VOL. 71.

(OLBY & RICH, 9 Bosworth St., Boston, Mass.)

BOSTON, SATURDAY, MARCH 12, 1892.

{\$2.50 Per Annum, } Postage Free.

TABLE OF CONTENTS.

FIRST PAGE.-Poetry: Life. The Seventy-First Volume Auniversary Greeting. Foreign Correspondence: Echoes from England. Literary Department: On the Other

SECOND PAGE. - Original Essays: A Missionary at Home Bible Spiritualism; Taxation of Church Property. March Magazines. Obituary Notices.

THIRD PAGE.—Poetry: Constantly. Banner 'Correspond-ence: Letters from New York, Iowa, Illinois, Massachu-setts, and Rhode Island. A Letter from Dr. Dean Clarke, Knickerbocker Hall, N. Y., etc.

FOURTH PAGE.—Special Notice—A New Volume. Volume Seventy-One. Mrs. Cora L. V. Richmond. A Rising and Threatening Cloud. A Strange Phenomenen. Secular Press "Phenomena," etc.

FIFTH PAGE.-Newsy Notes and Pithy Points. Laconics. The West—Cincinnati, O., Notes, Cleveland (O.) Notes. The Veteran Spiritualists' Union. *Poetry:* To the Ban-NER OF LIGHT. New Advertisements, etc.

SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Me diumship of Mrs. M. T. Longley.

SEVENTH PAGE.—The Spiritual Rostrum: Mediumship, Discase, Thought, Etc. Mediumsin Boston. Miscellaneous Advertisements.

EIGHTH PAGE.—Meetings in Boston, New York and Else where. Notes from Baltimore, Md. Letter from Willard

Written for the Banner of Light. LIFE.

BY MARY WOODWARD WEATHERBEE. We ask of the sage and the prophet; We question: "Oh! soul of my soul. What know you of life in its essence; And what is its being's whole?

"Oh! what is the way of the spirit, With its pulsings of heart and will. Its struggles for self and duty That the years seem ever to fill?"

They give not a single answer, Though my own soul plainly heard The flow and the ebb of the river Of myriad passions stirred.

And there came an angel whisper-Above the rush and the roar-Of a voice I half remembered, As if through Heaven's open door:

This, this is the way of the spirit, For life is an endless flow Of myriad streams that centre, And God is the overflow."

The Seventy-First Volume --- Anniversary Greeting.

DEAR BANNER: You and I are growing old, measured by years; I am in my seventy-fifth volume, and you are in your seventy-firstquite a long time for man or paper, especially if the latter be devoted to the advocacy and exposition of unpopular ideas. You have been my companion for more than thirty years. All this time you have been a most welcome visitant, none more so.

ear the other you strengthens, for my vision becomes clearer, and I see more vividly the importance of your mission. What an impress you have made upon the age! and how nobly have you borne aloft the white banner of Spiritualism! And what obstacles you have encountered!--not only from open foes, but secret enemies guised as friends. But you have survived all opposition, and are as valiant, decided and outspoken to-day as ever, having a courage born of truth, a zeal born of knowledge, and a persistency

born of spiritual exaltation. OLD FRIEND: I feel the rheums of age; but you move on in the perennial vigor of youth. In touch with the spiritual spheres, inspired by the wise and good who have an open vision, and attune your utterances to meet the exigencies arising in the Dispensation of Modern Spiritualism-which seeks to elevate humanity to the plane of the spirit-as a necessity you can know no age or infirmities. Youth is your birthright; for those who sent you on your mission have, and will have, a care that you be in a condition to do the prescribed work effectually, so long as there exists a necessity for that mission. Times and seasons come and go; men change-new actors come upon the stage as old ones disapppear; events roll along, evolving results, but in and through all this turmoil, this kaleidoscopic aspect of mundane affairs, the spirit-world keeps to the line of activity and means it has projected. Thus it is that you constantly renew your age and hold the bloom of youth. No necessity exists why I should be exempted from the common lot of humanity, for at the best my limitations in various directions will not permit me to do even a tithe of what I would, so I am borne on the tide of time for a season, hoping to be better prepared for duty and activities after I reach the other shore.

Of one thing, old friend, rest assured: so long as I remain a prisoner of the flesh you and I will keep company. I have reaped much of pleasard and profit from our long intercourse; and in the evening shades closing around me I shall hold on to thee as a staff to aid me in the remaining short journey before me.

A few words more seem pertinent to this seventy-first anniversary. The men who have faithfully served you and the spirit-world as publishers and editors should not be forgotten. Some of them, Bros. Berry, White and Wilson, have passed from the mortal; all were conscientiously devoted to their work, and zealously cooperated with those on the spirit side who sought to make THE BANNER a helpful and potent agency in the promulgation of the truths of the spirit philosophy. I bless and honor them for their unselfish labors.

And I must needs call to mind two others. who were faithful medial instruments, and were servants of hosts of decarnated spirits desirous of communicating at the Free Circle. 1 sirous of communicating at the Free Circle. I a brief review of our Cause, and its progress who go to Blackwell's, and both of whom left a noble record which ere our communicating at the Free Circle. I a brief review of our Cause, and its progress who go to Blackwell's, and our public meetings have maintained their tered for eight years past.

its interests, and the diffusion of Spiritualism, is still in the harness, as untiring, as enthusiastic as in his younger days. No bed of roses has been spread for his comfort and ease, but toil has been his lot, difficulties standing in his way, which he has resolutely surmounted, ever keeping in view the great central idea that the paper and its management must be held to the plane of spiritual upbuilding and development. As with myself, age has come upon him; but thanks to a good constitution, and the aid of friends on the spirit side of life, the natural force of his intellect has not abated, the keenness of his judgment has not become blunted, nor his love for truth become cold. Right royally have his labors been seconded by his partner, Brother Rich: His business qualities have supplemented the ability of the editorial department, ever zealously seeing that the "sinews of war" were provided. And this not through the selfishness or greed of gain, but for the Cause as such, a love of the truth for the truth's sake, and a hearty desire that the denizens of the spirit spheres might have a medium of communion with the mundane. Mrs. Longley, too, has added much to the value and interest of THE BANNER, by becoming the mouthpiece of supernal intelligences and emancipated souls, desirous of sending back words of greeting and cheer.

And now, old friend, in closing, permit me to congratulate you on your past, and bespeak for you a generous support in the future. As an organ of the spirit-world for these many years, whose voice had been lifted up as a trumpet through evil report and good report, there is a special claim on the friends of the Cause for this support. Clouds and darkness have at times attended the labors of those who have been made the trustees of the spiritworld to care for and oversee thy interests. May the same devotion, watchfulness and spirit of self-sacrifice that have presided over thy career be continued; and may the worthy, indefatigable helmsman, Brother Colby, be spared for many years to guide thee, and bear aloft the white banner of the New Dispensa-WILLIAM FOSTER, JR.

tion. Fraternally, Providence, R. I.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FORTY-SEVEN.

BY J. J. MORSE, (European Correspondent of the Banner of Light.)

Week by week, from across the swirling sea, out from the Athens of the Great Republic, comes the ever-welcome Banner of Light, with unfailing regularity. Its arrival is as precise, as to time, as though it came by rail as many hundreds of miles as it comes thousands; many hundreds of miles as it comes thousands; summer or winter, it but little matters. The mighty spirit in man subdues all elements to his service, and yet he is not satisfied! What will the end be—ah! who can say? But if the will the end be-ah! who can say? But if the regularity of its arrival excites our praise, what can be said in the way of commendation for the regularity of the excellence of its contents? All the Spiritualist papers that are published in the Anglo-Saxon tongue throughout the world come to the writer's hand; each has its attractive merits-all fill their proper places, and the whole present a literary array that is as admirable as remarkable; but ever does the writer feel that his first love, the gallant BANNER, commands a position distinct and notable among all the rest. The oldest, the most varied, the widest informed upon our work all over the world, and possessed of an army of contributors of which any paper might be proud, small wonder that the excellence of its contents is so persistently maintained. It could not well be otherwise! And as THE BANNER has reached its seventy-first volume, and is still full of life and vigor, there is every prospect of it continuing to do yeoman service for our heaven-born Cause. The friend of all, it deserves the support of all. Long may that support continue to be as hearty and effectual as the merits of so tried and true an advocate deserve.

It is seven months ago since the previous 'Echoes" of this series appeared. Many causes have contributed to prevent the continuance of their somewhat irregular appearance, until now. !! Chief, however, was a long, serious, and what was at one time likely to prove a fatal, illness of the faithful and loving partner of life's journey. In August last the sickness culminated, and a marvelously successful surgical operation removed a tumorous formation, which saved the life and restored the health of as true a worker for our Cause. in the quietude of private life, and as dear a wife and mother as one need be blessed with. After this period there was a dearth of news, and Christmas was coming on apace, so that the writing of "Echoes" was deferred—the writer waiting, Micawber like, "for something to turn up," for "bricks without straw" puzzle others beside the Hebraic bondmen of the Egyptians!

Perhaps the best thing to do now is to offer

this has met its reward in that land where spiritual rewards ever follow that eternal law which governs souls. They have left a fragrant memory.

The laborers now on the stage, co-workers with THE BANNER Band, Bros. Colby and Rich, and Mrs. Longley, should not be forgotten on this occasion. Brother Colby, identified with the founding and existence of THE BANNER, devoting the best years of his life to made by such methods. Phenomenalists are not made by such methods. Phenomenalists are of little or no use to sustained work for a true, of little or no use to sustained work for a true, progressive and reformatory Spiritualism. There are signs that our platforms are returning to their educational use, and only those phenomena that conclusively demonstrate

phenomena that conclusively demonstrate spirit return are now generally accepted as an adjunct to platform work. The thrusting forward of imperfectly developed clairvoyants has caused no inconsiderable injury in many places. Experience, however, is itself an educator. All will come right in due course.

A weekly conference was established in Manchester early in the fall. High expectations were entertained of its utility, for there are very large numbers of Spiritualists in the city and its vicinity. But lately it has seemed to hang fire somewhat; why, is difficult to say, for a number of very excellent and well-attended meetings have been held- It is the only meeting of its kind in the United Kingdom, and the plan was after the pattern of the old-time conferences in New York and other places. other places.

The National Federation of Spiritualists, duly

assembled in Bradford in July last, had a most successful meeting of three sessions, preceded on the Saturday by an enormously attended social meeting. A formal constitution was passed, a membership created and propaganda work determined upon, some of which has work determined upon, tome of which has been very effectually carried out: Mr. James B. Tetlow, a rapidly-rising worker, being again reäppointed Secretary—a post he has filled with credit to all concerned, himself included.

credit to all concerned, himself included.

The Spiritualists' Lyceum Union is in a quite satisfactory condition, and, as already reported, held its Annual Conference in May last, the reports of the several officers all being most encouraging. Mr. Alfred Kitson, the Hon. Secretary, is most assiduous in promoting the success of Lyceum work; and as we have over sixty Lyceums in full working order it can be truly said that part of our Cause is in a satisfactory condition. It is a most important section of our work. Spiritualist societies must not overlook it, else our children will fall a natural prey to Orthodox teachers, and the truth we know will be largely negatived in the lives of our children.

During the past year we have lost the presence

the truth we know will be largely negatived in the lives of our children.

During the past year we are lost the presence of an old and well-known medium, Mrs. Annie Fairlamb Mellon, who—with her husband and family—has emigrated to Australia, owing to the failure of Mr. Mellon's health. Considering our dearth of physical media, Mrs. Mellon will be very badly missed. Doubtless our loss is the gain of our antipodean brethren, so, as usual, "it is an ill wind that blows no one any good." Mrs. Mellon was also a good worker in the society in her own city, Newcastle-on-Tyne, and, as a memento of her services, and as a token of esteem, her portrait in

vices, and as a token of esteem, her portrait in oil now adorns the hall in the above city.

The literary aspects of our Cause during the past year were ably represented by our three weekly journals in the various methods pecu-liar to each. In the case of Light, despite the long-continued illness of my friend, W. Stainiong-continued liness of my friend, W. Stainton Moses, the customary literary excellence and editorial ability and impartiality are fully sustained. The Medium, which opened the new year by reducing its price to two cents, and closed it by announcing its return to its former price of three cents, still continues as spicy as ever in its denunciation of what its additional continues as representations. not least, the Lyceum Banner has made a place for itself and a name in our ranks, while her connection with the Two Worlds, resigning her appointment as editor thereto, for, as she puts it in her valedictory, "good and sufficient reasons." The late assistant editor, Mr. E. W. Wallis, has been put in charge for the time being, with the probability of permanent appointment.

Another literary event worthy of chronicling is the appearance of a splendid work of songs and music suitable for all occasions upon which Spiritualists assemble together. It is called the "Spiritual Songster," and has been

called the "Spiritual Songster," and has been published by Mr. H. A. Kersey, of Newcastleon Tyne—the editing of the musical portions, which includes the old and the tonic sol fa nowhich includes the old and the tonic sol fa hotations, having been done by his sister, Miss S. M. Kersey. It is a large volume of one hundred and ninety-two pages, and contains one hundred and seventy-six songs—or hymns—each with its own music. In size it is a crown quarto, i. e., each page is 10x7½ inches in size. It sells at one dollar here, and is marvelously well worth the money.

well worth the money.

The close of last year was marked by the retirement of Mrs. Britten from regular rostrum work. We lose a powerful champion, a hard working advocate, one whose work will be her best memorial. Her like is not to day. When historians write the history of our Cause, may full justice be done to Emma Hardinge Britten for her pats and deeds among us. for her acts and deeds among us.

for her acts and deeds among us.

Advancing years leave their marks upon us all, but light must be the lines on Brother Colby's brow. Faithful friend, through all the trying vioissitudes that an unpopular Cause must needs encounter, may friendly hearts on earth, and good souls beyond it, uphold thee to the end: And as, like us all, you come nearer to the sun kissed shores of the immortal life, may its love and beauty, its wisdom and truth, be more and more the illumining of your passing days.

From grim old Britain, sturdy and strong, the little Englishman and his household send fraternal loves: to the pulsing hearts of old friends and true, in the fair land of freedom and progress on the mighty continent of the western world.

European Agency of Colby & Rich,

European Agency of Colby & Rich, 80 Needham Road, Liverpool, Eng., Feb. 17th, 1892.

"STILL URWARD!"-J. A. Rils, author of." How the Other Half Live," recently delivered a discourse in Washington, D. C., in the course of which he averred that in the 38,000 tenement houses of New York, dwell 1,300,000 people. The tendency is still upward. Where the buildings were four stories high they are now six; where two families once lived on a floor, there are now four. This accounts for the 40,000 annually sent to the islands, the 10,000 tramps who go to Blackwell's, and the 500,000 beggars regis-

riginal story.

THE OTHER SIDE.

BY EMILY E. HILDRETH. [Copyright by the Author.]

These words, apparently

THE WAKING.

AIT! Do not speak to her yet. She is not yet fully awakened."

spoken close to my side, attracted my attention, and the first one set me thinking. Wait! That is just what I have been doing for more than forty years. Waiting for help; waiting for opportunities; waiting for the place and the work for me-my work in the world; waiting for release from pain; waiting, waiting, waiting.

And what had ever come of it? Others find their heart's desire lying in wait for them, take it into their hearts, and seem to be satisfied; then find that it is not what they had supposed.

Is all life, then, a mockery?

Why should some be satisfied, and not all? Are any really satisfied?

The old, unanswerable questions, over and over again. Was there never to be any solution of them? Was there no way of straightening life's tangled thread?

How I longed for something as infallible for human needs as the sunrise and the sunset for the material world.

Was the trouble in me, that I could not find it? Had I been all my life as one born blind? Why should I grope in darkness and find no light? Was not the promise for all: "Seek and ve shall find "?

And then, what if the pains and troubles of life, the suffering and disappointment, should prove to be a way to surer and more enduring appiness than is possible in prosperity?

What if it is all right, after all, in spite of

loubts and fears?

What if there is a God to trust in, although we seek for Him so long without satisfaction? But how comfortable I am. What can this be? Where are the pains that have so long claimed my first attention? I must have slept unusually well.

These thoughts and questionings passed through my mind faster than I can repeat them; and then I recalled how I had sat on a reat rock by the ocean shore, watching the waves as they came rolling in with furious roar; how I had let my thoughts fly, like winged birds, far, far over the wide waters, enjoying the bright colors which tinged them with rainbow hues, in response to wind and sky, until-how was it?—that hungry wave had stretched out its powerful arms, and, gathering me in them with irresistible force, had carried me away. How I had struggled in the deep water-the chill, the choking sensation, the thought of drowning, the sense of helplessness, a thousand thoughts of a thousand forgotten things whirling with lightning rapidity through my brain, a sense of quiet, as of falling asleep-and then, nothing more until now.

Was it yesterday? or was it a week, or a year ago? or was it just now past? I could not tell. And where was I now, feeling so warm and comfortable? I would open my eyes and see. I must have been rescued from the water after I had lost consciousness, so I said to myself. But where had I been carried?

I.

My life had been for many years a wander ing one, moving from place to place in search of health, or, at least, of freedom from pain, and I was not, therefore, so accustomed to one place as to be greatly surprised at any new surroundings. Nevertheless, this little room where I now found myself was so strangely different from anything known before, that I began to scrutinize it in detail.

Everything about it was soft and white, the walls and ceiling and floor, as if draped with the most delicate fabric. If one could be within one of those fleecy, white clouds that rise so majestically above the horizon in summer days, I think it would be like it, only that the angles defining the shape of the room were sharply defined, and visible through their snowy draperies. This room was quite small but rectangular, much longer in one direction than in the other. The low couch on which I

lay was of the same snowy whiteness. As I noticed these details, I became aware that the place had neither door nor window, nor visible opening of any kind, and yet it was full of light. Raising myself to look more carefully, my attention was again called to my own unusual freedom from pain. Having been for many years an invalid, pain had come to seem a part of my life, and its absence perplexed me more than its presence, to which I had become accustomed, and I thought: Perhaps there may be help and healing for me in this place, wherever it is ... But the place seemed narrow and limited, and began to remind me of my own life, with its restless longing for freedom, and its constant chafing against fetters. And I said aloud:

Where am I, and what am I to do?" Then again I heard voices, and one that by

very grateful.... But that friend was dead! Could it be that I heard his voice again, as I had so often fancied, or was this a dream?

No! surely I was fully awake; and to prove this I pressed my hands together, and was sensible of the touch, and felt the folds of a soft woolen wrapper about me, such as I liked to

Then again I heard the familiar voice, and the words:

"Her sight is not yet accustomed to the objects of this world. She cannot see us yet. She is not yet conscious of the new life."

I felt the touch of a gentle yet strong hand laid upon my forehead and passing down over my eyes, and I was perplexed.

What did he mean by the new life? Could it be that I had passed beyond the gates? Could it really be that I had entered the "life beyond" to which I had so long and so confidently looked forward through all the sufferings of my earth living?

There was no shock, no surprise, as this possibility presented itself to my thought. I had never feared death for myself. I had always, as far as I could remember, felt assured of a life beyond and supplementary to the life on earth. Death is a universal occurrence. It comes to all, without respect to age, position or development. Whatever is universal must be beneficent. Any other belief would doom mankind to irremediable perdition. Good is coming, ever coming to all, though we may not be wise enough to discern it. Death must, therefore, bring good to man. Life is so unsatisfactory, so unfinished, even for those who have the most favorable surroundings and the best opportunities for development; the human heart has so constantly before it an ideal life never yet attained that nothing less than belief in a future life can satisfy its need. Who would or could endure the sufferings and disappointments of the "three-score years and ten" but for the secret hope of future recompense in future possibilities? And is it too much to extend this hope into certain expectation of a continuation of life in some other state of existence after the life on earth is finished?

myself-and now my heart gave a great bound of delight at the possibility of finding this all true, not only for myself, but for others.

Could it be that I was really in that other life, upon which my thoughts had so often dwelt in the long hours of pain, when suffering had made the earth-life seem unendurable? What was it like? Curiosity urged me to investigation. And here was my friend of old, standing

close beside me as I rose; and looking into my face with the same grave, quiet smile that I so well remembered, he said:

"You are glad to be here. I know it. There is much to see and much to learn. Look!'

And I looked, and saw that the whole side of my little room, which had appeared so narrow, was rolled away like a curtain, and gazing far out into what seemed a boundless space, I saw a line of dark blue in the horizon, where sky and water were meeting, and the rolling waves of a wide ocean were dashing their snowy spray on the shining sands at my very feet. Bright colors tinted the waters with rich hues -purple and green and blue-and on the sand near me were scattered many beautiful shells. I picked up one of them, and held it to my ear to listen for its message from the unknown, and to assure myself of the reality of the objects about me. With the familiar sound of the shell, there seemed to come to my hearing—or was it only in my thought?—the well-known words: "And there was no more sea."

With a feeling of keen disappointment I turned away. I had not entered the other life then, after all. This was only a dream, and I should wake to find myself still in the outside world. But there was my companion still beside me, gazing over the wide waters with a serene air, and he replied to my question before I could put it into words.

"You have left," he said, "that outside world which has so long been familiar to you, and you are now in the other life, which exists within and controls the outside like a hand in a glove. You are surprised at what you see, and at the similarity of objects here to those with which you were familiar there. You are surprised to look out upon these ocean-waters, where you had supposed their existence to be impossible on account of some declaration to the contrary."

"And there was no more sea," I said, quot-

ing the words of John: "Yes," he continued, "I know; but many things are misunderstood. Many things we learn but slowly, like children. We have been told that God causes the sun to rise upon the evil and the good'; and then later we have learned that the sun does not rise on any one, but that its appearing to do so is caused by our own change in space velative to it. Is this any more perplexing than that? We know but its strange familiarity brought to my thought little yet of the power and the working of our a friend of long ago; one who had tried to own mental conditions. I have noticed that bring me help in my pain; one to whom I felt the latest surroundings and impressions of the earth-life have often a marked influence over the first conscious surroundings in this life beyond. Can you recall your last surroundings before finding yourself in this place?"

"Oh! yes," I replied; "I was sitting on the shore of the ocean."

'Just as I thought," said he; "and this ocean view fits in more harmoniously with what you have so recently left than other surroundings could, and thus you enter here with less shock than would be otherwise possible."

"But," I said, suddenly recollecting, "what have I left behind?"

"Nothing that you can want here," was the

"But my dear friends," I cried, "my mother and my brothers are grieving and sorrowful. How could I for a moment forget them? I must go at once and tell them how real and true this other life is."

And with my thought I seemed to go to them. I was in my old home. I was in my own room. My mother was there, and her dear heart was troubled, in spite of her unwavering trust. She left my father with the dear friends at home. sat with bowed head and closed eyes.

On the bed lay a still form, white and cold. Was that what I had left behind? Of how little consequence it seemed to me now! And yet it had served for my connection with the outside world for many years. Now I needed it no longer. I was parted from it with as little regret as from some worn-out robe. I even felt a sense of relief, for I was the same, and sensible of no loss, but rather of gain. Henceforth my life would be less trammeled, and I could make it more helpful to others.

But here was my mother grieving for me. I must help her at once. I put my arms about her, as I had so often done before, and clasped her in my close embrace. I knew that she could not see me, but I told her of my joyful awakening to the life beyond, and of the reality of all there. I spoke to her heart, and many things in regard to his own character in her heart she was comforted and reassured.

Then, again, I was conscious of the presence of my friend, and of the new state of existence into which I had entered. The objects about me seemed to fade away.

The slightest change in my mental condition appeared to control my surroundings, as the slightest motion will change the whole figure and combination of colors in a kaleidoscope, and I remembered having read in the philosophy of Swedenborg that referring to those in the other life: "With the states of the interiors... are changed also the states of various things which are without them, and appear before their eyes; for the things which are without them acquire an appearance according to the things which are within them."

When I thought of the earth-life which I was leaving, I seemed to be still among its familiar objects; and when my thoughts returned to the new life upon which I was entering, my surroundings were new. Yet I did not feel them to be strange, or in any way startling. As one thought melts away, and another takes its place by some unknown law of association, so the objects of my home faded slowly, and I heard the voice of my friend saying: "Do you wish to see something of this world where you now are?

"Yes," I replied, and yet I did not feel very eager about it. I have always entered into new conditions slowly, and was not yet so entirely severed from the relations and associa tions of the earth-life as to be very eager to examine my new surroundings. I felt more inclined to let things come to my notice as they might, than to make much effort to seek

I quite understood this condition in myself. for I had often noticed that in making changes from one place to another, my thoughts would always cling for awhile to that left behind, and that some time was always necessary for adaptation to new surroundings. I did not seem to have changed in this respect, but found the same characteristic in myself here.

My friend seemed to understand this as well. and did not urge me. We walked together in silence for awhile, and I noticed that our moseemed to glide along without effort, and with- not be this unrest, and constant presentation out weariness. We were in a forest of magnificent trees. There was no underbrush, and the grass was soft and green beneath the shadows of the trees, and the warm sunshine sifted down through the canopy of leaves overhead. As my attention was directed more particularly to the trees, among which we were moving on, I became aware that, although they did not seem strange to me, still, in some indescribable way, they were different from any trees that I had ever seen before. Some resembled pines, some reminded me of oaks, and some of maples, and yet they were different from any of those trees with which I had been familiar.

There was a pretty pathway leading to a thicker part of the forest, and I turned into it, attracted by its promise of something unknown. I saw figures moving about at distances among the trees, but paid little heed to them until I saw one approaching in the same pathway where we were walking, and as it came near with outstretched hands I gazed in the face with glad surprise.

Yes, it was he, the dear father who had left us with sorrow in our hearts, so many years agone. He was the same, and yet not the same. His hair was not so silvery white as it had been when I had last seen him, and his step was more elastic and firm, with something of the vigor of youth.

I knew him by the love light in his eyes, and as I laid my head upon his breast, and felt his arms about me, a sense of protection crept into my heart, and I heard him say: "I was told that you were here, my dear, and came to meet

The dear father-love was there. He did not forget us in his new conditions of life.

We seated ourselves side by side on a mossy bank, and there were many questions to be asked and answered. Every heart knows what its own queries would be at such a reunion, after many years of separation. First of all, this new world where we found ourselves, occupied our attention. How could it be so like the world that we knew at first, and yet so far removed from all cognizance while we live the earth-life? This question was in my thought as I looked about me, and became more and more assured of the reality of my surround-

My father was always a quiet man-a man of few words-but he seemed anxious now to answer my questions, even before they were put into words, and he said:

'It all seemed very strange to me when I must be that I was in some strange land upon for the good of the community, forget creeds the earth that I had known so long. I have and become unselfish. The reason assigned seen many since I came here who have told me that they experienced the same impressions at first. I have learned that both worlds are

落在是1886年,自己是中国1987年1987年1987年

governed by similar laws, but I cannot tell you

more now. We talked of those left still in the outer world—the dear mother, the brothers and sisters-of their sorrow at parting from us. And that they were thinking of us.

"Oh, I must speak to them," I said, "if it is only one word, to give them hope and courage for the rest of the way. Surely they will hear me, though they do not see me now," and I called them by name one after another. It seemed to me that some one of them was listening, and yet when I spoke eager words of assurance: "I am here beside you! I am not dead and buried, but just waking to a new existence," there was no response-no recognition! It was like addressing one's self to those deprived of some bodily sense—deaf, dumb and blind to the realities of the inner life.

I turned away with a thrill of pain, and again I was in the beautiful forest, and my companion friend was beside me. I seemed to have and this made me glad, for I thought he may know ways of helping them such as I have not vet learned.

With this comfortable assurance I passed on through the forest, wondering at all that I saw. It was familiar, and yet strange, and I said to my companion:

"Are not all people surprised and astonished on their first entrance to this world to find their surroundings so similar to those with which we become familiar in the earth-life?'

