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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH ERA.

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Written for the Banner of Light.

WHEN THE TIDE ROLLS IN.

BY ADEN.

There is joy among the fishers on old ocean's rocky shore,
There are happy hearts among those who the tossing sea plow o'er,
There is grandeur to the stranger who listens to its din,
To the tumbling of the waters when the tide comes rolling in.

For they know, the humble seamen, whose lone garden is the deep,
And whose lives are spent in toiling when the landsmen are asleep,
That God's bounties are before them, they have only to begin
To gather up His manna when the tide comes rolling in.

When the rugged toil is over, they have lifelong been a slave,
They have daily planned the future by the tumbling of the wave,
They 'll be welcomed all in heaven and be freed from earthly sin
By their God and by the angels, when their tide of life rolls in.

The Spiritual Rostrum.

The Spiritual World, and Our Kindred There.

A Lecture delivered in New York City by

WALTER HOWELL.

[Specially Reported for the Banner of Light.]

ON a cloudless night with the naked eye we behold a number of stars which appear like distant lamps; we take our field-glass from its case, and on gazing through it, those we before saw become more distinct, and others dawn upon our vision which were not visible to the unaided eye; entering an observatory we look through the astronomer's telescope, and lo! worlds swarm in what had seemed interstellar space, and millions of resplendent suns burst upon our sight! Here we are impressed with the infinitely great.

On a bright summer's day, when looking closely at some seemingly lifeless object, we observe a slight movement which attracts our attention, and on examining this moving something under a magnifying-glass, we discover it to be all alive with minute creatures so small that they refused to be detected by the unassisted eye. Curiosity leads us to subject the object of interest to microscopic inspection, and lo! these tiny forms, invisible to the eye, become monsters, living upon other living creatures, and these preying upon still smaller ones, and there appears to be no end to the chain of infinitesimal beings all environed by a world beyond our ken! Now the infinitely small dawns upon us, and we feel that life must be without end or beginning; for world beyond world and world within world are discoverable, seemingly without limit.

If this be true in relation to the physical universe, how much more true is it of the spiritual. Let the eye of the soul be opened, let the ear of the spirit respond to the vibrations of a rarer atmosphere than the physical, and out of the realms of seeming invisibility forms of beauty shall appear; and out of the eternal silence the anthem of immortality shall peal forth.

The relation of the spiritual world to the material world is very much like the relation of soul and body in man. There would be no phenomenal manifestations of matter if there were no operations of spirit. The same underlying noumenon is adequate to the evolvement of innumerable worlds of phenomenal manifestations: worlds within a world, each peopled with denizens whose internal life responds to the environing conditions.

Man possesses a subjective world; he enjoys the beauties of an objective world, which he distinguishes as without himself. There is a mysterious relationship between this outer world and man's inner world. We interpret the outer world according to the state or condition of the mind. We must not, therefore, confound the outward reality with our conception of it. However chaotic our ideas of the world may be, the real world is orderly enough after its own nature. It is ultra idealism that denies the existence of any other world than that which we fashion within us. As we just observed, the interpretation we render of the world depends on the way we look at things, and the point from which we view them; but this admission does not abolish the things viewed.

Underlying the universe of matter is the infinite, and though we recognize in nature the conditioned, we cannot escape the thought of the unconditioned. The finite cannot comprehend the unconditioned, hence it is forever environed by the limited and conditioned as the sphere of its normal thought and action; so that while man may enter a world where subtler substances than those of matter build up its myriad forms, as by magic, he is nevertheless still in the realm of phenomena, though those phenomena must not be judged by the standards of material experiences or experiment. We find in the material world analogies, correspondences, suggestions, hints and prefigurations—but not the subtile action. Matter will not, apparently, yield sufficiently to the demands of the spirit to permit perfect oneness of mode and exactitude of likeness in operation. Here we must "see as through a glass darkly," and wait to behold the sublime reality face to face. Here we can know only in part; there the greater portion will be revealed.

Wherever we perceive a material universe, we may be sure that the spiritual is present. Within the material world is the spiritual. When death removes our body, it simultaneously lifts the vail of Isis, and lo! a spiritual man is face to face with a spiritual world: Not "far, far away," but as near to the world of matter as the spirit was near to the physical body when it inhabited it.

The bird might sing as it soars, "Where is the air, the beautiful air, in which bright birds are singing?" A wiser creature could inform it that it ascended by means of it, sang because of it, in fact, "lived, moved and had its being" in it all the while. The untaught fish might ask the whereabouts of the water—the clear, crystal water—and in like manner be told that it was the element in which it lived, unconscious of its dependence upon its bounty.

Modern research does not confound physics with psychics, as some writers have done. Physical force or energy is seen to accomplish a circuit. Its transformations are described as muscular and molecular motion, and the passing from the latter to the former. Material food taken into the body passes through the varied changes involving mastication, digestion, assimilation. Particles of food become in due time molecules of the gray matter of the brain; but never go beyond the physiological structure and become atoms of thought. Thought and feeling work in harmony with matter, but we have not found the matter becoming spirit, or the psychical principle becoming material. Somewhere they must meet and merge, I suppose, but where and how we know not. We may conjecture, that is all. We intuitively recognize the phenomena of mind and matter to have one source and origin, but that source is hidden in the bosom of the infinite and eternal God.

As the material world is the vail that hides the spiritual from our view, we need not seek in remote space "The Happy Land," or the so-called hereafter. It is here, around us, touching our very being. We are, in reality, inhabitants of the two worlds at one and the same time. Humanity, beasts, birds, reptiles, trees, flowers, herbage, and all the crystal gems of the under world, are manifestations through material forms of that world of which we speak as the spiritual. Just as we interpret this world according to our state of knowledge, the nature of our genius and the like, so we interpret the spiritual world according to the standpoint from which we view it. We may behold in its forms the grace and beauty of angelhood, the grotesqueness of the demon, or any intermediate shade within these extremes.

If heaven is within us, heavenly beauties will greet us on every hand. The same object will suggest a thousand different thoughts and feelings to a thousand different men, notwithstanding the unities of the mind which give to one object certain qualities, or form, or color, in the perception thereof, to the savage and civilized alike. The vibrations of a spiritual world, as they impinge upon our consciousness in that new state of life, acting on the world of thought already organized in the mind, will illuminate that interior world, or cast the shades of night o'er all its landscape, in obedience to that ethical law that rules the kingdom of the spirit. Thus to a manifold people is revealed a manifold world: The scientist, the sage, the painter, the poet, the musician and the saint, all good and true, yet do they not view the one world differently? Death makes no sudden change in character; it only effects a change in form of manifestation, and a change of state in consciousness.

This last sentence needs a word of explanation. If you can conceive the idea, consciousness takes a step backward, or inward, so that what had been regarded as subjective during earth-life becomes in a sense objective; and that which during earthly life had been objective becomes invisible, or, to the spirit, as though it were not—save under what to the spirit may be regarded as an abnormal condition.

I am inclined to think that when spirits are manifesting to mortals, they are in as much an abnormal condition as mediums are when in a state of trance or unconscious clairvoyance.

Are there no forms but those that meet the physical eye? No sounds but those that greet the material ear? Is there no light but that which comes to us on waves of ether? Most assuredly there must be others! Do we not in our dreamland wanderings hear the voices that have long been silent in death? Are we not once more surrounded by familiar scenes? The days that have passed return; the departed are alive; we enter with zest into the enjoyments of childhood, and, for a few moments, at least, we reënter our lost Eden. With what eyes do we behold the landscape, see the storm-cloud, gaze upon the rainbow, and look upon the faces of our beloved friends whom we call dead? With what ears do we catch the sounds of distant thunder, listen to the music of the winds, hear the laughing of the waters, and recognize the voices of our long lost kindred? With what sense of delicate touch do we feel the grasp of their hand, the thrilling kiss of love with which they greet us? The physical eye is closed, the bodily ear is deaf to all earthly sounds, and the hand for awhile has lost its cunning. Ah, my brother! there are other eyes and ears, other hands and feet, with which to see, hear, feel and walk in that realm of the soul, where our dreams transport us at rare intervals, but being still burdened with the flesh the spirit is not permitted to behold, without the gauzy semblance of matter, the glories of that world which shall ere long open to our view in all its dazzling splendor! In lucid dream-states we catch the foregleams of "The Promised Land."

The seers and seeresses of all ages have seen more or less clearly through the thin vail of matter, and have declared a world beyond. It is questionable whether any of our visions are accurate. We may "see men as trees walking," or behold objects as in a fog, distorted; but we do see something, and that something is a reality. We may be mistaken as to detail, and doubtless err in many particulars; but in the affirmation of another life, real, ah! more real than this, we are not mistaken; unless nature has designedly deceived us, and is henceforth unworthy our confidence. "Will the Infinite put us to utter intellectual confusion?" Are visions of future bliss the mockery of nature and God? If so, then life is man's tragedy and God's farce!

We are not deluded by a mere mirage, "like the baseless fabric of a dream." We are not sure that dreams *are* baseless, for while some, and perhaps most, are reflections of day-thoughts and feelings, there are prophetic and clear-seeing dreams. And taking all the evidence which the ages afford, we are justified in asserting, with all emphasis, the immortality of man, and the reality of a spiritual world.

It is enough here to remind the reader that clairvoyance, somnambulism, the trance, and many other forms of the abnormal, point to a spiritual identity within us, independent of the body, and at times evidence the presence of the disembodied. These, in their entirety, constitute a basis of intellectual faith in the immortality of the soul, and the existence of the spiritual world.

We shall endeavor to follow man into that mysterious country, and discover, as far as possible, his surroundings, mode of life, and thereby catch visions of our futurity.

In speaking of spheres of spirit-life, the thought of spherical shape should be dismissed from the mind, for if not laid aside the real significance will be lost. In communications we meet with this phrase quite frequently, and sometimes the spirit purports to be a resident of the third, or seventh sphere. The use of numbers, except in a symbolic sense, when speaking of the sphere in which one lives, is very misleading. We may speak of the sphere of faith and charity, of goodness and truth, of love and wisdom; but these are primarily states of progress, and may be located anywhere. We use the terms higher and lower, but we need not refer to locality, if condition be understood; for may not the infant class be in the gallery, and the advanced group in the basement? We move in a given sphere of society, and this is always recognized to signify *grade*, not *place*.

The unlikeness of brothers and sisters is a matter of common remark, and this non-resemblance may cause them to move in widely different spheres. The gulf that separates relations from each other is at times wide as the world. Social usage, political opinion, religious sentiment, and the like, create "impassable gulfs" over which no bridge seemingly can be thrown. There are moral and spiritual gulfs which separate persons who jostle each other in a crowd! Look at that poor drunken woman emerging from the rum shop, with an innocent babe clinging to her maternal breast for protection and life! How wide is the gulf, think you, between the guilt of that besotted woman and the innocence of her child? It yawns as wide and deep as the chasm which mediæval men imagined existed 'twixt heaven and hell! We pass from sphere to sphere, if we are progressive, while in the material world. We find ourselves in early life, perhaps, in the sphere of self, then, later on, we fall in love, and ego-altruistic conditions environ us; by-and-by we grow catholic, and rise to a sphere of universal brotherhood. If we have not undergone this unfolding during our earthly career, we must evolve this universality in the hereafter.

How often we, when writing to a friend, give expression to our conviction that spiritual spheres are not bounded by geographical land or water limitations, as in the familiar phrase, "Though I am absent from you in body, I am ever with you in spirit." Souls in whom is kinship are *not* divided by land or seas—they are forever in each other's company.

It was Swedenborg who said: "Viewed by the angels, men widely sundered in space are nevertheless grouped in one society if they have thoughts and affections in common." These are not his exact words, but I think I represent the spirit of his language.

Whether embodied or disembodied, we form ourselves into spheres or homogeneous groups according to our ruling delights. With this explanation we may fairly understand the spiritual significance of the term "sphere," as used in psychic parlance. Its ethical importance cannot be too emphatically declared. Its potency in keeping souls within their legitimate orbit is more powerful, if possible, than the law of gravity.

We are not infrequently asked, How is time regulated in spirit-life? While we would not annihilate time, or its appearance at least, we would suggest the thought of other standards than days, weeks, months and years. We are made aware of another gauge than that figured on a dial. To illustrate our meaning, we will suppose a case of terrible suspense: The anxious soul listens to the ticking of the old-fashioned clock upon the stairs. How wearily the moments drag! Tick! Tick! Tick! And a minute seems an eternity! An opposite instance will convey the other side of the thought we are trying to express: A company of bosom friends are assembled; it is eight o'clock when they commence their talk. A subject in which all are enthusiastic engrosses them; they keep up an animated discussion for hours; the clock strikes one, and they are startled. "One o'clock! Impossible! We've never been here talking five long hours, surely!" They really had, but they had for the time being been living in the world of spirit, where clock-dials of that sort are not. In the one case, time drags; in the other, time flies. We are by such experiences enabled to understand the poet's words, who said:

"Can crowd an eternity into a minute, or stretch a minute into an eternity."

I apprehend that some spirits after having been in the other life for a very short time think the period a century, while others, having passed a hundred years in the bliss-inspiring atmosphere of the angels, think it a short day.

A new revelation of thought, an awakening of emotion and the reënergizing of the will, constitute the morning of an angelic sphere; the full splendor of that thought, the noontide of that emotion and the zenith of volition will mark the mid-day activity and glory of the scene where the revolution of an earth upon its axis determines not the time of day. *Here* time and state are merged; in *such* a sphere, heart-throbs of universal love, great and noble thoughts, gigantic efforts for the well-being of man, are the indicators of "the what's o'clock" in spirit.

When the light of that revelation has subsided, the force of that energy lessened, and the heat of that love less intense, comes the thought of domesticity and rest. Then the curtain of heaven's eventide falls, and even angels repose!

A heavenly day cannot be measured by our time! Its joys are so intense that even if earthly standards were or could be established, they would not be observed, for they take no note of time. One can catch a glimpse of the meaning of the ancient word, where it says, "A day with the Lord is as a thousand years, and a thousand years as a day." The nearer man grows like unto his God, the more nearly will his standards become like unto God's.

We experience summer and winter as a result of the position of the part of the earth upon which we live in relation to the sun. Now, as there must needs be changes in intellectual and emotional states of heavenly societies, there will follow the spiritual seasons to which summer and winter correspond. We have our springtime of thought seed-sowing. We enjoy our summer of love's blooming. We reap the golden fruitage of our toil in the autumn, then cometh our winter of cooled zeal, when the rains of heaven are needful to fructify the parched ground of the mind.

In speaking of heaven, we not infrequently use the word "home," as expressing our idea of its sanctity, felicity, family reünion and tranquility. "Home of the Soul," "My Father's House," and the like, are familiar to us all. "In my Father's house are many mansions," said Jesus. This has been interpreted in various ways, but no picture is so dear to the human heart as the homestead and family circle. There are two words in the English language which outweigh all the rest. They are "mother," and "home."

Much of the anticipated delight in another world is the recognition of friends and kindred. "We shall know each other there." The mother shall embrace her darling babe whom cruel death snatched from her tender breast; the child who had been left motherless, to plod its weary way through the world, shall feast its eyes and heart once more in the presence of sainted maternity; the father's manly form, firm voice and sustaining strength shall greet the child again; the broken-hearted widow shall have her woes healed forever in the fond embrace of her beloved; lovers shall be reünited and hear the wedding bells of heaven ring out upon the balmy air the music of their nuptial joy!

In a real world there must be domesticity and social life. We may not always find our blood-relations the nearest akin in spirit. Of one thing we may be sure—that so long as we desire and love the companionship of those who were bound to us by the ties of nature, we shall enjoy it. But, says somebody: "We thought universality of affection and sympathy were considered the ideal goal of the spirit?" Truly, but the greater love includes, not excludes, the less. We do not love our old friends less, because we have made new ones. The noble-hearted who love all mankind do not neglect or love less warmly their wives and children.

One cannot think of family relations without picturing a dwelling. Are there such in the future life? Yes, fashioned in every conceivable form of architectural loveliness. Who designs and builds them? The occupants. Truths are the material masonry used in their erection. Whenever we quarry a truth and put that truth into life-practice, we are uniting, so to speak, stone to stone; we are building "the house not made with hands," but reared by good deeds, lofty aspirations and sweet conjugal love.

A number of homes and families evolves social relations. Man is essentially a social being. Interchange of thought and sentiment, mutual exchange of courtesies, and organization for public advantage and advancement, are outgrowths of the social spirit in man.

The most harmonious homes of earth, and the best-ordered social state, are but shadows of the home-life and social spheres of the spiritual world. We must not think theirs mere copies of ours. The truth is, that ours are a vague and poor resemblance of domesticity and social life as they exist in the immortal world. Longfellow beautifully expresses this thought in that sweetest of poems, "The Bridge":

"The moon and its broken reflection and shadows
shall appear,
As the symbol of love in heaven, and its wavering
image here."

Life is realized in action. Usefulness is one of heaven's most important features. An idle life is of all lives most reprehensible. To recline forever on the banks of "the river," and sing of salvation, would imply the need of a savior—the savior of exertion! A concert now and then, a service of devotion occasionally, the recounting of past experiences or rest from labor may be well in their season, but an eternity of either alone would be horribly monotonous. If we regard the flying of the shuttle through the loom, the sweeping of the house, the cleaning of the street, the making of a garment, and the din of commerce generally, as *Use*, singing, "Nearer, my God, to thee, nearer to thee," or *Exertion* offering prayer whose hum may be interpreted as saying: "Give us this day our daily bread!" we can then regard a life of activity as a song and prayer combined.

A LaPlace, a Herschel or a Kepler, would not feel like bowing before an outward throne (even if it were made of pure gold) after the more exalted form of devotion at the shrine of a million suns! The scientific investigator needs more worlds to discover, other forms to classify, new elements to descry, new combinations to analyze: The philosopher requires a deeper insight into the hidden mysteries of nature and being; he wants to make a deeper analysis, reach a higher generalization, and evolve a broader synthesis. The poet seeks new subjects for his epic; he would compose a sweeter lyric; he yearns for a language of the soul more rhythmic than our rhetoric, and an inspiration of thought whose harmony is seraphic. The sculpture of earth lacks grace, owing to the crudeness of matter, to express the ideal of the master mind. The colors lack delicacy, and the canvas is rude; the hand of the painter refuses to portray upon the easel those translucent visions of the spirit he would fain describe. Shall he find colors more rich and delicate, a surface more adapted to his purpose, and a hand that responds more readily to the genius of his soul? How feebly the instruments of this world convey the echoes caught by a Mozart, or Handel, or Wagner. Shall they not discover a medium through which the harmonies of the sky may be more clearly heard and exquisitely rendered?

In the so called humbler walks of life, where the poesy of labor is not seen and the music of routine is not heard, shall we not expect the divinity to shine more brightly? Yes, when earth grows like unto heaven the most menial work shall be done by angel hands, and what had been regarded as drudgery will be viewed as delightful employment, because love inspires it, use dignifies it, and heaven and God are smiling through it.

There are domestic duties in every home. There are societary duties in every community. All forms of use follow in the wake of human and angelic life. Therefore, occupations innumerable await us, but unlike the occupations of earth—where men who *ought* to be butchers, by a strange freak of fortune sometimes become doctors: some preachers would have made better lawyers: while a large number of would-be statesmen had better tend the plow. In the sphere of the spirit men and women fill positions because of fitness and the love they evince for a given work, art or office. This is a comforting thought to the "round men in square holes" of earthly trade and profession.

We cannot avoid thinking of institutions in connection with a highly-advanced and well-organized society: Colleges of learning, temples of worship, halls of amusement, art galleries, conservatories of music, gymnasiums, pleasure gardens, and varied institutes for the restoration to health of the morally and spiritually diseased. Swedenborg, and other seers, have described such institutions, and when we consider that our earthly hospitals, schools, churches and places of æsthetic exhibition and amusement are the outgrowths of the mind and heart, and are therefore spiritual, we may not wonder to find the like in the immortal world.

Our nature is manifold, and needs the ministration of variety. For awhile we may be able to continue closely confined to study; but we need diversion at length. Our devotional feeling may incline us to prolonged prayer; but we cannot continue in the attitude of supplication for any length of time without doing violence to the intellect, or rendering the will less potent, or neglecting our so-called secular affairs. For my own part, an attention to bodily needs, intellectual progress, and the exercise of the mirthful faculties are as sacred as prayer and praise. Therefore in heaven we may expect to find legitimate scope for all our powers of mind, all our natural feelings, for these had birth originally from the great Mother and Father God.

There are states in which the emotions must have vent, or be aided in their development. What institution more than religion affords opportunity and assistance in this direction? Wheresoever a congregation of spirits are assembled for worship, there the thoughts and affections of the gathering erect a temple whose dazzling splendors put into the shade the costly structures of earthly zealots! Music more ravishing than cathedral artists can furnish reverberates through the ethereal arches of such an edifice as angels raise—not with their hands, but with their heart-and-God-inspired *thought!* Here the emotions find voice, and unawakened feeling springs to life and action.

The emotions must not too largely predominate over the intellect, and hence other aggregates or the same in a different mood assemble, and a seminary of instruction is reared. Now the towering intellects of the sphere con-

gregate to consider the grave problems which celestial minds alone can solve. Plans for the world's advancement are framed, schemes of social reform evolved, policies for government discussed, and undiscovered laws of the sphere contemplated. There is no assignable limit to the growth of the intellect. There will forever be subjects upon which to speculate, laws still undiscovered awaiting the developed mind and deep interior vision which shall possess daring enough for the one, and patience requisite for the other.

Our æsthetic faculties must receive a due recognition, and their wants must also be supplied. The genius of the sculptor projects a corridor of statuary. The magic of the painter produces a gallery of exquisitely executed pictures; while the mansions of the composers are literally instruments of music, whose doors, windows and portieres make music as they open and close, or as the drapery is moved by the passer-by—every step you take causes you to touch some hidden spring which sets concealed musical instruments playing the favorite melodies of the master magician whose mansion is the manifestation of a soul of song.

We shall not be without the jester, the punster, the wit or the story-teller. Romance, the drama, the art of elocution and mimicry, all have their place. The long-faced saint and narrow-minded bigot may stand aghast at such a statement; but the immortal world would be robbed of all that is natural and human if these were wanting. The seer of the last century tells us that he saw athletic sports in heaven! Are there no spiritual gymnastics? Why not? Every sort of innocent amusement may find its rightful season and place in the future life of the soul. The good and true may indeed sing with the composer of the old hymn:

> "Then shall I see, and hear, and know
> All I desired, or wished, below;
> And every power find sweet employ
> In that eternal world of joy."

The broken-hearted mother, who, like Rachel of old, refused to be comforted because her loved was not, finds in our philosophy the comfort and consolation which the old religion ceases to impart. In vain she asks the clergyman, who has naught but current theology to offer, "Where is my darling child?" He may tell her "It is with the Lord." Forgive me if I appear irreverent; I mean no spirit of levity when I say she would rather know for certain that it was in the arms of its dear old grandmother, alive and happy!

> "There's not a fold, however watched and tended,
> But one dead lamb is there;
> There's not a fireside, howsoe'er defended,
> But has its vacant chair."

