of Philadelphia, Pa., marked its sense of appreciation of Mr. J. J. Morse's services before it for the months of January and February just passed by making him a quite unique presentation at the close of his last lecture on Sunday evening, the 24th ultimo.

The presentation in question consisted of a United States flag (silk) which had hitherto been presented to a Post of the 'G. A. R. It was impunted upon a staff, from which hung a pennant of blue ribbon con-taining the following inscription: "Presented to J. J... Morse, by the First Association of Spiritualists, Phila-delphila Pa. Feb. 24th 1889." The presentation was delphia, Pa., Feb. 24th, 1889." The presentation was made by Mr. B. P. Benner, the Vice President, and his speech and Mr. Morse's graceful reply elligited a graceful reply elligted a

ALL SORTS OF PARAGRAPHS.

CT AS THE BANNER opens another volume next wook, it is in order to call attention to the fact that this is just the thine to sullscribe. Friends of the Cause everywhere should bear in mind that our work is an extremely arduous as well as expensive one, and we need all the assistance they can youchsafe us,

Lord Salisbury, Prime Minister of Rugland, was born Feb, 18th, 1830. He wears a full beard and his dome of thought" is unusually large.

Mrs. Frankiy-I camo to congratulate you, my dear, upon the fine speech your husband made at the meet-ing last night. He was applanded to the echo. Mrs. Footinit (with a blush of pride)-I. m glad you liked it. Of course it was a good one, or my husband would nover, have paid the newspaper man twenty-five dollars for writing it.—Ex:

The American flag consists of forty-two stars. Now let us have a navy large enough to fully protect all our extensive seaboards, as well as our dominerce,

Life is too short to take upon one's shoulders the quarrels of irate people.

PRESIDENT HARRISON'S INAUGURAL. - The New York Journal of Commerce says of the inaugural address: "It is distinguished from most of its class both in the boldness of its allusions to foreign and domestic uffairs and in the partisan tone, which it bears throughout. It is deflant allke to all foreign intermeddler with American interests and to all domestic association tions that would limit in any way the triumph of Re publican domination or stay the course of the success ful narty in the attainment of the objects they have so much at lieart.

Do all the good you can in this life; and you will be sure of a nice position in the life to come.

Japan is now a constitutional monarchy. Its pro gress toward liberal government has been by gigantic strides. The following dates show a rapidity in history-making that is probably unparalleled. In 1855 Japan was on a par with European mediævalism, a coterie of eight castes ruled by despots called datmios, at the head of whom was the Tyccon, who overshadwed the Mikado himself. In 1866 New Japan scored its first victory; the Tycoon was overthrown and the feudalities afterward abolished. In 1875 a Senate of Nobles was established. Now, in 1889, the new Constitution ordains a House of Peers and a Chamber of Deputies, the latter elected directly by the people. The right of suffrage is given to all men paying twenty-five dollars in annual taxes:

We desire our List of Lecturers to be at all times reliable. We therefore ask those most interested to inform us of any changes that from time to time may occur. 🦾

There arrived in Louisville, a few days ago, a poor man who, accompanied by lis dog, had walked all the way from Mississippi to obtain treatment in our hos-pltal. When told that he could enter the hospital but must abandon his dog to take care of himself, the poor man tole the dog in his arms, and with tears running down, his face said he was the best friend he had in tha world, that he would rather die with his dog in the street, than go to the hospital and abandon him. The Commissioner gave him a permit to enter the hospital and to take hisdog with him.—Loutsville (Ky.) Courier Journal.

Rabbi Solomon Schindler's manly and beautiful comments upon "charity" as a substitute for "justice," in last Sunday's Globe, are well worth preserv ing

March 4th was the one hundred and ninth anniversa ry of the birth of Ireland's great hero, Robert Emmet, and the occasion was celebrated in different parts of the country in an appropriate manner.

the country is an appropriate manner. A man has discovered an extensive deposit of ozocc-rite, or mineral wax, near Salt Lake City. Ozocerite is used for making doils and candles, and for various-adulterations in the place of wax. Fitherto we have got our supplies of ozocerite from Austria, which was supposed to have the only deposit in the world, and have been let off with a moderate tariff fibe of one pound in five. But now that this Salt Lake City de-posit has come to light a duty of at least fifty per cent. will be necessary to enable the man who owns the ground containing the deposit to afford to let other fellows go and shovel the ozocerite up. We shall all have by the fact that the ozocerite mine-owner will get rich.—The (N. Y.) Standard.

Nothing that Dr. Oliver Wendell Holmes ever wrote has been more widely quoted than this: "If all drugs were cast into the sea it would be so much the better for men and 'so much the worse for the fishes." But then,, what would become of the proposed medical

(From the Boston Evening Transcript.) Medical Science, Medical Quackery To the Editor of the Transcript:

To the Editor of the Transcript: Your correspondent who says he is "Not an M. D.," proves that he is not by his total unac-quaintance with medical questions. As we cannot call him a doctor we may be allowed to call him poet, on account of his very liberal use of the "poetlo license" of substituting fan-cles for facts. Our poet says the people of Mas-sachusetts "have long been awake to the no-cessity" of medical legislation, and "made vigorous efforts to secure such a law." and that many have "appeared in person praying for protection from the State." Those who know the facts know that there has never been a move-ment of the people on this subject, nor have any efforts been made to obtain medical legislation; except by a smally elique of doctors who do not even represent the medical profession generally, for respectable, and successful physicians gener-ally do not, feel like stooptig to ask protection against competition.

against competition. At the public hearings, which have been thronged by interested listeners, there was an earnest and enthusiastic feeling of opposition to medical legislation; which was almost unanimous, and was shown by tumultuous applause of 'every liberal sentiment, while in the Legis lature itself there was never more than a very

Insignificant vote in its favor. Medical legislation to restrict the people in their choice of physicians is a political barba-rism that was abolished thirty years ago by a commission embracing the ablest statesmen of Massachusetts, and every effort to revive it has ignominiously failed.

Our poet refers to European countries as be-ing in advance of Massachusetts, because they allow none, but the holders of degrees and li-censes, to practice. This is, as usual with our poet, the reverse of the truth. The English-man, the German, the Austrian and Russian, are far. less restricted by medical legislation, and enjoy much more of medical liberty, than the people of any State in which the Allopathic Medical Association has been able, by its com-mittees and lobbvists, when unopposed, to promittees and lobbyists, when unopposed, to pro-cure such legislation as our poet asks for—such as has been formulated in the medical bill now as has been formulated in the medical bill now, under discussion. And it is only of late since the medical conspiracy has been so active that a medical society in Germany has begun to con-sider, the propriety of asking for instructive medical legislation, to which eminent physi-cians are opposed. Virchow and others like him look upon it with contempt. The Allopathic American Medical Associa-tion surpasses the most bigoted medical bodies in Europe in its schemes of monopoly and pro-scription, and their attempts to effect a union

scription, and their attempts to effect a union between the State and their medical corporations are more vicious in their tendency and more dangerous to liberty and progress than the union of Church and State, for which a few fanatics are at present laboring. "No political party in Massachusetts would dare to assume the ordinary comparish liter of interfering with the odious responsibility of interfering with that freedom of choice in the hour of sickness and danger which is one of our dearest rights. Such a law would result in a political revolution.

Our poet assumes (and I presume he does not Our poet assumes (and 1 presume he does not know any better) that no one can practice the healing art successfully who has not gone through a college. But is not all medical knowl-edge which has been developed and confirmed by experience on record, and just as open to everybody else as to medical professors? A young man who cannot spend five or six hun-dyed or a thousand college for a college advect young, man who cannot spend here or six hun-dred or a thousand dollars for a college educa-tion can procure just as thorough an education by his own efforts, if he has the energy and fidelity that a good physician should have, and then he will not be cramped in mind and misled then ne will not be cramped in mind and misled by the prejudices and dogmatic theories of pro-fessors. Hence we find a large number of self-educated physicians whom our poet would call-impostors, whom the people of Massachusetts regard with favor, and who, as a general rule, are more successful in practice than the men who are miseducated and misled by allopathic, colleges.

"The best system of medical practice now known originated in this country during and subsequent to the Revolution, when American physicians to a great extent dispensed with the aid of colleges.

There is a very simple and obvious test of this assertion. The allopathic colleges unani-monsly acknowledge that they cannot cure that terrible disease called cancer, and yet it is a no-torious fact that independent physicians, who have not attended those colleges, have cured a vast number, and are curing them daily. Names and dates are published, and the persons who have been thus cured by independent physi-cians, though given up by the allopathic faculty, 'have appeared before the Legislative Commitmays appeared before the Legislative Commit-tee and given their testimony. If our poet would read the pamphlet entitled "Cancer Quackery," which he can find at Loring's, he would be enlightened. In all other diseases there is a far better success among independent physicians, and you never hear from them the dolorous skepticism never hear from them the dolorous skepticism and distrust of medical science which have been expressed by the most eminent old-school phy-sicians. The leading representatives of the allopathic school have expressed the opinion that health and life would be 'as successfully preserved without the aid of their medical pro-fession as with it. Those whom nature has most largely endowed with ability for the healing art see through the follies and errors of the old colleges, and will not submit to their instruction and dictation, bút resort to a liberal school, or else conduct their studies according to their own judgment their studies according to their own judgment and perfect their knowledge by clinical experiand perfect their knowledge by clinical experi-ence. Our poet presents a dreadful picture of the evils, the suffering and death inflicted on the people of Massachusetts by physicians who do not resort to allopathic colleges. Of course he does not know that when the allopathic col-leges had the field all to themselves; the mor-tality of diseases was far greater than at pres-ent in Massachusetts, and that the increased longevity and diminution of deaths by disease corresponds very nearly with the increased num-ber of physicians who are not, of the allopathic school, and the large number who are simply in-dependent, belonging to no school in particular, and winning practice by success alone. These the poet calls quacks, but as quackery means false pretences to skill, it is an epithet which cannot be applied to successful physicians. The law that our poet wants is a beautiful absurdity. To prevent quackery it endorses the allopathic graduate and then associates with him the homeopath, whom he considers a murderous quack. The homeopath also re-gards the allopath as a very pernicious and dan-gerous quack, and the proposition is to license both-both quacks. If the legislative sword is to decapitate everybody whom large num-bers regard as quacks, there would be no physiungraduated physician. If the legislative sword is to decapitate everybody whom large num-bers regard as quacks, there would be no physi-cians loft in the State. But the Legislature has properly nothing to do with it. / The whole question was presented in a nut-shell at the last learning, by a gentleman named Hamilton. Many years ago, he stated, under the care of the distinguished Dr. Winslow Lewis and other consulting mysiciang, he learned the care of the distinguished Dr. Winslow Lewis and other consulting physicians; he learned that there was no hope for him. He tried an-irregular physician and in a few weeks was re-stored to health. Again in 1872 his case be-came alarming. He obtained both allopathic and homeopathic counsel, and his case was pro-nounced hopeless by both. Then, after being given up, a woman cured him in two weeks. Now, said he, I demand my rights as a citizen of Massachusetts. I demand the right to choose my own physician without being hindered by any law. A VETERAN M. D.

spond some months in fall: The man with a A Grand Union Celebration of the Forlieddacho may be cured how at a cost of ten cents; but if the doctors monopoly bill becomes a law he must either go without advice or else go to a "regular" physician, who will charge him one dollar and fifty cents, and send him to the druggist after all. Is this fair to

him to the druggist after all. Is this fair to the poor? Again, you have, perhaps, an aching tooth. You step into a "pharmacy" on your way down town and ask the druggist to give yon some-thing-whatever he thinks best-to ease the pain. He does so, charging you a few cents. For that he may have to pay fifty dollars fine. A workingman makes a false stroke and bruises his thumb with a hammer. He walks across the street and states the case to the druggist, who, prescribes, arnica. That is ille-gal, under the doctors' menopoly bill. The druggist should have sent the workingman to some old-school doctor, perings half-amile away, who would first charge the poor man one dollar and fifty cents and then send him to the druggist for the arnica.

dollar and fifty cents and then send him to the druggist for the arnica. Or, here is a poor mother—perhaps one, of those women who make shirts at fifty cents a dozen—who has a child that is suffering from some triffing disorder of infancy. She may ask the druggist to prescribe some simple remedy, but if he does it he is liable to fine and impris-onment. She must go to one of those "regu-lar" dootors who are so anxious to protect the public, and pay him, perhaps, her whole week's earnings. earnings. These are not fanciful cases, such as would

index occur. In New York they have a law similar to that which is asked for in this State, and here is a paragraph, taken from the New York Tribune, which shows how the law works:

York Tribune, which shows how the law works: "A druggist in this city was recently fined fifty dol-lars for prescribing some simple remedy for a woman who came into his shop and complained of feeling ill. The charge was that he had practicell medicine with-out a license, and the County Medical Society caused his prosecution. Of course it is plain that it is the physician's duty to prescribe medicine and the phar-macist's to prepare it, but to prebibit druggists from giving advice, to subject poor people to a needless and cruel, hardship." THE LIBERTY-LOVING PEOPLE OF MASSA-

CHUSETTS WANT NO SUCH LAW ON THEIR STAT-UTE-BOOK. IT IS AN OUTRAGE. IT VIOLATES PERSONAL LIBEBTY AND IS CRUEL TO THE OOR.