"Yes," he replied; "most people, even those who are considered wisest among men, have very vague ideas of the life after death, if they believe in its existence at all; and, consequently, when they find themselves here, each one has his own peculiar experience in the new life by which its reality is proved to him, and are also shown to him."

"I would much like to know," I said, "how it has been with some that I have known on earth, when they first entered here, and what experience could satisfy them."

"We often have assemblies," replied my companion, "where we welcome new comers into this life. You can perhaps hear and see there what you wish. I will go with you to one of them when the time comes."

[To be continued.]

Original Essays.

A MISSIONARY AT HOME.*

BY HUDSON TUTTLE.

Stanton Coit, the son of a wealthy family in Columbus, O., has chosen a path distinctively his own. The wealth, honors and emoluments which are by most men esteemed, he passed by as of little value compared with the culture of himself, by the assistance afforded to others. Graduating with highest honors, he became a pupil and associate of Adler, and the apostle to carry the ethical work to England. Perhaps the work there assumed a somewhat different phase. What that work is, what has been accomplished, and what is proposed, is set forth in the beautiful brôchure under consideration. The subject is of interest to Spiritualists, who welcome every liberalizing scheme and effort to ameliorate the condition of the working people, and their enlightenment. It is yet more of interest to them, because Mr. Coit is the son of one of the best and most actively outspoken spiritual mediums in the capital of his native State. The qualities of the mother have descended as a mantle to the son, and he has carried into practical life the patient self-devotion to his ideal of ethical culture, and the welfare of the people.

In bringing forward the "Neighborhood Guild," the author accepts the challenge of Gen. Booth to bring forward some better scheme than the measures of the Salvation tion was different from ordinary walking. We Army. The church has failed, else there would clothes—the absence of ostrich feathers and earof reformatory measures

What is the Guild? In the language of Mr.

"Irrespective of religious belief or non-belief, all the people, men, women and children, in any one street, or any small number of streets, in every working district in London, shall be organized into a set of clubs, which are by themselves, or in alliance with those of other neighborhoods, to carry out, or induce others to carry out, all the reforms-domestic, industrial, educational, provident or recreative-which the social ideal demands."

The Guild is an expansion of the family idea of coöperation. It means mutual help and protection in all directions. Thus is obviated the bad effect of forming societies with one object alone. That object is always magnified out of all proportion by the members, and the evolution of man from ignorance and error there is one-sided development. " Every club, the prime essential, in contradistinction to his to be a healthy centre of social development, must also interest itself in the outside world and its needs." . . . "The supreme aim which it constantly keeps in view is the completest efficiency of each individual, as a worker for the ualists in their efforts to organize. community, in morals, manners, workmanship, civic virtues and intellectual power, and the fullest possible attainment of social and industrial advantages." While the members of the club are always to be ready to assist the fallen, the primary work is to be preven-tive: "by educating the intellect, and cultivating the taste of the person in danger, or already fallen." Thus the Guild is a society bound together by all the affectionate ties of the family, each member ready to assist in carrying forward the plans and purposes of all.

The first Guild was started five years ago in one of the poorest and most crowded quarters of New York City. It has been a great success. It at present consists of six clubs and a

kindergarten. Equal success has attended the formation of Guilds in Brooklyn and Philadelphia. Two years and a half ago one was started in London. It consisted of eight working lads, meeting once a week in a private drawing-room. It has now become vigorous, and reached the extreme limits allowable; for it is not expedient for any one club to exceed a rather limited membership. When the club reaches a certain limit, it is better to establish new ones. This the older society is well able to do, for it is in its very essence "a body of trained workers on secular lines, turning its attention to the simple details of local and individual work among the poor."

It may be further said that the Guild draws together neighbors of all religions and of no first found myself in this world. I thought it religion, and makes them, in their enthusiasm

*NRIGHBORHOOD GUILDS. An Instrument of Social Reform. By Stanton Colt. Ph. D., Lecturer of the South Place Ethical Society, London, Eng. pp. 150.

for its success is, because "we never mix up religion with it, and never bother anybody,

one way or the other, about religion. The Guild seeks in the beginning to draw together the best and most intelligent, upright, as we talked we were near to them and knew faithful, whatever may be their religious views, and having thus established a character, to work for the reform of the intemperate, lazy, hungry and neglected. It is thus better to begin with the best people, who will lead up the lower and neglected, than to begin with the medium in their own neighborhood through lower and attempt to engage the charity of the cultured. This is a wise and far-reaching nicate. Every historical research into the provision.

There is another feature well worthy of attention: There is no arbitrary leadership or controls. The government is the united will and reason of the association. It is expected that what any member has promised to do he will perform.

While there is no community of goods, every member has watchful care over the welfare of every other, ready to see and to counsel, and ists must not put on the fetters which fall from assist when there is need. There is no the skeleton limbs of dead faiths. The truth intrusiveness, too often the accompaniment of charity, but a fraternal spirit. Thus when a family of the Guild is suffering from sickness, every member becomes an assistant, and in bereavement a sympathetic mourner.

It holds the social life of the family inviolable while it allures the members into wider associations, which no other association has found practicable.

Compared with other associations the Guild forms a charming contrast. Mr. Coit thus presents it:

"I have often visited the large gatherings of young men in the Young Men's Christian Associations, but never without alarm. Where are the sisters and sweethearts, and fathers and mothers of these young men? and why are these men drawn off here by themselves evening after evening? Can there be a doubt that such institutions, in spite of their good intentions, are hostile to the social life of the family and to the intellectual and moral companionship of the sexes?"

The same holds good of divisions as to trades, professions, etc., all tending to narrow the mind and dwarf its faculties.

Whereas, the Guild takes in all, and gives every one the experience of all the others. The Guild admits the formation of special clubs within itself. Of the size of the clubs it

"No club should have more members in it than can easily become well acquainted with one another. Every person who enters ought to be able to know and be known by all the other members personally and by name. If the club be too large for that, it de-

In a practical application, aside from theory, an instance is given of a member of the London Club who had served an apprenticeship as cook. His knowledge in this direction was superior, and was made available by his forming a class of twelve young women in the art of cookery. In the same manner teachers are drawn from the ranks of the Club, on a great diversity of subjects.

Again, it is said that the awakening from the mental lethargy which has been taught as a sequel of a day's toil is wonderful. The men tal torpor when evening comes on is not due to the day's work, but to a habit of mental inactivity, the growing habit of years. The social evening at the club and the varied incitements offered break up this completely, and the new activity of the mind gives more perfect rest to the body than the habitual lethargy. Moral teachings are best impressed by examples and practical illustrations of consequences. If bad habits are to be destroyed and good ones formed, the consequence of the bad are to be impressed on the one hand, and the benefits of the good on the other.

The influence of the Club among a working people can scarcely be exaggerated. In this class it is said:

"The imprudence and folly and ignorance of young working girls concerning marriage is simply terrible."...." It is the fashion to attribute the degradation of a large class of women to necessity-to say that the alternative of shame is starvation; but thousands fall when not starvation, but simple, plain rings-form the alternative; and in all these cases the cause is not the wage system, but the equally iniquitous system of letting young women remain ignorant and exposed to temptation. The school cannot vive this instruction, nor provide the influence and protection; neither can the home of the poor family. But the Guild can and does give this timely influence

In closing, the author triumphantly shows that the Guild does not seek isolation, but plants itself in the heart of the great city, and by responding to every demand seeks to build a new city out of the material of the old.

I have thus minutely traced the outline of this work because it is a guide to a great movement, destined to make a deep impression on the current of human life. It is conceived in the broadest spirit of the new age, and makes salvation by set forms of worship. In other words, man is first, and religion is the outgrowth of a cultured morality. These are suggestions which appear of great value to Spirit-

BIBLE SPIRITUALISM.

There is a tendency among a certain class of Spiritualists to attach undue importance to the phenomena recorded in the Bible. It is true that almost every page of that collection of ancient writings teems with instances of spirit-power. At times it is useful to refer to these to show to Christians their inconsistency in accepting the book as inspired truth, yet denying the fact of spirit-communion. This may lead some Bible believers to investigate, but there its utility is ended. We should not lose sight of the fact that the great majority of intelligent people of this generation are not Bible believers. Spiritualism is taught in the Scriptures, but we need not expect reasonable men and women to receive its truths the more readily on that account.

We are building up a philosophy and a religion upon principles old as the universe, by evidence given personally to each of us in our own time. We do not search among musty records for worm-eaten and mildewed testimony concerning the beliefs of past ages to find a foundation for our own faith. Churches erected upon Bible texts are falling to pieces every day. That Spiritualism which seeks to adapt itself to their delusions will fall with them. Paper and ink cannot prove the continuity of life. The Bible, with its comparatively few grains of and errors, cannot except constructivelyassist our Cause. The returning spirit whom we can see and hear, or who manifests himself in such a way as to convince us that he still exists, retaining life, intelligence, and the same personality he had on earth, gives us the matter of church-income is one with which

only reliable evidence of immortality we can receive, and it is all we need. It is easy to find in Scripture instances of

every year the number of thinking people who

ing. Men want to know not what Moses or Jesus believed, but what is fact. They care not so much if the greatest medium on earth lived eighteen hundred years ago, as which is the whom their departed friends can best commurecords of the time makes the personal existence of the man Jesus more doubtful; while every philosophical research into our spiritual nature causes the impersonal Christ-principle, which is the divine spark of human love animating us all, to be more fully recognized. One by one churches worshiping Jesus as God or accepting him as the world's greatest teacher, have passed or are passing away; Spiritualwe know is the truth to adhere to, to proclaim to all the world. We do not know that Jesus ever lived, but we do know that we shall never die. We know that eternal progress is a natural law, and that the best is always before, never behind us. Let us be wise, and build our philosophy upon the solid rock of ascertained fact, not upon the shifting sands of opinion which come to us through traditions and books E. J. BOWTELL. belonging to the past.

TAXATION OF CHURCH PROPERTY.

It is a fact-noteworthy, I think-that there s a gradually growing sentiment in favor of State-taxation of church property. Whether we like it or not, the present drift of political sentiment, and to some extent of religious denominational sentiment also, is tending toward a prospective, formal demand for placing all church estate on an equitable basis with all other property tabulated as taxable..

The subject is severely practical, and is suggestive of much that might be said reflectively concerning the anomalous aspect of the fact that properties of immense value, some of them little improved, or comparatively little used, are, for reasons more specious than logical, given entire exemption from bearing any part in supporting the Government, which protects the civil rights of church establishments as strictly as it does those of all societies, orders or corporations; all of which, as a rule, pay a civil tax, regularly and annually assessed.

A primary reason for objecting to exempting

church property from taxation is found in the fundamental law of our nation. The Constitution of the United States is fully committed to the principle of Church and State separation. If, in any case, our state or national legislators disregard this cardinal principle, where shall we draw a line outside of constitutional limitations, beyond which the makers and administrators of laws may not go? To exempt owners of church property from taxation is to make a negative application of the principle governing the action of appropriating public money for church purposes. To remit ten dollars of a tax, justly assessed upon a society or corporation, is exactly equivalent to giving that corporation ten dollars. Donations of money by the State to the church is State support of the church. State support of the church involves the same principle as State establishment of the church. State establishment of the church is identical with State establishment of religion—if, as is asserted by the great bulk of Christendom-the church is the divinely-appointed conservator of religion. But State establishment of religion is in violently adverse relation with the fundamental law of our American State-the Constitution of the United States-which declares "Congress shall make no law respecting an establishment of religion." Thus, by a succession of easy steps, logically related to each other, we prove, upon the basis of premises warranted by the State, that the negative action of the State in exempting church property from taxation is unconstitutional, and, therefore, should be condemned. Just here a possible objection may be antici-

pated. It may be said that the practice here condemned, though it is contrary to the Constitution of the United States, is not, however, contrary to the constitutions of the States composing the nation. To this we would reply that the objection, if taken simply as a statement of actual or possible fact, may be accepted without rebuttal; but if intended as an argument against the position here assumed, then we would say that the objection implies substantially this-that our National Government may enact such laws as it pleases, and the State Legislatures have a right to do as they please about regarding them in their legislative action of law-making. This is a phase of the old "State-Sovereignty" doctrine which was a fundamental element in the great secession theory which materialized in the shape of the huge rebellion of 1861-'65.

We ask, what is a National Constitution for. if one or more of the laws of the several State governments may stand and be maintained against the explicit provisions or prohibitions of the fundamental law of the Nation? What is the use of a National Constitution if its principles and requirements may be disregarded and unceremoniously set aside by the capricious will of subordinate State Legislatures?

While in the way of noticing objections we will briefly consider one more of a negative and one of a positive character.

It is declared in favor of church exemption from taxation that churches yield no income. Well they have no right to now. The time agreed upon for declaring a dividend has not quite arrived yet. That time is located by the church as being yet future-at or after the end of the "Gospel Age," when, in the words of one claimed as an inspired prophet, "And the kingdom [embracing the whole earth] and dominion, and the greatness of the kingdom under the whole heaven, shall be given to people of the saints [church] of the Most High." Dan. vii.: 27. The church avows its expectation that this kingdom is soon to come into its full possession, including all of earth's most precious treasures.

The church knows-if its Bible authorities are competent and trustworthy-that its "Divine head," Jesus Christ, their "anointed King," has promised a bigger interest on its investment than the stockholders of any earthly or material enterprise ever dreamed truth almost lost in a mass of contradictions or conceived of. Has the church lost confidence in the "securities" it holds? and have the recorded promises of its glorified leader

gone to protest"? But viewing this objection from a practical worldly standpoint, we will assert that this

the State has nothing to do. It should not be forgotten that scores and even hundreds of enterprises fail of securing success-they fail almost all the phenomens now known, but to yield the wished-for income. Whatever may be the cause or causes of such fallures. will accept this testimony as proof is diminish- nobody expects the State to take pitiful cognizance of either individual or associated business disappointments by remitting the taxes legally assessed upon the property of the unfortunate projectors. So far as the matter of income is concerned, the church should, with Christian resignation, gravitate to the same humble basis of other institutions.

The positive objection to be considered here is this: Churches are a public benefit. Well, many other institutions can justly make a like claim. Publishing houses, which issue highclass secular and religious literature, are a public benefit. So are private schools, art galleries, music halls, railways, banks, insurance companies-some of them-telegraph and telephone companies, and many other enterprises. none of which expect exemption from taxation because they are beneficial to the public they serve.

The foregoing logic of theory can, I think, be fully sustained by the logic of facts and figures, some of which, Mr. Editor, I will, with your permission, present at a future time.

Let the church, which claims a divine origin and divine promises of heavenly power, rouse from its apathy and slothful inactivity, and show to the world that it has enough of inherent vitality or divine strength to stand and fulfill its appointed mission without the necessity of being boosted and propped up by earthly governments. M. W. H.

March Magazines.

MAGAZINE OF ART .- "Autumn Twilight" is the subject of the frontispiece in a finely-colored chromo typogravure. There are fifty illustrations of the contents, consisting of articles upon "The Ornamentation of Early Firearms," "Current Art," "Artistic Homes," "John Linnell," "Notable Illustrated Volumes," and "The Reynolds Centenary." The supplementary departments are, "Our Illustrated Note-Book," "Chronicles of Art," and "American Art Notes." New York: Cassell Pub. Co., Fourth Avenue.

THE ATLANTIC MONTHLY .- Rev. Brooke Herford (now with his transatiantic pastorate) furnishes "An Old English Township," as the introductory number in the contents of this month's issue; Isabel F. Hapgood describes Russian travel in "Harvest-Tide on the Volga"; Major Gen. Jacob Dolson Cox tells "Why the Men of '61 Fought for the Union"; "The Children's Poets" is a dainty, yet strong spirited article, by Agnes Repplier; Gamallel Bradford, Jr., pays his respects to "The American Pessimist"; George Herbert Palmer expresses "Doubts about University Extension," saying, "Its aims are excellent. Are they also practicable?" Other fine articles not here named, together with poetry, current reviews and the regular departments, are to be found in this issue of a popular favorite. Houghton, Mifflin & Co., publishers, Boston, Mass.

St. Nicholas.-In "From Ship to Shore." J. M. Ellicott, of the navy, describes how a landing is made through the heavy surf of the Pacific Ocean. "Hold Fast Tom" is an incident of the capture of St. Helena from the Dutch. "The Boomerang" of the Australian blacks, its construction and manner of use, are told by Mr. Coates. " The Man Who Married the Moon" is a Pueblo folk-lore tale by C. F. Lummis. Of other notable features are "The Seals' Crystal Palace," 'An Adventure with an Alligator," and "Artesia of Tulare," a poem by Joaquin Miller. New York: The Century Co.

WIDE AWAKE .- The two serials. "The Lance of Kanana" and "Jack Brereton's Three Months' Service," grow in interest. A visit to a Chinese nobleman's palace is described by Miss Scidmore. Mrs. Converse closes her narrative of Iroquois life with an account of the Indian child's "Fire-fly Song." Mrs. Estes contributes a bright story, "My Spanish Princess," and a multitude of other attractions render this one of the best numbers of a favorite young folks' periodical. Boston: D. Lothrop Co.

THE LYCEUM BANNER for February opens with chapter one of a story for children, by Annie E. Fitton, entitled "For His Mother's Sake." Editha's "Golden Group," and other departments. are replete with entertainment and instruction. The poem, "True Friendship," has been so familiar to us forty or more years, we fail to recognize it as "original" in the Lyceum Banner. J. J. Morse, 80 Needham Road, Liverpool, Eng.

Important for You.

Important for You.

If you are sick, and have not been helped, why do you not write a full description of your case to the great specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., known everywhere as the discoverer of Dr. Greene's Nervura, and who is without doubt the most successful physician in the cure of all long-standing complaints?

Consultation in all cases is entirely free, personally or by mall. Thousands consult him by letter, and he returns an answer to all perfectly explaining their diseases, giving advice, etc., without charge.

His success in curing diseases by his marvelous vegetable remedies is simply wonderful, and he has made a specialty of the cure of persons at a distance through letter correspondence and treatment. In this manner thousands of people have been and thousands more are being cured, and we should advise you, if you desire a sure cure from your disease, to immediately write him all about your case. It will cost you nothing to get his very valuable advice.

Passed to Spirit-Life. From Boston, Jan. 3d, 1892, Edith A. Brown.

She was mediumistic from birth, but was deprived of the power of locomotion, and could speak but a few words; yet by her power of facial expression she could make known that she could see spirits. After a weary life of nearly twenty-two years the freed soul has gone to its home of natural expression. Funeral services by Dr. Lucy Barnicoat.

From her mortal home in Foxboro', Mass., Oct. 8th, 1891, Mrs. Junia B. Sumner, at the age of 92 years and 3 months. She was one of the oldest residents of the place. Francestown, N. H., was her birth-place, but she went to Foxboro' as the bride of Mr. Bradish Sumner. He passed on seventeen years ago. Her cheerful manners and loving words will be greatly missed by hosts of friends and her three daughters and two sons and grand-children. Thirty years ago she outgrew Orthodoxy, and enjoyed and practiced the teachings of Spiritualism ever thereafter, the BANNEN OF LIGHT being her solace and joy. Parsysis closed her useful and gentie life in the mortal.

Under a powerful and beautiful inspiration Dr. Lucy Barnicoat at the obsequies impressed many who were strangers to the progressive teachings of Spiritualism, also greatly comforted the family and friends who filled the house to pay their last tribute to one they loved so well. Mrs. Junia B. Sumner, at the age of 92 years and 3 months.

Near Greenport, L. I., August, 1891, Charles Reeve, aged

76 years.

He was a faithful and consistent Spiritualist, a devoted husband, a kind father and faithful friend. Being one of the first to believe in Modern Spiritualism, his home was always open to many speakers who have long since passed away, and were ready to welcome him in his new home. He was for many years a subscriber for the BANNER OF LIGHT. His daughter Jennie (and only child) was a celebrated musician and clairvoyant. She was an invalid for several years, and awaited the summons to "come up higher," and without doubt was ready to greet her father in the spiritiand. The wife and mother is living nearer the spiritworld than the mundane, and cheerfully suiticipates the hour when she shall rejoin her loved ones in the higher sphere. Thus we pass on, with the full assurance that this life is but a school to prepare us for a new and more important era.

W. O. B.

From St. Paul, Minn., Feb. 25th, 1892, Thomas Blinkhorn

of Walisal, Stanfordshire, Eng., aged 72 years.

Bro. Blinkhorn was a healing medium, and has been in this country about a year. He was well known to Mr. James Burns, of the Medium and Daybreak, London. The funeral services were attended by the writer.

[Medium and Daybreak please copy.]

From Brooklyn, N. Y., on Thursday, March 3d, Maria L. Silleck, in the 71st year of her age.

She was a devoted mother, a true and noble woman, and a firm believer in Spiritualism. She left many sorrowing friends, who at the hour of parting seek comfort in the words: "We shall meet again."

Feb. 12th, from New Lisbon, Wis., Mrs. C. H. Warriner, aget to years.

She was a genial lady, and was known in community as a firm and determined Spiritualist. She was an old subscriber for The Banner.

G. O.

(Oblivary Notices not exceeding twenty lines published gra-lutionsty. When they exceed that number, twenty cents for each additional line will be charged. Test words on an avearys make a line. No space for poetry under the above heading.]

[From Frank Leslie's Illustrated Weekly.] CONSTANTLY.

(The following lines were written after a visit to a larly whose uncontrollable grief at the loss of her husband—who had died very suddenly—so impressed the author that he sends these verses to her as an offering of sympathy.)

There never was a love like mine!

For since my darling went away

There has not been a night or day,

Through winter's snow or summer's shine,

But he is with me—

Constantly!

Not in the flesh, when I could clasp His manly form, or hear him speak In gentlest tones, or kiss my cheek, Or sing to me in merry mood, As when he first so sweetly wooed—Not so; still he is with me—Constantly!

And so 't will be until we meet
Once more, in the bright, golden street!
Waiting the time, this mortal frame
I consecrate unto his name;
My heart unmoved, untouched, unwon,
Until the weary days are done,
When he'll be with me—
Constantly!

And now Lifeel he's waiting there!
For something in the ambient air
Wafts itself earthward, and the stir
Of angels' wings comes in my dreams;
And from the violet-fringed, silvery streams
This loving message comes to me—
Which in soft, spirit tones I hear—
My lonely, poor, sad heart to cheer:
"Darling! soon you'll be with me—
Constantly!"
STEPHEN MASSETT.

Kanner Correspondence.

New York.

ROCHESTER.—"Lm." writes: "The question is often asked me, Of what good is a belief in spirit-return? I answer from my standpoint, much, every way, though all cannot so see it. I am now in my seventy-fifth year, and I call myself a born medium, though I did not know the fact until within the last twenty-five years. So you see I can speak from my life record. Years ago a voice said to me, 'Write.' I heard the voice, and obeyed, and I found myself writing automatically. I enjoyed it, for I was told of some of the pleasant things of the past, with the full names of the writers, whom I

self writing automatically. I enjoyed it, for I was told of some of the pleasant things of the past, with the full names of the writers, whom I knew had passed into the higher life, signed. After a time it was written, 'Put up the slates or paper, for we can do better.' I did as I was ordered, and have been doing better ever since. Now in my old age, and deaf with my natural ears, I hear clearly and distinctly the voices saying to me as I go along the street, 'Go and see A., B. or C., and tell them that I (John Smith) sent you to say,' etc. I, if I, like 'Josiah Allen's wife,' dare, go and hand out the message, and there is no charge for the napkin. Within an hour I have been asked by a man whom I only knew by sight, to go to a man whom I know, though not of our household of faith, and say to him, 'I am coming home with my body, though not in it.' I have handed out the message, and it was well received. The body is now more than a thousand miles away, but will be in this city before the week has passed. What I want to say is, so far nothing but good has come to me. They come to me bringing all their friendship every time, and I feel that I am living in two worlds, and there is no clash nor jar. To me he that only lives in the mundane does not half live. Some have said to me, One world at a time is all I can attend to. Then I think of the words of Pope, "All are but parts of one stupendous whole, Whose body nature is, and God the soul."

"All are but parts of one stupendous whole, Whose body nature is, and God the soul,"

"All are but parts of one stupendous whole, Whose body nature is, and God the soul."

The voices come to me bringing good, grand thoughts, thoughts I had not read in books, thoughts that lead me to the good road. Then I think of the words of the old hymn, and can sing, 'A charge to keep I have.' They do not come to me telling me where to dig for gold, for they know that that is out of my line, but singing, 'Oh! grave, where is thy victory? Oh! death, where is thy sting?'

While wading through the mud of earth the thought comes to me that life is real, and more than meat, for the grave is not our goal; so I enjoy my religion. I once heard Sister Amelia Colby-Luther remark, 'If there is not another life there should be, to make up for the mistakes of this.' The voices come through other mediums to me, bringing nothing but good and good-will. I hold that there is no patent right on mediumship; for spirit friends use any and all they can use to hand out messages to their friends; and they love to do so, no matter what their religious belief was while journeying here. In all my experience—and it has been somewhat long and varied—I have not found one individual coming from the other shore, either through me or any other medium, that has not said, 'Oh! this is grand and glorious, and we by coming find that the gate is off its hinges. has not said, 'On! this is grand and glorious, and we by coming find that we have moved on a pace, for we find that the gate is off its hinges, and will never be in a condition to be closed again.' Thoughts are things, and I have been trying to throw some of them at you. Though they may not be very scholarly, they are honest and true."

TROY.-Mrs. Tillie Reynolds writes, Feb. 28th: "Not long since, at one of our social gatherings, a medium who is remarkably gifted, yet shrinks from coming before the public, was controlled by Dr. Wm. H. Vosburgh, who recently passed to the higher life. Among many things characteristic of himself he said recently passed to the higher life. Among many things characteristic of himself he said to me: 'Won't you use your pen for me? I would do that for you if our conditions were reversed.' And I promised I would. But many duties and cares made me negligent. I deferred writing until a more convenient season. But last Sunday our gifted speaker, Mrs. Kate R. Stiles of Boston, (who is with us for two Sundays) after her lecture was controlled so perfectly by the spirit of Dr. Vosburgh, and gave so many characteristic evidences of his personality, I felt I must write and say he who was called dead lives again, and takes up the work laid aside for a time, to prosecute with greater zest and better results even than of old. Then he looked as through a glass darkly, now he sees the truth face to face. Disease will not baffle him, as of old, for no material wall hides the interior state of the body from his gaze. He sends greetings to friends, and says: 'I did not die, I live; and oh! how glorious to feel that this change does not put a stop to one's usefulness.' Many grand thoughts were given, but too much space would be needed to record them.

Mrs. Stiles attended one of the Socials held every Wednesday evening by the ladies of our Society, and gave many very convincing proofs of the presence of our spirit-friends—some of them being to individuals who had never before received anything of the kind. We all are thankful that Mrs. Stiles has been with us, and hope to greet her again ere long. She will go to Saratoga from here for one Sunday prior to her return to Boston."

Iowa.

DES MOINES.—B. N. Kinyon writes: "Laws of God and Nature! What They Pre sup-POSE. 1st, A law-maker. 2d, Matters and things

rose. 1st, A law-maker. 2d, Matters and things upon which the laws are to act. 3d, That the same in their previous condition or mode of action were unsatisfactory. 4th, That the law was to change said condition or mode of action to satisfy the law-maker; and 5th, That the matters and things coëxisted with the law-maker.

To illustrate, take for instance the so-called law of gravitation by which it is supposed ponderable bodies are made to tend toward the earth's centre. Before the law was made we must suppose that such bodies did not tend toward the centre of the earth, or there would have been no need for the law. Before the so-called law of centrifugation we must suppose that matter did not fly off in a direct line from the centre of motion. So with regard to all matters and things supposed to be controlled by the so-called laws of God and nature. Their action or mode of being must have been different from what it is under the control of the supposed laws, or there would have been no call for them.

I cannot stop here because the very fact o supposing laws of God and nature to exist pre

for them.