With heartrending agony the fond mother and stricken father implore *us* to tell them, if *we* know, what has become of "little Johnnie" or "sweet little Mary." Spiritualism answers this question; and in the radiant light of our gospel of demonstrated life beyond the grave, the parents bow their heads, and with mingled feelings of grief and gladness say: "Thy will, oh God, be done!"

Heaven is a state of fullness of life, therefore it is not surprising to find that those who pass from earth during infancy or childhood grow to maturity. We should lament greatly if our children were to stop growing while on earth; and yet some people imagine that they will meet their babies and children by-and-by as infants or little children. Of course, we naturally think of them as they were, not as they are.

An objection urged against this thought is: "How shall I know my own if they alter so materially as growth would imply?" The answer is, they can, at will, reïssume their former appearance, if that is needed in order to establish identity. Then there are those who have been the guardian angels of our little ones, and they can furnish such evidence as may fill up any gaps in memory, if such could be imagined. We find but little difficulty in recognizing our long absent son, who went from home in early youth, and is now a man with altered appearance, voice and manner.

The mind expands, the heart is enlarged under the training of wise and loving teachers in the spiritual world.

A system in some respects like the kindergarten is said to be the method of instructing the children in spirit-life. Do they need a lesson in innocence, then the instructor creates from his or her mind a field of apparently animate creatures, in whom the quality of innocence is predominant. The child studies these forms, plays with them, and intuitively inbreathes the spirit they represent. What would be called object-lessons here on earth are given to the child in spirit. The heavenly teacher embraces the opportunity of imparting knowledge when the child is in a receptive mood. When it asks questions, an angelic teacher does not say, like many parents, "Don't trouble me!" This is the indication that the mind is open to receive, and instruction is then given.

Our children lose something and gain much by their untimely removal to the spiritual world. They lose much of earthly experience that would have been valuable to them in the hereafter; they gain the companionship of angels, wise and good, receive instruction in a manner unknown to the school-teacher of this world. Hence, when these little ones come into our atmosphere to gather up certain needed elements through suitable organisms, perhaps their own mothers, or some one nearly related, they bring the innocence and brightness of the child-sphere with them, and in exchange therefor we impart, unconsciously to ourselves, perchance, the earthly elements of thought and love, which their early removal had deprived them of obtaining in sufficient amount before their translation to the higher life.

As old age is the sign of decay, and heaven is the synonym of vigor and repletion, we must regard it as a corollary that those who pass to the inner life in advanced years, and leaving a decrepit body behind, will be transformed into beings in whom no trace of age is visible. Love makes us immortal. Wisdom finds us young and keeps us so. There is no age to the eternal spirit. In the immortal life spirits sometimes tell us, "I am so many thousand or so many hundred years young!" Not old. Time makes us old; eternity puts the waters of immortal youth to our lips and we suffer no more, we die no more, we grow aged no more, but live and love, think and work without the weariness and loss of energy which accompanies all earthly labor.

The elderly couple who awaken in the immortal world are delighted to perceive that each appears as on the occasion of their having fallen in love with each other, only more divinely beautiful and good.

Those deformities of the flesh which pained us while on earth, or caused us to be unattractive, are gone forever, and the most plain-featured denizen of earth when touched by the wand of heaven's artist becomes lovely beyond description.

Knowledge and experience, while it ages by development, makes youthful in vigor and elasticity of mind and heart. There is something pitiable about the infancy and second childhood of earth; but in heaven that which maketh rich with age conferreth the bloom of youth.

Here age is accompanied by a spirit of ultra-conservatism, and early life by ultra-radicalism. In the morning of life we look forward almost exclusively, and in the evening of our day we look backward. Perception and reflection are thus in turn predominant. In heaven these are more perfectly blended; the past and future, in a manner not understood by mortals, become the blissful now. Come, immortal youth! Be mine, eternal age!

Is it needful to remark further, that eternal progression is the birthright of the soul? We think not, for has not this been pointed out already? But it is sometimes suggested that we must at some period come into such relation with the infinite whole as to be absorbed into the great ocean of spirit, and thereby lose our individuality. Having had a vision which illustrates the thought I wish to convey, I will introduce it here, as pointing to that condition where, apparently, progress ends:

I was in an interior state, and had been conversing with spirits of a high order. Looking upward, almost directly over my head, in appearance, I beheld the sun of the spiritual world. The thought had scarcely dawned upon my mind, was that luminous orb inhabited? when a voice within me said: "Come and see." I felt my will-power becoming unusually strong, my desire seemed to be ablaze within me, and I mentally resolved to travel thither, if there was buoyancy enough in me to carry me hence. Just then a form appeared whose countenance gave me more confidence. We rose together, and seemed to pass like lightning through the spiritual atmosphere. We were presently plunging through seas of light. At length we found footing upon the sphere of light.

I gazed around, and observed that every object was self-luminous. Each object, however, had a color or shade peculiar to itself. There were luminous landscapes, forms of vegetable and animal life, birds of matchless plumage, and human figures whose equal for symmetry and beauty I had never seen.

Strange to relate, on looking upward I could see no sun. The inherent light of the sphere eclipsed all outward illumination, if there were any. As I stood by the side of my radiant companion, I inly said: "When I was in the sphere from whence I came, this looked like an orb of pure white light. I supposed this must be what has been been called the God-sphere." The voice that had spoken within mé, when I contemplated the sun from a distance, then spoke: "These individual forms and colors when they blend in the protosphere of this sphere, create the pure solar ray which, when not decomposed, is white. You thought that life was here absorbed into the infinite, but not so. The finite never becomes the infinite. You see that each object in this sphere possesses its own identity. If at this lofty height you see identity well defined, you may be sure that eternity will preserve it."

While wondering about the absence of a sun, I was reminded of the words of the revelator: "They need not the light of the sun by day, or the moon by night, for the Lord God giveth them light, and they reign forever and ever."

Here the brilliancy of the scene overpowered me, and I became unconscious. I at length awoke in my own room, and lay for hours musing upon the experience, and drawing from it the lesson it was intended to teach—namely: that the soul is secure in its own individual immortality!

It must be remembered that in a world where words are evolved through our experiences with *material* things, there is much difficulty experienced by those who endeavor to describe things *spiritual*. We have to portray phenomena that occur in a realm where material symbols, laws and appearances are but the dimmest representatives. In describing spiritual verities in terms of material life, there is danger of materializing, so to speak, the spiritual. The things of this world are so concrete, relations so arbitrary, that when these relations, or certain objects, are employed to convey the thought of the future life, we cramp the spiritual by our literal rendition of psychic life in language and thought which have been the drapery of material existence.

Of this, however, we may be assured without peradventure: *That man never dies*; that there is a real world into which man enters more fully after the change called death; that while death does not make or mar character, there is scope for a more glorious expression—or chance of atonement; that we shall know and be known, love and be loved, care for and be cared for, in short, enjoy all the activities of a real humanity in a real world, and forever preserve our identity, being to all a manifestation of God in a form in which no other is a duplicate. And however much of oneness may be established between God and ourselves, we shall still be the finite and he the infinite to all eternity!

RESIGNATION.

> In leafless branches the winds are sighing;
> The birds are flying from east to west;
> But One draws near whose touch effaces
> All lingering traces of life's unrest.
>
> He comes to call me at day's declining
> From human trials to love supreme,
> Where no denials may wake repining
> And naught disturb me in thought or dream.
>
> And he will bear me on tranquil pinions
> From earth's dominions and earthly scorn;
> Yea, gently bear me in time of slumber
> From griefs that cumber the soul at morn.
>
> Oh! can ye hear me, my fellow mortals?
> No more to-morrows shall see me weep;
> Nor further sorrows unlock the portals
> To cast their shadows upon my sleep.
>
> And in the summons is nothing dreary
> To those who weary of drawing breath;
> Nor in his face is there aught repelling,
> But peace excelling, *for he is Death!*
>
> —*Alice M. I. Anson.*

Good people might consider it desirable to suppress the theories of half the world-savers, as the most pious people have fought to silence reformers of every stripe in ages past; but an important element in the fundamental law of this and every free country is the freedom of the press.—*Ex.*

CONSUMPTION CURED.

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

Original Essay.

Who Need Protection.....The Doctors and Druggists, or the People?

BY DR. ELLEN GOODELL SMITH.

THE earliest medical records we have are simplicity itself compared with the elaborate medical systems of the present time. In the early days the priests were also the physicians, who inspired confidence in themselves by incantations and magical ceremonies, their *materia medica* being simply food, pure air, and bathing for cleanliness. Far better would it have been for the race if these essential simples had always stood at the helm.

But alas for us! one person after another arose in the medical world, and, by the recommendation of such, medicines, herbs, balsams, wines, etc., were applied *externally*; when this stage of progress had been reached, then the cause languished for centuries. Then arose Pythagoras in the sixth century; later Hippocrates, styled the "Father of Medicine." History informs us that the great principle which directed all *his* practice was the supposed operation of "*nature*" in superintending and regulating all the actions of the system. One writer says: "It must be admitted that the bleedings, active purgatives, and sweatings of his practice were inert compared with the more profuse bleedings of the moderns, and their hundreds of mineral poisons."

Subsequent to the age of Hippocrates, medicine remained stationary for several centuries. During the warlike days of Rome she was without a physician who made the healing art a profession. Pliny states that: "About two hundred years before the Christian era the first regular physician established himself as a practitioner at Rome. He was received at first by the people with respect, and even reverence, but so severe was his practice and so unsuccessful its results, that disgust succeeded admiration and caused the citizens to prohibit the practice by law, and banish its professors from the land."

The first heroic practitioner was Thessalus. "He treated all his predecessors and contemporaries with the utmost contempt, and took to himself the modest title of the Conqueror of Physicians." He introduced a new method of medical treatment, which consisted in "producing an entire change in the state of the body, instead of merely regulating, correcting and removing morbid actions and symptoms, after the Hippocratic plan." Says Prof. R. T. Trall, M. D., author of many valuable medical works: "It may possibly startle the non-medical reader to be informed that a principle so manifestly absurd, and promulgated by its author or fabricator for no other purpose than to get gold and fame, was generally adopted by subsequent medical writers, and is now the principal corner-stone of orthodox medical practice." Until the advent of Thessalus, the physicians were content to study the indications of nature, aid and assist her efforts, and remove obstacles in her way. Since his time, faith in the integrity of nature has steadily declined, and reliance on the power of art has steadily advanced, until we behold a body of learned professors of the healing art sending the most deadly and destructive agents to ravage within the domain of vitality, heedless of, or faithless to, the great truth that nature, and nature alone, is the true physician."

The *first* Pharmacopœia contained a nostrum compounded of sixty-one ingredients, "its most essential constituent being the dried flesh of vipers!"*

The Prince of Empirics—Paracelsus—was born in Switzerland in 1493. "His father, who was a physician, took great pains in his education, and he became a proficient in physic and surgery." He became celebrated and was made a medical professor in Basil, in 1827, where he received for a short time a large salary. It is recorded of him that he burned the works of the philosopher, author and practitioner, Galen, declaring to the people that "he had found the philosopher's stone; mankind had no further use for the medical works of others." To this base and unprincipled charlatan the medical world is more indebted for the present system of allopathic drugging than to all other physicians who have ever lived. To him we are indebted for the deadly antimonial and mercurial practice, that has destroyed and made invalids of a vast army of human beings! He claimed to have discovered a universal panacea by which life could be prolonged to an indefinite period, while "he lived a dissipated vagabond, and died prematurely at the age of forty-eight."

Through the centuries from the past to the present, medical lights of greater or less brilliancy have arisen, with their various conflicting modes of practice, each one claiming superiority, yet not one of them satisfactory in their results, and as Prof. R. T. Trall says: "The historian who carefully and without prejudice surveys the present state of the medical profession will observe one of the strangest anomalies which the human mind can contemplate. He will observe a learned profession, adorned with as bright a galaxy of names—scholars, philosophers and philanthropists—as any profession in any age of the world could ever boast, devoting themselves with a zeal and industry worthy of all praise to the study and practice of medicine, yet having no confidence at all in their own system, and, stranger still, wondering and complaining that the great masses of the people have no confidence in it!

Among their most popular authors we find the most contradictory theories and practices. Many of the most powerful drugs have been in use for centuries, and medical men have been divided in opinion as to the value of these drugs in the same diseases. Medicines come and go, sometimes appearing in a new dress and with a new name, having a brilliant run, and then dropping out of sight like a last year's fashion-plate.

There is no science in drug-medication, else this would not be. For a moment look at the pills and powders, the drugs, calomel, antimony, opium, arsenic, strychnine, and a host of others of similar character, any one of which is sufficiently poisonous to destroy life, and yet they are called potent agencies and excellent remedies, and are daily administered to sick people by fifty thousand physicians, more or less, whose vocation consists in dealing out poisons to sick people, under the motto that "what will make a well man sick, will make a sick man well!"

Said Joseph M. Smith, Professor in the New York College of Physicians and Surgeons: "Drugs do not cure disease; it is always cured by the *vis medicatrix naturea*," meaning the remedial power of nature.

Prof. Alexander H. Stevens said: "The older physicians grow the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature." "Again," says Dr. Stevens, "young physicians are a most hopeful class of the community. They are sure of success. They start out in life with twenty remedies for every disease, and after an experience of thirty years or less, they find twenty diseases for every remedy."

Says Prof. Alonzo Clark: "All of our curative agents are poisons, and, as a consequence, every dose diminishes the patient's vitality."

The celebrated Dr. Rush of Philadelphia said to his medical brethren, after a lifelong experience in witnessing the effects of drugs on the human constitution: "We have done little more than to multiply diseases and increase their fatality."

Our own Dr. Oliver Wendell Holmes says: "If all the drugs were cast into the sea, it would be better for humanity, but bad for the fishes."

In the mechanical arts and sciences we demand perfect work; in the medical world we accept most imperfect and faulty work; else why, for more than three thousand years, have we witnessed such sad results, and to-day are surrounded by the wreck and ruin of thousands, yea, millions, whose birthright *is* health and longevity!

Why are our cemeteries filled with thousands upon thousands of the young and middle aged, if there is any science in medicine, or any virtue in the drugs employed to cure (?) diseases?

And yet to day, amid the intelligence of the Nineteenth Century, doctors appeal to legislators to protect, not themselves, but their deadly system of medical practice, and seek to *compel* the people to employ them, and swallow their poisons or perish!

Medicine originating in the dark ages is still shrouded in darkness, gloom and mystery, that protests against the rays of light that would fain penetrate the ancient walls and cause them to crumble to the earth. Who among the people of this grand old Commonwealth of Massachusetts, if they consider this matter a few moments, would cast their vote in favor of being poisoned, practically, even by doctors with a dozen diplomas? If medicine is a true science, why is it that the world is full of invalids who patronize a succession of doctors, yet do not get well? *It is in this vast army of invalids that the progressive physician finds a large part of his work*, which he often performs under the most discouraging circumstances—the opposition of friends and jealousy of "regulars," who place every possible obstacle in his way.

Often when a patient is almost at death's door, and the last thing done, even to calling a *council*, friends will insist upon employing a progressive healer who does not give medicine. The doctor will say, "try the new treatment; it cannot do any harm, and may not do any good." If, as often happens, the half-dead patients *do* get well, because they cannot help it when placed under proper conditions, instead of gracefully giving credit where it is due, they oftener cry "quack," "humbug."

I now call to mind one case out of many to illustrate this point: A lady had been ill for two months with rheumatic fever, which concentrated itself in one limb, which was bent at the knee so that the foot almost touched the hip. She had been fed on morphine until a physical wreck—a "council" had been called, the verdict being that she probably would not live, but if she did, the limb would need to be amputated. A messenger came for me to "see the case," and the doctors said: "She can try your treatment if she wants it, as it cannot do any harm!"

I spent an hour in my investigation of the case. The stiff knee was covered with a blister "to draw out the inflammation," while she lay helpless in bed, having been moved from her position but very seldom during her illness.

The next day the treatment began, and in one week we took her out of bed, and into another room. The morphine she declared she could not live without was entirely abandoned, and hot water substituted. Appetite and strength were rapidly gained, the stiff muscles and tendons and paralysis were fast disappearing, and in six weeks, with my assistance, and the aid of a crutch, she came down stairs, and we took quite a walk on the street.

Her regular doctor became *very* angry and abusive to her because her life and leg were saved, and to me because I had treated her! I found much fault with the doctor because he allowed her to lie there stupefied with drugs while her leg became bent at a sharp angle. Another similar case was reported to me, with the addition that the doctor had "fastened the leg to a board to keep it in position!" Far better that than contraction, but still better, manipulation.

We do not treat diseases, but *patients*—and if our physicians would place themselves in relation to their patients as teachers of the laws of life and health, and were only paid for their services when the human machinery was in first class condition, what a change would be produced: health and vigor would be the rule, instead of, as now, one or more ailing ones in nearly every home. That we are a nation of invalids no one will deny; *why* this is *so*, few care to discuss in a practical manner.

Surgery is a wonderful science, and its later and ever-increasing achievements are marvels of skill that admit of no inferior workmen; for in this domain none but the best are sought after, and woe be to those who are not thoroughly progressive. But when we consider drug medication, we find it based upon a false foundation, and, with the cruel, unmerciful theology of the past, its very walls are in a state of collapse. As theology is being stirred from the foundation by the "heretics" who proclaim their right to think and act for themselves regardless of position or creed, so have many physicians asserted their right to separate themselves from the ancient school of thought and practice, and establish more progressive methods of treating the sick. We cannot forget the war of words when *homeopathy* came into existence, and the persecution that followed those who declared their freedom; to-day their position is such that they are asked to combine with the old school *to suppress those who are now* passing through all the bitterness of persecution. Have they so soon forgotten what they suffered! and will they now combine with their old-time enemies, and assist them in crushing out the new and successful elements that have come into being until it has become necessary to compel legislation to save and maintain the dignity of *the craft?*

I cannot believe that our best physicians are seeking protection—but rather those who are *unsuccessful*.

There is a grand and ever-increasing galaxy of noble men and women who look deeply into this matter of the nation's health; who study the laws of nature, and are searching out the hidden causes of suffering; but shall these conservators of the public health dictate to those who are endowed with the highest of spiritual gifts, who are obeying the injunction to "heal the sick"? *Shall the laws of man supersede the laws of nature?*

All the progressive methods of treatment were born of the necessities of the race, and have been developed because of the cries of the masses for something better, and they require in some way the personal contact of the operators, who devote their lives to their patients—bestowing upon them their highest and best gifts. Will those who persecute compel them to perform their cures in secret, or will they accept them as co-workers, recognizing their right to practice the healing art as well as the "regulars"? Who has the temerity to say they *shall not* minister to the sick in their own practical way? Do you say they endanger the lives of their patients, or perhaps cause their death? Contrast the fatalities attending your own practice as compared with theirs.

The innovations in medical practice have assumed such huge proportions that to curtail and suppress their further growth would be a most unwise act. It is a well-known fact that at least three-fourths of medical practice is among women and children. This being the fact, will the intelligent representatives of the people legislate on the wrong side of this question, and by so doing compel their wives to employ doctors who (practically) keep them invalids? If women had a voice in this matter, I am sure our legislative halls would never be disgraced by entertaining for a moment the unworthy and degrading propositions contained in the "Doctors' Plot Law."

Progression has been the watchword during the present century, and shall we at its close turn backward the wheels of progress, and adopt the barbarous practices and blind experiments of the past dark ages? No—never! but rather let us go on in our progressive march until nature becomes triumphant, and every individual has made himself a thorough student in her school and become a law unto himself.

May we not hope that our Honorable Representatives will crush out and bury this most obnoxious bill past all hope of resurrection, thus saving the honor of our Commonwealth and the freedom of our people to act for *themselves* in this vital matter of selecting their own physician!

Pansy Park, Mass.

* The *latest* medical absurdity is the use of "organic extracts," prepared from various vital organs, and intended for the relief of diseases affecting similar organs of human beings. Thus for brain and nervous troubles we have a preparation of brain juice under name of "Cerebrine"; for cardiac affections a liquid extracted from the heart of some one who has no further use for it is brought forward as a reliable cure under the name of "Cardine," and the list is capable of indefinite extension. These are not ordinary "quack" medicines, like those advertised so widely in the daily newspapers, but are introduced and recommended by regular physicians of well known reputation. It seems strange that any educated person could accept any such preposterous theory, which is a direct reversion to the medical science of the middle ages, and in opposition to all the results of modern investigations; but mankind, both professional and unprofessional, is characterized by credulity, and we expect to see the "organic extracts" flourish for a few weeks or months, and then quietly disappear, to join Brown-Séquard's "Elixir of Life," Koch's "Tuberculin," Bergeron's injections of sulfuretted hydrogen, and various other renowned cures which are now as dead as the patients to whom they were administered.—*Popular Science News.*

The Track of Progress.

In all the scientific advancement which has been made there is nothing which has attracted more attention, and certainly nothing which is of more vital consequence to all, than that which has been made in the treatment of disease. There are thousands of sick persons and invalids all over the country who have until recently been unable to avail themselves of the most scientific medical aid.

Through the thoughtfulness and kindness of that great benefactor of mankind, Dr. Greene, of 34 Temple Place, Boston, Mass., all those who are suffering from any form of disease may avail themselves of his great system of treating and curing disease all over the land through letter correspondence. People can consult him by letter absolutely free of charge. Dr. Greene is the most successful specialist in curing all nervous and chronic diseases; he is the discoverer of Dr. Greene's Nervura blood and nerve remedy. He gives most careful and explicit attention to all letters received by him, and writes the patient a full description of the case. The Doctor uses nothing but harmless vegetable remedies, and has had wonderful success in curing disease through letter correspondence. Send for one of his symptom blanks and he will write you a full description of your disease, and give you advice in regard to its cure free of charge.

Anent the loss of the Kearsarge on Roncador, *The New Orleans Picayune* sagely remarks: "It is better to take a reef in the sails than for a ship to sail on a reef."

"I was Raised on Mellin's Food,"

The only perfect substitute for mother's milk. Our book for mothers, — "The Care and Feeding of Infants," will be mailed free to any address, upon request.

Doliber-Goodale Co., Boston, Mass.

Banner Correspondence.

Pennsylvania.

PHILADELPHIA.—M. H. Prince says: "It is seldom this city has such a list of attractions for Spiritualists as at present. The First Association has secured the services of J. Willard Hull; the Conference Association is ministered to by H. D. Barrett, President of the National Association; and at Egyptian Hall, Chestnut street, Prof. Carpenter is engaged, who each Sunday at either hall lends his valued services.

On the 4th inst. I had the pleasure for the first time of listening to Mr. Hull, whose subject was, "What Relation does Christian Spiritualism Bear to Modern Spiritualism?"

On the platform were Mr. Foster, the spirit-photographer, and Mrs. S. H. Phillips, the veteran platform test medium; and as the phenomena are our missionaries I will relate one of the tests, which I feel assured cannot fail to prove that Spiritualism means something. At the extreme end of the hall sat a colored man who said he came in because he was attracted by the singing. This I ascertained from him after the conclusion of the services. But to the test and the sequel: Mrs. Phillips suddenly announced, 'The spirit of a young girl comes to you; she holds a white, yellow and carmine colored flower in her hands; she wishes me to say to you that she is very happy, and thanks you for the kindness you showed her, and also desires you to plant the same colored flowers on her grave in the spring. Now,' Mrs. P. queried, 'do you recognize that?' The colored man replied, 'I am, and have been, butler for —— (naming a well known family of this city) for twelve years. About two years ago I was accidentally brought to the house of a family where a white child had been abandoned by its unnatural parents. I went to my employers, and related the facts. They caused the child to be taken care of until death claimed it, when they gave it decent burial, and the flowers, by my employer's instruction, I planted on her grave.'