Victory in Connecticut!

To the Editor of the Banner of Light: Say to your 'readers, as a piece of good news from the tight little" Nutmeg State," that the doctors' plot" here is defeated, and the friends of liberty breathe freer I

We have had before the Judiciary Committee

We have had before the Judiciary Committee of the Legislature, now in session in this city, a whole brood of medical-monopoly bills, chief among which was a bill forbidding the practice of medicine by any person not empowered so to do by a college or similar institution recog-nized by law. The hearing before the committee was set down for Friday, March 1st, and the opponents of the measure appeared, aby represented by counsel, and quite willing to discuss the mat-ter of "quackery" with the M. D.s—but the latter took fright in season, and virtually with-drew very one of the interesting brood of medi-cal bills which had been referred to the com-mittee. This left nothing for the defenders of Personal Liberty to do but withdraw also, and they left the place of assembly with smiles on their faces.

their faces. As all bills of the kind mentioned have been referred to the Judiciary Committee, and as the limit of time for the introduction of new bills is passed, we feel that the "country is safe" for a season, or until the Legislature is convened again two years hence, by which time liferty may have more friends and despotism. more enemies in this State ready to champion the

enemies in this State ready to champion the cause of Individual Freedom. Let me express my admiration of THE BAN-NER for its faithful advocacy of the right of the individual to be master of himself in the mat-ter of medical attendance is well as in theo-logical things. Liberty, Freedom, Individual Right, is always to be defended, and always in danger from institutions and from bodies of men, banded together—as in State Medical As-sociations—for selfish, personal purposes, and taking it upon themselves to "take care of the people," their real purpose being covered by benevolent pretence! THE BANNER shall have the credit of being first and foremost in the the credit of being first and foremost in the field against medical monopoly, and I trust it will ever be found at the head of the column of advancing thinkers, friends of the column of advancing thinkers, friends of freedom, re-minding them that the price of liberty is etcr, nal vigilance. Hartford, Ct., March 2d, 1889.

ty-First Annivorsary of the Adventof Modern Spiritualism.

There will be a grand Union Celebration of the Anniversary of the Advent of Modern Spiritualism (n PAINE MEMORIAL HALL, Boston, Mass., Bunday morning, afternoon and evening, March 31st, 1880.

The exercises will commence at 10:30 A. M. and 2:30 and 7:30 P. M. sharp.

Two of America's most noted medlums, Mrs. Ada Foye, the wonderful ballos feet, writing, hearing and seeing medlum, and Joseph D. Stiles, the celebrated 'heighborhood" medium, will take part. John W. Day will furnish an original poem. Iliss

Lucette Webster, Boston's favorite elocutionist, will glvo reddings, Dr. H. B. Sterer, Dr. A. H. Richardson, Eben Cobb,

John Wetherbee, Thomas Dowling, James R. Cocke, J. B. Hatch, Mrs. A. E. King, Mrs. Mary Thompson and others, will make short speeches. The Irving Quartette in fayorite selections. James

R. Cocke will give inspirational music. Willis Mil-ligan accompanist. J. E. HALL, EBEN COBB, For the Committee.

The Boston Spiritual Temple

Will hold Anniversary Exercises on Sunday, March 31st, at BERKELEY HALL, 4 Berkeley street, corner of Fremont. Services: Morning at 10:30; afternoon at 2:30: and evening at 7:30.

Good niusical and literary talent and superior test mediums have been engaged. -1

The First Spiritualist Ladies' Aid Society

Will celebrate the 41st Anniversary at LADIES' AID PARLOR, 1031 Washington street, Boston, Sun-day, March 31st. Services all day and evening. Particulars will be given at a later date. Per Order Committee.

Evidénce vs. "Doctors' Plot Laws." WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments presented eight years ago before the Massachusetts Legis-lature, and which succeeded in defeating the obnoxious

neasure. • A PROTEST AGAINST THE MEDICAL BILL; another

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction. REASONS WHY THE NEW YORK MEDICAL TAW SHOULD BE REFFALED. pp. 16. 6 The arguments in favor of freedom in remedial prac-tice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths *et al.* seek to rule oft "irregular" practice by legisla-tive enactment. The three pamphlets will be sent to-gether by the publishers, Colby & Rich, 9 Bosworth street, Boston, pn receipt of 15 cents, as sample copies to those desiring to work for the cause of medical freedom.

Arrangements can be made with the publishers for the obtaining of these pamplalets by quantity at a largely reduced rate.

For Sensickness, use Horsford's Acid Phosphate., Dr. PRICE, of the White Star S. S. Germanic, says: "I have prescribed it in my practice among the passengers traveling to and from Europe in this steamer, and the result has satisfied me that if taken in time it will, in a great many cases, prevent seasickness."

ADVERTISING RATES.

Each line in Agnte type, twenty cents for the first and every insertion on the fifth or eighth puge, and fifteen cents for each subsequent inser-tion on the seventh puge. Special Notices forty cents per line, Minion,

each insertion. Business Cards thirty cents per line, Agate,

and insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

IF Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

(P) Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of

the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

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

LIGHT: BANNER OF

scene of the utmost enthusiasm. Mr. Morse's labors in Philadelphia are always ap-preciated, while he himself is greatly estcemed. From his little speech, above referred to, he is evidently in danger of being converted into an American citizen! So it seems from the tenor of our correspondent's let-ter from which this paragraph is compiled.

The Proposed Medical Bill

In Massachusetts still remains up to date (March 5th) unheard from at the hands of the Judiciary Committee. The daily journal of the proceedings at the State House does not show that the iniquitous measure has received any additional testimony in its favor in the shape of petitions for its adoption-but the Remonstrances against it that have come in from the people have been many, and from all portions of the State, thus showing that the great body of our citizens are decidedly.opposed to being put under legal guardianship for the peculiary benefit of a few scheming M.D.s.

PORTLAND, OREGON.-A rapidly growing interest in Spiritualism is manifest in this city, and new socioties are being formed in various parts of the State writes Major C. Newell, whose letter regarding the gause, and comments of the local press upon the subject, we shall place before our readers next week.

The card of Mrs. E. M. Griffin, of West Suffield. Ct., sets forth her willingness to do good to the rising generation according to her opportunities. She has we are informed, had years of experience, and is will ing to answer the inquiries of all correspondents who are interested.

"Progress" writes as follows: " If Representa tive Qua, of Massachusetts, would follow the example set by the M. D.s of Connecticut, and withdraw his Medical Bill, he would show wisdom and good judg ment."

THE BANNER thanks Mr. George A. Bacon of the Agricultural Department, Washington, D. C., for a great variety of garden seeds.

The women of Denmark, to the number of 'twenty thousand, have petitioned for the right of suffrage.

A Remarkable Test.

To the Editor of the Banner of Light: On Jan. 29th and 30th, 1889, Mrs. Ada Foye (of California) was with us, and gave two se-ances which were very satisfactory to all concerned.

cornea. She gave a communication to one Ceylon Spinney, in which it was said: "You must be very, very careful on or near the 10th of February, as we see great danger for you; we will be near you and try to protect you, but you must

ary, as we see great danger for you; we will be near you and try to protect you, but you must be very careful." On Feb. 10th Mr. Spinney wished to go to Great Bay for smelting, but his mother (who by the way, is a Baptist) had rather he would not go that day, as there might be something in what that medium (Mrs. Foye) had said. Mr. Spinney did not go on the 10th, but did go on the bay catching smelts on the 11th; and in crossing the bay broke through the ice; he does not know what saved his life, as, he was a quarter of a mile from the shore or any of his friends. The remarkable part of the test is this: the control said: "When you maet with this accident, the first thing you will think of will be this warning," and he said that was the first thing that came into his mind when in this deady peril. Other tests were given, and all proved cor-rect in every particular. Mrs. Foye was with us on the 19th and 20th of February, and gave some remarkable tests, all of which were recognized as of spiritual origin. Yours for the cause, Portsmouth, N. H. DR. WM. CRITCHLEY.

The American House, Amesbury, is one of the best conducted hostelries in the United States. Mr. H. C. Moore is the proprietor.

"The old story again: in medicine as in theology orthodoxy is my doxy and heterodoxy is your doxy. is the way that Liberty comments on the attempt of orthodox doctors to prohibit everybody else from healing the sick: And that is just about the size of it too -Globe.

The Royal Geographical Society of Denmark has formally ceded the ownership of the historic Dighton rock to the Old Colony Historical Society.

Nine persons were killed and twenty-seven injured in an accident to the St. Louis express on the Grand Trunk Railroad at St. George, Ont., Feb. 27th.

In case of war it is said that Turkey could at once blockade all the Black sea ports and stop trade in that quarter. Ten years ago she ranked as the third naval power in Europe, having twenty-one anhor-clads in all, incluiding five immense gunboats, eight large steam frigates (quite equal to any of the class in the English navy), ten steam corvettes, twenty-six steam trans ports, thirty-five small war steamers, beside twenty four sailing vessels, brigs, etc.

If you want a good appetite, don't worry: If you want a healthy body, don't worry. If you want things to go right in your homes or your business, don't worry. If bad people scandalize you, do n't worry.

There were an abundance of blacklegs in Washington last Monday.

Mrs. Smith—"What do you suppose makes the new minister so undersized? He looks as if he had n't go his growth." Mrs. Bascom—"I donno, but I kind o suspect he was brought up on the Shorter Catechism." —Burlington Free Press.

Horses and children should never be whipped When they are, it spoils them for life.

Some of your griefs you have cured, And the sharpest you still have survived; But what torments of pain you endured From evils that never arrived!" — Emerson.

The London Times has been called for many years 'The Thunderer." Now it is known as The Blunder

Loud ring at the telephone. "Hellot Who's there?" "X8 that the *Horaid* office?" "Yes." "Yes." "Well, what is it?" "Please state in the religious notices of your Sunday fssue that Rev. Ellight Jehosephat of the Helleiujah church will deliver a sermon on the 'Iniquity of the Sunday Newspaper," Sunday evening at 7:30. Have you got it?" "Yes." "Thanks." —Chicago Heraid.

• "Thanks." -Chicago Herald.

NEW MUSIC .--- We have received from White, Smith & Co., Boston, the following choice selections: For planoforto-"Military Schottische," C. H. Rowell, "Said Pasha Overture," R. Stahl; "The Dew Drop," E. A.' Favager; "March des Troubadours," for four hands, H. Roubler; "Killaloo Schottische," B. M. Da vison; "Dancing on the Barn Floor," selicitische, J. Thomas Baldwin; "In the Twilight," G. Lange; "Bounds from the Bail," Ernest Gillet; Vocal-"After ward," John W. Mullen; "My Lady's Bower," Hope Temple; "Remember the Glorids," Moore; "As a Beam O'er the Face of the Waters," and." Avenging and Bright," Moore, arranged by Balle; "Fly Not Yet," arranged by J. M. McLaughlin. Also thirty-six etudes or caprices for the violin, by F. Fiorillo."

In Asia and the adjacont islands there are about 00,000,000 Buddhist women.

[Editorial, Boston Dally Globe.] How Doctors' Monopoly Works.

Among those who are especially interested in defeating the "regular physicians" monopoly bill are the druggists. If the bill becomes a law it will be an offence punishable by fine and imprisonment for a druggist to give advice to a customer, or pre-soribe any simple remedy for a simple com² plaint:

plaint. A man lins a lieadache; he goes to a druggist and asks what he had better take for it. "Take a Rochelle powder," says the druggist. For that simple advice the druggist can, under the pro-posed law, be made to pay a heavy fine and Cobden, III.

Movements of Platform Lecturers.

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

J. Frank Baxter, through the Sundays of March and April, supplies the desk at Continental Hall, Worces-

ter. Dr. F. H. Boscoe, of Providence, lectured in Fall River, Mass., on Sunday, March 3d. He has the Sun-days of March 10th, 17th and 24th open for engage-ment; speaks in Newburyport, Mass., on Anniversary Day, March 31st, and at Attleboro², Mass., A pril 7th. Would be pleased to hear from camp-meeting, socie-ties for the summer. Address him at 26 Stewart street, Providence B I Providence, R. I.

Mrs. E. Cutler has of late lectured and given read-ings and tests in Taunton and Hortonville, Mass. Sunday, Feb. 24th, she was in Troy, N. Y. She will lecture March foth in Buffaho, N. Y. Would like to make engagements for last two Sundays in March or April, also for Camp-Meetings. Address, first two weeks, Buffalo, N. Y. Prof. J. W. Kawara chered here

weeks, Buffalo, N. Y. Prof. J. W. Kenyon closed his engagement for Feb-ruary in Saratoga, on the 24th, before large audiences, having given universal satisfaction. Hesolutions of thanks and commendation were unanimously passed. He is engaged to assist in the Anniversary Celebra-tion the first Sunday of April, and reëngaged for the month of July in Saratoga. He returns to Glens Falls, N. Y., for the month of March.

