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The Spiritual Rostrum.

The Rights of Woman.

A Discourse Delivered Before the Woman's Progressive Union at its Hall, 535 North 9th Street, Philadelphia, Pa., Jan. 20th, 1892, by

WILLARD J. HULL.

(Reported for the Banner of Light.)

Members of the Woman's Progressive Union and Friends:
NEVER take up in my thought the hackneyed subject of Woman's Rights without recalling to mind the story of the old lady who availed herself of the opportunity offered by a cheap excursion to visit the sights of a great city. She had never been away from the Holler in her life; and as she suggested to her daughter, "Well, Philenie, ye beant likely to have no better chance nor this, for the fare aint but three shillin' there and back, first-class passage ther tickets read, and we air to have music and sasperil water thrown in free." They concluded to go, but in the hurly-burly of the city, after having meandered around for four hours on gingerbread and wonder, the old lady lost Philenie, and became, in consequence, well-nigh distracted, wandering aimlessly about. Finally, in a fit of desperation and hunger, she ate her return ticket, thinking it was a graham cracker, and never discovered her mistake until on the way home, after finding Philenie at the station, the conductor told her a graham cracker would not answer for a first-class passage from New York to the Holler.

Now I feel somewhat the same trepidation, because I am to embark upon a theme which has led so many wiser ones than I into visionary, and in some cases hopeless entanglement, that I question my ability to keep a level head amidst the hurly-burly of my subject; and should I show a tendency to break down or wander away, ere I take my seat, you will please connect my plight with that of the old lady, and make excuse for me. I do not, however, expect to lose sight of my chaperon as she did, and with a resolve to keep close to certain fundamental principles, I hope to keep abreast the waves and on an open sea.

Thomas Paine, one of the greatest benefactors this country ever had, wrote a book which he entitled "The Rights of Man." He used the term man in the generic sense, which had no reference to a distinction of sex. For this reason my topic, "The Rights of Woman," pertaining, as it does, to one side of the human family, is not intended to reflect upon or disparage, if it were possible, the great effort of the immortal Paine. Most preachers like to take a text, but they are always somehow careful to find it between the lids of a book which, from its Alpha to its Omega, contains not one sentiment which exalts woman or recognizes her in any sphere except that of a slave. While I do not lay claim to the title of preacher, I am going to take a text for my discourse this evening; but, unlike the preacher, I am going to open to the part of the gospel not of the first century but of the nineteenth, not according to Matthew, but according to Robert G. Ingersoll—the great apostle of free thought, free speech and a free press. Here it is: "I believe that woman is entitled to every right that man possesses, and one more—that of protection." This is my text, ladies and gentlemen, and I am going to harp on it for one hour.

You know the old halcyon shibboleth of theology is this: The Lord has so constituted the female brain that she cannot give a correct exegesis of matters and things, which is tantamount to saying that the Lord made a greater mistake in creating woman than Moses did in his exegesis of astronomy. I heard the Rev. Annie Shaw make the above quotation, as to the constitution of the female brain, as having been stated to her by a theological student. She said she would have known him to be a theological student by the exegesis. But after all there is a kind of truth in this libel, as, for instance, I am reminded of an account of a fisherman who called at the back door of a certain mansion, crying out the attractions of his wares. The mistress afterward asked Bridget, who went to the door, if the fisherman had frogs' legs. "Sure I could not see, mum," replied Bridget, "he had his pants on."

Now I am aware that it is exhibitions of this character that give rise to the heresy so rampant on the part of great men upon the qualifi-

cations of the gentler sex to grapple with the affairs of public life or undertake an exegesis of abstruse subjects. But as I am here to tell you why I believe that woman is entitled to every right that man possesses, I am bound to declare that no manifestation of ignorance on the part of woman ever matched the stupidity of men; and in too many cases that stupidity, that educated barbarism, is the bludgeon whirled against the inalienable rights and prerogatives of woman by those in authority. Bridget may be ignorant, she may be illiterate, but she don't vote! She does not, like the riff-raff of Europe who swarm upon our shore, have more power than the wife of our President. Now I maintain that no man, no woman should be allowed to exercise the franchise who does not understand the principles of the Constitution of the United States. No man, no woman should be entrusted with the power of the ballot who cannot read and write the English language. No alien-born man should be allowed to wield a mightier power in this country than the mothers who give birth to the country's heroes. And right here lies one of the dangers menacing the stability and integrity of the country. The founders of this republic were Americans, than which there is no title on earth to be more proud of.

Am I plain enough in my conception of the citizen's qualifications? If I am, then you understand why I cite the ignorance of the Bridgets, and the excuse I make for it. The Constitution of the United States is to me the profoundest instrument ever evolved in the consciousness of civilized man; but, like everything human, there is an error in it. I want to point out to you that error. Article 14, Section 1, of the Amendments to the Constitution, reads: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State where they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." Why is the word male so persistently used in Section 2? Did you ever stop to consider the constructive and destructive powers of Articles 1 and 2 of the Fourteenth Amendment? Why, if all persons born or naturalized in the United States are citizens thereof, should male citizens only be allowed in the basis of representation? I answer, because the men who framed that second section, deaf to the entreaties of some of the noblest women this country ever produced, failed in their duty, and perpetuated in the national constitution a libel upon woman. They were afraid to give to woman the same rights they assumed for themselves. They were afraid to grant to woman the rights they accorded to the black slave, who, through the life-giving, life-sustaining power of woman alone, which gave the country its soldiers and heroes, the slave was made a free man. Why did they do this? Because way back in the musty past, when a king's rod was a law, and serfs groaned under the weight of oppression, Paul told the women to keep still and be in all things subservient to their husbands. I am glad there have been some women brave enough to adopt the motto of Virginia, take their knitting and sit down upon the haunches of their husbands. Like the beacon-fires of the old infidels, they are the promises of a future regeneration.

Ingersoll says men never can be happy on earth so long as they worship a tyrant in heaven. I want to add to that sentiment, that no woman can ever find heaven who is fettered to a tyrant on earth. The Constitution will never be a complete fabric until that word male is expunged from the Fourteenth Amendment.

I am not unmindful of the progress made during the last century in the cause of woman's emancipation. She stands to-day in many respects the coequal of man; but the basis of her powers rests largely upon sentiment, not upon justice. All statutory provisions for her relief are founded upon a protectorate without equity, which is unjust. There should first be equity, then protection. Legislation may say, "Oh! well, we are the lords of the earth and can afford to be magnanimous. Our magnanimity and generosity won't hurt us any and will please the women." Well, even this sentiment is better than that of the Turk, but it is not an American sentiment. To me it is a most amazing thing to note the display of patriotism on the part of men toward men, and in our principles, while the counsels and warnings of women are ignored.

Who of you will galsay the fact that John A. Logan's wife was, in every quality, better fitted for the Republican nomination for Vice-President than was John A. Logan? What man is there in public life to-day whose influence does not depend absolutely upon the counsel and guidance of his wife or mother? Grover Cleveland wrote a splendid message to the Municipal Council of Buffalo as a bachelor. It made him Governor of New York. But he never made his greatest impress upon the nation until, as President of the United States, he married the woman whom all America delights to honor. I admire the chivalry which elbows its way through the cynicism and mockery of the times, and pays an unmolested tribute to the worth of woman. The highway toward degeneration is lighted up by the frivolous estimate upon the virtue of woman. To hold her name lightly, and build lordly castles upon her subjugation and shame, is the sand upon which rests the foundation of modern society. It cannot live, and heaven speed the day when oblivion shall engulf it beyond recall.

This perversion of honor causes men to think that, like the reputed perfidy of Naza-

reth, nothing good can come from woman. And we are told that when a man does finally become so good that he is patient with a woman, all the credit he gets is, that people say he is afraid of her. I don't believe it. No body but a pessimist, and one who sees his own reflection in everything evil about him, ever declared such a thing. In spite of all the obstacles surmounting the goal of womanly life and ambition, she is the source of power, and all truthful thinkers are recognizing and proclaiming her place in the pantheon of perfected civilization.

If men have championed the cause of woman, her own efforts have largely augmented the influence men have exerted in her behalf. While I submit the justice and right and duty of men in granting to her the powers they have usurped, I also bear in mind that woman gets nothing she does not strive for. The privileges and independence which an impartial and beneficent law has enabled her to partake of, can be hers only when she enjoins and commands respect and attention. There is no namby-pambyism in equity.

Wherever a woman shirks her own responsibility she makes merchandise of her independence. The worst slavery is voluntary servitude. Every time a woman stands before a gilded altar, and swears to obey and honor a man in all things until death releases her from her chains, she surrenders her birthright for less than a mess of pottage. This forswearing away of individuality and self-control is a part of the monstrous imposition which the church has for centuries placed upon woman.

Do not misunderstand me. I do not in this stigmatize the barbarism of the prevailing marriage laws, or repudiate the holy theory of marriage. I believe absolutely in the principle or idea of lawful marriage, and I wish to set the seal publicly of my personal condemnation and unalterable opposition to the hell-born idea of free love, which has brought untold disgrace upon and is to-day in certain quarters a foul blotch on the fair escutcheon of Spiritualism. In my reference to the prevailing custom, I am seeking to show you how devotion may be perverted by ignorance to a besotted sentiment.

There should be relief from this, and relief lies largely in woman's own hands. I believe that as she rises to a just comprehension of her power she will exercise it in her own behalf, and against the cause which has ever made her a serf. You have seen woman enslaved to support idle men. Who is to blame for this? Far be it from me to assail the value of that saintly love and devotion which twine in a precious lustre upon the diadem of a pure woman; but as a step alone intervenes between the sublime and the ludicrous, so the love which rests upon honor and fidelity becomes maudlin animalism when woman permits herself to be the chattel slave of man.

Therefore, I declare that the present theological idea of marriage is false, and a libel not only upon the character of God, but upon the intelligence of humanity. That which God joins together—if he ever goes into this kind of business—no man need bother himself about attempting to sunder. Every vow made under the idea is a perjury, and every divorce court proves it so.

Marriage is a civil contract, and can be entered into rightfully only when both parties fully understand the nature of the contract they are making; and when that contract is made understandingly, and conformably to the laws of the land, it should be kept inviolate and sacred. As long as it continues to be broken under these circumstances by either party, just so long will honor sit with veiled face behind the grinning skull of licentiousness. But wherever, through the operation of different degrees of temperament, the familiarity which through mistaken apprehension of each other's necessities breeds contempt, the psychologized powers and forces which tend to drive the vibration of one soul above those of the other, and thus turn love to hatred, respect to scorn, and fidelity to opposition—then certainly there should be release from the contract, and it should create no more discussion than the tie which bound them together.

I am thus explicit because I desire to place myself right before those who may have misunderstood me when I said woman sells herself body and soul when she takes the theological God into the marriage contract.

Now the Apollon at the gateway of woman's progress is the church of this Orthodox God, and although she rises above the denomination thereof, there is never wanting a defender of creedal bondage.

Dr. Collyer relates a beautiful instance of care and solicitude on the part of a woman, wife of a Presbyterian minister, who attended the latter's wife in her sickness, forty years ago, when they first landed in this country, and in glowing terms eulogized her character as one who found the doing of a good deed brought its own reward. It made him pause before condemning the religion of Calvin. "If," said he, "it produced fruit like that I will not condemn it."

But I say that woman was the saintly spirit filled with beneficence not because Calvinism is true, but because woman is truer than Calvinism; not because allegiance demands submission, but in spite of it. There is something in the human heart that creeds and catechisms never touch. It is love. Truth is kaleidoscopic. When men define truth upon lines which out of perception, except upon a central idea, they evolve creeds, and creeds perpetuate slavery.

Therefore, the placing of woman in the sphere of the home-influence, and the duties devolving upon her in that sphere as her only

legitimate office in the affairs of the world, is a pernicious idea.

That woman is endowed with faculties commensurate with every undertaking, her aspiration leads her to adopt it as a fact which admits of no controversy.

Whenever she has entered the field of intellectual or industrial labor, she has succeeded. Nothing higher can be said of any man whose career adorns the pages of history.

To be sure, she does not make the best pugilist; she cannot put on that lofty air which, in company with paste diamonds, distinguishes the average saloon-keeper; she cannot mix gentility with knavery in sufficient quantities, or the proper proportion, to cope with the average lawyer or politician. The number of women who attend dog-fights is never figured among the distinguished gentlemen whose names frequently adorn the police blotter the next morning.

All these mephitic pursuits belong exclusively to the lords of creation; those superior beings who, by virtue of higher brain-formation, are peculiarly adapted to frame either an exegesis of law or blow whiskey fumes in the face of woman.

The fact is that through the influence which woman has exerted upon the thought of the times, her opponents are in the minority in the popular thought. It is the exception, not the rule, to hear any serious argument against her ability or her right to assume equal share in secular or political affairs.

Woman has achieved success because her cause is just; no other cause has ever succeeded in being perpetuated on any other ground.

Her demands ask nothing she is not entitled to. If she is a free moral agent, she is a free political agent. If she is a citizen she has the rights of a citizen, otherwise the constitution is a mockery so far as she is concerned.

There is no other logical or moral sequence. Some prate about expedience. They say it is inexpedient to make woman man's equal in all things. We can give her certain rights in the matter of property-holding, etc., but to grant her unrestrained liberty in the suffrage law-making departments of our civilization would be at once impious and dangerous. But who are the men who say these things? They are to be found largely among representative bodies who arrive at their conclusions within committee-rooms which unrepresented taxed women have contributed to build for them.

I visited the magnificent capitol building of the Empire State at Albany a few days ago, and, in gazing upon the splendor of the Senate and Assembly chambers, where the sum of more than \$2,000,000 has been lavished in design and decoration, I thought of the one-sided political economy of the country which admits men only into the deliberations of representative bodies, and I said to myself with all its magnificence the capitol at Albany will never be truly democratic until woman's voice is heard in behalf of the wronged and oppressed upon its sumptuous floors and under the protection of its name and power. If woman had the right of representation, men would be as scarce as hen's teeth who would dare to entrench themselves behind false assumption and fire their fetid slander against her advancement.

I would like to see the man with the vertebra stout enough to hold him up before Lucretia Mott, Harriet Martineau, George Eliot, Frances Willard and Susan B. Anthony, venture to maintain that it is inexpedient for woman to be the coequal of man.

And now I want to tell you why I believe woman should be protected in her rights. As she is held to be the weaker vessel physically—which she is not—she should be protected against the mental and physical influences of designing and debased men. She adds to the intellectual province of mankind more than she lacks in physical qualifications, therefore the right of protection involves neither inequality nor injustice. Woman never yet asked of man more than she has always been able to give in return.

Sycophancy is unknown in her Bill of Rights. The idea of independence is the prime factor in the suffrage and other movements on behalf of woman, and the stars and stripes require a new meaning under the constitutional powers which Wyoming has conferred upon her—the only State whose flag has a star heralding the enfranchisement of woman—hence it has a single star. Every other star in the galaxy of the national colors ought to have and will have a significance coincident with the star of Wyoming. When that time comes, sex-slavery will keep company with negro slavery in an oblivion of dishonor.

I now submit a statement of the situation of the woman suffrage movement corrected to January, 1890, which I take from the statistics: In Wyoming women have voted on the same terms as men since 1870, and in the Constitution of 1889 a provision was inserted securing suffrage to women.

In Washington the women voted for five years, until excluded from suffrage by a decision of the Territorial Supreme Court. The woman's suffrage provision in the State Constitution was not carried. The leaders of the movement in Washington will appeal to the United States Supreme Court.

In Kansas women vote on the same terms with men in municipal elections. About forty thousand voted in 1889, against twenty-six thousand in 1887. In Utah women voted until excluded by the Edmund Law. They have organized in large numbers to demand a repeal of that law. In Delaware, school suffrage for women was enacted in 1880, and many women voted. School suffrage exists also in various towns in Arizona, Colorado, Idaho, Indi-

ana, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Nebraska, New Hampshire, New Jersey, New York, North Dakota, Texas, Vermont, Washington and Wisconsin.

The new Constitution of Montana guarantees to women the power to vote on questions of taxation. In Arkansas and Mississippi women vote by signing or refusing to sign petitions for granting liquor licenses. In the Senate of the United States, Feb. 7th, 1889, a select committee reported in favor of amending the Constitution so as to forbid States to make sex a cause of disfranchisement. Congress adjourned without reaching the subject.

When Congress passes upon an amendment to the Constitution (there is a bill now before it to that effect) which shall destroy sex qualifications in the matter of enfranchisement, the full glory of woman's mission will become apparent in this country.

The robbery which takes from the bearer of the nation's children her voice in the affairs of the nation, is the last stigma upon the escutcheon of liberty. When that blot is removed the college and the church can compete with the brewery and the saloon.

Until that restitution is made, politics, prostitution and paupers will remain the trinity of man's God and woman's infamy.

I can perceive the State upon a higher and broader equity when woman shall have an equal right with man in the maintenance and perpetuation of good government. The great reforms which a one-sided régime are battling for will speedily become accomplished with woman as guide and counselor. These are the problems of Asylum, Prison, Hygiene, Temperance and Judicial reconstruction, which have their solution alone in the help which woman stands ready to give. The ideas of reformation and recuperation of the criminal, instead of his punishment and degradation, can and will be immeasurably advanced by woman's cooperation. The ermine of justice will rest as gracefully upon a wife as a husband.

