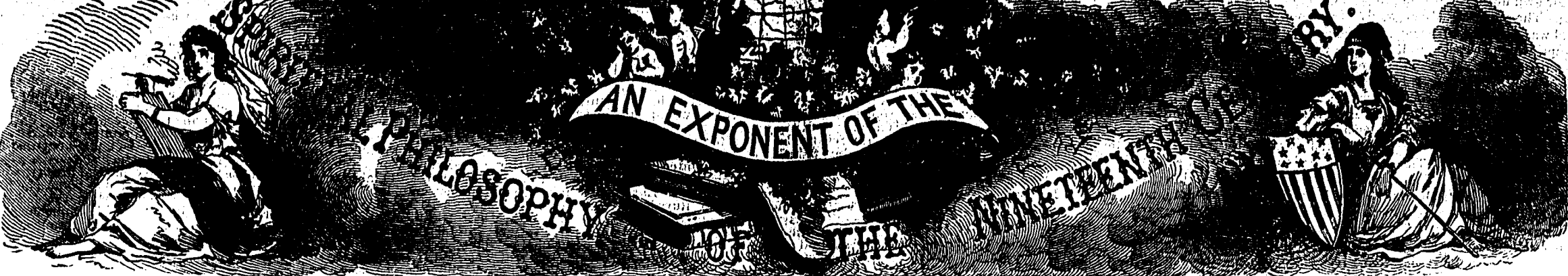


# BANNER OF LIGHT.



VOL. 71.

COLBY & RICH,  
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, MARCH 19, 1892.

(\$2.50 For Annum,  
Postage Free.)

NO. 2.

## TABLE OF CONTENTS.

FIRST PAGE.—In regard to the Correct Transmission of Spirit Messages through Mediums. A Sketch of Mr. H. J. Newton. Literary Department: On the Other Side.  
SECOND PAGE.—Contributions from David Duguid and Others. Banner Correspondence: Letters from Maine, Massachusetts, Washington, Maryland, Connecticut, Nebraska, New Jersey, Texas and California.  
THIRD PAGE.—The Spiritualist's Room: The Care and Disposal of the Body, with Attendant Services Thereupon; Mrs. Richmond in New York City, etc.  
FOURTH PAGE.—Some of the Experiences of the Senior Editor of THE BANNER. Psychopathy, or Spirit-Healing. History Repeating Itself. Intellect and Spirituality. Sunday Reading. Testimony from an Expert, etc.  
FIFTH PAGE.—Newspaper Notes and Pithy Points. Laconic. Anniversary Meetings. New Advertisements, etc.  
SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley. Poetry: A Remembrance.  
SEVENTH PAGE.—The Reviewer: Ancient Art and Mythology. Notes from G. H. Brooks. Mediums in Boston. Miscellaneous Advertisements.  
EIGHTH PAGE.—Meetings in Boston, New York and Elsewhere. The World's Fair. For an Aged Man, etc.

## In regard to the Correct Transmission of Spirit Messages through Mediums.

BY MRS. M. T. LONGLEY.

It occasionally happens in our work of receiving spirit-messages at the Banner of Light Circle Room, that a communication proves to be inaccurate in its statements. Perhaps the name, or age, or some other point furnished by the returning spirit, is incorrect; and when anything of the kind has come to my knowledge, I have importuned the spirit-guides of the circle to know why the mistakes could not have been avoided. At such times the controlling intelligence has reminded me how very few are the inaccurate messages compared to the great number we have found correct, from the verifications of persons on earth—utter strangers to all of us at the BANNER OF LIGHT office—who have known the communicating spirits, and can attest to the authenticity of their statements. The guides assert that they exercise the utmost care from their side of the circle to have all spirits who come make clear their desire, and to tell a concise story, being especially particular as to the facts concerning their names, position, and other affairs of their earth-life; but in spite of the caution thus used, errors and confusion will sometimes creep in. I am told that if we mortals could look behind the veil, and behold the throng of waiting, anxious spirits of various moods and temperaments seeking to manifest, each one sending his thought and magnetism toward the sensitive medium, we would not marvel at the occasional message which may contain an inaccuracy, but rather wonder that so many correct and characteristic communications are received.

A recent article clipped from the columns of the *Northampton Gazette* concerning the mistakes made by letter-writers in addressing their correspondents, has come to my notice. It opens as follows:

"That the post-office officers do not make all the mistakes can be seen by the following list of letters that have been received at this post-office in the last twelve months that have been forwarded to the correct address.

These letters were all addressed to some person or firm at Northampton, Mass., when it was the intent of the writers to address them to the same parties, but at some other city; or some error was made in the name, or the address was incomplete.

The correct address was found by sending an official card to the writer of the letter, when the envelope bore the name of writer. These cards were returned to this post-office, giving further information in regard to the letter in question. The cards when returned were divided as follows: 134 requested that the letter be returned immediately to the writer, as an error had been made in the address, but did not state what that error was; 216 furnished information not given in the address of the letter that enabled the office to deliver the matter; 43 stated that the letter should have been addressed to Easthampton, Mass., instead of Northampton; 5 should have been East Hampton, Conn., and 24 were intended for North Adams; North Hampton, N. H.; 23 Northampton, N. Y.; 8 Holyoke, Mass.; 20 Westhampton 6, Florence 17, Greenfield 8, Springfield 10, Worcester 6, Amherst 4, Northborough 7, Bay State 5, Southampton 4, Boston 13, Williamsburg 0, Newburyport 3, Mt. Tom 6; Bridgeport, Ct.; 4 Binghamton, N. Y.; 3 New Haven, Ct.; 3 Hatfield 3, East Northfield 3, Chicopee 3, Worthington 5, Ware 4."