Bishop A. Beals speaks in New York City the sec-nd Sunday in March; the last three Sundays at Glens 'alls; the first two Sundays of April at Newburyport, dass.

Mrs. Mary F. Lovering, medium, left Boston recent ly for Washington, D. C., and will visit Baltimore Philadelphia and New York on her return. She anti-cipates being absent several weeks.

Mrs. J. Francina Dillingham has changed her resi-dence in Lynn. Mass., to 73 Chestnut street, where she will be pleased to see her friends. She has of late been very successful in Fitchburg, New London and Lynn, and speaks in Boston next Sunday.

Mrs. A. E. Cunningham will occupy the spiritual platform in Cambridge, March 10th; Lynn, 17th; and Plymouth; Mass., March 24th. Bhe would be pleased to make further engagements as a platform test medi-um. Address, 459 Tremont street, Boston.

Mary A. Charter's present address is 117 West Huron itreet, Ann Arbor, Mich.

Prof. J. M. Allen lectured in Quincy, Ill., during Feb-ruary to good audiences and excellent acceptance. His address during March is Kirksville, Mo. His disconress are accompanied by psychometrical readings and de-scriptions, original music, etc. Will make a few more engagements.

George W. Putnam, Esq., will lecture before the In-dependent Club, Berkeley Hall, Boston, Sunday after-noon, assisted by the celebrated Hutchinson Family. Subject, "George Thompson," and "Anti-Slavery Memories."

Mr. J. W. Fletcher lectures in Providence, R. I. Sundays at 10:30 A. M., and 7:30 F. M., and will be found at the Perrin House on Mondays.

Frank Algorton, the boy medium, speaks in Salem Sunday, 10th; Porland, Me., 17th and 24th; Spring field, Mass., March 31st; Brockton, March 27th. Ad dress Lecture Bureau, 6 Beacon street, Boston, Mass

Acknowledgments. Since my last report I have received toward our cottage fund: From A. B. Gaston, of Utica, Pa... \$10; Hiram Bickford, of Llyingston, N. Y. \$10; C. W. Cotton, Indianapolis, Ind., (via BANNER office) (\$5; Mrs. M. S. Wood, Stoncham, Mass., (collection in Ladles' Ald meeting) \$5; (knanks returned to them.) From R. P., via BANNER office, \$1; M. A. Rogers, ditto, \$1; Mrs. H., San José, Cal., \$1; Thomas Middlemist, Yreka, Cal., \$1; H. R., Clyde, O., \$1; H. G. Pitkin, Memphils, Mo., \$1; Needham, Mass., \$2; Dr. and R. C. Congar, Chicago, Ill., 50 ets.; W. A. Anderson, Mill-'ville, I.a., 50 ets.; H. C. M. Gure, Copper City, Cal., 50 ets., Total \$39.50; making in all to date, Feb. 28th, \$300.76. If a few of our populat speakers would state my

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenne B, Vick Park, Rochester, N. Y. Ja5 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. 'For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Jab 13w*

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT. F9 26w*

To Foreign Subscribers the subscription or \$1.75 per six months. It will be sent at the price of the BANNER of LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county em-braced in the Universal Postal Union.

H. A. Kersey, No. 3 Bigg Market, Newcas-tle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse

ADVERTISEMENTS.

STOUT PEOPLE.

OBESITY safely cured by one who has been a fellow suffer er. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Faterson, New Jersey. F9

RPHANED OR NEEDY CHILDREN OF SPIRITUALISTS. Having scen the heeds of helpless and dependent children, I would receive two girls into my home, teach them all branches of houswork, attend com-mon home culture, etc. Ladies (Spiritualists) to advise. Humano officer to protect. Funds solicited. Receipts or changed. Address MRS. F. M. GRIFFIN, Suffield, Com. Ming 2wt.

Mh9 2wt. A. W. S. ROTHERMEL, the Gifted Medium, will hold Scances for Full-Form Materialization overy Sunday and Wednesday ovening, at 8 o'clock; also Tuesday atternions, at 2 o'clock. 388 Clifton Place, near Marcy Ave-nue, Nostrand Ave. L Station, Brooklýn, N. Y. 1w* Mh9

ROF. BEARSE, Astrologer. Office 172 Wash-iugton street, Rooms 12 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mar-riago, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible. Iw Min9

The Banner of Life, AND HOME PHYSICIAN

GRAND RAPIDS, MICH.

A Spiritual Paper, published every Saturday by

THE BANNER OF LIFE PUBLISHING CO. W. E. REID, Editor and Business Manager.

WE BELIEVE in the right of every person to be protected in Free Religious Thought, Free Speech, Free Schools, Free Public Libraries, Free Worship, Free Medical Treatment. These can only be obtained by becoming Free Men and Free Women, roleased from the thraildoin of Hypocrisyl Fanati-cism i Old Ruts1 and Older Channels! having for our our versal watchword the warcry of PROGRESSION 1 We solter brief and pointed articles on the Spiritini or any other question from all sources. Let the light pour in.

Let every copy of the **Banner of Life** do good work. After you have read it yourself, lead it to your neighbors, and keep moving along. It is immaterial whether they are Spiritualists or not-only keep the ball rolling. Dig out of the ruts. Let the light come in. It will only cost you FIF. TY CENTS A YEAR. ONLY ONE CENT A COFY.

We ask for your fifty conta and your assistance. Will we receive both 9

AGENTS WANTED. Liberal commissions allowed.

Address all communications to

The Banner of Life, 28 Canal Street, Grand Rapids, Mich. Mh9

Acknowledgments.

530.75. If a few of our populat speakers would state my case to their congregations in places where I have lectured, they would scon releve their superannuated and retired brother from the anxiety and danger of incumbrance on the little cottage in which he hopes to close out his earth-line. Having never been suid or prosecuted, I hope to escape debt in these closing years. Cohden III.

OF LIGHT. BANNER

Messuge Department

6

FREE SPIRITUAL REETINGS. These highly interesting meetings, to which the public is

cordially invited, are held at the Mail of the Manner, of Light Establishment, ON TUESDAYS AND PRIDAYS,

AT JO'OLOOK P. M. . . .

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock

MRS. M. T. SHELHAMERI ONGLEY. WIL occupy the plat-orm on *Tuesday avernoons* for the purpose of allowing her pirit guides to answer questions that they be propounded by inquirers on the mundane plane, having practical bearing apon, human life in its department of thought or labor. by inquirent on the mundance plane, having practical bearing upon, human illo in its depirturent of thought of labor Questions can be forwarded to this blice by mail, or hunder to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration. Mas. D. F. BAITH, the excellent test medium, will on Friday afternoon under the inhibence of here kuides give de-carnated individuals an opportunity (p send words of love to their carthly friends-which messages are reported at con-siderable expense and published each week in THE BANNER.

offerings. The Banner nuts not be addressed to this Department of THE BANNER must not be addressed to the mediums in any CBSO. LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Dec. 18th, 1888. Questions and Answers.

QUES. [By S. H. M.] Will the needed re-forms between the capitalists and laborers, and also on the temperance (or whiskey) question, be likely to be brought about by either of the two old parties (the Democratic or Republican), or will there come a new party to enact these reforms? there come a new party to enact these reforms? ANS.--We are very glad to come from the dis-cussion of the planets-to that of practical ques-tions pertaining to human life in this country, for we may find points of interest and of infor-mation in either of blese questions. We do not believe that the needed reformation concerning the relations of capital to labor, or indeed of that connected with the temperance platform, will be established through the agency of either of the present political parties which are now in the field. There is too much of heat, too much of partisanship, too, much of personal opinion amid the members of both these par-ties, to elaborate a complete, or even partially complete, system of reformation or of adjust-ment concerning these questions.

complete, system of reformation or of adjust-ment concerning these questions. We believe in the progress of humanity and in the elaboration of human thought, and the increase of liberal sentiment in the hearts of the people. Therefore, we believe that a man' may belong to the Republican party of this country, and yet be a free and broad thinker-. may belong to the Republican party of this country, and yet be a free and broad thinker---one who studies and reasons upon questions and subjects pertaining to human welfare; and we believe also a man may be a member of the Democratic party, and may believe in the broad principles of Democracy, such as really look to the benefit of the race, or of the community as a whole; he may study these questions and principles, and seek to apply his mind to their solution to such an extent as to evolve from his meditations some new idea, some earnest thought, which will, if expressed, be of service to those who are seeking reformation and ad-justment in these lines. We think the time will come when the earnest, zealous, fellow-loving Republican, and the equally earnest, zealous and fellow-loving Democrat, who de-sires the good of his race rather than the inter-est of party alone, will meet together upon a broad, open platform, discussing the interests of capital and labor; also discussing the princi-ples of temperance and of intemperance, and be ready to form opinions, to ventilate ideas, and indeed to draw up systems looking toward the adjustment of these questions-and their proper solution. Speaking of the future political interests and aspects of this country, we believe they are so-cure in the hearts of the American people. We

aspects of this country, we believe they are se-cure in the hearts of the American people. We cure in the hearts of the American people. It is country as a home, not only of American politics, but of American industries, and we think that we you may speak your thought aloud and they can safely leave the issues in the hands of the at all, which is unlikely, it will seem like an intelligent masses, who are constantly going through experience, gaining, knowledge by study, broadening their minds through the in-fluences of the age. Therefore we believe that eventually the very best principles, the high-est aspect of good for the people as a whole, will be evolved, and brought into action, in spite of political factions, partisanships, rings and cliques. and cliques. We do believe, also, that a new political We do believe, also, that a new political party is to be formed-for we see it looming up in the distance. The future is before us, bright and glowing with promise. There appears be-fore our vision the sight of a grand and glori-ons party, looking toward the best interests of this nation, one that will establish a free plat-form for humanity as a whole, one that will af-ford a home for all people, that will open its arms broad and free, hut will discriminate, taking those who come to its shores in an igno-rant, polluted condition, and placing them in schools, within environments where instruc-tion and proper attention will be paid to them, that they may learn and grow and become a that they may learn and grow and become a part not only of the body politic, but of the country, of the land itself, instead of turning country, of the land itself, instead of turning loose these classes to seek for a home and po-sition, and allowing them to roam at large throughout the land, sowing their polluted in-fluence and decreasing the popularity and wel-fare of the country as a whole. We believe that this new party which is to arise will em-brace within its folds the very best elements of both parties which are now called the Demo-cratic and Republican parties of this country. of both parties which are now called the Demo-cratic and Republican parties of this country, and men of thought and action, earnest, indus-trious, sober-minded, intelligent people, will come up to the support of this new humanita-rian party, which will afford to them the very best opportunities for the expression of their ideas and for the manifestation of their enerideas and for the manifestation of their ener-gies. Well, what will be the result? That the American nation will contain within itself such glowing principles, such beautiful ele-, ments, as will attract to it the better portion and higher classes of the old countries, so that it will receive new energies and stimulations from beyond the seas; and the result of this will be that which is effete, that which is cold, dead and useless, which may now cling to our nation and to our body politic, shall be cast off, shall be known no more, for a new vitality will not only be infused into it from without, but will gpring up within from its own life, which will spring up within from its own life, which shall illuminate, strengthen and bless the shall illuminate, strengthon and state country and its people. We believe that this new party will have very much to do, perhaps, in looking after the pro-ductive interests of the laborer, of the common people, of those who are dependent upon the soil and industries for their existence. We bepeople, of those who are dependent upon the soil and industries for their existence. We be-lieve, also, that this new party will have very much to do, perhaps, with the adjustment of the position and the attitude of the capitalist toward those who are dependent upon him for their labor. We believe, also, that this new party of which we speak, humanitarian in principle and aspect, will have very much to do with the settlement of that vexed subject, the tamperance mlafform : but even before this the temperance platform; but even before this new party is formed, or has developed and put new party is formed, or has developed and put forth its best powers and energies, we believe the difference between capital and labor will be somewhat adjusted, for human intelligence is growing all the time, and we find many in-stances where the capitalist is humanitarian, where he really desires to do that which is right; although he dislikes to be dictated to in in autocratic manner, we find he is willing to ineet his employe half-way. In many in-stances we find the intelligent working man desirous of being helpful to his employer, meeting him on common ground, where they may mutally discuss their wilfferences and their

positions, and as this feeling on both sides in-

Q.-[By the same.] Do our thoughts, unexpressed when alone, have the same effect upon spirits and mortals as when we do express or speak them?

speak them? A.—That very much depends upon the cir-cumstances and conditions surrounding you. If you are in a very harmonious state of mind, and you send out your thought, clearly and strongly expressed, toward any spirit or band of apirits whom you have reason to suppose are in sympathy with you, undoubtedly those spirits will receive your thought, will be able. to read and understand it, and possibly to send back a wave of response to your own heart; which comes to you by way of impression, or of, some impinging of thought or idea upon your mind. mind