The education and instruction of humanity, together with the ways and means necessary to the promulgation of true education, belong to the province of woman. It is time the musty ideas of man's supremacy were brushed aside. He is a most unsufferable egotist who holds himself superior to woman, and claims that her subjugation is a divine edict. Every aspiration she possesses places the ban of falsehood upon his assumption.

I hear men say that the women are not strong enough to endure the excitement and strain of a political campaign, and furthermore, that mixing with the vulgarity of the occasion will unsex and debase them, and destroy their natural sphere of influence and attraction. My answer to these objections can be given in a few words.

While we regard woman as the weaker vessel, we are prone to forget that her powers of endurance far exceed those of men; her office is to suffer that man may have life. She enters the shadows oftentimes knowing their poignancy and sorrow. It would kill the average man to face the trials of weak woman. Men rush to the cannon's mouth, to be sure, but there is an excitement and glory attached to the act which finds no place in the struggle which marks the heroism of woman.

I say that woman strong enough to bear the nation's children is strong enough to do her share in promoting their moral, political and spiritual welfare. So far as the objection is made upon the dirtiness of politics, the less men say about it the better. Woman certainly is not to blame for it, and I believe that woman's attraction will be augmented, not retarded, in the spheres of clean politics. Her very presence in the arena will raise the standard of morals; she is sensible and level-headed where men are thoughtless, vain and arrogant. I do not say this heedlessly. Look abroad over the mercantile and legislative world, and explain how woman, and her ideas of right and wrong practically in operation, are going to make affairs any worse.

For centuries Europe has been law-making and law-breaking, and every day government is becoming more and more oppressive. In 1880 Great Britain and Ireland had a public debt of \$3,888,907,980. The debt per head was \$114.62. The annual expenditures per head were \$12.35. Germany had a debt of \$30,000,000. Canada's debt was \$112,248,378. Debt per head, \$31.16. Italy had a debt of \$1,977,117,846, and thus it is throughout the bounds of civilization. You see how it is in this country. Recall the work of the last Congress, when upward of \$1,000,000,000 were used up in governmental schemes.

Is there not a lesson in these matters for us? There has to be a pay-day sometime, and cancellation or repudiation stands at the end of a debt-ridden humanity. Which shall it be? Honor or dishonor?

And who is to bear the burden? Not indeed the men who to-day are riding rough-shod over the inheritances of posterity.

The coming generations are meeting these things; the usurpers of to-day are becoming the progenitors of the bankrupts of the future. There is a mighty responsibility resting upon those who essay to bear the burdens of the nation, and I ask if the objections that are being held out against the right of woman, by those would-be statesmen who poke fun at every reform, are tenable, and capable of withstanding the best of policy, to say nothing of wisdom. Is it policy to longer ignore the vast influence which a national recognition of woman's power would wield in the affairs of our country? We do recognize the fact that we are living in a transitional epoch which is devastating and laying waste the effete theories and speculations of the past. We are improving our re-

Obituary notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No space for poetry under the above heading.

Written for the Banner of Light.

FOLDED HANDS.

To the Memory of Mrs. Julia Ballard Sumner,
BY W. M. RICHARD.

Pale, withered hands, that more than four score years
Had wrought for others, soothed the fever of tears,
Rocked children's cradles, eased the fever's smart,
Dropped balm of love in many an aching heart;
Now stilled folded like rose-leaves pressed,
Above the snow and silence of her breast;
In mute appeal they told of labors done,
And well-earned rest that came at set of sun.

From the worn brow the lines of care had swept,
As if an angel's kiss the while she slept,
Had smoothed the cobweb wrinkles quite away
And given back the peace of childhood's day,
And on the lips the faint smile almost said:
"None knows life's secret but the happy dead."
So, gazing where she lay, we knew that pain
And parting could not cleave her soul again.

And we were sure that those who saw her last
In that dim vista which we call the past,
Who never knew her old and laid aside,
Remembering best the maiden and the bride,
Had sprung to greet her with the olden speech,
The dear, sweet names no later lore can teach:
And "welcome home," they cried, and grasped her
hands:
So dwells the mother in the best of lands.
Fozzoro, Mass.

* Mrs. Sumner was one of the first to embrace the spiritualistic belief, and was a subscriber to THE BANNER as long as her eyesight enabled her to read. Her belief sustained her till the end.

Banner Correspondence.

Maine.

KNOX.—Myra Wentworth Emerson writes:
"We are all mediums, differing only in degree
of development. Consequently we all, or
nearly all, have had our warnings, premoni-
tions and apparitions, coming oftentimes when
lonely, desolate hearts are crying, piteously,
and it seemed vainly, for some proof, some evi-
dence that the dear one torn from their arms
and home is not dead but living still. And that
loving soul whose watchful eye noeth
even the sparrow's fall, who hath so bounti-
fully supplied each want and need, to these
sad yearnings of the bereaved and aching
heart turns not a deaf ear, but, foreseeing how
faith needs the aid of hope, and sorrow the
consolation which Spiritualism alone affords, has
provided a means by which the so-called dead
can not only return, but, by unmistakable
proof, make their presence known to doubt-
ing, sorrowing humanity. Shall not we, then,
who have received the blessed assurance, bear
testimony to this beautiful truth?"

Let us no longer "hide our light under a
bushel," but remember that from the mouths
of many witnesses every truth is confirmed;
and though we cannot expect to write with the
gifted pen of a Willms and many others of
THE BANNER, still we can each tell the plain
and simple truth, and if we speak of those
tests and manifestations received from our
spirit-friends that not many will doubt our
sincerity. Some will cry illusion, no doubt,
but it does not matter; they have not yet re-
ceived the evidence, while others will hear
and accept.

With your permission, Mr. Editor, I will re-
late a chapter of my experience which has
given me a faith, rather knowledge, which the
wealth of India could not purchase. Had I
heeded my mother's (Mrs. M. J. Wentworth)
and my own impressions, I could not have car-
ried my little girl to Boston, she seemed so
well I could not realize there was any danger.
But immediately after our arrival she was
taken sick with scarlet fever. The third even-
ing of her sickness the physician (a regular) as-
sured me my little girl was getting along well,
and saw nothing to prevent her recovery in a
few days. After the doctor left a strong influ-
ence came upon me, and the words given were
of the matchless peace and joy and beauty of
the higher life, as compared to the pain and
suffering of earth, declaring death to be an
angel of mercy, and the king of glory, as
many profess to believe. So deeply was I im-
pressed with the beauty and advantages of that
better life, that had my best friends at that
time lain dead before me, I believe I would not
have shed a tear.

Still I wondered that my spirit-friends should
choose that particular theme; but before the
dawn came I knew only too well. Still I
was calm and resigned. That baby form lying
before me so white and still seemed only a dear
little garment my darling little Gertrude had
cast off. I could not weep, for these loving
angel arms still encircled and sustained me,
and in my heart I felt that it was well, ay,
best for her. But after the influence had par-
tially withdrawn a reaction came, and in the
bitter storm of grief which followed, I almost
cursed the hand that had robbed me of my only
child. Yet those loving friends had not de-
serted me, and soon an angel's voice was whis-
pering in my spirit's ear such sweet, comfort-
ing words as a mother would use to soothe a
grieved and sobbing child. Before that magic
power scattered and faded were the black
clouds of doubt, grief and despair. It seemed
as if the horizon had lifted, and the bright,
beautiful sunshine of hope and joy and peace
streamed down in radiant, golden showers.
For months scarcely a day passed that did not
bring some additional testimony of the pres-
ence of my dear ones.

Often at that mysterious point where sleep
and consciousness meet, would I plainly sense
the presence of my little Gertrude. Nearly
every morning I would distinctly feel her little
form within my arms, her little hands clasped
closely in my own while I would be inconsol-
able to know who it was, and to realize that
I must remain quiet and passive lest she van-
ish.

Once I heard her say, "Tell papa—but her
dear voice seemed to startle me so that I could
not catch the rest. One morning as I opened
my eyes I distinctly saw a group of spirits
standing in the room, one of whom I instantly
recognized—at the same moment I saw my
cousin floating toward me bearing in her
hand a sort of scroll on which she seemed to
have worked my little girl's birth, age and
death. She recounted much of her time in do-
ing all sorts of nice fancy work when here on
earth. This was no imagination, as having just
awakened from sound sleep I had had no time
to think or imagine anything. These are only
a few of the many proofs I have received. I
speak of them not to proclaim my own medi-
umship, but hoping they may help to strengthen
the faith of some sad and lonely heart whose
happy household has been made desolate by the
relentless hand of death. We cannot fully
sympathize with the bereaved until our own
hearts have felt deepest sorrow, and not till
some loved one is torn from our hearts can we
realize how blessed a comforter is Spiritualism;
and so I repeat, it should be our duty, as well
as privilege, to impart to sorrowing ones less
favored than ourselves the truths or facts
which have so blessed and brightened our own
life.

I am not over-credulous, but, on the con-
trary, inclined to be skeptical. I have no wish
to deceive myself nor others."

Pennsylvania.

PHILADELPHIA.—Mrs. E. Cutler writes:
"The Woman's Progressive Union has one
hundred members. Its hall is at 825 North 9th
street. Business meetings are held Wednesday
evenings. Sunday afternoons speakers take
part in the exercises. The Union is doing a
great work. Mr. Willard Hall of Buffalo,
N. Y., has occupied the platform for the
First Association of Spiritualists. Its hall,
which seats five hundred people, was filled.
He is a grand speaker, a good man, and soci-
eties having him once will want him again.
There is another Woman's Union in Buffalo,
N. Y., working on the same principle as the
one here. It was organized by the writer, and
is doing well. There should be more, for they
not only help the Cause, but aid in building

temples, and establish and maintain a friendly
feeling among all."

SAYRE.—Edmund Peterson, writes, Feb.
20th: "Mrs. J. E. Allen, clairvoyant and busi-
ness test medium, of Elmira, has been at the
writer's home the last five days, giving sittings
to persons of intelligence, and on Sunday even-
ing a splendid lecture—one that will long be
remembered by those who were present. She
commenced by telling how she became a Spirit-
alist, and while discoursing on this topic
became entranced and gave a lecture that was
deeply convincing. The hearers appeared
spellbound by the eloquence and the deep
truths she brought forth. The writer has been
an investigator for thirty-five years, and I
maintain that Mrs. Allen eclipses every one I
ever met as a clairvoyant and business test
medium. I would recommend Mrs. J. E. Allen
to all who may want sittings. Her office is
located at 153 Baldwin street, Elmira, N. Y."

Vermont.

STOWE.—W. B. Parish writes: "Feb. 8th I
attended the funeral of Mrs. B. T. Gale of this
town (who is a sister of my wife), Mrs. E. M.
Paul of Morrisville conducting the services,
who, after making one of the most beautiful
and appropriate invocations that I ever lis-
tened to, followed with an eloquent, comfort-
ing and consoling discourse. The singing by
the choir was well selected and appropriate.
While the services were in progress I was
unusually strongly influenced to take in the
situation and see what was going on around
me; and after the singing of the last piece I
arose and said:

"I feel strongly impressed to tell these mourning
friends what I have seen. I first saw Mrs. Gale's
youngest sister, Clarinda, who passed to spirit-life
several years ago, standing beside her son, who was
present, and his brother, who was killed in Cali-
fornia, on the other side; then I saw the mother
and the father, then two older sisters who passed to
spirit-life several years ago, and Mrs. G., whose body
was in the coffin, standing near, and two or three
others—more distant relatives—who had apparently
come to welcome the new-born spirit to her home of
peace and rest. And while Mrs. Paul was voicing
that beautiful invocation, the mother—who was a
church-going woman while here—stood near by with
uplifted hands and looking upward in a supplicating
manner.

"This may seem strange and mysterious to many of
you present, but it is a grand fact and truth to me. I
am aware that many people believe that when their
friends pass through the change called death they go
away to some far-off distant heaven, to remain;
but this is a mistake—they are not going where they
wish, will or desire to be, and are often in your
earthly homes, trying to comfort and bless you as
best they can."

New York.

BIG FLATS.—Clara E. Carpenter writes:
"I vouch for the truth of the following: A
family in Nebraska named Beckwith had two
children; the older one was a daughter, who
died when two and a half years old. She was
very fond of her baby brother, who was only
six months old when she passed on. He could
have had no memory of her. When he was
sixteen months old he died. Just before pass-
ing out he looked up, and with one finger point-
ing toward something at which his bright eyes
were gazing, while his face was smiling and
joyous, and called, 'Abbie! Abbie!' that being
the name of the sister gone before. He had
never been heard to utter her name till then.
Is not such an incident a sweet and positive
proof of spirit-return?"

California.

SAN FRANCISCO.—Mrs. Scott Briggs-Voy
writes: "I preside over the Union Spiritualist
Society every Wednesday evening at 111 Lar-
kin street. If any of THE BANNER readers
should be in San Francisco, I would be pleased
to have their presence, and to make them-
selves known to me. It will be three years the
first of May that I have held this position, and
I take much pains to welcome strangers, and
introduce them to our members, so that they
may feel at home."

MALDEN.—S. O. Newhall (President) and J. P.
Vaughan (Treasurer) write: "The first attempt to
conduct spiritual meetings in this city for quite a
number of years is now in progress, and so far our success
has been good—considerable interest being manifest-
ed. Feb. 21st we listened to the inspired words of
Thomas Grimshaw of Lawrence, Mass., upon a sub-
ject given by the audience, viz., 'Was Jesus the Son
of God?' This young lecturer ought to be more gen-
erally employed in the field of work. We here can
give him the highest praise, and recommend him to
any Spiritualist platform."

QUINCY.—M. A. Strickland writes: "Mrs. Margue-
rite St. Omer of Fitchburg, Mass., spoke for us
very acceptably on the evenings of Feb. 14th and 21st. Her
discourses were of a strong and fearless character;
and many correct readings were given at each meet-
ing, which to our personal knowledge have created
much interest outside the ranks.
On Monday evening, Feb. 22d, Mrs. St. Omer held a
circle for the benefit of this Society. Those who at-
tended were well pleased, and much gratitude is felt
toward this gifted medium for the interest taken in
our behalf."

LEOMINSTER.—Juliette Yeaw writes: "The
many friends of Dr. J. V. Mansfield will be glad to
learn of the abiding place and condition of this ve-
teran worker, whose messages have so often convinced
the doubting and comforted the sorrowing.
In the spring of 1891 he was attacked with La
Grippe in San Francisco, and was removed to the
home of his brother in Napa valley. When sufficiently
recovered he came East, and soon recuperated in
many respects.
He has, since Thanksgiving, been domiciled in the
home of his son in Ipswich, Mass., still a sufferer,
yet bright and active in mind, cheery in spirits, and
general health good.
It would give him pleasure to hear from friends.
He will, as of old, answer sealed letters."

BROCKTON.—"White Wing" writes: "Sunday
evening, Feb. 21st, Dr. George A. Fuller occupied the
platform of the Ladies' Aid Society of Brockton, tak-
ing for his subject 'The Future Life in the Light
of Modern Spiritualism.' His lecture was a clear and
comprehensive demonstration that death is not an
evil, but a welcome friend, to release the spirit from
its confinement on earth, and to enable it to realize
the truth of the immortality of the soul. It is
listening to his inspired utterances one could but
feel that death had lost its sting and power to terrify
us who are emancipated from the yoke of credulity
bondage through our knowledge of Modern Spiritu-
alism."

Death in Spirit-Life.

BY J. J. MORSE.

When you pass from one plane to another of
spiritual existence, a process somewhat similar
to that of passing from this stage to the next
beyond has to be encountered, and the result
is a concentration of all the experiences and
results upon that spiritual plane, so that you
consolidate the experiences of that of being,
and they become the foundation of your men-
tal being when you arrive on the plane above.
How, then, do you die in the spiritual world?
Have you to be sick? Oh no; we are speak-
ing of our translation from one of the grand
planes of spirit-life to another—not a mere
change of sphere, society or association, but of
an absolute removal from one spiritual exist-
ence to another that lies beyond it.
You are not sick—there is no disease, no ill-
ness—but yet you are about to be translated
from one condition of life to another beyond it.
Are you fitted for it? Yes, you have been
growing toward it; your spiritual perceptions
have been quickened, and you see clearly there
is a higher realm beyond you than the one you
are at present residing in, and you realize it is
a state that you have to enter. How can you
gain admission? There comes a time when for
you the spiritual life that you are now in has
been exhausted—an indefinite age may pass be-
fore such a result is attained, but come that
time surely will. "Woman," that was
this process of assimilation. Thoughts concen-
trate; you feel a nameless, but sweet and
beautiful, rest stealing over you; you feel that
you are going to vastate the order elements
of the condition you are then in.
A beautiful sleep will fall upon you; and be-
hold! these elements will drop from you, as the
dew may fall from the tree. You awake pre-
sently, and in that waking find that you have
made the voyage from the state you were there

in to the wonderful clime you now have
reached. No pain, no sorrow—scarcely a change
in form even—but certain grosser spiritual ele-
ments, that were fit and proper to the condi-
tions before, have been left behind.
And when with greater activity of the pow-
ers of your immortal nature you stand on the
higher plane, the whole of your preceding life
is there enshrined within your mental nature,
spread over before your mind's eye, whenever
you choose to view them; and, profiting by
what you have obtained before, realizing it is
but the stepping-stone to what now lies before
you, you will then start upon the new career
that there awaits you. This may involve a
separation of greater or less duration from
those whom you have been previously associ-
ated with. If you have attained a higher plane
of spiritual existence, you will have to wait
until your friends have reached the same de-
velopment ere they can stand side by side with
you in the same condition of spiritual unfold-
ment.