To nine towns two each of the letters should have been addressed, and one each to eighty-seven different cities and towns, none of them bearing a name similar to Northampton, and some of them as far away from Massachusetts as Illinois, Michigan and Ohio.

The article in question continues:

"A great many were delivered after communicating with the writer, finding that the address was not the correct name for the party intended. Here are a few samples:

Dewey & Graves was intended for Dewey & Osborne; T. M. Latimer intended for J. E. Lambie; C. H. Nicholson should have been C. H. Dickinson; Patrick W. Lynch intended for Patrick W. Finn; M. E. Thompson for F. B. Thompson; Chas. N. Park for Chas. N. Clark; R. B. Dana for R. B. Davis; Joseph Hall for E. P. Hall & Co.; Kimberly & Clark for Kimball & Cary; Wm. Smith & Co. for Williams Mfg. Co."

On reading the above, it occurred to me that if any one of the individuals who had made these mistakes in their correspondence should pass from the body, and, joining the throng of spirits at the Banner of Light Circle, should attempt to manipulate an unfamiliar brain through which to send a message to some earth friend, would not that message be very likely to bear some inaccuracy, or be incomplete in detail? And if mortals are so careless, or liable to err, as the article alluded to proves

them to be in their correspondence, business or social, can we expect spirits to be infallible in this respect, especially when the instrument they employ they have never met before?

At one time during my medial career in the Banner of Light Circle, I conceived the idea of collecting samples of the verifications of spirit messages received at the BANNER OF LIGHT office from strangers in different parts of the country, and of preserving them in an album for future reflection and comfort.

I find in that collection four hundred and seventy verifications from as many different individuals—each signed by his or her name and address. Each testimonial gives evidence of the genuineness of the spirit message thus endorsed. Some are signed by several persons who recognized the communication to which they refer. Of these four hundred and seventy verifications, no two refer to one spirit message, but they are endorsements of as many different spirit-visitants at our circle.

I have a number of such endorsements of our circle not placed in the album mentioned, but how many I cannot say, as they are scattered. I continued to gather these acknowledgments for some time, but after a while I abandoned the work, neglecting to preserve those that came, else I would by now have a bulky volume, I am sure.

No one but a medium can realize the comfort and strength I find in looking over this album of verifications of spirit messages given through my organism. It is seldom I take it up, but when I do, I am renewed in courage by the assurance it gives of the blessings brought to human hearts on earth by the Banner of Light Circle. One of these verifications is of a lovely young girl's communication to her mother in Vermont. The mother had been very sick and despondent, when in the night she heard the voice of her angel child imploring her not to grieve so. The mother then requested her daughter to go to the Banner Circle and send her a message. In less than two weeks the communication was given, which brought happiness and evidence of spirit presence to the mother's heart.

The perusal of this and like testimonials of the value of our Message Department, is a source of spiritual light and comfort to me, and an evidence that the angel-world has all such work in charge.

## A Sketch of Mr. H. J. Newton.

### An Account of his Wonderful Experiences in Materialization, etc.

BY J. CLEGG WRIGHT.

(Specially Revised and Corrected for the Banner of Light.)

This is a scientific age. Every problem in human life is submitted to the judgment of reason. No system of thought, no system of religion, no religion or superstition, and no discovery, can escape the investigation of science. Since the close of the dark ages there have sprung into being liberalizing schools of thought which have turned the human mind to the study of natural phenomena. Science stands before the mind of this age as the most important form of knowledge in the conduct of life and the application of energy. When Spiritualism appeared, and began to command attention, it could not escape the calm analysis of reason. The scientific man stretched out his hand and took it up. He has demonstrated a number of very important facts and produced an extraordinary series of phenomena which show that life and intelligence belong to a conscious entity, lost to the human mind in its beginnings, and puzzling to finite reason in its destiny. For ages the theologian and the oriental mystic held exclusive possession of the transcendental study of the existence and qualities of the soul. Curious and contradictory speculation entered into human belief as real knowledge. Human beings for centuries accepted the dreams of philosophers for the serious reality of life. With the increase of knowledge there came a decrease of superstition. That which had once been infinitely formidable as a faith ceased to be an illusion. Some of the supreme objects of devotion fell into contempt. Man, eager for change, adopted one form of superstition for another as the political thermometer rose and fell. The claims of exploded systems became absurdly ridiculous. Spiritualism came into the world when the human mind needed it. The "Age of Reason" silenced the loquacious theological schools. Nature became reason's correct province of work. The sciences sprang into being. The spirit-rap, through the mediumship of the Fox girls, proved a telegraphic method of communicating with spirits, and called forth the interest of the scientific intellect to solve some of the problems of life, and the relation of intelligent mind to the phenomena presented by mediums. He who had listened in vain to the eloquent pleadings of divines, turned with eagerness to the sublime manifestations of Spiritualism, the promptings of feeling and reason, and an unconquerable love of life, a beauty and a charm to the prospects of a future existence in harmony with the laws of nature so unchangeable to the eye of reason.