I cannot stop here because the very fact o supposing laws of God and nature to exist pre supposes that there was a time when they di not exist, and conditions or circumstances d

mand them, as we have shown in the matter of gravitation. Therefore, as reasoners, we must account for the condition of things requiring save souls from the helle of earth, as they do to two ways: 1st, That the inherent tendencies of ponderable bodies, for instance, caused them to be repelled from the earth's centre; or, 2d, That some force controlled them in an opposite direction. In the first supposition we must conclude that the inherent tendencies of things were antagonistic to the views or likes

earth's centre, their inherent tendency or outside power to the contrary notwithstanding, and a labor is imposed not altogether desirable. And this is the dilemma that we are involved in by the assumption that there are laws of God and nature. If an escape can be shown me I will joyfully avail myself of it, and retreat to a more rational position."

Illinois.

CHICAGO.-A correspondent writes, Feb. 24th: "The exposure of Archer's 'manifesta tions'(?) in materialization, and the seizure of his entire stock in trade last Sunday night, was a good job well done! Every such bare-faced, impudent pretender should be shown up—the sooner the better. There is no evidence that he has one particle of genuine mediumship. He affirmed in court—as per press reports—that he had not, and that he had practiced a long time to produce his effects, which he declared to be all fraudulent."

ALHAMBRA .- Henry Sharp writes: acknowledge my mistake in respect to A. J. Davis being the author of the lines: 'Death is but a kind and gentle servant,' etc.

but a kind and gentle servant,' etc.

It had been impressed on my mind for years that I learned them in his 'Divine Revelations,' where it was a caption or aphorism of his at the commencement of one of his chapters in that volume, and was surprised not to find it in 'Starnos,' but supposed the compiler of that volume had overlooked it. But since Brother Howe's mention of it as having been the heading of the column of apotheoses in Mr. Davis's Herald of Progress, which I took from the first to the last number, it was brought fresh to my mind, and I am satisfied that I was incorrect in stating its authorship. But it loses none in stating its authorship. But it loses none of its beauty or grandeur by being the emanations of a woman's brain; I rather fancy it has added a finer shading of originality. Bro. Lyman C. Howe will please accept my thanks for his kind convention. for his kind correction.'

Massachusetts.

WARWICK .-- E. H. Hastings writes: "I wish to add my word of testimony in favor of that estimable lady and fine medium, Maud Jones Gillett, with whom I had a most satisfactory sitting for independent slate-writing last fall. The sitting was held in daylight, and my own slates used, they not being out of my sight an instant. The communications obtained savored of the individuality of those from whom they came, and were conclusive in themselves as tests

themselves as tests.

I think we should all rally to the defense of all honest mediums, to defend them from traducers, and sustain them in their glorious calling. Spiritualism owes its existence to day to them, and to their efforts in transmitting the messages of instruction and promise from the spirit-world, and we owe them a debt of gratitude inexpressible."

Rhode Island.

PROVIDENCE.-Wm. G. Wood writes of the pleasure he received from attending a circle held by Marguerite St. Omer. "She has," he says, "done much good work in Providence says, "done much good work in Providence and l'awtucket. Her lectures have been alive with soul-stirring truths. Her test circles are among the best I have been privileged to attend. At a recent one, she gave test after test for over an hour, and I received one I have looked for over twenty years."

A Letter from Dr. Dean Clarke. To the Editors of the Banner of Light:

Many months have lapsed since I solicited the use of an old and trusty medium, through whose truth-telling columns I have, for nearly thirty years, occasionally greeted my old friends, and informed them of my whereahouts and of my labors in the cause of our mutual love. Now I send greeting from the little city of Napa, Cal., situated in about the centre of a beautiful and fertile valley bearing the same

of Napa, Cal., situated in about the centre of a beautiful and fertile valley bearing the same name. Here, among about five thousand people, who have ten Orthodox and Catholic churches open to them for Sunday worship, I was called four months ago to aid a small society of Freethinkers and Spiritualists in dispelling some of the mists or mysticisms which have too long hovered over the denizens of this vineyard.

The society secured the use of Odd Fellows Hall, a beautiful and commodious place, and every Sunday evening I have ministered to their mental and spiritual needs as fully as my abilities, quickened by a never-failing inspiration, have enabled me to do so. Two dailies, The Journal and The Register, have given several abstracts of my lectures, which have conveyed some of the leading principles and facts of our philosophy to hundreds who are too prejudiced to listen to their delivery. After giving three reports and one article replying to a critic, The Register, whose editor is a Presbyterian deacon, refused to aid my missionary work any further, fearing, of course, to give offense to his Orthodox brethren and patrons. The secret of his liberality at first was the fact of his having a good many freethinking subscribers, the lectures reported not being of an antagonistic character, and the spiritual truths of universal application, supported by appropriate Bible quotations, a strategic move necessary in such a community. I allude to this as a hint to my many coworkers to secure, as far as possible, the use of the secular papers to aid in the dissemination of our grand but as yet unpopular truths. I have found most of them on this coast willing to give brief reports when suitably prepared, and the usefulness of any speaker is thus increased manifold.

I have made no severe attacks upon the prevailing faiths, but have foarlessly presented our more retiral dealers.

and the usefulness of any speaker is thus increased manifold.

I have made no severe attacks upon the prevailing faiths, but have fearlessly presented our more rational doctrines, leaving every one to contrast for himself the irreconcilable teachings of nature with those of Orthodoxy. I have endeavored to show the public the great superiority of our philosophy, and of its moral bearings over the prevailing Churchanity, which offers a pardon to every pious hypocrite who accepts "free grace" in the shape of an impossible Vicarious Atonement. So far as I have heard, the clergy, doubtless deeming "discretion the better part of valor," have ignored my labors, and reserved their "wrath to come" till have departed. But it will prove "Love's labor lost" for them to attempt to reclaim a few of their former supporters who have attended my lectures, and gladly accepted the living truths of this grander dispensation.

If Spiritualists generally had the zeal and would contribute as freely according to their means toward the support of our limited instrumentalities of propagandism, Spiritualism would gain adherents far more rapidly; but too many of them lack that love of truth and humanity which prompts our erring brethren

the laws. This may be attempted in one of two ways: lat, That the inherent tendencies of ponderable bodies, for instance, caused them to be repelled from the earth's centre; or, 2d, That some force controlled them in an opposite direction. In the first supposition we must conclude that the inherent tendencies of things were antagonistic to the views or likes of God and nature; or, in the second, that the controlling power was so. This state of things is indispensable to necessitate and justify the so-called laws. By the laws something must be caused to be done that otherwise would not be done, or to be omitted to be done that otherwise would be done. Less than this can existed before the laws were made is not supposable, but that it existed is indispensably necessary to be shown before there can be any call for the laws.

Again, the inherent tendencies of ponderable bodies to tend away from the earth's centre or or late of the power controlling them thus, must be extinguished or annihilated, then something is converted into nothing; and if not, then God and nature must constantly exercise a force sufficient to cause such bodies to tend toward the earth's centre, their inherent tendency or outside power to the contrary notwithstanding, and a labor is imposed not altogether desirable.

My engagement closes with this month, and My engagement closes with this month, and on account of dull times and a feeling of poverty, the society will, I think, let me go "to pastures new," which I can find in abundance. My experience of late years proves the utility of semi-yearly and yearly engagements for speakers of experience and a versatility of talent. The Methodists surely have shown practical good sense, and "a method in their madness" (zeal not according to spiritual knowledge), which it would be well for Spiritualists to lmitate in dispensing our gospel, and when we learn that we have quite as much to do as the spirits who aid us, we will oryanize and furnish the sinews of war upon ignorance and error. It was a grand move of my old co-work error. It was a grand move of my old co-work-ers to organize the Veteran Spiritualists' Union ers to organize the veteran spiritualists. Union to aid, in time of misfortune, those who have "fought the good fight" for weary years, and sacrificed everything but life to carry forward the banner of progress. Wealthy Spiritualists throughout the land ought to fill its coffers, and prove that they are not more ungrateful toward the soldiers of truth and progress than republish have been said to be

republics have been said to be.

This humanitarian institution is one of ithe first and best rebukes to "the enemy" who has taunted us so often with the declaration that Spiritualism builds nothing but "wonders and theories"

that Spiritualism builds nothing but "wonders and theories."
To my old friends and co-laborers in New England, and throughout the thirty-two States where I have been as a missionary of this New Dispensation, I extend fraternal love and sympathy. I hope to meet many of them again ere the call to "come up higher" shall be heard by them or me, but for one I am ready for that summons as for any other that bids us "Forward, march!" to duty and to destiny!
To The Banner fraternity one and all, I

To THE BANNER fraternity one and all, I bid a hearty God-speed in well doing.

Napa, Cal., Feb. 18th, 1892.

Knickerbocker Hall, N. Y.

To the Editors of the Banner of Light The Society of Ethical Spiritualists, meeting at this hall, No. 44 West 14th street, has just completed its first year of existence.

Its entire success financially, as well as in the gradual development of its influence for good, shows that its foundation is a true spiritual aspiration.

Under the ministration of the beautifully in-spired Helen J. T. Brigham, the truths of our philosophy have been demonstrated in the sim-ple but graphic and convincing manner so pe-culiar to this gifted worker in the cause of gen-

ine religion.

During a brief visit to Boston, where Mrs.

During a brief visit to Boston, where Mrs. Brigham will speak during three Sundays in March, her place will be filled by a most worthy successor. When announcing the coming of her sister worker, Mrs. Brigham said:

"It is not necessary for me to utter a single word of praise of one so well known to you all as Mrs. R. S. LILLIE, but I can envy you the great pleasure and instruction you will derive from listening to one not less gifted in all that constitutes a highly cultivated orator, than in those personal characteristics which adorn her as a woman, and make her private life a fit correspondence to her inspired utterances.

"I commend her, therefore, to your kind attention, socially, as well as in her public ministrations, with the perfect assurance that you will all fully endorse my judgment in regard to her unusual gifts."

MARGARET Z. AUSTIN.

MARGARET Z. AUSTIN.

Indigestion! Miserable! Take BEECHAM'S PILLS.

Babies are always happy when comfortable. They are comfortable when well. They are apt to be well when fat; they worry and cry when thin.

They ought to be fat; their nature is to be fat.

If your baby is thin, we have a book for you-CARE-FUL LIVING—free.

Scott & Bowna, Chemists, 132 South 5th Avenue, New York. Your druggist keeps Scott's Emulsion of cod-liver oil--all druggists everywhere do. \$1.

THE TROUBLE WITH WOMEN.

Weak Stomach and Weaker Nerves



That fluttering! That terrible faint feel That load at the stom

achi . That swelling and distress after meals! That describes it-weak stomach and weak nerves. There is often head

ache, dull head, rising of gas, biliousness and constipation. Then follow shattered and unstrung nerves, sleepless nights and tired waking, until dragged out, nervous and miseraable is the only way of expressing your feelings. You complain more than ever of these feelings during the Spring, owing to the addition of Spring Debility. And yet you can be cured by Dr. Greene's Nervura. This great remedy assists digestion, regulates liver and bowels, tones up the stomach, and makes the nerves strong and vigorous. Use it this Spring, for it is the best of Spring Medicines. Purely vegetable and harm-



"I suffered most indescribable pain in my head, pain in my heart, with fluttering, and weak, nervous spells. Often with difficulty I could sleep or rest, and at times was unable to perform my duties. I took Dr. Greene's Nervura, and my improvement has been so rapid that now I sleep soundly, appetite and strength are returning. I thank God and Dr. Greene's Nervura for affording me such relief. It will niways be our family remedy. MRS. M. WREATH, 716 Sterling St., Philadelphia, Pa."

Dr. Greene, the successful specialist in curing all forms of nervous and chronic diseases, 34 Temple Place, Boston, Mass., can be consulted free, personally or by letter. Call on or write him about your case, or send for symptom blank to fill out, and a letter fully explaining your disease, giving advice, etc., will be re

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPI-LEPSY or PALLING SICKNESS alifedong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y. Nov. 28. 26w

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations.

PREPARED expressly for DR. J. A. SHELHA-MER. MER by a reliable Chemist. This Olimment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form. I can sell my Pneumonia Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Compiaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER. Magnetic Healer

J. A. SHELHAMER, Magnetic Healer, May 2.—† 8% Bosworth Street, Boston, Mass.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents,

It the place and date of their office (graph of the place and date of their office) and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tre-

mont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19. THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: 25.9 per year; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at \$1.00 per year in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 15 cents in stamps with his order. STAR PUBLISHING CO., 93 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, \$1.00 a year. THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. \$1.00 per annum. Address BLISS & BUROSE, 232½ Fifth street, Detroit, Mich.

THE BOSTON INVESTIGATOR, the oldest reform fournal in publication. Price, 23.00 a year, 21.00 for six months, 8 cents per single copy. Address J. P. MEN. DUM, Investigator Office, Paine Memorial, Boston, Mass.

SENT FREE. RULES

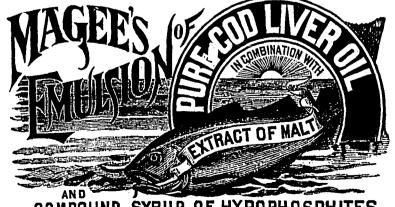
TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RIOH.

Bent free on application to COLBY & RIOH.



COMPOUND SYRUP OF HYPOPHOSPHITES

Cures Consumption, Bronchitis, Coughs, Colds, Scrofula, and all Wasting Diseases.

Diseases.
It is pleasant and palatable to take as honey. Does not produce Nausea, and is easily assimilated.
Its strengthening effects are almost immediate.
Its strengthening effects are almost immediate.
It does not come up to assert itself semi-occasionally after being swallowed, as other Emulsions certainly do.
It is a Great Producer of BONE and MUSCLE, it purifies the Blood, and patients gain rapidly in weight while taking it.
It is a true Emulsion, the only one that is always ready, always alike, and that never has a thick, gummy, and greasy blob at the top to upset the patient's stomach.
It is used in all the leading hospitals.
It is used in all the leading hospitals in the United States and Canada, and many assert that it is

THE BEST EMULSION IN THE MARKET.

Ask your Druggist for it, AND TAKE NO OTHER.

MAGEE EMULSION CO., Manufacturers, Lawrence Mass.

Toronto, Canada.

BANNER OF LIGHT:

Spiritual Philosophy.

ISSUED WEEKLY At 9 Besworth Street (fermerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAO B. RIOH.......BURINESS MANAGER, LUTHNE COLBY.......EDITOR, JOHN W. DAY.......ABSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of Hight PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scien-ting.

ting, EDITORIAL DEPARTMENT, which treats upon spiritual and secular events.

SPIRIT-MESSAGE DEPARTMENT,

REPORTS OF SPIRITUAL PHENOMENA, and

CONTRIBUTIONS by the most talented writers in the

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

 Por Year
 \$2.50

 Six Months
 1.25

 Three Months
 65

 Postage Free.

Specimen copies sent free.

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents. Tell

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, by preferably to Bank Notes. Our pairons can remit the fractional part of a dollar in postage stamps—ones and twos preferred.

ferred.
ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.
Subscriptions discontinued at the expiration of the time paid for.

"The Banner is to
be changed, our patrons should give us two weeks' previous
notice, and be careful to give in full their present as well as
future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pub-

Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square: (Branch Stores, 1915 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.;) The office of The Truth-Sector, 23 Clinton Place.

Philadelphia, Pa.—J. H. RHODES, M. D., 722 Spring Garden street; at Academy Hall, 810 Spring Garden street, and at all the Spiritual meetings.

Pittsburgh, Pa.—J. H. LOHMEYER, 4 John street.
Cleveland, O.—THOMAS, LEES, 42 Ontario, street.

Cleveland, O.—THOMAS LEES, 142 Ontario street Room 2).

San Francisco, Cal.-J. K. COOPER, 746 Market street. Chicago, III. CHAS. MACDONALD & CO., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams treet. Brattleboro', Vt.-E. J. CARPENTER, 2 Market Block.

Providence, R. 1.—WM. FOSTER, JR., 50 Battey st. Detroit, Mich.—AUGUSTUS DAY, 73 State street. Rochester, N. Y.—ALFRED JACKSON, Arcade Book-tore; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.—JAS. LEWIS, 63 Pynchon street. Hartford, Ct.—E. M. SILL, 89 Trumbull street. Lily Date, N. Y.-G. F. LEWIS, Publisher of the Day

Washington, D. C.—The Roberts Bookstore, D. MUN-CEY, Proprietor, 1010 Seventh street, above New York Ave. Milwaukee, Wis.—OTTO A. SEVERANCE, 135 6th st. St. Louis. Mo.-E. T. JETT, 802 Olive street Grand Rapids, Mich.—MR. DAVIDSON, corner of Luckets, Va.-STOUT BROS. & CO.

Portland, Ore.—W. E. JONES, 91 Alder street. Australian Book Depot.—CHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia. THIS PAPER may be found on file at GEO. P. ROWELL (10 Spruce street), where advertising contracts may be made for it in New York.

Special Inducement for Purchasers.

All purchasers of C.P. Longley's book of beautiful sengs,
A"Echoes from an Angel's Lyre," will receive
as a premium one copy of the same author's songs with
sheet music, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand
temperance song and music entitled "Grand Jubilee, on
Marching Away." Purchasers may select the premium
they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.40.
For sale by COLBY & RICH.

STRANGE, BUT TRUE. **STARTLING**

Ghost Stories, BY AN EMINENT SCOTTISH SEER.

74 Complete Stories. 24 illustrations.

This is one of the most entertaining books ever issued. Only 15 cents. Postage free. For sale wholesale and retail by COLBY & RICH, 9 Bos-orth street, Boston, Mass. PRICE REDUCED FROM \$1.50 TO \$1.00.

Scientific Basis of Spiritualism.

By EPES SARGENT, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality" etc. This is a large 12me of 372 pages, with an appendix or 23 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real plenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any fatisful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretence that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific," clerical and literary denouncers of Spiritualism, ever since 1847, are answered with that penetrating force which only arguments, winged with incisive facts, can impart.

Cloth, 12mo, pp. 386, 31.09; postage 10 cents.

FOR SILOS TO SILOS.

PRICE REDUCED FROM \$1.50 TO \$1.00. BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALLAN KARDEO. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject.

Cloth, price \$1.00.

For saie by COLBY & RICH.

PRICE REDUCED. Proof Palpable of Immortality.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. By KPES SAR-GENT. The work contains a wood-out of the materialized spirit of Katle King, from a photograph taken in London; Kngland.

Cloth, reduced from \$1.00 to 50 cents; paper reduced from: 75 cents to 25 cents.

For sale by COLBY & RICH.

The New Ideal of the Christ, By W. J. COLVILLE, is now issued in a neat pamphlet, and is a document well worthy of extended circulation, setting forth as it does the spiritual view of the Christ, in distinction from the orthodox supernatural conception on the one hand, and the negative, agnostic theory on the other.

Pamphlet, pp. 33. Price 6 cents; 6 copies for 35 cents.

For sale by COLBY & RIOH.

Consumption and Rheumatism:

A Scientific Statement in Plain Language of their Origin, Treatment and Cure. By GEO. DUTTON, A. B., M. D., Uloth, 60 pages. Frice \$1.25. For sale by OOLBY & RIOH.

BANNER OF LIGHT BOOKSTORE. SPECIAL FOTICE.

Goiby & Rich, Publishers and Booksejiers, S
Boowerth Biscoe (formerly Montgemery Pices),
corner of Province Sirect, Boston, Mass., Reep
for saic a complete assortment of Spiritual, Progreesies, Reformatery and Miscoelianeous Books,
at Wholesaic and Height.

Thrue Cath.—Orders for Books, to be sent by Express,
must be accompanied by all or at least half cash. When the
money forwarded is not sundeent to fill the order, the balsace must be paid (0.0.D. Orders for Books, to be sent by
Mail, must invariably be accompanied by cash to the amount
of each order. We would remind our parrons that they can
remit us the fractional part of a dollar in postage stamps
—once and twos preferred. All business operations looking
to the sale of Books on commission respectfully declined.
Any Book published in England or America (not out of
print) will be sent by mail or express,

Bubscriptions to the BANNER OF LIGHT and orders for
our publications may be sent through the Purchasing Depariment of the American Express Co. at any place where
that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the
money order, attached to an order to have the paper sent
for any stated time, free of charge, except the usual fee for
issuing the order, which is 5 cents for any sum under \$5.00.

This is the safest method to remit orders.

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

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

Banner of Pight.

BOSTON, SATURDAY, MARCH 12, 1892. 188UED EVERY THURSDAY MORNING FOR THE WEEF ENDING AT DATE.

[Butered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

AC B. EICH,BUSINESS MANAGER. LUTER COLBY, LUTER COLBY, LUTER COLBY, LUTER COLBY, LUTER COLBY, LUTER COLBY, LUTER COLBY COLBY

Communications for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt at

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

SPECIAL NOTICE---A NEW VOLUME.

As the BANNER of LIGHT to day begins its Seventy-First Volume we feel confident that those of our patrons whose term of subscription expires with Volume Seventy will do us the favor of an early renewal. The date of the expiration of every subscription to The Banner is plainly marked on each address. and it is discontinued at that time, unless the subscription is previously renewed. Subscribersintending to renew will thus avoid inconvenience by remitting for renewal before the term of their present subscription expires.

It is the earnest desire of the undersigned to give THE BANNER the extensive circulation to which its merits entitle it, and they look with confidence to the devoted friends of the Cause to use every effort throughout the world to assist in giving to it such a circulation.

Knowing that our Cause is based upon the Rock of Truth, is the main reason why at this time-after so many years of arduous toil on our part-we ask for the united efforts of all good and true Spiritualists in its and our behalf.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of The Banner, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for

There are localities where only a few copies of THE BANNER are taken at the present time. With a little effort, however, a Club could easily be secured; and we trust that our friends will take advantage of this liberal offer to largely increase our subscription-list, thereby not only assisting us materially, but at the same time become the means of spreading with added power the light of the New Dispensation.

Back numbers of this paper will be furnished gratuitously to canvassers and to those desiring to use them as specimens.

COLBY & RICH, Publishers.

Volume Seventy-One.

The BANNER OF LIGHT has just closed its record of three score and ten volumes, and with the present issue enters upon its seventyfirst. It is, and it assuredly should be. a cause for self-satisfaction, if not for pride. Practically it suggests to its widespread constituency of readers the propriety of rallying in a body and with enthusiastic purpose to the support of a journal so long devoted to the advocacy of the complete emancipation of the human spirit, and its close and constant alliance with the intelligences called invisible. No common task was that to whose performance THE BAN-MEE was nominated by the unseen world many same time that they all have their centre in years ago. More than the term of a human generation has passed since it entered upon the untried work, in whose performance it has ever aimed to be faithful and true. It is a phenomena and the profound philosophy they considerable period to look back over, a period fraught with experiences of a character such contributions, forming as they do the unknown to any other department of modern journalism.

thought, what changes in general views, what | through the timely aid of material agencies. strides in human knowledge, what a crowding The spirits work with and for us all through back of the dark and dismal boundaries of ig- our own habitual methods. They work by norance, prejudice and superstition, what a law, and not "supernaturally." The flourishorumbling of the separating walls of creeds, ing existence of a journal published on their had for the past six years, they would, beyond with a toppling of dogmas and overturn of behalf in the undying interest of their mortal fears, and what a new and blessed illumination for the minds and souls of millions who otherwise would have gone through life stum- and earnest financial support of those who bebling in the dark, confused in the shadows, and lieve in the reality of such a brotherhood. It is not the material of which free citizenship is groping for the way hitherto concealed! The is to such in particular that the BANNER or made, and should be rigorously discarded.

hidden is fast becoming known. The life of identical. superstitious fear and ignorant apprehension is on all sides changing for a life of assurance and freedom, of knowing and unwavering belief. The light of the spiritual, which is the only real world, has broken over all nations, to convince them of the great truth of immor-

The oldest journal in the world now exist ing to proclaim the multiplying evidences of this supreme truth and enforce their matchall the resources at its command, surely merits demonstrations of a grateful acknowledgment from every one who has thereby become the human spirit that it has dealt, and not with secular, worldly and external interests. It has striven only as an interpreter of the close relations which subsist between the outer and the inner worlds as a medium of communication between the sphere in which we bodily dwell and the sphere beyond to which we are destined. And its fundamental labor has been to so expound and apply the lessons taught by this natural and constant communion that who are receptive to the influx of the higher and wider influences. So far as it has done this worthily it may claim to have done it well. The best of human efforts are but

The restoration of the most powerful influence over the spirit and life of man, namely, a settled assurance that the other life is but a continuance of this, that spirits and mortals still constitute one society, that the departed are not gone but near at hand, and go with us among the scenes of life here, and that the same and even a closer fellowship exists between spirits and mortals than between mortals themselves-what can it mean but a complete revolution, a renaissance of human thought, a changed aspect in the conduct of human life, a reversal of the old beliefs that were rooted in fear and dread, and a consummation of abiding felicity and joy for the human family, in which the sum of its trials, tribulations, wants and woes is sure to find an effectual and permanent solvent? A journal whose work for more than a generation of men need hardly put forth an appeal, however mild and modest, for the most generous sustentation which the united efforts of others is able to supply.

Nevertheless the appeal is now made, not especially in the interests of THE BANNER itself, but in those of the grand and most sacred Cause to which it stands devoted. To help maintain that Cause is indeed missionary work of the highest order and the most enlarged scope. Every one whose life has been attuned to the new influences might well esteem it a profound privilege to be allowed to become a factor, however humble and insignificant, in the promotion of such a cause and the spread of so welcome a revelation. Its ultimate reign on the populated earth is to become one of a genuine brotherhood of man and a truly spiritual, in place of a merely material, civilization. The complete emancipation of the human spirit from the fetters of fear, superstition and ignorance, is something mentary expression. well worthy of universal sympathy and cooperation. That is just what Modern Spiritualism has come to effect. And the channels through which it is to accomplish such a work must necessarily be human. The invisibles inspire and guide, while humanity receives, co-works and obeys.

Coming more to detail, the offices of the BANNER OF LIGHT to its readers and friends the world over are steadily directed to the spread of information in reference to the multiplying phenomena of Spiritualism, to the progress of freedom for the human spirit everywhere, and to the new movements taking place under the potent influence of a growing belief in its great truths. The avowed purpose of THE BANNER is to be, as it has been from the beginning, the faithful servant of the invisible world in its constant communication with this. It will continue to be the mouthpiece for both worlds so far as intercommunion is permitted. And instead of accepting any such designation as would give it a local character in any recognized sense, it will, as heretofore. cover the entire country with its sleepless care for what chiefly pertains to the spiritual interests and welfare of the country. It will be not less at home in San Francisco than in Boston. It will represent the West and the South, as well as the East.

While its resources are acknowledged to be many and varied, it has to be admitted at the the voluntary individual contributions of Spiritualists and those whose thoughts are directed more and more constantly to the spiritual teach. Hence it is of the first moment that sustenance of THE BANNER, be as generous as is consistent, and above all else be continued. In that time, what modifications of popular | Even spiritual things are operative with men brethren-all bound together in one spiritual fraternity-depends directly upon the active

work so far accomplished by Spiritualism- | Liour, in opening its SEVENTY-FIRST VOLwhat it tells and teaches-is in reality an in- une, makes its sincere and trustful appeal. had an astonishing experience, which we hope cipient revolution in the world's habits of Spiritualism as a Cause, and THE BANNER as thinking and inmost belief. What was before its constant advocate, are inseparable and

Mrs. Cors L. V. Bichmond.

At the early age of between ten and eleven years, as early Spiritualists know, Mrs. Richmond (then little Cora Scott) commenced her mediumistic work in the West, speaking in Buffalo and Cleveland to large and enthusiastic audiences. She made her first appearance in New York City at the age of sixteen.