Let us look at the matter of death, however,
from another point of view, which denotes
man's transition from one stage to another in
the meaning in which we have just placed it
before you. There are many who have to die
from old prejudices, from old affections and
old loves; many have to die morally and men-
tally ere they can be resurrected from the cru-
dities, imperfections, errors and mistakes that
have accumulated while here below. This ac-
cumulation must be thrown off—the old will
have to die, and the new man come to life.
Many such a death have we witnessed in the
spiritual world. You say here it is repentance;
we see it over and over again a thousand dif-
ferent times.
Die to the old and live to the new. Die to
the true, and by so "dying," and so "coming to
life," you can attain a freedom and beauty,
and an impetus of development, that cannot
come to you by any other means.

There are hatreds that will have to die be-
fore love can bloom; there is ignorance that
must die ere wisdom can take its place; there
is the callous cold-heartedness that must die
ere the warm, rich life of love can animate the
soul itself. There are all these influences and
associations to die from ere the jewels of char-
acter and the beauties of the inner life can fill
your mind.—From Practical Occultism.

The Lyceum.

Children's Progressive Lyceum Festi-
val at Vineland, N. J.

To the Editor of the Banner of Light:
The Children's Progressive Lyceum of this
place celebrated its twenty-seventh anniver-
sary Thursday evening, Feb. 11th, at Cosmo-
politan Hall, by giving a fine musical enter-
tainment consisting of songs, cornet solos, etc.
The fine piano, used for the first time on this
occasion, was presided over by Mrs. Steele,
who brought out the rich tones of the instru-
ment in a way very pleasing to the audience,
judging by the generous applause accorded her
performances. Mrs. Steele was accompanied
by Mr. Wood and Mr. A. Keith on the violin,
and Mr. Bennie Keith on the cornet.
There were several recitations by the boys,
and songs by the young lady members.
Mr. Bennie Keith gave a fine musical selec-
tion on glasses, for which he was heartily ap-
plauded.
A musical play entitled "The Gipsy Festi-
val," closed the very interesting pro-
gramme. The curtain rose on the sleeping
gipsy camp. In the centre at the background,
on a throne of evergreens, reclined the queen,
while around her in a half circle reposed her
subjects with tambourines at their sides. At-
tired in white dresses, red caps and sashes,
they made a lovely picture. The children per-
formed their parts finely, and received much
praise for their efforts. "The Yankee Ped-
dler" part was taken by Master Sprague Daw-
son, who looked comical enough in swallow-
tail coat and fancy hat. The gipsy welcomed
him, furnished him with a tambourine, sash,
cap, etc.
The exercises closed about 9:30, and all went
home well satisfied with the evening's enter-
tainment.

Sunday, Feb. 14th, the annual election of
officers for the Lyceum was held, resulting in
the reelection of Mr. S. F. Hurd as conductor
for the coming year. We meet every Sunday
in the hall, hold Improvement Meetings dur-
ing the month, take a trip in the summer, and
do all we can in various ways to promote
the interests of the Lyceum and the welfare of
its members.
MRS. L. TIFFANY,
Vineland, N. J., Feb. 15th, 1892. Cor. Sec'y.

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Emulsion of cod-liver oil
when that decline in health
begins—the decline which
precedes consumption—
rather than wait for the germ
to begin to grow in our lungs.
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cure," and surer. The say-
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here.

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time, disheartened at repeated failures to find relief,
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the rest of my life feeling wretched and miserable."



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am sure it will cure you."

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vigor. Purely vegetable and harmless. Druggists
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terrible state, I had aw-
ful pains in the back
and side, and could
not sleep at night. My
headache was a source
of great annoyance, and
I suffered much at cer-
tain periods. I cannot
speak too highly of Dr.
Greene's Nervura.
It cured me of my
terrible complaint.
Why, I felt so miserable
that I often thought I
would take my own life.
I thank God for direct-
ing me to Dr. Greene's
Nervura."
MRS. LILA C. ROOF,
36 Elm St., New Bedford, Mass."

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all forms of nervous and chronic diseases, 31 Temple
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others have failed is no reason for not now receiving a
cure. Send at once for a treatise and a Free Bottle of my
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Banner of Light.

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

Our New Volume

Commences with the next issue; we shall signalize the fact by a choice array of good things contributed by some of the best writers in the spiritual ranks: HUDSON TUTTLE, Esq., J. J. MORSE, Wm. FOSTER, JR., and others.

We shall also commence the publication of an ORIGINAL STORY, entitled, "ON THE OTHER SIDE," by EMILY E. HILDRETH, which will be continued for some time to come, and will prove an interesting addition to THE BANNER's table of contents.

A Confession of Judgment.

The Stockton, Cal., Mail of Jan. 26th, contains an elaborate answer by L. M. Bowdoin to a sermon preached in that city on Spiritualism by Rev. Mr. Sink, who had the grace to declare that he never attended but one spiritual séance in his life, and that was when he was ten years old, and he had always wished to forget it. Which statement draws from the writer of this criticism the very natural exclamation, "What! going to instruct us in the face of such profound ignorance and want of preparation!" And he well asks what would be said of a lecturer on physiology who boasted that he never entered a dissecting room, or, on chemistry, who had never experimented in a laboratory, or, on astronomy, who refused to look through a telescope for fear a new Galileo might spoil some one of his favorite theological dogmas. The proverbial position of all theological commissions for the investigation of Spiritualism is "How not to do it," and Rev. Mr. Sink had not left the old beaten track.

This no-knowing preacher relied principally on the partial report of the "Seybert Commission." One installment of their report was published, but completely demolished by A. B. Richmond, in consequence of which they seem singularly backward in publishing the remainder. The preacher read that portion of the Commission's testimony relating to slate-writing—a phase of spiritual phenomena to which Mr. Bowdoin has given particular examination, having had free access to two of the best slate-writing mediums of the country, both of San Francisco. The description of the phenomena given by the Seybert Commission is pronounced by the writer as simply amusing to an experienced investigator. And he proceeds to show up the absurdity of the Commission's assertions in detail. His recital is simply wonderful, as it is also overwhelmingly convincing.

The preacher was pointedly reminded at the close of the sermon that he had suppressed many truths favorable to Spiritualism, of which he could not but have become cognizant; but his blunt reply was, that he was not presenting that side of the subject. If such remarks the writer, with conclusive force, is the approved method of enlightening an audience on any subject whatever, how are we going to know when we get the truth unless we fall back on our own judgment? By the rule of Rev. Mr. Sink, we might as well ignore preaching altogether.

Ours is a glorious philosophy, based upon morality, and as such is gradually permeating the churches, many of whose members privately visit our mediums and derive consolation by so doing from their departed relatives and friends. Thus the good work goes on, notwithstanding the drawbacks the New Dispensation is obliged to encounter from those whose minds are still steeped in bigotry, self-interest and superstition.

Our friend and co-worker, Dr. Fred L. E. Willis, had a grand reception in Chicago. He fully deserved it, and we thank our friends in that city for tendering him the ovation. Merit is deserving of reward everywhere.

Our thanks are hereby returned to Mrs. M. A. Kennard for a donation of flowers for our Free Circle-Room table.

Another impostor has come to grief in Chicago. He goes by the name of "Professor" Harry Aroher.

Hear the chorus of one hundred voices sing Mrs. M. T. Longley's poem, written for the anniversary at Tremont Temple, March 31st, 1892.

Mrs. Emma Hardinge-Britten,

In retiring from the editorial post of *The Two Worlds*, leaves behind her a record of conscientious and vigorous work in spiritualistic journalism which will continue to have an influence, not only upon such liberal minds in England as have been cognizant of its usefulness, but upon many in this country as well. Whatever Mrs. Britten undertakes to do is always performed with a strong desire to promote the Cause; and all along the line of her journalistic career the lady has shown her fitness for its work, while its fruits have been multiplied in the lives of the people.

Much credit is due this indefatigable laborer for the noble stand she has ever taken in behalf and defense of mediumship, and for her fearless advocacy of spiritual truth by voice and pen. Now that she has retired from the editorial sanctum, Mrs. Britten will undoubtedly come into personal contact with inquirers after this same truth, as in days of yore, and from the platform, we hope, once more enunciate the valuable lessons that Spiritualism alone can teach. We wish the lady every success in her future work, and trust that it may extend through many years, for the Cause has need of all such laborers in its defense.

The Coming Anniversary.

The annual anniversary of the advent of Modern Spiritualism takes place on the 31st instant, and preparations are being made all over the country by the various spiritual societies in honor of the auspicious event.

In Boston the most prominent will be the celebration in the Tremont Temple, under the auspices of THE CHILDREN'S PROGRESSIVE LYCEUM. We understand that an excellent programme is being prepared, and will appear in THE BANNER soon. The other societies in this city are also arranging to celebrate, when many of our best speakers will be engaged. Celebrations elsewhere will be duly observed.

As THE BANNER each year publishes full accounts of these meetings, we request the various secretaries to send us reports of the exercises thereat as early a day as possible.

In an article in the *Religio-Philosophical Journal* Prof. Coues of Washington states that he is ready to declare that he has seen, in broad daylight, a few inches from his face, a piece of pencil rise and move, no one touching it, and write of its own motion legible and intelligible sentences which conveyed intelligent thought; and that this same phenomenon was witnessed at the same time, in the same manner, and to the same effect, by other persons besides himself, of equal if not superior eyesight. He further remarks, in this connection: "What do we mean by 'independent slate-writing'?" I understand that term to signify the formation of legible letters and words on a slate by a pencil which no one touches while the writing is being done. If that definition be correct, then I know that independent slate-writing is a fact in nature. By the phrase 'automatic writing' I understand to be meant the formation of legible writing when one holds the pen or pencil, but is not consciously aware at the time of what is being written."

We know the definition to be correct. We have experimented with "independent slate-writing" mediums repeatedly, exercising the utmost scrutiny in the meantime, and have become fully satisfied of the fact that spirit-power—intelligent mind—is behind the medium while the manifestation is taking place. This has been done while we held possession of the slates tightly bound with a strong cord, and the medium sat on the opposite side of the table, a passive instrument in the hands of the invisible operator or operators.

Henry Lacroix's letter in the present issue, descriptive of the Turkish capital, will be found of marked interest.

In a recent number of *The Better Way* a personal friend has an interesting letter, dated Chicago, Feb. 8th, from which we transfer a couple of paragraphs going to show that Spiritualists have no reason to complain that the Spiritual Philosophy is on the wane, but, instead, it is rapidly on the increase. He says:

"The intelligent Spiritualist who keeps his senses on the alert cannot fail to perceive that never at any time within the history of the modern movement has it been a more potent force in the world than it is today. All unrecognized by the great world at large, it is like leaven hidden in the meal, working secretly and silently, leavening the entire mass."

It is this silent, unrecognized influence of Spiritualism as a reformatory power in the world, modifying opinions and influencing thought in every department of life, that is to me its grandest work extant."

Worthy Universal Endorsement.—The *American Sentinel* maintains the inalienable right of every man to profess any religion or none just as he chooses; and it denies the right of any association of religious people to compel those who are not religious to act as though they were, or to conform to any religious observance, or to recognize any religious institution. It likewise denies the right of the State to pronounce any religious or ecclesiastical institution a civil thing, and by that means compel conformity to it.

"**SPIRITUAL SONGS.**"—A neatly printed book of thirty-two pages bearing this title has been published by Moses Hull & Co. of Chicago, Ill. It is by Mattie E. Hull, who says that a desire to assist Spiritualists to sing with the spirit and understanding, has prompted the writing of its contents and its publication for the use of circles, camp-meetings and other spiritualistic gatherings, for which it seems well suited, and with whom it will doubtless become popular. The words are adapted to well-known melodies.

Dr. William Johnson (who is a reliable person) is out in the *Newburyport News* of Feb. 26th, in reply to the statement made by Dr. C. W. Hidden in the *Religio-Philosophical Journal* that Mrs. Mott-Knight is a fraud. Dr. Johnson positively asseverates that the lady is not a fraud, but, on the contrary, a reliable medium.

DEAN CLARK, who for several months past has lectured with much acceptance before the Spiritualists and Liberals of Napa City, Cal., writes that he was to close his services there with the month of February. A letter from him will find place in our columns next week.

Our friend and occasional correspondent, Ed. S. Varney of Lowell, Mass., presents in his article, "Yesterday, To-Day, To-Morrow," to be found on another page—much that is of soulful interest to others beside those to whom it is dedicated.

Mrs. H. W. Cushman, the veteran musical medium, holds her circles Monday evenings and Wednesday afternoons at Walker street, Charlestown District, this city.

Hudson Tuttle contributes to our columns (see second page) his views as to the Spiritualist camp-meetings and their prophecies.

Mrs. Hattie C. Stafford's address will be after Monday next at 45 Worcester street, Boston, instead of the location given on our seventh page.

Henry S. Olcott, so we learn, has resigned his presidency of the Theosophical Society on account of ill health. He will continue his literary work in India.

Lyman O. Howe has our thanks for a fine photographic likeness of his genial countenance.

Dr. F. H. Roscoe will give tests at Tremont Temple, March 31st, 1892.

Special Notice—A New Volume.

THE BANNER begins Volume 71 with the next issue. We trust that those of our patrons whose term of subscription expires with Volume 70 will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:
Mrs. A. M. Trumppass, 50 cents; Mrs. A. A. H., \$5.00; Mrs. O. Glover, \$2.50; M. A. French, \$2.00; Susan L. Porter, \$2.75; Ethel M. Mason, 45 cents; Mrs. C. T. Manning, 50 cents; Mrs. Abigail Johnson, 50 cents; M. O. M., \$1.40.

The Medium Triumphs.—Miss Jennie Moore, who has for some time past held public sances at her home in Chicago, was recently arrested on charge of giving exhibitions without a license, in violation of a city ordinance. The case came to trial before Justice Woodman, and resulted in her full acquittal, a large number of well known, intelligent, influential citizens appearing in her defense by testifying to the satisfaction received by themselves at the sances of Miss Moore, their conviction that the phenomena were genuine, and to the fact that the gatherings held at her home were of the nature of a religious meeting.

The result of this attempt to thwart the efforts of spirit-workers to keep open their lines of communication with the so-called "departed" is a pronounced triumph of mediumship in Chicago, the influence of which is not wholly confined to that city, but will be felt wherever Spiritualism is endeavoring to become securely established. The correspondent who furnishes us with the above, states that Miss Moore has brought an action at law against those who caused her arrest.

Cremation is Safety.—Another bare escape from the indescribable horror of being buried alive, and therefore another conclusive argument for cremation, is reported from the town of Warsaw, in Illinois. A woman was taken suddenly ill, and to all appearances died. All arrangements were made for the funeral, but the coffin was for certain reasons long delayed in its coming. When it did arrive, the friends began the work of depositing in it her supposed corpse. While in the act of doing it, the woman who was taken for dead threw up her arms and caught hold of one of the attendants by both wrists, holding fast with a desperate grip. No other signs of life appeared, however, and only the service of a mirror was sufficient to detect respiration. Restoratives were promptly applied, and in a few hours the supposed dead woman began to talk. She was too weak to relate her experiences while in the trance, but the agony she endured while helplessly conscious of the arrangements making for her burial was terrible. It was by a superhuman effort that she threw up her arms.

Crimes Increased.—For nearly half a century capital punishment has been practically unknown in Prussia, now the head State of Germany. Neither the old Emperor William, grandfather of the present young Emperor William, nor the predecessor of his grandfather, King Frederick William IV., could be persuaded or induced to sign death warrants. It has, however—so it is stated by the secular press—become a passion with the present Emperor to spurn their humane and more civilized policy, and to order almost every week the royal headman to practice his barbarous calling, either in Berlin or in the provinces. And Germany, too, is the only civilized country in the world in which those who suffer the penalty for murder are still beheaded with a sword or a broad-headed axe. This cruel cruelty on the part of the Emperor has been the cause of wide and deep dissatisfaction among his subjects; and it is markedly repeated among them that, instead of tending to diminish crimes of violence, this severity has only led to their increase.

No "Cat" Concealed?—A commission of medical science has been moved for before a committee of the Massachusetts Legislature by a Lowell physician, to consist of five members, two of them to be physicians, one from each recognized school, and three other intelligent citizens—the object of the commission being (so stated) to give hearings to any one who feels that he has discovered any valuable laws or system upon which can be based a scientific system and physiological appliance. The commission is likewise to be empowered to offer rewards to impel genius to make researches in medical science. The argument urged for the creation of such a board is that many of the great discoveries of the past are yet in an uncompleted state, and a system of this sort to stimulate research and bring about a more complete and comprehensive physiological application of the same is to be desired. It all looks innocent enough as a medical scheme—and yet a growing hump in the middle of it may be significant of a feline asleep under the meal.

Rum, Civilization and Christianity.—The United States Consul at Sierra Leone, Africa, writes to a friend at home, saying that "the Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath Day at the wharf within fifty yards of the church." He says he stood on the wharf the Sunday previous and saw steamers arrive from England and Germany, and proceed at once to land rum and gin. Over one hundred men were employed all day, and the officers of customs were obliged to be on duty. The Consul writes further that the native kings are petitioning the Government of the Liberian Republic to put a stop to the liquor traffic, because it is ruining their people. One of the kings threatens to leave his country and go where the white man's rum cannot reach his people. Here is a practical illustration of professed Christianity. Which is the heathen nation and which the civilized?