At a period early in the history of Spiritualism Mr. HENRY J. NEWTON, of New York City, took up the study scientifically. To him the subject had no religious bearings. He looked upon the existence of an excommunicated individual—a spirit—as a fact to be proved by sensuous evidence and experience, in the same manner as any other fact is established in science. The name of Mr. Newton is known and respected by every Spiritualist throughout the world. He is a cautious, painstaking student and investigator. He never takes up a subject with-

out first considering whether it is worth while, and whether it will be profitable in its results. Start him once, get him interested, and he never gives up till he has fully analyzed his subject. This has been the remarkable feature about him all his life. If he had a squirrel to catch he would catch it; he would wait till he had it. This was peculiar to him as a boy and tradesman; and more prominently so in the study of Spiritual Phenomena. He has great powers of application and perseverance; and, to those who have no personal acquaintance with him, a brief résumé of his interesting career may not prove out of place at this time.

Dr. Jotham Newton of Pennsylvania was the father of this subject: A very affectionate and successful man, but he only survived the birth of his son eighteen months. He passed on in the year 1823. The training of the boy devolved upon the widowed mother, who belonged to Connecticut. She was a woman unusually gifted in mind and character. No man can ever tell what the effect of the death of the father had upon the son—it drew his mind to the subject of the transitory character and instability of all human things.

He received the usual education of a boy at that time; but his studious mind early showing decided taste for mechanical and scientific studies, circumstances soon opened to him conditions for the gratification of his tastes. He became especially interested in chemistry, and made for himself a private laboratory, where he studied and experimented incessantly. He came to New York City in 1849, where he engaged successfully in business. He early evinced a love of art studies, and worked diligently with his brush. His labors in this direction are, in a certain way, unique. They are paintings from nature, and are correct copies of scenes which met his view. They are very much superior to some of the work which is highly valued to-day.

In 1858 Mr. Newton retired from business, and devoted his time to the study of art. It was at this time that he took up the study of photography.

In speaking of him and his work in photography, I select the following from "Anthony's Photographic Bulletin." It says:

"From Prof. Seelye he [Mr. N.] obtained a 14x17 dry-plate outfit. It is not to be wondered at that Mr. Newton turned his attention to paper negatives. With such an outfit the amateur of our day would grumble from early morn till dewy eve; but Mr. Newton manfully took up his load and commenced the study of the science in which he has achieved triumphs excelled by none in this country."

And to day he has negatives which are frequently borrowed to obtain prints by well-known photographers in this city, because of the exquisite beauty of such negatives. We have never seen anything to excel them.

The Bulletin further says: "All efforts to compound a bromide emulsion with excess of silver nitrate, and make it permanent, had failed, until Mr. Newton made the experiment of neutralizing the excess of silver nitrate by adding a chloride." His valuable discovery was noted both at home and abroad. In the *British Journal of Photography* for 1875, page 268, are found some very favorable and commendatory comments on Mr. Newton's work.

About twenty-two years ago Mr. Newton was appointed President of the Photographic Section of the American Institute. He succeeded Prof. Charles Joy of Columbia College, who succeeded Prof. Draper, the learned author of the Intellectual Development of Europe. This position Mr. Newton holds at the present time. He has essentially a scientific turn of mind. He loves the quiet of the laboratory, although not destitute of public spirit, but could never be made to take any public part in politics. He was nominated for mayor of New York City by the Greenback party, but declined. The gentleman who accepted the nomination in his place was elected; namely, Edward Cooper, son of Peter Cooper.

Mr. Newton was elected President of the First Association of Spiritualists in 1873, succeeding Dr. Hallock, which position he still occupies.

Materialization, as presented to him through a well-known medium, led Mr. Newton to undertake the investigation of the subject. Mrs. Wells was the first medium he met, who submitted to the conditions that would permit of a scientific study. It soon became clear that the investigation of materialization could not be conducted scientifically with the cabinets ordinarily used by mediums; that they gave opportunity for evil persons to commit fraud, and even left a suspicion upon good mediums. Mrs. Wells agreed with alacrity to Mr. Newton's scientific requirements. The history of his experience with her is before the public, and probably for a long time will be a fruitful subject of dispute among those who took part in the investigation. Mr. Newton being satisfied of the reality of the mediumship of Mrs. Wells, holds that there is a Power manifested in these phenomena that is new to human experience, and acts thoroughly to the discomfiture of man's established belief in the natural philosopher's definition of matter.

The transcendental action of spirit upon the atoms of matter, and its power and mode of producing physical phenomena, are but little known. He is a bold man who dares affirm what spirit can and cannot do. Mediums subject to the control of spirits must be held responsible for their acts, so far as they can freely and consciously act. I am ready to admit that in the presence of spiritual phenomena I am in relation with phenomena and forces that cannot at all times be reduced to the category or formula of scientific investigation. As

(Continued on third page.)

## Original Story.

# ON THE OTHER SIDE.

BY EMILY E. HILDRETH.

(Copyright by the Author.)

II.

While talking thus, we had passed on through the trees, and had now come to the edge of the forest, where we could see a wide extent of country beyond. We were on a sort of table-land, and I saw a wide rolling country spread out below and stretching far away. My first thought, as I gazed upon its verdure, was of the "fields of living green," of which I had been taught to sing long ago. Then I observed more in detail how it was diversified with trees, with clusters of buildings, like towns and villages, here and there; and in the distance what seemed to be a vast city, whose buildings were of dazzling whiteness, and whose many towers and domes glittered like gold in the sunlight, and shone resplendent, as if lighted from within. Beyond all this was a wall of mountains, mighty and high, extending along the horizon as far as I could see. The nearer ones were green with forest trees, but those further away glistened, shining in the light like crystals of many colors—pure white, crimson and gold. And as I gazed in awe and admiration, the familiar words came to my thought:

"I will lift up mine eyes unto the mountains, from whence cometh my help. My help cometh from the Lord."