I deem it a duty and a pleasure, when such a beautiful phenomenon occurs, to make it known, so that those who run may read."

Massachusetts.

WEST SOMERVILLE. — S. Machynleth writes: "Miss Roxalana L. Grosvenor, who for five months has been confined to her bed, enduring great suffering with patience and sweetness, is beginning to gain strength. To day (March 1st) is her eighty first birthday, and from her isolation she sends out kind thoughts to help on the good work of the world everywhere.

A healing medium has delivered her from her rheumatic pain, and it is promised that she will be freed from her other pains, and again be able to use her limbs.

She extends thanks to any who may have remembered her with kindly thoughts. Her address is 227 Elm street, West Somerville."

MELROSE HIGHLANDS.—T. W. Ripley writes: "Mr. J. Frank Baxter's meeting held in this place in February was attended by a goodly and intelligent audience, that listened attentively and apparently with the greatest interest to his lecture. Spiritualism is new to many in this neighborhood, but those who listened to Mr. Baxter obtained much food for thought. His singing is harmonizing, and the descriptive séance, which usually follows his lecture, carries conviction to the minds of the audience. Every test given that night was fully recognized."

Maine.

BATH.—We are informed by Dr. Rouse that Mr. J. Frank Baxter's lecture on "Modern Spiritualism," delivered at City Hall, Sunday, March 4th, was the most remarkable event of the year in spiritualistic circles. He adds: "The large and intelligent audience were all in sympathy with the noted lecturer. Their closest attention was held until the séance commenced, and then they were surprised and electrified by the phenomena presented. A large number of spirits gave their names, and all were recognized and acknowledged by their friends and relatives present in the audience.

Prominent Front street business men offered to make up a purse of two hundred dollars to keep Mr. Baxter one week, but he could not cancel other engagements. He will, however, be with us in the near future.

The *Daily Times* of the following day gave a favorable account of Mr. Baxter's ability as a speaker and vocalist."

Maryland.

BALTIMORE.—A correspondent informs us that: "Mrs. Rachel Walcott, well known as an able and eloquent lecturer on the spiritualistic rostrum for a quarter of a century, was ordained a regular pastor of the First Spiritualist Church of this city Sunday evening, Feb. 19th. The exercises, which took place in Benson Hall, were of a most interesting and impressive character. Mr. H. D. Barrett, President of the National Spiritualists' Association, delivered an address that was highly appreciated. Mrs. Walcott then offered a soulful invocation, after which Mr. Barrett conferred on Mrs. Walcott the pastoral certificate. An eloquent discourse by the pastor concluded the ceremony. Miss Maggie Gettier served acceptably as organist, and the services were interspersed with the singing of hymns of a spiritual nature led by Mr. George Broom."

March Magazines.

CASSELL'S FAMILY MAGAZINE has a beautiful frontispiece of "Portia," from a drawing by Briggs; "A Moving Story," by J. Hall Richardson, follows, after which comes a paper on winter gardening, containing many hints; "The Sleeve of Care" is continued in its ninth chapter, and maintains its interest; "A Night on a Nightship," by Herbert Russell, is thrilling in its recital; a good story is told by Edith E. Cuthell, entitled "In a Fog"; "Margaret's Way," the serial by Annie E. Wickham, is one of the best portions of the story, and adds merit to the whole magazine; "In the Course of One Evening" is a romantic love story; "Shall our Sons Emigrate?" is ably discussed by two competent writers. The departments are finely cared for. The Cassell Publishing Co., publishers, 31 East Seventeenth street, New York.

THE HUMANITARIAN.—The frontispiece of the current number is a portrait of Sir Douglas Galton, K. C. B., author of the opening article, entitled "Abnormal Children," which he treats in an able and thoughtful manner; the editor writes of "Progress"; the Rev. Arthur Robbins, M. A., vividly depicts the condition of England's very poor in a paper entitled "Our Home-Made Heathen"; T. Lander Brunton, M. D., F. R. C. P., F. R. S., points out "The Progress of Pharmacy"; the Hon. Coralie Glyn writes entertainingly of "Woman in Clubland." Other meritorious articles appear, and much interesting matter is given under the head of "Notes and Comments." Published by the Caulon Press, 20 Vesey street, New York.

MISCELLANEOUS NOTES AND QUERIES opens with an article on "The Mahayuga," by Samuel Stuart, F. T. S.; "Aymé" contributes some old facts about the two numerals "Three and Seven"; other interesting and curious facts are given, and extracts from "The Golden Book of Venus" appear, which are worthy of careful perusal. Published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich, 9 Bosworth street, Boston, Mass.

THE CENTURY.—The current number contains the portrait of Empress Eugénie, which is used as a frontispiece with great success, and in continuation of the theme which the Empress suggests, Anna L. Bicknell contributes "The Tuileries Under the Second Empire," using many choice illustrations; "The Madison Square Garden" is by Mrs. Schuyler Van Rensselear, whose name is synonymous with fine descriptive literature, and no one who has visited the well-known place of resort can fail to recognize the many features of the interesting interior; lovers of romance will read "The Courtship of Jufrow Van Loo," by Anna Eichberg King, with much interest; scientific searchers will be pleased with Edward S. Holden's article on "Earthquakes, and How to Measure Them," showing forth an entirely new department in mechanical science; the serials, "Pudd'nhead Wilson," by Mark Twain, and "Cœur d'Alene," by Mary Hallock Foote, are continued; "The Imagination" is treated of from James Russell Lowell's lectures in an entertaining style; there are several gems in the poetic line, and the departments secure the earnest attention of all readers. The Century Co., publishers, Union Square, New York.

THE THEOSOPHIST [for February].—Under the heading of "Old Diary Leaves" the editor writes most interestingly of physical phenomena produced in the presence of H. P. B.; R. Ananta Krishna Shastry contributes "Some Notes on Kundalini"; Adelphoi gives an account of "A Chat on the Roof"; Richard Harte makes a lengthy criticism of Dr. Huxley's lecture on "Evolution and Ethics"; A. Nelakanta Shastry continues an account of "Krishna's Journey to Mount Kailas"; Paracelsus writes entertainingly "Of the Virtues and Preparations of Corals"; "The Solar System" is defined from the standpoint of Theosophy by Walter R. Old. Published at the Theosophical Society's Headquarters, Madras, India.

NEW THOUGHT [for February].—Moses Hull continues his most interesting article on "Joan, the Mediumistic Heroine of Orleans; or, Spiritualism in France Near Five Hundred Years Ago"; E. W. Gould tells how to secure "Longevity"; C. H. Murray gives some good advice to mediums, as well as investigators into the phenomena of Spiritualism, under the heading of "Tramp"; "The Leaven is Working" is a thoughtful paper from the pen of Mattie E. Hull. A portrait of Willard J. Hull forms the frontispiece of the present issue. Published by Moses Hull & Co., 29 Chicago Terrace, Chicago, Ill.

Written for the Banner of Light.

THE CLOCK STRUCK SEVENTY-SEVEN.

BY WILLIAM FOSTER, JR.

ON the morning of March 5th, at about five o'clock, I passed another mile-stone on my life's journey; and the clock, in silvery tones, pealed seventy-seven—reminding me that I was nearing that shore where the boatman radiant shall take and bear me to a fairer, happier land. I stopped and mused. I looked backward; in the far, far distance I saw the red house, the smithery near it, and the waterfall close by, whose murmurings, rushings and roarings had been my delight in the long ago. I was a boy again, blithesome and jocund, without care or vexations. Everything had a rainbow hue; life, day in and day out, was a round of pleasure. I again was in "Lullaby Land," and fully realized what the poet said:

"The Lullaby Land is a wonderful land,
Not found on the maps of men;
For the dimpled hand of the Lullaby Land
Knows nothing of pencil or pen,
And the only way you can reach this land
Is to take up the thread of years,
And follow it back life's winding track
To a mother's smiles and tears."

I soon had "followed back life's winding track," reached the Lullaby Land, with the memories of "a mother's smiles and tears," never to be forgotten, but carried over the river to be a part of myself when life's fitful fever shall be over, and I lost to earth. No! no! never shall I forget them, for they ever have been sweet incense along my pathway, a constant lullaby to soothe me in the turmoils incident to the battle of life.

One day, fifty years ago, my mother left us, laid down life's burdens, leaving behind a sweet smile which death could not obliterate. There was a radiant expression on her countenance which seemed like a yearning toward those she had parted with. This made the blow more terrible; a wave of sorrow rolled over me, an utter hopelessness paralyzed me, a rayless gloom shrouded the future! To me death was nonentity—nothingness; to me the grave was a bourne whence no traveler ever returned.

I was a materialist, or what would more accurately define my position, an agnostic. I neither affirmed nor denied, for I had no evidence to determine the question. I was a doubter, for my mental make-up would not be satisfied with any one's say-so; I must have evidence. So when I stood by that pulseless, inanimate body, it seemed the end had come. I was born into a seething sea of bigotry, in Brooklyn, Conn., there being a bitter theological controversy, owing to the recent introduction of Unitarianism, through the defection of Rev. Luther Wilson, associate pastor of the Orthodox Church. My parents belonging to the liberal side, I naturally gravitated there. The Assembly's Catechism, transformed into the New England Primer, was a part of the public school curriculum, a lesson being exacted every Saturday. This was protested against by the liberal element within the community, constantly adding fuel to the fiery controversy—all which tended to make me more and more antagonistic to Orthodoxy. In our catechism we had sundry pictures with side notes somewhat explanatory. There was one depicting the remarkable scene in the Garden of Eden when a curse came upon the race because Adam, our grandprogenitor, ate an apple. There stood Adam and Eve by the tree ready to partake of the fruit, with the snake standing on his tail seductively urging them on; at the side this legend:

"In Adam's fall
We sinned all."

This used to be a "poser" for me, though a rescript from God's Word; I could not get the latitude and longitude of a God, all wise, all perfect, all powerful, who in an antecedent time had pronounced everything to be good. In my cogitations on this and kindred topics, it was not long before I began to criticise and analyze. The more I investigated, by so much the Orthodox dogmas seemed to be without rhyme or reason. I used also to attend conference and revival meetings—then called Four Days' Meetings, they usually holding that number of days—for a purely honest purpose; for if the thing they called Religion was as important as represented I wanted to know it; if I had a soul so terribly smirched by the apple-feast in the Garden that it was liable to an eternal roasting in an unquenchable brimstone fire, I wanted to know that, too, and escape, if possible, the roasting. But with all my meeting-going my reason was ever at work seeking for truth. So utterly unreasonable and repulsive did these dogmas become, and so absolutely outrageous was the persecuting spirit of their adherents, that I drifted into agnosticism.

All the while the pregnant question of the significance of life was a pressing one, and many anxious, thoughtful hours were passed in endeavors to find a solution. But no solution came; dogmas were confusing, the Bible contradictory. It was all unrest. After I entered on the activities of life, at intervals came the old question: "If a man die, shall he live again?" Job's query, which he answered negatively, saying: "As the cloud is consumed, and vanisheth away, so he that goeth down to the grave shall come up no more." Again answered in Ecclesiastes by the preacher, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again."

Notwithstanding no light came from Church or Bible, I formulated a possible future existence, a continuity of individual life, but for it I could only hope. So when I turned from my mother's grave I could only hope that she might live independent of the body, and that possibly her love survived, and all that wealth of affection which had nurtured me in infancy, and watched my steps as I approached manhood. I found a solace in this hope, though it could not close the wound made by the absence of my mother.

Years after, when I became conversant with Spiritualism, my hope brightened, though it still remained only a hope, because I had no positive evidence. At length the hope blossomed into certainty, and I knew that Job and the Preacher were naught. Miles away from my old home, among strangers, none of whom knew my antecedents, there was a personation by a medium of the condition of my mother, near the close of her sickness—a perfect daguerreotype of her symptoms (some agonizing in the extreme), even a reproduction of the tone of her voice as she struggled with the racking pains incident to dissolution. There were three spasmodic efforts, and at the third one it flashed into my mind that through the medium my mother had come; revealing her identity so clearly that there could be no cavil or doubt. When I said, "This is mother," my hand was seized and warmly pressed, with a greeting such as might be expected. There was a revealment which answered all my queryings, removed my doubts, forever settled the question of the continuity of life, the survival of maternal love, and the immanence of the so-called dead.

Thenceforth the battle of life has been less arduous. My journey has not been all sunshine; sometimes clouds have thrown shadows across my path, riving lightnings have flashed with reverberating thunders, but the philosophy coming of a knowledge of spiritual verities has carried me along with such a buoyancy of spirit that

"The ills of life are as grains of sand."

I had no hesitation in accepting Spiritualism. I was prepared for it, in that frame of mind which made me receptive to its great truths. Though unpopular, and under the ban of theology, there was a vital element in its phenomena and philosophy which filled an aching void in a multitude of hearts. It mattered not to me that the church denounced it and anathematized its adherents; I had been a heretic too long to be frightened; had been pierced by the arrows of bigotry too often to be intimidated, for they left only flesh wounds; had attained to that state of independency which made me oblivious to the machinations of psalm-singing hypocrites. So long as I answered my own conscience, little did I care for antagonisms. In Spiritualism I had found a pearl of great value; an outgrowth of which was a Religion which did not fly off among the stars to find God, but found the Divine in Humanity and its possibilities, enunciating the eternal law of progress, linking the mortal to the immortal spheres, whereby every soul shall finally find an at-one-ment independent of blood and sacrifices. Another outgrowth was a Revelation as to man and his destiny, teaching us that the grave is a gateway to immortality, the entrance to a land where the weary are at rest, and mortal existence finds its compensations; and, above all, where sundered ties are united, loving hearts rejoined, and

"Our cypress wreaths are laid aside
For amaranthine flowers."

So I bide my time, thankful for the past, its experiences and lessons, hard though some of them may have been. I have not reached all my ideals, but I am sure the strivings to reach them have contributed to growth and progress with a baptism of soul more efficacious than any from the hand of a bishop.

I am content. The lengthening eastward shadows cast by my low, declining sun, admonish me that ere long I shall reach the "Land of the Leal."

All who were active on the stage of life when I came upon it have vanished; of those who entered with me only a mere handful remain; of the later generation many have passed on, and *they* are rapidly disappearing. I am linked to three generations, yet am comparatively alone. Only to the outward vision, however, for my steps are attended by unseen friends keeping ward and watch; I feel their sweet influences inflowing, and now and then hear their cheery words. Why should I not be content? I am in the hand of the Eternal Order, not in the hands of an anthropomorphic God whom Watts thus depicts:

"Adore and tremble, for our God
Is a consuming fire!
His jealous eyes with wrath inflame
And raise his vengeance higher."

No! no! such a God is man-made—the wild creation of a distorted brain, the creature of an unbalanced mentality, a dwarfed conception of the harmonies of the universe! The Eternal Order fills, bounds, equals all; therefore I rest in it,

"Safe in the hand of this disposing Power,
Or in the natal or the mortal hour."

For

"All nature is but Art unknown to thee;
All chance, Direction which thou canst not see;
All Discord, Harmony not understood;
All partial Evil Universal Good;
And spite of Pride, in erring Reason's spite,
One truth is clear—whatever is, is Right."

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In Memoriam.

Our friend and occasional correspondent, F. P. Baker, Esq., of Topeka, Kan., puts us in possession of the following:

Dr. Jane Fulten Crowe, recently deceased, was one of the very oldest settlers in Shawnee County. Born in Economy, N. S., April 19th, 1817, she married Geo. F. Crowe in 1838, and moved to Massachusetts in 1851. In 1854 her husband and eldest son, Zenus P., came to Kansas, and in May, 1857, she with her children came. She was a practicing physician from the time of her marriage, and was a graduate from a medical college. For the last few years her work has been done very largely among the poor and needy. She was an avowed Spiritualist for over forty years, exemplifying in her life the central idea of that religion which is to do good to humanity.

The funeral was very largely attended by old settlers of this county, the sermon being preached by Mrs. Lillian L. Wood.

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THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894.

BY DR. F. L. H. WILLIS.

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A SPRING STORY.

A Few Things You Ought Surely to do at This Season.

In the spring we feel tired, languid and debilitated. The change from cold to warm weather causes a depression of the vital forces, resulting in an inactive state of the stomach, liver, bowels and kidneys. Headache is common, and the blood undergoes changes which greatly debilitate the system.

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We called attention at the time to the introduction by Mr. Morse of Massachusetts of a joint resolution into the United States House of Representatives, changing the Preamble to the Constitution of the United States so as to make it acknowledge the God of the Orthodox faith and the Jewish scriptures as the supreme authority and rightful governor of all the affairs of the nation and its individual citizens, and the introduction into the Senate, by Mr. Frye of Maine, on the same day, of an amendment to the same Preamble, confirming the Orthodox doctrine of **the supreme divinity of Jesus Christ!**

THE BANNER then proved, what it now reaffirms, that all theological or religious questions were wholly ignored in the founding of this civil Republic, of set purpose, and for the sufficient reason that religion was a matter of personal concernment purely; that the history of European governments for long centuries had proved that a civil or national religious church, or religious organization, had been the most destructive engine for the suppression of free thought, advance in scientific truth, popular education and the religious and civil freedom of both governments and peoples; that, acting upon this knowledge, the Puritans fled to the wilderness of this country to find that breath of independence which would permit the establishment of a colony with freedom of the individual conscience and worship as its civil basis; that the Huguenots fled to the Carolinas for the same object; and that William Penn and his Friends followed these examples and settled Pennsylvania for similar reasons.

When the representatives of these three differing religious communities or colonies came together to make a common declaration of their absolution from all allegiance to foreign governments, and to prepare and adopt a common constitution for the new Republic, they purposely ignored the religious question in its entirety, and founded a purely civil state, leaving every subject free in his own convictions, faith, form or no form, of worship. The Preamble sets forth specifically the ends and aims of the Constitution, and the government of the people which should exist and act under it.

In the issue of THE BANNER of the 3d of February we published the Preamble in full, that our readers might verify our historic statements; and also an amendment to the Constitution proposed by the conventions of the States, and adopted as part of the Constitution, *forever prohibiting Congress making any law for the establishment of religion or prohibiting its free exercise.*

The steadily decreasing minority of Orthodox sectarian religionists in this free field of thought, study and public discussion, has, during the last half century, awakened a deep concern, if not alarm, among what is known as Orthodox Protestantism, chiefly among the salaried clergy and influential laity. Congress would long since have been in the continuous throes of a semi-revolution which would have swept the whole country like a besom of antagonism and hate, had it not been for this wise provision of the Constitution, forbidding Congress to entertain or act upon any religious matter.

There are but two courses which our alarmed creedal friends can pursue in their attempts to strengthen their precarious position. One is to propose an amendment to the Constitution making the government theocratic in form, with the old, Jewish, anthropomorphic God as supreme in all its parts and provisions, the ten commandments of Moses as the supreme statutes, and a system of minor statutes, semi-civil and semi-religious, which shall protect ancient Orthodoxy by the civil law, and punish freethinkers, speakers and writers.

As there has been no period since the adoption of the Constitution and founding of the Republic when such a radical change in the structure of the government would carry the affirmative votes of even a moiety of the membership of the churches themselves, these creedal enthusiasts and would-be supreme tyrants have not attempted it.

The second method is the one now proposed, of changing the Preamble so as to make it affirm as true the old conception of an anthropomorphic supreme Deity, and thus get an entering wedge for the further enthronement of their special faith. The recent "Parliament of Religions," held in Chicago, and the comparison of the creedal Orthodoxy of this country, both as a philosophy and a system of practical ethics, with other religions of the world, and the whole discussion spread before an enlightened public through the columns of the American press, has brought their second proposed step close upon the heels of the first. It is found in the proposed amendment of Senator Frye of Maine, establishing by civil enactment the supreme divinity of Jesus Christ. While many might believe in the essential divinity of the brother of Nazareth of old, if forced to that faith by the laws of evidence, yet every rational thinker will object to being forced to accept the dogma by constitutional or statute law, purely civil or even semi religious.

This supplemental step of Mr. Frye is new; that of Mr. Morse has already been tried, and died during its accouchement. The files of THE BANNER show the influence which it exerted in causing the former defeat of this selfish project of the creedalists. We recur to a single incident still fresh in the memories of many: When these same petitions favoring this amendment proposed by Mr. Morse were circulated by the reverend clergy, deacons and zealous laity, the Hon. Marshall Jewell—subsequently postmaster-general—was in nomination, and making his canvass for Governor of Connecticut. He had, doubtless without due reflection, signed the petition. THE BANNER, having exposed the animus of the project, called upon the people to send in remonstrances to Congress and to supplement that immediate effort by defeating at the polls, in approaching elections, all the promoters of the scheme, including all its petitioners. It named Mr. Jewell, and advised its friends in Connecticut to vindicate their rights and liberties by his defeat. The vote in the State was to be, confessedly, very close. Mr. Jewell felt the force and truth of THE BANNER'S position, and its influence in the contest, and publicly and deliberately erased his name from the petition, and notified the senior editor of THE BANNER of the fact, which the latter published in its columns, and the election of Mr. Jewell was secured by a few votes.

THE BANNER is still at the front in its unchanged advocacy of the rights of the people in all matters of religious or civil concernment. It resists, with all the force at its command, every attempt to suppress free-thinking, scientific examinations, the free exercise of all forces, mental, psychical, or disclosed through natural laws and processes, which improve mankind, heal the sick, mitigate human suffering, quicken and enlarge the spirit of true humanitarianism, lead to individual and social purity and consequent happiness in this life, and bring the clear evidence of the soul's immortality, with its laws of being and action, to the conscious knowledge of every individual of the human race.

In the prosecution of this work we expose and resist "Doctors' Plot" laws and all attempts at legislative attacks upon the natural rights of the citizen, including this last attempt of creedal bigotry to change the structure of our National Constitution and destroy the genius and harmony of our form of government.

Plain Speech for the Times.

The present most assuredly is the time of all times for Spiritualists of every name and degree to concentrate their purpose on the needed maintenance of such representative papers of their own belief as they have long recognized and preferred, and to actively and resolutely contribute at once to their continued support and service.

No journal enjoys a prolonged and vigorous existence except as an approving and coöperating public gives it adequate encouragement. The obligation is wholly mutual, and is to be sincerely acknowledged on both sides; the reader receives a desired benefit as he bestows a compensating assistance; the readier and more willing the contributory offering, the surer, the quicker and the more complete the returning benefit and recompense.

Spiritualists ought, above all people in this present age and time, to be able to realize the facts of the situation. They in a sense stand isolated and separate from all around them, while at the same time they see the steady workings of their own belief in the marshaled bodies of their opponents and detractors. That this silent absorption and assimilation of the truths of Spiritualism, the larger and higher views of life here and hereafter, is in a very large degree the direct result of the sustained activity of their leading journals—such as the BANNER OF LIGHT in America—is a fact too widely known and accepted to admit of any serious question or doubt. And that being the case, one very strong motive lies embodied in it for the positive and energetic sustentation of spiritualistic journals of character and standing by all those who are persuaded of the truth of the new gospel to man as taught in and through the revelations of Modern Spiritualism. To see its great vital truth in practical and continual operation upon creed and dogma and ecclesiastical power, ought to be convincing evidence that it is the wrong time to relax effort in a direction thus proven to be the right one.