She was but nineteen when she spoke in Boston first, at the "Meionaon"-Tremont Temple. A few years later she spoke in Music less meaning, in season and out of season, with | Hall, where, under the auspices of a committee of citizens-suggested and sustained by the BANNER OF LIGHT—the audiences numbered from 1000 to 1500.

For a period of fifteen years Mrs. Richmond receiver of spiritual benefit. It is with the made semi-annual visits to Boston of two or three months each: and she has always considered Boston as one of her homes. In those days professors of Harvard and other colleges, clergy, doctors, lawyers and professional men of every kind, tried to match their intellectual strength with this "little flaxen-haired girl in her teens," but always without success.

Mrs. Richmond was the first speaker on the spiritualistic platform to take subjects from the audience, and, without a moment's preparation, discourse upon them, answer the questions afterward propounded, and improvise they may color and conduct the lives of all poems on themes proposed in the same way. She has always spoken in the trance or unconscious state. Up to the present time there has been no abatement, but a continued increase

of her powers and the versatility of her gifts. The amount and kind of spiritual work performed in America and England the past thirty (dare we say forty?) years by this wonderful worker is beyond any possibility of the mere human intellect of one person, and could only come through an organism and brain taken in childhood and trained by the band of guides who have always controlled her. Discourses, essays, stories, poems, without number and without repetition, have been

The writer of this well remembers several tilts between the controls of Mrs. Richmond and "scientific" gentlemen in the audiences. On one occasion a question in chemistry was mooted, and the opponents of the controls of Mrs. R. said the "spirits were mistaken," that the correct statement was so-and-so. Whereupon Prof. Horsford of Harvard College (who was in the audience) arose, and said: "I am not a Spiritualist. I do not know what power controls the lady, or whether she speaks of her own knowledge, but, as a chemist, I am bound to say the lady is correct." Other occasions have come under our notice where Mrs. R.'s has been in this single direction and to this end, | controls have been contradicted by some members of the audiences, claiming to have knowledge upon the particular subjects under discussion, when authorities on those different subjects (being present) would arise and chal lenge those who said the controls had made mistakes.

Sometimes discussions upon theological topics would occur between her and some noted divine. It need not be said that it was always to the discomfiture of the latter.

The guides of Mrs. Richmond, in their teachings through her; have kept pace with the growth of the people, advancing those teachings step by step as the unfolding spiritual perceptions have required. Not only this, but they have quickened those perceptions in many by series of private lessons, extending over a period of twenty years: Private only because so far in advance of human thought that the public would not be interested, or would not receive them. By that method the spiritual perceptions of many have been gradually awakened to the extent of there being a general interest, especially among Spiritualists, in those deeper teachings relating to the soul, of which each human life is but a frag-

We hope this grand instrument of the higher powers may be spared to lead humanity on to higher thoughts for many years longer.

Mrs. Richmond has, for some time past, made her home in Chicago, as settled speaker for the First Society of Spiritualists. She is now lecturing in New York City for the month of March. Why cannot Boston Spiritualists bestir themselves, and secure her services for a engagement is finished?

A Bising and Threatening Cloud.

We notice that an order has been introduced in the more numerous branch of the Massa chusetts Legislature, prohibiting the employment of aliens on the public works. If American labor is to be the object of Increased public respect on its own merits, such an order cannot fail to go through the Legislature without an opposing voice. For the State to give employment to a class of men who are not citizens, and who have as yet no interest whatever in the stability of free institutions and the common welfare, but whose sole desire is to get as much money out of us as they can whether honest citizens are starving or not, is so emphatically wrong as to deserve universal reprobation if not an open menace of combined resistance. These aliens come here to beat down the price of labor and thus precipitate misery among the working classes. They actually deprive American citizens of one of their means of support, and demoralize the labor market incalculably. If individuals and private corporations prefer to take this clear risk, the State certainly should not, and should manifest its purpose openly.

On the subject of emigration from European countries to the United States Mr. A. A. Hayes of New York, at present in Paris, who has made a special study of the question, reports all exporting their criminals to the United States, England sending us her paupers also. The English Poor Commission, he states, authorized the Guardians of the Poor as long ago as 1881 to spend a million dollars in shipping paupers to this country, and they continue to come in spite of the protest of our government and the return of occasional lots of them. Over eight thousand paupers were sent over to this country between 1882 and 1886 by one committee alone. And the deportation of criminals goes along with it. If the figures could be all doubt, expose a still more flagrant breach of international comity and abuse of our too generous hospitality. The laws so far appear to be powerless to stay this perilous incoming tide. The evil is fast becoming a gigantic one. This paper by J. J. Morse (both on the first page,

A Strange Phenomenon. A lady medium in this city a few days ago

some one familiar with the realm of the occult will, if possible, explain. It seems while she was in conversation with her husband, she observed that her arms had become so heavy that she could not lift them from her lapthat she had no power whatever over them. Of course they were both surprised, and somewhat frightened. But the medium finally got an impression to have her husband use his muscular strength, gently, to lift her hands to her head. He tried several times without result; but finally he raised them, and the moment her hands touched her head the weight ceased, and no bad result followed. In giving us the information as an illustration, the husband said he had to use as much strength as he would have had to do had he attempted to raise one end of a pianoforte. Now will Prof. Coues, who, we take it, is somewhat of an adept in occultism, grant our request, explaining the why and wherefore of this most strangely singular phenomenon? Or will the London Psychic Society communicate with us upon the subject? What we wish to know is, has anything of the kind in this form ever been known to take place previously with any other medium? In all our experiences-and we have had many and varied—we never knew or heard of such a manifestation as that briefly described above.

How to Help the Banner.

First: Solicit your newsdealer to display it on his stand or in his shop window.

Second: Get him to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any unsold. Third: Take a few extra copies and circu-

late them among your acquaintances. On your request we will send you back number sample copies free.

Fourth: Leave a copy occasionally where it will be picked up—in the train, in the factory, in the hotel, the store and the barber shop.

A little effort on the part of our friends in this direction would unquestionably produce beneficial results.

Mrs. Helen J. T. Brigham,

The settled speaker for the Society of Ethical Spiritualists meeting at 44 West 14th street (Knickerbocker Hall), New York, addressed the Boston Spiritual Temple Society to good acceptance at Berkeley Hall last Sunday, and speaks there again March 13th. It is some time since this lady has been in Boston, and she should receive the widest hearing by local Spiritualists during her stay. While absent from her society, its platform is supplied by Mrs. R. S. Lillie, who will return to Berkelev Hall on March 20th.

According to the report in the Washington Post of Feb. 28th, "an entertainment' was given on the previous evening "under the auspices of a Progressive Club" in Builders' Hall, that city. It was advertised as a "Congress of Mediums." and thus of course drew a crowd of curiosity-seekers. The meeting was ostensibly called to raise funds to build "a grand spiritual temple" in Washington—which will not be built during this generation, although such a building would undoubtedly be an ornament in the nation's capital. Too many plans of this description have been proposed in various parts of the country, but the agitators could never find "rich Spiritualists" to enter into their Temple scheme.

Notwithstanding these spasmodic efforts that have been mooted for years, Spiritualism, per se, whose Temple is the human soul, is rapidly advancing, while the efforts of a few aspiring mortals, whose principal aim seems to be individual fame, costly edifices for lectures, and costly asylums for superannuated speakers and mediums, have had to admit that the time had not arrived for the purposes contemplated. When that auspicious epoch does come, however, the sectarian church edifices themsel will be converted into grand Temples for the use of Modern Spiritualism.

Discussing the spiritual phenomena in the Nineteenth Century, Prof. William Crookes of England-the well known scientist, who cannot be accused of being a mere visionaryasserts that electric currents will some day be used to give increased vigor to the life of higher plants, and to paralyze the baneful activity of parasites, animal and vegetable; that the eleccourse of lectures here, after her New York | trical treatment and purification of sewage and industrial waste waters is a demonstrated reality; and that the practical electrician may yet be able to control the weather, even to abate a London fog. We have not the least doubt of the accuracy of the statement that such will eventually be demonstrated, but not in this generation. Our spirit-friends have often assured us that the chemists who inhabit the spiritual realm have had this very idea in their minds for many years, still hope to bring it within the comprehension of mortals, and say they will when they can secure competent mediumistic individuals for the purpose-i. e., mediums whose brains are adapted to scientific investigation: like Mr. Edison's, for instance.

> Pulpiteering at the present time in Bos ton is at a discount. Why? That is the question. Trinity is without a rector; the Central Congregational church ditto; the Arlingtonstreet church, ditto; the Second Unitarian church is anxiously looking out for a pastor; the Park-street church is in a like dilemma; and so on in other places. The fact is churchgoers are becoming Spiritualists.

The Jews stick to their text, and Christians can't change them. Their steadfast adherence to their faith through twenty centuries of persecution is commendable, at least. The Christian religion of most nineteen hundred years' standing has got to go through similar criticism in the coming years, when the that England, Germany, Italy and Sweden are | Spiritual Philosophy takes its place—as it surely will.

> Many good people talk of "the drooping faith in human nature." Why should n't they? There never was such a time all over the earth as now. But there is a silver lining to the cloud-and that is spirit-communion. It is the only thing that will bring "peace on earth, good will to men."

We have on file, and shall print at an early day, an article entitled, "Spiritualism in Russia—Phenomena," which has been specially translated for the BANNER OF LIGHT from Psychische Studien by W. N. Eayrs.

The congratulatory words of Brother Foster and the appreciatory references to this present issue), are deeply appreciated by all connected with THE BANNER.

13 1 428 L

Secular Press "Phenomena."

The mysterious appearance of a hand on a windowpane in the house of a Mr. Johnson, in Ottawa, Kan, the first of last month, caused much comment. According to a dispatch in the daily press it became generally believed in the neighborhood that it was a spirit-manifestation, though at first it was thought to be the result of lightning, and under that belief the pane was sent to Chicago. Immediately, says the account, the hand disappeared from that individual pane and made its appearance on another. The hand is undoubtedly in the glass, for no amount of washing or rubbing changes it in the least, and in fact it fades away and reappears now and then without regard to the time of day. Whatever it is, there is no doubt about its being on the window, for it has been seen by nearly every person in town.

A dispatch from Peterboro, Minn., reports the people of that place greatly disturbed by violent demonstrations of spirit power occurring in a house located on one of its principal streets. For some time the strange noises were supposed to be made by practical jokers, but this theory was weakened when all attempts to catch the perpetrators failed, and even the neighbors who were called in to help discover the cause of the strange noises were unable to find what was wrong, and was abandoned when, while the inmates were in bed, an invisible hand would jerk the bedclothes from them, the door slam, heavy steps be heard going across the floor, and all efforts to find from whence proceeded the noises proved unavailing. The noises varied from the sound made by the crashing of a table full of dishes to that of a falling wall.

The report states that fifteen persons or more are ready to attest under oath that they have heard the noises, and that in their opinion they are produced by invisible beings.

Brady Lake, O.

As previously noted in these columns, the Ohio Spiritualists are considering the purchase of a campmeeting ground at this place—which, we are informed is situated two miles from Kent.

Hateful Goodness or None .- Rev. Joseph Cook has been telling the Boston Presbyterian Union that Boston, among other things, is not now distinguished for either its religion or its philosophy. Brilliant as the literature of Boston was, he said it was dominated by the Unitarians! What he, Joseph Cook, specially prayed for was the dissemination of the doctrines of John Knox, as a corrective and an antidote to the teachings of Channing and Parker. He scored not only Unitarianism and Universalism with what old Jeffries styled "the rough side of his tongue," but the utterances of young Andover on the new probation, and said that his creed was to be quarried out of the severe teachings of the Bible. Verjuice for him, and very hot at that. The one and only Joseph Cook finally told his hearers there was too much belief in Boston in a heaven that is topless, and too little belief in a hell that is bottomless. What he seems to want is a smaller heaven and a bigger hell. What a pleasant companion and friend he would make to spend an eternity with in heaven! The spiritual in his case is the uncomfortable.

THE THEOSOPHIST opens its February numberjust received, and for sale by Colby & Rich-with a suggestive paper by Mr. Olcott upon "Asceticism," in which he says that no delusion is more common among aspirants to the higher knowledge than that it can be attained by psychological restraint. An article upon The 'Ka' of the Ancient Egyptians," consists mainly of passages from a volume of the enthusiastic Egyptologist, Amelia B. Edwards. The second section is given of "Mantras; Their Nature and Uses" occult correspondences being the topic dwelt upon. In "Varieties of African Magic" several remarkable phenomena are described, one of them being the production of a shower of rain during a very dry season by a negro child ten years old, the rain falling on the garden in which the child was, and not a drop elsewhere. Madras, India.

Bnd Eggs.-We find in a copy of The Wave, a weekly paper published in San Francisco, Cal., a brief communication from a Summerland correspondent as follows:

"It is time the Order of the New Life went out of existence. It has run its sinful course, has done its infamous work, and Mr. Thomas Lake Harris and his followers and victims should be asked to leave the State and return no more."

Later.-We clip the following item in re from the daily press:

"Dr. Cyrus Teed, the leader of the Koreshans, who calls himself the coming Messiah, has amalgamated with Thomas Lake Harris, Primate of the Brotherhood of New Life, whose headquarters are in Sonoma County, Cal."

In these days, when bacilli and microbes are heard rom on every hand, and nearly all diseases are attribtrom on every nand, and nearly all diseases are attributed to these rapacious enemies of man, a subscriber advises that a trial be made of a spore-killer manufactured by Mrs. L. B. Hubbell, 272 Franklin street, Norwich, Conn. The Journal has known of this lady for years through correspondence, and believes in her good faith.—Religio-Philosophical Journal.

As The Journal's correspondent has known the fact, why do n't our contemporary employ Mrs. H. in Chicago to eradicate the bacilli and microbes connected with the weakly press of that city?

What bids fair to become a serious contention in the Roman Catholic Church has resulted from the position assumed by Archbishop Ireland, of St. Paul, in regard to the conduct of the Roman Catholic parish schools. It is said that Archbishop Ireland has advocated and put into effect in his diocese a policy whereby the Roman Catholic parochial schools are turned into public schools for certain hours of the day, after which half an hour is devoted to the study of the catechism of the Roman Catholic Church

HALL'S JOURNAL OF HEALTH.-An exhaustive article upon La Grippe by Dr. C. H. Johnson of Chicago, originally appearing in Sanative Medicine, is the leading article, it being, in the opinion of the editor, the most concise and comprehensive treatise thus far given upon the epidemic. Of the remaining contents, all of which are of great value, are "Treatment of a Cold," "Prevention of Influenza," Thought and Brain" and "Peculiarities of the Pulse." New York: 340 West 59th street.

Spiritualism is nowhere more vital and progressive than in Spain, where three influential journalsthe Revelacion of Alicante, the Buen Sentido of Lerida and the Revista de Estudios Psicologicos of Barcelona-have simultaneously undertaken a vigorous campaign in the interests of the Cause-says The Harbinger of Light-holding aloft the torch of science, and being always guided by the great fundamental principles of Love, Peace and Charity.

We learn from the Washington Evening Star that our talented correspondent, Mr. George A. Bacon, who has moved to a new residence-No. 1708 Nineteenth street-recently held a tea party, his son-in-law. Mr. C. W. Bond, and his daughter Belle, of Boston, acting as host and hostess. The party of friends was a large one, composed of people from different sections of the country. According to The Star, the occasion was especially a delightful one. No doubt.

"Ancient Art and Mythology."-We are in receipt of a copy of a new edition of the above named book by Richard Payne Knight-introduction, etc., by Alexander Wilder, M. D.-from the enterprising publisher, J. W. Bouton, of 8 West 28th street, New York, a review of which will appear in our columns next week.

Mr. and Mrs. A. E. Glies of Hyde Park, Mass., are now on a brief Southern tour—health-seeking in its object. They remain at Camden, S. C., for a few weeks, and then will return northward.

J. B. Hatch, Richard Holmes and A. A. Wheeock will speak to their friends at Tremont Temple, March 81st, 1892.

Don't miss the Grand Concert at Trement Temple by the Children's Progressive Lyceum, March 31st, 1892.

Read what "M. W. H." has to say (second page) on the "Taxation of Church Property."

1. 191 " 16

TO THE BANNER OF LIGHT. (Written for No. 1 of Volume 71.)

BY M. T. LONGLEY.

Oh! Messenger of hope divine, Oh! Harbinger of good, The noblest task of earth is thine-To teach one brotherhood.
"Eternal Progress," is thy theme, "Fraternal Love," thy song; Thy mission is to help redeem Mankind from sin and wrong.

Oh! Flag of Liberty and Right, No stain thy beauty mars, For 'blazoned on thy field of light Shine Truth's immortal stars. For five-and-thirty years and more Thy folds have been unfurled, And they have waved from shore to shore In blessing o'er the world.

Wave on, oh BANNER! high in air. Till knowledge rules the earth; Thy glorious tidings freely bear To all of mortal birth— That death is vanquished, and the grave Has lost its piercing gloom; That Love hath every power to save, And Heaven for all hath room.

NEWSY NOTES AND PITHY POINTS.

THE BANNER this morning sends especial compliments to all its patrons on the occasion of the advent of its seventy-first volume; and, while thanking them for their patronage in the past, hopes they will continue it. The old workers who have passed to spiritlife desire it to say a word for them on this auspicious occasion, namely, that they are still constant laborers for the earthly spiritual Cause, and are also doing all in their power to advance the interests and increase the circulation of THE BANNER, their favorite paper.

The millionaires, Messrs. Gould, Carnegie and Rockefeller, are just now lavishing some of their spare funds on public humanitarian and educational institutitions. The selfish man's position on entering the next sphere of being is outlined clearly in Spirit Prof. Brittan's lecture on the hells of spiritlife, recently published in THE BANNER.

If you would make life a success, live to bless others. Don't you think so, Jacob?

Annie Eva Fay gave what she called "a religious ilsustrated lecture on Spiritualism" recently in Washington, D. C.; and The Post of that city subsequently remarked of the performance, that the only "religious" zeal noticeable was in the religious care she took to cover up the deception of her alleged "indescribable phenomenon."

Chili's refusal to participate in the World's Fair is put on the ground of poverty. It is to be regretted that the friendly relations so recently established should not be cemented by participation in this national celebration.

A correspondent of the Boston Globe wants some one to inform him of a remedy for dyspepsia. The surest cure known is to occasionally eat fried ham and eggs, the older and salter the ham the sooner a cure will be effected. We tried the remedy several years ago, and have never had a recurrence of the complaint since.

When a person of means is ready and willing, and does aid the needy according to his best judgment, beside aiding pecuniarly public charitable institutions, he very soon ascertains that any number of poor people will find it convenient to drop in and re mind him that their wants have not been attended to.

While the mighty wind-snow-blizzard which greeted in this latitude, the coming in of "the stormy March," was at its height, the Boston News "tempted Provi dence" with the following disgruntled comment:

"Joseph Cook wants people to believe in a bottom-less hell. It is hard to realize a place with no bottom to it, but the rest of it is easy enough, in the midst of such weather as this."

In Leeds, Eng., the trade and labor council recently made a street demonstration in which some 16,000 men participated. At the same time resolutions were adopted proposing that labor candidates be nominated for Parliament and for municipal offices in Leeds.

FISHY. - Lord Salisbury's refusal to renew the modus vivendi concerning the protection of seals in Behring Sea has caused some talk of war in the Navy Department at Washington.

Miss Venus is called the evening star. That is probably why Mr. Jupiter has of late been courting her. She is a

withstanding. Six men were arrested and imprisoned in this city on Jan. 28th, for the crime of asking persons to give them something. Being poor they begged. Being beggars they were criminals. Being criminals they were locked up. Society deprives men of opportunities to earn bread, and then imprisons them if they beg for it. And an overwhelming majority of the people approve of this!—Twentieth Century, New York.



Business men who turn out to be dishonest are designated of late as "commercial banditti." Rightly

The news we get "in a nut-shell"-as the press has it-is often a cracked affair.

"The tongue of evil wags faster than the tongue of justice." This is a sharp comment on Christian enlightenment, (?) but it is true.

Rich men enjoy, Without alloy,
The good things of this earth— Except when cranks Cut up wild pranks, And dissipate their mirth.

When agnostics, as many do, finding their radical theories unpopular, embrace Modern Spiritualism, the result is, in many cases, they cause inharmony in its ranks. These people are often persistent in their special views, claiming that they are right while ignoring the rights of others.

Experts declare that "natural gas" is nearly exhausted. No it is n't. You'll find plenty of it all over When people play "the pathetic," as some do and

win, it bestows upon the true philanthropist, who catches on to the fact, a lesson of wisdom. W. J. Colville will-we are informed-

lecture in Arcade Hall, 7 Park Square, Boston, Sundays, March 20th and 27th, and April 3d and 10th, at 10:30 A. M., and 7:30 P. M. Answers to questions at 3 P. M.

An essay "In Regard to the Correct Transmission of Spirit Messages Through Mediums," written for THE BANNER by Mrs. M. T. Longley, will be printed next week.

The message published in THE BANNER for March 5th, from Spirit "I. B.," should have read "I. P. LORD."

Dr. F. L. H. WILLIS speaks in Norwich, Ct., next Sunday.

Mrs. C. Fannie Allyn, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Ida P. A. Whitlook, Mrs. M. A. Bagley and Mrs. Kate K. Stiles will all speak at Tremont Temple, March 31st, 1892.

FOR SEASICKNESS USE HORSFORD'S ACID PHOSPHATE. Dr. PRICE, of the White Star S. S. Germanic, says: "I have prescribed it in my practice among the passengers travelling to and from Europe, in this steamer, and the result has satisfied me that if taken in time it will in a great many cases prevent seasickness,"

THE WEST.

CINCINNATI, O., NOTES.

BY R. SHEPARD LILLIE.

To the Editors of the Banner of Light:
Since writing you last "The Union Society
of Spiritualists" gave an entertainment on Wednesday evening, Feb. 24th, consisting of music, instrumental and vocal, recitations, etc. It is a difficult matter to call out a large attendance of a week day on such occasions, but this was fairly well attended. One interbut this was fairly well attended. One interesting exercise was flute-playing, with plano accompaniment, the musicians a young lady and gentleman, both of whom were blind. They acquitted themselves in a manner that would have done credit to those gifted with sight. Another very interesting thing was that of a lady playing the zither, accompanied by guitar; her mastery of the instrument won the admiration of all. Being recalled the second and third time, she came with her two little girls, who sang in German several rare and ond and third time, she came with her two lit-tle girls, who sang in German several rare and quaint Tyrolean airs as only Germans can ren-der them. Miss Bertrand and Mr. Lillie sang "The Lovers' Quarrel," in which they quar-relled and made up again admirably. Alto-gether the entertainment was a pronounced

relled and made up again admirably. Altogether the entertainment was a pronounced success.

The next event of interest was a reception and surprise, arranged for us on Friday, Feb. 26th, planned for us by Mrs. Stowell and her good husband, C. C. Stowell of The Better Way, by whom we have been entertained during our stay in Cincinnati. Mrs. Stowell is an excellent trance medium, well known for the good work she has done in that direction through a large portion of this Western country. My daughter, Miss Clara Clark, being but a night's journey away, in Washington, Pa., they made arrangements for her to arrive in time for breakfast Friday morning. This was the first part of the surprise, and how gratifying only mothers can know. After spending the day in showing her about the city, returning to the house in the evening we soon found i crowded with invited guests, who had been our hearers, and, as we have visited Cincinnati occasionally, the first time six years ago, some were loving friends. How enjoyable such events are can best be fully appreciated by our co-workers, who journey from place to place doing the work of "The Father" (The Spirit), and often are homesick, weary, and almost discouraged. In such a life these events are bright spots, and always go with us as pleasant memories.

During the evening "Bright Star," one of the spirit-controls of Mrs. Stowell, presented me, in a tender and loving way, a substantial token of the love of those present. Among the guests was Mr. A. C. Ladd of Atlanta, Ga., a well-known worker on the spiritual platform, who gave us pleasant words of greeting and good cheer, to which one of my spirit-guides responded, thanking him and all for the spirit of love manifest on this occasion. Remarks were made by others, then followed a recitation by Miss Clark, which was so enthusiastically received that she was compelled to respond the second time. A bountiful repast was served, after which Mr. Melchers, editor of The Better Way, read an original acrostic poem, which I regret to say i

after which Mr. Melchers, editor of The Better Way, read an original acrostic poem, which I regret to say is (by a lack of foresight on my own part) lying in a trunk now on the way to New York.

Sunday, Feb. 28th, closed our present engagement in Cincinnati, with full houses morning and evening. The exercises were of the usual order, the guides answering questions in the morning and discoursing in the evening upon "Olden and Modern Views of Death," what was said thereon being received with such demonstration of approval as to assure us that it was duly appreciated. The evening closed with an improvisation and the presentation by the chairman of very complipresentation by the chairman of very complimentary resolutions in reference to the work accomplished by the spirit inspirers of Mr. Lillie and myself. With regrets at the separation, always an unpleasant part of the itinerant's work, we bade them for the present farewell.

On the afternoon of this closing day we were called upon to assist at the funeral service of a young man of rare promise, only twenty-four years of age. The mother is an earnest Spiritualist; he, like many young people, not so deeply interested. But before passing away he gave the testimony the dying have so often given, that as this life fades from their view the spiritual begins to be revealed. Looking up he called the name of a sister who had passed away some years before, and those of several other spirit-friends, saying, "I am so glad to see you." He spoke also of the beautiful scenes he beheld even while bearing the pains of the body.

As I close this we are in the Quaker City to see friends for only a few hours. I started early Monday morning with my daughter, to spend a few days with her in Washington, Pa. While there were the guests of Mr. and Mrs. A. B. Caldwell, he a prominent citizen, an ear-On the afternoon of this closing day we were

While there were the guests of Mr. and Mrs. A. B. Caldwell, he a prominent citizen, an earnest, whole-souled Spiritualist, whose memory is well stored with rich experiences in the spiritual line, which he never wearies in reciting. We found him to be a very entertaining host, though now, and for eight weeks, he has been confined to the house under bondage of disease. Having so delightful a visit under these circumstances, we wondered what it would be when no such cloud rested upon them. We earnestly hope for Mr. Caldwell's recovery. He is a sincere and thorough investigator, and although having the deepest love and reverence for the slightest genuine manifestation, he cannot tolerate imposture.

He cannot tolerate imposture.

I suppose you have heard of the beauty of Washington, Pa., also that here are located some of the richest fields of oil and natural gas. The town is among hills, picturesque and beautiful. There are palatial residences, the homes of some of the fortunate operators in those mysterious elements which natura has so heautiful. There are palatial residences, the homes of some of the fortunate operators in those mysterious elements which nature has so strangely stored away, and held in reserve for the present time. Passing into the house where we were entertained (this I noticed also with others), on either side of the walk were fountains such as are usually used as decorations out doors, but instead of fountains of water these were throwing up immense torches of natural gas, or fountains of fire, turning night into day. Passing into the house, in the crystal chandeliers electricity vied with natural gas, so that if at any time there was a shutoff in one, the other could supply the deficiency. In every room were fireplaces artistically arranged to imitate wood or coal, upon which one needs only to place a lighted match, turn a screw, and behold a blazing fire without smoke, odor or sshes, so perfect in every way, at once inviting to ease and enjoyment, while it rouses the mind to points of wonder and amazement. It lights and warms the houses, cooks the food, is the heating supply of the steam engines that do the work of warming the greenhouses, some of which are devoted entirely to roses, others to miscellaneous plants, while in still another large one were only tropical plants and trees, including bananas, figs and oranges in blossoms and in fruit. To morrow we go to New York. My next letter will be from that point.

Cleveland (O.) Notes.