"**Ghosts.**"—Mr. John F. Whitney, in the *St. Augustine (Fla.) Press*, replies to the comments on an article on "Ghosts" in a recent number of the *Review of Reviews*, noting a book on that theme—the comments coming from the editor of the *Evening News*. The *News* remarks that there is enough in the book in question to set a reasonable person to thinking seriously, the prominent fact being the great number of reliable people who have had remarkable experiences. The editor of the *News* is informed by the writer above named that if he will seriously go into the investigation, free from superstition and bigotry, and as a sincere seeker after truth, he will discover that communication with our departed friends is as easy as communicating with the living; that there is no such thing as death, but that the other life is the real life, and this one only preparatory for that. Also, that upon the good, honest and pure life in this world depends happiness in the next.

Sorrowing parents should read the pathetic yet triumphant words of Myra Wentworth Emerson, in "Banner Correspondence."

Don't fail to hear Mrs. M. T. Longley at Tremont Temple, March 31st, 1892.

Transition of Gideon F. T. Reed: A Noble Philanthropist Passes to the Reward of Good Actions Done; A Firm Spiritualist Enters into a Practical Realization of the Sublime Verity of the Spiritual Philosophy: Brief Sketch of his Life-Experiences; Words of Commendation from the Press; Full Report of W. J. Colville's Inspirational Address at the Obsequies.

On Tuesday, Feb. 23d, MR. GIDEON F. T. REED—for many years a prominent figure in mercantile life, a firmly-grounded Spiritualist, and a sympathetic and practical friend of struggling humanity in every form—passed from the mortal, after a long period of invalidism, at his home in Jamaica Plain, Mass.

Mr. Reed was born March 18th, 1817, in Surry (near Keene), N. H. His father was a practical, common-sense farmer of that locality, and his mother a most estimable woman; her maiden name was Thayer, she was from Brookline, Mass., and was sister to Gideon F. Thayer, the widely-known "Chauncy Hall" schoolmaster, for whom the deceased was named.

At the age of eleven years Mr. Reed came to Boston, and was one of the Chauncy Hall scholars for three years, under his uncle's tuition. After two years in New York City and Philadelphia with another uncle, he returned to Boston, and here began his commercial career of life, and for ten years was known as a member of the firm of Lincoln & Reed (corner of Court and Washington streets), Jewellers.

In 1849 he went abroad, after closing his business connections in Boston, and in 1850 formed houses in Paris and London under the firm of "Tiffany, Reed & Co.," in partnership with Charles L. Tiffany of New York City—under the firm of "Tiffany & Co." in America. The European management of all business matters of the present houses of "Tiffany & Co." was the work and charge of Mr. Reed during twenty-five years. In 1875 he retired from the active part of the business, and finally from all direction in the management of the concern to which he had given so much time and care. From that date onward till the close of his useful life in the mortal, he occupied himself in no speculations, neither applied his activities to the achievement of any object for pecuniary gain.

His son, Charles A. Reed, who succeeded his father in Europe, and was one of the chief owners of the concern then known only as "Tiffany & Co.," preceded his father to spirit-life some years since.

Mr. Reed married Rebecca Thayer Jackson—daughter of Stephen W. Jackson of Boston—Oct. 24th, 1839. She survives him.

Tributes by the Press.

The *Boston Globe*, after giving a brief biographical reference, concludes its account of Mr. Reed and his work, as follows:

"He retired with a fortune variously estimated at from \$50,000 to \$80,000, and came back [from Europe] to live in America."

Upon leaving his business in the French capital, Mr. Reed installed his son Charles in his own position, starting him off with a round million of dollars capital. A few years later the young man died, unmarried, and this money, together with the profits of his business, came back to his father.

Mr. Reed for a time lived in Boston, and finally bought and fitted up his late residence on Boylston street, Jamaica Plain.

Mr. Reed was known to a great many as a philanthropist, and was always ready to help any worthy person that came before his ever-observant eye who was struggling to succeed.

Among his many large gifts he made to deserving objects were \$50,000 to the Homeopathic Hospital of Boston to build a new wing; also \$50,000 to the Metropolitan Museum of Art.

Another gift of Mr. Reed was a free public library of two thousand volumes to the town of Surry.

The *Boston Transcript* of Feb. 25th, in the course of its account, headed "A Philanthropist's Funeral," says:

"Like the generous charitable gifts which characterized the life of the late Gideon F. T. Reed were all made to the poor and needy. He was a man of high residence on Boylston street, Jamaica Plain, at two o'clock this afternoon. Extremely simple and impressive were the brief exercises, which were attended by the mourning relatives and friends of the deceased, and by a large number of persons to many deserving institutions in the most unassuming manner, sought no credit for himself, but used his wealth as a means of helping those who were in need. There was an address delivered by W. J. Colville, who called attention to the many important lessons which were to be learned from the life of Mr. Reed. At the conclusion of the services at the house, the remains were taken to Newton for interment. Only the most intimate friends of the deceased went to the funeral."

Among those who were present at the funeral exercises were Mrs. Jackson of Chicago, a sister of Mr. Reed, who was accompanied by some of her children and grandchildren; also the Rev. Mr. Reed of New York, who was accompanied by his wife and children; Henry Wood of the firm of C. F. Hovey & Co., in addition to many from New York, Chicago and other distant places."

The Funeral.

On the afternoon of Feb. 25th the last offering of reverent respect and deep affection was paid to the earthly remains of Mr. Reed, at the family home, 19 Boylston street, Jamaica Plain—a beautiful suburb of Boston. The stately parlors of his late residence were thronged by a representative assembly of men and women from varied walks of life, drawn together by the common tie of a kindly and appreciative memory of him who had passed to his sure reward. The BANNER OF LIGHT was represented by Isaac B. Rich, its Business Manager, and John W. Day, Associate Editor—Mr. Colby, the Editor-in-Chief, being confined to his hotel by illness.

The casket—in which lay the still form which had been the vehicle of the expression of a noble spirit for so many useful years—was flanked and ornamented with floral designs; the whole atmosphere of the occasion seemed surcharged with that "peace" which one of old has said "passes understanding."

No music, vocal or instrumental, entered into the simple exercises; but when the appointed time arrived W. J. Colville stepped near the casket, and, under control of his guides, delivered an invocation replete with the interior spirit of the New Dispensation, so powerful at all times to "comfort them that mourn." The invocation closed, Mr. Colville proceeded to consider in eloquent and practical fashion the lessons of the hour. The following is a full report of his eloquent remarks:

W. J. Colville's Address.

In presence of the great concourse of friends here assembled to express their hearty affection for our ascended brother, and in view of the simple casket, free from all signs suggestive of death and sorrow—surrounded with floral tokens of undying faith in the soul's immortal consciousness—no eulogy is needed, no words in praise of the many kindly offices performed by our noble brother during an earthly career of over three score years and ten, are required to voice the deep emotion we all must feel when confronted with the vesture of a friend dearly beloved. But at such an hour as this it is not inopportune to mention, out of the abundance of a full heart, some of those many indications of royal character which endeared our risen friend to all who really knew him.

In the world, among business men, his was for many years an active, well-known figure.

Early in life launched upon the flood-tide of active and important responsibilities, he soon began to endear himself to all his associates by reason of his untarnishable honor and ready willingness to help all aspirants to worthy aims to help themselves—by industrious application to business conducted on lines of strict integrity—to rise to that eminence which only genuine merit can attain. As years rolled by, in this and other lands (notably in France and in the city of Paris) Gideon Reed was a familiar presence at all gatherings of a philanthropic character where the endeavor was to help honest industry to its full due; and along with his intense interest in strictly humanitarian devices calculated to further the secular interests of mankind, he was also always to the front in such assemblies as had for their special object the investigation of such forces as relate man on earth to an inner and higher sphere of existence. Among the earnest students of Spiritualism in the days when the meetings were conducted by Allan Kardec in Paris, and at the height of the use of the medium, the faithful inquirer concerning the hidden forces of the universe was regularly in his place, sustaining in every way those who were seeking in any measure to promote the progress of knowledge relative to the soul of man.

As years advanced, and he withdrew from more active pursuits and enjoyed the peaceful life of a man retired from the external phases of business activity—yet deeply interested still in the activities of the world—he was his chief delight to plan measures of philanthropy, and carry these out in so unostentatious a manner that it may be truly said of him, according to the ancient metaphor, that one hand was not informed of what the other did. Such a life cannot be memorialized in costly mausoleum, in towering column with gilded record, or in any other way than in such public and private institutions as he always delighted to support and honor.

Among the many useful channels into which his means were directed, none were more deserving of recognition than those which tended to help the workingmen and their families to live in a thoroughly individual, and yet cooperative way, assisted at every turn by true benevolence, yet never for an instant made to feel themselves subject to that misallied charity which pauperizes instead of ennobles those upon whom its favors are bestowed.

Perhaps the one seemingly sad episode in the life of our highly esteemed brother—his long confinement at home, by reason of physical disability—after all, by reason of the very circumstance which led to the fullest expression of the deep fortitude and tender regard for others, which were two of the most prominent traits in his essentially strong and lovable character. It is often easy to be courageous on the battle-field, where every surrounding invites to bravery—it is not always difficult to rise on great occasions to heights of valorous achievement—but to submit uncomplainingly to retirement from active life is to show a deeply loved one a trial indeed, no matter how it may be softened and sweetened by the loving ministrations of those who account it a high privilege to be of use to one who was always of so much use to others. It was in the closing years of his earthly career that the peculiar breadth of our friend's regard for others shone forth most conspicuously; always considerate of the feelings and comforts of those about him, he set an example of heroic cheerfulness which all would indeed do well to follow in an atmosphere of happiness always surrounded him; the fireside by which he sat was always the place where pleasant, hopeful thoughts were congregated; and no one could feel the hearty lingering clasp of his hand and interpret its significance without a deep feeling that the unwillingness with which he let go a friendly hand was a natural symbol of his disposition to always do as much as possible in another's interest.

Though the very soul of honor himself in all business and other matters, hating hypocrisy and deception, which were totally foreign to his nature, the height and depth of his compassion were such that his judgment even of those who did not well repay his many kindnesses was lenient in the extreme. He became the champion of very many upon whom others "turned the cold shoulder," and no matter how unthankfully a person may have treated him, or how deeply he may have fallen into error, let him show the least disposition to atone, and Mr. Reed's hand would warmly extend to welcome him back to the same moment his tongue would be eloquent in protest against the harsh censure, alas! so common, which would prevent a falling brother (or sister) from recovering his balance, and, out of temporary weakness, becoming stronger for all days to come.

As the world is now everywhere waking up to a fuller and more adequate realization of the importance of an unseen though not unfelt influence upon social progress, as mental means of intercommunion have become so fully recognized—it is less difficult than formerly for the masses to realize that the quiet, seemingly inactive years of a noble life may bear abundant harvest of rich fruit in the good they have accomplished. Any one who has it can give money; but how few, comparatively, along with financial aid, give moral and spiritual assistance! The possession of wealth, its accumulation and distribution, are, to many intellects, vexing questions; but when we see considerable fortunes accumulated and spent in such a manner as to prove to all young men and women entering upon a commercial career that it is possible to so manage worldly affairs that prosperity can be devoted to the highest end of human service, we have a much-needed object-lesson presented to us at this time: For whatever may be the ultimate outcome of the present transitional crisis in industrial matters, until an entirely new social order is evolved, those who are in a position to make their wealth a means of spreading a state of equity among men, and who use their means and influence in the highest and purest way they can perceive, are most justly entitled to the thanks of all lovers of humanity; for it is not by violence, but by love—not by antagonism, but through mutual understanding—that the new social palace shall arise in which all busy workers in the line of human industry shall find themselves at their allotted tasks, each happy in the discharge of the special mission appointed for him, and revealed to him through the unerring tones of special aptitude. Every human soul has a mission, and one that no soul beside can accomplish. The missions of some are conspicuous in the sight of the whole world, while those of others are seemingly lowly—but none the less surely has each and every one a mission to fulfill; and all who have fulfilled their mission nobly and unselfishly, on entering through the pearly gate of crystallized tears, which leads to the next higher state than this, will find their reception in that "other world" more than a fulfillment of the highest desires entertained on earth.

It is always a grief to part from those we love; but what is the true object of our love—on what should our affections be placed? Surely not on the ever-changing form of clay, which every physical scientist declares is but a constantly-shifting assemblage of atoms, never twice the same! We say our brother died on earth for over seventy years, but no physiologist claims that the atoms of the physical structure remain, any of them, in place longer than one-tenth of that period. What is it we recognize as ever living, as perpetually persistent? Surely the unit of consciousness, the true self, which calls forth our affection, is that immortal entity which mystic teachers and sages call "the jewel in the lotus." "I am the jewel," says the soul which feels itself incapable of death, and therefore vows for its immortality. "I am the jewel," says the soul, in this more than belief, this assurance of deathless being—underived from any physical source and unsupported by any material analogy—if not from within the deep recesses of the spiritual reality of man! The soul says, "I," and in that confession of self-consciousness reveals its own true nature; sometimes oblivious of its own inheritance, often unmindful of its glorious prerogative, the soul seems to slumber amid the illusions of the mortal state; but these illusions are experiences, and when the transient dream of life is over, facts appear in their relation to eternal truth in entirely new proportions.

We invariably associate the thought of rest with those who have passed on, and how sweet that thought must be to all who feel weary of

the stress and strain of outward undertakings; but rest has surely two meanings, for were it only cessation from toil it would be but very meagre recompense for a life well spent in work for others. If a period of slumber be required, then that simple rest is sweet and halcyon, but a blessed awakening follows it, new activities are discerned as possible and practical, and then these come to dawn upon the newly-awakened consciousness of the state of the inner tenacious conveyed in that grand passage in any literature concerning the state of the departed: "They rest from their labors, but their works follow them."

Works follow those who have gone on, in many ways. Good examples are not unheeded by mankind, and many grateful, loving hearts there are who will be deeply touched as they come to learn how quietly and yet effectively our dear translated brother worked for the elimination of sorrow and the increase of joy among those whose earthly lot, were it not for tokens of loving kindness from others, would often be extremely lonely, and intensely hard to bear.

All the latest appliances for comfort and instruction on earth can be wisely used to awaken moral consciousness. Most people are yet in the state where they are most readily impressed for good if they see that an interest in their highest welfare is coupled with kindly regard for their success in outward ways. We are all of us led upward and upward surely even though slowly by those who appeal to what is best in us, by showing forth what is best in them. Pennington alone is null where there is no practice. Theories, though never so sublime, are practically fruitless so long as we fail to connect the inward with the outward state. All work has its spiritual side, and they alone glorify their vocations, who see entirely beyond the outward shape of things, and behold ordinary occupations as means for exhibiting the sweetest and strongest graces of the soul. As all outward life is an expression, more or less perfect, of that which is within—as nothing can originate in the external—the creative and directing impulse must be from within. It need not be hard to realize that as every one of us is living two lives at once—i. e., we are all expressing ourselves on at least two planes of consciousness simultaneously, and our ideal side is our most real side, for without idealism there would be no reality, without the vision seen on the mount there would be no pattern for outward workmanship—it need not, we repeat, be difficult to arrive at something like a satisfactory glimpse at that spiritual life beyond the grave which is but a continuation of the thoughts and purposes of that which was ever the essence of every outward form.

Among the sublimest statements of universal truth ever penned are those words in the fourteenth chapter of the fourth gospel, which set forth the deathless unions of those who are bound in affection's unbreakable chain. From the very dawn of human history evidences have multiplied that man has anticipated a diversified heaven in which the law of attraction works absolutely, calling and holding together those who are specially adapted to be together. Relationships may be or may not be according to the rule of earthly consanguinity; brothers and sisters in spirit may or may not be united in flesh; but whatever the relation may have been in the eyes of the world, wherever a conscious link of affection has been forged, that thrill of love which marks the existence of such a bond is a sure and certain evidence of the reality of a relationship nothing can ever destroy. Though particularly near and dear to many earthly relatives, no one who has in any sense or measure known our dear departed brother can doubt that his list of friends who will be with him continuously in spirit far outnumber those who have been privileged to be numbered among the members of his earthly family, or to enjoy the close intimacy with him personally which could necessarily be accorded only to few. Those who knew him best loved him most, and one of the most beautiful remembrances of his latest years is, that every one who was privileged to render even a humble personal service found him, in spite of bodily weakness and pain, more than a courteous gentleman—even a saintly hero, in his kindness, temper and unrelenting regard for those about him. Those who miss him most can best appreciate him now; and as no other life is needed than that of sincere and pure affection to link together those in different states of existence—though there may be no outward means of holding converse with him, though outward signs and tokens of his continued presence may not be available—yet there is not one among his hosts of friends who may not feel assured that in the deeper and more mysterious experiences of sleeping consciousness he and they will often be together, and he, with added knowledge and greatly increased freedom, will be the kind and wise instructor of those who as yet have had less discipline and experience than he.