God—was He to be found in this new world where I had come? How could I have waited, even so long as this, before seeking for Him? Why had I not thought of Him before? Was not this opportunity the very one that I had been longing for and waiting for so many years of my life?—How could I have forgotten it for one instant? And yet I had really forgotten Him? It seemed to me that a secret thought of Him had been in my heart all the time.

Did He live in that glittering city? Was He to be found among those glorious mountains?

I must go at once somewhere, anywhere to find Him—to cast myself at His feet in silent adoration; to ask Him what He would have me do. But which way should I turn? Where should I go? I appealed to my companion with an imploring question in my eyes. He knew my thought, and said at once:

"We all want to find Him, though some are afraid. But we do not find Him, even in this spirit-life, in just the ways that we have expected."

"Tell me more about it," I said, and he continued:

"God is a spirit, so universal that He is not limited to a form like that of some earthly monarch. The ideas of Him as such are the mere product of human imaginations and inventions for the satisfaction of limited minds. Ideas of God are as various as the minds that hold them. There are many, very many who enter this life with the belief that God is an omnipotent King, established upon some everlasting throne, from whence all nations and people are ruled, and they expect to see Him in such fashion. These are often satisfied by some appearance which to them means God; some dazzling vision like that described by the prophet Ezekiel, or by the gentle John of Revelations, and they are ready to say: 'We have seen the Lord!' But those who live nearest to His life know that GOD, or some equivalent term, is the universal expression of the power within all created beings—that power which is not understood. God is our life, and He is so close to each one of His creatures that we cannot find Him as a separate being outside of ourselves. Our very being is a part of His life. His spirit of life is here now, because you and I are here. It is in us; it is in everything that we see and touch."

"I do not understand," I said. "I thought—we are told that 'the pure in heart shall see God.'"

"And so they shall," was the answer, "but not necessarily as a person outside of themselves. In that very pureness of heart God's own spirit of life and blessedness can be seen and recognized. They who are really pure in heart care less for outward manifestations of God. Such are too intent upon listening for His voice in the secret place of their own lives, which may be made 'the secret place of the Most High,' to search elsewhere for Him."

"But where is that City of the Great King, about which we have heard so much? Is it not here in this spirit-world?" I asked.

"You will know more about the meaning of these things as you grow more familiar with the things of this life," said my friend. "There is much to be learned here, and we need to be taught like little children."

My attention was attracted by the moving figures of persons, who seemed to be following a way which led down to a little cluster of buildings at some distance below us. When I tried to look at them closely they disappeared, and when I turned to my companion for some explanation of this, he said:

"Your spiritual sight is not yet accustomed to its use in this world. You will see more clearly after a little. We do not come into the most perfect use of our spiritual senses immediately upon our arrival in this other life; they require development. We all have to begin like children here."

We turned into the pathway as he spoke, and

followed it down toward the buildings which had attracted my attention. I was thinking: "There may be some place here for me. I need some place where I can stay."

As we drew near, I saw that the buildings were not all alike. Some were large and some were small; but all were artistically pleasing in their architecture, and each had a plot of ground laid out as a garden.

I saw fruit trees hanging full of the most temptingly delicious fruit about one of the houses as we approached. Luxuriant vines were trained over a rustic arbor in this garden, and heavy clusters of luscious grapes hung their rich colors, like globes of wine, among the green leaves.

"Oh!" I exclaimed, "how much my father would enjoy such a place as this! He did always so much delight in the cultivation of fruit."

Looking toward the house, which I had only noticed as a spacious, home-like place, built of a kind of gray stone, I saw, standing in the open doorway, one who stretched out his arms toward me as if beckoning me to come. One swift glance of recognition told me who it was, and I hastened to him.

"Oh, father!" I cried, "is this your home, and do you live here in this beautiful house?" "Yes," he replied; "I have been a long time arranging it as I want it to be. Do you like it?"

"Very much," I said. "I was reminded of you by the beautiful fruit in the garden before I knew that you were living here."

"The place is not yet finished in every part," said my father; "but your rooms are quite ready. Will you come in and see them?"

"My rooms?" I said in glad surprise; "then there is really a place for me? And here with you! How happy I am!" And as I followed him through the broad portico and into a large square hall, which occupied the central part of the building, the great gladness which was overflowing in my heart filled me with such indescribable joy that I was silent.

I was so glad, so inexpressibly happy to be again with my dear father, after so many long years of separation, that I pressed close to his side as we ascended the wide stairway, and slipped my hand through his arm with sudden fear, lest this should be only a dream and would all soon vanish. But he did not vanish. He only turned his face to me and smiled, as if in answer to my thought, and we passed on together up the stair.

Just as we reached the top I thought of my kind friend, who had guided me to this haven of rest and who had been left outside without invitation to enter. In my joy and surprise I had forgotten him. Should I turn back? No; I wanted my father all to myself just now. I would see my friend again. I felt sure that he would understand. And as this assurance came to me we stood near an arched doorway, which was draped within with some soft, thick fabric of a delicate blue tint, which filled the entrance with its rich folds. Pushing this aside, we entered a pleasant apartment, and before I had noticed anything except the bright sunlight that streamed about us like liquid gold, I heard my father say:

"This is your room, dear; and now I am sure you must be wishing for some quiet rest, so I will leave you for awhile."

"Oh, do not leave me yet!" I cried, detaining him; "I can rest, but I want to talk with you."

I seated myself on a low couch which stood near the door and drew him down beside me.

"There are so many things that I want to know," I said, "and you have been here long enough to learn many things that I do not know. Will you tell me? There is one thing that I want to know more than all else. Have you seen God? Can you tell me how or where I can find Him?"