To the Editors of the Banner of Light: Nothing is yet definitely settled as to the proposed Spiritual Temple, though the originator of the Building Fund, Mrs. F. Mühlhauser, seems as sanguine as ever in the ultimate ser, seems as sanguine as ever in the minimate success, in the near future, of this very laudable enterprise. There is abundant wealth among the Spiritualists of this city to attain the end desired; but the united spirit-energy and courage as manifested in Mrs. M. seems to be

courage as manifested in Mrs. M. seems to be lacking.

Jennie Hagan-Jackson.—This very pleasing speaker and improvisatrice, under the auspices of the Children's Progressive Lyceum, completed a very successful engagement on the 28th ult. At the close of the evening service, the interest of which was greatly enhanced by the beautiful singing of Miss Sara Cohen, one of Cleveland's most popular copranos, a public reception was given Mrs. Jackson. The writer, who presided, after alluding to the marked improvement of the speaker since her former engagement, nine years ago, invited the friends present who felt they had anything to say to

do so, when brief and eulogistic remarks were made by Mr. and Mrs. F. Mühihauser, Charles Collier, C. B. Gould, Thos. A. Black, W. S. Edmunds, E. M. Geiger and others, to all of whom Mrs. Jackson fittingly responded.

In the morning of the same day Hon. Martin A. Foran, ex-congressman, spoke to the Lyceum scholars on "The Need of Good Training to Meet the Emergencies of Life." A large attendance was present, and, after an excellent programme, Mrs. Jackson closed the exercises with a poem, the subject being given by Mr. Foran, "Anything You Like."

In the afternoon Mrs. Jackson spoke for the West Side friends to an audience that completely filled the hall, and on behalf of the society Mr. Thos. A. Black presented the speaker with an elegant floral design. Several private receptions were held for the talented lecturer during the month, and all wished her on leaving God speed in her new travels.

Dr. Geo. Newcomer still lies very low, with but faint hopes of recovery. The only consolation to him and his friends is that he is not suffering.

Proposed Change of Rase.—It is more than

lation to him and his friends is that he is not suffering.

Proposed Change of Base.—It is more than probable before the next "Notes" are sent you the Lyceum will have removed to a new hall in the Case Building, on Superior street, next to the post-office. The hall is well adapted for Lyceum work, and has every convenience in the way of sewing and supper rooms for the Good Samaritan meetings.

The Approaching Celebration.—While as yet no definite arrangements have been made as to the day and speakers at the Forty-fourth Anniversary exercises, the event will be celebrated by both the East and West Side Societies. It will probably be March 27th. Hudson and Emma Tuttle have been invited by the Lyceum, and A. B. French for the West Side Society. While not a union celebration, the exercises will be arranged not to conflict. Two sessions will be held on the East Side and one (afternoon) session on the West Side. one (afternoon) session on the West Side. Fraternally, THOMAS LEES. March 5th, 1892.

The Veteran Spiritualists' Union.

To the Editors of the Banner of Light: On Tuesday evening, March 1st, the Veteran Spiritualists' Union held its regular monthly meeting at the Banner of Light Hall, No. 9 Bosworth street, Dr. H. B. Storer presiding. The record of the previous meeting was read and approved. The committee appointed to procure temporarily, for anniversary week, suitable headquarters for the Union and friends, and a free exhibit of its Museum of Phenomenal Productions, reported that it had secured the large Library Room at No. 3 Boylston Place, off Bo ylston street,

tions, reported that it had secured the large Library Room at No. 3 Boylston Place, off Bo ylston street, the building in which the Helping Hand Society of the Boston Spiritual Temple meets every Wednesday afternoon and evening. The V. S. U. having accepted with thanks the invitation of that Society to unite with it on the Wednesday of Anniversary week (March 196th), Mesdames Woods and Pope, with our historiad, John S. Adams, were appointed a commit tee to take charge of the Headquarters and Exhibition-Room during that week, with permission to increase its number if desired.

A communication from Dr. A. C. Williams of Kansas was read, stating his wish to bequeath to the V. S. U. a portion of his property; recognizing the practical work of the Union, and believing it to be a reliable means through which to promote the advancement of the Spiritual Cause. The Doctor's liberal proposition was heartily received. A vote of thanks was given him for his benevolent intention, his kind communication accepted and placed on record, and the clerk instructed to furnish him with the legally printed blanks of the Union, in order that the conveyance may be properly made.

A communication was received from John S. Adams relating to Mr. Andrew Cross, one of the ploneer lecturers in advocacy and defense of Modern Spiritualism in Scotland, who, on a recent visit to that country, collected about one hundred additions to our Museum, consisting in part of oil paintings produced through the medial agency of David Duguid, at a séance of the famous "Hafed Circle," held in Glasgow last summer specially for our benefit, of which séance, and the origin and development the last thirty years of Mr. D.'s mediumship, Mr. Cross has written a very interesting account. [This account will appear in our columns next week.—EDS.] In addition to these, through the efforts of Mr. Cross, we are supplied with nearly fifty photographs of Mr. Duguid's previous phenomenal paintings and drawings, of the medium himself, the members of the Hafed Circle, and man

ing.
Following the reading of the communication above mentioned, Mrs. M. T. Longley, Corresponding Secretary, offered the following preamble and resolve: retary, offered the following preamble and resolve: Whereas, Mr. Andrew Cross, formerly of Glasgow, Scotland, now of Portland, Me., during a recent visit to his uative land voluntarily exerted himself to make known to the Spiritualists of England and Scotland the aims and purposes of the Veteran Spiritualists' Union, and obtain additions to its collection of phenomenal productions illustrative of the truths of Modern Spiritualism—his efforts being crowned with success; therefore, **Resolved**, That the thanks of the Veteran Spiritualists' Union are hereby tendered to him for his generous labors in its behalf. **Voted**, That a copy of this preamble and resolution, signed by the President and Clerk, be forwarded to Mr. Cross, with the best wishes of the members of the Union

Cross, with the best wishes of the members of the Union for his temporal and spiritual welfare.

for his temporal and spiritual welfare.

It was voted to receive and place on file the communication from our Historian, John S. Adams. Also voted to adopt the preamble and resolution offered by Mrs. Longley, our Corresponding Secretary.

Moses T. Dole, our Treasurer, reported for the committee, unadvisable to hold any independent public meetings during anniversary week, but recommended the celebration of the anniversary of our organization, which occurs May 21st. This report was accepted, and the recommendation adopted.

An invitation from the Children's Progressive Lyceum to unite with them in Anniversary exercises at Tremont Temple was received officially from Mrs. J. B. Hatch, Jr.

Relative to an entertainment proposed to be given

Remont Temple was received officially from Mrs. J. B. Hatch, Jr.
Relative to an entertainment proposed to be given by Mr. Andrew Cross, as communicated by Mr. Adams, the matter was referred to the committee of three each from the Helping Hand Society and the Veteran Spiritualists' Union.
A form of burlal service for Spiritualists will soon be issued by our Union in small book form, and supplied at a very moderate price.
Specimen framed copies of a printed sheet 22x24 inches, containing photo-portraits of the Directors of the Veteran Spiritualists' Union, and the Objects, Alms and By-Laws of the organization, were exhibited at this meeting, and will soon be ready for free distribution to new members, and all renewals of old membership. There is also given free to those who join our Union a certificate of membership, 12x14 inches, showing the birthplace of Modern Spiritualism. Annal membership, \$1.00; life membership, \$25.00. Application blanks may be procured of WM. H. BANKS, Clerk.

No. 77 State street. Boston.

Ayer's Sarsaparilla will remove that tired feeling, and give new life and energy.

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

W. J. Colville is now lecturing in Brooklyn, N. Y., at Kingston Hall, every Tuesday and Thursday at 3 P. M.; in Newark, N. J., every Wednesday and Friday, in Oraton Hall, at 10:15 A. M., and in New York, in Union Square Hall, every Wednesday and Friday at 3 P. M. His present address is 52 West 12th street, New York.—On Saturday, Sunday and Monday, March 12th, 13th and 14th, Mr. Colville will lecture in Syracuse, N. Y. All arrangements have been made by Mrs. F. G. Barnes, 206 Cortland Avenue. The lectures will be at 2:30 and 7:30 P. M. on each of the three days. [Public announcements in local papers.]

Mrs. Ada Foye, inspirational lecturer and platform

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 nextseason will please write as soon as possible and secure dates. Her address is P. O. Box 517, Chicago, Ill.

Mr. J. Eraph Baytar Ladurad, etc. in Scient Management of the secure dates.

dress is P. O. Box 517, Chicago, Ill.

Mr. J. Frank Baxter lectured, etc., in Salem, Mass., last Sunday, and was announced for Stoneham Thursday evening, March 10th. On Sunday, March 13th, he will lecture, sing and exercise medial gifts in Haverhill; Sunday, March 20th, in East Dennis; Sunday, March 27th, in Hartford, Ct.; Monday and Tuesday evenings, March 28th and 29th, in West Winsted, Ct.; Thursday P. M., March 31st, in Tremont Temple, Boston; and on Friday, April 1st, will have a part at the Wells Memorial Hall, Boston.

Dean Clarke's address, till further, notice is in care

Dean Clarke's address, till further notice, is in care of the Carrier Dove, San Francisco, Cal.



N. K. FAIRBANK & CO., Sole Manufacturers, CHICAGO, ST. LOUIS, NEW YORK, PHILADELPHIA, BOSTON, BALTIMORE, NEW ORLEANS, SAN FRANCISCO, PORTLAND, ME., PORTLAND, ORE,, PITTSBURGH AND MILWAUKEE.

1st. Societies wishing services, or his attendance at funerals, can address him 163 Pleasant street, New Bedford, Mass. Mrs. Kenyon will also answer calls to lecture and give public tests.

Dr. J. C. Street called at The Banner office on Monday, 7th inst., having just returned from an extended tour of travel which occupied over nine months, and took him to the Pacific slope. His next point is Albany, N. Y., where he will participate in the coming Anniversary exercises. He then goes to Rochester, and later returns to Boston.

Mrs. Shirley addressed the Spiritualists in Portland, Me., very acceptably Feb. 28th. Her present address is 1098 Washington street, Boston.

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

Mrs. Anna Blanchard Lepper will answer calls as a public platform lecturer and test medium. She will also attend funerals and perform marriage ceremonies. Address 512 South 9th street, Springfield, Ill.

CONSUMPTION CURED.

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

SPIRITUALIST MEETINGS.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A.M. and 7% P.M.—The First South Bide Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P.M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sun-lays in A. O. U. W. Hall, corner Court and Main streets, at P. Sand 7 J. P. M. William F. Pfeiffer, President, 2 Gelstin Street; L. C. Beesing, Secretary, 846 Prospect Avenue.

Baitimore, M.d.—The Religio-Philosophical Society meets every Sunday at II a. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

Providence, R. I.—The Spir Itualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at I P. M.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall Ionia street. Meetings Sundays, 10% A.M. and 7½ P.M.; Thursdays, 3 P.M. and 8 P.M. Mrs. Effe F. Josselyn, President. Josselyn, President.

Colorado City, Col.—Meetings are held in Woodman
Hall, Bundays, at 2 o'clock.

Hall, Bundays, at 2 o'clock.

Springfield, 111.—The Social Wheel of Progression, or
First Spiritualistic Society, will hold public worship every
Sunday at 2½ P.M. at 512 South 9th street. D. N. Lepper,
President; Miss H.A. Thayer, Secretary. Springfield, III.—Meetings are held in the G. A. R. Hall on 5th street, every Sunday at 75 P. M. Mrs. A. B. Lepper,

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

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 816 Spring Garden street, Sundays, at 10½ A.M. and 7 P.M. Lyceum at 2½ P.M. Joseph Wood, President; Benj. P. Benner, Secretary.

Keystone Spiritual Conference every Sunday at 2½ P. M., southeast corner 10th and Spring Gardenstreets. Wil-liam Rowbottom, Chairman.

SPECIAL NOTICES.

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

A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. Jan. 2.

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

ADVERTISEMENTS.

AESTU

The Wondrous Writing Power.

It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium. "DAESTU" conclusively demonstrates this, as means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

to involuntary write the answer to a question asked most-tic is a phenomenon which has already attracted the atten-tion of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of thought. Complete in box, \$1.00; postage 25 cents. For sale by COLBY & RICH.

THE TRUE CHRISTIAN RELIGION DYEMANUEL SWEDENBORG, containing the UNIVERSAL THEOLOGY of the Church of the New Jerusalem. 882 pages (5%18% inches), good paper, large type, bound in black cloth. Mailed prepaid for paper, targo type, nound in diack cloth. Mained profiled to \$1.00 by the AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY SO Cooper Union, New York. Steow Mar. 12.

School of Sensitives And Mediums, 68 Bellingham Avenue, Beachmont, Mass. Mar. 12.

A GENTS WANTED—Male or Female—in A every locality in the U. S. Reliable and necessary articles; sell at sight; large profits; permanent and honorable employment. Exclusive territory given. THE CHAMBERLAIN M'FG CO., 35 Hanover street, Boston, Mass. Mar. 12.

A STROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Bend date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms, 13 and 14, Boston Mass. lw* Mar. 12.

MRS. LOOMIS-HALL, Test and Business Medium; Massage Treatment. Sittings daily. Six questions for 65 cents. 128 West Brookline st., Suite 2, Boston. Mar. 12.

IF YOU WISH The Best Paper In the World, TAKE THE BANNER OF LIGHT.

AGENTS WANTED

FOR Dr. Stansbury's Specific Remedies. Send for Circulars, Testimonials, Torms, etc., to DORNBURGH & WASHBURNE. Olmstedville, N. Y.
For sale by COLBY & RICH. Jan. 2.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedides furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. is May 9.

Dreams of the Dead.

BY EDWARD STANTON.

With an Introduction by EDWARD 8. HUNTINGTON.

With an Introduction by EDWARD S. HUNTINGTON.

A book which is sure to attract the attention of all thinking readers. The book deals with the occult, and treats of other than material things. The author holds that those whom a materialistic judgment calls dead are only beginning to live, and in the form of these dreams he has velled the teaching of a great truth.

DREAMS OF THE DEAD is a record of weird facts gained through the psychic experience of the author. Upon these facts the latest phases of Industrial Reform, Hypnotism, Mind and Christian Science Cure, Mysticism and Spiritumism, are portrayed in a clear and vigorous style.

Moral responsibility for crime committed under the influence of evil associations or hypnotic suggestion, or under the influence of stimulants, and the idea of personal explation in this life for sins committed in some former existence; in fact, all the doctrines of re-incarnation and Karna, are put forth with a clearness and vivacity and life-likeness of style which at least must win for the author recognition as a literateur of much promise.

"Dreams of the Dead' must prove a magnet of keen intellectual, and spiritual attraction. It is written, too, in a style of simplicity; indeed, in parts almost of naiveness, with very little attempt at eloquence, and yet with an earn-estness that, in spite of the mystical nature of the things treated, goes far to produce an immediate effect of vraisemblance. The author is conducted in sleep by the ghost of an old friend into many curlous corners, not of the ultimate spiritual world, but the mediate one which is wrapped about as as the atmosphere is wrapped about the earli; and in this mediate realim (where spirits are represented mostly as still clinging in one fashion or another to the affairs and passions of the world where they once moved in garments of flesh) the author has many adventures that suggest reflections which the living would do well to profit by."—Boston Globe.

Price, in cloth, \$1.00; in paper cover, 50 cents.

ton Globe.

Price, in cloth, \$1.00; in paper cover, 50 cents.

For sale by COLBY & RICH.

A New Scientific and Philosophical Treatise UPON THE

Origin, Development Destiny of Man.

By THOS. P. FLETCHER, Elk Falls, Kansas.

The following are the main points treated upon: The Beginning; Fundamental Principles; Formation of Constellations, Systems, Suns, Planets and Satellites; The Formation of Constellations, Systems, Suns, etc.—continued; The Origin of Meteors and Comets; The Organic Kingdom; The Origin of Man; Man—His Attributes and Powers; The Soul—How it Receives and Imparts Knowledge; How the Soul Receives its Highest Impressions; The Record Book, or the Heavenly Ether; How to Cultivate the Sixth Sense; The Finer or Spiritual Body; Growth and Degeneration, Morally; Spiritualism Proven by the Bible; The Bible and Christ; The Summary.

Gloth, 12mo, pp. 354, price §1.25; paper, 30 cents.

For sale by COLBY & RICH.

PRICE REDUCED FROM \$ 1.50 TO 50 CENTS.

A BOOK

WRITTEN BY THE SPIRITS OF THE SO-CALLED DEAD, With their Own Materialized Hands, by the Process of

Independent Slate-Writing. Through MRS. LIZZIE S. GREEN and others as Mediums. Compiled and arranged by C. G. HELLEBERG, late of Cincinnati, Ohio.

This work contains communications from the following exaited spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horace Greeley, Thomas Paine, O. P. Morton, Polheim, A. P. Willard, Margaret Fuller, Madame Ehrenborg and others.
Cloth, 12me, with engravings. Price 50 cents, postage free. For sale by COLBY & RIOH.

POEMS.

BY EDITH WILLIS LINN.

This volume, from the pen of the gifted daughter of Dr. F. L. H. Willis, will meet with a warm welcome in the homes and from the hearts of every admirer of lofty spiritual thoughts charmingly expressed. The writer, aspiring to her loftlest ideal, is rewarded with an inspiration of excellence that is seldom surpassed, if indeed equalled.

Mrs. Linn's muse finds in every place and object something to embaim in fitting verse; alike in the ruins of the past and the glories and wonders and the most familiar things of the present. She sympathizes with the sorrowing, revels with those who rejoice, and holds companionship with the thoughtful and the studious. Hence it is unavoidable that her book shall find appreciative readers among all classes. classes. 18mo, cloth, pp. 167, with portrait. Price \$1.90, postage 8

ents. For sale by COLBY & RICH.

A Tract for Missionary Work. A Tract for the Student and Investigator. What is Spiritualism? Rules for the Formation of Circles and Cultivation of Mediumship. Who are Spiritualists? Their Testimony, and a List of Publications.

By HUDSON TUTTLE and DR. JOHN C. WYMAN.

An eight-page octave Tract, designed to give a clear and emprehensive view of Spiritualism and the character of the supporters.
Single copies, 52 cents; 7 copies, 25 cents; 20 copies, 50 cents; 00 copies, 52.00. Postpaid.
For sale by COLBY & RICH.

ANCIENT ART AND MYTHOLOGY.

The Symbolical Lauguage of Ancient Art and Mythology.
An Inquiry. By Richard Payne Knight, author of
"Worship of Priapus." A new edition, with introduction,
Notes translated into English, and a new and complete index. By Alexander Wilder, M.D. With 348 Illustrations (many full page) from Ancient Gems, Coins, Medals,
Bronzes, Sculpture, Egyptian Figures, Antique Statues,
Monumente, etc.
1vol. Royal 8vo, novel half roxburgh binding, gilt top, \$5.00.
For sale by COLBY & RICH.

The Meaning of Life.

A Lecture delivered at Berkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892, by DR. F. L. H. WILLIS.
Famphiet, pp. 22. Price 5 cents; 6 copies 25 cents.
For sale by COLBY & RICH.

Message Department

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held the Hall of the Banner of Light Establishment, free to the public, commencing at 3 o'clock P. M. J. A. Shelhamer, Chairman.

Answens 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 Ban-

At these Scances the spiritual guides of Miss. M. T. Long-Law éccupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

Mrs. Longlaw, under the influence of her guides, also gives excarnated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity to do so.

to do so.

E. 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. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

E. 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.

E. Natural flowers are gratefully appreciated by our ancel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the aitar of Spirituality their floral orderings.

Letters of inquiry in regard to this Department must be addressed to COLBY & BICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longiey.

Report of Public Séance held Dec. 22d, 1891. [Continued from last week.] John Murray Spear.

John Murray spear.

[To the Chairman:] Good afternoon, my young friend. I am very pleased to come to the Banner Circle-Room, and to say a few words in behalf of the spirit of truth made manifest through Modern Spiritualism.

I accepted it, and tried to live by it while in the mortal form. It brought to me many compensations for trials passed through, many consolations in the hour of discipline and pain, many ioyous greatings and meetings with many joyous greetings and meetings with friends gone on before, and altogether Spiritu-alism became a lamp to my feet to guide me From the fold of the church to the sanctity

and the sanctum of Spiritualism was but a step to me, because I could take with me all that was of profit, all the beauty and elevation which I found in the church, and stepping into the pathway of Spiritualism I found a broader avenue of light over which to travel during my

avenue of light over which to travel during my remaining years.

I had many friends in the ranks of our glorious Cause, many friends, too, who could not receive it as I had done. Numbers of those good friends are still dwelling on the mortal side, and one not long since, who has grown weary and weak with the burden of the day, sent out a mental appeal to me as a spirit to come back to your Circle-Room and send him a word of encouragement, and good cheer. To ome back to your Circle-Room and send him a word of encouragement and good cheer. To that friend, who is in New Jersey, I send my message to-day, and I assure him that the end, as far as this toil and turmoil is concerned, is not far off for him. It seems to me that the change will come before many months have rolled away, and he will be lifted from the material condition into the clear light and love of the spiritual world. I cannot promise him ease of body while he remains on earth, because the of body while he remains on earth, because the weariness is fastened upon him. It is doing its work with the physical; by-and-by it will accomplish its purpose, and the enfranchised spirit will be able to soar aloft upon loosened wings and find its spiritual abode. But my friend can be of good cheer, for bright spirits are with him, bringing influences and magnetic helpfulness which will aid him to pass through the trial into the perfect day. Our friend Newton desires to join his regards and greetings to mine, with assurances of help to our friend here, and he also wishes me to say for him that when the hour of change shall come, he and others will be ready to meet the ascending spirit in the higher life. of body while he remains on earth, because the

ascending spirit in the higher life.

I wish also, Mr. Chairman, to give my greeting and affectionate regards to all my friends, for more than one will see my words in your paper—that journal which was a staff to me in many weary hours, for through it I received light from the angel-world, and strength to go on. Many of my friends read its pages, and will learn of my return, and I wish each one to take this as a personal visit of regard and esteem. I give thanks, also, to all who were so kind to me during my last years of mortal life.

I wish particularly to say to my friend, Hen-ry Smith of Greenwich, that the cares and trials which have come to him, and which have seemed more severe during the last few months, will, I feel, be swept away, and he will be lifted up on higher ground spiritually and mentally. I believe that conditions will be arranged for him so that he will find himbe arranged for him so that he will find him-self singing a sweeter song of triumph and ex-altation than he has done before. Passing through the shadows sometimes only serves to brighten a spirit with more refulgent light from the spiritual world, and when the shadows have rolled away, the spirit rises in greater strength to recognize the power of dis-cipline and the glory of the heavenly world which is showered upon it. Those who suffer most are best blessed by the angel-world; those who drink deeply of the waters of affliction partake of the sweet, refreshing dew which angel ministrants bring from the higher life. So will it be with my friend; and I wish to as-sure him that not only will spiritual consolasure him that not only will spiritual consolations be given from the upper life, but that judgment, justice and truth will also be shown to him and for him before men while he remains in this physical existence. John Mur-

Louisa Marston.

Louisa Marston.

I have brothers and sisters and other relatives in the city of Philadelphia. I do not know as they will feel pleased to have a spirit come and claim them, or have one from the spirit-life give a message in my name, because they do not think much of Spiritualism, I am afraid. Yet I have felt that I ought to come and speak, telling of my love for those who are here, and of the love of father and mother and friends who are with me on the spirit-side that is going out to the dear ones on earth, and that, like a shower, serves to refresh their spirits, even though they do not know whence it comes.

My name is Louisa Marston. My mother's name is Sarah. She comes with me here today, so anxious to have the dear ones know of our presence, yet she is not able to influence a medium herself to give any tangible token of her love and care.

We have meny bright blessings in the spirits.

her love and care. We have many bright blessings in the spirit-We have many bright blessings in the spiritworld. We have the privilege of dwelling together in harmonious love. We have a home that is cheerful, with beautiful flowers blooming about it. There is so much of the warmth and sunlight of summer, so much that is beautiful and sweet for us to enjoy, that we do not ever look back to the earth-life with a regret that it was parted with. I feel that that life has accomplished its purpose, and although I did not live to a great age, as many do, having been taken when young from mortal life, and was at first unreconciled to go, feeling that I was giving up so much that I longed to keep, yet, after I became acquainted with the spiritworld, and found how natural its conditions of life are for human souls, I lost all regret and was perfectly satisfied to have things as they were.

were.

If I could see some of my friends, and talk with them quietly, I should be so happy. I think I could mention things that have happened to us that belonged to our home-life; I think I could recall to them things that have become almost forgotten in busy times; and what is more to the purpose, I could tell them of the spirit world, of my work there, of my friends who are with me, of the home-life and, its associations, and perhaps give them a new idea of what they, too, will find when the body has gone to dust.

circle on the Banner of Light platform, for there are more circles than one at this place. I had to pass through seven before I got to the side of your medium, and each one was made up of spirits who are trying to come here to manifest in order either to teach something which they have in mind, and which they feel is important, or else to give a personal message to their friends on earth. I have no doubt they will come sometime when just the right moment arrives for them, but all must wait until the conditions are best for their particular use.

lar use.

Now, Mr. Chairman, I should not have intruded here to-day if I did not feel it my duty so to do. I was an old Spiritualist, and was favored with the presence and the knowledge of the presence of spirit intelligences who halved main my work. Many will remember of the presence of spirit intelligences who helped me in my work. Many will remember me as an old spiritartist, so-called, as one who under the inspiration of spiritual intelligences produced portraits and landscapes such as appeared to me. I seemed to see them with the inner sight. The pleture would present itself before me in color and detail, as if it were traced upon the atmosphere. I did not behold it with my visible organs of sight, but with the interior vision, which was very clear. It is impossible to describe to any one how these scenes are presented to the interior vision so as to have it understood. Those who receive these things will know what I mean.

[To the Chairman:] Well, sir, I found in my experience that many of the faces which I

[To the Chairman:] Well, sir, I found in my experience that many of the faces which I traced upon canvas were recognized by individuals on earth, and I know that some of the landscapes which I produced were the veritable externalizations of scenes in the spiritworld. I know that I saw localities in the spirit-spheres before I passed away, and have recognized them since in my travels to and fro in that beautiful world.

I did not come, however, to talk of these

I did not come, however, to talk of these things. There is a young man in Port Huron, where I lived and am still remembered, althings. There is a young man in Port Huron, where I lived and am still remembered, although it is eleven years or more since I passed away, who is acted upon by unseen intelligences somewhat in the same line that I was when here. That is, his normal faculties and talents are stimulated by the power of spirits, and he is beginning to produce works of art that are, I think, of value, or will prove to be so by and by. I do not know whether he recognizes the fact that he is assisted in his work or not, but he does wonder at his own ability with the slight instruction that he has had. Well, it does not all belong to him, although he has an innate power and talent which is a foundation for the spirit-helpers to work upon. Now, I am interested in that person. I believe that I can do a work through him in connection with other spirits that will be recognized after a while as the work of invisible intelligences. I felt that if I came here and spoke of this it might be of use to him and to others, and I received permission and just the right kind of power to penetrate these outer circles and reach this inner one.

While here I wish to give my love and greeting to my many spiritualistic friends. I have been favored with meeting some of them since I went over, after they came to the other life. Some who were very dear to me have joined

Deen ravored with meeting some of them since I went over, after they came to the other life. Some who were very dear to me have joined the great majority on the spirit-side, but there are many who still remain here. They are in various parts of the West—in Ohio, Michigan and Missouri—and they will hear that I have come to your Circle-Room. I wish them to feel that I extend my hand in fellowship and greating to them and that I always chrish, a greeting to them, and that I always cherish a kind remembrance of them and of the sweet sympathy and helpfulness which they gave me in my work. N. B. Starr.

Report of Public Séance held Dec. 29th, 1891.

Report of Public Séance held Dec. 29th, 1891.

Spirit Invocation.

