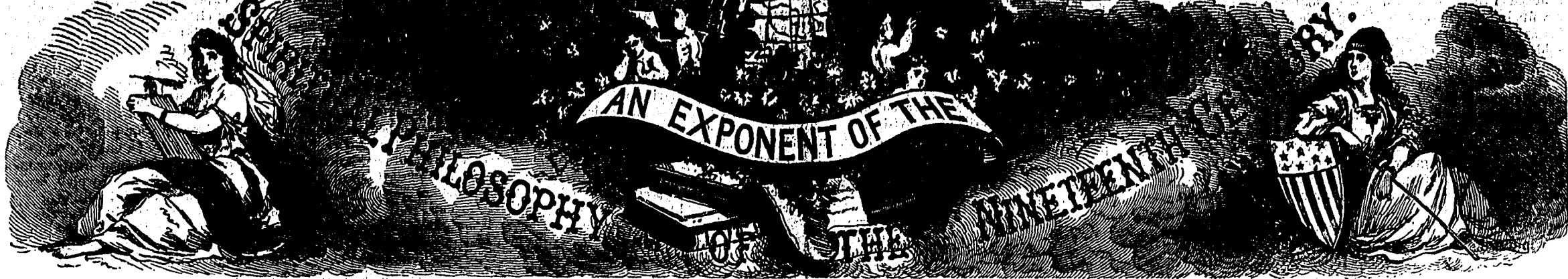


BANNER OF LIGHT.



VOL. 71.

{9 COLBY & RICH,
Bosworth St., Boston, Mass.}

BOSTON, SATURDAY, MARCH 12, 1892.

(\$2.50 Per Annum,
Postage Free.)

NO. 1.

TABLE OF CONTENTS.

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

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

THIRD PAGE.—Poetry: Constantly. Banner Correspondence: Letters from New York, Iowa, Illinois, Massachusetts, 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 Phenomenon. Secular Press "Phenomena," etc.

FIFTH PAGE.—News Notes and Pithy Points. Laconics. The West-Cincinnati, O., Notes; Cleveland (O.) Notes. The Veteran Spiritualists' Union. Poetry: TO THE BANNER OF LIGHT. New Advertisements, etc.

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

SEVENTH PAGE.—The Spiritual Rostrum: Mediumship, Disease, Thought, Etc. Mediums in Boston. Miscellaneous Advertisements.

EIGHTH PAGE.—Meetings in Boston, New York and Elsewhere. Notes from Baltimore, Md. Letter from Willard J. Hull, etc.

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 have 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-first—quite 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.

As I near the other shore my affection for 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 disguised 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 disappear; 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 pleasure 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. I refer to Mrs. J. H. Conant and Mrs. Rudd, both of whom left a noble record which ere

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 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 spirit-world 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 Dispensation. Fraternally, WILLIAM FOSTER, JR., 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; 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 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 its 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 a brief review of our Cause, and its progress during the year that has passed. Our public meetings have maintained their

own, and several fresh centres have been established. A considerable amount of attention has been paid to the presentation of phenomena upon our platforms. Clairvoyance and psychometry have, however, been found of more attraction to curiosity-mongers and those who are attracted to "fortune tellers," in many cases these being the largest portions of the audiences drawn to our halls when phenomena are presented. It is felt, by many thoughtful minds, that Spiritualists are not made by such methods. Phenomenalists are 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 spirit-return are now generally accepted as an adjunct to platform work. The thrashing 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.

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 been very effectually carried out. Mr. James B. Teulon, a rapidly rising worker, being again reappointed Secretary. A post he has filled with 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 negated in the lives of our children.

During the past year we have lost the presence of an old and well-known medium, Mrs. Annie Fairbank 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 antipathetic brethren, so, as usual, "it is all 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 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 peculiar to each. In the case of *Light*, despite the long-continued illness 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 spry as ever in its denunciation of what its editor understands as "professionalism," whatever he means by that term, though he often says many otherwise good and sensible things. *The Two Worlds* is receiving a satisfactory share of patronage and support; while last, but not least, the *Lyceum Banner* has made a place for itself and a name in our ranks, while, curiously, some of its features are imitated by one journal which never thought of any such items until the little paper named above the way. Recently Mrs. E. H. Britten has severed 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 published by Mr. H. A. Kersey, of Newcastle-on-Tyne—the editing of the musical portions, which includes the old and the tonic sol fa notations, 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 10 1/2 inches in size. It sells at one dollar here, and is marvelously 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 be found. When historians write the history of our Cause, may full justice be done to Emma Hardinge Britten 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 vicissitudes 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 illuminating 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 across the fair land of freedom and progress on the mighty continent of the western world.