What are described as the "times" are called "hard." So indeed they are, considered externally. Work is denied to a great many waiting and willing hands. Whatever the cause, it is not to be disputed that we are all sufferers more or less in this respect. Nevertheless, the simplest precepts of prudence teach that such a season is not to be met by surrender nor triumphed over by weeping and wailing. Courage is courage only when there is something to contend with. Strength and muscle come of actual exercise. Are we all of us children still, to run and hide and cower when the black clouds come chasing across the sky? Are we to go out and confront obstacles and danger, or stay cautiously in and superstitiously hope that the worst will soon pass harmlessly by?

As avowed Spiritualists, *knowing* the truth as it really is, and not by hearsay and mumbling tradition, confident of the present because confident of the future—should we not feel it to be our duty and our delight equally to stand together now as a company distinct from all the rest, showing that our faith indeed comes of knowledge; that we are one though many; that our purpose is single and unchangeable to disseminate this grand gospel of truth received by us everywhere and without a sign of faltering, taking no heed of times and seasons, whether good or bad, favorable or unfavorable, and employing the active agencies and instruments which we are too glad to call our own under spirit-guidance and inspiration for the promotion of the great truth of which the world around us stands in such desperate need to this very day?

An appeal of this nature is by no manner of means to be construed as a supplicatory solicitation; it is far other. It is only the energizing thought which the time itself elicits and presses home upon the waiting activities. THE BANNER presents it primarily for the Cause in which we are all heartily engaged; only secondarily for itself, because of its being but the agent and servant of that Cause, to disseminate and defend the grand truth it embodies, to perform willing and effective service at its lightest command, and to spread abroad everywhere its rich blessings over the lives and hearts of men.

A Worthy Project.

In 1869 Mrs. Emma Hardinge-Britten of England published a History of the past twenty years of Modern Spiritualism—a most useful and excellent work, and the only one of the kind that has been issued. She had then been in this country for many years, and had had exceptional advantages to obtain data, having itinerated in her capacity of Spiritual Lecturer almost over the United States. She was one of our most acceptable and powerful speakers, winning hearts to her that still remain in her keeping. It was by the unknown influences of the spirit-world that she came to America, ostensibly for business in which she was interested, but really that she might be brought in contact with mediums here, through whom they could develop her to do their work.

To the work of the spirits she dedicated herself, and has ever remained loyal. She spent many years here, lecturing and working indefatigably, and published the book above referred to, which is one of reference for all who desire to know the beginnings of our sublime Philosophy.

She returned to England several years since, but has still been industriously promulgating the truths of Spiritualism by her pen, and by lectures, the editing of newspapers on the subject, etc. Twenty-four years have now elapsed since the completion of the former History, and the unseen forces have still maintained her as the historian of their work, and impelled her to a constant attention to the various developments, both in the old world and the new, and the result is that two more books of five hundred pages each are in MSS. ready for publication. But the means of all spirit-mediums are limited; none of them ever grow rich, and she has appealed to the Spiritualists of the world to subscribe for her books, at the low price of four dollars and postage, which will just cover cost of publishing in England the first issue of one thousand.

If she could come to America to print, the work could be done at less cost; and if some one of our old societies, whose members knew and admired Emma Hardinge-Britten, would invite her for a year to lecture for them, both herself and that Society would be gainers; but she could not again itinerate a month in a place, as on her previous visits to this country. Her address is "The Lindens, Humphrey street, Cheatham Hill, Manchester, Eng."

Not Diseases, but Patients!

No reader of the present issue should miss the essay on our second page, wherein Dr. Ellen Goodell-Smith gives her views as to the comparative values of the "regular" and "irregular" orders of medicine, etc.; scores the self-seeking allopaths who wish the Legislature to give them a medical "trust" in Massachusetts; asks some pertinent questions of the whilom-persecuted homeopaths; and gives evidence from her personal practice of the superiority of magnetic and hygienic treatment over "drug-medication." The sentence therein contained: "We do not treat *diseases*, but *patients*," deserves to be adopted as a motto by the "irregulars," drawing, as it does, a line of demarkation between themselves and the "old school," in that it clearly recognizes that each individual sick man or woman needs to be "doctored" in harmony with his or her individuality, physical and *temperamental*—not that a *fever*, etc., stands before the practitioner temporarily and indifferently embodied in any one human form out of a hundred, from which he must arbitrarily force it to "move on."

☞ The Spiritualist of intelligence is in possession of an experience which is absolute, positive and genuine. He confidently relies upon this, though it is often of a character such as cannot be communicated to others or made known in the public prints. Spiritualism presents to us evidence scientific and certain; with a force reasonable, logical and psychical; and gives us a religion so simple and so pure that, if we listen to it, if we think of it for a moment, we will recognize it as the religion of Christ, or the Christ-principle. First and foremost it proves the existence of spirit. It teaches us that the physical body is not the man, only an outer covering. It teaches that life is never so perfectly and truly life as when one says: "My friend is dead." Life, the child of the light and soul-life, is the true term. LIFE! That word belongs to those whom we call dead; and that is the first thing that Spiritualism teaches.

☞ We shall give our readers next week an Anniversary Poem, written specially for THE BANNER by Dr. Dean Clarke of San Francisco, Cal., and titled "THE DAY OF PROMISE."

Circulate the Remonstrance Petitions!

Up to time of going to press we are without additional information (to what has already been given) as to the whereabouts of the "Doctors' Plot Bill," threatened for Massachusetts, but presume it is still in the hands of the Legislative Committee.

This silence *may* be an indication of a "still hunt" on the part of the medicos and their adherents; it therefore behooves the friends of freedom in matters remedial to keep themselves wide awake, and use every effort to meet the issue, such as calling upon (where it is possible) or addressing by mail their respective senators and representatives, and uttering an earnest protest against the proposed, unconstitutional, violation of their rights as citizens alike of the United States and Massachusetts.

Circulate the petitions, also! At the suggestion of the National Constitutional Liberty League (through its Secretary, J. Winfield Scott, Room 30, 383 Washington street, Boston) THE BANNER has already sent by mail to its subscribers in Massachusetts, for circulation, signature, and return as quickly as possible, copies of remonstrance petitions against this latest movement to establish a tyrannical "Medical Trust" in our old Commonwealth.

Mrs. Ada Foye

Is at present interesting and instructing the Spiritualists of Boston, and the general public as well, at Berkeley Hall. Our Australian brother, W. H. Terry, says of her in "Notes of Travel," contributed by him to his journal, *The Harbinger of Light*, for January:

"Melbourne readers of *The Harbinger* will remember Mrs. Ada Foye, who visited that city in 1881, and created quite a sensation by the numerous public tests of spirit identity she gave in the Masonic and Temperance Halls. A full account of these was given in the issue for December, 1881. I had the pleasure of an interview with Mrs. Foye at her residence, West Chicago, the day before I left the city. She has altered very little, appears to be in excellent health, and looks as young as she did when I last saw her. I spoke to her about paying us another visit. She is inclined to do so, but there are several impediments in the way; first, the calls for her services are so great that she is usually engaged six or more months ahead; second, Mr. Foye is averse to her going so far away from home, and other minor reasons were mentioned. Still, Mrs. F. thinks she will visit Australia again. She cherishes pleasant memories of her short sojourn there, and desired kindly remembrances to many she had met with in Melbourne. Mrs. Foye's daughter, a bright, intelligent young lady, to whom I was introduced, takes the responsibilities of the household during her mother's necessary absences from home."

☞ THE BANNER'S calls received from the needy for aid from its "God's Poor Fund" are becoming more urgent daily, and we hope those whose means will allow them to send in donations to assist the destitute poor will do so as often as possible, thus enabling us to carry out the urgent requests of our spirit-friends in this particular. THE BANNER has done a large amount of good in this direction for many years, as our book accounts and acknowledgments by letters show. All sums received for the Fund will be duly acknowledged in these columns with thanks.

☞ Our honored friend, and correspondent for many years—Wm. Foster, Jr., of Providence, R. I.—has an article, titled "The Clock Struck Seventy-Seven," on THE BANNER'S third page this week, which all should read: Spiritualists will find in it additional evidence favorable to their Cause, while investigators on perusal may mark the practical and uplifting effects of the Spiritual Revelation upon a bold and reflective mind.

☞ The "Regular" effort to procure the passage of a law in Massachusetts prescribing who shall be allowed to practice the art of healing, and proscribing all others under the severest penalties, has called forth a *like* determination on the part of the friends of liberty of choice in matters remedial, that these self-seeking medicos shall *not* fasten their collar around the neck of this hitherto free Commonwealth.

☞ Under the heading of "Individual Messages," (sixth page,) Dr. Lange gives from the spirit-side of life his views concerning the proposed "doctors' plot law," and its direct contravention of every principle of natural prescience and magnetic healing.

To Inquirers.

As we are often in receipt of letters of inquiry in regard to whom we think are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

"Dashed Against the Rocks"—

Mr. W. J. Colville's new book—is now on the press, and Colby & Rich expect to receive copies from the binders so as to commence delivering to subscribers on Thursday, the 22d inst.

"Morscnia."—We notice elsewhere the latest issue of Bro. J. J. Morse's *Lyceum Banner*, and see with pleasure that this grand worker in England is pushing the recognition of the Forty-Sixth Anniversary among his countrymen. Success to his efforts.

Miss Florence Morse, assistant editor of *The Lyceum Banner*, London, delivered an address March 4th in Spiritual Hall, 86 High street, Marylebone, W., on "The Message of Spiritualism." This is one of the first (if not *the* first) instances of a Spiritualist lecturer's child following the parental example—but we understand she has not entered the field as a profession.

We would say to Bro. Morse that everything which has *reached* this office from his pen has been published in THE BANNER.

☞ A valued correspondent writes, in the course of a business letter: "We send congratulations on the appearance of the first installment of the seventy-fifth volume of THE BANNER. Long may it wave, and send forth vibrations of Truth that shall reach to the uttermost parts of the earth."

☞ By reference to the heading, "Meetings in New York," it will be seen that the Society presided over by Mrs. Nellie J. T. Brigham will, next Sunday, hold a meeting in loving memory of the late Mrs. F. O. Hyzer.

☞ Read the cheerful and eminently practical views of the guides of W. J. Colville (on our sixth page) regarding the closing years of the present century: Also what they say as to "a white life for two."

☞ In our next issue will appear an entertaining and practical paper by J. J. Morse, of London, Eng., on "The Republic of Labor and the Empire of Wealth."

☞ Dr. W. L. Jack's favor, which has been received, will appear next week.

Spirit Message.

For obvious reasons the following message, received at the Banner Circle, March 9th, 1894, through the mediumship of Mrs. B. F. Smith, is published in advance of the usual routine:

Dr. P. Dyer.

I think I have been a listener about long enough to take a part in your meeting.

I was a firm believer in spirit-return when here, and I know that materialization is true, for I had had positive proof of its genuineness. I am no more convinced to-day that these things are true than I was before I left the material form.

I have had mediums, in whom I had confidence, come to my own house, bringing with them not so much as a handbag; and after the séance, at which from thirty to forty different forms have come out of the cabinet, given their names, and shaken hands with myself and wife, my wife has gone into the bedchamber, disrobed the medium and put her to bed, because of the great exhaustion of her nerve forces. Therefore I *know* there was nothing bogus in those cases. I have also been in circles when I have had occasion to stay over night in the house where the séance was held, sleeping in the very room where so many have walked out, conversed with us, shaken hands with us, and identified themselves so perfectly that we have fully recognized them; and in the night these spirits have come to my bedside, spoken to me, and shaken hands with me while others in the house slept. What more proof does mortal need than that? Not any. I have also verified a great many messages that have come through the dear BANNER. Long may it continue to wave!

I make this statement firmly: One that had been a constant guide and guardian spirit to me for years kept the promise, and met me as I entered the spirit-world to receive my reward, for there you reap what you have sown here.

I would like to speak one word in regard to the "Doctors' Plot." I was a physician myself. Those who are trying to foist such a law upon the people are only wasting the oxygen that could be better used in keeping the heart going. I was up at the State House, and I listened to all that was said with the deepest interest. What need is there, I would like to ask, to pay five hundred or a thousand dollars to some one to make a speech? It is far better to leave this matter in the hands of the spirit-world, and I feel in speaking thus that I voice the sentiment of others of my profession who are now in spirit-life, for I have often conversed on the subject with Dr. Fisher, Dr. Pike, Dr. Grover, Dr. Neilson, Dr. Cheever, Dr. Ingles, and I might say hundreds of others. The "Doctors' Plot" ought to be cremated. It will never avail, for the liberal sentiment of Massachusetts is too strong to permit it, in my opinion.

I would say right here, Mortals, let us join hands and banish this miserable vaccination law which is the cause of so much disease. What are the Legislatures doing? I supposed that Abraham Lincoln had abolished slavery; but has it come to this, that you shall employ only some physician of such a school as shall be countenanced by law?

I passed away at Farmington, Me. I was well known as Dr. P. Dyer, and people there knew that I meant to return and identify myself to those left on this side as soon as I should be given the privilege and power, for I never was backward or ashamed to say I was a thorough Spiritualist. Many times, Mr. Chairman, I have met you in the mortal and given you a hearty hand shake.

I wish to add that my good friend, Mrs. Butterfield, stands beside me. She also lived in Farmington, Me., and she would like to have some of her friends know she has come here.

THE LYCEUM BANNER.—The Anniversary number of this valuable and instructive periodical, devoted to the work of the Spiritualists' Children's Progressive Lyceums throughout the world, is replete with entertaining stories, excellent poems for Lyceum recitations, Lyceum announcements, lessons, reports and news. In the present issue two new features are introduced that will be heartily welcomed—"Our Young Men's Group" and "Our Young Women's Group," the former conducted by the editor and the latter by the assistant editor. A finely-executed portrait of Kate Fox-Jencken forms an appropriate frontispiece of the present number, which appears in a new and attractive cover. This excellent magazine deserves a place in the household of every Spiritualist. Published by J. J. Morse, 26 Osnaburgh street, Euston Road, N. W., London, Eng.

☞ The BANNER OF LIGHT, a spiritualistic paper published in Boston, Mass., commences its seventy-fifth volume with the issue of March 10th. During all the years (between thirty seven and thirty-eight) of its publication, it has been editorially conducted by the venerable Luther Colby, and it has achieved an influence which is world wide. Its many thousands of readers have received assured demonstration that when a man dies he shall again live—a question which is now agitating mankind more than at any previous time.—*Deutsche Zeitung, Charleston, S. C., March 5th*, 1894.

☞ The evidence presented in another column against the dangerous practice of vaccination, by Dr. Johnson, is of a truly incontrovertible nature.

☞ Mr. Milner Stephen, the Australian healer, passed to the higher life January 16th.

☞ "The Future of Verona" next week.

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

"MY DEAR FRIEND AND BROTHER—The songs I ordered from you have arrived in good shape. Your music is sweet, touching, and at the same time well written, which is by no means always the case with music of a popular character. It is high time that your truly spiritual music should be adopted by all spiritual organizations, and I will do my part in the work. Fraternally yours,
CARLYLE PETERSILEA.
Los Angeles, Cal., Jan. 10th, 1894."

All of Prof. Longley's compositions are for sale by Colby & Rich. Price of book, "Echoes from the World of Song," $1.25, post-paid.

Movements of Platform Lecturers.

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

Mrs. Emma Hardinge Britten delivered two eloquent and masterly discourses in the Town Hall at Cardiff, Eng., on Sunday, the 25th ult., to large and appreciative audiences. On Monday evening she gave a deeply interesting and instructive lecture on "Ancient Magic, Mediæval Witchcraft and Modern Spiritualism."

Mrs. Julia E. Davis, platform test medium, has open dates in March and April; would be pleased to correspond with secretaries of spiritual societies, in regard to work on Sundays or séances week-day evenings. Address 14 Portsmouth street, Cambridge, Mass.

Dr. C. H. Harding spoke in Malden March 11th; will be there the 18th. Has open dates April and May. Address care 9 Bosworth street, Boston, Mass.

Mr. W. J. Colville's Class in Spiritual Science meets at 18 Huntington Avenue (Suite 4), Boston, Mass., Tuesdays, Thursdays and Saturdays, at 2:30 P. M.; Mondays at 7:45 P. M.—Mr. Colville can accept out-of-town engagements on Sunday evenings on very moderate terms. Address at once in care of the BANNER OF LIGHT, No. 9 Bosworth street, Boston, Mass.

Mrs. Florence White, platform test medium, will answer calls for work in and near New York City. Address 47 East Forty-Fourth street.

Mrs. H. S. Lake, who is filling an engagement with the Spiritualist Society of Buffalo, N. Y., during this month, will speak at East Aurora, N. Y., and Ashtabula, O., the last week in March, returning to her Cleveland charge Sunday, April 1st. Permanent address, 143 Euclid Avenue, Cleveland, O.

E. Andrus Titus, South Abington Station, Mass., has open dates for Sundays, April 8th, 15th, 22d, 29th, and May 6th. Would like to make engagements to speak at the summer camp-meetings. Can be called upon also to attend funerals.

Mrs. Ida P. A. Whitlock speaks during the month of March in Pittsburgh, Pa.; April 1st, Greenwich, Mass.; April 15th, 29th, Fitchburg, Mass.; she has April 8th and 22d, also May 20th, which she would like to fill. Address her care of BANNER OF LIGHT, Boston, Mass.

After five months of earnest work in San Bernardino, Cal., Dr. Dean Clarke has returned to San Francisco, where his address is 1005 Market street.

Societies wishing the services of A. E. Tisdale for the months of October and November, 1894, and also the lecture season of 1895, may address him at 547 Bank street, New London, Conn.

NEWSY NOTES AND PITHY POINTS.

In peaceful mood
Let us do good:
That's what the angels say,
And so we strive
To keep alive
Their mandate of to-day.

—L. C.

The chameleon lizard has another lease of life in Canada. The courts there have decided that it is not a domestic animal. The Society for the Prevention of Cruelty to Animals has therefore lost its suit to prevent the sale of these animals as carried on at present.

Treas. Nichols, of the Boston Five Cents Savings Bank on School street, recently celebrated his eightieth birthday. Mr. Nichols has been connected with the bank forty years, and for the past twenty has been its Treasurer. He was born in Freetown, Bristol County, Mass., March 6th, 1814.

The monument in memory of Mary Washington—at Fredericksburg, Va.—will be dedicated May 9th or 10th, under the auspices of the National Mary Washington Monument Association.

Lord Roseberry, the successor of Mr. Gladstone, has officially announced that he will follow the steps of "his illustrious predecessor": "home rule" and the restriction of the powers of the House of Lords, etc., included.

De Gama is reported to have surrendered his power again—this time to Peixoto. He (De G.) was, March 12th, reported to be a fugitive on a Portuguese man-of-war in the harbor of Rio.

CHRISTIAN CIVILIZATION'S METHODS QUAINTLY TOLD.

[*In Four Stanzas.*]

STANZA TWO.

Up spake the second. Sharp and shrewd, a cunning kid was he,
Says he, "That's just the thing. 'T will work exceeding well for me.
When Willie dear has taught these folks habiliments to wear,
Of course they'll have to buy them, and that's when you'll find me there.
I will sell those heathen overcoats, and mufflers, and skates,
And other things *they do not need*, and charge them triple rates."

[*To be continued.*]

Misfortune and experience are the greatest teachers in the world; but they are obliged to wait for their pay all the same, like the others.—*N. O. Picayune.*

One of Boston's "400" was heard to exclaim the other day that she did n't understand how they could have such a big army in Germany when there were so many "Herrs" there.

Breakfast bacon is said to be almost a cure for dyspepsia, and is one of the best things a dyspeptic can eat.—*New York Telegram, March 10th.*

The BANNER OF LIGHT made a similar statement twenty years ago, for the simple reason that its senior editor was cured of dyspepsia at that time—it being a bad case. He has been free from the disease from that day to this. Strange, but true.

The site of the French Exposition of 1900 has been definitely selected. At the meeting of the sub-committee especially appointed to settle the question, it was decided that the Champ de Mars, the Trocadero, the Esplanade des Invalides, the Quai d'Orsay, the Palais de l'Industrie and the surrounding ground in and near Paris should all be devoted to the great world's show that is to be held there at the close of the century, and that the banks of the Seine should be further connected by a bridge to be constructed between the Pont de la Concorde and the Pont des Invalides.

Both Paul Jones and Columbus seem to have dropped completely out of the public mind. How true it is that the loudest fame sinks the soonest.

LENTEN VERSES.

In sackcloth and ashes the Lenten girl now
Discreetly and prettily poses;
Her "sackcloth" is made from the skin of a seal,
And a new gown she wears, just to show us her zeal,
Of the color called "ashes of roses."

—*Brooklyn Eagle.*

With great truth a secular contemporary remarks, in view of the retirement from the premiership of Great Britain of William E. Gladstone, that the event closes one of the most remarkable careers that any modern statesman has known. For half a century he has been a leader of his people, *has steadily forced back the feudal barriers of nobility privileges to enlarge the power of the common people in government*, until to-day, when, yielding to old age, he retires to private life, he leaves the House of Commons the real ruling power of England, while the House of Lords is already tottering to its fall.

Ayer's Sarsaparilla is just what you want for a spring medicine—superior to all.

ANNIVERSARY MEETINGS.

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

The following talent have already kindly volunteered their services:

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

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

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

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

Boston Spiritual Temple.

Grand Celebration of Forty-sixth Anniversary of Modern Spiritualism at Berkeley Hall, Saturday, March 31st, and Sunday, April 1st, 1894, at 10 A. M.—2 and 7 P. M. each day.

Talent engaged, Mrs. Colby-Luther, Mrs. R. S. Lillie, Mrs. Clara H. Banks, Dr. H. B. Storer, Mr. Eben Cobb, Dr. A. H. Richardson, Mr. A. E. Tisdale, Mrs. Emma Miner, Poet; Mrs. Ada Foye, spirit messages; elocutionist, Miss Lucette Webster; the famous Red Men Vocalists, Winnepurkett Male Quartet, also Messrs. George Cutter and John T. Lillie.

Saturday and Sunday evenings services to conclude with séances for spirit-messages by Mrs. Ada Foye.

Sunday afternoon, at 2, "Grand Old-Time Spiritual Conference," in charge of Dr. Storer. All veterans and mediums invited to participate.

WM. H. BANKS, *Pres.*
FRANCIS P. WOODBURY, *Sec'y.*
189 *Centre street, Roxbury.*

The Children's Progressive Lyceum,

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

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

Saturday morning: Speaking. Admission free.

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

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

Sunday morning: Lyceum session. Admission free.

Sunday afternoon: Lectures. Admission fifteen cents.

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

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

E. L. PORTER, *Sec'y.*

A Union Celebration.

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

Per Order Committee.

Cleveland, O.

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

THOMAS LEES.

Lynn, Mass.