On the other hand, you may not be in a re-ceptive condition; your circumstances or sur-roundings may be such as to close the door of your splrit to the approach of your invisible friends, and so you may think of them, but they, not being en rapport with you, not being able to affiliate their magnetic emanations with your own, so as to receive of your thought, will not know of the direction of your mind, nor be able to respond to it. Under such cir-cumstances, perhaps, you may speak your thought aloud, in the presence of another mor-tal, and that mortal, being mediumistic, may perhaps serve as a channel of communication to your spirit-friends; they may hear or receive your thought through the organization or agen-ey of this friend by your side, and thus be able to understand and possibly to respond to it. But you may say: Perhaps I express my thought aloud, although I am alone as far as mortals are concerned, and there is no friend present to serve as a mediumistic agency of communication with my entit friende, will On the other hand, you may not be in a re

mortals are concerned, and there is no friend present to serve as a mediumistic agency of communication with my spirit friends; will they then hear or respond to my thought more clearly than though I did not express it ver-bally? It may be; possibly so; for sometimes the very atmosphere of your homes, being highly charged by magnetic qualities from your own life or those who dwell within your walls may serve as a conductor to the hearts your own life or those who dwell within your walls, may serve as a conductor to the hearts and minds of your spirit friends, and convey them, through its vibrations, the thought or word which you have expressed, which you desire them to receive; therefore it is possible that, at times, these invisible friends may more clearly understand what you have to give them if expressed than when unspoken. But, on the other hand, there may be some spirit friends close by your side, in thorough sympathy with you, who are taking no cogni-zance of your external conditions; thus you, at the time, as far as they are concerned, are really in the spiritual atmosphere, and they really in the spiritual atmosphere, and they to be excited, for I wish to give you crumbs realize and know only of the workings of your to comfort, although you are far away where spirit, not of your material organism, therefore it is not your privilege to listen to what may you may speak your thought aloud and they come from the spirit side. do not receive it; even if they hear the sound they come from the spirit side.

positions, and as this feeling on both shides in grances, there will come to be a southerman, or a brait a partial, schedulement, or a brait of the processes of humanily; we buy comportage to the brait of the differences, and the processes of humanily; we buy they been a schedulement of a day or a month, but forever, and that a bott is great political party we have been a brait of a day or a month, but forever, and that a brait of a day or a month, but forever, and that a brait of a day or a month, but forever, and that a brait of a day or a month, but forever, and that a brait of a day or a month, but forever, and that a brait of a day or a month, but forever, and that a brait of a day or a day or a month, but forever, and that a brait of a day or a day or a brait of a day or a day or a month, but forever, and that a brait of a day or a day or a month, but forever, and that a brait of a day or day or a

E. Watson Batdorf.

E. Watson Butdorf. Oh! how many times has my own dear father said, Where is my boy to day? Is he with me? Is he with me much of the time? I miss him so much. These words have been spoken deep in his soul. And then I was near, thinking how I wished he could know it. Father understands more now than he could have known at that period. period.

period. How many times I have gone into little gath-erings, which I think you call circles, where you meet together to see what may be given you from the spirit side. I have often tried to you from the spirit side. I have often tried to make my presence known; sometimes seem-ingly I did succeed, at other times not. I have been very much interested, since I left the mor-tal form, in what has been connected with my own home. Not alone that—I would not be so selfish—but I have been with the spirit band whose iniluence is held over father so much of the time. Even the red men come to bring strength. I am happy in my spirit home. I can control to-day, and give out a short message here.

to day, and give out a short message here, knowing it will reach some of the loved ones away in Michigan.

knowing it will reach some of the loved ones away in Michigan. There are reasons why I have spoken litere to-day; not only that it may help me, but also some who yet dwell in the mortal form. How beautiful it is to feel that father, mother, sis-ter, brother, all will be reunited again in spirit-life. Grandmother sends greetings: to-day to the few that are yet dwelling in the mortal. I would ask that you meet together by your-selves, and see if we cannot prove to you we are there. I hear many say: "Ohl no, they do not return to earth." Not father, because he always felt that through the higher intelli-gences part of his power was given him. I am satisfied, Mr. Chairman, with my home, and with the companionship I have on the spirit side, as much as you are with yours here. Joseph is standing beside me, one dear com-panion I have learned to know over here. We are together a good part of the time, not always, any more than we would be here. I shall be remembered in Jackson, Mich. E. Watson Batdorf.

Myrtie Whitford.

[To the Chairman:] Kind sir, will you per-mit me to speak a few words to dear mother, who is suffering so much to day on account of the loss of her daughter? I have heard her say so many times: "We have lost our daugh-ter." Oh, mother I ham not lost. I will try not to be avoided for L wish to give you gounds

audience. I know, sir, there will be some who will be very glad to hear that I have spoken from this platform. I did not understand anything of spirit return while dwelling here, although I had heard, it spoken. of. There are very few. mortals but do hear of it. Some take a great deal of interest in the subject, but want to keep it hidden a little. It was not so with me. I had earthly affairs that took a great deal of time. time.

I have spoken privately a very few times, but not of late. I wish to send this message to my daughters, who yet dwell in mortal life; also I send one crumb to the Doctor, for I know he will be glad to hear from me, and not only that, but he will read my words over and over.

over. Lizzie, learn all you can in this life. I know you have been interested in spirit return, but because of the change that has come to you from the home, do not neglect to try and learn life, for I passed through many myself. As I come to my dear children to-day, your mother and Grandmother Odlin send greetings. The grandest blessing we can leave with you is our love.

There is a subject of the subject of t

the beautiful flowers. Why is it that you mortals do not understand more of the spirit side, do not learn more of those who would so love to come into commu-nion with you? We meet you more than half way, dear mortals, but you do not understand so much, I feel to say, as it is your privilege to learn, many of you. My name is Belle Mat-toon toon.

James Egerton.

When I stepped upon this platform I could hardly make up my mind whether to speak or to listen, for I know it will be said by many mortals, even by my own friends and relatives, they do not believe I would come into this hall

who yet dwell here. I was well known as a busifiess man in the city of Boston, for here was my home many years, and I have been attracted back here fre-quently since I passed over. I have a brother but a little way from you, in business still. I know he will say: "I can hardly believe that James would come and speak in a Spiritualist meeting."

unmeaning rumble to them, because they are of the external conditions of the atmosphere, but at the time being spiritually in harmony with yourselves, you may silently send out your thought in earnest aspiration or invitation to your spirit friends, and they will re-ceive and understand it, possibly responding in their own way to that which you have given

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Scance held Jan. 25th, 1889. Joseph Pierce.

Joseph Plerce. As I come into this room and glance into the audience, I sed some familiar faces. They may say it cannot be possible that I should come here and speak. It is not only possible, but true. As the privileges are granted us, we ac-cept them. It makes very little difference whether we were firm in the faith here, or whather we have learned of these things on the other side, there is a feeling that prompts us to come into the meeting and speak for ourselves. I parted with the old form very suddenly in Boston, from the effects of a fire; and I think I

I parted with the old form very suddenly in Boston, from the effects of a fire, and I think I shall be remembered by some here yet. Ohl how many times, when I have stepped into the halls, and when I have walked the streets, be-side one and another, and have seen faces that looked familiar to me, have I thought how strange it seems that those we have known in the mortal take so little notice of us. We'un-derstand why, after learning in spirit-life as much as we have, although there is much more to learn there.

to learn there. It is but, a few years since I laid off the old form. From the depths of my soul I am glad that I now inhabit a body that fire has naught to do with. No aches nor ills can reach us here. Often I hear the bell sound, calling out the fire-men, and then a feeling comes to me for the moment of the way I passed out of the body,

moment of the way I passed out of the body, but no suffering. I am glad to be able to speak. I have been here a great many times, for I love to come into this inceting, to hear what others may have to say, the same as you would at the lecture, to gain knowledge, for different spirits have dif-ferent ideag, and then it helps us to control some other instrument elsewhere. John is here to-day. My name is Joseph Pierce.

Capt. David Stickney.

It seems a little strange to me as I step upon this platform. I have listened to what others have said, having been one of the number here of the invisibles many times, but to-day I felt strongly drawn to speak for myself. Often the question has been asked, Where are they? concerning so many that have crossed over. Are they asleep, or have they gone on so far from one sphere to another that they do-not wish to return to earth?

not wish to return to earth? L know in old Springfield, this State, that I an not forgotten, and I am giving out these few words, hoping they may reach Edward. I think through some kind friend if will be told him that I have spoken from this platform, as

bit. How hard Thave the to speak to you and tell you of the beautiful vision that came before me, but I had not the power to tell you what I.saw before the spirit took its flight.
These words are for my own darling mother particularly. Others I know will love to hear from me. She has said many times: "She has left us heart-broken." Ohl mother, look up and know you.
In my mortal life we were so happy together that we cared not for churches. We cared not, for what is termed Spiritualism. My people were not Spiritualists, neither did they know much of creeds. We were happy in our home until the angel of life came and bore me out of the home, then mother felt heart-broken, and as if her darling daughter was lost. Yet not in the sense that you use the word sometimes. She did not think I had gone to a bad place, she felt I was lost to them.

in the sense that you use the word sometimes. She did not think I had gone to a bad place, she felt I was lost to them. Mother, I have come often, oh, so many times since they bore me away. You watered the pillow, with your tears when you knew I must leave you, so suddenly did they tall me away from earth. It is beautiful in the spirit home. You have wondered; it has been a mys-tery to you. What I wanted to say, mother-I wanted to say: "Look yonder," as the beauties of heaven were made known to me; it was a beautiful sight, and you know that a smile was left upon my countenance, which meant that I was happy. Grandma took me by the hand, and little children came all around me, so eager to see the new spirit, just born into spirit-life. They came with flowers strewing the pathway, the lovely flowers of spirit-life which grow so abun-dantly. I cannot explain it to you, dear loving friends at home, how beautiful it was; but let it rest here, and I ask yen to learn a little. If it is not your privilege, as I know it has not been, to come into some surrounding where you may find an instrument that I may be able to speak through, then learn through reading the good, works which the angel-world has helped to provide, and I know you will feel happier. You have said, dear mother, if I could be

the good works which the angel-world has helped to provide, and I know you will feel happier. You have said, dear mother, if I could be found, you would believe there was something in Spiritualism. I have tried so hard to make some little sounds in the home since I left you. I have been with you, and not a day has passed, and seemingly not an hour, but your own Myrtie has been there. I lived twenty-one years in mortal life. I was young, and full of life and hope, when I left the form, but I have no desire to return to mortal life to stay. I have a strong desire to come into communication with you at home, if possible. I could not speak so long, only for the guides who have kindly assisted me. I have never made the attempt to control before, although I have been here. A spirit bough the sole of the speak so long offer to guide who have kindly assisted me. I have never made the attempt to control before, although I have been here. A spirit bough the sole offer to the speak sol ong only for the guides who have kindly assisted me. I have never made the attempt to control before, although I have been here. A spirit bought me to this hall, astranger to all, but the good Chairman on our side of life has given me the privilege to speak here. Mother, I am happy, but I do desire that as soon as you find a channel that I may speak through, yon will give me the opportunity. There will be some mediums coming into your surroundings in time that I may be able to control, if not perfectly, then imperfectly. I will do all I can to make you know I am with you. In alltite while you will come to join us in our home above.

you. In a little while you will come to join us in our home above. I knew well I caught a glimpse of the spirit-side before the spirit took its flight. The an-gels came to help me, too. I'did not know who they were, the first that I saw, though I learned to know afterward they were angels. I thank you, Mr. Chairman, very kindly, for permitting

would say to you, Mr. Chairman, I desire that this message may reach George Adams, of Merrimac, Mass. I have friends there, also elsewhere in Massachusetts and in California. My name is Woodbridge Perkins.

Jennie Alger.