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

"STILL UPWARD!"—J. A. Rills, 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 registered for eight years past.

Original Story.

ON THE OTHER SIDE.

BY EMILY E. HILDRETH.

(Copyright by the Author.)

THE WAKING.

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

These words, apparently 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 ye 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 happiness than is possible in prosperity?

What if it is all right, after all, in spite of doubts 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 great 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 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 wandering 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 its strange familiarity brought to my thought a friend of long ago; one who had tried to bring me help in my pain; one to whom I felt

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 wear.

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?

With some such philosophy I had satisfied 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? Curiously 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, quoting 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 relative to it. Is this any more perplexing than that? We know, but little yet of the power and the working of our own mental conditions. I have noticed that 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 anything else 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 reply.

"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 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 trammelled, 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 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 associations 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 them.

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 motion was different from ordinary walking. We seemed to glide along without effort, and without 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 ago. 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 you."

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 surroundings.

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 first found myself in this world. I thought it must be that I was in some strange land upon the earth that I had known so long. I have 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

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 as we talked we were near to them and knew 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 left my father with the dear friends at home, and this made me glad, for I thought he may know ways of helping them such as I have not yet 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 many things in regard to his own character 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 distinctly 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 brochure 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 Army. The church has failed, else there would not be this unrest, and constant presentation of reformatory measures.

What is the Guild? In the language of Mr. Coit:

"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 cooperation. 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 there is one-sided development. "Every club, 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 completeness of efficiency of each individual, as a worker for the 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 preventive: "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. 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. "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 religion, and makes them, in their enthusiasm for the good of the community, forget creeds and become unselfish. The reason assigned

*NEIGHBORHOOD GUILDS. An Instrument of Social Reform. By Stanton Coit, 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, 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 lower and attempt to engage the charity of the cultured. This is a wise and far-reaching 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 assist when there is need. There is no 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 is said:

"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 defeats its own end."

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 mental 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 incentives 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 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 clothes—the absence of ostrich feathers and earrings—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 give 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 and warning."

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 the evolution of man from ignorance and error the prime essential, in contradistinction to his 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 Spiritualists in their efforts to organize.

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 worn-out 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 truth almost lost in a mass of contradictions and errors, cannot—except constructively—assist 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

only reliable evidence of immortality we can receive, and it is all we need.

It is easy to find in Scripture instances of almost all the phenomena now known, but every year the number of thinking people who will accept this testimony as proof is diminishing. 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 medium in their own neighborhood through whom their departed friends can best communicate. Every historical research into the records 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 worshipping Jesus as God or accepting him as the world's greatest teacher, have passed or are passing away; Spiritualists must not put on the fetters which fall from the skeleton limbs of dead faiths. The truth we 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 belonging to the past. E. J. BOWTELL.

TAXATION OF CHURCH PROPERTY.

It is a fact—noteworthy, I think—that there is 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 anticipated. 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 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 matter of church-income is one with which

the State has nothing to do. It should not be forgotten that scores and even hundreds of enterprises fail of securing success—they fail to yield the wished-for income. Whatever may be the cause or causes of such failures, 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 high-class 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-typography. 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 transatlantic 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; Gamaliel Bradford, Jr., pays his respects to "The American Feminist"; 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. Elliott, 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 Seal's 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, described by Miss Goldmore. 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. Filton, entitled "For His Mother's Sake." Aunt 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.

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 mail. Thousands consult him by letter, and he returns an answer to all perfectly explaining their diseases, giving advice, giving without charge. His success in curing diseases is his marvelous vegetable remedies are 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 cured, and many 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 the 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 Barnicot.