It is a beautiful and most consoling thought, and one, moreover, intensely reasonable, that our friends in spirit need not know our sorrows in order to relieve them; and certainly with keener insight into universal law, seeing plainly—as we do not—how blessed effects follow upon seemingly lamentable causes, they are not made sad when we, in our ignorance, are made unhappy by the occurrence of events which sadden us only because we do not comprehend their import. In the larger liberty and brighter light of a higher sphere, where ends are seen which on earth remain invisible, suffering is transmuted, discipline is understood, and, therefore, the natural tear of pity is exchanged for a blessed word of assurance of victory.

No friend departs without leaving an aching void and bitter sense of solitariness in some loving heart; but these earthly mournings are due only to the blindness occasioned by dwelling too much on the things of sense, and trusting too exclusively to outward means of observation. Let us not think of our friend as gone, or even changed, but only emancipated from the form he no more needed as an instrument for carrying on his work. He did not suffer as some might have supposed during the last few days of his earthly sojourn, and his evident anxiety to speak after speech had failed him should not be interpreted as signifying that there was any sorrow or perplexity oppressing him, or that he was in the least apprehensive as to any of his worldly affairs. Every detail of his wishes being carried out to the utmost letter by his devoted life-companion, and the dear friends who gathered about him to the last, and ministered so faithfully to the fulfillment of even his slightest wishes. As a new state of life dawns on one who has long been preparing for it, and he seeks to impart hope and courage to those he loves, an effort is naturally made to communicate thought through language; but if the outward attempt prove a failure, you need miss nothing, for those who love another dearly can, when their outward grief is assuaged, receive the message inwardly.

Surrounded outwardly by lovely flowers, let his noble ashes sleep, turning to beautiful blossoms in the earth, while we direct our thoughts onward and upward, away from the cemetery to Paradise, and there picture him as a bright star, breathing forth in rays of light words of encouragement and peace. "The jewel within the lotus" is the reality of man; nothing of the true self ever perishes, and as time and space find no illusions, it matters not whether a friend may find a local home, electric sympathy affection will ever find the needed communicating wire, over which to send every needed word tending to the uplifting of those who need such ministrations.

The central floral piece displayed at the obsequies—presented by a life-long friend—bore the inscription: "I am the Jewel in the Lotus." At the conclusion of his remarks Mr. Colville made that motto the theme of the following improvisation:

Poem.

Though the casket of earth may perish,
And dust to dust return;
Though my body may return to its Giver,
And vacant leave the urn;
Though the lotus may drop its petals,
The gem in its heart enshrined
Must live and progress forever
In the freedom for which it pined!

Weep not for the friend arisen,
Invisible to sense,
The soul has but left its prison
To find its recompense.

No sorrow of earth can dim it,
No grief or suffering quell
The joy which he now possesses
Mid scenes no longer real.

The way has been long, but brightened
By light on the path that led;
The path has been draped with shadows,
But all are lifted now.

For the chrysalis has been broken,
The butterfly is free
To spread its wings and sun them
In pure felicity.

These emblems of love's devotion,
These roses blushing pink,
Are tokens of hope immortal
Beyond what mortals think.

These lilies so tall and stately,
With dark green leaves around,
Are emblems of strength and beauty
The risen soul has found.

Not one of these sacred symbols
By loving hands arranged
But means that he is risen,
With purposes unchanged;
With promises now broken,
Which pledged all fulfilled;
He steps from the earthly shadow
To where all doubt is stilled.

Resting from every labor,
His work still follows on;
Yea, brighter yet it groweth,
Till crown is fully won.

He rests for a while waiting
For noble task to do;
He prepares for the heavenly journey
Which soon he must pursue.

Surrounded with friends and kindred,
The faithful loved below,
His path is gently onward,
As his heart's bestow;
Their greeting love unfading
For blessings most kindly brought
By his tireless hands so open,
Which have such wonders wrought.

Father and son are united
With children and friends once more
In the larger life of the spirit,
Which now he knows;
Though seemingly banished from you,
Ye who have loved him well,
He is yours, you are his, forever,
Bound by love's magic spell.

For love grows stronger in dying
To fitting dreams of sense;
And purer and sweeter and higher
When things departed hence.
All links that can truly bind us
Are those of affection dear;
They are stronger by far in heaven
Than ever appeared here.

Weep not for your friend is happy
And the earth is glad;
Who gather around to greet him
With welcome words and song;
Those whom he blessed are beside him,
They are making his pathway plain,
And he whispers: "I've done with sorrow,
And no longer know of pain."

Think well on that life so noble,
With its patient strength of love;
Think well on that struggle bravest,
Which lifted his soul above
All petty aims and endeavors.
While selfless, pure and strong
He learned ere the earth departed,
Sweet notes in the heavenly song.

Rejoice! for his spirit enters
The place where he longs to be—
Where the path of his work grows broader
As clearer he can see.
No regrets or sighs, but gladness
That his work was well done;
That the warrior's strife is ended;
That the crown is surely won!

Take from his life the lesson
To do good while ye may,
To think not of self, but others,
Along your earthly way.
Learn well to cherish each talent;
Give freely of all your youth
Of thought, of means, of effort,
And thus win eternal life.

Lacoules.

NO. VI.

BY TYPHO.

Evolution means revolution in the ranks of Old Theology.

There is a class of people who prematurely wear out their brains for the sake of popularity, and die "unwept, unhonored and unsung." Such is life.

Some men assume to be leaders—in politics, in religion, etc.—who gull the credulous thereby, when they in fact are not above mediocrity in anything.

"This is the winter of our discontent!" said the man with La Grippe.

We believe in devils—human devils, none others—such as blackmailers, covert slanderers, pious rascals, hypocrites, tricksters of whatever name or nature. These we detest. But we abhor the more sharks, who live in luxury by skinning the poor. These latter are devils of devils!

According to an immaculate law of Nature, one thing has to be destroyed that another thing may live.

Many occultists aver that the electric lights are injurious to the human eye. There is no doubt that in some cases this is true.

Another thing is being whispered, and it is that the electric motor attached to a street car is detrimental to health. It is said that it affects the nervous system, of females especially.

The thing which a man in public life can best afford to have is stupid, continuous abuse from people whose motives are so clear as to be transparent. The best abused men are the strongest, always.

Once Matthew, Mark, and Luke and John, Were held by Jews in utter scorn; But in these nineteenth century days The Jewish rabbis sing their praise.

Miss Maria Falls will read at Tremont Temple, March 21st, 1892.

PENNSYLVANIA.

Philadelphia.—We have been highly favored during the month of February with lectures and tests given by G. W. Kates and wife. They have had the conflict of Inclement Sundays, yet have attracted the average-sized audiences. The lectures given inspirationally by Mr. Kates, and under spirit control, perfectly entranced, by Mrs. Kates, have been of a high order, both intellectually and oratorically. Mr. Kates selects subjects, but the control of his wife, in earnest and sincere work in the wayward of spiritual truth, with Dr. Fred L. H. Willis the remaining Sundays, a man whose name is stamped indelibly on the spiritual movement, one to whom it is an honor and pleasure to listen. The last Sunday will be observed as Anniversary, and in connection with Dr. Willis's sound philosophy we have Mrs. E. Clark Kimball with her remarkable gift of presenting spirit messages and descriptions. The subjects announced for Mr. Hull's closing lectures were: "Ever Recurring Questions" for the afternoon discourse, and "Truth as an Evolution" for the evening. Both themes were treated in Mr. Hull's inimitable manner, and good audiences were in attendance.

He came among us a stranger, and leaves us with the best wishes and kindest regards of every member of the Norwich Spiritual Union.

Norwich.—Sunday, Feb. 28th, Willard J. Hull of Buffalo, N. Y., closed a very successful engagement with our Society.

The choir opened the afternoon exercises by singing two selections of Prof. Longley's, which elicited words of appreciation from Mr. Hull. He also referred to the talent which would follow him next month—Mrs. Clara E. Burke, Sunday, March 6th, an earnest and sincere worker in the wayward of spiritual truth, with Dr. Fred L. H. Willis the remaining Sundays, a man whose name is stamped indelibly on the spiritual movement, one to whom it is an honor and pleasure to listen. The last Sunday will be observed as Anniversary, and in connection with Dr. Willis's sound philosophy we have Mrs. E. Clark Kimball with her remarkable gift of presenting spirit messages and descriptions. The subjects announced for Mr. Hull's closing lectures were: "Ever Recurring Questions" for the afternoon discourse, and "Truth as an Evolution" for the evening. Both themes were treated in Mr. Hull's inimitable manner, and good audiences were in attendance.

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Horsford's Acid Phosphate, a Healthful Tonic. Used in place of lemons or lime juice, it will harmonize with such stimulants as are necessary to take.

NEWSY NOTES AND PITHY POINTS.

In Chattanooga, Tenn., a mother horsewhipped a leading doctor because he did not save her sick child. This is establishing a very bad precedent.

Our old friend, Dr. Albert Morton, seems to be enjoying himself in Summerland. The local paper informs us he has a rose climbing up his front veranda that was transplanted a year ago, a rooted cutting, which has now grown to the length of about twenty-five feet.

To dole out dimes, to deal with our prophets after the methods of a close calculation, to dishearten, discourage and drive away—this surely is the most unspiritual habit in which the masses of Spiritualists can indulge.

No human being can ever be in heaven until he first gets heaven within himself.

Chill now wants reciprocity.

Japan has assigned the sum of \$500,000 as the amount she will devote to represent her industries, etc., at the Chicago Fair.

The man is something of a success, says the *Achtung Globe*, who finds out what he can't do and avoids it.

In this issue we publish a prospectus of the BANNER OF LIGHT, an able advocate of the doctrine of the immortality of the soul.—(The Wauson, O.) Republican.

There are nearly 10,000 steamships in the world, and their aggregate burden amounts to about 10,000,000 tons.

Plato laid down the proposition that the faculties of men and women were precisely alike.

Southern California is a land of sunshine and flowers.

MEDICAL BIOGRAPHY.—Considerable excitement has been occasioned, says a London dispatch, by the report that Rev. C. H. Spurgeon, before his death, pleaded with his physicians to administer an American proprietary medicine, which he had previously used with great benefit. The doctors refused, and threatened to abandon the case. Friends of the family are said to be, quite properly, very indignant.

Friends desire to know the correct address of Mrs. Mary Eddy Hutton, materializing medium. Answer may be sent to this office.

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

Mrs. Ada Foye, inspirational lecturer and platform test medium, has decided to make another Eastern tour the coming fall and winter of 1892-3. Spiritual Societies desiring her services next season will please write as soon as possible and secure dates. Her address is P. O. Box 517, Chicago, Ill.

The veteran, Dr. J. V. Mansfield, is now residing at Ipswich, Mass. See Yeaw's letter on third page.

Geo. S. Fuller, M. D., will lecture in Worcester, Mass., March 6th, 12th and 27th. On the 27th all the mediums of the city are invited to participate in his anniversary exercises which will be held on that day. He also speaks at Providence, R. I., the 20th. He has only a very few open dates between now and next fall. For these may be addressed at 5 Houghton street, Worcester, Mass.

Bishop A. Beals speaks at St. Paul, Minn., the months of March and April, and can be addressed at 323 Thirteenth street, that city.

A correspondent writes from Vineland, N. J.: "We are having excellent discourses every Sunday from the spirit-side of life, given through Prof. Clegg Wright. His control is profound and logical, and all who hear him are made the better by it. Such a speaker should be kept busily engaged."

E. J. Bowtell's address is now at 223 Shawmut Avenue, Boston. He will answer calls to speak wherever his services are desired. Give this worker a call, friends.

Thomas Grimshaw, an unconscious trance lecturer, can be engaged for public work by societies wishing his services in that direction. He also gives tests of an interesting phase at the close of his lecture when conditions are favorable. Societies wishing an ear-ning, can address him 14 Tremont Place, Lawrence, Mass.

Mrs. Mary C. Lyman, Fulton, N. Y., has filled her engagements with marked success during the past three months with New England societies of Spiritualists. Mrs. Lyman lectures before the Religious Philosophical Society of Spiritualists at Baltimore, Md., through the month of March. She invites correspondence with societies in reasonable distance from Baltimore wishing to engage her for lectures and psychometric readings, terms reasonable, for week day evenings, except March 31st. Address 1403 E. Madison street, Baltimore, Md.

Mr. J. Frank Baxter will lecture next Sunday, March 1st, in Salem; Thursday evening, March 10th, in Stoneham; Sunday, March 13th, in Haverhill; and Sunday, March 20th, in East Dennis. Anniversary week he will lecture in Haverhill on Tuesday evening, March 28th and 29th, in Winsted, Ct., Thursday P. M., March 31st, in Tremont Temple, Boston, and Friday, April 1st, will participate in commemorative exercises at Wells Memorial Hall, Boston, under the auspices of "The Ladies' Aid."

Moses and Mattie Hull have just closed a very successful engagement in St. Louis, Mo. Their next field is Duluth, Minn. Mr. Hull lectures during April under the auspices of the Progressive Spiritualists in St. Paul, Minn.; Mrs. Hull will probably speak in Elgin, Ill., the Sundays of April.

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MEETINGS IN MASSACHUSETTS.

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came with messages of comfort and advice. Mrs. Harding—who came a stranger—has made many friends, who hope to meet her again. Next Sunday we have D. Killeen, Mrs. Mote, and Mrs. Adams in April. Much has been said in the *Daily News* in regard to her previous visit, and a large audience will greet her when she comes to substantiate the truth of her claims as a medium.

Lynn.—On Sunday evening, at Templars Hall, Dr. Willis Edwards was at his best, and gave an interesting lecture, also a number of surprising tests. He has filled a very successful engagement for three weeks in Lynn. Will occupy the platform at Salem on March 13th.

Lawrence.—The services at Pythian Hall were conducted, on the 26th ult., by Thomas Grimshaw, who gave two grand lectures, also answered questions from the audience in a clear and interesting light. Next Sunday we hope for one with us Will D. Southwell from Malden as our speaker.

Haverhill and Bradford.—Mrs. S. A. Byrnes spoke in Brittan Hall on Sunday, Feb. 21st; Mrs. Able N. Burnham on Sunday the 28th; she will be followed by W. J. Colville next Sunday.

Lake Pleasant, Mass.

To the Editor of the Banner of Light: The stockholders of the Lake Pleasant Association held a meeting at Greenfield on Monday, Feb. 22d, which was largely attended, nearly the entire amount of the capital stock being represented.

Mr. Henry C. Douglass of Windsor Locks, Ct., was elected Treasurer. Mr. A. T. Pierce of Boston remains President of the Board of Trustees, having full charge, as before. He has associated with him upon the Board Mr. James Wilson of Bridgeport, Ct., and Mr. A. T. Whiting of Utica, N. Y. Mr. J. Milton Young of Haverhill is Secretary.

The officers of the New England Camp Meeting Association remain intact, there having been no resignations. A fine musical and platform programme is being arranged for the coming camp-meeting, which will be held July 24th to Aug. 22d. The list of speakers will include the best, and the number of test mediums is to be increased.

The meeting was one of the most enthusiastic and harmonious ever held by the Association, and all indications point to a successful meeting the coming summer among the pines.

Sick Headache? BRECHAM'S PILLS will relieve.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 2.

A. J. Davis, in his office, 83 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. Jan. 2.

Dr. G. C. B. Ewell, Magnetic Specialist. Present in Deafness, Paralysis and Insanity. 124 Dartmouth street, Boston. Feb. 13.

ADVERTISEMENTS.

IF YOU LOVE CHOICE FLOWERS



Magnetic Electric Treatments. NOTHING that has been learned, but a Natural Gift. All Head Troubles, Nervous Prostration—any trouble you have. Best of reference. MRS. DR. MAYO, 117 Dartmouth street, Boston. 1w* Mar. 5.

Sealed Letters Answered. A. DRESSER, MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. Terms \$1.00. 4w Mar. 5.

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HOME TREATMENT.

Every possessor of a bottle of AERATED OXYGEN and an Inhaler is fully equipped to begin, and continue to a successful issue, the fight against these terrible DISEASE GERMS which, it is now conceded by the most advanced medical investigators, are to be found at the root of all the MOST DREADED AILMENTS known to mankind. It requires but a single treatment to demonstrate its grateful relief to a sufferer from any throat or lung difficulty.

IT CURES—and when we say CURES we mean CURES—CONSUMPTION, CATARRH, BRONCHITIS, ASTHMA, DIPHTHERIA, HAY FEVER, PNEUMONIA, etc.

We have recently put up a Trial Size, sufficient for about two weeks' treatment, for which we ask but \$1.00.

Send for our new book of marvelous cures, mailed free.

Free Trial and for Sale

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Main Office and Laboratory, Nashua, N. H.

Sold by Druggists.

The Water of the Tree of Life;

OR, TRUTH MATERIALIZED.

A Certain Cure for La Grippe and Coughs, from A Bronchial Affection or from any other source, through Spirit Power. Address

ANTI-BRONCHIAL CHEMICAL CO., 269 West 23d street, New York City.

Feb. 29.

Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 88 Berkeley street, Boston. Hours 10 to 7. 1s May 9.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hold Sittings every Sunday and Tuesday evening at 7.30. Sittings daily. Ladies 25c. 50c. and 1.00. Gentlemen 50c. and 1.00. 21 Winter street, Room 16, Boston. 4w* Mar. 5.

FLORIDA.

FOR full information enclose a 2-cent stamp for copy of Florida.