A gentleman who stands here said I might speak a little, because my mamma wants to know if I do come here to this meeting, for she know if 1 do come here to this meeting, for she's sees the paper, not every time, but sometimes. We've got the beautiful roses where we are— red roses; but not all red; more of 'em are white; and we have pinks. I'll bring some my own self next time, but I don't know is you can see them. When you come where we are, I'm going to give you, oh! a whole many—more than the lady had in the box last time. I co to school.an' I've got a lovely teacher.

than the lady had in the box last time. I go to school, an' l've got a lovely teacher. She aint cross, but she just learns us, so we can know how to come and talk to the people. Then we have music, sweet, sweet music. But 'taint like that thing [pointing to the organ]; it has different keys—white keys. I want to talk to them down there [in the au-dience], but grandpa says L must n't point. Right down by you—the gentleman on .that seat, two seats tack—there's a sweet little girl coming, and she keeps patting you on the

seat, two seats tack—there's a sweet little girl coming, and slie keeps patting you on the check, and wants you to see her and know she is here. You can't see her because you do n't have the right kind of eyes. Ohl doggie! doggie! We have birds and dog-gies and horses over here. We have what they call the animal kingdom; but then don't you think they live right where we do—that we are all piled in together, for we have our own place and they have theirs. You know it would look funny if we were to go into the barn and get into the stall with the horses. No: it is the same as with you here. We go to school, we learn, we sing, we pick the flow-ers, and there don't anybody say we must n't pick them because they are going to save them for seed. We pick all we want to. There 'll. be seeds enough, because the Heavenly l'ather plants them for us; that is, the Great Spirit, they full us Myteochar's nome is Allea Carry.

be seens enough, because the Heavenry Father plants them for us; that is, the Great Spirit, they tell us. My teacher's name is Alice Cary. I want to tell you about my little dog; it was grandpa's dog once, that he used to have, 'fore papa had me, a long time ago. Grandpa said he wanted me to know I was going to have it all the time for my own, my very own, where we are.

I want to thank you for listening to me. I want to tell you where I live 'fore I go away. It was Toledo, Ohio. My name was Jennie Alger.

Belle Mattoon.

How delightful it is to listen to the prattle of childhood. These children often stand with

and drammother out in send greenings. The grandest blessing we can leave with you is our form. There are many things I know that is cornect of point the optimate to you will ask the point of the same as you would fix over a house that in Los Angeles, Cal., I know that is provided for us. There are many things I would like to speak of, but not in public. I know that is to react the spirit life. There are many things I know that is a truth that we do re-there that you. There are many things I know that is provided for us. There are the spirit is provided for us. There is the spirit is provided for us. There are the spirit is provided for us. There is the spirit is provided for us. There is the spirit is provided for us. There is the spirit is the spirit is provided for us. There is the spirit is the spirit

in earth-life. I would say again it is a truth that we do re-turn, and can speak for ourselves if a suitable channel is provided for us. I have been in this meeting a number of times. --yes, a good many-as a listener, thinking it might help me in regard to speaking; and often have I seen a familiar face in this audience. I knew of this place before I left the mortal form, but AL had no desire to come to it: like a great knew of this place before I left the mortal form, but I had no desire to come to it; like a great many others I did n't take much notice of it; passed it dly by. I found, on entering the spirit-life, where I have been for quite a number of years, that I had a great deal to learn. Father sends greetings to the brother and sis-ters who are yet dwelling here. Say to them we are active, and your lives here are building' a home for each one. We are looking forward to the day when we shall all clasp hands again. My children, learn what you can on this ide

to the day when we shall all clasp hands again. My children, learn what you can on this side, for I know it will be a help to you. Charles, it is a beautiful, a grand thought that we shall find our own; the father, the mother, and each one belonging to the immedi-ate family. It is a blessed home beyond; all are provided for; without money and without price.

I often step into the markets, thinking perhaps I may so impress some one that they may feel or think of me, or even draw me closer. Then, as I go from one street to another. I perceive the changes that have been going on since I left the mortal form, silently to all appear-ance, for I have never controlled before. I am grateful for being able to speak here to-day. My name is James Egerton.

Allen Breed.

Allon Breed. I have been asked, sir, mentally, to come into this meeting, and once the question has been asked through another why. I did not come, as others have done. I have been many times, but have found the door closed. To day the channel, is open to me. I would not speak in public if an opportunity was given me to speak privately, but if yon do n't want us to speak in public, then give us a private sitting with some good medium. I was engaged in many works here, and I am interested to day for the family, and in the stable business, where I held an in-terest formerly.

and in the stable business, where I held an in-terest formerly. I wish this message to reach my dear ones, my daughters and mother, that they may know I have spoken, and that I feel an interest for-them. My darling 'daughter, in regard to the little children that you have an interest fir, I , wish to say to you that things will be different. by and bye, but you cannot hurry the 'wheel of time. Some changes will come in due senson that will be better for you, but at present stay, with the mother; that is your place, The yrongs and disappointments that have come to you through another we cannot help; it is best to pass them by, With regard to the child you are thinking so much about; wait patiently, and things will come right event-ually.

ually.

I am very glad to be able to speak a few words here, for I know I am not forgotten in

.

MARCH 0, 1889.

BANNER OF LIGHT.



was in the A. T. Stewart gallery. The third of the Rossetti papers gives a portrait of the poet at the age of twenty-four, made by himself, and one taken after his decease. "Egyptian Textiles at South Kensington," and the second part of "Illustrated Journalism in England," are among the remaining contents, which include a "Chronicle of Art" and "American Notes." New York: Cassell & Co.

the original of which

rmer " a study of Arab life

CASSELL'S FAMILY MAGAZINE .- "Daddy Pipes" and "Col. Stormer's Mistake," two complete stories, with new portions of the serials, comprise an interesting amount of fiction. Of practical matters in everyday household life there is an abundance. The "Family Doctor" gives excellent advice regarding coughs and colds; on "Home-Made Bread" much needed information is imparted, and housekeepers will find much of interest in "Our New House and Its Plenishings." A descriptive account is begun of "Our Second Visit to Mars." New York: Cassell & Co.

OUR LITTLE ONES.-Foregleams of the coming season are seen in the frontispiece, and guestionings of a child in winter are given in "Elfie to the Snow Flakes," a poen with a page illustration. The remaining contents will delight its nursery patrons. Roston: Russell Publishing Company.



thous manner often, touched the hearts that oratory could not reach. Bhe traveled extensively, especially in California;. affd to many small places on long and expensive jour-neys, never refusing a call if she could go, and seldom received more than her expenses. As a medium she only charged what she needed to support herself in a very conomical manner. I never heard a person ne-cused her of dishonesty or of any personal participation in what was given them. Not highly favored in early life with advantages of education and refinement, she made up for all defocts by her honesty and devolton to the cause she so long ago espoused.

by hor honesty and devotion to the cause site so tong age esponsed. She hay gone where her faithfuls brother, E. V. Wil-bour is, and where she will be better appreciated and better paid than she was here. She often told me she was near the door, and knew that it would soon open for her, and she felt sure of a cordial welcome to the new life among those she had aided in the mortal sphere in their search after truth. That life was to her, as it is to me, as real as this, and far more inviting. *Cobdon, 10., Feb. 13th*, 1889. A WARDEN CHASE.

Verifications of Spirit Messages.

JANE LATON. JANE LATON. I. wish to state that the message given in your pa-per of Feb. 9th, by/JANE LATON, is correct in every particular. I was her adopted daughtor, and she passed away at my home in Wellesley about five years ago last Juno. She matorialized for me at the Berry Sistors'. I have been a medium from childhood. Wellesley, Mass. MRS. J. S. UNDERWOOD.

Wellosley, Mass. BOPHIA PHILIPS. In THE BANNER of Feb. 2d is a communication from my mother, SOPHIA PHILIPS. Inperfect, I attribute the imperfection to a lack of power to control as she hoped to. However, it is so nearly correct that I can say at once that it was none other than my mother, and foot that she will be more successful another time, which I hope will be ore-long. Portland, Oregon, Fob. 8th, 1863.

It is not the variegated colors, the cheerful sounds and the warm breezes which enlived us so much in spring; it is the quiet, prophetic split of endless hopes, a presentiment of many joyful days, the anticipation of higher, overlasting blossoms and fruit.—Novaits.

Chorus. Words by ALES B. I. BUCHARMON, ALEAN -Longley. Price 25 cents. "CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; Music by C. P. Long-ley. Price 25 cents. "GOD, HOME AND NATIVE LAND." A National Tem-perance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

The Writing Planchette.

"Glad Tidings of Immortality."

"Glau Hunnys of mininor laity." The Ly executed lithographs bearing the above tilto The have been raceived by us. The size is 22/3/28/4. The minicipal figure is a female, evidently designed to reprosent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignetto ilko and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed, many beautiful drawings linesfruite of the Bpiritual Fullosophy." "Price bo cents." To sale by CLLBY & RICIE

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DESIRABLE BOOKS

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 D'HING many years on the rostrum, and while connected with the business of publishing, I have collected nearly one thousand valuable books. They are mastly devoted to the Spiritual Philosophy, written in prose and postry. Also blographical and historical works: some upon philosophical, scientific and religious subjects, others in narrative sindscory form. These books range in price from the cents to two dollars each, - By standing on the library shelves they are some-what solided by dust, but not torm, and for use as good as overmany as nice and clean as when they came from the press. Among the authors at 0.4. J. Davis, Emma Hardinge, Mr. H. F. M. Brown, Warren Chaso, M. F. Rosekrans, Thos. R. Hiazard, These. Police of \$M. F. Rosekrans, Thos. R. Hiazard, These, Police of \$M. F. Rosekrans, and also of my own. On receipt of \$M. F. M. Brown, Warren Chaso, M. F. Rosekrans, Thos. R. Hiazard, These, Police of \$M. F. Rosekrans, Thos. R. Hasard, These, Police of \$M. F. Rosekrans, Thos. R. Hasard, These, Police of \$M. F. Rosekrans, Thos. R. Hasard, These, Neural South of books; for \$S. \$S worth is a south of books; for \$S. \$S worth is a south of books; for \$S. \$S worth is lister and so and eleven the proportion for any amount received. Books will be sent by express. Addross' MIRS: N. P. FOX, Des Moines, Iowa. Flather of the former provide of \$M. Wills, and this unit of \$P.-L. H. Willis, M. D. The onlike nown reputation of \$P. Wills and this unit of \$P. A. H. Willis, and sufficient function between the two worlds, is sufficient function of the south of books of the splitting termine for the pressent is sufficient function between the two worlds, is sufficient function of the splitt messages. This work is issued in pamphlet form. The work is the south is principle for the splitt messages. This work is issued in pamphlet form. The sock and the splitt message for the state of the splitt message for the state of the splitt message for the state of the splitt message. The sow " At One-Third their Cost.

BANNER OF. LIGHT.

Banner of Pight.

BUSION, SATURDAY, MARCH 9, 1489.

Spiritualistic Meetings in Boston. Free Apiricular Motings are held in the BANNER OF LIGHT HALL, No, Blosworth afreet, regularly twicen week-on TURBDAY and FRIDAY AFTRINOONS. The public h-ordially invited. For further particulars see notice on lith page. L. B. Wilson, Cimirman. Berkeley Mail, 4 Berkeley Street.-The Boston piritual Temple services at 10% A. M. 400 7/6 P. M. R. Tochnes, President, Albert F. Ring, Treasurer, Oscar L. Rockwood, Corresponding and Recording Berelary.

First Spiritual Temple, corner Newbury and Exotor Streets. -The "Spiritual Fraternity" Society will old public meetings overy Sunday, The Temple Fraternit, 9 School for Children moets at 10% A.M. Afternoon service 12%; and Wednesday ovening Sociable at 7%.

Berkeley Hall, Berkeley Street.-The First Inde-endent Club holds fectures overy Bunday, at 3 r. M. F.

pendent Club holds lectures over, survey of the second state of th Children's Progressive Lyceum No. 1.—Sessions very Sunday-at II A. M. in (Iarge) Paine Meinorial Hall, Ap-leton Street, near Tremont. All sgats free. Every one in-lited. Benj. P. Weaver, Conductor; H. O. Torrey, Corre-

bonding Secretary. . 1031 Wishington Street.-The First Spiritualist La-

1031 Whishington Street. — The First Spiritumst Lagrace Mices' All Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincolu, Sceretary, Private scance, for members only, first Friday in each month; doors closed at F. M. Public meetings every Friday ovenlag at 72. Berkeley Hull.—The Independent Club meets avery Friday at 2 P. M. Scance, foilowed by sewing circle. Supper Sprved at 6 P. M. Schueet, Miss. Ada Simmons, Treasurer; F. V. Fieller, Sceretary.

College Hall, 34 Essex Street. -- Sundays, at, 10% . M., 27 and 17 P. M. Loon Coob, Conductor. Engle Hall, 616 Washington Street.-Sundays at 5 and 75 P. M.; also Wednesdays at 3 P. M. Dr. E. H. Math-ws, Conductor.