From her mortal home in Foxboro', Mass., Oct. 8th, 1891, Mrs. Julia B. Sumner, at the age of 92 years and 3 months. She was one of the oldest residents of the place. Foxboro', N. H., was her birthplace, 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 those of her family and her daughters and two sons and grand-children. Thirty years ago she outgrew Orthodoxy, and enjoyed and practiced the teachings of Spiritualism ever since. Her husband of Light being her solace and joy. Paralysis closed her useful and gentle life in the mortal.

Under a powerful and beautiful inspiration Dr. Lucy Barnicot 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.

Near Greenport, L. I., August, 1891, Charles Reeve, aged 75 years.

He was a faithful and constant 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 high," and without doubt was ready to greet her father in the spirit-land. The wife and mother is living near the spirit-world than the mundane, and cheerfully anticipates the hour when she shall rejoice in the full assurance of this life. 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 Blinckhorn of Wallisall, Staffordshire, Eng., aged 72 years.

Bro. Blinckhorn was a healing medium, and has been in this country about a year. He was well known to Mr. James C. Mumford of the *Medium*, and London. The funeral services were attended by the writer. FRANK T. RIPLEY.

From Brooklyn, N. Y., on Thursday, March 3d, Maria L. Sillock, in the 71st year of her age. She was a devoted mother, a true and noble woman, and a fervent believer in Spiritualism. She was surrounded by friends, who at the hour of parting seek comfort in the words: "We shall meet again." E. F. K.

Feb. 12th, from New Glasgow, Wis., Mrs. C. H. Warner, aged 69 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.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged on words on an average 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 lady whose unrequited love for 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 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 gentle 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, moonlit street!
Waiting the time, this mortal frame
I consecrate unto his name:
My heart unmoved, untouched, unwon,
Until the weary day is done,
When he'll be with me—

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

STEPHEN MASSETT.

Banner 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 knew had passed into the higher life signed. After a time it was written 'Put up the paper, 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 out of my household of faith, and say to him, 'I am the one you were looking for, and I have come to you 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.' 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, my faith, and take up the 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 in 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 or by a medium, who has not said, 'Oh! this is grand and glorious, and 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 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 SUPPOSE. 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 coexisted 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 of supposing laws of God and nature to exist presupposes that there was a time when they did 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 the laws. This may be attempted in one of 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 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 cannot be dignified as a law, because it would be nothing. How long this state of antagonism 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 the power controlling them thus, must be extinguished or annihilated, or those tendencies or power exist at the present time. If 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. 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 'manifestations' (?) 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: "I acknowledge my mistake in respect to A. J. Davis being the author of the lines: 'Death is 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 apothecies 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 so satisfied that I was incorrect 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 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."

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 the efforts of 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 and Pawtucket. Her lectures have been here and there, 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."

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 whereabouts 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 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 Free-thinkers 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 this liberality at first was my fact of my having a good many free-thinking 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 co-workers 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 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 Churchianity, which offers a pardon to every pious hypocrite, and thus keeps the people in the state of an impossible 'Honorless 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 I 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 practicality of disciplined chemists, and means toward the support of our limited instrumentalities of propaganda, Spiritualism would gain adherents far more rapidly; but too many of them look that love of truth and humanity which prompts our erring brethren

of the church to work so earnestly "for Christ's sake." (?) Surely you need to do as much to save souls from the hell of earth, as they do to help sinners to escape from "the wrath to come."

About two miles south of this city is situated the insane asylum, where fourteen hundred poor mortals are congregated under restraint—the victims of personal vice and social crime which visit their penalties upon even the third and fourth generations. What a sad object-lesson is here afforded to show the need of individual and social reform. The Mother Nature's laws may be obeyed physically, morally and spiritually, so that no more victims "conceived in iniquity and born in sin" shall be demoted by causes over which they have had little or no control, but for which their progenitors are mostly responsible. Fortunately the superintending physician here is a Spiritualist, and deeply interested in hypnotism, which he intends to use whenever available to restore mental balance to those susceptible to its influence. It is quite probable that ignorant and depraved spirits have "obsessed" a few of these unfortunate, but more often than otherwise they know nothing of Spiritualism when in their right minds. Spiritualism is the greatest of prophylactics and antidotes of insanity rather than, as falsely represented by its ignorant enemies, an inciting cause of it. Such I find is the opinion of Dr. Gardner, the highly intelligent and capable superintendent here.