We thank thee, oh: thou Supreme Spirit of Goodness, for all the grand privileges of life. We bless thee that experience and discipline and human activity are given to thy children, through which they may gain knowledge of exist ence, and reap profit and benefit for their spiritual and mental unfoldment. We are grateful that the golden gates of immortality are open wide, and that from celestial realms beyond this mortal earth, human beings, thrilled with the beauty of eternal Hie, filled with the spiritual glory of the spheres, grown wise and tender and true because of their experiences, return to mortal Hie, bearing tidings of great joy, messages of peace and benisons of good unto those who sit in the valley of this lower existence.

tidings of great joy, messages of peace and benisons of good unto those who sit in the valley of this lower existence.

Oh! we praise thee more and more for this intelligence which has come to man on earth in the latter days of the nineteenth century. We praise thee that knowledge of eternal things, of human life and destiny, has displaced ignorance upon these subjects in the human heart. We are thankful that wisdom and glimpses of eternal truth are brought by bright and beautiful beings, that those who desire to learn of these things may receive instruction, and be uplifted to a higher plane of thought and of soul-labor. In these waning hours of the old year we may count up our blessings, and review our experiences. From them we learn how far we have traveled upon the upward road toward thee and thy beautiful angels, who minister unto mankind, and, in turning forward to the future, we may hope for higher truth, grander unfoldment, and still deeper knowledge to be vonchsafed to man here on earth, realizing that what has been is only a promise and prophecy of that which is to come to the human understanding.

We thank thee for all things—for the sunshine and for the storm, for the shadow and for the clear light of knowledge. We praise thee for discipline that is sovere, as well as for that experience which brings prosperity and peace, knowing that all these sunmed up together in human life make the grand total of existence in rounding out the soul and mentality of mankind. We praise thee, and we ask at this hour that thy returning angels of light and ministration may be vonchsafed power and opportunity to reach human souls on earth, bearing to them some light, some instruction, and some comfort that may be needed at this time.

Questions and Answers.

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

sent your queries, Mr. Chairman.

QUES.—[By Mrs. E. A. C., in the audience.] I have heard it said that table-tipping and the moving of planchette are done by Diakkas, or spirits of a low order, as such phenomena belong to the lower manifestations. How much dependence can I place upon what is given me through planchette? Some of the matter is afterward proven untrue. Why cannot my spirit-mother spell out messages to me through the planchette? Is it really true that this mode of communication belongs to the inferior order? belongs to the inferior order ?

belongs to the inferior order?

Ans.—It is not always the case that the operations of the planchette and of similar objective forms are produced by an inferior order of spirits, although it is quite true that very many spirit-intelligences who live nearest to the earth and its physical conditions, taking up into their lives and natures atmospheric elements, as well as other material qualities from this external life, possess a certain degree, or a positive degree, of physical force, which they are enabled to utilize through these external manifestations of a phenomenal character.

acter.
Very many times such influences thus living near to the earth, not all of whom are vicious or mischievous by any means, although some of them may be, but who dwell in this external atmosphere because of inclinations or entanglements which they have not outgrown as nal atmosphere because of inclinations or entanglements which they have not outgrown as spiritual beings since passing from the material form, are utilized by spirits of a higher order as mediums, so to speak, or instruments through whose agency is produced this class of manifestations mentioned. For instance: The mother of your questioner may approach close to her in spirit, being largely in sympathy with the child on earth. This spirit-mother may be very spiritual by nature, dwelling mostly in the celestial life and its environments. Perhaps she cannot take vital hold of the physical elements and conditions of this external life to such a degree as to manipulate these objective forms which are used as instruments in producing the phenomena of Spiritualism. She may not be able to operate the planchette, to make a table move, or to produce raps upon a piece of furniture; but perhaps a medium is present whose forces are utilized by spirit-powers in producing just this class of phenomena, and, therefore, the spirit-mother, anxious, perchance, to reach her child on earth, may be induced to communicate with some of the spirit attendants of such a medium, requesting them to give her message, or her instruction

tion of these phases of mediumship, they know how to experiment with and utilize the physical and magnetic forces of their instruments so as to be able to give intelligible and intelligent communications through the agency of some objective form of matter. Such spirits are not careful in what they bring to you of earth. If they can amuse, or startle, or interest you, that is sufficient for their purpose. They may be questioned upon a subject of which they are ignorant, and not wishing to expose their ignorance, may lay claim to knowledge which they do not possess, and, therefore, their replies may be misleading to those on earth who receive them.

receive them.
In this phase of spiritual manifestation, one must needs try the spirits as much as in any other. Try the spirits by repeated experiment and investigation, to see if they are of good or ill, and after a while we think one on earth will come to know whether those producing this class of manifestations are of good or not, and thus will be able to receive or reject them as may be best in that individual case.

Q.—[By N. J. M., New York City.] I am a close reader of The Banner, and am often pleased with the views given through the trance platform mediums of your city, as reported from week to week in your paper; but sometimes I am confused at the utterances of the spirits. For instance, on Sunday, Dec. 13th, Mrs. H. S. Lake, at the First Spiritual Temple, Boston, purporting to be under the control of Spirit Margaret Fuller, said: "The utterances of a spirit are of no more value than those of a mortal," etc. Again, "To determine the identity of a spirit, you must reflect upon his conduct and purposes when embodied," etc. This is all Greek to me. Then, again, the spirit of that splendid woman, Mrs. Fuller, is reported as saying that the Mormon and Romanist are altke entitled to protection and recognition, if their idiosyncrasies and prejudices do not blight the liberty and blast the happiness of others." Do please give a clearer or more understandable view, if possible, of this spirit's utterances, as I am a sincere investigator in regard to a future state of existence?

A.—The speaker whom your correspondent benefits of the servebox

A.—The speaker whom your correspondent mentions could not have strayed far from the truth in making the utterance that the state-ments of a spirit are no more to be depended ments of a spirit are no more to be depended upon than are those of a mortal. We quite agree with her in that idea, and no doubt if the full abstract of the lecture was quoted to us we should see and understand in what connection the statement was made.

Now, for instance, if a mortal comes to you making a statement who is, you know, unreliable, and who you have every reason to believe cannot be depended upon, and a spirit comes to you making an assertion who you

lieve cannot be depended upon, and a spirit comes to you making an assertion who you have every reason to think is a good, wise and intelligent being, then certainly the statement of the spirit is to be more depended upon than is that of the mortal whom you could not trust. It would be necessary for you, first of all, to be quite well satisfied of the identity of the spirit, and then, if he or she were proven to be of that lofty character which is always to be celled upon, you might receive the communication with trust and confidence; but, on the other hand, if a spirit who could not be depended upon on earth comes to you not be depended upon on earth comes to you making a statement, the mere fact that he has changed habiliments, leaving the outer ones of flesh to decay on earth and taking up a body in the spirit world, would not make him any more reliable now than he was before he

It is true that the spirit, having changed conditions, may have been set upon an upward road, over which he can, if he will, pass to read, over which he can, it he will, pass to greater heights of progress, self-culture and reformation, so that he may be able to see and understand life and spiritual things more clearly, and his communication may thus be of a more reliable nature than that which he would have made to you before he passed from the body; but that fact does not conflict with the idea that merely changing forms does not make a spirit truthful or untruthful in character and by nature. He remains the same, only he can progress higher and higher to a better state in the spiritual world, which does not seem to be the case in all existences here upon the earth.

The consideration of this statement includes

The consideration of this statement includes a consideration of the second assertion made by the speaker, which your correspondent

by the speaker, which your correspondent does not understand.

The message or statement of a returning spirit claiming to be any intelligence whom you may have known, or of whom you may know by reputation, should be just as fully scrutinized and weighed in the balance of reason and good judgment as though these affirm strings and communications were made by in-

ations and communications were made by individuals dwelling in the flesh.

We quite agree with the speaker mentioned upon these points. It does not follow that we could accept all that this or any other lecturer may affirm upon every subject, but in these that you have mentioned we can see the great foundation for the building up of a structure of spiritual truth and verity connected with the return of intelligences from the other life—a structure based upon fact and investigation so that it may not be easily overthrown.

Presumably, the speaker referred to desired to have it understood that she believed in the largest liberty or the average of the largest. to have it understood that she believed in the largest liberty, or the exercise of the largest sense of freedom among the members of the human family, when the statement was made in regard to the Mormon and the Romanist. We, personally, do not believe in abridging human rights as far as liberty of thought, sentiment and expression are concerned. We do not believe in restricting human beings so that they dare not voice their opinions upon subjects that are of vital importance to humanity: neither do we believe in the exercise manity; neither do we believe in the exercise of license in any department of human action that is calculated to work harm to the human race individually or collectively.

Personally, we do not believe in allowing the

Personally, we do not believe in allowing the Mormon to exercise his thought and his desires in his peculiar notions regarding the marital relations, for we do not believe that the exercise of such free license is for the good of himself or of the human family. We believe it is opposed to all moral law. We ourof himself or of the human family. We be-lieve it is opposed to all moral law. We our-self do not believe in allowing the Romanist who is bigoted and full of personal prejudice against mankind, who would obtain and re-tain arbitrary domination by the sword and the fagot, to put in practice his peculiar ideas relating to religion, because we believe the ex-ercise of such free license would be opposed to the material and spiritual interests of the world.

world. We believe that education extended to the whole human race, together with the spirit of enlightenment sent abroad throughout the land, ay, throughout the entire world, reachland, ay, throughout the entire world, reaching every child of humanity, is the power that will yet set the nations free from all arbitrary and positive domination and all such authority as cramps, confines and blights the race. We believe that the spirit of education and enlightenment reaching every human being, as it must do in the ages to come, will so far instruct those who have descended from those of Mormonistic tendencies and expression, and also those who have descended from those Romanists who have practiced persecution and intolerance, as to illuminate their minds, broaden their spirits, sweeten their souls and spiritualize their entire natures to that extent that they will have no desire to exercise thought, opinion or activity in any field that is to blight or in any way to injure another one of God's creatures.

been taken when young from mortal life, and was at first unreconciled to go, feeling that I was giving up so much that I longed to keep, yet, after I became acquainted with the spirit world, and found how natural its conditions of life are for human souls, I lost all regret and was perfectly satisfied to have things as they were.

If I could see some of my friends, and take with them quietly, I should be so happy. I think I could mention things that have hepened to us that belonged to our home-life; think I could recall to them things that have become almost forgotten in busy times; and what is more to the purpose, I could tell them of the spirit world, of my work there, of my has gone to dust.

N. B. Starr.

I a plece of furniture; but perhaps a medium is present whose forces are utilized by spirit one of God's creatures.

In waves of tender endearment and of spiritual in my and how finely I am situated in that other induced to communicate with some of the spirit tendants of such a medium, requesting here to know how well I am, and how finely I am situated in that other induced to communicate with some of the spirit tendants of such a medium, requesting here of human souls, I lost all regret and was perfectly satisfied to have things as they were.

If could see some of my friends, and take the measurement and of spiritual than the probability of the communicate with some of the spirit tendants of such a medium, requesting here of human souls, I lost all fear. I want to suppose the endear souls of my loved ence who yet remain upon the material place. To a loved companion, to precious daughters and sons, my spirit reaches out in the total communicate with some of the spirit tendants of such a medium, requesting here and the birds slnging, too so it seems for her anylong.

I could recall to them things that they have have a such a spirit world, of my work there, of my have a count of the production of physical phenomena who it as associations, and perhaps give them a new friends who are with medium.

It is also t

home, with an influence of heavenly power, to the hearts of all mankind; at this season, when the birth of the loved child is commemorated throughout all the world, causing human hearts to expand with new richness of affection until they overflow with blessing to their kind. I am given strength to approach your circle-room and to make one of the band that closes around you this day. Now, as the hour and the opportunity come to me to take possession of your medium, I wish to send a few thoughts out to the world, assuring my friends and co-workers that I am with them in heart and soul in every good thought and noble work which they are seeking to evolve and to accomplish for mankind. Say to them for me, if you please, that having ascended from the physical state, having laid aside the poor, enfeebled body, having risen above the sealed encasement, which no longer could bring light and beauty to my senses, into the larger life, into the grander state of existing and arms. home, with an influence of heavenly power, to the first time I have spoken here, and I hope i and beauty to my senses, into the larger life, into the grander state of activity and experience, it does not follow that I have cast from rience, it does not follow that I have cast from me all thought of and interest in this outward existence, for it is teeming with human aspirations, manly impulses and womanly nobility, and it is filled with human activities and all that belongs to the great life of mankind, of which I am a part and from which I cannot loose myself if I would. And so, friends, I am one with you in this external life, lending what influence I can to its work, hoping and trusting to accomplish some little good in the great field of spiritual enlightenment and reform.

form.

What can I say of the spiritual world, of that grand centre of potential life and energy which I have entered upon as an enfranchised spirit? Oh! it is grand beyond expression! I cannot compare its life with aught that I have seen on earth, nor can I describe to you that sea of activity which I have launched upon in my new existence. What is there to study? What is there to explore in the spiritual world? All is there to explore in the spiritual world? All fields, all lines of investigation. Unnumbered are the branches of study which we may take up yonder and pursue, finding no end to thought, no limit to human scrutiny and enlightment.

What do you know here, even in the field of astronomy, of the starry heavens, of the grand, resplendent bodies moving in space? But very little indeed. The knowledge of the astronomy. Ittle indeed. The knowledge of the astronomer of earth is infinitesimal compared with that which is yet to be revealed to the inquiring soul. What do you know of your earth in the realm of geological research? of the component parts of the various strata of this earthly soil? So little to what may yet be learned of the elements and the nature of the crust of this plant.

crust of the elements and the nature of the crust of this planet.
What do you know, even in the field of botany, of leaf and shrub and growing twig? and what do you know of natural history in the various departments of investigation? Small is your knowledge and slight. You may not begin to learn that which nature can reveal during the few years of mortal existence and begin to learn that which nature can reveal during the few years of mortal existence, and yet you ask of me what there is to learn in the spiritual world through the eternal years of never-ending time! Why! there are all these things to learn, all these laws to investigate, all these sciences to scrutinize and to understand; and for my part! think eternity is none too long for the hyper-end to the color for the color for the hyper-end to the color for for the color for for the color for the color for the color for the color for the

stand; and for my part I think eternity is none too long for the human soul to utilize in its explorations for knowledge and truth.

Give my love, Mr. Chairman, my tender regard and sympathy, to every friend who may inquire of my spiritual welfare. I thank each one for the kindness of expression which has been uttered in relation to my life, and which I have received as a spirit. It is more precious to me than costly gem could ever be.

I have been privileged to investigate from the spiritual side the séance chamber, and the modus operandi of spirits in phenomenal manifestations, and I have been privileged to visit,

festations, and I have been privileged to visit, in company with attending intelligences, the sanctum of the inspired mind, and watch with interest the manner in which exalted souls act upon the minds of the instruments of earth in conveying thought through such channels to the listening world. This of itself is a great study to me. I have succeeded in manifesting my presence, and in extending a thought to others who dwell on this side of the shadowy others who dwell on this side of the shadowy vale, and I feel that, even in my little time of spiritual experience, I have reaped much good. Shall I speak of the dear ones who have met me with loving welcome on the heavenly side? I will not dwell upon these. Suffice it that they are with me, full of life and beauty, the members of my own family, those who passed out in the flush of youth or early life, and other dear relatives and friends who dropped by the wayside with folded hands after long years of faithful labor and duty well performed. They are safe in the spiritual country, as all our dear ones shall be by-and-by.

Remember, Mr. Chairman, my word of greeting is to every friend, whether in public life or in the private home. I disregard not one. Henry Kiddle.

Johnny Burns.

[To the Chairman:] Will they let me come in now? [Yes.] That was a nice man, was n't he? I liked him, he seemed so good, and when he stepped away he told me to come right along. He likes young people, he says, and he used to have charge of a good many. I think I'd like him for a school teacher. He'd be boss, would n't he?

I want to say I'm all right; my head's all sound; it is n't smashed up a bit. I got crushed by the cars, you know. I was playin' around, and I got smashed—well, on the outside, but on the inside I did n't get hurt a bit, only I

and I got smashed—well, on the outside, but on the inside I did n't get hurt a bit, only I went out in a whiff, and I did n't know what the matter was with me till I found the folks cryin' and feelin' bad.

I guess it's two or three years since then. I know I've been growin' since. I have n't stopped still, and I'm goin' to be a man pretty quick now. I've been goin' to school in the spirit-world, and I've been havin' teachers just about as nice as that gentleman who has

just about as nice as that gentleman who has been speakin' to you. I found out about spirits comin' back, and I

I found out about spirits comin' back, and I tried a good while, but I couldn't come here till just at this time. Now I say I'm all right, and I'm not jammed up a bit, and I've been tryin' to do all right ever since I went out. Tell the folks I send my love, and I'd like to talk to them if they'll just give me a show.

[To the Chairman:] Do you know where Nonatum is? What place is this? Boston? [Yes.] I thought it was. Nonatum is n't far from Newton; it's in Massachusetts, and that's where I belonged.

My name is Johnny Burns.

Katie A. Hogathy.

That gentleman who first spoke to you seems to be helping us weaker ones to come, for he has just given me a touch, and told me to come right in. He asked me where I was from, and I said, New York City. He told me he was from there, too, and seemed glad to be able to give me some of his strength. I feel better for

It. I have not been away a great while. I went in the summer-time. It seemed strange to me at first, this going out of the body and letting go of things here that you are used to. It seemed so strange to find myself in the spiritworld. I could not understand it at first, but now I have got acquainted with that life, and it is pleasant. There are a good many people there who make it so to me. I have a pretty home, with flowers and green things growing about, and the birds singing, too, so it seems like summer.

the first time I have spoken here, and I hope I will be taken by my friends as coming from inc. Tell them 1 bring my love. I want them to feel that I do not forget them. It was best that I should go, and I am not sorry now. I did have reason for thinking I ought to live a good many years on this side, but I do not feel sorry for anything now that has come to me. I am Katie A. Hogathy. My mother's name is Katie, too. I lived in the Berkshire Flats, in New York City. My husband's name is John M. Hogathy.

Nathan Pendleton.

Nathan Pendleten.

[To the Chairman:] Do you want to let an old man come? [You are welcome.] I do n't know much about your rules, but I've been looking on, and listening here. Neighbor Weston he's been looking on and listening, and somehow it seemed as if some of us ought to come. To-day an old townsman by the name of Jacobs came right up here, and he said to me, "Why do n't you try it for yourself, and see how good it is to come back to the mediums, and let the people know you have never died?" Well, I thought I would, if the good folks round about did n't object. So I stepped right up after the little lady, and I thought I'd come along, and see how it is on this side.

Now, sir, I'd like to tell the good people down at the old home—and that's in Madisou, Me.—that this is a blessed good country on the other side. There are "green fields and swelling floods," just as the old hymn said, and there is living green all the time to refresh the eye, and make you feel that life is everywhere. That is what we find, and there is life in men and women and children, and they are all doing well; but I think the best part of them, the blessed part of them, comes out over there a little stronger than it gets a chance to do on this side, and so we see more of the goodness and less of the cussedness of human nature in

little stronger than it gets a chance to do on this side, and so we see more of the goodness and less of the cussedness of human nature in the spirit-world. Oh! yes, I suppose there are a good many poor souls that have got to go through the darkness and wail in spirit before they reach the light, but I'm glad to say I've learned without mistake that in this great world there is room enough and love enough for all God's children, and I do n't see but what every human being that ever was made is a every human being that ever was made is a child of the Father.

Well, I've had my say. It may not be very

well, I've had my say. It may not be very smart, but it's made me feel a little better, as if I was one of you. I like to be one of both worlds. I lived here so long I sort of got used to living; I did n't go out till the nineties came and touched my head. It seems as if I was a part of this world as well as the other, and so I am.

and so I am.

[To the Chairman:] You'll excuse an old man for stepping around this way, but he likes to know what is going on with you. You can call me Nathan Pendleton.

Charlotte Faulkner.

The beautiful flowers are like a welcome face to me. I always loved flowers, and I had many

to me. I always loved flowers, and I had many on earth, for my friends were very kind.

I come with hesitation to speak in such a public way as one has to do here, for my friends may reject me. They live in Louisiana, most of them in New Orleans, and they are not familiar with Spiritualism. Indeed, I think they are somewhat opposed to it. They seem to consider, I fear, that it is rather plebelan, and if it contains any truth at all it is for the common people. I think we are all common people. We all belong to one great family. Some are a little better circumstanced than others, some have better advantfamily. Some are a little better circumstanced than others, some have better advantages, and therefore are educated and surrounded by refined conditions, while others have to struggle up through adverse circumstances and unhappy environments; but we have all the shildren as the dear old man said. are all the children, as the dear old man said, of the one great Father. I would like my friends on earth to remember this, and to take it into their hearts; I think it would soften some of them in their opinions and their judgment of the world.

I do not come to censure any one. I come

with the love and sympathy of my spirit going out to these dear, dear friends of earth, asking them to receive me as one of them from the ligher life.

I have been away for years, and have had

I have been away for years, and have had much to learn since I passed from the body. I was rather aristocratic myself in my notions and tendencies; but I have seen much of life since then, have passed through a school that has given me good discipline, and I feel yery different in my thoughts of mankind from what I did when here.

It is not because I have not wished to come before that I have waited all this while, but because I could not communicate in this way. At first, when I was so anxious to reach my

because I could not communicate in this way. At first, when I was so anxious to reach my friends and have them know there is no death, I was kept from it by some power, I know not what. I was debarred from seeking my own, because I had an experience to gain and a schooling to pass through before I could come in this way. Now that I am permitted, I am pleased to come, bearing my Christmas love and greeting, my warm remembrances, and so many beautiful flowers to my friends of earth. I hope my influence may be felt by them. I send it to them day after day, trusting it may have a brightening effect upon their lives. Charlotte Faulkner.

C. Frank Rand.

How do you, Mr. Chairman and friends? I see friends here, and I am glad to meet them.

see friends here, and I am glad to meet them. It does me good to come to them. I did say I would wait until I got ready to speak, yet it really does me good every day of my life to come back into this atmosphere of earth and meet some of my friends.

I have come once before to the Banner of Light Circle-Room, and have been privileged to speak, and your good Spirit-President, whom I admire, has allowed me to speak today, because it seems to me that the moment is ripe for me.

is ripe for me.

I have had, as my friends know, a warm feel-I have had, as my friends know, a warm feeling for this establishment and the work which it has done for humanity; and since I went to the spirit-world and have been able to watch the many intelligences who have come to this place, both in their coming and going, and seen the effect which it has had upon them to give a message, the warm feeling has deepened in my soul.

I said when I came before that I wanted to see a lyceum for children established in Boston, a Spiritual Lyceum, where little ones could

[Continued on seventh page.]





quest,
BEECHAM'S PILLS

will in future for the United

States be covered with a

Quickly Soluble, Pleasant Coating,

completely disguising the taste of the Pill without in any

way impairing its efficacy.

**Price 25 cents a Box.
New York Depot 365 Canal Street.

Mlediums in Boston.

24 Worcester Street, Boston,

Gives Sittings and Treatments daily from 9 until 5. Six Sittings for Development for \$4.00 in advance.

PATIENTS VISITED AT THEIR HOMES. Fob. 20.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Scances Sundays and Thursdays, at 2:30 P.M.; Wednesdays at 8 P.M. GEORGE T. ALBRO, Manager. Jan. 23.

DSgood F. Stiles,
Developing, Business and Test Medium. Sittings
daily, from 9 A. M. to 5 P. M. Development of Mediumship a specialty. Test Circles Wednesdays, 8 P. M., and
Tuesday afternoon at 2. 8 Dwight street, Boston. Magnetic treatments also given by Mr. and Mrs. Stiles.

Mar. 12.

Mrs. Dr. Ripley,

SPECIALIST. Heals the sick by Massage and Magnetic Streatment. Acknowledged by medical experts of the world to be one of the most powerful agents ever discovered for the cure of Nervous, Chronic, Paralytic and Rheumatic Diseases. Office 8½ Bosworth street, Room 6, Boston, Mass. Hours 10 A. M. to 5 P. M. Sundays excepted. 4w* Feb. 27.

J. K. D. Conant,
Trance and Business Psychometrist.

SITTINGS daily from 10 A.M. to 4 P.M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Seances.
Mar. 12.

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. Mar. 12.

Hattie C. Stafford.

43 Worcester Street, Boston.
SUNDAY, Thursday and Saturday, 2:30 P. M.: Wednesday, 8 P. M. Newton Stansbury, Manager. 4w Mar. 12.

Miss Jennie Rhind, Seer.

OITTINGS daily, with business advice. Circles Monday at 7, Thursday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Enclose 81. 1064 Washington st. Mar. 12.

Miss A. Peabody,

BUSINESS. Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 1 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Mar. 12.

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium, will hold Circles every Sunday and Tuesday evening at 7:30. Sit-tings daily. Ladles 25c., 50c. and 31. Gentlemen 50c. and 31. 22 Winter street, Room 16, Boston. 4w Mar. 5.

Mary E. Leonard,

MAGNETIC TREATMENT. At home Mondays, Wednesdays and Fridays. Hours 10 A.M. to 4 P.M. 289 Sumer street, East Boston. Top bell. Patients treated at their homes. Iw* Mar. 12.

Mrs. A. E. Cunningham,

MEDICAL, Business and Tests, 247 Columbus Avenue Suite 8, Hotel Waquoit, Boston. Will answer calls for platform tests.

4w Mar. 12.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 4 Winter street, Room 6, Boston. 1w Mar. 12.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w Mar. 12.

Adelaide E. Crane.

TEST and Business Medium. Magnetic Treatments. 81/2 Bosworth street, Room 4, Boston. Hours 9 to 5. Mar. 5.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. Mar. 12. 2w*

Mar. 12. 2w*

M. R.S. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Baturday evenings and Friday afternoons at 3 o'clock. Platform test speaking. 1w Mar. 12.

MRS. C. E. BELL, Test, Business and Medical Me

Astrological and Psychometric

R EADINGS 52.00. Office hours 10 A.M. to 5 P.M., Sundays R excepted. 84 Bosworth street, Room 6, Boston. MRS. DR. RIPLEY. 4w Feb. 27.

Dr. M. Lucy Nelson,

MAGNETIC, Massage and Steam Baths. 33 Boylston Street, Suite 6, Boston. 3w* Mar. 5.

Mrs. H. Dean Chapman,

NSPIRATIONAL and Healing Medium, 31 Common st Boston. Hours 9 to 7. Mar. 5.

Carrie M. Lovering,

MAGNETIC PHYSICIAN, 287 Shawmut Avenue, Boston.
Controlled by the late Lemuel Spear. Feb. 20.

Psychometry.

MRS. C. P. PRATT, 120 Dartmouth street, Suite 1, Boston, Monday, Tuesday, Wednesday, 10 till 5. 5w* Feb. 27.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremon Feb. 27.

Miss J. M. Grant,

TRANCE MEDIUM, No. 8½ Bosworth street, Banner of Light Building, Boston. 4w Mar. 5.

Dr. Fred. Crockett,

TO INVESTIGATORS of Psychic Phenomena. Written Communications, Business, Medical and other. Mental Questions answered. 201 West Newton Street, Boston.

DSYCHOMETRIC and Business Reading, or Laix questions answered, 50 cents and two stamps.
MARGUERITE BURTON, 1472 Washington street, Boston.
Mar. 12.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

Mar. 5.

PR. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston.

Mar. 12.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 35 Common street, Boston.

J.L. WYMAN, M.D., Magnetic Healer. La Grippe and Rheumatism treated successfully. 175 Tre-mont street, Boston. 13w* Dec. 28.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Sept. 28.

DR. JULIA M. CARPENTER, 303 Warren Jan, 2.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. June 8 DR. J. STEPHENS, Lebanon, Ohio.