The Lyceum, in union with the Spiritual Fraternity, will celebrate the Anniversary at their hall, 21 Market street, on Sunday, March 25th. Lyceum session at 10:30 A. M.; also sessions at 2:30 and 7:30 P. M., with good speakers and test mediums. Tickets for both sessions, with supper, twenty-five cents; single admission to either afternoon or evening session, ten cents; supper tickets, ten cents.

MEETINGS IN MASSACHUSETTS.

Melrose Highlands.—Services were held last Sunday by D. Evans Caswell in Rogers Block. The discourse was the second in the series on actual experiences in spirit-life. Subject, "The Home-Life, or Ideal Circle." One ideal home was described where the father and mother and a portion of the family had gathered, when the mother, by the intuitive sense, learned that her son, who was in the earth-life, had gone astray. Preparations were made for the mother to descend into the atmosphere of the earth, where she could always be with her boy, and impart a power which would lead to his redemption.

The home of one of our millionaires was described as perfectly desolate, as his earthly career had been one of selfishness, and his spirit-home was a reflection of that selfishness. The millionaire has now devoted his life in the spirit-world to the service of others, and he will at some time have a beautiful home which he will have earned.

Spiritualism may be considered by some persons as an easy-going religion, but a study of its philosophy teaches that every act reflects upon the individual; and a life of the highest morality is absolutely necessary to the greatest happiness.

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

[Mr. W. J. Colville will lecture in Rogers Hall, Melrose Highlands, Mass., Thursday evenings at 7:30 till further notice. The first lecture in the course was announced for March 15th. Subject, "Music—Its Power over Sin, Sickness and Death."]

Lynn.—The Spiritualists of Lynn Society held services at Providence Hall last Sunday. The afternoon session was opened with a song by Mrs. G. D. Merrill. Mrs. A. H. Colby-Luther, under the control of Thomas Paine, gave a grand and powerful lecture to a large and attentive audience, that evinced their appreciation by frequent applause.

In the evening a song was beautifully rendered by Mrs. Merrill, after which Mrs. Luther gave one of her most earnest and telling lectures, under the inspiration of Thomas Paine, her subject being "The Origin of Nobility and Aristocracy." Her utterances were listened to with intense interest by the large audience.

She will speak next Sunday at Exchange Hall, Market street, as the Society has secured that hall for the season. T. H. B. JAMES.

The Ladies' Aid connected with this Society, at present holding meetings at Cadet Hall, has been tendered a benefit entertainment, to take place Thursday evening, March 15th. Dr. Tripp has been invited to be present and take part.

Spiritualists' Association.—Sunday, March 11th, Mrs. Sarah A. Byrnes occupied our platform both afternoon and evening. She was greeted with two fine audiences, who listened to her eloquent utterances with marked interest. Her subject in the afternoon was "Spiritualism and Its Practical Application to Our Lives." Evening subject was "Revelation."

Dr. Tripp, formerly of Boston, was with us again, giving fine descriptions, fully recognized in each case. Mrs. Etta Libbey, an excellent vocalist, favored us at each session with several fine selections.

Next Sunday Hon. Sidney Dean is to be with us. March 25th C. Fannie Allyn will occupy our platform.

I. WARREN CHASE, *Sec'y.*

Malden.—Thursday evening, March 8th, under the auspices of the Ladies' Aid, Mr. F. A. Wiggin lectured and gave tests at Odd Fellows Hall. Sunday, March 11th, Dr. C. H. Harding of Pawtucket, R. I., gave a lecture and tests at this hall, and will be with us again next Sunday evening at 7:30, and at the Lyceum at 2:30 in the afternoon. Dr. Harding's lecture was very eloquent, and his tests were good.

J. R. S.

Children's Progressive Lyceum met at Odd Fellows Hall, 2:30 P. M., March 11th, W. E. N. Potter, Conductor, presiding. Special topic, "The Golden Rule," led by the Assistant Conductor. (Next Sunday the special topic given is "Principle.") March and Lyceum songs; recitations, Etta Palmer, Annie Goodwin; piano solo, Florence Willard; remarks, J. B. Hatch, Sr., of the Boston Lyceum; recitations, Ernest Carter, Ernest Boyd; remarks and inspirational poem, Dr. Willis; song, Charlie Chatfield; recitation, Bertha Willard; remarks, Mr. and Mrs. Logan of Chelsea; piano solo, Miss Chatfield; recitations, Ralph Carter, Ethel Dodge; piano solo, May Carter; reading, Alice Fagan.

Dr. C. H. Harding of Pawtucket, R. I., will address the Lyceum children next Sunday, at 2:30.

J. R. SNOW, *Sec'y.*

Lowell.—Ed. S. Varney writes, under date of March 11th: "Among other officers the First Spiritualist Society elected the 5th inst., Mr. E. R. Pickup as Clerk and Miss Winona Day as Conductor of the Lyceum. The noon session of our Lyceum to-day was of unusual interest. After readings and recitations by the children, our Assistant Conductor, Mr. Joseph O. Perkins, read a thoughtfully-conceived article on the subject of the day, 'The Sunday School and the Lyceum; which is the Superior?'"

[Mr. Varney followed with a paper, which we shall print next week.—EDS.]

Haverhill and Bradford.—Miss May S. Pepper of Providence, R. I., gave very entertaining addresses, afternoon and evening, before the Spiritual Union, which were accompanied by exercises in mediumship. There were drawn to the services some thinking people, who were never before seen in a spiritualistic audience here. Miss Pepper was engaged to fill several dates in the coming lecture course.

Mr. Frank A. Wiggin of Salem will be the inspirational speaker and delineator, by exercises in mediumship, next Sunday. E. P. H.

Chelsea.—The Spiritual Endeavor Society met in Pilgrim Hall, Sunday, March 11th. Afternoon Circle was large; remarks by Mrs. Dr. Pratt, Mrs. Boyden; tests by Mrs. Penny, Dr. A. C. Davis.

Evening, invocation, remarks and recognized tests and reading by chairman; poem, Mrs. E. D. Williams. Good attendance.

BANNER OF LIGHT on sale at the hall.

DR. A. C. DAVIS, *Pres.*
DR. L. F. C. STONE, *Sec'y.*

Worcester.—Mrs. Jennie B. Hagan-Jackson closed a very satisfactory engagement with our society March 11th.

March 18th, Dr. Geo. A. Fuller.

Woman's Auxiliary meets next with Mrs. Lamb at her residence on Myrtle street. Business meeting at 3 P. M. Supper and circle as usual.

7 *Mason street.* GEORGIA D. FULLER, *Cor. Sec'y.*

Lawrence.—Sunday, March 4th, Mrs. Juliette Yeaw delivered two able lectures in Pythian Hall.

Sunday, March 11th, Mrs. Nettie Holt-Harding gave two lectures, and many remarkable tests which were recognized.

Mrs. C. Fannie Allyn will be with us Sunday, March 18th. DR. C. A. STEVENS, *President.*

Stoughton.—W. J. Colville occupied the platform of the Spiritual Temple Sunday evening, March 11th. A large and interested audience was in attendance. Subject of lecture, chosen by the audience, was, "In What Manner Has Spiritualism Ever Benefited Mankind, and What are Its Future Prospects?" The masterly manner in which he handled the theme commanded the attention of every one present. Subject for poem was on "Nationalism," which was treated very finely. The evening's exercises were a grand success.

Mr. Colville will be with us next Sunday evening, March 18th, at 7 o'clock.

FREDERIC BEALS, *Conductor.*

New Bedford.—Sunday, March 11th, Mrs. Hattie C. Mason of Worcester called out two large audiences, who were well pleased with her exercise of mental mediumship. At the evening meeting many articles were read in a manner acceptable to all.

Next Sunday Mrs. Nettie Holt-Harding of Somerville will be here, and Sunday, March 25th, Mrs. Celia M. Nickerson will speak for our society. SEC'Y.

Waltham.—Shepard Hall, Sunday evening, March 11th. Invocation, readings and tests, Mrs. Buck; remarks, Mr. Hall; readings and tests by Chairman. Musical selections, Miss Blandin.

March 18th Mrs. J. A. Woods speaks.

DR. O. F. STILES, *Conductor.*

For a Nerve Tonic

Use Horsford's Acid Phosphate.

DR. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic. I have used it freely with most excellent results."

MAINE.

Bath.—Sagadahoc writes: Mr. Baxter's work here was thorough and successful, as the accounts in daily press and from other sources testify. The Bath *Daily Times* of Monday, March 5th, reports as follows:

Mr. J. Frank Baxter lectured on "Modern Spiritualism" at City Hall, yesterday afternoon and evening, to large audiences. He is a very fine speaker and a pleasing vocalist, and last evening held the attention of his audience for over three hours with his lecture and séance.

[What follows is mainly covered by information received from Dr. Rouse, and published on third page of the present issue.—EDS.]

The theory of immortality backed up by phenomena, as personified by J. Frank Baxter, has come to Bath to stay, were the words in full of the numerous audience.

Portland.—Sunday, March 4th, Mr. Joseph D. Stiles, the well-known test medium, occupied the platform of the First Spiritual Society at Mystic Hall. He had not been in this city for some years, and the large audience that greeted him must have been very gratifying to him.

In the afternoon he gave an able lecture, which was followed by one of his remarkable séances. In the evening, after a short lecture, he again delighted the audience with his wonderful tests.

Wednesday evening he gave a most satisfactory séance at the writer's residence, 112 Franklin street, the guides of Mrs. H. C. Berry opening the circle with an invocation.

Sunday, March 11th, Mr. Stiles closed his present engagement with our society. At the evening session "Swift Arrow" gave over two hundred names, all but a few being recognized.

We are pleased to state that we have been able to secure Bro. Stiles for dates in the fall and also in the spring of '95. H. C. BERRY, *Clerk.*

The People's First Progressive Spiritual Society.—On Sunday afternoon, March 11th, Mrs. C. H. Jewell delivered a lecture, which was followed with tests by Mrs. Kenkade. In the evening little Hattie Wilson, four years old, opened the meeting with a reading. Dr. J. H. Hunkins gave a lecture and psychometric readings.

The BANNER OF LIGHT is for sale at these meetings. DR. GOODRICH, *Pres.*

JAMES O. DOBSON, *Chairman.*

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

CONNECTICUT.

Hartford.—We still keep our colors flying here. For the last two Sundays Mrs. Banks has given us some of the best lectures ever delivered in Hartford, and to good audiences. The next two Sundays we have Dr. G. C. Beckwith Ewell.

March 11th. MRS. F. DILLINGHAM-STORRS.

Bridgeport.—Dr. G. C. Beckwith Ewell and wife receive congratulations on the fifth anniversary of their marriage on Monday, March 19th, at their temporary residence, 296 State street, Bridgeport. No doubt the hearty good wishes of their many friends in various places where their lot has been cast, in zealous labor for the spiritual and moral welfare of humanity—in co-operation with the spirit world—will be wafted to them in thought and spiritual benediction.

H.

Norwich.—Sunday, March 11th, Mrs. Carrie F. Lorling occupied our platform at Grand Army Hall afternoon and evening, giving two excellent discourses, which were followed with delineations and messages from the spiritual realm.

The thought of the afternoon was suggested by the rendition by the quartet of the beautiful song: "Only a Thin Vail Between Us." Among the many good things the speaker said that if mortals could but realize the nearness of the spirit-world, and that our loved ones are ever watching over us, they would cultivate the spiritual side of their natures—striving to carry all the sunshine possible into the lives of those with whom they are associated: No religion being of benefit that does not teach love for humanity.

The two remaining Sundays of March Mrs. Clara H. Banks will be our speaker.

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

RHODE ISLAND.

Providence.—The Spiritualist Association met at Columbia Hall Sunday, at 2:30 and 7:30 P. M. (Progressive School at 1 P. M.). Dr. George A. Fuller of Worcester, Mass., gave us two very eloquent and instructive lectures.

Sunday, March 18th, J. P. Thorndyke, M. D.
95 *Daboll street.* SARAH D. C. AMES, *Sec'y.*

The Progressive Aid Society met Wednesday, March 7th, at Columbia Hall. Several selections were read—Mr. Cooper reading an original poem; Mrs. Hughes (Boston) and Mrs. Humes of this city gave tests.

MRS. M. L. PORTER, *Sec'y.*

ILLINOIS.

National Stock Yards.—Our society closed a successful month's engagement with the talented Fred. A. Wiggin, and has made further engagements for 1895. No society can make a mistake who engages Mr. Wiggin. He is followed here by Lyman C. Howe for March, Carrie E. S. Twing for April, and the celebrated Dr. Fred L. H. Willis for May. We have been very fortunate in obtaining the best talent the past two years. M. S. BECKWITH.

Fund for the Destitute Poor.

DONATION MONEYS RECEIVED.

Chas. F. Ruggles, $5.00; Sagoyewatha, $1.00; Mary D. Snell, $1.00; Friend, $1.00; Mrs. C. F. Manning, 50 cents; Mrs. S. S. Gifford, $1.00; L. M. B. Porter, $2.50; Mrs. J. Tilson, $1.50; Betsey Whitcomb, 50 cents.

John Y. McKane may repent, in which case he would probably be continued in his church relations. He says he is not guilty of wrongdoing. The law says he is. In that case he might, perhaps, repent of the sin of indiscretion, so that, even though he is in Sing Sing, he may continue to be a member in good standing of the Sheepshead Bay Methodist Church.—*Ex.*

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No Alkalies
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Other Chemicals
are used in the preparation of
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Breakfast Cocoa
which is absolutely pure and soluble.
It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.
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It has been used and receives the commendation of the best people in the community, among whom are:

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X-ZALIA MEDICINE CO.,
Boston, Mass.

No Medical Monopoly.

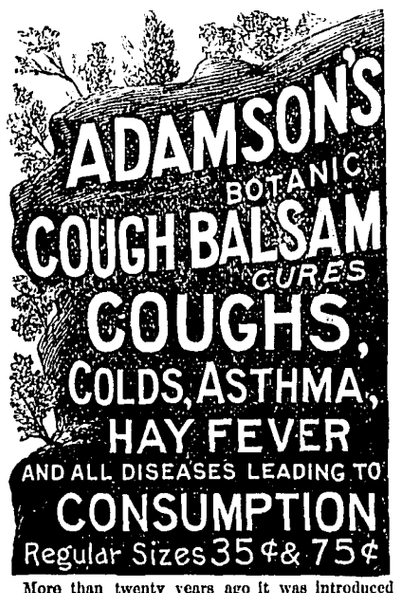
[Boston Daily Globe.]

The organized attempts which are made to deny the people by law the right of choosing their own physicians of whatever school should be repelled again and again in our halls of legislation, until even the advocates of medical monopoly realize the fact that the methods of czardom have no place in a free Commonwealth.

There is no warrant, either in equity or in fact, for the curtailment of public right, which is once more proposed at the State House. If citizens of this Commonwealth can be safely entrusted with the free choice of their religion or their politics they can surely be permitted to decide from what school of medicine—faith cure, scientist, eclectic or "regular"—their family physician shall be taken.

Nobody denies the existence of quackery among medical practitioners, any more than among clergymen or lawyers. But this is no reason why people in general should be debarred the right to choose unhindered their physician, as well as their spiritual adviser or counselor at law. There are incompetent men and pompous humbugs in the medical profession, as in other callings in life, and no school of medicine, "regular" or irregular, is free from them. But such men are speedily found out.

Give the people of a State like Massachusetts credit at least for a decent amount of discernment and common sense. Our legislators cannot do the cause of justice and equity a better service than by sending the medical monopoly bill to overwhelming defeat.



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Jan. 6.

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James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. President, Benj. P. Benner; Treasurer, James Breen; Secretary, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Lyceum at 2½ P.M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D. C.

First Society, Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11½ A.M., 7½ P.M. M. C. Edson, Pres.

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

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Is a wonderful Blood Purifier, and is constantly performing cures and restoring health to persons who have been suffering from Scrofulous Humors, Hip Disease, Erysipelas, Eczema, Pimples, Boils, Skin Eruptions, and all diseases caused by Impure and Vitiated Blood. It is also a very efficient Tonic, and is just what you need for a **Spring Medicine**, as it eradicates the impurities from the blood, and rids the system of its accumulations of waste and useless debris. This medicine is made from carefully selected Barks, Roots, and Herbs, combined with Iron. The Iron is in a form which is absolutely free from the objections hitherto urged against it, being non-irritant, and is easily assimilated by the most delicate stomach. Price, $1.00 per bottle, six bottles for $5.00.
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Assist Digestion, cure Headache, Constipation, Biliousness, and tone up the Stomach, Liver, and Bowels. They produce no pain, and always give relief. Try a box and be convinced. Price, 25 cents a box, five boxes for $1.00.
The pills will be sent, postpaid, on receipt of price. The Alterative Compound cannot be sent by mail. If you do not need these medicines yourself, please call the attention of your afflicted friends to them.
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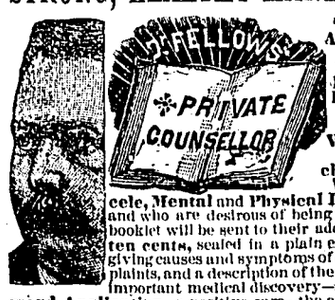
Mar. 3.

STRONG, HEALTHY MANHOOD


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Say where you saw this adver. Vineland, N. J.
☞ I trust the friends of progress will give me their patronage. DR. FELLOWS, Vineland, N. J.
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ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions *free.* Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass. 1stf Mar. 3.

DR. W. A. ROGERS, Magnetic Physician, 420 Columbus Avenue, Boston. Will visit patients at residence. 3w* Mar. 17.

ASTROLOGY.—Present and future written, 50c.; full nativities, $2 to $5. Send sex, time and place of birth. PROF. MORRIS, Sharon street, Boston.
Mar. 17. 1w*

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Message Department.

SPECIAL NOTICE.

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

LUTHER COLBY, Chairman.

☞ Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer.

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

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

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

COLBY & RICH.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. B. F. SMITH.

Report of Séance held December 29th, 1893.

Spirit Invocation.

Oh! thou Eternal Presence, whom we sense day by day we would ask thee at this hour that the heart of each of thy children may be filled with more of thy spirit, that each may be molded more into a likeness of thy spirit, and come more into a realization of thy parenthood. Unto thee, at this hour, would we ascribe all praise. Thou Source of Wisdom, thou Supreme Intelligence, we ask thy guidance in every word that may be spoken here to-day, for what we utter may be the means of imparting light to thy children of earth. We would ask for more light and truth, for more patience with our sisters and our brothers, that we may know what thou wouldst have us, as thy children, perform.

May each one that is privileged to speak here to-day send forth light, that sorrow may be taken away, and comfort be administered unto thy mortal children. Groping in darkness do we find them oft, when they might have light; sorrowing for those that have been taken from the home who are not given the privilege to come and communicate with them, though they often come silently. May thy children of earth learn to know more and more of the visits that are paid them by the loved ones that have passed on but a little before; and unto thy name would we ascribe all praise, both now and forevermore. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Dr. Lange.

Good morning, friends, for as such we claim you all. We find it is our mission, as we are attracted on to the earth-plane, to give you all the power and influence that we can bring you, for you need our assistance and guidance in this material life.

I have a word to say in regard to the "doctors' plot," and I am going to free my spirit to-day. I have been here a great many times, and even into this room, when it has not been my privilege to speak. I do not say we always grasp this privilege; we do not. Sometimes it is a lack of confidence in ourselves, and sometimes we feel that another may speak more to the point than we can.

When, by a medial gift, a power is exerted through the organization of some one here dwelling in the flesh, what matters it, if the good comes and the work called a cure is performed—what matters it whether that person has got a diploma or not? Such an one has a diploma from God, and there are a good many on the earth-plane who have not. I have been hurt many times, and crushed in the spirit, when I have heard physicians talk against magnetic forces and treatments. They, who are ignorant in regard to these truths, don't know what they are talking about, though they may have acquired much book-learning.

I do not mean you to understand from what I say that I do not believe that it is ever necessary to call a physician; but I do wish it distinctly understood that I consider doctors are called on *too* much. When, however, a physician has passed on into the higher life, it seems to me reason ought to teach those upon the earth-plane that *he* can see clearer and understand more perfectly all the internal organs and their condition than he could here. I do n't mean to be too positive in regard to this matter, but I would say at this time that I have known many instances where there has been too much trust placed in physicians' diplomas, and all reason laid aside.

I was a physician when here upon the mortal plane, and I understand a great deal more and see clearer than I could when in the flesh, or I should not speak as I do to-day.

In Astoria, N. Y., I know I shall be remembered by some as Dr. Lange.

[To the Chairman:] I am only too glad to say to you that I know the materialization of spirit-forms is true, although it has often been counterfeited. I have been here many times before, but not to report.

Nelson L. Creasy.

[To the Chairman:] They tell me we are all privileged to speak here if there is time. I am very much pleased that I have been given an invitation to speak to-day, for I have felt the desire to do so often as I have stood here as one of the listeners in this Circle-Room. I have visited your other Circle-Room, (when this excellent medium, Mrs. Smith, was controlled on Fridays, several years ago, under the guidance of President Pierpont,) and also this room several times since you have convened here, and I find that there is not so much to contend with in controlling as formerly.

I can't tell you to-day how long I have been an inhabitant of the spirit-world, but I should judge it was somewhere between fifteen and twenty years; we cannot measure time as you do here.

How sweet the belief is to mortals, but how sweet the knowledge is to us, that father, mother, sister and brother will all be reünited. Well do I remember when father came to converse with me. Still there were some doubts that would arise; but after another one of the family came into communication with him, he was perfectly satisfied it was Nelson.

In Melbourne, Australia, I have some loved ones still dwelling. Ask Bro. Terry if this is n't so.

Dear Grandma Creasy stands beside me to-day, and wishes to send loving words to those dwelling upon the earth-plane.

How strange it seemed to me at first when I passed on into the other world to find it a life of activity, much the same as this. We travel swift as thought, and sometimes long distances from where our friends dwell.

They tell me this is the city of Boston. I never visited it in the mortal, but I have been here many times in the spirit, and walked the streets with others, invisible to some, but not to all. Then the question arises, If one mortal sees spirits, why not another? I think a little study into the laws that govern us and the laws that govern you here would make you understand that some have more talents than others. Dear grandma says, "Some have the gift of discerning spirits; some have one talent, some have another." But what I would say to day is, to make the best use of whatever talent or talents you have.

We are attracted much upon the earth-plane. It matters not whether it is a person we ever knew or heard of; if we find the influences we may leave with him will be of some benefit, then we stop not for kindred, but help any one we can. No selfishness is found in our spiritual homes; but I *do* say, when they come upon the earth-plane, some spirits take upon themselves the selfish nature they possessed here, while others do not.

I am very much pleased to know I could take control as easily as I did. To explain that matter I would say that here is a battery formed which no one can interfere with, as we send forth these loving and true words. I feel it is a privilege that I esteem afresh to-day that I may speak.

Nelson L. Creasy.

Louis Parker.

[To the Chairman:] Please, sir, can I talk a little while? [Yes.] I do wish I could send a message to Brattleboro, Vt.; there 's where my papa and mamma lived when I went to heaven. I was only a little more than five, grandma says, and I am nine now.