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 pasture 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 imitate in dispensing our gospel, and when we learn that we have quite as much to do as the spirits who aid us, we will organize and furnish the sinews of war upon ignorance and error. It was a grand move of my old co-workers 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 republics have been said to be.

This humanitarian institution is one of the first and best rebukes to "the enemy who has taunted us so often with the declaration that Spiritualism finds 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 bid a hearty God-speed in well doing.

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

Kneickerbocker Hall, N. Y.

To the Editors of the Banner of Light:

The Society of Ethical Spiritualists, meeting at this hall, No. 4 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 ministrations of the beautifully inspired Helen J. T. Brigham, the truths of our philosophy have been demonstrated in the simple, but graphic and convincing manner so peculiar to this gifted worker in the cause of genuine religion.

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 inspiring utterances."

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

MARGARET Z. AUSTIN.

Indigestion! Miserable! Take BEECHAM'S PILLS.

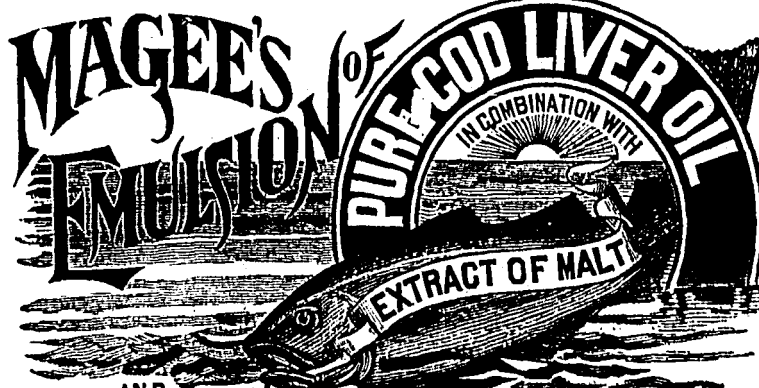
Babies are always happy when comfortable. They are comfortable when well. They are apt to be well when fat; they worry and cry when thin.

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

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

Scott & Bowne, Chemists, 112 South 5th Avenue, New York.

Your druggists keep Scott's Emulsion of cod-liver oil—all well known everywhere. \$1.



AND COMPOUND SYRUP OF HYPOPHOSPHITES

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

It is pleasant and palatable to take as honey. Does not produce Nausea, and is easily assimilated.

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 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 prescribed by the most eminent physicians in the United States and Canada, and many other parts.

THE BEST EMULSION IN THE MARKET.

Ask your Druggist for it, AND TAKE NO OTHER.

MAGEE EMULSION CO., Manufacturers, Lawrence Mass., Toronto, Canada.

THE TROUBLE WITH WOMEN.

Weak Stomach and Weaker Nerves.



That fluttering!
That terrible faint feeling!
That load at the stomach!
That swelling and distress after meals!
That describes it—weak stomach and weak nerves.

There is often head-ache, dull head, ringing ears, biliousness and constipation. Then follow gas, and unstrung nerves, sleepless nights and tired waking, until dragged out, nervous and miserable 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 Fevers. 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 harmless. Druggists, \$1.00.



"I suffered most indescribable pain in my head, pain in my heart, with fluttering, and weak, nervous shells. 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 always 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 returned free.

I CURE FITS!

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 this record of FITS, EPILEPSY or FALLING SICKNESS, a long record. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not 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, 1891

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations.

PREPARED expressly for DR. J. A. SHELLHAMER by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient faithfully used according to directions, which, with indicated doses 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. A single box, reduced to 10 cents, 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 Complaint, Stomach and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELLHAMER, Magnetic Healer,
May 2.—85 Bowditch 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, money or stamps.

I will write Biographical and Predictive Letters (from the above names) up to any matter, in answer to the questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 26 Tremont street.

Native written at prices proportionate to the detail demanded. Address OLIVER AMES GOMD, Box 164, Boston, Mass.

THE CARRIER DOVE, A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. Published by MRS. J. SCHLESINGER, 1218 Broadway, New York. Terms: \$2.50 per year, single copies, 25 cents. Address all communications to THE CARRIER DOVE, 1218 Broadway, New York.