MAGNETIC Treatments and Sittings, Moody House, 1:
Washington street, Boston. 1w* Mar. 12

Worth a guinea a boz."

[Continued from sixth page.]

learn of mediumship, spirit return, the effect of our lives on our spirits, and all those things that belong to our inner natures. It seemed a shame to me that among all the Spiritualists of Boston there should not be a school established for the young people; and now I come to say that I amglad you have a Lyceum, that you are workers in it, and that you are trying to give a little influence for such work among the children.

workers in it, and that you are trying to give a little influence for such work among the children.

I know that in every institution of this kind there is always more or less of hard work; I know there is sometimes dissatisfaction; sometimes we feel as if we were not appreciated in our efforts; and sometimes we think others are trying to run the whole business and want to shut other people out. These things come up in societies, whether they are established in the interest of Temperance, Spiritualism, Orthodoxy, or anything else; but then I know there is a good fundamental principle inherent in all these institutions that is making for the moral or the spiritual welfare of the people in some way, and we ought to consider that, think of it more than we do, and lay our own personal feelings aside.

I come to think of these things in the spiritworld a good deal—not that I have nothing else to do, because I have plenty of work. I am not painting or doing anything of that kind in the spiritworld, but I am doing a work that is very pleasant to me, that fills up my time and does me good. I do not know but what all can have the same satisfaction when they go out of the body, if they do not tie themselves down to the material conditions and just delve in them for a long time. There is no need of it, and they can get out of this physical condition in no time after they are freed from the clay, if their aspirations are upward.

I, of course, send my greeting and affection to my family. Tell Emma I know what she has been trying to do and asking about, and it is all right. She is getting her experience the same way we all have to do. I think she will have some comfort and happiness as she goes along, and she knows that there is a bright world beyond which she will find by-and by.

Tell the boys I am glad they are doing the best they can. I am glad to see them laugh, and am sorry for them when sadness comes to them. I sympathize with them in their afflictions, and I rejoice with them when a ray of brightnessis theirs; but w

and soul, in sympathy and love, and I could not think of manifesting here or anywhere else without mentioning his name, because in

else without mentioning his name, because in spirit we are brothers.

"There is no death. The stars go down, to rise upon a fairer shore." So, friends, our spirits go out in coldness and in shadow to rise upon a sunlit shore in the beautiful beyond. C. Frank Rand.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK,

Jan. 1.—C. O. Boutelle; Henry-Seybert; Julia Walker;
Violet Baker; G. B. Redington; Charle Dudley.

Jan. 5.—Col. G. A. Merrill; Mary Armstrong; Dr. Jane
Filint; Samuel Crossman; Emeline Goddard; Jessie Means;
George E. Dame.

Messages here noticed as having been given will appear in due course according to routine date.

Feb. 26.—Emma Lollord: Wm. H. Marshall; Susan B. Chamberlain; Mary E. Pratt; James M. Donahue; Freddle Archer; Geo. W. Winslow.

Mar, I.—Col. Miner W. Milliken; Gen. Samuel H. Roberts;
Mary Richardson; Susan Burnham; Joshua Currier; Geo.
Parsons; Ida May Dodge.

The Spiritual Rostrum.

Mediumship, Disease, Thought, Etc.

[Reported for the Banner of Light.]

Sunday, Feb. 28th, at the First Spiritual Temple, Exeter street, Boston, Mrs. H. S. Lake—or the entrancing intelligence—discoursed upon "Mediumship, Disease, Thought,

"Mediumship," said the speaker, "is the channel through which must flow what you know of spiritual entities or individuals. It is important that this avenue should be clear and broad-should reflect the myriad rays of spirit evidencing man's limitless being. I do not believe that mediumship is sufficiently well studied to be, as yet, entirely satisfactory except in special cases. But as progress is only made through experiment, and as experiment must have opportunity, we encourage these manifestations and multiply the states with as much facility as possible. Our approach to your mundane world is attended by much difficulty-and our work performed amid a complication of conditions which renders it often not only trying, but painful. Yet because human affection is deathless-because the need of knowledge of our domain is imperative, and because Nature has rendered this return possible, we continue our counsel and communications.

It were very easy to fall back into the blindness of sense or the darkness of doubt, were the little lights of mediumship withdrawn. Bowels, The birth of the spirit, at bodily dissolution, is a serious and sensitive period. Though a Liver, natural experience, yet, like many other natural incidents, it needs to be understood and provided for. Vast issues hinge upon the activities of outward life, and make themselves felt in the day of deliverance from the body. There are diseased spirits as well as diseased mortals, for equilibrium of being is not attained by passing into our realm. Larger opportunities are revealed, it is true, but frequently the spirit has not the knowledge or power to appropriate the same. He is sickout of poise-he cannot recover tone by a simple change of structure.

I am aware that those upon your planet, who regard themselves as custodians of public health, contemplate disease so largely from the outward that the theory is spiritually almost wholly imperfect. The action of the most subtle elements, which are potent in proportion to their delicacy, are unthought of and

unrecognized. If it were possible to arouse certain kinds of thought in the so called sick, it would always be possible to effect cures without recourse to other methods; but this possibility is not presented, and the sick spirit, struggling, reflects itself upon the body with constant and destructive effect.

There are those who, through sympathy, are ever ready to extend aid to the sick and suffering; but however kind the purpose, they must ever be met by what we call the 'Karmic law.' the operation of which may enable the individual to appropriate and benefit by the aid extended, or it may react from him, wholly inoperative.

I feel, oftentimes, how difficult it is to elaborate or elucidate the thought of 'Karma' or consequence, yet it is essential that attention be directed thereto, in the hope that the com-

prehension of its truth may gradually extend. It is folly to propose what are termed bodily remedies for sick spirits. As the effect of

thought-states expend themselves, disturbances may abate—not otherwise. Thinking for people, as mental healers, is

subject to the same law as is magnetic healingit may or may not be the element required by the patient. Quality or character of thought

is as important for the spirit as are chemical elements for the building of bodily structure. Sympathy, hope, courage, tenderness, as well as malice, envy, revenge, acrimony, fix them-selves as substances within the aura of the individual, producing strange and oftentimes lasting effects.

We should be exceedingly careful what kind of thought we generate in individuals, producing, as it does, such far-reaching consequences.
The activities of spiritual agencies are direclive, not despotic. We aim to meet necessities with the means at our command, yet often these means are neither appropriate nor adequate, and relief is therefore not forthcoming. Students of psychic science have much to learn in this direction.

However, the trend of life is along lines look ing to greater unfoldment, even though the agencies to these ends temporarily fail.

It should be possible to guard mediumship with agreeable surroundings, to guide thoughts toward larger planes, and to accept and advance the agencies working undeviatingly for beneficence."

AYER'S PILLS

cure

constipation, dyspepsia, jaundice, sick headache.

THE BEST

remedy for all disorders of the stomach, liver, and bowels.

Every Dose Effective



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, CA-TARRH, BRONCHITIS, ASTHMA, DIPH-THERIA, HAY FEVER, PNEUMONIA,

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 8 HERALD BUILDING, BOSTON, MASS. Main Office and Laboratory, Nashua, N. H. Sold by Druggists.

Kennedy's **Medical Discovery**

Kidneys, Inside Skin. Outside Skin,

Driving everything before it that ought to be

You know whether you need it or not.

Sold by every druggist, and manufactured by DONALD KENNEDY, May 16. ROXBURY, MASS.

CONSUMPTION. Thave a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long

standing have been cured. Indeed so strong is my faith in its efficacy, that I will send Two BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Penri St., N. Y.

DEAFNESS & HEAD NOISES CURED heard. Successful when all remedies fail. Sold page only by F. Hisson, 848 B'way, N. Y. Write for book of proofes REC. Mar. 28.

Sealed Letters Answered. A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1877, Fitchburg, Mass. Terms \$1.00. 4w Mar. 5.

A Fitchburg, Mass. Terms \$1.00. 4w Mar. 5.

FROM INFANOY 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 & ets. Address Box 1103, Clinton, Mass.

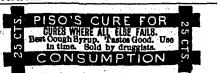
CATARRH, Diphtheria, and all Throat Discass, curable by the use of DE. J. E. BERG GS'S THEROAT REMEEDY. Mr. Andrew Jackson Davis writes; "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."

Price, 50 cents per bottle, postage 15 cents.

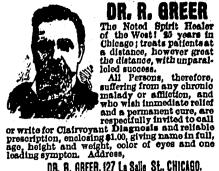
Worsaic by Oclaby & RICH.

THE SCIENCE OF IMMORTALITY. A Lecture by PROF. W. F. PECK, delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1888.

This splendid Lecture should be in the hands of every splentialist in the land. It has been put in pamphlet form by OOLBY & RIOH, and will be sent to any address on recipt of 10 cents.



Miscellnneous.



DR. R. GREER

DR. R. GREER, 127 La Salle St., CHICAGO. P. S. Dr. Greer's New Electric Diadom, (m-proves sight and hearing, increases mental energy and cures all brain and nervous diseases. Send for Pemphiet.

Tickle The Earth

With a Hoe, SOW PERRY'S SEEDS and With a Hoe, SOW FERRY'S SEEDS and nature will do the rest.

Seeds largely determine the harvest—always plant the best—FERRY'S.

A book full of information about Gardens—now and what to raise, etc., sent free to all who ask for it.

Ask to-day.

D. M. FERRY

P. O. Box 1177

& CO.,

DETROIT, MIC.i.

CRATEFUL-COMFORTING.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Ciril Service Gazette. Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus:

11MUC PDDC 2. Ch. Hammonathia Chamiete.

JAMES EPPS & CO., Homeopathic Chemists, London, England.

SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce
in the public that those who wisk, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past
and inture life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief
delineation, \$1.00, and four 2-cent stamps. Brief
delineation, \$1.00, and four 2-cent stamps.

MRS. A. B. SEVERANCE,

1300 Main street,

Oct. 3. 6m* White Water, Walworth Co., Wis.



SMITH tells the TRUTH. Thousands have had and Millions may have Instant Relief and Speedy Cure from Skin, Scalp and Hair troubles by using CACTUS BALM SKIN CURE.

It is compounded from a Specialists marredously successful formula, and is so wholesome that we will drink it from your bottle.
Endorsed by thousands. Sold by Druggists,
60., \$1.00. Sent Ex. Paid on receipt of price.

SMITH BROS., Props., 20 and 22 Bromfield st., Boston, Mass.

"Cactus Balm Skin Cure cured my Scalp Troubles, the
falling of my Hair, and gave me a New Growth in less than a
month." Mrs. N. Jaquith, Topeka, Kanssa, May 20, 1896.

"By its use, Sait Rheum on my hands, arms and body disappeared within a week, after several months of medical
ireatment had failed." W. H. Keeden, 21 Hawley St., Boston.

Reb. 13.

"IF YOU WOULD KNOW YOUR Future Business Prospects, consult FRED A.
HEATH, the Blind Medium. Enclose Postal Note for
50 cents, or register your letter, with lock of hair and stamp.
Address 146 Abbott street, Detroit, Mich. No stamps taken.
Dec. 5.

PSYCHOMETRY.

ONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 4th street, Milwaukee, Wis.

Feb. 27.

DARALYSIS CURED WITHOUT REDICINE.

LOCOMOTOR-ATAXIA.

WARRAN PRIMAR SPINAL DISEASE & DREPSY.
EASILY CURED. ADDRESS DR. C. I. THACHER,
6 CENTRAL MUSIC MALL. CHICAGO.
FOR A VALUABLE BOOK FREE.

A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
END four 2-ct. stamps, lock of hair, name, age and sex.
we will diagnose your case PREE.
Address DR. J. S. LOUCKS, Shirley, Mass.

Furnished Rooms.

PLEASANT Furnished Rooms may now be obtained in the spacious residence lately occupied by PROF. BU-CHANAN, No. 6 James street, Franklin Square, near East Brookline street, Boston.

ASTONISHING OFFER. END three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San Jose, Cal. Jan. 9. 13w*

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

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Orescent Beach, Revere, Mass. Terms, \$1.00. Hours, from \$4. M. to 6 F. M. tr Oct. 11.

The Writing Planchette.

COLENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

and directions, by which any one can dearly securely to use it.

PLANOHETTS, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF OANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANOHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

NEW AND BEAUTIFUL SONGS, With Music and Chorus. BY C. P. LONGLEY.

DIAGNOSIS FREE.

END two 2-ct. stamps, lock of hair, name in full, age and Sax, and I will give you a CLAIRYOVARY DIAGNOSIS OF YOUR ALLMENTS. Address J. C. BATDORF, M. D., Princi, al, Magnetic Institute, Grand Rapids, Mich. 1m° Mar. 5.

New Norh Advertisements.

DR. DUMONT C. DAKE,

881 West 484 Street, New York City,

MAGNETIC Specialist for Nervous and Chronic Diseases.

Complicated Cases Oured when other methods fall.

Patients at a distance successfully treated. DR. DAKE has
no peer in his especial mode of practice. Send for Circular.

TO THE FRIENDS OF SCIENCE.

I take pleasure in stating that I regard Dr. Dumont C.
Dake as one of the most gylred individuals I have ever met in
the way of Psychometric investigation and Diagnosis, as well
as Spiritual powers.
Feb. 20. PROF. JOSEPH RODES BUCHANAN, M. D.

J. W. FLETCHER,

Trance Medium, (AN be consulted at 288 West 43d street, New York City Hours 9 to 4, and Tuesday evenings. Public Scance Thursday evenings, admission 50 cents. Mr. Fletcher ap-pears at Adelphi Hall at 3 and 8 F. M., on Sundays. Letters answered. Jan. 2.

The Water of the Tree of Life;

OR,
TRUTH MATERIALIZED.

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

ANTI-BRONCHIAL CHEMICAL CO., Feb. 20. 269 West 23d street, New York City.

Health, Vigor, Happiness.

By mutual Spirit Telegraphy and Vitalized Articles, I restore physical, mental and spiritual Equilibrium. Disease and trouble remedled in any part of the world by Nature's greatest force. Send accurate description particulars and gl. 00. A. B. ANGELO, Box I, 182 Sixth Avenue, New York.

DR. HENRY ROGERS,

MEDIUM for Independent Slate-Writing, and Spirit Portraits in oil and crayon, is now located at 1556 Broad way, New York, between 46th and 47th streets.

Circle Wednesday evenings for Development and Tests Feb. 13.

5w*

Mrs. H. L. Woodhouse,

TRANCE and Business Medium, No. 980 Sixth Avenue.
New York. Consultation on Business with accuracy and
fidelity. Those in trouble or affliction can communicate with
their spirit-friends through her power of mediumship. Clairvoyant Examination of Disease. Magnetic Treatment given.
Accommodation of patients with board.

Mar. 12.

Mrs. Webb,

A STROLOGICAL MEDIUM, 367 West 23d street, New York City. Ask your Druggist for Mrs. Webb's Magic Tea. Positive cure for Sick Headache and Constipation. Jan. 2.

ANNA E. KINGSLEY.

PSYCHOMETRIC Readings on BUSINESS or HEALTH.

Six Questions answered for fifty cents. Full Readings, 51.00. Lock of hair preferred for diagnosis. Certain and sure. Sittings by appointment. 109 Fourth Ave., New York.

Mar. 12. 13w*

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Séances Sunday, Wednesday and Friday evenings: Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. 4w Mar. 5.

Dr. J. R. Newton
STILL HEALS THE SICK! Great cures made through Magnetized Letters sent by MRS, NEWTON, Address MRS, J. R. NEWTON, P. O. Station G, N. Y. City. Mar. 5. PILES Remedy Free. INSTANT RELIEF. Pina. our oin 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every rem-dy has discovered a simple cure, which he will mail free to his fellow sufferors. Address J. H. REKYES, Box 3290, New York City, N.).

Oct. 10.

DR. F. L. H. WILLIS

May be Addressed until further notice. 46 Avenue B, Vick Park, Rochester, N. Y.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all discases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Psychometric and Planetary

TXPOSITION of your life and future changes. Lock of Lair, date and hour of birth, secures sample reading, 25 cents; complete, \$1.00; with special clairvoyant advice in trouble or health, \$2.00. GUIDE MARZZO, \$63 57th street. Brooklyn, N.Y. Feb. 27.

ASTHMA DR. TAPTS ASTHMALENE
Address, we will mail trial CURED never fails; send au your
THE DR. TAPT ROS. M. CO., ROCHESTER, M.Y. FREE
Jan. 16. 6tcow

MARY C. MORRELL, Business, Prophetic
And Developing Medium. Circles every Thursday even
ing. 151 Lexington Avenue, Brooklyn, N. Y.
Feb. 13.

MUSIC FOR

CANTATAS,

OPERAS AND OPERETTAS, OLD FOLKS' CONCERTS, ETC.

Cantatas for Singing Schools and Societies.

ESTHER, THE BEAUTIFUL QUEEN, by Wm. B Bradbury. This Cantata is too well known to need description. It has had an enormous sale. Time of presentation 2 hours: full instructions in the book. (Orchestral parts may be rented, \$5.00 per month.) Price 50 cents. BELSHAZZAR'S FEAST, OR THE FALL OF BABYLON, By G. F. Root. A dramatic Cantata in ten scenes, with fine solos, part songs, and choruses. Eight characters; Jewish costumes. Price 50 cents. PILGRIM FATHERS, By G. F. Root. A historical Cantata of Colonial Times; not dramatic. Price 50 cents: libretto 12 cents. Other good Cantatas are DANIEL (50 cents), RUTH AND BOAZ (paper 65 cents).

For Female Voices Only.

In this class are TWIN SISTERS (casy and pleasant). Price 40 cents. PICNIC (no action, no dialogue, one hour of solos, trios, choruses, etc.). Price 75 cents. MAUD IRVING (with dialogue and action). Price 50 cents. NEW FLOWER QUEEN; a bright Cantata for festive occasions, not dimcult. Time two hours, 13 characters. Price 60 cents.

For Children.

THE MERRY COMPANY, OB CADET'S PIONIC: Introducing melodies from The Mikado, The Mascot, Patience, etc., with other popular airs. Price 40 cents. SCHOOL FESTIVAL: A pretty Cantata for school exhibitions. It is instructive and simple; no scenery. Price 22 cents. VOICES OF NATURE: Bright and interesting; one hour in length. Introduces birds, animals, insects and flowers. Price 40 cents. STRANGE VISITORS, OR A MEETING OF NATIONS, by J. C. Macy. 20 children, in the costume of fairles, sing characteristic national songs; a little dialogue. Price 30 cents, or 33.00 per dozen. HOUR IN FAIRYLAMD. Five scenes, very simple; time one hour and a half. (Orchestra parts may be rented, 55.00 per month.) Price 50 cents. DAY IN THE WOODS, by Gabriel. Excellent music, easy for children, but very bright. Some recitations; a charming Cantata. Price 40 cents; \$3.60 per dozen. KINGDOM OF MOTHER GOOSE (by Mrs. Bordman, in three acts). Price 22 cents; \$2.22 a dozen. A TRIP TO EUROPE (just issued, in three scenes). Price 30 cents; \$3.00 per dozen. THE DAIRY MAID'S SUPPER (for church restivals; with music and illustrative pictures). Price 20 cents; \$3.50 per dozen. THE AINBOW FESTIVAL (for a fair or church entertainment, in two scenes; very pretty tableaux.) Price 20 cents; \$1.80 per dozen.

For Male and Female Voices.

GARDEN OF SINGING FLOWERS, by Holden One simple scene; the only characters are the gardener and the different flowers; the music is simple and very pretty. Price 40 cents; 23.60 per dozen. GYPSY QUEEN, in two acts; easy costumes and scenery. Exceptionally good music. (Orchestra parts can be rented.) Price 50 cents. QUIXOTIO QUAKERS: (A droll dialogue, with bright, humorous music.) Price 30 cents; \$3.00 per dozen. THE JOLLY FARM-ERS: (For high school, amateur clubs, 6c.) Price 40 cents; \$3.50 per dozen. HEROES OF 76: (dramatic Cantain of the Revolution, in three acts). Price 51. Words only, 10 cents. Agents for Decker Bros., Fischer, and Shoninger Planos, Agents for Decker Bros., Fischer, and Shoninger Pianos, Wilcox & White Automatic Organs. Planos exchanged, or sold on instalments.

For Musical Instruments, Strings, etc., send to John C. Haynes & Co., Boston.

OLIVER DITSON COMPANY. 453-463 Washington Street, Boston.

C. H. DITSON & CO., 867 Broadway, N. Y.

PATENT OFFICE, 27 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

Banner of Tight.

BOSTON, SATURDAY, MARCH 19, 1899.

MEETINGS IN BOSTON.

Sparitual Meetings are held at the Banner of Light Hall, 9 Bosworth street, every Tuesday and Friday after-neon, Mrs. M. T. Longley occupying the platform; J. A. Bhelhamer, Chairman. These interesting meetings are free

These spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Locture every Sunday at 2½ P. M.; School at 11 A. M. Wednesday evening Social at 1½. Other public meetings announced from platform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 117 State street, Beston.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services 10½ A.M. and 7½ P. M. Seats free, Public cordially invited. William Boyce, President; L. O. Clapp, Secretary.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2½ at Wm. Parkman Hall, 3 Boylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. Och Woods, Fresident; Mrs. L. O. Clapp, Secretary; Mrs. O.P. Pratt, Treasurer. All are invited.

Eagle Hall, 616 Washington Street.—Sundays at

Eagle Hall, 616 Washington Street.—Sundays at A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. F. Mathews, Conductor. W. Mainews, Jonauctor.
College Hall, 94 Essex Street.—Sundays, at 10%
A. M., 2% and 7% P. M. Eben Cobb, Conductor.
Children's Spiritual Lyccum meets every Sunday at
0% A. M. in Red Meris Hall, 514 Tremont street, opposite
Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conluctor.

ductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle Room, No. 8½ Bosworth street, at 7½ F. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ladles' Ald Society.—Parlors 1031 Washington street. Organized 1857; incorporated 1882. Business meetings Fridays at 7 M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week.

bury, Secretary.

Sunday Meetings are held at this place each week. Developing Clicle at II A.M.; speaking and tests 2½ and 7½ P.M.

J. E. and Mrs. Loomis-Hall, Conductors.

Meetings every Monday afternoon at 2½. J. Edward Bartlett, Chairman.

Independent Spiritualist Club meets every Tuesday at 6½ P. M. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8. I. G. Weilington, President; W. W. Russell, D. D. S., Secretary, 9 Park Square, Bosting of the control o

Commercial Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. Thursday in Rathbone Hall, at 2½ P.M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

The Ladies Industrial Society meets weekly Thursday atternoon and evening corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Ohelsea, 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. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

Boston Spiritual Temple, Berkeley Hall .-At 10:30 one of this season's largest and most representative audiences was present to welcome and lissentative audiences was present to welcome and listen to Mrs. Nellie J. T. Brigham. Her theme for the morning discourse was, "The Resurrection," which subject was treated in a logical manner, and was frequently applauded. The speaker requested two or three subjects to be given her verbally from the audience for a poem at the close of the lecture. "Evolution," "Home of the Soul" and "Springtime" were offered as subjects, and a fine improvisation was given.

core for a poem at the close of the feetitle. Byothtion," "Home of the Soul" and "Springtime" were
offered as subjects, and a fine improvisation was
given.

Mrs. B. was the recipient of a large box of choice
flowers for the table from Mr. and Mrs. Neil Burgess,
who were present in the audience.

In the evening, after the invocation, Mrs. Brigham
introduced her friend Mrs. Cushman of New York,
who recited a beautiful poem, lately given through
her own mediumship, entitled "Out of the Body."

Mrs. Brigham then delivered an eloquent and touching discourse upon "Spirit Return."

In the afternoon an audience of nearly three hundred assembled to enjoy a session with Edgar W. Emerson. A large number of remarkable tests were
given through his organism, and fully recognized. Mr.
Emerson is so well and favorably kr own that comment
upon his work is unnecessary, and the Boston Spiritual Temple always takes pleasure in presenting him,
knowing his great worth and power of pleasing and
entertaining an audience.

We also take pleasure in presenting the same talent
from this platform Sunday, March 13th. Mrs. Brigham
at 10:30 and 7:30, Edgar W. Emerson at 2:30.

On March 31st the Boston Spiritual Temple will
hold its anniversary exercises in Odd Fellows Hall,
corner Berkeley and Tremont streets. The seating
capacity of this hall is large, and it will be found easy
of access, as the elevator will be in constant use
throughout the entire day and evening. There are
also fine reception rooms and a large banquet hall on
the same floor which will be opened, where lunch will
be served at a nominal price.

The Committee are arranging a fine programme, to
be presented later.

The Helpting Hand, so "Pink" informs us, held its
"Apron Sale." last Wednesday afternoon and even-

be presented later.

The Helping Hand, so "Pink" informs us, held its "Apron Sale" last Wednesday afternoon and evening. The table was filled with many very pretty and useful articles. A snug little sum was realized by the enterprise. As there are yet many articles remaining unsold the "sale" will be continued until they are disposed of.

Appropriate anniversary exercises will be held by the Helping Hand and Veteran Spiritualists' Union March 30th, afternoon and evening, at 3 Boylston Place. Due notice to be given later.

First Spiritual Temple.-Last Sunday afternoon, March 6th, Mrs. H. S. Lake read two poetic selections as a preface to the lecture, after which the

lections as a preface to the lecture, after which the entrancing intelligence discoursed upon "The Care and Disposal of the Body, with Attendant Services Thereupon," when dissolution ensues. [An abstract of her remarks will appear next week.]

Next Sunday afternoon Mrs. Lake will devote the entire time to the answering of such questions as the audience choose to lay upon the desk.

School at 11 A. M., as usual. Social conference each Wednesday evening. Psychic class alternate Tuesday evenings. All invited.

REPORTER.

Harmony Hall .- The dedication of Harmony Hall, 724 Washington street, on the afternoon of March 1st, was attended by an audience that filled it to its utmost capacity.

to its utmost capacity.

Mrs. Wilkinson's address of welcome was followed by an invocation and address by Mr. Brown, singing by the company of the hymn, "Nearer, My God, to Thee," psychometric readings, a song by Mrs. Anderson, and excellent tests by Mr. Brown. Songs, recitations and music, vocal and instrumental, interspersed the varied psychic phenomena.

A reception at the close afforded the friends of Mrs. Wilkinson an opportunity to congratulate this deservedly popular lady upon the marked success of her effort to render this dedicatory service of unusual interest.

effort to render this dedicatory service of unusual interest.

The evening programme was equally varied and interesting with that of the afternoon. Mrs. Shirley opened with invocation and a short inspirational discourse. Prof. Geo. W. Morris gave a fine piano selection; Miss Maud A. Scott, the talented elecutionist, charmed the audience with two selections; Mrs. Louie Gay gave two songs. Mrs. Maggie Butler's remarks upon the value and beauty of the Spiritual Philosophy were listened to attentively. Mrs. Wilson and Dr. Willis gave tests, and Master Carl Wellington Hadfield, the boy orator, two fine readings.

Services will be held in this hall every Sunday morning, afternoon and evening, and every Tuesday.

WICTOR.

March 30tn, Anniversary entertamines. No. 5 Dakoll street. SARAH D. C. AMES, Sec'y.

The First Spiritual Society met in its rooms Thursday afternoon and evening, March 3d. Supper at 6 c'clock. Mr. J. S. Scarlett of Leeds, Eng., gave two songs. Mrs. Maggie Butler's remarks upon the value and beauty of the Spiritual Society. We also had with us Mrs. St. Omer and Mrs. Hanson, who could have the evening. All are cordially invited.

MRS. M. H. WATERMAN, Pres.

MISSOURI.