Ohelwen.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday ovening, at 7% o'clock Meetings are held at Grand Army Hall, Sundays, at 2% and 7% n. All mediums invited. G. F. Silghry Chairman. —The Ladles' Social Ald Society holds its meetings every. Friday afternoon and evening at 106 Chestnut street. M. L. Dodge, Secretary. Onmbridgeport.-Meetingsare held every Sunday even-ag at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec-

The Boston Spiritual Temple-Berkeley **Hinkl**.- Last Sunday morning the guides of Mrs. Jil-lle, responding to several questions, said: While we find Spiritualism giving the light of truth and a fuller revelation to main, it is not ours to understand it fully. It was a faith of the past that man was made perfect; it is the knowledge of the present that he is growing toward perfection. We are children of the living God. God is either the Spirit of Love, Intelligence and Wis-dom, or otherwise. The picture of God visiting Sodom and Gomorrah with his wrath is giving an erroneous idea of a God of Love; this Spiritualism biles taught you. Back of the advent of Spiritualism biles taught you of two conditions of future life, a heaven of reward and a hell of punishment. Spiritualism gives the reve-lation of what life is filter death; those returning tell you whiat they have seen. We believe that a soul, startling out on earth's pilgrimage, interchanges expe-riences with others. All religious systems show us that man is ever exerting himself to get rid of earthly conditions. The Greelan and Roman theologists of the past believed that special gods had influence over the people, presiding over different faculties. To day the god Bacchus holds power over the earth and drink-ing saloons, and his temples are more prominent than churches, yet right and fusice will triumph. There may be many blunders, many mistakes, but Nature makes none. Is it a mistake for the thorn-bush to bear thorns? If we do not like the products of the thorn-bush, we must graff upon it scions of bet-ter things, and the product will be more to our liking. *Evening*—In answer to the question, "Are there spirits who cau predict some events, thit few can prophesy all. The reasoner of the nineteenth century must realize, that he is one speck in a vast universe. A few years since it would have been considered im-possible that events were the effects of underlying causes. All that we demoninate evil is the result of au underlying cause. The power of prophecy, as far as spirits are concerned, Hall .- Last Sunday morning the guides of Mrs. Lillie, responding to several questions, said: While we

mations." Mrs. Lillie occupies the platform next Sunday morn-wand avening O. L. R. k ____

First Independent Club-Berkeley Hall .-On last Friday night, which was "Longfellow's evening," the exercises were opened with a very pleasing musical selection by the Club Quarter, followed by general remarks by the President, and then Miss H. Etta Kelley kindly favored us with a very fine plano

solo. Mr. Fletcher read, in very artistic manner, Longfel-low's beautiful poem on his native city of Portland, entitled: "My Lost Youth." Miss Nickerson spoke appreciatively of the poet's novel, "Hyperion," and called the attention of all

Guarles, doing business in Roston. Margaret Morse wedied to reach her businend. William Walace Morse, illying at Egleston Square. Andrew Adams desired to send word of his coming to his brother Charles. Maria and Susan Goodwin of East lioston were also intxious to be recognized by their family. Mrs. T. J. Lowis said she appreciated the growing desired here from work to week, and had up doubt that Apirtuna-ism will become the ruling religion. John Rowinnd and Dr. Ellen B. Getchell, who passed away about four nonths ago, canbo and were recognized. This battorn will be occupied next manday by Dr. H. B. Storer, speaker, and Mrs. Ingloy, test-medi-um. The Association holds a Found Party Thursday evening (7th), to which all are cordially welcomed. HEATIN.

HEATH.

First Spiritual Temple, corner Newbury and Exctor Streets.-Sunday, March 3d, Dr. Fred. L. H. Avillis spoke upon " Mediumship" to one of the argest and finest audiences since the dedication services. His remarks were listened to with breathless

In J. Harman, and the standard standard stand in the standard stand in the first sentence to the dedication services. His remarks were listened to with breathless attention from the first sentence to fits close. It is interpossible in a brief synopsis to give any idea of this truly scientific and philosophic discourse. Dr. Willis analyzed all the different phases of modulusing the fits analyzed at the sentence of the sentence of

Children's Progressive Lyceum No. 1, Paine Hall .- The attendance of last Sunday was very large and the exercises proved interesting. In the absence of Mr. Weaver, Col. Samuel B. Bancroft conducted the

of Mr. Weaver, Col. Samuel B. Banerolt conducted the session, fulfilling the duties pertaining to the office with great dignity and much carnestness of purpose. The following named children participated in the ex-cretses: song by little Josie Smith; recitations, by Lillie and Eloise Wendemuth, Lottle Glies, Gracle Scales, Flossie Walte, Allie Cummings; plano solo. Master Bertle Newton; harmonica solo, Harry Lee. *The Entertainment* on Wednesday evening, Feb. 27th, was well attended, and an unisually floe pro-gramme offered. A character-reading by George Gra-bam was heartily applauded, also the drama "Fast Friends," by Jeannette Berger and Kugchia Bowers, two little misses. Readings by Miss Center; a song and also a reading by Bert Thayer were finelyrender-ed and heartily applauded. The Sailor's Hornpipe was 'danced by Margie McNiven in costume. Miss Adams presided at the plano, and after the entertain-ment the floor was cleared and dancing was the order of exercises for an hour, Prof. J. A. Cooper as prompt-er. These Wednesday atternoon and evening meet-ings are very interesting. Supper is served at half past six, and all are cordially invited to attend. HENRY O. TORNEY, Cor. Sce'y.

America II.ali, 724 Washington Street.-

day last, Dr. W. A. Hale, Chairman. Large audiences were in attendance throughout the day. Remarks were made by the Chairman, Mrs. A. F. Cunningham, Dr. P. made by the Chairman, Mrs. A. E. Cunningham, Dr. P. C. Drisko, Dr. C. H. Harding, Miss Nettle M. Holt, Bro. Ridell, Dr. W. S. Eldridge and Mrs. Stratton, which were very interesting; many texts were given through the organisms of Mrs. Cunningham, Dr. Harding, Miss Holt, Dr. Eldridge, Mrs. Stratton and the Chairman, which were intended. Scrutes through the organism of Mrs. Cunningham, Dr. Harding, Miss Holt, Dr. Eldridge, Mrs. Stratton and the Chairman, which were intended. Scrutes through the day were internet the contine of C. Payson Longley's beautiful inspirational music, Miss Holt and Dr. Hale, soloists. Next Sunday Mrs. J. F. Johlingham, of Lynn, under the control of "Chinawama," and Mrs. Dr. Loomis-Hall, with other good test and speaking mediums, will be present.

College Hall, 34 Essex Street.-There was a large attendance at the meetings in this place on Sun-day last, many speakers and mediums taking part at day last, many speakers and medluns taking part at cach session. Mr. Cobb made the opening address in the morning; Mr. Hideli followed with one of his carnest speeches; Mr. Straight's remarks were warmly received; Mrs. Waterhouse, the ardent worker for the spiritual cause, is ever a welcome visitor on our platform; Mrs. A. E. Canningham delivered a happy address, and followed with tests of a convincing char-acter; Miss Péchood gave excellent readings at each meeting; Mrs. Forrester gave fine remarks and tests; Mrs. Rurpham soke chercher words, and raye meemeeting: Mrs. Forrester gave flue remarks and tests; Mrs. Burnham spoke cheering words, and gave mes-sages, all of which were thankfully received; Mrs. Shackley's communications, as usual, were all recog-nized; Mrs. Saunders, Arthur McKenna, Mr. John-son and Dr. W. S. Eldridge were present, doing good york for the spirit truth; Miss Burgess gave an inter-esting recitation that net with warm applause. VINDEX.

Buiffalo, N. X.-Within the past two years a strong movement has fairly set in. Waiter Howeil was located here for outto a long time, after which for work was continued by such useful and efficient help rea as J. Frank Baxter, Bishop A. Beals, Mrs. H. H. Hulle, Edgar W. Emerson, and others. Ferings as much is due to the negative and oppending influence of Frof. Polinian and others of the Society for the Guid-tivation of Natural. Belences, and the double influence of the city press initing both ways, as to the diffect quite freely during hes stay. In Builled Dr. Heinry Sinde and he witnessed to trick, and offered Dr. Heinry Sinde and he witnessed to trick, and offered for diffect any medium who should get a message, or oven a word, on two closed slates held by himself. during the oather sitting. This created a sensation. Last month 0. S. Bullento, N. Y.-Within the past two years a Recoption to Dr. Fred. In H. Willis. Spiritualistic Meetings in Now York

¹ lecture, which was published, I believe he nttributed all he witnessed to trick, and offered fity dollars to any medium who should get a message, or even a word, on two closed slates held by himself. during the entire slithing. This created a sensation. Last month O. 8, (arreison and Willard J. Huil (Fresident of the Spin-el and the state of the phonomena of Spiritu-diaterison and Willard J. Huil (Fresident of the Spin-land) and the state of the phonomena of Spiritu-diaterison and Willard J. Huil (Fresident of the Spin-el aliant in a strictly scientific manner, not for one or wo experiments; but thoroughly and impartially, and to report in strict accordance with the laces; and hil or sport in strict accordance with the laces; and hil ing to furnish the requisite mediums free of charge. At hast accounts the Association had made in roply; but it was understood that a lively discussion followed the reading of the proposition. Bro, Willard J. Huil is an efficient and influential officer, and well closen to the first alsociety to success. He has many a be firends, and I think no enemies; and under his admin-ty istration the cause prospers. A new organization hus been formed looking to permanence and legal recog-do been absorbed for the coming year. Bro, D. W. be defined and the firend and low society, with a strong be been downed low the coming year. Bro, D. W. Dennishas been active in this movement and is Gor-r, Robert Sullay, Willard J. Huil, Philey Hazen, J. W. Board of Trustes; ochsisting of D. E. Balley, Mrs. Robert Sullay, Willard J. Huil, Philey Hazen, J. W. bend of the spiritenon a public circle is held in the hall-corner of Main and Court streets-where various mental phenomena are developed, and a liberal inter-ites elicited. I lectured in Buillalo the entire month of the rest clicited. I lectured in Builla the due align a filer occhoer. Wous for the cause.

Pebruary, and have engaged to speak there during October. Yours for the cause, March 2d, 1889. LYMAN C. HOWE:

March 2d, 1889.

Worcester, Mass.-J. Frank Baxter opened his two months' engagement in Worcester on Sunday,

Worcester, Mass. J. Frank Baxter opened his two months' engagement in Worcester on Sunday, id inst., with two grand lectures, before large audi-ences assembled in the spacious Continental Hall. The lecture of the afternoon, on "Spiritualismin the Dawn of Victory," was a most admirable introduction, not only apropos but unusually attractive and cellying. Of the evening gathering and lecture jet the Monday morning's Telegram speak. This paper oftenest speaks sneeringly of Spiritualism and Spiritualists, while the lengthy report was insinuatingly and disrespectfully written, especially as reference was made to the ab-ance following the lecture, yet certain concessions were noticeable. The following, from such a source; shows that the meeting was of much interest, not alone to believers but to the opposition. The Telegram said: "Mr. J. Frank Baxter, considered by Spiritualists one of their strongest speakers, is engaged by the Worcester Association to lecture in Continental Hall-every Sunday afternoon and evening in March and. April. Last evening hospoke to an audience of two hundred and, twenty-five on 'Phenomena the Basis of All Bellets.' "Mr. Baxter's lecture was a scholarly one, and was ' lifeneed to with nuch interest by the major part of the audience, who were evidently in sympathy with the lecturer. Besides this Mr. Baxter is a master of cer-tain styles of elocution and has a very pleasing deliv-ery. "When the lecture was over, however, Mr. Baxter gave his audience names and alleged facts brought to him by spirits who, he celained, permetated his atmo-sphere and percolated his brain. "Mr. Baxter's ability as an actor and an elocutionist enables him to work upon the feelings and percep-tions of his hearers in a way which makes, them think his visions are not humbug." Then followed a rollicking; amusing account of the seance, which, while to a degree truthful, was intended as derogatory. ' The meeting, however, was by all considered most

scance, which, while to a begins that a derogatory. as derogatory. to The meeting, however, was by all considered most worthy, and the scance, oven by the opposition, was deemed remarkable. WACHUSETT.

Newburyport, Mass. -On Tuesday evening, Feb. 26th; Mrs. Ada Foye, of San Francisco, held one of her wonderful circles in Washington Hall before an-26th, Mrs. Add Foye, of San Francisco, held one of her wonderful circles in Washington) Hall before an audience numbering three hundred, and composed of some of our best citizens. Her reading of names in the air and messages from spirits present were very convincing to many skeptics present. The Neuropurg port Heraid of Wednesday evening contained a faithful and correct, account of Mo manifestations which took place in the presence of Mrs. Foye. Both our daily papers were well, represented, and both treated us in a fair and impartial manner. [The Heraid's report will appear next week.].
Mrs. Florence K. Rich, of Boston, occupied our hall Sunday, March 3d. She gave a large number of convincing tosts before a good audieuce, afternoon and evening. She is a pleasing speaker and gives tests in a convincing manner.
Next Sunday Miss S. Lizzle Ewer, of Portsmouth, N. H., will be with us. She is no stranger to our people, as she was here two Sundays last season, and is well appeciated.
Mrs. M. J. Wentworth, of Knox, Me., is expected here soon to hold one or two circles on week evenings, time to be announced later; also other mediums are coming to hold circles and other meetings to promote the cause of spirit communion. Circles are being formed in all parts of our city for investigation. F. H. F.