THE BETTER WAY, A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday at \$1.00 per copy 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.

ALCYONE 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., 32 Sherman street, Springfield, Mass. H. A. Badington, 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. Published by DILLIS & BURESE, 23 1/2 Fifth street, Detroit, Mich.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address J. P. MENDUM, Investigator Office, Palm 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 by COLBY & RICH, and a list of addresses of Spiritualists. Sent free on application to COLBY & RICH.

BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY
At 9 Bowditch Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.

COLBY & RICH,
Publishers and Proprietors.
ISAAC B. RICH, BUSINESS MANAGER,
LUTHER B. RICH, ASSISTANT EDITOR,
JOHN W. DAY, ASSISTANT EDITOR.
Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of HIGH TONE, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—INCLUDING A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific. 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:
Per 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.

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, is preferred to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—one and two preferred.

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

When the post-office address of 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 complete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Catalogue, 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 printed 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 published for sale by COLBY & RICH.

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 105 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.) The office of The Free-Press, 25 Clinton Place.

Philadelphia, Pa.—J. R. RICE, M. D., 172 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, 142 Ontario street (Boston).

San Francisco, Cal.—J. R. COOPER, 744 Market street.

Chicago, Ill.—CHAS. MACDONALD & CO., 53 Washington street. THE POST OFFICE NEWS CO., 101 Adams street.

Battleboro, Vt.—E. J. CARPENTER, 2 Market Block.

Providence, R. I.—WM. FOSTER, JR., 50 Halsey street.

Detroit, Mich.—AUGUSTUS DAY, 13 State street.

Rochester, N. Y.—ALFRED JACKSON, Arcade Book-store; WILLIAMSON & HIGGEE, 62 West Main street.

Springfield, Mass.—JAS. LEWIS, 63 Pynchon street.

Hartford, Ct.—E. M. SILL, 89 Trumbull street.

Lily Dale, N. Y.—G. F. LEWIS, Publisher of the DUNSTON.

Washington, D. C.—The Roberts Bookstore, D. MURPHY, 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 First street and the Arcade.

Luckett, Va.—STOTT BROS. & CO.

Portland, Ore.—W. E. JONES, 91 Alder street.

Australian Book Depot.—CHAS. H. BAMPFORD, 87 Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL & CO.'s Newspaper Advertising Bureau (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 songs, as above, from a choice of a hundred songs, 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 of their choice from the list of books in our advertising columns. Price of book postpaid, \$1.00.

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 Bowditch street, Boston, Mass.

PRICE REDUCED FROM \$1.50 TO \$1.00. Scientific Basis of Spiritualism.

By EFES SARGENT, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 24 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 phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irrefragable form of daily demonstration to every faithful 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 such facts, can give.

Cloth, 12mo, pp. 3

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookstore, 9 Beesworth Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, and also—

Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded, we will forward the books by mail, and will not be responsible for the loss of the books in transit. Orders for Books, to be sent by mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones 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.

Subscriptions to the BANNER OF LIGHT and orders for our publications may be sent through the Purchasing Department 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, and we will send 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 desire 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 inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, MARCH 12, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE.
No. 9 Beesworth Street, corner Province Street,
(Lower Floor).WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.COLBY & RICH,
PUBLISHERS AND PROPRIETORS.J. A. B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, EDITOR.

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

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

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. Subscribers intending 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 aid 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 \$12.00.

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 seventy-first. 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 BANNER was nominated by the unseen world many years ago. More than the term of a human generation has passed since it entered upon the untrodden work, in whose performance it has ever aimed to be faithful and true. It is a considerable period to look back over, a period fraught with experiences of a character unknown to any other department of modern journalism.

In that time, what modifications of popular thought, what changes in general views, what strides in human knowledge, what a crowding back of the dark and dismal boundaries of ignorance, prejudice and superstition; what a crumbling of the separating walls of creeds, with a toppling of dogmas and overturn of fears, and what a new and blessed illumination for the minds and souls of millions who otherwise would have gone through life stumbling in the dark, confused in the shadows, and groping for the way hitherto concealed! The

work so far accomplished by Spiritualism—what it tells and teaches—is in reality an incipient revolution in the world's habits of thinking and inmost belief. What was before hidden is fast becoming known. The life of 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 immortality.