He gave me a quick, glad glance, but sat silent for a time. Then he said:

"I have been in one of his temples. . . . But what I have seen there I cannot tell you. Perhaps you will go with me there. Yet each must enter by himself alone. We find God in our own hearts, here, if we find Him at all."

Again he was silent. I leaned back among the cushions and closed my eyes, thinking of what he had said. The words had been few, but they stirred many thoughts in me; many longings to find the "secret place of the Most High"; many questionings in regard to this new life in which I found myself. I could find no immediate solution for them; but here was my dear father close beside me. His presence was real and assuring. I felt indeed like a little child again. A delicious sensation of quietude came stealing over me, and I slept.

III.

When I awoke I was alone, and I began to examine in detail my surroundings. I thought at first that I was lying in some beautiful arbor which was filled with flowers. I noticed these, and wondered at their great variety and their fresh beauty. Then I saw that this arbor was a room, built of white stone, with a crystal ceiling, which reflected like a mirror. The



side walls were openwork of silver between the stone pillars, and were overruled with growing vines of different kinds—all in the fullest blossom. In some places they had crept into the room, and raised their heads, as if to catch their own lovely reflections in the crystal ceiling. The room was about twelve feet square, and was carpeted with moss, covered with dewdrops, which glistened as if the sun was shining upon them. I found, however, upon examination, that this was a velvet carpet, sprinkled or embroidered with pearls.

I was lying on a sort of lounge, made of silver, very slight and elaborate, cushioned with white velvet, which was embroidered with flowers and leaves. The pillow was plain, rose-colored satin. There was a stand of ivory, covered with books, and a beautiful vase of flowers, of some rare kind, such as I had never seen before. Their odor was something like that of a rose. At the head of my lounge stood a small writing-desk which pleased me much. It was made of a black, shiny substance like jet, and inlaid with a wreath of flowers in jewels, in their natural colors. Inside this wreath I saw a little silver spring. I pressed this and a cover flew up, disclosing a small silver box in which was a tiny note addressed to me. This I opened with astonishment, and found these words written: "You have passed into the inner room. May you be happy, and enjoy what God gives you."

I examined the desk carefully, but found nothing more that would give me light on this subject. I next went to the door. It was of crystal, like the ceiling, and I, for the first time, noticed my own appearance reflected as from a mirror. I was amazed to see how well I looked. My eyes were brilliant, skin clear and cheeks pink with a soft, rosy hue. My hair was flowing in light curls, and I was clad in a loose robe of white silk, finer and more glossy than any that I had ever before seen, with loose sleeves caught at the shoulder by a single diamond clasp. My waist was encircled by a belt of pearls, and I had bracelets of the same on each arm, all clasped alike by a diamond star. On my feet were white slippers. I found it difficult to recognize myself in such a garb, and yet at the same time I was secretly assured of my own identity.

Passing through the crystal door I found myself in an apartment arranged as a sitting-room or a study. It was large and high, having three windows. The entrance to it was an arch, with drawn draperies of blue and silver gray. Just opposite the entrance was a large square piano, most exquisitely carved, and hanging over this was a beautiful painting of Raphael's—a woodland scene—far, far more beautiful than any ever made by him while he lived on earth. On the right side of the room was a sofa, or lounge, in the shape of a harp, with cushions of blue embroidered with silver. It was very exquisitely carved, and inlaid with "Mother-of-pearl," adorned with heavy tassels of silver and most ornate in all its arrangement. There were chairs of the most elaborate designs, foot-rests of embroidery, and a carpet which I cannot describe otherwise than by saying that it was like soft, green moss, covered with violets, forget-me-nots and lilies of the valley. There was a magnificent statue in white marble of Christ, the perfect man, an elegant book-case filled with books by the best authors, an ivory writing-desk inlaid with silver, and held in the bill of a silver swan, and a music-stand filled with music. On the walls were pictures, some of friends whom I highly esteem, and one which especially attracted my notice, representing Adam rising from his slumber and discovering Eve sleeping at his side. His astonishment and admiration were well depicted by the artist. There were many fine vases filled with the most beautiful flowers, and the room was redolent with their perfume—flowers that never fade or die or lose their perfume.

Leading from this study on one side was an inner room, which seemed intended for sleeping and dressing. Its furnishings were white, all except the window draperies, which were rose color.

Here were all needful appointments for dressing and toilet purposes, and I wondered that a disembodied spirit could have need of such; yet I felt more and more assured that what I had left behind was nothing of my real self; that my real wants and needs remained as I had known them before.

Nevertheless I was sorely puzzled to know how it could be possible that my surroundings here were so real, so tangible, so similar to the material objects of the earth-life, and yet so completely hidden from those who are living on the earth that there seem no means of discovering them until one passes the portal and finds himself among them. Could it be possible that such questions were left unsolved even in this other life? No! surely the earnest desire to know would help me to find some one who could tell me. There must be others living in this large house. Perhaps they knew. Perhaps they could tell me. I would find some one.

I passed out into the corridor and down the broad stairway. From the hall below I stepped out through a side doorway into a lovely garden, where the walks were covered with tiny sea-shells so small that they looked like white gravel. I stooped and picked up a few to examine. They were perfect, being almost round, about the size of a small pea, and having pink lips.

There were flowers of every variety, color and shape, each having its own peculiar perfume—such lovely combinations of color and fragrance that I am quite unable to describe them. There were groves of fruit trees, fountains of the most beautiful devices, seats of ivory, pleasant plots of soft, green grass, and a little lake of clear water, where swans and various other kinds of water-fowls were enjoying themselves.