FROM INFANCY TO AGE—Giving a satisfactory Reading of Character, Physical and Business Qualifications, Love and Conjugal Adaptability. Three questions answered. Send date of birth and sex. Terms 50 cents. Address Box 110, Clinton, N. Y. 1w* Mar. 5.

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings will be held at the Hall of the Banner of Light Establishment, from 8 o'clock P. M. to 10 o'clock P. M. J. A. Scholander, Chairman.

ANSWERS TO QUESTIONS, AND THE GIVING OF SPIRIT MESSAGES. will occur on the same day, and the results be consecutively published in this Department of THE BANNER.

These are the spiritual guides of Mrs. M. T. Longley occupy the platform for the purpose of answering questions propounded by inquirers, having traveled through human life in its departments of thought or feeling. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration.

Mrs. Longley, under the influence of her guides, also gives exhortations and addresses to send messages to their relatives and friends in the earth-life an opportunity to do so.

It should be distinctly understood 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.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural flowers are gratefully appreciated by our angel visitors, therefore we solicit donations of such flowers to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to

CORRY & RICH.

Questions Answered and Spirit Messages

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held Dec. 18th, 1891.

Spirit Invocation.

Oh! thou Supreme Presence, whose infinite splendor breaks over the universe in waves of light, thou divine Intelligence permeating all being with unutterable power, we recognize thee as the source and sum of all life. We draw near unto thee in thought, realizing that thou art spirit. Thou who dost rule the universe, and beneath whose law every form and manifestation of life springs into being, we thank thee for the knowledge that thou art the man heart, that thou dost dwell in every point of space, and we can conceive of no spot where thou art not.

Our Father and our Mother God, we would at this time become still, and be instructed by thy laws and thy word as it is written everywhere. We know that the high heavens are traced in thy characters of light, and it is for science to reach the truth of thy laws, and thy meaning. We know that thy message of love is written upon the earth in every blade of grass that grows, in every spring and flower that blooms, in every leaf that breathes, and it is for us to study and to learn this message through the development of our own natures.

We would in this hour be instructed by thy laws, O Infinite Spirit, with thy intelligent creatures who, having once lived upon the earth in mortal form, have passed through its experiences, and gained new power because of discipline, and in mortal life, beyond, but who return from time to time to this life, bearing instruction, bringing consolation, and also conveying messages of love, cheer and helpfulness to those who are in need, and uplifted to their atmosphere of purity and peace. For this we seek earnestly and anxiously to be elevated and cleared in our minds, and to be freed from the experience which we gain with these immortal souls. We ask the blessing of all pure and good spirits to be with us and with all mankind forevermore.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

QUES.—[By Augustus Johnston, Amblesie, Eng.] Is it commendable or justifiable at a materializing séance, in a case of suspected fraud, to seize the materialized form?

ANS.—This is a matter of personal opinion, one that perhaps we cannot settle or regulate for any other mind but our own. Personally we would not recommend any one to seize a form appearing before him in a séance held for materialization, or for any phenomenal phase of spirit manifestation.

We know that the temptation is great for mortals sitting in such a circle to seize a form which appears before them in order to prove to their own satisfaction, as they believe it would, whether the form is one temporarily built up out of material elements from the atmosphere by invisible intelligences, or whether it is really the organic form of the medium; but we think if investigators will use the faculties which are given them, reason and judgment, with careful scrutiny, they will in time be able to determine whether the appearance is a genuine spirit manifestation or the result of trickery on the part of mortals. It may not be that this conclusion can be reached at one sitting; we think not. It may be that a sitter will have to attend a series of sittings, giving time and careful investigation to the subject, before he can ascertain the correct status of the medium and the work which is performed by her spirit-guides.

We deplore the tendency of investigators to seize a so-called materialized form because we are certain that if the manifestations are really produced by spirits, nothing but harm can result to either the medium or to other sensitives in the apartment. We know it has been said by skeptics that if a manifestation is genuine, no harm can result to the medium or the spirit, since the spirit will be able to withdraw itself from the grasp of the mortal and to resolve the elements of its temporal form into the atmosphere; but we are satisfied that where the form is really a materialized one, when seized upon the shock will be great, not only to the spirit but to the medium, as he is subjected to great discomfort and perhaps injury to the sensitive, and also to other persons who may be susceptible to spirit-influence.

Again it sometimes happens that the organic form of the medium is employed in these manifestations by the spirit-band, being acted upon by an invisible intelligence, and so transformed as to present the appearance of some individual who once dwelt in the mortal flesh. This is what is called transmutation, and may be a very reliable and genuine manifestation of spirit-presence and power; but if the form is seized while under the control of the operating intelligence, the shock will be so rude and sudden that the spirit will lose possession of the medium and be obliged to at once depart. The result is that the medium is forcibly and suddenly brought back to consciousness. She finds herself in the grasp of some opponent, and becomes abnormally excited in consequence. The effect does not leave her, and any manifestation of spirit-power has taken place, because he holds the medium in his grasp. Therefore the entire conditions of the séance are thrown into confusion and inharmonious.

We would advise those who are seeking to know something of the law of materialization to study closely and carefully, giving plenty of time and patience to the matter. It may be necessary to visit a medium who has been selected for the purpose of time and time again. Do not mingle with the promiscuous crowd, but act as quietly and privately as possible, and the time will not be long before you will be able to determine whether the medium is a genuine one or merely a trickster.

Q.—[By Wm. Phillips, Clackamas, Ore.] In a recent serial of mine, I introduced several imaginary characters to my readers. Before the manuscript was printed I placed it in the hands of a medium, who saw and described these characters. One, a negro, was described with surroundings of a Southern landscape, plantation, etc. What did the medium see, embodied thought, or did some reality impress me with facts in his earth-life and spirit-existence?

A.—It is possible that your correspondent held in his mind the thought of his work, and the characters connected with it so strongly as to have them form a picture, so to speak, upon his magnetic atmosphere. If so, by coming in contact with a sensitive medium who was easily impressed by external intelligences, or whose psychometric powers were well developed, that sensitive might be able to see and describe those characters and relate the circumstances of which he speaks. This may have been merely a subjective manifestation, not belonging to the spirit-world proper at all. We are told by some of our finest writers on earth—and the opinion is quite generally held in the spirit-world—that the characters of every poem or story that has been sung or written in this life have an embodied existence in the spiritual world. The poet has been assured that he will meet the creatures of his brain or

thought in other lands and become familiar with them. It is a poetic thought, we will admit, and yet there is much of truth in the statement. We do know that many of our authors transcribing for the world fables and incidents of human life which they think are merely the figments of their own brain, merely the creation of their own mentality, have been impressed concerning these characters and incidents by spirit intelligences who had lived through such experiences in some portion of their life-history.

Q.—[By the same.] One of my characters in the story was a white maiden, but the medium referred to saw her as a dusky spirit. If this were the embodiment of my thought, would not the appearance have been white? At a camp meeting another medium saw these apparitions, and described them minutely, but on being asked for a message they disappeared. What were they? Did my spirit-friends see them, and will I see them when I pass to spirit-life?

A.—We should judge that these appearances described by various mediums are really spirit-intelligences dwelling in the world that is invisible to the physical eye. If they were merely the reflection of the creations of your correspondent's mind, it seems to us they would have appeared to the mediums exactly as they were represented to the world by the author; but the white maiden of his story coming to him as a spiritual intelligence of dusky hue would seem to indicate that she, as an Indian maiden, lived in the spirit-world, and had been attracted to the world, and he was attracted to her, or association, and we should also judge this to be the case in regard to the other characters which your questioner mentions.

We believe, as we have said, that many of the characters in literature, supposed to be imaginary, are real beings, have lived on earth, have met with experiences such as have been portrayed in outward life, and have been attracted as spirits to those who wield the pen; and also believe that many writers, poets and songsters have been sufficiently susceptible to spirit influence to be impressed by these invisible intelligences, and so have received and given to the world this matter which they claim as entirely their own, but which has perhaps been brought to them principally by unseen friends of the higher life.

If these appearances which your correspondent mentions are spirit entities, then they certainly would have been seen by his spirit-friends in the other world, and he will be able to meet them when he passes from the body to the life beyond. If they are merely the pictures of his thought imprinted on his magnetic atmosphere, and seen and described by the sensitive psychometrists or clairvoyants, then perhaps he will not meet them as entities when he passes to the other life, but his spirit-friends may have seen them just as readily as have the mediums of whom he speaks.

John Pierpont.

[Addressing a lady and gentleman in the audience:] In my name, and as the Controlling Intelligence of this Banner Circle, I wish to thank the good friends of the Banner of Light, Lotie, who have placed these beautiful flowers before us this day. Not only the spirit to whom they are presented may enjoy them, but many returning souls who frequent this place will gather a fragrance and a precious thought from the floral offering, which will be of satisfaction to them.

I wish to say to those two friends, noble workers upon the spiritual platform in the cause of human liberty and progress: I bring you, in the name of the Banner of Light Spirit Band, our greeting and our love.

Mrs. Lillie, you may believe that you are the recipient of many beautiful tokens of spiritual love and gratitude from many bright souls, not only those who are here, drawn by your presence and stimulated in their spiritual life by the good work which you have performed for the angel-world, but by others who are not here to-day and who know and love you for that which you and your spirit-guides have done.

To our good friend, Mr. Hull, who has, as it were, just stepped into the great field of spiritual labor, we would also bring our blessing and our love. We welcome you, friend, to this great field of work. It is indeed a broad one. It is white for the harvest, and such as you, who can put the sickle to good account, are made doubly welcome by the old, tried workers who have passed on to the spirit-world, and who, from immortal heights, send their influence and their blessing to those who follow in their steps.

I have seen beside you not only spirits who are unfamiliar to me, but those whom I have known and labored with in times past. Standing by your side and by the side of Mrs. Lillie, I behold this afternoon our good friend, Dr. Brittan, and another old worker, William Denton, and also Ed. S. Wheeler, a trio of friends whom I love and honor, and who I am sure will guard your steps in your work. They are fearless and brave in the defense of truth, each peculiar to himself the utterance of his ideas, but all brave, grand workers who fear no foe, but who are ready to meet any fate in behalf of a glorious cause.

I tell you this because it presents itself so strongly to me to-day. I congratulate you that you have found the truth in Spiritualism and dare to give it utterance, and I congratulate Spiritualism and Spiritualists in having added to themselves and to the work a brave defender and a fearless mouthpiece of truth like yourself. John Pierpont.

Kittie Brown.

I do not know any one who is here, but I have wished to come and speak for a good while.

I reckon my friends have no knowledge of spirit-communication. I never heard of it when I was here in the body, but I lived away down in Memphis, and I think they have not much of this there. Sometimes I hear spirits all trying to reach their friends near my old home, and some of them seem to succeed in a manner, but it is not like what you have here at all, and I have never been able to let any one know I could come back and speak.

I wish to send my friends my love. I want to tell Marie that I have been trying to help her all these years to get through with her trials and find that happier condition that she has been longing for. I would, if I could, have made things brighter, but I had not the power. I do think that she will find more of happiness now than she has for a long time. The last change which came into her life seemed hard to her, but it appears to me and to mother, and other friends on the spirit side, as if it was the very best that could come to break conditions and make a brighter life.

I do not know as I speak just exactly as I ought, but I never came in this way before. I would like to send my love to George, too, and tell him it is all right. I think all those things that have happened have been all for the best.

Stillman B. Allen.

[To the Chairman:] Will you permit a Boston lawyer to announce himself? [Certainly.] I thank you for this privilege, and I am grateful to all concerned who open such an avenue for the return of disembodied spirits. That hardly seems the correct term for me to use, for I certainly am embodied. I have a form that appears almost organic in its constituent parts and elements. Certainly it is adapted to my use, and I have become familiar with it, although but a few months since I have passed since I entered the spiritual life.

Some of my friends whom I have met on the other side smile when I speak of having entered the spiritual life, and tell me that I have not commenced to see what the spiritual life really is. I am quite well aware, sir, that there are departments of existence for intelligent minds beyond that which I have found, but I am quite satisfied so far with what I have met, and call it, to myself at least, a spiritual life.

Perhaps I was not so hostile to this philosophy of Spiritualism as some of my associates on earth might think. Perhaps I was not quite as unfamiliar with something of the phenomena of this Spiritualism and the work of its instruments as even my nearest friends might

believe. I was not altogether ignorant of it. There was much about it that quietly interested me. I could admit that something very strange belonged to it; that laws of magnetism had something to do with its claims, I believed. I did not altogether feel, sir, that Spiritualism was a gigantic delusion, or a snare for the unwary; and to-day I am happy to avail myself of the opportunity which it affords me to return to my friends and bring them my greeting.

I am deeply interested in a certain material affair that is transpiring now on this side in connection with three gentlemen. It is a purely business matter, with legal aspects. I would like, if possible, to talk it over with these friends, for it seems to me I can unravel a certain knotty subject which perhaps will give them a clue to what they wish to find. I cannot employ this brain that I am using to-day for that work, even if it should be provided for me, and I find that I could not have it if I did. But I should judge there is something in our city, and that might be used for this work, and I do most earnestly ask my friends to search out a mouthpiece for me, or some kind of an instrument that I may employ. If I can come to them personally, and can take my time, without being hurried by other spirits pressing around me who wish to speak, I believe I can give my friends the evidence of my identity, and perhaps they will be willing to admit that there are more things in heaven and earth than are dreamed of in their philosophy.

I have other friends, Mr. President, who are Spiritualists—good friends, who believe in communication between the two worlds. I have friends who are mediums, and who use their own powers in gaining knowledge and assistance from spirit intelligences. I bring to them my love and my greeting. I bring my regards to all my friends. The dear ones of my family may not accept what I have to say from your platform, but I am satisfied there will yet come a time when their lives and experiences which will prove to them that there is a life beyond, peopled by intelligent human beings who have something to do with the lives of their friends on earth. Stillman B. Allen.

George W. Young.

[To the Chairman:] Good afternoon, sir. I am highly pleased that I can come over this highway to-day, and, in a spiritual sense, meet my friends, for I stretch out my hand to them in friendship and fellowship. Tell them that I come from the Grand Army of the Republic on a mission of peace, and that I am not here to yet as one I come to speak to those who have known me in the past, in the good old State of Maine, and who will tell you that when a duty pressed upon me I did not shrink its discharge. I do not speak of this in a boasting sense, but only to emphasize this statement, that I feel it a duty to come through some such channel as this, and declare my continued existence.

I hope to impress upon the minds of my dear friends that I am still a living man, although life, as far as the physical form is concerned, has closed upon me. I feel that I am as if I had lived long enough on earth to take advantage of all the experiences and privileges which this life affords to man, yet in my career of fifty odd years I perhaps had as large an experience and as great a discipline as many who have passed the three score years and ten are privileged to find. So I do not make any complaint that I did not remain here to later years. I only wish to say, in looking back over the past with its various offices that came to me, its duties and its labors, that I feel as if these were only afforded me that I might gain knowledge, and prepare myself to understand something of this larger life which I have entered upon.

So many old comrades, old friends and business associates, not to speak of those who are dear to my soul through the existence of ties of consanguinity and social life, have met and given me royal welcome in the spirit-world, that I could not fail to feel at home as one; but my thought turns back to the friends who are here, and to the associations of this life, and it is with kindly remembrances I think of them with a longing to have them know that I am alive and care for them still.

I hope to accomplish some work through such lines as this in reaching human beings on earth, to teach them if possible of the other life, of its great undertakings and its grand conditions, and I hope to be able to do something in that way in the section where I belong.

I came from Lincolnville, Me. I have relatives and dear friends there, and I have friends also in Camden of that State. I have something I would like to say privately to a friend in the latter place concerning some business matters of the past, if I can ever find the means of doing so. Surely I would like to meet all my friends in a private way, go over the past, and speak of the present and future with them if it is possible for me to do so. George W. Young.

J. B. Lord.

I, J. B. Lord is my name, and I lived in Somerville, Mass. Like others who come, my purpose is to reach my family and friends and to tell them of my condition. I would like them to realize that I am as of old, and yet different in a degree.

I was a dealer in furniture when here. I will not speak of my business abilities. I will let the past go in that line, for I realize that I have changed conditions. The greatest thought to call me back is the remembrance of my dear ones, my home, my associations, and some times when I live seem perplexities come into the life of one very dear to me, I have thought if I could give a little advice perhaps it would straighten out matters and be acceptable. As a spirit, I am not able to do in the material life all that I would like, and I realize that while I feel I am in this world, still I am not of it, and that my most effective work as a man is to be done in the spirit-world. Yet I do have a certain influence here, which I am sure, because it shows me that I am still one who can interest himself in the affairs of earth-life and have not been changed by passing through death.

Perhaps if my friends could believe that I can come in this way, they would ask me, What of the spirit-life? what of its pursuits? and what do you find to do? While I would very much like to describe all these to them, I feel that the language you employ would fail me. I have no words by which to convey to my friends my understanding of the life I have found. Why I think of going to another country, try beyond the seas, and finding there human beings like yourselves, but with customs, employments and every department of life very different from what you have known anything about, and then think of trying to describe what you have seen by letter or message to your friends at home! They could not get a very definite idea of those things which are real to you in that other land, and so it seems to me that the only way to get something to do that is real and of use, and then we can talk over these things, and rejoice that we are still alive.

Daniel Murphy.