I 'm Louis Parker. Grandma calls me Louie. My papa's name is Louis, too. I go to school, and Miss Clara Barton is my teacher. We only have one session, and that is in what we call the fore part of the day. I'm studying, and the teacher says I 'm very proficient. I 'm taking lessons in drawing and music. Oh, the lovely birds we have! and they 're all tame. Sometimes grandma takes me out for a walk, and we go over to the other houses—just such houses as you have here—only grandma says: "Not built with hands. These are the mansions that the blessed Word promises us, but our lives have to furnish them."

You won't forget, will you, to say I do go to school? We have a school for the boys and a school for the girls. We go through an archway to enter our school, and flowers bloom everywhere, sweet as in the breath of spring.

At first when I went to heaven I kept coming home all the time, because mamma cried so for me; but she knows now that I 'm not dead, but just gone a little while before, and that when she comes here she will have her Louis again.

Oh! I 'm so happy, because all the lovely, bright spirits come here to-day. Why, you could n't count them. The room is full of them, and the Spirit-President says they are not all here to speak, but to listen.

When I was passing along with my teacher one day, Aunt Mary came right beside me. We call her Aunt Mary because she is so kind. Sometimes we sit upon the ground, with our laps filled with flowers, weaving them into wreaths. There are no thorns on the stems of our roses, and they are so beautiful, "painted by the hand of God," grandma says. It is so lovely to know no one will speak harshly to us.

I want to say I am happy, very happy. I do n't want to come back to stay, but I love to come to visit my papa and mamma.

Clara Barton.

Sweet little children, God's children, compose part of heaven. Often have I heard the remark, "It would be no heaven without the children." Their mission upon earth they will try to fulfill when they have received their education.

It is many, many years, as you count your time here, since I passed on into the higher life, and I was a mere child when I passed over. I have many loved ones still living upon the shore of time. Some understand a great deal of spirit-communion and some very little. Because of the earlier teachings that were given them they cannot quite understand how we, as immortals and inhabitants of heaven, would wish to leave those beautiful, bright homes and come upon the earth-plane again. They do not understand that all have a work to do, a mission to perform, and each one is eager to do the will and the bidding of the spirit.

I should like very much to have these words conveyed to East Hampton, Conn.; also to Philadelphia, where I have one dear sister who has been failing for very many years.

Dear sister Adeline, your work is not through upon the shores of time, or you would have been gathered in with those that have gone on. Not once, twice or thrice, but many times, has the Angel of Life stepped into the homes, and there has been a vacant chair, a vacant place at the table; but they are not empty, for we fill our places the same as of old, only you cannot see us; you cannot behold the material form. We come freighted with love, we come freighted with the purest of influences that we may leave with you, that you may have purer thoughts while here, and be more charitable. Learn of a little child, and be more humble, more loving, which all can be by the cultivation of those attributes.

I have been one of the many who have gathered often in this Circle-Room, and in the other one; and I would say to you, Mr. Chairman, that the changes which have been made have not been made by mortals, but by the influence of pure spirits that have guided you thus far, and will continue so to do unto the end of your mortal career. You often are tried; sometimes the burdens seem heavy; sometimes they weigh down upon your spirit, as the weight of years has increased, yet you never walk alone, you are never unprotected.

We who have gone on have learned wisdom and gained spirituality, and we are able to impart courage to you, kind sir. We shall keep our promises, for the Great Whole is able to give us power, and angels, bright, pure messengers of light, are present everywhere. The good Spirit-President will never falter in the work that has been assigned to him to perform, and will exert the purest of influences, not only to aid us, but to aid every one wherever he is called.

I was a mere child when I was called into that higher life, but I have been thoroughly educated in spirit, so that I am able to aid those upon the earth-plane. I am a teacher of children, and this beautiful little child that was here a few moments ago is one of my class. We are given these childen to educate, and after a time they are taken from us to a different teacher more advanced.

I am what has been called a "cabinet spirit." When I enter a cabinet, and I find there is fraud, I leave it; I cannot stay there. More than half a century have I been in my spirit-home, and I have paid many, many visits to your earth, going from one séance to another; and often have I been crushed in spirit when I have seen true medial gifts misused. Do not misunderstand me, and think there is not real materialization. Jesus, the Master, materialized; then, if he materialized, we, as God's children, can, under the right conditions. *Materialization is true;* and may the day be hastened when mortals shall know *more* of our companionship.

I have dear sisters and brothers in East Hampton, who hold me in memory from my mother's sayings years ago concerning little Clara, who passed on. Yet I am a living, active entity; the work that was given me below I have fulfilled, and I am purer in spirit for having had less of materiality.

Dear sisters, Mary, and Clara (who has taken the name since I passed on), I know of your sorrows, I know what you have had to contend with; but for all your hardships, and for all your burdens that you have had to carry through the material life, there will be one more star in your crown, and your home will be brighter for what you have had to pass through here God never places upon the shoulders of any one what he is not able to carry.

George stands beside me, and George White comes into this room, that what he hears may aid him in spiritual progress. And now, as I speak, two brothers approach me. Jason, oh! how pleasant it is to know the form is perfect now, for in the spirit he feels no effects from the material.

How thankful we are to-day for that good mother; and let us bless the name of motherhood. We may love the father, but the mother's love is deeper for her children.

I am grateful for this privilege that has been extended to me, and as I come upon the material plane I will aid all that it is my privilege to reach.

Worcester and Walter, dear brothers, send loving words to you, Mary. Dear little Mamie, angelic spirit, is here with the children, who are so happy in their glee. Then I would say again, Mortals, do not rest contented in your early teachings, for it will be an advantage to you to learn more of the spirit while here. Clara Barton.

Luther Warren.

Well, Mr. Chairman, we can learn as we listen to these advanced spirits; and certainly I feel very grateful that I am privileged to be one of the assembly that gather here.

I would ask one question here, sir, if it is not out of place: Are we not all privileged to come here? [Yes.] I have heard it said that the Great Father has placed it within your hearts to open these rooms, that we might be privileged to voice our thoughts to you upon the earth-plane.

I can say I was disappointed when I passed on. I had been educated to think there must be two places; not that I fully believed it, but I had been educated in that way. I find there are many instead of two; but as for that dark abyss that has been talked of so much, mortals are getting pretty well weaned from that idea.

I was very much pleased when I found I had entered a life of activity, where there are no drones. All have a mission to perform in spirit and upon the earth plane. Wherever we are attracted, or find we can be of use to some pure soul, we have a desire to aid him, and we do so. We can see so much further, clearer, and we say, "Do n't do this," "Do n't do that," and that person gets an impression not to do it. That is the mission which is given us to do when we come upon the earth-plane from spirit life.

I was speaking with Uncle Stephen Herrick, and he said, "After entering this other life we are all upon one grand platform, only as some learn faster, just as they do in the mortal, they progress faster. Those we leave behind us when we progress on cannot come into our spheres until they have advanced to our condition, but we can go back into theirs. That is the law that governs us."

My mother used to say, "God is spirit; he knows your every act; he knows your every thought; he watches you, and for every thought you must render an account." Often has she said to me, "Luther, be honest, be truthful." I felt a power always upon me from those words of mother's.

I hailed from Middlesex, Vt., in mortal. Many I knew in West Randolph and Bethel, Vt., where Uncle Stephen Herrick lived. How pleasant it is for us to meet old friends, and how pleasant it is to form acquaintances there the same as we do here, only we are not attracted where our spirits cannot harmonize.

I come here often; and, more than that, I go into other meetings that they hold sometimes in Bristol and sometimes in St. Albans. All differ more or less in disposition even on the earthly plane, and that will explain why we from the spiritual standpoint see differently. No two see the same. We all tell you we are happy; none say they are perfectly happy. Even the little children say they would not come back to stay. I have not in my experience found one that ever told me he had any desire to return to the earth plane to stay. We do have the desire to come as visitors. This is a visit to-day, and I am very glad to be here.

Luther Warren of Middlesex, Vt.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

January 5.—Samuel Holbrook; Mrs. Samuel D. Green; Leonard W. Hill; Louisa Derby; Abel Allen; Abbie Smith; Harmon Cushman; Olive A. Bateman.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUES.—[By J. C. B., St. Joseph, Mo.] *Does vegetation obtain all its substance from the atmosphere? How does the sap of plants and trees circulate?*

ANS.—Vegetation obtains its sustenance from all that the ancients designated the four elements: earth, air, water and fire. Vegetation cannot be developed without the coöperating aid of heat, light, moisture, air, and the properties of soil.

Growth is from within outward, and extends upward and downward. Sap circulates in all directions. As the blood of an animal extends to all members and extremities of its organism, so does the sap of trees and plants extend to every fibre of their constitution.

The essential germ in a seed determines the possible growth of that seed; thus it is strictly true that every seed has its own body, and can have no other.

Seeds appear to die in the ground, and they do die so far as their envelopes are concerned; but in the dissolution of the visible covering of the seed, the germ or central life-containing nucleus is liberated, and it is indeed the effort of the living germ to get free that causes its covering to dissolve. Germs cannot expand unless invited to do so from without, as well as being urged from within. What constitutes the difference radically between one plant or blossom and another is the inherent difference among *nuclei;* but incidental distinctions are from without, and this is obvious when we observe how well a plant will fare in one environment, and how poorly in another. A perfectly healthy plant is filled with vigorous sap to its utmost extremities, as a sound body is filled with blood, for sap is to plants what blood is to animals and mankind.

Q.—[By the same.] *Does vegetation add fertility to the land which is taken from the atmosphere and perhaps space? Why are the plains treeless?*

A.—Vegetation does add fertility to lands, for the law of reciprocity is universal; therefore, nothing gives without receiving, nor receives without giving, unless natural order is perversely inverted. "Freely ye have received, freely give," is a divine command, which every natural creature is bound by the law of its existence to obey. In the light of this revelation all social systems can be righteously adjusted in accord with eternal order.

By "space," as distinct from atmosphere, the questioner must mean a region lying beyond the belt of atmosphere which girdles this globe. We know that vegetation draws life-sustaining properties from the air, and it is highly probable that elements are drawn through the air as a medium from regions occupied solely by interstellar ether.

Why are the plains treeless? may be answered suggestively by remarking that barren wastes do not give conditions to the life-sustaining properties of the atmosphere; *i. e.*, they fail to attract them. It is quite possible to convert an arid wilderness into a fruitful plain by irrigation and by importing quantities of fertile soil, or by the application of chemical knowledge to the alteration of the soil. When trees in large numbers have been planted and have grown to considerable size, they will attract rain to the deserts which will enable man to provide means for artificial irrigation eventually. Plant-life so changes the atmosphere in which it grows by means of its exhalations, that, in course of not a very long time, whole districts can enjoy a complete change of climate by virtue of the effects of agricultural industry. Even in a sleeping room where an invalid is feverish, and the skin is dry and hot, great relief can be obtained by introducing vigorous-growing plants into the apartment, as they greatly moisten the air.

Q.—[By "M.", San José, Cal.] *Will you give your views of the future of our Republic, financially and politically, for the next ten years?*

A.—During the next six years (we count the present as one of the six), which are the last of the present century, we foresee great and most important changes, both political and financial, but they are all in the direction of a better state of affairs. Ten years hence we shall be fairly in the twentieth century, by which time we sincerely believe everything in America and many things in Europe will be in far better condition than they are now. The outlook to us is most reassuring, as we can see that everywhere honest people will be brought nearer together and enlightened to perceive the unity of all human interests.

We do not shut our eyes to the fact that difficulties have to be faced and battles fought and won with moral and intellectual weapons before the new and better state of society can be introduced; but we see no reason for gloomy forebodings. Things are as bad now as they will be; the tide is already turning in an upward and forward direction. The number of the unemployed will soon be greatly decreased, and the condition of the employed vastly improved by the opening out of new fields of coöperative industry.

We anticipate the merging of all honest elements in politics into one great party, composed of intelligent Americans, both native-born and naturalized, who will take upon themselves to fulfill their duties as citizens in accordance with their highest moral light. Woman's Suffrage and the greatly-improved educational facilities, which will be features before ten years more have passed, will give an entirely new aspect both to politics and finance.

Q.—[By C. E. C., Weatherford, Tex.] *What is the penalty, or remorse, in the future for those who have in this life stepped aside from the strict rules of chastity sexually? and does it bear more heavily upon the female than male? The injustice of the world on that question has been a great stumbling-block in my mind against Eternal Justice.*

A.—Equity permits of but one moral standard. Mrs. Grundy is in no sense queen of heaven; she has no power to open or close the gates of paradise to any soul. Character, not reputation, is of consequence in the spiritual world; therefore many a woman ostracised on earth is happy in the unseen state; while a guilty man, excused by false fashion on earth, receives to the full the penalty he deserves hereafter.

All remorse is occasioned by a sense that one could have done better than he or she has done. Where sins are committed in ignorance, remorse does not, for it cannot, follow; in such cases there is no penalty, properly speaking, though there is and must be a wise and merciful educational discipline.

The best thinkers of all shades of opinion are beginning to see that Miss Willard and those who agree with her are right in calling for "a white life for two."

The injustice of the world on the sex question can be explained in two ways: First, the double standard now in vogue is a relic of the ancient barbarism which worshiped physical force and ignored higher qualities; and this cannot be dead yet when prize-fighters are, in many places, the heroes of the hour—so much so that newspapers crowd the most important news of the day into short paragraphs, and devote pages to the doings of men whose calling is a disgrace to civilization. Second, there is a natural instinct which regards as sacred the motherhood of the race, and therefore, even though blindly, insists upon female purity. Although this instinct is laudable, and deserves unlimited encouragement, and indeed much further development than it has yet reached, such a book as Sarah Grand's "Heavenly Twins" is quite a modern necessity. The elevation of masculine morality is an imperative need of the hour; as to offenses against chastity, they are no worse, from a spiritual standpoint, in one sex than in the other.

It is only through the culture of the highest faculties of human nature that we can reasonably expect to see any real improvement in the moral tone of society. When the mortal form is laid aside, and the spirit takes, of necessity, the exact consequences of the terrestrial career just ended, by virtue of its dominating motive, there will be little if any resemblance between God's judgment and the verdict of Mrs. Grundy. All injustice is entirely absent from the operation of universal law in its dealings with the human spirit.

Q.—[By G. S. K., Lincoln, Neb.] *In conversation with a friend recently the question arose, Who and what is God? I immediately replied, without having any thought upon the subject, in the way it was answered previous to this time, "God is made up of the individual spirits, coming together in harmony, and acting in coöperation in governing the universe for the progress and development of life." Will you please give your views as to the nature and trustworthiness of this reply?*

A.—We entirely dissent from the position taken as to an aggregation of spirits composing the Eternal Being, but we at the same time admit that this planet is protected and guided by a band of highly-developed intelligences who are, in a secondary sense, gods and goddesses, or presiding divinities. When people picture to themseves a localized, limited Deity, in some special sense the guardian of this particular planet, they are conceiving, no doubt, even though dimly, of the leader of the celestial hierarchy that presides over this especial globe.

The Infinite Spirit who circumferences all, and in whom we live, cannot be made up of parts, for whatever is made up of constituent elements can be taken apart, and therefore is neither infinite nor self-existent. Force, power or energy must be self-existent, and as the highest idea of God is that the Infinite Eternal Power is altogether loving and wise, we consider pure theism the only sublime and rational basis of philosophy. Many polytheistic and mythological conceptions are true in a limited sense, but there is an infinite truth beyond them which they entirely fail to touch. Spiritualism explains all the mythologies of the world, and renders even Homer's tales probable in a literal as well as figurative sense; but the question of God is far beyond all such minor revelations.

Q.—[By "Inquirer."] *Will you kindly explain the passage which reads, "The sins of the fathers shall be visited upon the children, even unto the third and fourth generation"?*

A.—There is no such text in the Bible ending thus abruptly. The words occur in the Decalogue (*vide* Exodus xx.), and are intended to point a vivid contrast between the consequences flowing from the *love* and *hatred* of righteousness. The Supreme Being is represented as saying to Moses that iniquities are visited even to the third and fourth generation, if hatred of good continues so long in a family, but mercy is shown even to the thousandth or to thousands upon thousands of successive generations, if the love of all that is divine descends in a family as a blessed heir-loom for so great a period.

The lesson to be learned from the first two of the ten commandments is, that the love of God, the love of goodness itself, is the only safeguard for individuals or families, and the assurance is given that the blessed results of positive goodness can flow down the centuries and ages beyond all possible limit of human vision. But, on the other hand, vice bears its fruit as well as virtue, and the consequences of error have therefore to be borne; they cannot be escaped. The curse exists, however, only so long as opposition to good exists, for the passage does not end where the questioner has concluded it, but continues with the words, "of those who hate me."

The love of sin and hatred of righteousness cannot be expected to bear agreeable fruit, but after a few generations, at most, the consequences of inversion are such that the ability to invert further is at an end. This is as true from a physiological as from a purely mental standpoint. The abuse of any faculty results in time in the suspension of that faculty, while a proper employment of any power or gift tends to its everlasting increase.

Q.—[By Wm. Stout.] *Will you tell me what becomes of the unborn infant's spirit in case its mother dies in travail or shortly previous? Has the infant a spirit before it is capable of movement?*

A.—We teach unequivocally that there can be no conception unless a soul seeking expression through physical parentage vitalizes the seed supplied by the earthly parents. Whenever a soul, seeking such expression, succeeds in commencing to build an organism, it has individualized itself for an external mission, and if deprived of the objective side of its form, it has still its subjective counterpart. There is in every case a spiritual body to which the physical frame only corresponds; the spiritual body is not destroyed by cutting short the career of the physical form, but continues to expand in the unseen realm which is within the earth's atmosphere, though visible only to clairvoyants. The unseen population of the world is very great.

In such a case as that cited by our present questioner, we state that mother and child are together in spirit-life, and sustain subjectively the same mutual relations they wou d have sustained objectively had they both lived on the outer plane of expression till the child had reached and passed physical maturity.

Q.—[By "X."] *Is human life a failure, or not? What do the spiritual guides of Mr. Colville think?*

A.—We answer decidedly that human life is a glorious success, and in no case a failure—no, not even in the darkest instances where it seems at present impossible to catch even the faintest ray of light. A single earthly embodiment rarely extends to one hundred years, and what is a single century in the light of geologic revelations regarding the age of the earth!

Many years ago, in the City Temple, London, we were struck with a question put by the eminent Joseph Parker: "Do you think God will abandon a soul in less time than it took him to make a rock?" This question was raised at a time when the Congregationalists in England were greatly exercised over probation beyond the grave.

It is the exceeding limitation of man's narrow earthly view which causes him to give way to despair, or even to doubt. Impatience and blindness are the sole causes of discouragement, and the suicide to which it sometimes leads.

Every individual human career is a link in an endless chain, and the immediate link any of us may be now contemplating cannot possibly be estimated at its true worth save in the light of the links antecedent and consequent. Were there no purpose, no aim, no goal in life, it would be a failure; but no life is either purposeless or goalless, and all will eventually realize this truth, and be content.

The Reviewer.

STANDARD DICTIONARY OF THE ENGLISH LANGUAGE. Funk & Wagnalls Company, publishers, 18 and 20 Astor Place, New York.

After four years of earnest, able, honest and painstaking labor the public is to be made the fortunate possessor of one of the most valuable literary works of the present century—Funk & Wagnalls's Standard Dictionary of the English Language, the first volume of which has just been completed, and a copy of which we have received.

It is not an easy matter to place all the encomia upon this publication to which it is justly entitled. Its plan and general appearance are more than satisfactory, and place it in the highest ranks of works of the kind, thus making it a valuable and priceless addition to the lexicographical material of the English language. Every word and line gives evidence of the extraordinary degree of conscientious care in the production, and the million and more dollars which have been expended by the publishers show that money has been wisely and judiciously used to secure the greatest and best results.

The new dictionary gives, in complete and accurate statement, in the light of the most recent advances in knowledge, and in the readiest form for popular use, the meaning, orthography, pronunciation and etymology of all the words of the English-speaking people. There are thousands of words in the new book which have never appeared in any similar work. Current words, not necessarily slang words, all have a place upon its pages, and combine in making an almost faultless volume. The new work can claim just title to being the People's Dictionary.

It would be almost impossible to give anything like a full idea of the excellencies of the book. By all best qualified to judge of the merits there is but one verdict, and that is that the hundreds and more editors, every one a philosopher, *litterateur* and professional critic, could not have been surpassed by any other corps of workers who might have been selected. Their work has been signalized by simplicity as well as marked excellence. One of the great troubles of our leading dictionaries is the fact that they are difficult to consult. Not so with this work, which is most comprehensive in that respect.

In addition to all these attributes, the new dictionary has beautiful letter-press work to commend it, and is amply and finely illustrated. Thus in the department of architecture, the student, by the addition of the many clearly-wrought illustrations, grasps the ideas at once of temples, courts, houses, lodges, etc., without which the subject-matter would be very vague. Under this very head the terms used show distinctively that an editor of superior knowledge and tact had charge of the department. What is true of architecture is also true of every other subject dealt with.

This publication, on account of the manner in which synonyms, antonyms and prepositions are treated, renders it still more valuable to the intellectual worker who must have momentarily the word for which he is seeking. In this regard the Standard Dictionary has no superior, not to say equal. To sum up an opinion, one can state that in all respects and features it is abreast of everything in the requirements of the day. It is of first importance as a dictionary, as a book of ready reference, of spelling, of word-division, of meaning, of reformation and improvement. The editors have done an untold good to the present generation, who cannot fail to appreciate their labors, by making themselves immediate possessors of the work.

The new Standard Dictionary is sold by subscription only.

A New Cooking School

Has been started, which, recognizing the importance of having plenty of milk on hand for cooking purposes, has found its requirements fully met by Borden's Peerless Brand Evaporated Cream, prepared by New York Condensed Milk Co. It highly endorses it.

Clear Testimony Against Vaccination.

The writer of the subjoined letter—which we copy from *The Newburyport (Mass.) News*—is the Dr. Johnson whose excellent "Educators," and other articles for food reform, are well known to the public, and have been for years. Though a resident of Newburyport, his useful business is located in Boston; he was once a practicing dentist in this city. He is a firm Spiritualist in belief. What he says on the subject of vaccination may be accepted as reliable to the fullest degree:

VACCINATION AS AN EVIL.

Dr. William L. Johnson Expresses His Views.

To the Editor of The News:—With your permission I will present to your readers some thoughts on the subject of an article which appeared in your issue of Feb. 9th under the head of: "The doctors agree that vaccination is necessary against smallpox."

In the first statement smallpox is represented as "perhaps the most preventable disease known to medical science, [?] and the only means known to the science as a preventive was by vaccination."

Does the doctor use the word science as applied to mathematics? If not, how shall we take his meaning?

I will present a few expressions from a multitude of an identical character.

Dr. Rush, one of America's greatest physicians, said: "Our want of success is owing to our ignorance of disease and our ignorance of a suitable remedy."

Dr. Abercrombie, member of the royal society and physician to the king, said: "The only resource of medicine is conjecturing."

Dr. D'Alambert, the great physician and philosopher of France, said of medical science, "Nature is fighting disease, and a doctor is like a blind man armed with a club coming to settle the quarrel. If he hits the disease a cure is effected. If he hits nature death is the result."