I wandered about in this lovely place for a time—I know not how long it was; for in my enjoyment of its beauties moments seemed hours, and the hours moments, seeing so much more to enjoy. The place seemed to me about half a mile in length, and a quarter in width. It was surrounded and enclosed by a hedge of cacti, and here and there a taller tree. The house stood near the centre of this garden. It was two stories in height, and built of granite, with balconies of white marble. On each side of the house were delightful walks winding about under the trees, where I saw many pretty garden houses, with windows of colored glass. One of these seemed especially attractive to me, and as the door was standing open I went in to examine it more closely.

It was a small place, only about eight feet square, and exquisitely dainty. The floor was covered with a mossy, green carpet. The beautifully colored glass windows were draped with white silk edged with green. There was a long lounge of white velvet, embroidered

with green sprays of myrtle, a little work-stand of white ivory, and a small bookcase of the same material. There were cushions, footstools and rugs of the finest embroidery. All suggested work and comfort, labor and luxury combined, and I thought how great a pleasure some useful employment could become in such a pleasant place. I wondered to whom it belonged, who it was that came to do agreeable work there? For surely it must be agreeable with such surroundings. It might be an intrusion for me to be examining the place. As this thought came to me I turned toward the door, and saw, to my astonishment, my own name shining in plain gilt letters above the entrance. It was not exactly the same name by which I had been known on earth, and yet it seemed perfectly familiar to me, and I recognized it at once as mine.

My heart was made so glad by all the loving care shown in the preparation of such satisfying places for me that I clasped my hands and said aloud:

"Surely God's love has been working for me when I knew it not. I must find something that I can do for others, and perhaps in that way I shall know more of his ways, and how to find him."

I learned afterward that each member of this household had a garden-house belonging exclusively to his or her own use, and that in these no one was ever interrupted, either when at work or in repose.

I wandered about again in the beautiful garden, gathering a flower here, and a cluster of leaves there, until my hands were full. I saw that on one side of the grounds there was a vegetable garden, filled with many growing things.

Then I seated myself in a lovely spot, and began to arrange my flowers. Near me was a fountain of unique device; a sort of lute, of prodigious size, leaning against a pillar of stone. Streams of water flowed out where the strings should be, resembling so many threads of silver, and making a sweet, murmuring music. There were orange trees near by, and the air was full of fragrance.

I find myself describing all these things by the names and qualities with which we are familiar in the earth-life, and yet I am conscious, all the time, of a difference in them which I cannot find words to convey. They are the spirit of earthly objects, and yet the only possible way of presenting them to human thought is by the use of forms of language which are intelligible. I would convey the idea that the objects about us here in the spirit-world are as real as anything with which we become familiar on the earth.

As I sat arranging my flowers I heard the songs of birds in the trees, and saw them flitting about among the green leaves. They seemed so jubilant, so happy, so fearless, that they made my heart glad. A beautiful white bird, something like a dove, came and alighted on a shrub near me, and looked at me so fearlessly with its gentle eyes that I held out my hand, and he came and perched upon it with quiet confidence, turned his head one way and another, made a few soft, trilling notes, and then flew away to a tree. A little white spangle, graceful as a fawn, came running down the pathway to where I was sitting, and as I fondled him, showed in every possible way his appreciation of my attention. After greeting me in every way possible for a dumb animal, he lay down at my feet.

[To be continued.]

#### Contributions from David Duguid and Others,

TO THE MUSEUM OF THE VETERAN SPIRITUALISTS' UNION.

The following interesting communication—received by the Historian of the Veteran Spiritualists' Union, accompanied by the paintings and other articles named—has been handed to us for publication:

It was away back in the sixties when in Scotland the doctrines of Spiritualism were spoken of only with bated breath, and alluded to in whispers by a fearless few who had dared to peep within the portals of the tomb, and had heard a spirit voice saying, "Behold, he whom thou seekest is not here, he is risen." Henceforward to them every hour was an Easter morn, for all their dead were alive, and their lost ones found. Having thus obtained peace, and come to a knowledge of the truth—having been baptized with the spirit and born again—they were anxious to preach the new gospel of glad tidings and great joy to all mankind. They furthermore desired to be ready to give a reason for the faith that was in them, that they might proceed on the regular orthodox plan, and produce conviction prior to conversion. To enable them to do so they proceeded to form a circle for investigation, and in an earnest and prayerful manner expressed their deep and honest desires for an outpouring of the spirit, that its power and potency might be made manifest to others as well as to themselves. These brave, honest and fearless men then laid their hands to the plow, and have never looked back. When these two or three were gathered together, a spirit power was in their midst. Pentecost was repeated, and Christ's promise verified: "Behold, I send you the comforter."

One of the individual members of this circle—a working cabinet-maker named David Duguid—gave unmistakable evidence of being "moved by the spirit," and his friends were not slow to take advantage thereof. They drew up rules for the government of the circle, and arranged that it should meet every week at the house of Mr. Hay Nisbet, the well-known printer and publisher of Glasgow. The rules were strict, and by strict adherence to the rules succeeded in developing the most wonderful painting medium on record.

In the early stages of his evolution as a medium the phenomena were naturally of a more crude and less developed character, that later consisted chiefly of table-tipping, rapping, bell-ringing, piano-playing, etc. At this the religious people of Scotland turned up their watery eyes, and said that the cure was in the medicine; and with a sanctimonious look of pious horror and said they could never believe that their friends who were saints in heaven would ever become so undignified or sink so low as to call at Mr. Nisbet's house to play his piano, tilt tables or rattle bells. But the "Comforter" whom they were rejecting, or indeed crucifying afresh, answered them and said that if even now their friends in heaven were striking music from the strings of harps, could it be the result, but patience and perseverance were the result, but patience and perseverance were at last rewarded with a sketch of a Temple of Truth—misty in outline, mystic in appearance, and very mediocre in finish. That, however, was rapidly improved upon. Next little water-color drawings were produced, in many cases with the me-

dium's eyes bandaged, and in all cases with his eyes firmly closed.