[To the Chairman:] Ye don't know me? [No.] Well, OI don't know ye, an' OI don't know any o' these folks here, but the good man here, he just said, "Ye may go in," an' OI don't wait till he says, "Ye may keep on," OI just put me best foot foremost, an' in OI came.

Now, perhaps, ye'd like to know who OI am? Well, can ye find me folks for me? [Perhaps.] I will try to. Well, then, I'll tell ye me name. It's Daniel Murphy, but it's Dan for short, do ye see? OI'd be known better as Dan, than as Daniel, don't ye see, an' then if ye gets to calling me Daniel, sure they'll say, "He's got too fine up top for the likes of us, so it's best to let it go as it was when OI was here."

OI'm purty well off, an' OI've been through

purgatory, an' got out in alone shape, Well, now, OI have. OI went through it, an' it was a purty dark hole, OI tells ye. If ye think when ye gets over there that ye've goin' right into the light, ye're mighty mistaken. Some of the best of them have gone through the darkness, an' are all the brighter when they get out.

OI don't come here to preach, OI'm not up to that, but OI come to find me folks.

Do ye want me to tell ye where I used to hang out? [Yes.] Well, it was in East Boston. Doye know where that is? [Yes.] Over on the island. OI was purty well familiar with yer Boston, an' OI've been hangin' round these parts for the matter of a couple o' years, tryin' to get in, but they all looked so dillicate loike, so foine, so sort o' shinin', that OI says to meself, "Dan, ye'd better kape out o' that," but by-an-by OI gets me courage up, an' OI steps for'ard as strong as ye place, an' the good man says, "Stop right here," so OI didn't give him time to change his mind.

OI've got right here. OI don't know but what they've sort o' grown up an' out o' remembrance o' me, but OI thought it wouldn't do no matter o' harrum if OI came back an' hunted them up.

There's Dan. He's a broth of a b'y, strong an' powerful, a good chap, but OI wants to have an eye on him just the same. An' there's Mary. She's a smart gurril. OI'd loike to know how they're gettin' on, an' then, perhaps, they'd loike to know how OI'm gettin' on. Tell them it's all right. They've got to go through purgatory whether they want to or not, an' all the masses in the wurld won't save them from it, because OI tell ye how it is: It's not any dark loike ye gets into, but it's a sort o' condition where ye comes an' looks at yerself, loike holdin' up a glass before ye, an' don't ye see, ye looks sort o' twisted up, sort o' dark, sort o' dirty, as if ye had n't kept clean all yer life, an' it makes ye feel sort o' ashamed. Ye do want to know folks, but ye want to hide yer head, an' there's nothin' to hide it in. After a while ye begins to try to wipe up a bit, an' clane up the black spots, an' by the time ye gets so busy claneing that ye forgets to look to see if any one sees ye, ye foind ye've got brightened up; then, after a while, ye gets so ye can look the good papper in the face an' not blink an eye, an' then ye're out of it.

That's about the way ye foind it, an' OI don't spake for meself alone, but I spake for a good many OI's reason. They're all purty decent sort o' papper, only they've all got some dark spots that nade to be rubbed up.

[The medium apparently gazes at the flowers on the table:] These are foine. OI loves the purty flowers. They all spake to me. They always tell a good story, win sometimes the human beings tell a crooked one.

Roxie, to her Medium.

The gentleman said I might come in and speak just a little.

I am only a little messenger-spirit that they call Roxie, and I come to my medium away off from here, and tell the people of the spirit world in the Summer-land, and give them messages from their friends that they cannot see. Sometimes I've told a good many things for the spirits, and made their earthly friends feel happy, because they knew their loved ones cared for them and still lived, but sometimes the conditions were so I could n't do as well as I wanted to, and my medium felt very bad and cried, and said she did n't know as she was doing the work right. Then she said to herself in her mind that if only Roxie, or some of the good friends, would go the far off Banner Circle-Room, and send her a few words to let her know if she was doing right, she would n't ask for anything more. I tried to come, and I told her I tried, but I could n't get near enough, and she thought it was so strange. She has never written or said anything to anybody, but kept on wishing she could hear, and now I have come to this place.

I send her my love. Olive sends hers, too, from the sweet spirit-world, and we are all happy to think she can do as well as she can for the band in the work on this side. We do not blame her when the conditions are so we cannot give the messages and do the good work for the people here, because we know she does the best she can and we do the best we can. When we succeed in making some one know his spirit-friends have come to him, and so make him happier, we are glad; but if we fail, we think we have tried, anyway, and perhaps next time we'll succeed.

[To the Chairman:] Just say that Roxie wants the medium to feel bright and happy in spirit, and trust the guides, because that will help us in our work more than anything else. By-and-by, I think after another summer, the conditions on this side will be pleasanter and easier for the medium, and then we can do the work more as we would like.

My medium reads your paper, and looks over the names every week to see if anything has been sent to her, so I know she will see mine sometime and know when you put it in print.

Report of Public Séance held Dec. 22d, 1891.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

QUES.—[By "Inquirer."] Is it proper and right that the authorities and others in the Old World should be allowed to plant their paupers on the American soil ad infinitum, to the detriment of the legal American workman, thus lessening his wages, breaking up his domestic home, making him a pauper, and his family sent paupers to the country?

ANS.—When our forefathers established the Government of the United States and four years ago they had claimed from that time, that this was the home of the free, and a home for all mankind seeking its shores; and so, taking that statement as an invitation and a hospitable welcome, Europe has sent here such of its subjects as it has not desired to retain within its own dominions.

While you may have coming to this country yearly many human beings who are a credit to society and to the world, yet there are thousands of ignorant individuals, some of them vicious; and it certainly would seem to be for the interests of the American people, especially the working classes, if some legislative regulation were adopted in relation to this immigration of which we speak. Legislation has directed its attention to this subject, and has in a measure—in quite a large measure at the present time to what it has in the past—regulated this matter, and doubt the time is coming when still other laws will be enacted in regard to this subject.

Personally, we believe in the largest liberty for mankind. We do not believe in restricting any human being in the exercise of his own personal rights, reason and judgment. We do not believe in depriving any man of the opportunity of earning his own living, and we believe in giving all the encouragement possible to each one to develop his personal powers in

such ways as will bring the best and wisest results, through well-directed labor, to the individual and to the community. We do not believe in shutting out one of God's creatures from the air and sunshine, from the land and water, which should be free to all; and yet we do believe in the exercise of wise judgment upon this question just as much as upon all others pertaining to human welfare.

It seems to us that if the American nation is so generous as to be willing to afford a home and give a welcome to those who come to its shores from foreign lands, it should be the duty of the authorities in those foreign lands to see to it that those who migrate from them to this, or any other country, have been at least fairly well educated, and surrounded by such influences as tend to stamp out the propensities toward evil-doing, and to encourage the higher qualities of humanity. If none were sent to these shores but those who were fairly intelligent, and who not only understood their own rights, but also those of their fellow-beings, and were willing to accord those rights to their neighbors and friends; if all who came to this country were moderately honest, and capable of earning for themselves a livelihood, then we would say, Open your doors, invite these creatures of God into your land, give them room to live and to grow if they will only become a part of the respectable and steady society. But when we find thousands of ignorant, perverted individuals thronging the shores of the New World, bringing the spirit of rapine and perhaps murder among the people, certainly there should be legislation upon this subject, and there should be brought home to the authorities of the European dominions the knowledge that they will be held responsible for those who leave their shores, and that we shall receive only those who will become a part of us, become respected and respectable citizens and members of society.

Poverty should not be the first consideration in this matter, for one man may come to these shores without a dime in his pocket, and yet be fairly intelligent, have a degree of refinement, and be so constituted as to be able to understand the difference between right and wrong, and to have a code of moral ethics of his own by which he lives and sets up a standard for his neighbors, as well as for his family; while perhaps another man may come with a thousand dollars in his pocket, and yet be vicious, ignorant, crude and undeveloped in the higher qualities, thus bringing about a vast amount of harm by his association.

It will take great wisdom, careful forethought and good judgment on the part of our lawmakers to devise ways and means for the regulation of immigration, just as it does in the consideration of all questions pertaining to the highest state of human prosperity and happiness.

Q.—[By B. H. Brown, Columbus, O.] There is a theory on foot that this earth is hollow from pole to pole, and has an inner concave surface. Can the Controlling Intelligence give us any further light on this subject?

A.—We have by no means investigated this matter sufficiently to be able to perceive absolutely the interior condition of this globe, but we have conversed with spirits who have investigated the subject, and they inform us that their conclusions are strong in the acceptance of the interior of this planet as a molten mass of matter, and of gaseous substances, which assist in supplying vitality not only to your soil, but also to the forms of animated life existing upon its surface. We are told that you depend quite as much upon this interior force for your vitality as you do upon the atmosphere and the heat and light of the solar orb. To our mind the earth is a spherical ball, hollow, but filled with the substances we have mentioned, as a wooden globe may of itself be hollow, but may be filled with other material; but we do not believe the interior of this planet to be inhabited by forms of conscious life, or that it is capable of sustaining any such forms.

H. G. O. Morrison.

[To the Chairman:] I greet you, sir, and I am thankful to come in this manner to seek to communicate with the friends who are parted with upon the mortal side. There should be no such word as "parting" between friends in connection with that other word "death," because slipping out of the body is really only like passing into another room of the same habitation, and you would not think of saying "good-by" to your loved ones if you simply went into another apartment of your house.

True, there is a spirit-world with its homes and occupations, and I have entered that world to find there a mansion not built with hands, and I have learned that that home has been prepared from material which I myself had to provide during my mortal career. It is a strange structure, bright in some apartments and unfinished in others. It needs to be repaired and refurbished in several directions; but it can be completed as I would like to have it. I find that these places that are incomplete, these apartments that are not well finished, owe their condition to the lack of material, or to the neglect to supply it at times. It gave out, so to speak, and I did not know that any such work was going on.

This is a strange life. It is familiar yet unfamiliar. Much about it is very like what I knew of life on earth, and there is a great deal concerning it that is not at all like anything I was acquainted with here.

If I were to talk for a week I could not begin to tell my friends about this spiritual life and its associations, but I can tell them that I have friends there, dear ones not built with hands, and gone by some of them in the East, and there in the Western part of our country. I have met them on the spirit-side, and find them rejoicing in good homes and with pleasant associations.

I have taken up a line of life on that side, not connected with any public office, or in the settlement of a community, but in a quiet, humble way I am engaged in a special work that calls out my energies and draws upon my powers as an active man. I am glad it is so, for it pleases me to find I have something of the old vim, and have preserved all that belonged to me as a man.

[To the Chairman:] I was, sir, greatly interested in, and I think I can say identified with, the growth of Minneapolis. I had many friends in that city, and I am satisfied that some of them will learn of my return to your office, and perhaps be interested in it sufficiently to wish to know something of spirit-communication for themselves. I have seen Spiritualists gathered in their little conventions, and I have tried to manifest at their meetings. It seems to me that I did succeed partially in making myself known on two separate occasions, and I shall continue my efforts in that direction until I succeed to my own satisfaction, and perhaps to that of some who have known me in the mortal form.

I have friends in St. Paul, some who are very dear to me, and I bring them my love and

[Continued on seventh page.]

JOHNSON'S LINIMENT
ANODYNE
Established 1810.

Originated by an Old Family Physician,
For INTERNAL as much as EXTERNAL Use.

Banner of Light.

BOSTON, SATURDAY, MARCH 5, 1892.

THE WEST.

CINCINNATI, O., NOTES.

BY N. SHEPARD LILLIE.

To the Editor of the Banner of Light:

The Union Society of Spiritualists on Feb. 21st had full houses both morning and evening, the guides, as usual, receiving questions from the audience as the foundation of the morning discourse, one of them being "Why are trumpet manifestations given in the dark?" The spirit said: "So many times does the question come up of why some of the manifestations must take place in darkness, or semi-darkness, and so many times has it received a philosophical and scientific elucidation, that I feel almost inclined to simply give the old lady's reason, 'Because.'" The vibrations of light, and their effect upon the currents and chemicals called into use by spirits to produce the phenomena, were nevertheless dwelt upon to some extent, and it seems the morning service devoted to questions proves highly satisfactory to a large portion of the hearers.

By the way, the phase of mediumship spoken of, "Trumpet Mediumship," seems to be a peculiarity of Cincinnati, for nowhere else do we meet so many, in fact, the large portion of those few outside of this place, though independent voices without the aid of a trumpet we meet with occasionally. Here there are quite a number who possess this power, to the extent that spirits can produce very satisfactory results with the aid of a trumpet, while without it the voices cannot be obtained. In the home where we are entertained in Cincinnati this gift is enjoyed by a member of the family. It is made use of only in a private way, and we sit down occasionally of an evening, placing the trumpet upon the table, extinguishing the lights, and in a few moments voices are heard with force and strength enough to convince one that theirs is no longer an altogether "silent land." Nor is this Indian who controls the circle a "silent shade."

The Sunday evening discourse of Feb. 21st was upon "Spasmodic Religion, or the Mills Movement." It treated upon that form of religious fever, as it might be called, which has characterized some branches of the Christian church, more particularly the Methodist, and while in the earlier days such demonstrations were looked upon with contempt by the old and staid branches of the Protestant movement, to day they are all uniting, and making use of these unhealthful processes to gain recruits for their rapidly diminishing numbers. Just now Cincinnati is stirred up by a rival. The main attracting feature is B. Fay Mills, the evangelist. The services began three weeks ago in one of the churches, then moving another hour of evening to another church, and so on, until they had created interest sufficient to warrant the opening of Music Hall for a grand union revival meeting, which took place last evening, and is to continue an indefinite period of time. The choirs of all the churches unite in one chorus of six hundred voices, and Mills gets up and tells them the "old, old story" that now is the only safe time, and his the only way of salvation.

Cincinnati, as is well known, lies in a valley surrounded by high hills, spreading its wings out over these hills, the finest residences and most beautiful homes are there. The Ohio river courses through the valley, and at times the mist rises from the river, and settling over the valley, its weight holds the smoke of soft coal (which is burned throughout the city) until it becomes a pall of darkness, in the density of which some days one can scarcely realize the fact that in all this darkness is a little gleam of the sun is shining on the hill-tops. Still, the larger portion of those living in the smoke, dirt and darkness of the valley would not exchange it for the hill-tops—such is the force of habit.

Another thing, the water supply of the city is the Ohio river, which very much of the time is stirred up by rains or other causes affecting its tributaries until the water from the hydrants seems unfit to wash in, let alone to drink, and a stranger asking for a glass of water, looking with astonishment at what is offered, saying, "I did not ask for lemonade, or, 'I am not in the habit of drinking cold coffee.'" Then the Cincinnati laughs heartily and says, "Why, this is water from the hydrant." The funniest thing about it is that many will declare it the sweetest water they ever drank; that they cannot bear to go away from home because they find no water that suits them as well, and conclude by saying no city in the Union can show better health statistics, and its healthfulness is attributed to the water and smoke—both of which are considered conducive to the health of man if not to his present happiness.

Now this I consider a fair illustration of the Mills and similar movements. Those who are in it and believe what they hear are dwellers in the valley. The smoke of error and the darkness of superstition wrap them about, to the extent that they do not know or see that the sun is shining above them; that if they only moved a little west, they would find the hills, and find it bright and the atmosphere clear and sweet. There is free thought and Spiritualism with its glorious doctrine of spirit-return and communion, but they will not accept it.

Yesterday I was called upon to assist at the funeral of a child seven years of age. The family being only part of them Spiritualists, I was requested to make a few remarks following a minister. He was not an unpleasant looking old fellow, but when he spoke, dear me! did not he ask for lemonade, or, "I am not in the habit of drinking cold coffee." Then the Cincinnati laughs heartily and says, "Why, this is water from the hydrant." The funniest thing about it is that many will declare it the sweetest water they ever drank; that they cannot bear to go away from home because they find no water that suits them as well, and conclude by saying no city in the Union can show better health statistics, and its healthfulness is attributed to the water and smoke—both of which are considered conducive to the health of man if not to his present happiness.

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MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 171 State Street, every Tuesday and Friday afternoon, 7 to 9 P.M. Longley occupying the platform; J. A. Shillman, Chairman. The interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritualist Society, lectures every Sunday at 2 P.M. School at 11 A.M. on Wednesday. Public cordially invited. William Joyce, President; J. C. Clapp, Secretary.

The Boston Spiritual Temple, Berkeley Hall, 104 A. M. 24 and 74 P. M.—Every Tuesday, at 10 A.M. and 7 P.M. Public cordially invited. William Joyce, President; J. C. Clapp, Secretary.

College Hall, 64 Essex Street.—Sundays, at 10 A.M. and 7 P.M. Every Tuesday, at 10 A.M. and 7 P.M. Public cordially invited. William Joyce, President; J. C. Clapp, Secretary.

Children's Spiritual Temple.—Public meetings every Sunday at 10 A.M. in Red Men's Hall, 61 Tremont street, opposite Berkeley. J. A. Shillman, President; Wm. F. Falls, Conductor.

Veteran Spiritualists.—Public meetings every Tuesday at 8 P.M. in Irving Hall, Washington street, corner of Free Circle Room, No. 34 Newbury street, at 7 P.M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk; No. 71 State Street, Boston; Mrs. T. Longley, Secretary.