The next to which we will give attention is testimony of a purely negative character, and is the only kind of testimony possible for the advocates of the practice to produce:

"He cited numerous instances that had come under his personal observation, where people living in contact with others who were afflicted with the disease were saved from having it by no other means than that of prompt vaccination."

To meet this negative testimony a large volume of a positive nature could be presented, but for the present the following will suffice.

Our firstborn, who is now forty-five years old, was vaccinated when a babe. I was soon made to see the enormity of the practice, and resolved never to allow another child under my care to be thus poisoned, and to exert all possible influence over the minds of others who might come into my life, and to teach this truth, that through purity of life alone can we secure immunity from all forms of disease.

We have five children, all of whom have been exposed to the disease. The only one who took it was the one who had been vaccinated.

It was not a bad case, as the natural law in other respects had been obeyed, and the ministering spirit was what the regulars would style a "quack"—one of the natural born doctors. Are there any others worthy of the title, when we consider the truth that doctors are born and not made?

There were two cases of the disease at our next door; one died, the life of the other was for a time despaired of. Some time previous to this my children were forced to leave school, and were not allowed to reënter, in that town, as I was firm in my decision that on no condition would I submit them to an operation which so endangers health and life.

I know of one physician who vaccinated his own children, and came very near losing one, a beautiful daughter. The physician, who was at the time (1872) in the employ of the town as a public vaccinator, *acknowledged to me that he did not believe in it as a preventive any more than I did.*

Why, then, did he practice it? Echo does not answer why, and I have no doubt, if I had been so minded, I could have obtained, what can be had of many others who, like him, do not believe in it—what is called a school certificate.

Had vaccination never been foisted upon the world, I have no doubt that there would now be no occasion for professors of dentistry. Proof? It has been ascertained that *in all countries where vaccination was unknown that decay of the teeth was unknown. In all countries where it is practiced the teeth rot.* And my grandchildren's teeth are, at a corresponding age, better than those of the previous generation.

There is an abundance of reliable facts and material from which to draw, on the positive side of this question, and the people are fast ripening for it. In closing I would suggest, was it failure in duty on the part of the interviewer, or is it possible that not one physician could be found in this city who is sufficiently opposed to so flagrant a violation of the law of nature, which is the voice of God, as to condemn the practice?

Most sincerely the servant of all,

DR. WILLIAM L. JOHNSON,
7 Titcomb street.

New Publications.

BOOK OF THE FAIR. By Hubert Howe Bancroft. The Bancroft Company, publishers, Auditorium Building, Chicago, Ill.

Part Ten is, with the exception of two pages, a continuation of Chap. XII., which is devoted entirely to agriculture. All parts of the world are finely and fully represented in this department, and the descriptions and illustrations are exceedingly lucid and complete. Agricultural implements, from the most primitive to the latest improved labor-saving machinery, are a prominent and interesting feature. Four full-page engravings accompany this number, that portraying the beautiful "Columbus Arch, Peristyle," being especially worthy of mention.

The value of this superb work, which is neither confined to art alone nor to dry statistics, grows more apparent with each succeeding part. The book, which aims to present within reasonable limits, in attractive and accurate form, the whole realm of art, industry, science and learning as exhibited by the nations, will consist of one thousand imperial folio pages, twelve by sixteen inches, to be issued in twenty-five parts of forty pages each. Canvassers can find lucrative employment, we are informed, by securing subscribers for this elegant publication. For particulars write to E. B. Hall, 15 State street, Boston, Mass.

THE STRIKE AT SHANE'S. A sequel to "Black Beauty." Written for and published by the American Humane Education Society, 19 Milk street, Boston.

If the sequel exerts anything like the influence that the first book exerted in favor of kindness to dumb animals, the success of the new work is already assured. The story intends to convey the opinion that there is a considerable community of feeling between the human race and the lower animals and birds. As it is common for men when they think themselves oppressed to inaugurate a strike, so in this narrative sufficient intelligence has been accorded to the lower animals to enable them to employ the methods of human toilers in righting their wrongs.

AUTOBIOGRAPHICAL SKETCHES AND PERSONAL RECOLLECTIONS. By George T. Angell. American Humane Education Society, publishers, 19 Milk street, Boston.

The busy life of Mr. Angell cannot fail of having its recital by himself excite the attention of a concourse of readers. Commencing in February, 1868, a crusade against cruelty to animals, his name and that of kindness to dumb animals have been synonymous. Very many intensely interesting anecdotes appear and add to the value of the work.

IN THIS OUR WORLD. Poems by Charlotte Perkins Stetson. Paper, pp. 120. Published by McCombs & Vaughn, Oakland, Cal.

This little book of poems will be a welcome visitor in any and every home in the land. The author, though now a resident of the far West, has eminent connections in the East. A variety of subjects are treated, and all have interest and merit.

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Mar. 10. 2w

Do You Remember the $2,000 GOLD COIN that was to be distributed to those who did the best work with Glasgo Twilled Lace Thread Exhibited at the World's Fair? The prizes have now been distributed. If you would like to know the names and addresses of the prize winners, write to us. It's interesting to all who crochet. This Thread received the highest possible award at the World's Fair, Chicago.
Our Illustrated books, Nos. 1, 2 and 3, are standard. Send 10 cts stamps for either one. Our tidy patterns and bed spread patterns 5c. each, stamp.
Glasgo Lace Thread Co., Glasgo, Conn.
Mar. 3. 2teow

NATIONAL
Spiritualists' Association.
Office 510 E Street, N. W., Washington, D. C.
(INCORPORATED NOV. 1, 1893.)

THE Headquarters of the National Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all Societies, as we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Books, pamphlets and magazines upon spiritual matters are solicited for the National Spiritual Library. For information address as above. ROBERT A. DIMMICK, Secretary.
Jan. 13.

SOUL READING, OR PSYCHOMETRIC DELINEATION.
MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, $1.00, and four 2-cent stamps; full readings, $2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Sept. 30.

$12.00 to $35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., Eleventh and Main streets, Richmond, Va. oamly Dec. 23.

Wm. C. Potts & H. S. Erb, SCIENTISTS AND HEALING MEDIUMS, TREAT all acute and chronic diseases by their Magnetized Pads and Mediumistic Powers. Pads 25c. each, or 5 for $1.00, with Special Directions, including diagnosis of case, by giving name, age, and leading symptom.
Address POTTS & ERB, 321 Broad street, Harrisburg, Pa.
Mar. 3. 4w*

Advice to Dyspeptics.
CONTENTS: Dyspepsia and its Causes. Experience of a sufferer. Liver complaint a twin disorder. Constipation a result of dyspepsia. Food to be taken. Food to be avoided. Mailed free to any address.
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Feb. 3. 10teow

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CONSULTATION by letter on Business, Health, and Future Prospects, with dates. Send date of birth, hour, sex, personal description, occupation, if married, and $1.00. Address Prof. J. FAIRBANKS, 29 Pleasant st., Brockton, Mass.
Mar. 17.

PARALYSIS CURED without medicine. Rheumatism, Spinal Diseases and Dropsy easily cured. Add. Dr. C. L. THACHER, 6 Central Music Hall, Chicago, for a valuable book FREE to all.
Jan. 6. 26w

FREE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free.
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Mar. 3. 4w*

WE Have over 10,000 agents making money. Want 10,000 more. No capital required. DR. BURTON MEDICAL CO., Box U, New Brunswick, N. J.
Mar. 3. 3w

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, $1.00. Hours, from 9 A.M. to 6 P.M. tf* Oct. 21.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading $1.00. Magnetic Remedies prepared by spirit-direction. Address Dexter, Me.
Mar. 17.

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Jan. 13.

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Send for my Circular and learn what Spirit-Photographs are. Test Sittings, Testimonials, etc., etc. Terms $2.00.
Mar. 17. 1w*

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Mar. 17. 1w*

Mrs. S. S. Martin,
55 RUTLAND STREET, Boston. Séances Sundays, Thursdays and Saturdays, at 2:30 P.M.; Sundays and Wednesdays at 8 P.M.
Jan. 6. tf GEORGE T. ALBRO, Manager.

James Kay Applebee
IS prepared to accept engagements to Lecture before Spiritual and other Liberal Religious Societies. Terms, (always moderate) together with List of Subjects, sent on application. Address: 10 Ashford street, Allston, Boston, Mass. *** During the months of March, April and May, MR. APPLEBEE will be traveling in Michigan, Illinois, Iowa and Wisconsin. 13w Jan. 6.

MRS. C. B. BLISS,
340 SHAWMUT AVE., BOSTON. Séances Sundays Tuesdays and Fridays, at 8 P.M. Sundays and Wednesdays, 2:30 P.M. Mar. 17.

L. L. Whitlock,
ELECTRIC and Magnetic Physician. Diseases of the Nerves and Brain a specialty. By appointment, at patient's residence. Office hours 12 to 3. Consultation free. Lady attendant if desired. No. 7 Hanson street, Boston. Accommodations for patients if desired. Mar. 17.

Miss A. Peabody,
BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for $4.00. 36 Common street, near Tremont street, Boston.
Mar. 17.

DR. JAMES R. COCKE,
138 Huntington Avenue, Boston, Mass.
Jan. 27. 13w*

Osgood F. Stiles,
DEVELOPING, Business, Test and Medical Medium. Obsession a specialty. Circle Tuesday evenings at 7:30, Thursday afternoons at 2:30. No. 70 Waltham street.
Mar. 17.

Marshall O. Wilcox,
MAGNETIC Healer, 8½ Bosworth street, Room 5, Boston, Mass. Office hours, 9 to 12 A.M., 1 to 5 P.M. Will visit patients at residence by appointment.
Mar. 17.

MRS. THAXTER,
Banner of Light Building, Boston, Mass.
Mar. 3.

Mrs. A. L. Albright,
THE noted Test and Business Medium of Philadelphia. Sittings daily. 338 Shawmut Avenue, Boston, Mass.
Mar. 17. 1w*

Mrs. M. E. Johnson,
BUSINESS and Test Medium. Hours 10 A.M. to 9 P.M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. Mar. 17.

Mrs. Fannie A. Dodd,
MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston.
Mar. 17. 1w*

Miss J. Rhind, Seer.
BUSINESS, Health, Description of Friends. Advice by letter $1. Circles Thursday, 3 and 8 P.M. Sittings daily. 1064 Washington street, Boston. 1w* Mar. 17.

Addison D. Crabtree, M.D.,
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Feb. 3. 13w*

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Mar. 17. 2w*

Mrs. T. F. Deane,
Business and Test Medium, 109 Appleton street, Boston.
Mar. 10. 2w*

Mrs. A. E. Cunningham,
247 Columbus Avenue, Suite 8, Boston.
Mar. 3.

Adelaide E. Crane,
TEST and Business Medium. Magnetic Treatments. 178 Tremont street, Room 11. Hours 10 to 9. Mar. 3.

Miss Helen A. Sloan,
MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Feb. 10.

Mrs. A. J. Pettengill,
TEST Medium, 8½ Bosworth street, Boston, Room 7, up two flights. Hours from 11 to 4. Mar. 3.

Mrs. A. Forrester,
BUSINESS, Test and Developing Medium. 181 Shawmut Avenue, Boston, one flight. 4w* Feb. 24.

Fred Crockett,
Magnetic Physician, 340 Shawmut Avenue, Boston.
Mar. 10. 2w*

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Jan. 6. 18w*

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Dec. 2. tf

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.
Mar. 3. 5w*

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 128 W. Brookline st., Suite I.
Mar. 17. 1w*

DR. JULIA M. CARPENTER, 2 Stanmore Place, off Warren street, Roxbury. Jan. 6.

Mrs. Hattie A. Young,
TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 50c., and $1. Gentlemen 50c. and $1. 72 Williams street, Chelsea, Mass. 5w* Mar. 10.

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IMPROVED Gray Hair Redemption. Without Lead, Silver, Sulphur or Poison of any kind whatever, and is warranted to restore Gray, Faded or Bleached Hair in 3 days to its original color. It is not a Dye, and will not stain the skin. It leaves the Hair glossy, clean and beautiful. 25 and 50c. packages. Sent by mail all ready for use. Will last from 3 to 6 months. 2 ct. stamps taken. Address MRS. A. CONNELLY, 1343 Ridge Avenue, Philadelphia, Pa.
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Jan. 13. 13w*

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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.
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Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

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ALUMINUM SOUVENIR CHARM
with Lord's Prayer coined in smallest characters.
ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LOUIS, MO.
May 13. eow

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AN organ of Psychical Research and of Religious and Social Reform. B. F. UNDERWOOD, Editor and Publisher; SARA A. UNDERWOOD, Associate Editor.
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JULIA SCHLESINGER, Editor.
Dec. 2.

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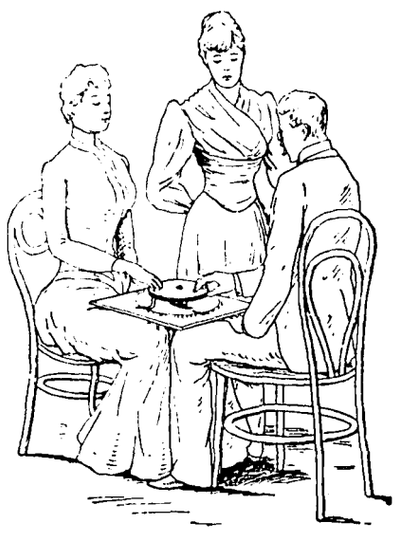

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Banner of Light.

BOSTON, SATURDAY, MARCH 17, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Lectures Sunday at 10½ A.M. and 7½ P.M. Mrs. Ada Foye, speaker for March. William H. Banks, President.

The Helping Hand Society of the Boston Spiritual Temple meets Wednesdays at 3 Boylston Place at 2½ P.M. Business meeting 4 P.M.; tea at 6 P.M.; public meeting 7½ P.M. Miss Lucette Webster, President.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays, at 2¾ P.M. Sunday School at 11 A.M. Sociable Wednesdays at 7½ P.M. Other meetings announced from platform. Seats free. All are welcome.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7½ P.M. Dr. H. B. Storer, President.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10¾. All welcome. J. B. Hatch, Jr., Conductor.

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

Eagle Hall, 616 Washington Street.—Sundays at 11 A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. E. Tuttle, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. (7½ P.M. meeting in Commercial Hall) Thursday at 2¾ P.M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday and Thursday 3 P.M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10¾ A.M. and 2½ and 7½ P.M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Conductors.

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

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

First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.—Business meetings Fridays, at 4 P.M.; Tea at 6 P.M.; Social meeting at 7½ P.M. Public Circle last Friday in each month at 3 P.M. Mrs. A. E. Barnes, President.

Society of Psychical Evolution will hold meetings Sundays at 10½ A.M., 2½ and 7½ P.M. Good music. Marie A. Chase, Director.

Montgomery Hall, 735 Washington Street.—Meetings every Sunday 11 A.M., 2½ and 7½ P.M., and every Wednesday 3 P.M. Dr. A. C. Davis, Conductor.

Unity Hall Spiritual Conference, 724 Washington street, meets every Thursday evening at 8 o'clock. Good mediums; good music. Chas. O. Gridley, Conductor.

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

First Spiritual Temple, corner Exeter and Newbury Streets.—On Sunday afternoon, March 11th, Mr. W. J. Colville delivered a lecture of great interest to a large audience on "The Possibilities of Spiritual Phenomena in the Present Day."

The address was a most helpful, inspiring and encouraging one to all who are disposed to enter seriously upon the work of psychical research or spiritual investigation under any name; but very little prospect of success was held out to mere lovers of new sensations, whose regard for novelty is greater than their concern for truth. All who propose to examine the claims of Spiritualism, or anything kindred thereto, should remember, first and last, that the records of spiritual pentecosts in olden time were invariably accompanied by a statement of the essential conditions of harmony and earnestness, which made the very place where the inquirers were assembled a consecrated temple.

Nothing can be truer than the doctrine that whenever and wherever we are in the right mental frame we can enjoy communion with exalted spheres of spiritual intelligences; why, then, should we erect buildings for special purposes or commune together in chambers set apart as circle-rooms? The answer is that until most people are much further advanced than they are yet, they will find many accessories genuine auxiliaries, and among these an atmosphere unpolluted and undisturbed is a great desideratum.

When eleven men and a few noble women gathered together in Jerusalem and waited ten days for the complete fulfillment of a wonderful promise made to them by their translated teacher, nearly nineteen centuries ago, they complied exactly with delicate conditions explicitly laid down for them by the great teacher whose words they had every reason to trust, and whose great predictions were amazingly fulfilled. They met with one accord in one place and persistently joined in united aspiration, coupled with quenchless expectation that an answer to their requests would be obtained.

The psychical side of life is only the inner or unseen side of everything; but it needs a fineness of perception to discern its wonderful realities. Rates of vibration producing light, color, form, sound, odor, flavor, etc., etc., are all vastly higher on the psychical than on the physical plane; therefore we need keener and more refined perceptions to detect the results of this more ethereal vibration of the units of substance. All substance is porous, and intermolecular ether is omnipresent, occupying all the interstices between atoms; and it is this subtle ether which Keeley, and a few other exceptional workers of to-day, are recognizing that is the agent employed by incarnate and excarnate intelligences in the accomplishment of telepathic and other mental, as well as so-called physical phenomena.

What is known as materialization is subject to strictly scientific analysis, and will be found on careful scrutiny to be a phenomenon quite in accord with known laws of chemistry.

All spiritual manifestations are scientifically produced, and the only reason why physicists cannot duplicate them is because they do not know enough of the action of universal law, and are not as yet attuned to work directly with the higher vibrations of nature. It is a self-evident proposition that all things are governed by law, and the law is that intelligent mind shall govern matter; therefore, as we grow in knowledge, we increase in power to make matter subservient to our will.

The claim for materialization is that there are on the unseen side of things adepts or experts who can mold and fashion outward forms by word of command; and that, in some instances, full-form manifestations are unmistakably produced, and employed by unseen intelligences as vehicles through which to converse with such as are yet on the plane of sense, and therefore unable to apprehend spiritual life directly.

In the present state of human thought, the excess of strife, anxiety and conflict which prevails is, of course, detrimental to the best results; but if a few sincere students of spiritual law would constitute a group and meet regularly in a sequestered place, not letting any one else know of their meetings, they would be rewarded very soon, if they were thoroughly faithful and harmonious, with beautiful and convincing demonstrations of spiritual power.

The subtler phases of phenomena can only be produced in prepared circles; in motley assemblies ambiguity usually prevails. In the Temple there are many rooms which could be set aside for direct expression of psychic force, and that in a way to develop a quiet under-current of power which would immensely aid the external activities carried on in the building.

The time is now fully ripe for giving conditions for the development of a new order of spiritual workers, and also for putting in practice the truth taught privately in many classes concerning the healing and elevating effects to be produced through the medium of a dedicated atmosphere. Cases of temporary aberration, and all other ailments bordering on insanity, and sometimes called obsession, can be successfully treated to the point of being entirely healed when practical use is made of the esoteric teachings now being to a large extent exotericized.

The lecturer concluded with an earnest appeal to all to lay aside prejudice, and not foster a doubting or suspicious temper. Doubt, when encouraged, is an active destructive force resulting in preventing the success of any undertaking it is set to undermine. Earnest search for truth, accompanied by glowing hope, is healthful; but the sinister and opposing force of deliberate doubt is subversive of all best results.

Following the lecture an unusually fine impromptu poem was given on "Carmen Last Night at the Opera." The gentleman who gave the topic, desiring to prove the entirely extemporaneous character of the verses, expressed himself as extremely delighted with the production, which called forth the spontaneous plaudits of the large audience.

The music was extremely fine. Mr. Weston manipulated the great organ with much taste and efficiency, and the charming singing of Miss Dodge and Mr. Barker rendered the service very impressive. An equally fine musical program will be carried out next Sunday.

Mr. Colville is lecturing to fine audiences on Tuesdays and Fridays at 8 P.M. Subject, March 16th, "The Seven-fold Nature of Man." All seats free. Collections. Answers to Questions, Wednesdays, at 8 P.M.

His lecture next Sunday, March 18th, at 2:45 P.M., will be, "Salvation Through Suffering; A Growth, Not a Penalty."

Boston Spiritual Temple, Berkeley Hall.—The morning service in this hall last Sunday opened with a "Greeting Song," composed by Mr. Geo. B. Cutter, by whom it was finely rendered, with piano accompaniment by Mr. W. H. Boyce. Mrs. Ada Foye was again the speaker of the day, and prefaced her morning address with a sublime invocation. The first half hour was devoted by her to the answering of questions from the audience—a very important part of the service—giving intelligent answers to the many points upon which there is earnest inquiry.

The first question presented for consideration was in regard to sleep and rest in the spirit-world. The guide stated that there are spirits upon the other side who welcome those from this world weary and worn, and give them the needed rest; but after they have become refreshed there are occupations for them to enter upon—works of love that will require active thought. Sleep is not needed.

"As spirits advance do they become a part of God?" was the second question, to which the following reply was given: We are as much a part of God as we ever shall be; Spiritualism teaches that we are living with God and he with us.

"If a person die of delirium tremens, how is he received in spirit-life?" He is received there as a poor, weak child of humanity, said the speaker, and cared for by spirits whose mission it is to aid just such unfortunates, for there is more charity there than in earth-life.

"What is the character of spirits who control our public mediums, and what generally their work in earth-life?" was answered substantially as follows: If we seek the truth we shall receive it, and the character of the message will be in accordance with the conditions we provide. We must remember that all spirits were once human beings, and as there is no perfection in humanity on earth, why should we expect it in spirits? We can have intellectual messages if we desire them, but there are no different positions in the sense of high and low in the spirit-world, and earthly grandeur counts for very little.

To this question, "Are there any special methods to unfold mediumship?" the guide replied that special sittings are of advantage, but remember that mediumship is a gift at birth. Persist in sitting for development, asking your spirit-friends for assistance, and the needed influence will be given.

"Can an excarnated spirit control two persons at the same moment who are miles apart?" was answered emphatically in the negative as far as intelligent communications are concerned.

Several other questions were presented, from which we condense these thoughts: On the spirit-side of life we judge criminals very differently from what we do here. We look at the motives and the environments of the criminal, and the causes which led to the commission of the crime, and not to the crime itself. There is pity and an opportunity for reform for the criminal "over there." Capital punishment was pronounced murder, just as much as if the victims were slain by the hand of an assassin. Theology has no business to tell the murderer if he says, "Lord, I believe," he shall be saved. Wrong-doing brings its own punishment. Our prisons should be reform schools, and our criminals should be educated. Mrs. Foye said that in her missionary work among the prisons she found very few Spiritualists incarcerated therein.

Spirits are just as anxious to give communications as we are to receive them. We can only see God through his works; only through the manifestations of his power can we behold him. Spirits desire to return to earth so long as there is a tie to bind them, but when every tie is severed the time will come when they will have no desire to return.

The law of equity obtains among the denizens of the spirit-world.

In regard to the New Testament, the speaker said that there is a great deal of truth in that book and many errors. It will not do in the present to take the Bible entirely as the standard of human life and conduct. Spiritualism is our religion.

This interesting service closed with a song from Mr. Cutter and the benediction.