The oldest journal in the world now existing to proclaim the multiplying evidences of this supreme truth and enforce their matchless meaning, in season and out of season, with all the resources at its command, surely merits demonstrations of a grateful acknowledgment from every one who has thereby become the receiver of spiritual benefit. It is with 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 they may color and conduct the lives of all 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 qualified.

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 has been in this single direction and to this end, 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 well worthy of universal sympathy and co-operation. 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 intercommunication 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 same time that they all have their centre in the voluntary individual contributions of Spiritualists and those whose thoughts are directed more and more constantly to the spiritual phenomena and the profound philosophy they teach. Hence it is of the first moment that such contributions, forming as they do the sustenance of THE BANNER, be as generous as is consistent, and above all else be continued. Even spiritual things are operative with men through the timely aid of material agencies. The spirits work with and for us all through our own habitual methods. They work by law, and not "supernaturally." The flourishing existence of a journal published on their behalf in the undying interest of their mortal brethren—all bound together in one spiritual fraternity—depends directly upon the active and earnest financial support of those who believe in the reality of such a brotherhood. It is to such in particular that the BANNER OF

LIGHT, in opening its SEVENTY-FIRST VOLUME, makes its sincere and trustful appeal. Spiritualism as a Cause, and THE BANNER as its constant advocate, are inseparable and identical.

Mrs. Cora L. V. Richmond.

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 "Melancon"—Tremont Temple. A few years later she spoke in Music 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 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 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 given.

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 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 challenge 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 fragmentary expression.

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 course of lectures here, after her New York engagement is finished?

A Rising and Threatening Cloud.

We notice that an order has been introduced in the more numerous branch of the Massachusetts 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 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 that England, Germany, Italy and Sweden are 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 1888 by one committee alone. And the deportation of criminals goes along with it. If the figures could be had for the past six years, they would, beyond 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 is not the material of which free citizenship is made, and should be rigorously discarded.

A Strange Phenomenon.

A lady medium in this city a few days ago had an astonishing experience, which we hope 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 lap—that 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 circulate 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 Berkeley 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 supernaturally gifted 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 themselves 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 visionary—asserts 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 electrical 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.

Pulpitizing at the present time in Boston is at a discount. Why? That is the question. Trinity is without a rector; the Central Congregational church ditto; the Arlington-street 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 church-goers 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 Spiritual Philosophy takes its place—as it surely will.

Many good people talk of "the drooping faith in human nature." Why should it? 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. Eysa.

The congratulatory words of Brother Foster and the appreciative references to this paper by J. J. Morse (both on the first page, present issue), are deeply appreciated by all connected with THE BANNER.

Secular Press "Phenomena."

The mysterious appearance of a hand on a window-pane 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 camping-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. Verily 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 topsy, 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 number—just 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.

Bad 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 from the daily press:

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

In these days, when bacilli and microbes are heard from on every hand, 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. Hubbard, 272 Franklin street, New York, 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 not 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 parishes. 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 50th street.

Spiritualism is nowhere more vital and progressive than in Spain, where three influential journals—the *Revelacion* of Alicante, the *Iuen 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. Giles 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 will return northward.

J. B. Hatch, Richard Holmes and A. A. Wheelock will speak to their friends at Tremont Temple, March 21st, 1892.

Don't miss the Grand Concert at Tremont Temple by the Children's Progressive Lyceum, March 21st, 1892.

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

Banner of Light.

BOSTON, SATURDAY, MARCH 12, 1892.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 5 Bowdoin street, every Tuesday and Friday afternoon, 2 to 4 P. M. Longley occupying the platform, J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and First Streets.—Spiritualist Meetings, every Sunday at 10 A. M. and 7 P. M. Public meetings announced from platform, Mrs. H. S. Lake, speaker, T. H. Dunham, Jr., Secretary, 177 State street.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services 10 A. M. and 7 P. M. Seats free. Public cordially invited. William Joyce, President; L. O. Gage, Secretary. The Boston Spiritual Temple meets every Wednesday at 2 P. M. in Parkman Hall, 1 Boylston Place. Business meetings, 10 A. M. and 7 P. M. Mrs. John Woods, President; Mrs. L. O. Gage, Secretary; Mrs. C. F. Pratt, Treasurer. All are invited.