Muncie, Ind.-Mrs. E. A. Wells, of New York, was here during the month of February

Son, Mr. Holmes and many others. Lotters of iregret at their unavoidable absence were received from Mrs. R. S. Lillie, Mr. and Mrs. John W. Day and A. A. Wheelock.
 Mrs. Ida F. A. Whitlock was called upon to preside, which is called with an easy grace and a choice felicity of expression threly equalided by gentlemen who are called upon to fill a like position.
 The exercises were opened with a bong from Mrs. Clapp. The speaking their commenced, and was carried on with interest and entibuisan for over two hours, interspersed with music, and choice recitations by Jucetto Vicestor.
 The evening passed away delightfully. The speeches were strong and vigorous. The expressions of regard and appreciation of Dr: Willis's like-work were elequent and earnest, and his response was grateful and appreciation of Dr: Willis's like-work were elefoguent and earnest, and his response was grateful and work of Spiritualism as a reformatory power, and wint an immense modifying influence of spirit-force it and by its and induce of a spiritual nature. Old theology is being compelled to adapt itself to the new spirit of the age. It cannot within the induce of spirit-force that has been pouring into the world'sinee the advent of dort "spiritualism or a faith in the short space of forty years has further advanced, as regard and influence of the advent of Modern Spiritualism or a faith in the short space of spirits to hold intelligent communication with notais shall again become the universal religion. Dr. Willis shall be leaven fielden in the meal until the whole turn and and prover distant of the optimation of a spiritual of a spiritual on the power of spirits to hold intelligent communication with notais shall again become the universal religion. Dr. Willis shall be leaver and adverted a power while the world shoe and the intervers.

Mrs. Ada Foye

Gave a literary and musical entertainment, followed by one of her remarkable ballot scances, for the benefit of the Spiritualistic Phenomena Association, at Lyceuni Hall, Thursday evening, Feb. 28th. The exercises opened with instrumental music by Prof. Willis Milligan, after which Mrs. Foye remarked that it gave Aningan, antor which Ars. Foys remarked that is give her great pleasure to do all in her power to aid this Association in its grand work. The first part of the evening's programme consisted of solos and vocal ducts by Mrs. Mary Nickerson and Miss Etta Warron; recitations by Miss Minnie Nickerson and Miss Emma Russell, and a whistling solo by George H. Perry, all of whom exhibited much artistle skill and gave great statistaction.

Russell, and a whistling solo by George H. Perry, all of whom exhibited much artistic skill and gave great satisfaction. Mrs. Foye, before proceeding with her séance, ro-marked that the spiritual revival is still going on; everywhere houses are crowded to receive tests from the spirit-world. Phenomena are occurring in many families, through the mediumship of children, and it needs ofly another generation to make Spiritualism popular and the religion of the world. She compli-mented the Association upon its eiforts in giving the phenomena to the world. She then gave in her usual manner the following names: Alfred Butler, passed away in Arlington; Busan J. Phinney of Bostoi, came will a message to a lady in the audience; George H. Thomas was a member of the Grand Army, passed away in California; was welcomed by a lady friend; Dr. Charles B. Shute of Malden came in a very posi-tive manner and answered several questions propound-ed by different persons; spid there are thousands of persons who can heal without certificate or diploma; sends his kind greetings to friends and Sir Knights and Ladles of the Golden Cross; is present at their regular meetings though unseen. Thomas relative to his medical treatment and the disposition of his property, which were very satisfactory. The entertainment (was a complete success, and very beneficial to the Association. Mrs. Foye will occupy the platform several Sundays in March, remaining at the Forty-First Anniversary observance before do parting for her field of labor in the West. HEATH.

To the Editor of the Banner of Light: A gentleman of my acquaintance, who is not able to assimilate toning or medicines to any extent, receives much benefit from magnetic manipulation, and is greatly exercised in his mind over the present move-ment in Massachusetts looking toward a law which shall deprive all such practitioners from giving the treatments which reach his case's o conclusively and remedially.

through personal experience, of the great value of the heading gift as demonstrated at the present time, and does not wish to be deprived by *faw* of his constitu-tional right to avail himself of its benefits when he so

and Brooklyn."

Colimble Hall, 878 dith Avenne, between 40th Coltimatic Banti, STA din Avenner, heisvoen 4041, and Goth Mesees. The Propiet Hytrikus Moeting, Ber-vices byory Bunday at 24, and 74, D.M. Medining, Ber-Arcanzins Healt, Stratt M. Jones, Conductor. Arcanzins Healt, ST. Verse Stath Street, N. E. cor-ner fish Avenues. Meetings of the Programive Bpiritunal-ists are held over Sunday at 3 and 9 p.M. Reinolo, peakers and test mediums always presentilis pirit phenomy and gifts, Prof. G. G.W. Van Horn, Conductor: Moetings for Hyperteinal Manuffestiftenes will be had at Adophi Hally corper the Avonue and distreet, New York, overy Sunday at 28 to 4. Not Stath Street Ave-nue. The Street Science of Boot Street and 7th Ave-nue. The Britting of Street and 7th Ave-nue. The Britting of Street and 7th Ave-der and Hall, Corner of Boot Street and 7th Ave-inge. The Britting Street and 16 Monday ovening of each rest 320 West Still bo hold Monday ovening of each week at 230 West Still bo hold Monday ovening M. O. Morell.

of chen week at zu work som state av anter state av a som state av

The First Society of Spiritualists .-- Last Sunday Mrs. Nellio J. T. Brighain speke in the morning in reply to questions from the audience. Of the needs

day Mrs. Nellie J. T. Brighain spoked in the morning in reply to questions from the audience. Of the needs of the hour she said each one had his own conservato-rry, and can see the needs of his especial horizon, but the greatest need is for greater strength to live up to one's ideal. Each man, woman and ohild is weaving the cloth of life, and it depends on them whether it bo bright with good of dark, with evil deeds. Toetry is not more jingle or rhyno, buts a boautiful to prossion of all that is holy and best in us. The afternoon meeting opened by Miss Lily Runais singing a song, with succe. Rev. Charles P. Mc-Carthy discoursed in a manner satisfictory to the audi-ence, remarking that Spiritualism will prosper in spite of all combinations for worldly gains. Henry J. New-ton making that Spiritualism will prosper in spite of all combinations for worldly gains. Henry J. New-ton making that Spiritualism will prosper in spite of all combinations for worldly gains. Henry J. New-ton making that Spiritualism will prosper in spite of and study, and those who jump at conclu-sions as to who are fraudulent, and who are honest, mediums. Mr. A. Audrews sung a gaug, playing his own accompaniment, that was much admired and ap-plauded. A whistling solo, by Miss Manie Horton, and encore, then the congregation joining in singing "Shall We Meet Beyond the Ruyer?" closed the meet-ing for the alternoon, and the large audience (ono of the largest for many weeks) lingered about the hall until a late hour, discussing the bright prospects of Spiritualism in New York. In the evening Mrs. Brigham spoke upon a subject furnished by her gaides, "The Power of the Unscen." *New York, March 3d*, 1889.

People's Spiritual Meetings .-- On the evening of Feb. 17th, the exercises consisted of vocal and instru-Feb. 17th, the exercises consisted of vocal and instru-mental music by Ajises Maud and Lulu Rice, Prof. and Mrs. A. B. Bartman and Master Frank N. Bryant, and readings by Miss Evelyn Chainpney, all of which were exceptionally fine. Dr. D. M. McFall, of Nashville, Tenn., gave an address in which he made an earnest appeal for a rational and cultivated mediumship. Sunday ovening, March 3d, Dr. McFall spoke upon "Astral Spectres—Their Phi-losophy." to a very appreciative audience who listened intently throughout. It was histructive and advanced beyond the common ideas put forth by most spiritual lecturers.

ecturors. Our afternoon meetings have partaken largely of the Dienomenal, the healing never being prominent, and several persons have testified to receiving great bene-fit through Mrs. Budlong of Jersey City. F. W. JONES.

The Bencon Light Meeting was addressed by Dr. Wilson, in the absence of Prof. Baldwin, who will officiate next Sunday evening. The speaker was well with appropriate and stirring remarks. Mrs. Williams expects to take a hall very soon to accommodate those who desire to attend. Hor meetings are free to all; held every Sunday evening at 232 West 46th street. C. H. D. C. H. D.

Cleveland, O.—O. Friday evening, Feb. 22d, as a way in California, was welcomed by a hady friend. Dr. Charles B. Bhitle of Malden came in a very post ive manner and answered several questions propound, events his kind greetings to friends and Sir. Knights sends his kind greetings to friends and Sir. Knights and Ladies of the Golden Cross; is present at their regular meetings though unseen. Thomas H. Lynch was a merchant doing business in Bowdoin Squaro regular meetings though unseen. Thomas H. Lynch was a merchant doing business in Bowdoin Squaro regular meetings though unseen. Thomas H. Lynch was a merchant doing business in Bowdoin Squaro regular meetings though unseen. Thomas H. Lynch was a merchant doing business in Bowdoin Squaro regular meetings though unseen. Thomas H. Lynch was a merchant doing business in Bowdoin Squaro the biafforth of the Aspectation. Mrs. Foye will occupi the platform goveral Sundays in March, remaining at the Forty-First Anniversary observance before do parting for her field of labor in the West. HEATT. To the Editor of the Banner of Light: A gentleman of my acqualitance, who is not able parting for her field of labor in the West. HEATT. To the Editor of the Banner of Light: A gentleman of my acqualitance, who is not able parting for her field of labor in the West. HEATT. The the Editor of the Banner of Light: A gentleman of my acqualitance, who is not able to similal derive all such present move-ment in Massachusetts looking toward a law while treatments which reach his chase's so conclusively and firewed larger frage of the great value of this became as foreird by actificines from giving the freeding fift as demonstrated at the present time, and twenty of the namelpation." Or, as thoeses. On the 21st of February, while receiving a treat ment, he remarked: "If they take this sawny from mis chooses. On the 21st of February willie receiving a treat ment, he remarked: "If they take this when he spiritualist. Link the present meent he constrated at the present tince, and twenty of Cloveland, O .- On Friday evening, Feb. 22d, as

Annie Himman, formerty a spiritualistic fecturer, now a teacher of Mental Science, but no less a Spiritualist, and Mrs. Bodifield, clocationist, who recited most ac-ceptably. Mr. Baxter enlivened the occasion with his many solections of ballads. What with the flowers, music, recitation, convivinity and refreshments, the evening was a most enjoyable one. Mr. Baxter has gone to other fields of labor with Cleveland's good will and God-speed, and J. J. Morso. Is announced for March. We extend to him a wel-come, and will do our best to make his stay a profita-ble and happy one.

novel. "Hyperion," and called the attention of all who had not read it to the rich treat to be found upon its pages, where tales of travel and the medita-tions of a philosopher are skillfully interwoven, as only a poot could weave. She also read us some se-lections from "The Buikking of the Ship," which were most acceptably rendered, and were followed by Miss Austin with a musical selection. Glad indeed we were to welcome once more this sweet, familiar voice. She was accompanied by Miss Gaeleć, whose excel-lent touch made us wish we might soon be favored by her with a plano solo.

She was accompanied by Miss Gacleć, whose excellent touch made us wish we might soon be favored by her with a plano solo.
 Mr. John Collyer followed with remarks, after which Miss Austin kindly favored us with music, and Mrs. Stilles contributed to the evering's enjoyment a poeth that was said to have been inspired by the poet himself a few days after he had passed over, and which was descriptive of his welcome there, and of the life after the birth which is erroncously called death.
 Mrs. Case sang for us in her ever acceptable fash, ion, and then Mrs. Fletcher kindly responded to a call for her, and in her well-known charming manner told us a very touching little story that had failen under her eyes we saw it, and dropped a sympathetic tear for the little inter of the anter cane down the some there constrained such an excellent sermon therefrom, found so much of boanty, of poetry in the incident, that with her eyes we saw it, and dropped a sympathetic tear for the little here of at 2.26 the plasmate evening with the appropriately chosen and finely ready poem entitled. The Day is Done.
 At the Stance at 2.16 pext Friday afternoon some clairvoyant doscriptions will be given to those present. Supper as usual from six to seven, and general contertainment in the evening at eight.
 On Sunday:next it is expected that Mr. Fletcher will give in Berkeley Hall, at 2:30 r. M. in linestrated becture on Egypt. As this speaker always draws a large and fine y solor.
 A penny building fund, which has but recently been standal is growing by slow accerteions to quite a substantial amount.