At the evening service, after a song and an invocation, Mrs. Foye spoke briefly in regard to the earnest inquiry that seems prevalent among the people: The phenomena of Spiritualism are the foundation. We have had, perhaps, too much of philosophy. There is a demand for workers, and audiences are numbered by thousands who are seeking to understand the laws which govern spiritual science. We do not know the limit of the power of mediumship, and have no right to say that anything is impossible. We are living in an age of progress, and the angel-world is ready to give light and truth as fast as we are able to receive it. We have been educated in the past to take everything for granted upon the word of another, without submitting it to the test of reason. The spirit-world has employments suited to all and in harmony with their inclinations, but they are not singing psalms throughout all eternity, as we were formerly taught.

Mrs. Foye gives messages through the senses of seeing and hearing, and in a very positive manner, carrying conviction to those who receive them. At the close of her remarks all were invited to write the name of some spirit-friend upon a slip of paper and fold it, and several hundred were collected for examination. The name of a spirit was given and recognized by a lady in the gallery, an entire stranger. The guide of Mrs. Foye stands by her side, and often gives written messages during the séance, with full names. The tests given were very remarkable. One gentleman received a message in a foreign tongue, which was well understood; questions were asked in the same foreign tongue, and correctly answered. One spirit came to a gentleman in the gallery to convince him of the truth of spirit-return; the latter said he did not believe much in Spiritualism, but was willing to admit the truth of the communication. A large number of messages were given, and all recognized.

Mrs. Foye will occupy this platform next Sunday, in the morning answering questions, and in the evening giving another of her inimitable test séances.

POINTS.

The Helping Hand Society will give a reception to Mrs. Foye at its next regular meeting, in Gould Hall.

Dr. E. A. Blackden has located at 375 Columbus Avenue, and is doing a good work for suffering humanity.

We are glad to hear that Mr. Jacob Edson is still improving. We hope to see him soon again in Berkeley Hall.

Dr. E. A. Smith of Brandon, Vt., President of Queen City Park Camp, was present throughout the day.

The large hall was crowded at the evening session to listen to the tests given by Mrs. Foye, notwithstanding the price was raised to fifteen cents and the evening somewhat stormy. The people are anxious to hear from their friends through the ballot test peculiar to Mrs. Foye. F. A. HEATH.

America Hall.—Large audiences greeted those who took part March 11th in the meetings. Dr. S. H. Nelke's addresses were, as usual, brief and to the point. We had also with us at the three sessions a most remarkable family of mediums, father, mother and son: Dr. C. Goodrich, President of the "People's First Progressive Spiritual Society" of Portland, Me., Mrs. Mary L. Goodrich, and Master Sammie T. Goodrich, the latter a lad of twelve years of age, bright, quick and pleasant; he *is* a "wonder," and a great instrument in the hands of the spirits.

The following mediums also took part, whose tests were exceptionally good: Mrs. J. A. Woods, Mrs. A. L. Albright, Dr. L. F. Thayer, Miss A. Peabody, Mrs. A. Osborn, Mr. Haynes, Herr Ed. Edward (of Vienna, Austria), Mrs. F. E. Stratton, Mrs. Nason, Dr. C. D. Fuller, Mrs. W. H. H. Burt, and others.

A choice array of musical and other talent was present, including Miss Sadie B. Lamb (pianist and vocalist), Prof. A. Baumgartner (pianist), Mr. Charles Weber (zither soloist), Miss Jessie Judkins (female baritone), Dr. S. H. Nelke (basso), "Little Eddie" (boy vocalist), Mr. Charles K. Harris (reader). All this, and other talent, will be with us next Sunday.

The meetings are conducted by Dr. S. H. Nelke and Miss Affie Peabody.

A circle will be held each Wednesday and Saturday at 8 P.M., and Thursday at 3 P.M., at the residence of Dr. S. H. Nelke, 587 Tremont street.

The BANNER OF LIGHT is for sale at the meetings, and at Dr. S. H. Nelke's residence.

SIMPSON D. CLARK.

The Children's Progressive Lyceum met Sunday, March 11th, in Red Men's Hall, 514 Tremont street. Exercises opened with singing by the school, and an invocation by Mr. Wood. The subject of the day's lesson, "What is Heaven?" was explained by Mr. Wood, who also touched on the lesson of the previous week, regarding "Adversity." Songs were rendered by Winnie Ireland, Eddie Ramson, Gracie Scales, Eddie Hill, and Miss Louise Horner; recitations by Eddie Hatch and Homer Hall, followed by a reading from Miss Cora Pratt. Dr. Harding spoke very ably on "Love and Affection." Mr. Danforth made a few remarks. Session closed with a benediction by Mr. Wood.

The BANNER OF LIGHT is on sale at this hall every Sunday. E. L. PORTER, *Sec'y.*

Rathbone Hall, 694 Washington Street, corner Kneeland.—March 8th, 2:45 P.M., N. P. Smith, Mrs. M. Knowles, Mrs. M. E. Soule, Mrs. A. L. Albright, Mrs. A. Woodbury, Mrs. L. Hardee, Mrs. W. H. Burt, Mr. Walter Anderson participated in tests and readings; "Baby Guilford" in recitations; Mrs. M. F. Lovering, musical selections.

Commercial Hall, 11 A.M., Mrs. M. Irwin, Mrs. J. Woods, Miss Kate Higby, Mrs. Farnum, Mrs. A. Woodbury, N. P. Smith, in readings. 2:30 P.M., Miss Nellie P. Berry and Miss Durgin, musical solos; N. P. Smith, readings; Mrs. Minnie E. Soule, tests; Mrs. M. Knowles, Mrs. A. L. Albright, Dr. C. Goodrich, Mrs. C. Goodrich and son of Portland, Me., tests and readings; Mrs. A. Woodbury, Mr. Kirsch, in readings and remarks. 7:30 P.M., "Little Eddie" in solos; N. P. Smith, Mrs. Farnum, Mrs. A. Woodbury, in readings; Mrs. J. Woods, Mrs. M. Knowles, Mrs. W. H. Burt, tests; Dr. Wm. Franks read articles under glass. N. P. SMITH, *Chairman.*

Hollis Hall.—Society of Ethical Spiritual Culture—weekly meetings. The Tuesday assembly for tests was large, and the mediums were in good condition to present the best expression to the thoughts of the spirits present.

The Saturday meeting at 3 P.M. is growing wonderfully. Those desiring seats in the circle should be present at 2:30, as the circle will not be broken after 3 P.M.

Sunday, the meeting at 11 A.M. is practically a continuation of Saturday meetings. In the afternoon the following mediums took part: David Brown, Mrs. Woodbury, Dr. Sanders, Mrs. M. Adeline Wilkinson, Mrs. Fredericks, Miss Jennie Rhind, Mrs. Woods and Miss Ott.

Evening, the meeting opened with invocation by Mrs. Burnham, followed by recitation by Miss Buffum, and song by Mr. Tyler, after which Mrs. Burnham gave a short lecture, full of enthusiasm for our Cause; she is an earnest expounder of our beautiful philosophy; song by Mr. Tyler; Dr. Wm. Franks gave what he terms psychometric readings from articles placed under glass; the President, Mrs. M. Adeline Wilkinson, gave ten or twelve clairvoyant descriptions of spirits; she also made extended remarks full of earnestness and loving sympathy; duet by Mr. and Mrs. Tyler; tests by Mrs. Nutter; after a song by Mr. Tyler, Miss Mabel Weld gave tests—the work before this young medium is one of great promise; Mrs. Woods was pleasing in description of spirits, as was Dr. White; after a jubilee song by Mr. and Mrs. Tyler, Miss Ott gave the closing words of the meeting.

The Indian Peace Council will be held Tuesday, the 20th, at 2:30 P.M. ***

The First Spiritualist Ladies' Aid Society (1031 Washington street).—At 4 P.M. Friday, March 9th, business meeting, President, Mrs. A. E. Barnes; the attention of the society was called to the case of Mrs. Webb, an old Spiritualist, and it was voted to raise a sum of money to assist her in entering the Old Ladies' Home.

Evening exercises: remarks by Mrs. Waterhouse; tests by Mrs. A. E. Cunningham and Mr. F. A. Heath; songs by Miss Amanda Bailey and Mr. Geo. Cleveland; a harmonica solo by Walter Woods, etc.

On the afternoons and evenings of March 2d and 3d a sale of useful and fancy articles was held, proving a grand financial success, about seventy dollars being realized. In the evenings, entertainments of tableaux and vocal and instrumental music were given under the management of Mr. Cleveland, assisted by W. J. Begin, Mrs. W. B. Curtis, Mrs. A. L. Searle, Mrs. M. S. Kempster, Mrs. B. Fay and Miss Fay, Mrs. L. M. Shackley, Mrs. Russell, Olive Yeaton, Miss Burnett and Miss Bailey.

March 16th the society tenders a benefit to Mrs. Cushman, the musical medium, who will give one of her séances at the parlors at 3 P.M.

For the many kind favors received by us the society tenders its thanks to the publishers of the BANNER OF LIGHT. This valuable exponent of Spiritualism is always on sale at each meeting.

M. J. BUCHANAN, *Sec'y pro tem.*

Harmony Hall.—Our circle on Tuesday, March 6th, was largely attended. Mrs. Rich, Mrs. Albright, Mrs. Stratton, Mrs. Moody, Mrs. J. Gary, Mr. Littlefield, Dr. Fuller, Dr. Willis, Mr. Hersey, Mr. Gridley, Dr. Lathrop and many private mediums all gave interesting tests; Mr. Horner, musical selections.

Thursday afternoon Mrs. C. B. Bliss, the materializing medium, gave some fine tests and stirring words. Mrs. S. E. Rich, Mr. E. H. Littlefield, Mrs. A. L. Albright, Mr. C. O. Gridley and "Wild Rose," through Dr. Lathrop, all afforded acceptable tests. "Little Eddie" sang a beautiful selection.

Friday afternoon our circle was fully appreciated. Mrs. F. Stratton, Mrs. S. E. Rich, Mr. Hersey, Dr. Willis, Dr. Fuller and Dr. Lathrop contributed good proofs of our philosophy.

At our Sunday morning circle tests were given by Mrs. Stratton, Mr. Hancock, Mr. Martin, Mrs. M. F. Hancock and Dr. Lathrop. In the afternoon Mr. Martin (who presided), Mrs. Rich, Mr. Gridley, Mr. Hersey, Mrs. Stratton, Mrs. Albright and Dr. Lathrop gave tests and readings. In the evening Mrs. F. Stratton, Mr. James Bloomfield, Mrs. S. E. Rich, Mrs. L. E. D. Davis, Mr. Gridley, Mr. Hersey and Dr. Lathrop presented tests and readings. Little Eddie sang two pleasing selections.

Meetings on Tuesday, Thursday and Friday at 3 P.M.

Special! On Thursday, March 29th, the "Talking Flower Festival," and Musical and Literary Entertainments, at 2:30 and 7:30. Tickets, 15 cents.

The BANNER OF LIGHT always for sale at our meetings. W. L. LATHROP, *Conductor.*

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Eagle Hall.—Wednesday afternoon, March 7th, a large meeting. Excellent tests and readings, Mrs. J. E. Davis, Mrs. M. Knowles, Mrs. A. Wilkins, Dr. White, Dr. Quimby, Mr. Tuttle.

Sunday, March 11th, morning circle harmonious, with good results. Invocation by Mrs. A. L. Pennell. Afternoon, solo, Mr. Tyler; duet, Mr. and Mrs. Tyler; inspirational poem, Mrs. Magoon; recognized tests and readings, Mrs. M. Knowles, Mrs. J. E. Davis, Dr. O. F. Stiles; harmonica solo, Miss K. Higbee; good tests, Mrs. S. E. Rich; piano solo, Mrs. Magoon.

Evening, invocation, remarks and poem, Chairman; Mrs. A. L. Pennell rendered pleasing remarks and tests—she will be with us next Sunday afternoon; readings and tests, Mrs. M. Knowles, Mrs. J. E. Davis; piano solo, Mr. H. C. Grimes; clear tests, Mr. E. H. Tuttle. The meetings throughout the day were well attended. Musical selections, Mrs. Nellie Carlton.

Meetings Sundays, 11 A.M., 2:30, 7:30 P.M. Wednesday afternoons, 2:45.

The BANNER OF LIGHT, a paper of great worth, for sale each session. E. H. TUTTLE, *Leader.*

Knights of Honor Hall, 730 Washington Street.—Opened with singing by choir, Mrs. Mary F. Lovering pianist. Mr. Cobb spoke of God as being of a dual nature, both father and mother. Further, when we reckon by theology everything rests upon faith, but when we look into the great book of nature we are compelled to allow faith to give place to knowledge and the old genesis of theology fades away. Immortality is an innate gift, and comes not by education. Spiritualism is destined to rise above ignorance and superstition and become the ruling element of the religious world.

Father Locke followed with remarks; Mrs. A. L. Pennell gave recognized tests; Dr. C. E. Huot answered mental questions, etc.; song by Prof. George B. Cleveland; Dr. C. H. Harding, remarks and psychometric readings; Mrs. Julia E. Davis gave messages; Mrs. Knowles, several tests; F. A. Heath cited full names and addresses of several spirit-friends present.

Dr. E. A. Smith of Brandon, Vt., President of Queen City Park Camp, gave an interesting account of the work in Vermont.

At the evening session the hall was crowded, and several other well-known mediums gave interesting remarks and tests. F. A. HEATH.

The Ladies' Lyceum Union.—Wednesday, March 7th, Mrs. Cushman received a good benefit from this Union; the 14th we had the Lynn Union with us.

The 21st Mrs. Cushman is with us again; come and help this work along; our evening entertainments consist of songs and recitations and good tests. We have present Miss Louise Horner, Little Eddie, Miss Bailey, Willie Sheldon, and others.

L. WOOD, *Rec. Sec'y.*

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President).—"C. B." writes that the services March 6th and 8th were of unusual interest, and were participated in by Mr. Quimby, Miss Jennie Rhind, Mrs. Bray, Mr. Rollins, *et al.*

Sunday, March 11th, poem and invocation by Chairman, followed by Mrs. Bray, tests; Mr. Ellis, explanation of astrology. Prof. Willie Butler, organist.

The BANNER OF LIGHT for sale at each meeting.

The Ladies' Spiritualistic Industrial Society met Thursday afternoon and evening, March 8th. Business in the afternoon; supper at six. At eight we were entertained with remarks, songs and tests by good mediums, and others: Dr. Magoon, Mr. Anderson, Miss Hunt, Mr. and Mrs. Fredricks, Mr. Cobb, Mrs. Butterman, Mrs. Wilkins, Lulu Smith.

March 15th Calico Dress and Neck Tie Party. All welcome. H. E. JONES, *Sec'y.*

WISCONSIN.

Milwaukee.—Mrs. Emma Nutt, a recently developed trance medium from Philadelphia, Pa., is permanently located at 462 Jackson street, this city. She is at present speaking for the First Spiritual Society with good success; gives sittings daily, and will answer calls to lecture or attend funerals anywhere in Wisconsin. Friends from interior of our State invited to call. A. W.

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MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10¾ A.M. and 7¾ P.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.—The Ethical Spiritualists' Society meets each Sunday at 11 A.M. and 8 P.M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres.

Soul Communion Meeting on Friday of each week, 3 P.M.—doors close at 3¼—at 310 West 26th street. Mrs. Mary C. Morrell, Conductor.

Independent Meetings.—J. W. Fletcher will lecture and give tests every Sunday at 3 and 8 P.M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues, where this paper can be obtained.

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

The Ladies' Aid Society, presided over by Mrs. Stimpson Smith, is succeeding far beyond the most sanguine expectations of its members. From the time that it entered the new rooms at 165 West 23d street, and announced that they would be open from 10 A.M. to 5 P.M. daily, a new life seemed to possess both members and officers; and the present outlook is for a long and continuous success.

The one thing more needed than anything else seems to be in the possession of the lady officers, and that is harmony among themselves. No amount of money or extent of social patronage could bring into any society more than material force—an exceedingly useful adjunct for the conduct of its social and charitable purposes, and to be without it would weaken, largely, the main auxiliaries of this or any similar work: but to possess that spiritual unity which creates a central thought and combines its purpose, makes the fundamental plank of any organization invulnerable and complete. It would be far too much to expect that disappointments and temporary annoyances would not creep in, or that, at times, there should not be divisions of opinion. "We agree to disagree," said the motherly President, when asked how the society was managed so successfully; and that reply revealed the secret of success in organization.

The Spiritualists now have headquarters in New York City; a place where strangers can be made welcome, and friend meet friend in social intercourse. This winter has been one of the hardest for the poor; and actual suffering is to be found in nearly every street. We have not much money, and contributions of food, clothing and fuel are not as extensive as any of us could wish; but when our funds run out and the society's larder is empty, our Relief Committee visit the poor just the same as if they went full-handed; for there is never a dearth of sympathy in the heart, and always a wealth of encouraging words which warms and feeds with a magnetic glow, and a spiritual sustenance which is not without value, and is sometimes far beyond price.

We ask the readers of THE BANNER to send us contributions. Anything, from bandages for the sick, clothing, etc., up to money, will be gladly and gratefully received.

Our doors are always open. The cards we issue have printed thereon our motto: "Regardless of sex, nationality or creed, we seek to help those who suffer." You will be glad to know that the chairwoman of our Relief Committee is one of our most prominent mediums; indefatigable in her efforts, unflinching in her purpose, she has proven to this society, at least, that mediumship purifies, sanctifies and ennobles; and while many call her blessed for the gospel tidings of immortal life, all who have seen her work for the poor will never have to ask that most familiar question, "What good has Spiritualism ever done?"

Wednesday of each week is the Society's *fête* day. A business meeting is held in the afternoon, and the evening is devoted to entertainment. We are proud to have it known that we are Spiritualists, and at every entertainment a portion of the time is occupied by some medium or teacher who expounds the Spiritual Philosophy. Certain it is that the angels are with us, and that the hearts of the good and true are with our work. We have set our faces toward the sun, and hope that one of the chief results of our life shall be in the continuance of these headquarters. Help us, every one—and in every way you can.

AUGUSTA W. FLETCHER, M. D.

[We are also in receipt of a communication, which is substantially covered by the above article, from our old correspondent, J. F. Clark, to whom we return thanks for his favor.—EDS.]

Carnegie Hall.—Edgar W. Emerson spoke last Sunday morning upon "Mediumship, the Foundation of Spiritualism," showing how essential are all its phases and phenomena in demonstrating the continuity of life. Mediumship stands as the open door between this life and the future.

After his discourse Mr. Emerson's guide gave a number of very clear delineations. Several messages were delivered from those formerly associated with this Society, among them being Madame Charlotte Varian, Aunt Mary A. Halstead and Dr. C. B. O. Cotton, who were known to our President, Mr. Henry J. Newton, and Mrs. Newton. Dr. Dumont C. Dake was given one he pronounced very fine, accurate and characteristic of the spirits presenting the same—one from an ancient spirit, whom he requested to give him a test that very morning, being especially fine. Mrs. Hurty and her son received quite a lengthy and touching message from the father and husband. Young Mr. Hurty said to the writer that he had a sitting with Miss Dora Hahn the previous day, and that his father came, and, among other things, said he would be at the hall on Sunday and give a message, which promise was thus fulfilled.

The afternoon meeting was a most interesting one. A dozen platform and test mediums were present, assisting and taking part. Mr. Striker, Mrs. White, Mrs. Henderson, Mrs. Moss, gave messages; Mr. Harlow Davis, clear, concise and accurate delineations of spirit-friends and messages from many. It always is a pleasure to speak of Mr. Davis and his faithful work. He will be with us next Sunday afternoon, after which date he begins a three-months' engagement at the Lee Avenue Academy, Brooklyn, where he will appear each Sunday afternoon.

Mr. Emerson kindly yielded to repeated urging, and gave quite a number of descriptions and messages.

The afternoon closed with an interesting account by Mr. Egleston regarding a recent visit to the old home of the Fox family at Hydesville.

In the evening, after a brief address, Mr. Emerson, under control for one hour, astonished his listeners, and delighted all, by the depth of his insight into the affairs of those to whom he gave readings. His pictures of surroundings and conditions were very vivid. A fish on a salver, upon which was written the name Matilda, he took to mean Matilda Herring, and this was the name of a friend of the one to whom the message was given. All his delineations are thus clear, complete and graphic.

Mr. Emerson speaks and gives readings three times each day the remaining Sundays of March.

The Anniversary program is not yet completed, and I am not yet able to announce it, but hope to do so in my next report. L. O. R.

The New York Psychical Society (114 West Fourteenth street), Wednesday evening, 7th inst., was well entertained and instructed by an interesting variety of psychical experiences, as was warmly manifested by a large and social audience.

Mother Wakeman (145 West Fourth street,) appeared, after many calls, but modestly declared that she was no speaker, and could give tests only as they were presented to her. She then proceeded to describe and declare whom and what she saw and heard, with correctness in every instance and impressive effect.

Mrs. Riesenweber followed with article-readings, and Mr. Wilson Macdonald made an address in his original manner, creating much interest by his piquancy and matter. He conveyed a good lesson by a comparison of the magnitude of the observable universe and the diminutiveness of man. Paleontology, or the study of extinct animals and fossils, teaches that this planet is about three hundred and fifty thousand years old. Probably as many millions of years would be nearer the truth. Yet how important we think we are on this little speck of earth, running around the sun, through space three and one-half miles a second, amid seas and seas of worlds around us! There are stars so far off that, traveling at the rate of one hundred and ninety-seven thousand miles a second, it would take their light one thousand years to reach this earth; and when we think of the universe, with its millions and millions of planets, many vastly larger than ours, we forget we are but little individual atoms. After comparing the reformers and their adherents of old, the speaker concluded that the Spiritualist has the grander philosophy and surer facts for his comfort than the world has ever had before.

Mr. Moorey followed with remarks and readings, which were appreciated as usual.

Mr. Sundeen, the wonderful mind reader, experimented with many persons present, and excited great interest by his uncommon ability to follow their thoughts with accuracy and speed in such matters as tracing names and ages from a chart, while blindfolded; finding a pin or other article hidden in his absence; pointing out a word mentally selected in any part of a dictionary, etc.; all which, whatever the mysterious source of his inspiration, left the gentleman in a highly nervous state of excitement, temporarily.

Mr. Harlow Davis, the phenomenal test medium, will be with us on the 21st inst. J. F. SNIPES.

Fifth Avenue Hall (27 West 42d street).—Sunday afternoon Mr. Fletcher delivered a powerful lecture upon "Man Has a Spirit—and a Knowledge of Spiritual Laws Giveth It Understanding," which was received with every mark of approval. The test séance that followed was simply wonderful in its accurateness.

At 8 P.M. the Rev. Dr. Hicks was the speaker, and made a profound impression. As an orator he has few equals.

Next Sunday Mr. Fletcher will speak, afternoon at 3, evening at 8 o'clock. A. E. WILLIS.

The New Society of Ethical Spiritualists will hold a meeting at Knickerbocker Hall, at 44 West Fourteenth street, on Sunday, March 18th, at 7:45 P.M., in honor and loving remembrance of our arisen sister, Mrs. F. O. Hyzer.

All friends of this brave, true-hearted worker are cordially invited to be present. H.

MEETINGS IN BROOKLYN.

**The