Harmony Hall, 610 Washington Street.—Sundays at 10 A. M. and 7 P. M. Also Wednesdays at 7 P. M. W. Matthews, Conductor.

College Hall, 34 Essex Street.—Sundays at 10 A. M., 2 P. M. and 7 P. M. Eben Cobb, Conductor.

Children's Spiritual Union meets every Sunday at 10 A. M. in the Children's Hall, 14 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held at the Banner of Light Hall, 5 Bowdoin street, every Sunday at 10 A. M. and 7 P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk; No. 77 State street. Mrs. J. A. Shelhamer, Corresponding Secretary. Individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors 103 Washington street, opposite the Banner of Light. Business meetings, Fridays at 7 P. M. Public social meetings at 7 P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Service Meetings are held at this place each week. Developing Circle at 11 A. M., speaking and tests 2 P. M. and 7 P. M. J. E. and Mrs. Loomis Hall, Conductors.

Meetings every Monday afternoon at 2 P. M. J. Edward Bartlett, Chairman.

Independent Spiritualist Club meets every Tuesday at 8 P. M. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8 P. M. Wm. Russell, D. D. S., Secretary, 9 Park Square, Boston.

Commercial Hall, 604 Washington Street, corner of Beale.—Spiritual meetings every Sunday at 11 A. M., 2 P. M. and 7 P. M. Thursday at Rathbone Hall, at 2 P. M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 10 A. M. and 7 P. M. Tuesday, at 2 P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

The Ladies' Industrial Society.—Every Tuesday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. W. G. Cushman, Secretary, 7 Walker street, Charlestown.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Sundays 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 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 views on the subject, by one 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.

Mrs. B. was the recipient of a large box of choice flowers for the table from Mr. and Mrs. Nell 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, "The Resurrection," 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 known that comment upon his work is unnecessary, and the Boston Spiritual Temple has a large and increasing number of admirers, knowing his great worth and power of pleasing and entertaining an audience.

We also take pleasure in presenting the same talent from this platform, on March 13th, Mrs. Brigham at 10:30 and 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 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 table every hour.

The committee are arranging a fine programme, to 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, and a very little sale 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 at 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 entrancing intelligence discoursed upon "The Care and Disposal of the Body" and "Tendant Services Thereupon," when distraction ensued. [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 platform.

School at 11 A. M. and 7 P. M. Social conference each Wednesday evening. Psychic class alternate Tuesday evenings. All invited.

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.

Mrs. Wilkinson's address of welcome was followed by an invocation and address by Mr. Brown, singing by the choir 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 followed. The evening was characterized by 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.

The evening programme was equally varied and interesting with that of the afternoon. Mrs. Shirley opened with invocation and a short inspirational discourse, followed by a song by Mrs. Shirley, and a recitation; Miss Maud A. Scott, the talented elocutionist, 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 received with attentive interest.

Willis gave tests, and Master Carl Wellington had, the boy orator, two fine readings.

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

Victor.

The Children's Progressive Lyceum, on Sunday last, called out a large attendance at its session—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 regular numbers a lengthy programme was presented, which was participated in by Mr. Steadman, who sang a solo that elicited generous applause; a piano duet by the Arnzen sisters, a mandolin duet exquisitely rendered by Fred and Edna 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 Norton executed a brilliant piano solo, and recitations were fittingly delivered by Flossie Butler, Carl Leo Root, Willie Sheldon, Carl Hadfield, Eddie 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 Ladies' Aid Society.—Both sessions on Friday last were well attended. Applications for membership still continue to come in.

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

The Lyceum are now at work, and the programme will appear in the next issue of THE BANNER. They have arranged that after morning and afternoon services at 87 Washington street, Wells Hall, dinner and tea will be served at Ladies' Aid Parlors, 103 Washington street, at 1 P. M. 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, Mrs. 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.