Springdeld.—Mr. and Mrs. L. M. Williams have

The Children's Progressive Lyceum, on Sunday last, called out a large attendance at its session—the hall being tested to its utmost capacity. sion—the hall being tested to its utmost capacity. The exercises were unusually fine, officers and members entering into the spirit of their work with renewed zeal and earnestness. In addition to the requier numbers, a lengthy programme was presented, which was participated in by Mr. Steadman, who sang a solo that elicited generous applause; a plano duet by the Arntzen sisters, a mandolin duet exquisitely rendered by Professor Cowles, and his pupil, Miss Felton. Vocal selections were pleasingly given by Miss Grace B. Smith, Mrs. Wilder, Maude Bourne and little Winnie Ireland. Conductor Falls, Capt. Richard Holmes and Mrs. Butler, each made appropriate remarks. Herbert Newton executed a brilliant plano solo, and recitations were fittingly delivered by Flossie Butler, Carl Leo Root, Willie Sheldon, Carl Hadfield, Eddle Ransom and Mabel Harlow. The grand march was executed with marked effect by eighty-five members. This Lyceum meets every Sunday at 10:45 A. M., at 514 Tremont street.

First Spiritualist Ludies' Aid Society.-Both sessions on Friday last were well attended. Applications for membership still continue to come in.

tions for membership still continue to come in.

Mr. and Mrs. Butterfield presented the Society with a large number of books for the library.

The Anniversary Committee are hard at work, and the programme will appear in the next issue of The Banners. They have arranged that after morning and afternoon services at 987 Washington street, wells Hall, dinner and tea will be served at Ladies' Aid Parlors. As the two halls are very near each other, it will be very pleasant and convenient for all.

Evening Session, March 4th, Exercises: Invocation, Mrs. Longley; addresses, Mr. Thomas Dowling, Mr. Eben Cobb, Mr. J. H. Lewis; tests by Miss Jennie Rhind; vocal selections by Prof. Longley and Miss Amanda Bailey, Mrs. Bennett serving acceptably as accompanist. A splendid meeting from opening to

close. We have them every Friday evening. Come and see us.

Brving Biell.-Tuesday evening, Feb. 15th, the President, Mr. Wellington, read a poem, and au essay on "Trust"; Mrs. Kato R. Stiles gave an interesting

on "Trust"; Mrs. Kato E. Stiles gave an interesting spirit communication; Mrs. Jennie E. Wilson gave a spirit greeting from a person still in the form but absent in the body; Dr. N. J. Morris and Dr. W. E. Morris related instances where similar communications had been received; Abbie N. Burnham spoke upon "Trust," and P. C. Marsh upon "Thought"; Mrs. E. M. Shirley gave an improvisation.

Tuesday evening, Feb. 23d, Mrs. Wellington read Lizzle Doten's poem, "Compensation"; Mrs. Burnham made remarks, and tests were given by Mrs. Howe, J. Ed. Bartfett and Mrs. Jennie E. Wilson.

March 2d a former member read an essay on "The Geography of Heaven and Hell." Remarks by Mrs. E. M. Shirley, Mrs. E. J. Bowtell, Mrs. Wellington, Mrs. Litchfield and Dr. G. F. Waters. Tests by O. E. Huot closed the meeting.

Eagle Hall.—Wednesday, March 2d. Remarks by Mr. Bowtell, Mr. and Mrs. Newman, Mrs. Charter and F. W. Mathews.

and F. W. Mathews.
Sunday, March 6th, a meeting for the advancement of mediumship and healing was held at 11 A. M., and well attended. Mr. Mathews was assisted by Mr. and Mrs. Newman, Mrs. Bell and others.
At 2:30 P. M.—Remarks by E. J. Bowtell, Mrs. Burt, Mrs. C. A. Smith and Mrs. Bell; tests, Mr. and Mrs. Newman and Dr. Toothaker.
At 7:30 P. M.—Singing by Mrs. Nellie A. M. Carleton. Remarks by Mr. Blackden, E. J. Bowtell and Dr. Newman. Readings by Mrs. Newman, Dr. Coombs and Mrs. Charter.
F. W. MATHEWS, Conductor.

Rathbone Hall .- Last Sunday morning Mrs. Mary F. Lovering furnished vocal music, Mrs. J. E.

Mary F. Lovering furnished vocal music, Mrs. J. E. Wilson, Mrs. Prescott and Miss Hanson gave tests and delineations. At 2:30 P. M., the exercises were participated in by Dr. Smith, Mrs. Conant, Mrs. Warren, Mrs. Dickinson, Mrs. McKenzie. Vocal music by Mr. Anderson, plano accompaniment by Mrs. McKenzie.

The evening services in Commercial Hall consisted of remarks by the Chairman; recitation by Mrs. R. T. Williams; psychometric delineations by Mrs. Lovering and Miss Hanson; facial readings by Mrs. Stratton; remarks by Mrs. Butler and Miss Webster; Swiss and Sleigh Bell music by R. T. Williams.

N. P. SMITH, Conductor.

Ladies' Aid Parlors .- J. E. Hall, Conductor states that the developing circle (morning) was largely attended on the 6th inst. In the afternoon and evening singing was furnished by the audience, and the following named participated in the exercises: Mrs. M. E. Shirley, Mrs. M. W. Leslie, Miss L. E. Smith, Mrs. M. A. Brown, Mrs. A. Wilkins, Mr. J. E. Bartlett, Mrs. C. H. Smith, Mrs. Loomis-Hall, and the Chairman.

The Ladies' Industrial Society.-Mrs. H. W. Cushman, Secretary, informs us that this organization met at Arlington Hall, No. 1125 Washington street, March 3d. Mrs. Abble N. Burnham presided. Mrs. Burnham and Mrs. Shirley made a few remarks; Mrs. Wilkinson gave fine readings; Dr. Huot and others closed the meetings with tests.—A calico dress party will be given on the 17th of March.

For Over Fifty Years

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

PENNSYLVANIA.

Shamokin .- Lewis L. Evarts writes: "For the past two weeks (Feb. 15th to 27th), we have had with us Prof. J. W. Cadwell, the well-known mesmerist us Prof. J. W. Cadwell, the well-known mesmerist and lecturer, who has been greeted during his stay with us by appreciative audiences. His opening lecture was on 'Mesmerism and Its Connection with Spiritualism and Bible Miracles'—comparing a reasonableness of a belief in this with Modern Theology. The Professor's lectures throughout were given in such a kind spirit that even those who differed with him could take no offense, and were to be found nightly among his hearers. He has made many warm friends in Shamokin, and many are anxious for him to return to us in the near future. We expect to have an organization here soon. Societies would do well to secure the services of Prof. J. W. Cadwell, as he always proves a success, and his charges are very reasonable. He is at present engaged by the Spiritualists of Williamsport, Pa."

Williamsport.-Left as we were without a leader by the seemingly untimely transition of Mrs. Bible we appealed to Prof. J. W. Cadwell to come to our aid, which he has done and is doing grandly.

It is doubtful if there is, in the ranks of our teachers, one who could command more attention in this place than does he. We expect a new lease of life from his ministrations; and doubtless the development of some fine mediums among our people. We commend him to societies everywhere.

LYDIA R. CHABE, Sec'y.

CONNECTICUT.

Hartford.-On Saturday, March 5th, W. J. Colville lectured in Unity Hall to a large audience. The Times of this city gave an excellent report; he speaks here again Saturday, March 19th, at 2:80 P. M.

Army Hall Sunday, March 6th, to greet Mrs. Clara H. Banks. After singing by the quartet, Mrs. Banks delivered one of the finest invocations it has been our

livered one of the finest invocations it has been our pleasure to hear, following with an earnest appeal to Spiritualists for the uplifting of humanity by and through persistent effort. A vision revealing the spiendor and magnitude of this work was presented to the view of the speaker, inspiring the thought, which was eloquently expressed.

The evening address upon "Woman—Her Place" was a brilliant effort, and one fitting the occasion.

Twenty-five copies of the BANNER of Light, containing Willard J. Huil's lecture on the "Rights of Woman," were sold at the close of the atternoon services.

When Sunday Dr. F. L. H. Willis will occupy our platform. Mrs. J. A. Chapman, Sec'y.

RHODE ISLAND.

Providence.-Sunday, March 6th, Mr. F. A. Wiggin of Salem, Mass., occupied the platform of the Spiritualist Association, and was listened to by large spiritualist Association, and was instened to by large and appreciative audiences. Subjects: "The Bible of Theology vs. The Bible of Nature," and "Where Was My Spirit Prior to My Individual Body?" Both lectures were followed by tests.—March 13th, Mrs. Ida P. A. Whitlock officiates; March 20th, Dr. George A. Fuller; March 27th, Mr. Edgar W. Emerson; March 30th, Anniversary entertainment. Notice later.

No. 53 Daboll street. SARAH D. C. AMES, See'y.

Springfield .- Mr. and Mrs. L. M. Williams have opened at 230 Commercial street a free reading room we understand, for young and old—many reform publications being on view. They will also keep the same



A cream of tartar baking powder. Highest of all in leavening strength.-Latest U. S. Gov-

MEETINGS IN MASSACHUSETTS.

Haverhill.—On Sunday last, March eth, W. J. Colville lectured in Brittan Hall to large and deeply-interested audiences. The afternoon lecture was on topics presented by members of the au dience, which interested audiences. The afternoon lecture was on topics presented by members of the au dience, which were, 1st, a poem by Elizabeth Stewart Martin, "Unanswered." 2d, "What are Our Dreams?" 3d, "What is the Bible Idea of an Angel?" 4th, "Unconsclous Corebyation." 5th, "The Planet Mars." On these five themes the lecturer dilated with case and fluency, throwing much light upon each in turn. The peem, which was read before the address, was in rather a pessimistic vein, which the speaker corrected by discoursing logically on "Compensation," proving that we are accustomed to make far too much of the dark and far too little of the bright side of our existence. Complaints against what is termed the bitterness of fate sweeten nothing, but sour and depress every one who indulges in them. Thus it is incumbent on all who wish to lighten human suffering to turn their faces to what is really enjoyable, thereby increasing joy through the very habt of persistently claiming it. Things are not the same to us by any means as we change our states of consclosness. One grumbles where another admires. People with grievances need more education and less pity; for, so long as we commiserate them, we sadden ourselves without lightening their burdens. There is a most unhappy precedent established of morbidly dwelling on cruelty and wretchedness without relieving it, and indeed the constant contemplation of what is hideous so depresses the gazer, that a dumb sense of injury and powerlessness to help often takes possession of those who fasten their eyes on gloomy objects.

Dreaming false is more common than dreaming true, because we do not open ourselves sufficiently to spiritual influx. Prejudices and fears are effectual barriers against spiritual enlightenment. We shall never duplicate the experiences of the seers of old till we cultivate the true prophetic temper which demands truth only and thereby gives opportunity for direct realization of spiritual realities.

There is in reality no such thing as absolutely unconsclous mental acti

"Dreams of the Dead," experiences will multiply fully as wonderful as any recorded in those fascinating stories.

The two ideas of angels, both sanctioned by scripture and modern experience, melt the one into the other. Angels are simply messengers, according to a simple etymology. Thus people who are appointed to deliver important messages are in a sense angels. The three men who visited Abraham, two of whom went on to Sodom while one remained in his tent, were three inspired prophets in all probability; but though Abraham calls them both lords and angels, this by no means proves that there are no communications with beings in the invisible state. Spiritualism explains all scriptures and mythologies, and interprets all fables. The highest ideal of an angel is of a soul fully conscious of its own duality, one who has realized celestial marriage.

The old idea of seven planets resembling seven notes in the musical scale is quite rational when we admit that the music of the spheres is performed in many octaves. At present we may designate the planets in this system thus: A Mercury, B Venus, C Earth, D Mars, E Jupiter, F Saturn, G Uranus, while Neptune is A above the scale. When Vulcan becomes A, the Earth will be D, and Saturn G. When a new planet takes its place at one end of the scale, another leaves the scale at the other end. Planets may be reibsorbed, but the substance of which they are composed endures forever, and is ultimately recimployed in the construction of new worlds. Mars at present is in the throes of convuision incident to a new stage in its development. The canals observed there are in some instances natural, and in others artificial. Flammarion's romance, "Uranie," doubtless contains much actual information in apparently fletitious guise. The interesting exercises ended with a fine impromptupeem on "Spring, Inner Consciousness and Augel-hood."

In the evening the hall was crowded; troops of vis-

poem on "Spring, Inner Consciousness and Angelhood."

In the evening the hall was crowded; troops of visitors swelled the ranks of regular attendants, which
are usually quite numerous, as the Society is in a flourishing condition. Subjects were again taken from the
audience. The following constituted the leading
topics of discourse: "The Ethical Teachings of Mental Science," "Obsession, and How to Overcome It,"
and "Earthly Inequalities, and How They are Adjusted Hereafter." After the discourse, which was a
masterpiece of oratory, according to the verdict of
many who heard it, followed a fine impromptu poem
on "The Handwriting on the Wall." The music at
both services was very fine. The Society is to be
highly congratulated on its singularly efficient choir.
Sunday next, March 13th, J. F. Baxter will lecture
and exercise his mediumship at 2 and 7 F. M.
"E. P. H." also writes: "Next Sunday J. Frank

"E. P. H." also writes: "Next Sunday J. Frank Baxter will be the speaker, giving exercises in me-diumship. On the next two Sundays following Hon. Sidney Dean will be the speaker."

Salem .- On Sunday last, March 6th, the Spiritualists and their friends had a chance to enjoy Mr. J Frank Baxter in Salem. This opportunity was not lost by many, for large and unusual audiences in many respects attended. What with the choir and Mr. Baxter the music was a taking feature. In the afternoon a lecture on "The Development and Demands of Spirit-ualism" was full of valuable advice, and offered many a needed rebuke. Sallent points were well made, and the audience frequently manifested approval by ap-plause. Some fine spirit descriptions were given in the afternoon.

the audience frequently manifested approval by appliause. Some fine spirit descriptions were given in the afternoon.

At 7 o'clock promptly the evening exercises began before an already large but yet increasing assembly. The lecturer's punctuality was fully appreciated by the attendants from Salem's suburban towns. The music, reading and lecture were fine, and well received; but the séance which followed, and in which the greater interest centered naturally, was a remarkable one in its many features. Numerous and striking were the spirit delineations; every returning spirit was fully recognized, and nearly every one embodied a test or tests. Mr. Baxter has appeared many times in Salem, but certainly never with better results. He was accorded much honor, even from strangers, and, too, acknowledged materialists. Applause was frequent both during the lecture and seance. Mr. B. was the recipient of a basket of cut flowers from former-time spiritualistic friends. The day made its red letter mark as a memorable one in every particular.

Next Sunday, 13th inst., a conference will be held in the afternoon, and in the evening the platform will be occupied by Willis Edwards, an English medium, recently residing in Lynn, where he has made a decided impression.

Lynn.-Hon. Sidney Dean lectured in Cadet Hall Sunday afternoon and evening, March 6th, to large. intelligent and highly-appreciative audiences-his

intelligent and highly-appreciative audiences—his hearers frequently being moved to applause or laughter by his sometimes sententious, sometimes mirth-provoking comparisons between the beliefs and the practice of the creedal churches, etc.

Bro. Dean will be with us again next Sunday afternoon and evening, and the friends of Spiritualism who omit hearing him will miss one of their greatest opportunities; while those who do not believe in Spiritualism cannot—if they attend with honest purpose—help becoming convinced of some of its truths, as enunciated by this stalwart advocate of the New Dispensation.

MRS. H. H. LEWIS, Sec'y.

Newburyport. - Sunday, March 6th, Joseph D. Stiles of Weymouth ooccupied our platform. In the afternoon, following an invocation and poem, he gave about thirty tests, naming and describing spirits.

about thirty tests, naming and describing spirits.

Evening.—A fine, large audience present. After an invocation and poem, a test scance of about one hour was held; spirits formerly-living in this city, Amesbury, Merrimac, Salisbury and Georgetown gave their names in full; about one hundred in all were given. It was a grand meeting.

Next Sunday we have Mr. J. W. Kenyon of New Bedford. Mrs. Mott-Knight will be here some time in April.

F. H. F.

Worcester.-Sunday, March 8th, Dr. Geo. A. Fuller took for his afternoon and evening subjects "Truth" and "The Spiritual Demands of the Age, and How and "The Spiritual Demands of the Age, and How Far Does Modern Spiritualism Answer the Demands." The Fair to be held at Grange Hall this week will open Friday afternoon, March 11th. An oyster supper will be served at 6:30. Boyd's Orchestra will furnish music in the lower hall until 9:30, when dancing will begin in upper hall. Ice cream and cake will be served through the evening. The articles contributed are handsome and varied and numerous.

GEORGIA D. FULLER, Cor. Sco'y.

5 Houghton street:

New Bedford. - "Secretary" states that Mrs. Carrie F. Loring of East Braintree was the speaker last Sunday. The afternoon exercises consisted of an interesting address on "The Different Phases of Phenomena and Their Attending Conditions," followed by recognized descriptions. At the evening meeting the speaker gave a short resume of her early mediumistic experiences, and closed by psyschometric readings and delineations.—Next Sunday Mrs. Julia E. Davis of Cambridge will speak.

Lawrence.- We had, March 6th, at Pythian Hall. Will De Southwell of Malden, the well-known test medium, who by his wonderful gift gave many correct descriptions and tosts which were fully recognized.
Our local speaker, F. Grimshaw, opened the meetings with an invocation which was truly spiritual and beautiful.
F. S. E.

Lowell.-Mrs. Nellie F. Burbeck of Plymouth. test medium, occupied the rostrum of the First Spiritualist Society, March 6th, and gave great satisfaction. Next Sunday, March 13th, Mrs. Kimball of Lawrence will be with us.

Baby's Blood Skin and Scalp Cleansed Purified and Beautified Of every Humor Eruption and Disease

By the Cutloura Remedies when the best physicians, hospitals, and all other remedies and methods of treatment fail. They afford im-

mediate relief in the most torturing of Itching and Burning Eczemas, and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure. **CUTICURA**

The great skin cure, and Cutlcura Soap, an exquisite skin purifier and beautifier, externally, instantly allay the most intense itching, burning, and inflammation, soothe and heal raw and irritated surfaces, clear the

skin and scalp of crusts and scales, and restore the hair, while Cuticura Resolvent, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities and hereditary elements, and thus removes the cause.

G** ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR," 64 pages, 300 Diseases, 50 Illustrations, and 100 Testimonials. Mailed free to any address. A book of priceless value.

CUTICURA REMEDIES are sold throughout the world. Price, CUTICURA, 500.; CUTICURA SOAP, 250.; CUTICURA RESOLVENT, \$1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

pimples, blackheads, red, rough, and Bad Complexions, pimples, blackheads, red, rough, and oily skin and hands are prevented and cured by that greatest of all Skin Purifiers and Beautifiers, the celebrated Cuticura Soap. Incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The only medicated toilet soap, and the only preventive of inflammation

and clogging of the pores, the cause of most complexional disfigurations. Price, 25c.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and heids its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entraine on 57th streets, Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President. Mrs. Cora L. V. Richmond speaker for March.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 a.M. and 8 P.M.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 13 and 8 P.M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

ductor.

Adelphi Hall, West 52d 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 always present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

First Spiritualist Society.-Mrs. Cora L. V. Richmond—who on Sunday, Feb. 7th, commenced a two months' engagement with this organization-is having excellent success in her labors, so Mrs. Mary A. Newton informs us, whose kindly correspondential favor, embodying an abstract of Mrs. R.'s remarks last Sunday, consisting of answers to questions given by the audience, arrived, unfortunately, too late for insertion this week, but will appear in our next number. At the close of the address an exquisite poem was improvised, the subject being. "At Eventide There shall Be Light." Mrs. Newton further writes: "The Anniversary Exercises will take place on Sunday afternoon, March 27th. The programme in detail will be sent for the next issue of The BANNER."

Adelphi Hall .- Every seat was occupied on Sunday at both sessions, and Mr. J. W. Fletcher never faced a more enthusiastic or appreciative audience than followed and applauded his lecture upon "Unseen Influences." A seance, in which the powers of mediumship were illustrated, brought the service to a

close. In the evening "Materialization and its Possibili-ties" was the theme, and remarkable tests were also Mr. and Mrs. Ward furnished excellent music, while the elegant desk and chair presented last Sunday by Mr. Fletcher's numerous admirers, added greatly to the appearance of the platform.

Next Sunday's afternoon subject is "Unseen Influences," and "Marriage As It Is and Should Be" for the evening.

A. E. WILLIB, Sec'y.

If you desire a luxuriant growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Re-

Letter from Willard J. Hull. To the Editors of the Banner of Light:

I have just completed a pleasant engagement with the Norwich (Ct.) Spiritual Union in that beautiful city of hills and dells which has been appropriately styled the Rose of New England, Norwich, Ct. It is safe to say that nowhere in New England outside of Boston, and nowhere else in the State of Connecticut. is the Spiritual Cause so energetically presented as here. This is all the more important by reason of the

is the Spiritual Cause so energetically presented as here. This is all the more important by reason of the fact that the city is small, comparatively, with some twenty orthodox churches in full blast.

I have not met anywhere a more cordial reception than amidst the frank, outspoken people who make up the spiritualistic community of this city; and the many kindnesses bestowed upon me and the hearty appreciation of my work shall never become obliterated from my mind; and I know that the same grateful reception is accorded all the speakers who are fortunate enough to be called to minister to them.

Prominent in the work is Mrs. J. A. Chapman, the energetic secretary of the "Union," and I do not know how her place in the Spiritualism of Connecticut is to be filled when she comes to lay her burden down and take up the capital of the higher life. Let us hope that many long years hence will find her still at the post she is so well fitted for and which she so loves to serve. Dr. W. W. Clapp and his good wife, Guilford Parker and Mr. Hubbell are ever rendering valuable assistance and sustenance to the Cause.

There is a history connected with this Society and its work which I hope one day to be privileged to read. The efforts to secure the best of talent are seen in the list of speakers and mediums, comprising such workers as A. E. Tisdale, Mrs. R. S. Lille, W. J. Colville, Dr. F. L. H. Willis, Mrs. Clara Banks, and others. Attached to the Society is a prosperous Lyceum, and a library of some two hundred volumes, which is constantly being added to. The Lyceum numbers about seventy five members, and is well conducted. No effort is spared to present Spiritualism in an attractive and respectable form; and the enthusiasm of the officers, the large audiences, excellent cholr, choice flowers and fine hall, all go to make up meetings in every sense commendable in the highest degree.

meetings in every sense commendation in the readegree.

I have felt called upon to pen this letter for the reason that I fail to find that recognition in the spiritual press and elsewhere which I know the work in Norwich deserves; and being one of the kind who knows a good thing when the vision is unobstructed, I put forth the foregoing. Mrs. Clara H. Banks and my good friend, Dr. Willis, are the speakers for March, and whatever I may have accomplished during the past month I feel will be handed down to abler hands than mins to improve upon.

WILLARD J. HULL. mine to improve upon. W. Buffalo, N. Y., March 2d, 1892.

DISTRICT OF COLUMBIA.

Washington .- At a regular meeting of the First National Association of Spiritualists, held in Wonn's Hall, Tuesday evening, March 1st, the following reso lutions were unanimously adopted:

Intions were unanimously adopted:

Resolved, That we recognize, endorse and appreciate, beyond the power of language to fully express, the sterling worth of the lectures given by Professor Peck during the month just closed.

Resolved, That we extend to him our sympathy and love, and wish for him in his labors in other fields a full appreciation of the dauntless courage, intellectual ability and overflowing soul of love and kindness so freely manifested while with us.

with us.

Resolved, That it is with feelings of pleasure that we look forward to the time of his relingacement with us a lecturer, friend, brother, and co-worker in the highest and best cause known to humanity.

Resolved, That Frofessor Peck be furnished with a copy of the resolutions, and that they be spread upon the innutes of our Society.

Attest: M. C. EDSON, President.

MEETINGS IN BROOKLYN.

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

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% 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. Rand, Secretary.

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 r. M. Mrs. Mary C. Morrell, Conductor. The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- Mr. Oscar A. Edgerly, by control, lectured at this place morning and evening, Sunday, March 6th, each discourse being followed by spirit tests.

spirit tests.

The subject of the morning, "Ministrations of Spirit," was intelligently and forcibly elucidated. Speaking from the next sphere of life, the control seemed able to give clear expression of the relationship of spirit incarnate and excarnate; it was declared that the spiritual progression which is markedly manifested at present in the more liberal pulpits and press is due in a large degree to the spirit excarnate influencing projectors of thought. Mr. Edgerly is to be with us but one more Sunday—March 13th.

W. W. S.

False Economy

Is practiced by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist leave it.

Notes from Baltimore, Md. To the Editors of the Banner of Light:

The Religio-Philosophical Society has, for over two months, listened with rapt attention to the beloved speaker and medium, Mrs. A. M. Glading, of Doylestown, Pa. Under her ministrations have been gathered new forces, new material, and it is a gratifying statement to make and to know that we have grown stronger, numerically and financially. The friends were so well pleased with the service she rendered that they quietly raised a snug sum of money, and purchased a handsome shawl, which was presented at a scance held by her Feb. 18th. The recipient was delighted, and happliy responded.

On Sunday, Feb. 28th, her last evening, the following preamble and resolution were unanimously adopted: speaker and medium, Mrs. A. M. Glading, of Doyles-

ed:

The Religio-Philosophical Society, having secured the services of Mrs. A. M. Glading for two consecutive months to represent the philosophy, the science and the religion of Modern Spiritualism on and from our platform; and the same having been done in a thorough and satisfactory manner, we therefore, as a body, have

Resolved, That we heartily commend Mrs. A. M. Glading to any sister society in quest of a finished speaker and medium, and that her sojourn among us has been the means of not only increasing our Society numerically and financially, but has had the beneficent tendency to awaken a stronger fraternal and social bond among us, and the friends of the Cause as well.

The Raltimore Children's Progressive Luceum was

cially, but has had the beneficent tendency to awaken a stronger fraternal and social bond among us, and the friends of the Cause as well.

The Baltimore Children's Progressive Lyceum was born into existence Sunday, Feb. 7th, under very favorable circumstances. In this department also Mrs. Glading was very much interested; her guide "Hoolah" on several occasions entertained the children with pleasant and instructive stories. Mr. Edward W. Wright has been chosen Conductor. This gentleman is eminently suited for the position; a happier selection could not have been made.

Mr. J. D. Roberts, as an excellent test medium, is well known. He has kindly favored the Society with scances, and assisted Mrs. Glading on many occasions. On the last two Sundays in February he devoted a whole hour, giving convincing and startling tests to an audience that filled the hall to overflow; through his gifts many have been convinced. May he long be spared to assist in our noble Cause.

The Forty Fourth Anniversary will be celebrated here in one of the most spacious places of Baltimore, Raine's Hall having been secured for March 31st. The programme is now being prepared, and will consist of Lyceum exercises, solos, duets, lectures and tests; dancing to follow. Efforts are being made to render the evening one of the pleasantest we have had for years.

The Psychic Society continues at Benson's Hall, North Howard street. Mrs. Rachel Walcott, esteemed by all as a lady and lecturer, administers the spiritual gospel in her usual felicitous manner.

Baltimore, March 3d 1892.

An enemy in our troubles can never be a friend in

An enemy in our troubles can never be a friend in our prosperity.

Advice to Ailing Women Free.

ters are re-ceived by us from ailing women in all parts of the world, seeking advice. All are answered in a prompt and

Countless let-

careful manner, giving each the benefit of the great library of reference compiled during a woman's life's work among suffering women. These are the largest records concerning Female Complaints in the world. Thousands of women have been benefited by Mrs. Pinkham's advice after all other treatment had failed. Don't throw away this chance. Write us about your case. It will cost you nothing, and may save your life. Your letter will be received and answered by one of your sex. Correspondence strictly private. We never publish even a letter of testimonial without the person's unqualified consent.

Correspondence freely answered. Address in confidence, LYDIA E. PINKHAM MED. CO., LYNN, MASS.