After a period of time the spirit artist asked to be provided with oil colors, brushes, an easel, etc. These being supplied, he painted under the same conditions a great number of large oil paintings.

The artist control had been frequently asked as to his identity, but to no purpose, until on one occasion he desired them to restrain their impatience, as they were to find it all out in a few days. He continued his painting, and soon produced a very fine picture of a waterfall. On its being finished and shown to a few gentlemen, one said "he was sure he had seen something like it before; he would rub up his memory and try to recollect when and where." He returned soon after and stated that, after going to the "The Waterfall" was by Jacob Ruysdaal, a Dutch painter of the seventeenth century, and now adorned the walls of an art gallery somewhere on the European Continent. A photograph of Ruysdaal's picture was taken, as also one from that done in the circle, and the two being brought side by side, were found to be alike.

Picture after picture was turned out, and, as "these things were not done in a corner," all the things, literary and scientific men, both in the interior and on the exterior, came to see these wonderful phenomena. They did not all become convinced that Spiritualism was true, but nearly all without exception declared the phenomena beyond the range of the ordinary laws of nature. For a full account of these marvelous scenes read "Hafed, Prince of Persia," a book which may be ordered at THE BANNER office—dictated by the medium in trance, and containing a large number of fascinating direct spirit-pictures—produced by the late Mr. Duguid's mediumship.

Happening to visit Scotland after an absence of a few years, I visited this circle again and found that the great law of progression had been in operation there. The medium was tied to a chair. A cabinet was in one corner of the room, the wood-work of which was covered over with black cloth. All examined the cabinet, and, after the door had been locked, I took needle and thread and sewed the cloth to the door to prevent any possibility of the door being opened by any possibility of the door being opened. We then privately marked several small cards, placed them on the table under a music-box, and by order turned down the gas. Immediately miniature shooting stars and meteoric lights flashed through the room. The music-box played beautifully as it floated round, touching us gently on the head as it passed. Suddenly a light like the overturn of a load of bricks, then orders to turn up the lights, persons were there were two small paintings in oil on the cards bearing our private marks, and the medium, still tied to the chair, had been carried bodily into the cabinet without the door being opened—the thread being still intact. The varied phenomena which succeeded were to me far more astounding than any I had seen with the Davenport Brothers. From the days referred to above till the present time these phenomena have been continuously and the rules, as at first drawn up, are still rigidly enforced.

On my recent visit to Scotland the circle kindly favored me with a special sitting, with the understanding that what might be produced should be forwarded to Mr. John S. Adams, for the projected Museum of Phenomenal Productions. The sitting was held on the evening of Wednesday, Oct. 28th, 1891, at the house of the medium, in Devon street, Glasgow. The persons present were: Messrs. Garriock, Fulton, Henry and M. Cross, Mesdames Dykes and Fulton, and the medium and myself. After all the windows and doors had been secured we took our appointed places at the table, and the séance was opened by the medium becoming entranced and entering at once into a lively conversation with those present. The controls then made some remarks about the years gone by and the light of the spirit world, and then invited questions from any of the sitters. Several having been asked and answered, and the gas having been turned down, the medium, with eyes closed, proceeded to arrange his colors. He then took a small card-board, rubbed it with his hands, breathed upon it several times, and, without more ado, keeping up conversation all the time, commenced painting the largest of the five pictures—that named "Aurora, the Country of MacGregor." The time he took was just seven minutes.

The medium again breathed upon and rubbed with his hands four smaller cards, from the corners of each of which he tore a small piece, handing it in each case to one of the sitters. The gas was then lowered, and the old music box—which had got very hoarse from long use—floated round the room, wheezing out what would have been in its better days a sweet and melodious strain. The medium then turned up the lights, and the room, the perfume of which was deliciously sweet, and so pronounced that it could be tasted as well as smelt. All this happened, however, in less time than I have taken to tell you, for in the space of four minutes the rappers called for light, when we found that a small picture had been painted on each of the cards, and the pieces torn off were found to match. These four direct pictures, done under strict control, were by the reputed spirits of Jacob Ruysdaal and John Constable, and a set of fine pictures presented by the Hafed Circle to the Spiritualists' Museum in Boston. This circle has met for over thirty years, and I am assured that at every succeeding meeting there is evidence of progress.

With the five paintings done in the manner I have described, I send a series of photographs of work by the above medium in the very early stages of his development. These have been in existence for the last twenty years, and I believe copies are not now to be had. I also send two facsimiles of water-color drawings done in New York about a quarter of a century ago, with well-known names, dates, etc., appended. Also a collection of Scottish Pioneer Spiritualists, many of which have been in my album many years. They will be of more service, however, with you than in my home. The only person who may possess such a collection of the early Glasgow Spiritualists is Mrs. Emma Harding, of Glasgow, to whom I had the honor of presenting one on behalf of the Society there about twenty-five years ago. You will also receive the portrait of the painting medium and his wife, with the members of the Hafed Circle. You have also Mr. Robert Cooper, of Eastbourne, the late Benjamin Coleman, of London, and John Scott, of Belfast. You have likewise promises of many more to follow.