Irving Hall.—Tuesday evening, Feb. 16th, the President, Mr. Wellington, read a poem, and an essay on "Trust." Mrs. Kate H. Stiles gave an interesting spirit-communication. Mrs. Jennie E. Wilson gave a spirit-reading from a person who died in the form of a spirit 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 F. Marshall upon "Thought." Mrs. J. M. Shirley gave an improvisation.

Tuesday evening, Feb. 23d, Mrs. Wellington read Lizzie Dotson's poem, "Compensation." Mrs. Burnham made remarks, and tests were given by Mrs. Howe, J. E. Bartlett 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, Mr. E. J. Bowtell, Mrs. Wellington, Mrs. Litchfield and Dr. G. F. Waters. Tests by C. E. Huot closed the meeting.

March 2d, Remarks by Mr. Bowtell, Mr. and Mrs. Newman, Mrs. Charter and F. W. Matthews.

Sunday, March 6th, a meeting for the advancement of mediumship and healing was held at 11 A. M., and well attended. Mr. Matthews was assisted by Mr. and Mrs. Newman, Mrs. Bell and others.

At 3:30 P. M.—Remarks by E. J. Bowtell, Mrs. Burr, 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 Dr. Blacklock, E. J. Bowtell and Dr. Newman. Readings by Mrs. Newman, Dr. Coombs and Mrs. Charter.

Rathbone Hall.—Last Sunday morning Mrs. 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, piano accompaniment by Mrs. McKenzie.

The evening services in Commercial Hall consisted of remarks by Mrs. Blacklock, E. J. Bowtell and Mrs. 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 L. T. Williams.

N. P. BATH, 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. Lewis, Miss L. E. Smith, Mrs. M. A. Brown, Mrs. A. Wilkins, Mrs. 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. Abbie N. Burnham presided. The evening of the first and third Sundays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Shamokin.—Lewis L. Everts writes: "For the past two weeks (Feb. 15th to 27th), we have had with us Prof. J. W. Cadwell, the well-known mesmerist and lecturer, who has been greeted during his stay with us by an audience of thousands. His opening lecture was on 'Mesmerism and Its Connection with Spiritualism and Bible Miracles'—comparing a reasonable amount of belief in this with Modern Theology. The Professor's lectures throughout were given in such a kind spirit that even those who were opposed to 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. Next Tuesday way March 1st, we secured the services of Prof. J. W. Cadwell, as 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 H. CHASE, Sec'y.

CONNECTICUT.

Hartford.—On Saturday, March 6th, 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 10th, at 2:30 P. M.

Norwich.—Good audiences assembled in Grand 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 pleasure to hear, following with an earnest appeal to Spiritualists for the uplifting of humanity by and through persistent effort. A vision revealing the splendor 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 Willis' address, were sold at the close of the afternoon services.

Next 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 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 10th, Mrs. Ida P. A. Whitlock officiated; March 20th, Dr. Geo. A. Fuller; March 27th, Mr. Edgar W. Emerson; March 30th, Anniversary entertainment. Notice later.

No. 63 Daboll street. SARAH D. O. AMES, Sec'y.

The First Spiritualist Aid Society met in its rooms Thursday afternoon, March 4th, at 8 P. M. Supper at 8 o'clock. Mrs. J. S. Scarlett of Leeds, Eng., gave us a fine lecture in the evening. Sunday, March 6th, he spoke for the Pawtucket Spiritual Society. We also had with us Mrs. St. Omer and Mrs. Hanson, who gave excellent lectures. Next Tuesday way March 1st, social and dance in the evening. All are cordially invited.

Mrs. M. H. WATERMAN, Pres.

MISSOURI.

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 for sale.

ROYAL BAKING POWDER Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength.—Latest U. S. Government Food Report.

MASSACHUSETTS.

Haverhill.—On Sunday last, March 6th, W. J. Colville lectured in Brittain Hall to large and deeply interested audiences. The afternoon lecture was on topics presented by members of the audience, 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, "The Planet Mars." On these five themes the lecturer dilated with ease and fluency, throwing much light upon each in turn. The poem, which was read before the address, was in rather a pessimistic vein, in which the speaker corrected by discarding 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 the world are formed by bitterness of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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 removal of the present claimings of false avowed nothingness 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