First Spiritual Ladies' Aid Society.—Parlors 101 Washington street. Organized 1887; incorporated 1882. Sunday meetings at 10 A.M. and 7 P.M. on Wednesday at 7 P.M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Independent Spiritualist Club.—Meets every Tuesday at 8 P.M. in Irving Hall, Washington street, corner of Free Circle Room, No. 34 Newbury street, at 7 P.M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk; No. 71 State Street, Boston; Mrs. T. Longley, Secretary.

Commercial Hall, 604 Washington Street.—Sundays at 10 A.M. and 7 P.M. Thursday in Rathbone Hall, at 10 A.M. and 7 P.M. N. P. Smith, Conductor.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A.M. and 7 P.M. Every Tuesday, at 10 A.M. and 7 P.M. Speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

The Ladies' Industrial Society.—Meets weekly Thursdays at 8 P.M. in Irving Hall, Washington street, corner of Free Circle Room, No. 34 Newbury street, at 7 P.M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk; No. 71 State Street, Boston; Mrs. T. Longley, Secretary.

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

The Cambridge Spiritual Society.—Holds meetings Sunday evenings in Old Fellows Hall, 548 Main street. H. D. Simons, Secretary.

Boston Spiritual Temple, Berkeley Hall.—Again on Sunday last, 28th ult., Mr. J. Frank Baxter ministered to large, intelligent and appreciative audiences. Notwithstanding the boisterous weather, which affected the attendance at night, and evening, audience after audience, they were present—this, too, with an admittance fee, the management feeling it just and warrantable in Mr. Baxter's instance, he offering phenomena as well as philosophical and religious discourses, and while in the earlier days such demonstrations were looked upon with contempt by the old and staid branches of the Protestant movement, to day they are all uniting, and making use of these unhealthful processes to gain recruits for their rapidly diminishing numbers. Just now Cincinnati is stirred up by a rival. The main attracting feature is B. Fay Mills, the evangelist. The services began three weeks ago in one of the churches, then moving another hour of evening to another church, and so on, until they had created interest sufficient to warrant the opening of Music Hall for a grand union revival meeting, which took place last evening, and is to continue an indefinite period of time. The choirs of all the churches unite in one chorus of six hundred voices, and Mills gets up and tells them the "old, old story" that now is the only safe time, and his the only way of salvation.

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ham will lecture at 10:30 A.M. and 7:00 P.M. At 2:30 P.M. Edgar W. Emerson will occupy the platform, holding a test séance. Mr. Emerson always draws a large audience, and doubtless next Sunday will prove no exception to the rule.

The Helping Hand.—This Society held its regular meeting Feb. 24th. The several committees were engaged in perfecting the arrangements for the April sale and entertainment, while the ladies worked diligently putting in the last stitches. The following communication has been received from the V. S. U.:

Mrs. L. C. CLAPP, Secretary of the Helping Hand Society.—Dear Madam: The invitation of your Society for the Veterans' Spiritualists' Union to unite with you in anniversary exercises on the afternoon of March 30th was duly received and acted upon at the last meeting of the Board of Directors, and your kind invitation accepted. We are very glad to hear that you have appointed a committee to confer with our committee. Yours respectfully,

W. H. BANKS, Clerk of the V. S. U.

The evening exercises consisted of informal speaking-making and music.

At a meeting of the Board of Directors of "The Boston Spiritual Temple," held at the residence of the President, William Joyce, 82 Rutland Square, Feb. 23d, 1892, the following resolution was passed:

Resolved, That at the termination of the engagement of Mr. J. Frank Baxter, extending over the first two weeks of February, the Board desires to place on record its appreciation of the high value of the service he has rendered every night in his masterly and interesting way, his volubility and thought, and his ardent friends, S. B. Brittan and John Pierpont.

By order of the Board of Directors.

Steinert Hall.—Sunday last, Feb. 28th, closed W. J. Colville's engagement at this place. Appreciative audiences gathered at the three sessions. The music was pleasing. Mr. Shapleigh (pianist) and Mrs. French (vocalist) were particularly successful in rendering admirable selections in a masterly manner. The morning discourse on "The Law of Receiving Through GIVING," was a powerful, earnest and lucid statement of the doctrine of giving and receiving.

In the afternoon a number of questions on various topics were ably answered.

In the evening a fine discourse and poem on "The Real Nature of the Future Life," have point to the tribute to London. T. M. Mately translated, which referred to that noble, kindly man as a philanthropist of the purest type, one who consecrated wealth to the sublimest ends, and who wisely did good with every opportunity during his life, and, instead of waiting until he was dead, he gave it all to the poor. Mr. Colville's six lectures on "Mental Science" at the Copley, 18 Huntington Avenue, delivered last week, drew crowded audiences from the Back Bay.

He will speak there again on Sunday next, March 6th, at 2:30 and 4:30 P.M. On Sunday next, March 6th, he lectures in Haverhill, at 11 A.M. and 7 P.M. His headquarters just now are in New York, where his address is 62 West 12th street. Public meetings each week in Brooklyn, Kingston Hall, Kingston and Atlantic Avenues, Tuesdays and Thursdays at 3 P.M. In New York, Union Square Hall, Wednesday and Friday at 3 P.M. Newark, Dratton Hall, Wednesday and Friday 1:15 P.M.

Mr. Colville's Sunday services in Boston to be immediately resumed, and many friends offer support, arrangements to carry them on in a new hall will probably soon be completed.

Musical and Literary Entertainment.—One of the finest entertainments I ever attended was given at Steinert Hall on the evening of Feb. 23d, by members of the Children's Progressive Lyceum, under the supervision of Mrs. Maggie F. Butler, whose self-sacrificing devotion to the work among the children is only too fully appreciated. The exercises opened with a piano solo by Miss Bertie Newton, when Mrs. Butler introduced a "Little Sunshine" whom she called "The little wonder of Boston," who sang a song full of sweetness and remarkable musical genius.

The programme was a long one, and the parts were executed in a manner that would do credit to professionals themselves. All deserve especial praise. The songs and dances by Miss Louise Harmon, Flossie Wait were exceedingly fine. Miss Alice Barnes and Wesley Higgins gave a fine representation of what they may be fifty or sixty years hence.

The cornet solo and musical selections by the Darnall sisters were very charmingly rendered, and were only too fully appreciated. The exercises closed with a piano solo by Miss Bertie Newton, when Mrs. Butler introduced a "Little Sunshine" whom she called "The little wonder of Boston," who sang a song full of sweetness and remarkable musical genius.

On the whole this concert showed a wonderful training among the children, and we would most heartily recommend to all that they place their children under the influence of the Lyceum in the Lyceum.

Special thanks are due and were unanimously given to Mrs. Butler for her interest and efforts to please, so well shown in the perfect manner in which every part of the program was so ably carried out. After the young portion had been given their full time, Capt. Richard Holmes closed by thanking all present for their interest and kind attention.

First Spiritualist Ladies' Aid Parlors.—Well-attended circle last Friday afternoon—many interesting communications were received. Envelope party which followed tea was a great success financially. The amount of the fund was \$10.00. The ladies are to assist her out of financial difficulties. Dr. H. Richardson was present, accompanied by his daughter, who received a hearty welcome.

A large audience attended the evening exercises; the cornet and dances by Miss Louise Harmon, Flossie Wait were exceedingly fine. Miss Alice Barnes and Wesley Higgins gave a fine representation of what they may be fifty or sixty years hence.

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The Children's Progressive Lyceum.—Music, with reading and singing by the school, a lesson upon the proper discharge of duty, remarks on the same by Mrs. Longley, and an explanation, by Conductor Falls, of the processes of growth in spirit-life, made up the regular exercises of the Children's Lyceum last Sunday.

Messrs. Le Clare and Steadman—two visiting friends—rendered two fine vocal duets with great harmony. B. Hatch, Jr., reported progress on the forthcoming American Song Book, and Vincent Ireland, who sang each sang a pretty song, and recitations were given by Alice Ireland, Eddie Hatch, Gretchen Stripp, Carl Leo Root, Charlie Hatch and Flossie Butler. Mr. C. A. was given a solo, and Mrs. B. B. Blynn executed a fine selection upon the harmonica.

A good attendance was present, and a liberal collection taken. An opening invocation and a closing benediction bring the angels near to our school. Lyceum meets at 514 Tremont street Sunday A. M.

Mrs. Wilkinson and Miss Jennie Rhind. In the evening Mrs. Lyman made opening remarks. Tests by Dr. Wm. F. Wilson, Mrs. Smith, Mrs. Wilkinson and Mr. Tuttle.

Next Sunday Mrs. Wilkinson will occupy the new "Harmony Hall," at 724 Washington street, first night, No. 2. All her meetings heretofore will be held at the old place. Services will be held on the next Sunday will be dedicatory in their nature; fine music, and excellent speakers and good test mediums will be present.

American Hall, 724 Washington Street.—The services of the Echo Spiritualists' Society, writes "Viduaux," were held here as usual Sunday last, Dr. W. A. Hale, Chairman. The large diversity of talent included Temperance Hall meetings. Services were held at 10:30 A.M. and 7:00 P.M. The large number of participants in the unquestionable demonstrations of spirit power were Dr. H. F. Tripp, Mrs. M. A. Brown, Mrs. Dr. C. E. Bell, Mrs. A. Wilkins, Byron L. Haskell, Dr. B. Barker and Dr. P. O. Driscoll. Dr. W. A. Hale also gave an instructive address, with clear tests, in his usual concise manner.

Services last Thursday were largely attended and highly appreciated.

At 2 P.M. a sudden change of directors of the hall, and its management desiring to confine the same to lodge work only after reletting, which begins immediately, this Society will meet hereafter in another hall, with same officers—the announcement to be given in the daily papers next Saturday.

Ladies' Aid Parlors.—Sunday, Feb. 28th, well attended developing circle in the morning. The services at the afternoon meeting comprised congregational singing, remarks by the Chairman, Mrs. M. W. Leslie, Mrs. M. A. Brown, tests by Mr. J. E. Bartlett, Dr. H. F. Tripp, and Mrs. C. H. Hall.

On Monday, March 1st, in the Ladies' Aid Parlors, 101 Washington street, Dr. H. F. Tripp, Mrs. C. H. Hall, Mrs. M. A. Brown, Mrs. Dr. C. E. Bell, Mrs. A. Wilkins, Byron L. Haskell, Dr. B. Barker and Dr. P. O. Driscoll, will occupy the platform. There will be other mediums in attendance—so writes J. Edward Bartlett, Chairman.

Rathbone Hall.—The usual meetings were held at this place Sunday, Feb. 28th, Dr. N. P. Smith, Conductor—Mrs. Mary F. Lovering, Dr. Coombs, Miss Knox, Dr. H. F. Tripp, Miss A. J. Webster, Mrs. Wilkins, Mrs. Conant, Mrs. Dr. Bell, Mr. Emerson, and the Chairman participating.

Sunday afternoon meetings in this hall are very interesting and well attended at 2:30.

Nothing equals Ayer's Sarsaparilla for purifying the blood, and as a spring medicine.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and holds its meetings in a new and spacious hall, 101 West 14th street, between 5th and 6th streets, on Seventh Avenue; entrance on 5th street. Services Sunday, 10 A.M. and 7 P.M. Henry J. Newton, Chairman. Mrs. Cora L. V. Richmond speaker for February and March.

Knickerbocker Convention, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and 8 P.M. Speaker, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 55th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 11 A.M. and 8 P.M. Speakers, Mrs. Helen T. Brigham.

Adelphi Hall, West 53d Street, East of Broadway.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher being the regular speaker.

The Psychical Society meets every Wednesday evening at Spencer Hall, 114 West 14th street. Good speakers and mediums present. Public cordially welcomed. J. F. Snipes, President, 32 Broadway.

Adelphi Hall.—There were no vacant seats on Sunday afternoon when the Chairman, Mr. M. P. Tyner, opened the service. As Mr. Fletcher stepped upon the platform, John White, Esq., also walked forward, and said: "Mr. Fletcher, I beg to express the appreciation of your friends, who from time to time have met here, by presenting you this desk and chair as a slight token of their esteem." A beautiful desk and chair in old carved oak were then disclosed, and Mr. Fletcher very appropriately accepted the elegant gift.

After musical selections by Mr. and Mrs. Ward, Mr. Fletcher delivered a stirring address upon the "Ingersoll controversy," which elicited rounds of applause. The service closed with a descriptive séance.

In the evening "English and American Spiritualism" was the subject, and proved of great interest. A séance closed the meeting.

Next Sunday the subjects will be: "How to Become a Medium" in the afternoon, and "Materialization Possibilities" in the evening.

First Society of Spiritualists.—Mrs. Cora L. V. Richmond of Chicago, Ill., commenced on Sunday, Feb. 7th, a two months' engagement with this organization, which meets in the Carnegie Music Hall building, Henry J. Newton, President. From the very first Mrs. Richmond has had phenomenal success, her audiences steadily increasing each Sunday, and being demonstratively appreciative and enthusiastic.

Knickerbocker Hall.—The Society of Ethical Spiritualists meeting at this hall, No. 44 West 14th street, has just completed its first year of existence under the ministrations of Mrs. Helen J. T. Brigham. A report of its work, from a correspondent, will appear next week. Mrs. R. S. Lillie speaks for the Society during Mrs. Brigham's engagement in Boston, the first three Sundays in March.

RHODE ISLAND.

Providence.—Mr. Colville spoke in Blackstone Hall Friday evening, Feb. 26th, to a large and appreciative audience. Dr. Davis sang very finely. Mr. Tisdale gave a delightful Chopin recital, and proved a most effective accompanist. Mr. Colville's lecture and poem were enthusiastically received. The arrangements in all their details were ably made and carried out by Dr. C. B. Davis, to whom the thanks of the community are due.

Providence.—Sarah D. C. Ames, Sec'y, reports that on Sunday, Feb. 28th, in the afternoon Elder J. N. Sherman acceptably occupied the platform of the Spiritualists' Association. In the evening Mrs. Mary A. Goodrich was the speaker. They are both earnest workers in the cause. Mrs. Sarah E. Humes gave correct tests at the close of each lecture.—March 6th, Mr. F. A. Wiggins of Salem, Mass., will speak.

The Ladies' Spiritualist Aid Society held its regular meeting on Thursday, Feb. 26th, so writes Mrs. M. A. Waterman, President. Supper at six o'clock. Dancing from 8 to 11, after which a collation followed.—Next Thursday, March 3d, Mr. J. S. Scarlett, of Leeds, Eng., will lecture at 8 o'clock. Public are cordially invited. Thursday, March 10th, another dance will be held in the same hall.

Sickness Among Children.—Especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nursing, and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

The latest plea for closing the World's Fair on Sunday has been developed by the Swine Breeders' Association, which, it is said, insists that hogs need one day's rest in seven. In answer to this, the Swine Breeders' Association has issued a statement that the hogs who are protesting against keeping open on Sundays. The people who will be deprived of a Sunday of tending the Fair, and it keeps open on Sundays, are not joining in the Sabbath-breaking. It is only the hogs who may see the Fair, whether it is open or not on Sundays.—Sacramento Bee.

"Why Are You Sick?"

"I know precisely how you feel; it is that nervous, irritable feeling, your back troubles you, and you try to read a little, your head aches, isn't that so? I know it. Oh, bother the doctor! Get a bottle of *Vegetable Compound*, and take it faithfully, as I have done. I've been through this thing myself, but am never troubled now. Do as I tell you, my friend."

Prudent women who best understand their ailments find in the Compound a remedy for all their distressing ills.

It removes at once those pains, aches, and weaknesses, brightens the spirits, restores digestion, and invigorates the system.

All Druggists sell it, or sent by mail, in form of pills or in liquid form. Price, 25¢. Correspondence freely answered. LITTLE & FINKHAM MED. CO., LYNN, MASS.



MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Broadway Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogort, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening, 7:30 o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

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

The People's Spiritual Conference, held every Monday evening at 8 o'clock in the Parlors 101 Lexington Avenue, three doors above Frankland Avenue Station. Interesting speakers, good music, questions answered, etc. Admission free; all are cordially invited. Also meet every Friday at 8 P.M. Mrs. Mary C. Morrill, Conductor.

The Woman's Spiritual Conference meets at Parlors No. 21 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall.—The Hon. A. H. Dalley has during the month of February ably advocated the cause of Spiritualism.

The critical analysis of fact and fancy which a mind of legal discipline and attainment, such as Judge Dalley possesses, is a power in carrying conviction to the skeptically inclined. Inspirational thought and methods seem best adapted for advance work; but the final tests leading to the most convincing and to the inspirational plane of thought, perhaps would be best piloted by logicians of Judge Dalley's type.

The number of strangers to the subject of Modern Spiritualism who manifested much interest in his course of lectures, would seem to affirm the above observations.

The first two Sundays of March Mr. Oscar A. Edgerly lectures at Conservatory Hall morning and evening, supplementing each discourse with spirit tests. The last two Sundays of the month, Mr. Kate L. Stiles will occupy the platform, giving lectures and tests morning and evening.

Buckingham's Dye for the Whiskers is the best, brightest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

DISTRICT OF COLUMBIA.

Washington.—Prof. W. F. Peck has just finished his second month's engagement with us this season, and has strengthened the very favorable impression made during his first visit. His lectures have been largely attended and most enthusiastically received. There are not a few of our people who would like to retain him permanently. We regard him as in the very front rank of spiritual advocates.—Mrs. Jennie B. Hagan-Jackson will serve us during March, and many of us anticipate a treat.

GOFF A. HALL, Sec'y.

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