Spiritualistic Phenomena Association, Lyceum Wail, 1031 Washington Street. Last Sunday being Medium's Day, the platform was ceau. pled by several well-known test mediums. The after-noon service opened with singing by Mrs. Mary Mick-erson, and an invocation by the control of Mr. David Brown. President Hall remarked that it gave him-much pleasure to present those who would open the doors of the life beyond. Mr. Brown said that theology is fast giving place to a higher and holler religion, one that brings with it positive proof of a life peyond this. The great questions we should ask ourselves are these: What are we doing to help each other bear the bur-dens of life? Do we realize fully how close our rela-tionship to each other may be, extending not only through the earth-life, but in that beyond? How beaudial the thought that social tes here formed shall be renewed in a land where partings are un-known. coum Mail, 1031 Washington Street,-Last

beautful the thought that social ties here formed shall be renewed in a latid where partings are un-known. Mr. Brown's controls then gave'sTfew delineations of spirit-life. Among those who came with greetings to all wore Eider Barnabas Barnaby, well known near Cape Cod, and recognized by Dr. Mayo and others as having been a Bajtist preacher. over forty years. Spirits connected with him in church-work came, all having outgrown the did theology. Mrs. T. J. Lewis gavo zemarkable tests of spirit presence ; several arti-cles were blaced upon the table, and read correctly by 'her controls. After music, through Arthur McKanna soveral spirits made their presence ; having outgrown the fable denise of the West End, and well known. Mrs. O. H. Joonis-Hall mado remarks upon "Mediums and Mo-diumsilip," and gavo readings, which were pronounced correct. The meeting closed with singing. *Eventap.*—The hall was well filled. After singing Mrs. A. D. Wilkins gave very satisfactory readings and the names of "spirits related to persons in the au-dience, all of which were pronounced of the Worth which were pronounced correct. H. Loomis-Hall gave several anti-tien well worthy the confidence of the public. Mrs. G. H. Loomis-Hall gave several names, among them Wilson-Handy of Charlestown, drowned at sea, was recognized by his brother. Several names, among them Wilson-Handy of Charlestown, drowned at sea, that she was pressent and was anxious to reach his brother Joseph Tabor expressed a wish to reach his brother

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The Ladics' Industrial Society, withits friends

gathered for mutual improvement and pleasure Feb. 26th at Room 4. Berkeley Hall Building. The afternoon circle was helpful, and the supper successful noon circle was helpful, and the supper successful. The evening vanished too quickly while we were list-ening to Miss Nickerson, who recited a fine inspira-tional poem, and also read several articles psycho-metrically. Mrs. Lillie, after a few remarks, intro-duced Mr. Gaston, President of Casabadaga Lake Camp, whom we were pleased to welcome. Dr. Law-rence, Capt. Holmes, and others, added greatly to the interest of the evening. Mr. Lillie charmed as usual with his well trained voice. With a feeling of harmo-nlows fellowship all dispersed. H. C. McLi

Engle Hall, 616 Washington Street .- The meetings in this hall Sunday, March 3d, were very in. teresting. The Lests by Mrs. Loring were uncer, and greated much interest. The psychometric readings by Dr. E. H. Mathews were very flue. The good manage-ment is highly spoken of by all., Excellent music every Sunday adds much to these meetings. Next Sunday Mrs. Temple, the fire test medium, will be present. teresting. The jests by Mrs. Loring were direct, and

. . . .

Maverbill and Bradford.-Last Sunday Mrs. A. L: Pennell, of Boston, occupied the platform of the

Union Spiritualist Fraternity in Brittan Hall, speak Union Spiritualist Fraternity in Brittan Hall, speak-ing and Exercising her gifts of mediumship in giving numerous and convincing platform tests to large andi-ences, both afternoon and evening, and every minuto description given of what passed before her clairvoyant vision, and of that which was sounded in hor clairvoy-ant car, was recognized as being correct in relation to the persons to which reference was made. The meet-ing was a very interesting one to investigators as well as Bpiritualists. Next Sunday Mrs. Ada Foye, of San Francisco, will occupy the platform, and on Wednesday-evening fol-lowing, March 13th, she will hold a public scance and circle in Brittan Hall. *Haverhell, March 4th*, 1889.

Plymouth, Mass.-The Spiritualists had their first lecture of the season on Feb. 3d; since which date Dr. P. C. Drisko and Mrs. M. A. Chandler, of Boston, Dr. F. C. Drisko and Mrs. M. A. Chandler, of Boston, Mass., occupied the platform. The lectures of both have proved interesting, and highly appreciated. The friends of Spiritualism havetaken hold in carnest; the interest is increasing, and we hope to have two lec-tures overy month in Leyden Hall. Too much credit cannot be given to our sister, Mrs. Dr. Nellie F. Thomas Burbeck, for through her earnest efforts these meet-ings have been started. May the good angels crown her with success. The Ladles' Ald meets every Wednes-day evening, each medium doing her part to add in-terest to the occusion. terest to the occasion.

Dr. Drisko will occupy our platform March 10th. B.

Portland, Me.-Mrs. Ada Foye, of California, occupied the platform of the Portland Spiritual Temple Sunday, March 3d. In the afternoon she gave a short Sunday, March 3d. In the afternoon she gave a short address and answered questions propounded by the audience; in the evening she gave a test scance, proy-ing to be the best ever given in Portland. Many tests were presented, and every one was pronounced correct. The hall was crowded even to the ante-room. Mrs. Foyo is doing a great work for the enuse in New England, and we hope to see her again with us. Miss Nickerson occupies our platform next Sunday. [Mrs. Foye was to hold another scance in Portland on the evening of March 4th, in Congress Hall.]

Denver, Col.-Dr. Dean Clarke continues to be very successful in this place as a lecturer. He com-menced with March his third month in this place.

which proved to be a feast for the Spiritualists of this

was here during the month of February, doing a work which proved to be a feast for the Spiritualists of this city. She delivered two lectures, each Sunday and gave tests, all of which were very satisfactory. Of over one hundred tests, all, with the exception of some four or five, were acknowledged to be correct. I am satisfied many went from the hall with new problems on their minds for future study. She also gave dark scances Tuesday, Thursday and Saturday evenings, which were very interesting. We were also favored by her with a few circles for materialization, which were very good. On the first evening some twenty or more spirits materialized, and about the same on the following evening: A number were recognized. The second evening one of the spirits took hold of a boy's hand, led him into the cabinet, and told bim to place one hand on the medi-um's head, the other on her hand, then go out and fell the spoole what he saw. He did sofy and was asked if the spirit was present. He replied the white form was standing over him while he place his hand on the medium's head and hand; the boy was about tweive years of age. Myself and 'a great many others believe Mrs. Weils to be a good and true woman and medium, and regret, there is such a scarcity of such workers here in the West. 'We all hope she may soon be able to visit us again. J.E. ChorFitter, and Sec'y of the First Spiritual Society of Muncie, Ind.' Brockton, Mass.-The Children's Instructive Ly-

Brockton, Mass.-The Children's Instructive Lyceum met in Ladies' Aid Hall March 3d, the usual opening exercises being conducted by T. H. Loring and Mrs. H. N. Keith. After the Grand March a lit-tic variation in the order of exercises ensued, the ob-ject-lesson being taken up Inst; a continuation of the subject, "Spiritualism," was responded to by Edith Keith add Cella Anderson. As Mrs.-K. R. Stiles was present she very pleasingly entertained us wilk views on the subject; more especially were her remarks di-rected to the little ones, comparing liter carly training with that of the children to day in the Lyccum. Afterward Conductor Loring made some remarks. Recitations by Henry Chevigny; readings by Geurge Colwell, Mrs. H. N. Keith; songs by Cella Anderson, and Mrs. Keith and daughter Edith, Subject for next Sunday "Truth." After the Banner March the ses-sion closed with singing. Mits. EMMA BOOMER, Cor. See'y. Sunday evening, March 3d, Mrs. K. R. Stiles, of hos-ton, spoke for the Ladies' Aid Society, taking for her subject "The Book of Life." She was listened to wilh much interest and appreciation, after which tests fol-lowed, sixteen full names being given, and, nearly if not quite all recognized. Societies in want of an earnest and eloquent speaker will do well to address her. E. B. ecum met in Ladies' Aid Hall March 3d, the usual

Topeka, Kan. - On Feb. 17th this part of the country experienced the first snow-storm'since No. vember last: Snow, fell to the depth of six inches.

vemiler last: Snow tell to: the depth of six inches. The result was that but few of the churches were opened. Anong them was that of the Religio-Harmo-nial. Society. After the evening of Feb. 24th the hall was well filled to listen to a very able address by Mr. Will C. Hodge, late of Albany, Wis., but now located here. His theme was: "What evklence have we that man is im-mortal save the manifestations of the apirit either nn-elent or modern," and was handled with marked abili-ty, convincing many of his Orthodox hearers that they must concede modern manifestations or give up their belief in ancient oges. There is a bill before the Leg-islature, now in session, to regulate the practice of medicine, which the speaker took occasion to discuss, bringing, convincing arguments against it. Mrs. Stovens; who has been speaking before our so-clety, has been quite ill for the last two weeks and un-able to appear on the platform. "At one time we thought it was inevitable that he spirit would leave the body, but we think now that also will recover." F. P. BAKER.

his first discourse in the month's engagement with the his first discourse in the month's engagement with the Society last Sunday evening on the questions of the day, and those that are likely to come up during the next four years of President. Harrison's administra-tion-treating particularly of the religious element. A good audience turned out to hear him. Next Sunday Mr. Fletcher gives a lecture at 10:45 A. Mr. and again at 7:30 P. M., each to be followed by a test scance. E. H. WHITNEY.

ment, he remarked: "If they take this away from me I do not know what I shall do, as it is the only stimu-lant I can bear." I assured him that, to my mind, there was no danger of the bill passing, but if it did I would give him treatments-law or no law! There are thousands like this patient scattered throughout the State. Is Massachusetts ready to sac-rifice the well-being of the sick, and the personal free-dom of here citizens, in order that "old-school" practi-tioners may receive a few more fees? Boston:

Dr. Willis at the Tomple."

To the Editor of the Banner of Light:

It was my privilege to attend service Sunday, March 3d, at the Spiritual Temple, corner. of Newbury and Exeter streets, Boston. Dr. Fred L. H. Willis, of Harvard College memory, delivered the discourse. It was one of the most protound and exhaustive inspira-tional efforts I have ever listened to—a revelation of spiritual truth volcing the Living Word. The speaker seemed more than a medium—"a revel shaken with the wind "—he appeared to be a conscious personifi-cation of the Power, the absolute Truth that shakes the reces. He seemed to be a conscious embodiment of that light which lighteth every man that cometh into the world. Ought not such sons of God to be brought or come to the front? Ho had the largest addience that has assembled at the oremple this senson. He speaks again next. Sum-day. Spiritualists should be present, and bring their friends, especially, their literal Advent friends with them. Exeter streets, Boston. Dr. Fred L. H. Willis, of

Mavorhill, Mass.-Unity Mall.-Miss Jennie B. Hagan commenced an engagement for the Sundays of March with the First Spiritualist Society of this city, on the 3d inst., receiving her subjects from the audi-enco, and giving them skillful treatment. The subject receiving the more extended remarks at the two it. A. lecture was "Bensailon-Where is it Located? in the Hent or in the Brain?" The speaker gave a carefully worded description of the human system, dwelling minutely upon the func-tions of the brain, heart, lungs, blood, nerves, etc., de-monstrating the fact that her control was not a nov-ice regarding the laws of life, and locating in the brain the central office of all sensation. The synchest method the control was not a nov-ice regarding the laws of life, and locating in the brain the central office of all sensation. The synchest method was of life. The solution of Sin. Conse-quently all Sins are Unpardonable-and Why?" The control dealt directly with the law of individ-ual responsibility, showing the danger of teaching the dogma of forgiveness of sin as being a license to do wrong, the result of which was terrible to contemplate. The Home Orchestra is rendering efficient service by musical selections at the ovening services, which are, highly appreciated. March with the First Spiritualist Society of this city,

'St. Augustine, Fin.-John F. Whitney writes us that Mr. A. E. Tisdale is doing a wonderful work in this place by his lectures delivered before the Spiritualist Society meeting at Witsell's Hall, Spanish street. The St. Augustino Press has on several occasions, given excellent and appreciative mention of Mr. Tis-halo's addresses.

Attention ! Lycenms.

Attention 1, Lycoting. The Cohductors of Children's Lycours, Secretaries, or other officers, are carnésity invited to send in the name of their Sunday-schools, names of officers, num-ber of scholars, time of meeting, etc., The desire of the undersigned is for the mutual benefit of all. Cor-respondence solicited. THOMAS LEVS, '12 Ontario street, 'Cleveland, O.

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LAOH ALTERNATE, WEDNESDAY AT 8 P.M. THE ALLIANGE dofines a) Spiritualist to be: "One whio knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritual-ists pro condially invited to become members-elliber resi-dent or noi-rosident-tand to take an active part the its work. J. F. JEANERET, Secretary, 4 Maiden Lane, New York: JOHN FRANKLIN OLARK, Cor. Secretary, 89 Liberty street.

Saratoga Springs, N. Y.-E. J. Huling writes that the First Society of Spriftualists has been enjoy-ing three weeks' ministrations of J. W. Kenyon; who has given excellent satisfaction. Mrs. Emma L. Paul, of Morrisville, Vt. is the speaker for March: in April C. Fannie Allyn will officiate: "We have socials every fortnight, and the young people have their meetings on alternate weeks. The sewing circle has occasionat sessions. We are trying to start a Lyceum, and will probably succeed in a short time."



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