With such a glorious philosophy—or religion if you like it better—with its innermost demonstration, life here as well as hereafter, would be bright; it is true we have not so much reached the goal as the starting-point; but with progress for our motto we will sing:

"Forward! let the call be sounded,  
Let the banner be unfurled,  
Sons of Progress, rally round it,  
Speak its secret to the world;  
For I see the dusky dawnings,  
Interlaced with golden bars,  
Flushing up the deep blue awnings,  
Slowly blotting out the stars."

ANDREW CROSS.

99 Middle street, Portland, Me.

\* Jacob Ruysdaal was born at Haarlem, Holland, in 1638, and died at the age of forty-five. As a painter he was, says Furler's Biographical Dictionary, "unrivalled in the representation of woods, groves and water views, particularly catenae." This fact attests to the identity of Mr. Duguid's mediumship with the Dutch painter's work as a large proportion of his paintings are of that character, his first one, as above mentioned, being a waterfall.—Eds.

#### You Should Read This.

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. George, of 44 Tenth Street, Boston, Mass., known everywhere as the discoverer of Dr. Green's Nervine, 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 of people have been cured, and returns an answer to all perfectly explaining their diseases, giving advice, etc., without charge.

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

## Banner Correspondence.

### Maine.

KNOX CENTRE.—Mrs. M. J. Wentworth writes: "Lowiston and Auburn are large manufacturing cities in Androscoggin County, Maine. Lowiston is noted for its numerous cotton factories, and is one of the business centres of the State. Auburn lies on the opposite side of the river."

The Spiritualists of Lowiston and Auburn united in forming the Auburn Spiritual Society in May of last year. It holds meetings in the hall formerly occupied by the Odd Fellows. Mr. Ira Nevins is its President, and Mr. J. A. Miller, Vice-President, Frank Howard is Secretary. Home of medium, occupy the time when there are no speakers from abroad, and draw in a goodly number, who listen with interest to remarks from Mr. Nevins, Mrs. Miller, Mrs. Ross, Dr. Bucklin, Mr. Kirby—who also gives very good tests—and Mrs. Curtis, an inspirational medium.

Jan. 31st and Feb. 7th I was engaged as speaker, and if good audiences and close attention were an index of an interest in Spiritualism, at Auburn, the interest here, even from recipients. Our parlor meetings, during the week were in Lowiston, and were well attended. One was held at Mrs. E. A. Parker's home Sunday evening, 31st, and three at Mr. C. T. Towle's home, which were only limited in number of attendants by room to accommodate all who wish to come. In one of the home circles Mr. Kirby described some of my spirit-friends, giving the name of Nelson, my boy in spirit-life, also of another who gave the name of "Steve," who said Mr. K. was not in earth-life what he can be in spirit-life, etc. This to me was another manifestation of grateful remembrance from the other side. "Old Steve," as he was often called in his earlier days, was a prosperous, respectable man of more than ordinary ability, but in later years he became the victim of intemperance. Notwithstanding this I always treated him with kindness and respect for the manhood (fettered by this pitiful vice) that sometime in the future, free from temptation, in more favorable conditions, should assert itself, and gain the victory. This recognition and regard was appreciated, and sometimes in earnestness unmistakable. He would say, "Old Steve is Mary's friend," and when he was nearing the portals of the new life he often expressed a wish to see me before the change. Since then he has come to me at times, demonstrating intelligence and progression.

An interesting manifestation of spirit-power was given at Mrs. Towle's while I was there. Two school girls, who were not Spiritualists, and whose parents were not, having desired to hold a little circle by themselves, resorted to a little room and seated themselves by a table. The lady of the upper tenement, Mrs. W. Towle, listened at the door of the dark séance room. Soon loud raps were heard upon the table. One little girl said, "Of course it is not spirits, 'tis electricity." The other said, "Let's ask who it is." Then the first question was "What is his name?" "Three raps." "That means yes," said the latter, who was posted enough to know that. A number of questions were then asked that were answered in the affirmative; but when one was answered no, by one rap, one of the girls said: "Now that shows it ain't spirits, for grandfather said yes every time." Then followed questions about her school, among which was this: "Will I be promoted?" Three raps—yes. "Now you remember, Gerlie, grandfather says I will be promoted."

This circle was in session up stairs while Mr. C. T. Towle's people were having a parlor meeting below. In a few days the little girl called at Mrs. Towle's, and said: "Grandfather told me true. I was promoted to-day in school." I invited her to come in that evening, but her parents objected to her having anything to do with Spiritualism. If this manifestation of raps and table tipping had been the result of the mind force of the mediums, it would have announced itself as anything but spirits, for both girls were unbelievers until they received answers to their questions.

### Massachusetts.

NORTH SCITUATE.—"S." writes: "The regular session of the Lyceum, Sunday, March 6th, was opened with singing by the choir and an invocation by the Guardian. The exercises consisted of a silver chain recitation, led by the Conductor, followed by readings by Ella Seaverns, Velma Morris, Hattie Seaverns, Louisa James, Mattie Seaverns, Charley James, Sarah J. Marsh, and Bro. D. J. Bates. Bro. H. Dick gave a very interesting essay on 'The Needs of this Life.' The Conductor, catching the inspiration of the occasion, poured forth in eloquent language sweet whisperings from our angel-friends. Sister Georgie Turner favored us with an original paper on 'The Building of Our Spiritual Home.' Sister Caroline Nott read the poem 'Beginning Again,' and under the control of her guide, spoke tender words of advice to the children."

At the business session a committee was chosen to arrange for the Anniversary, March 31st."

[Sunday evening, March 13th, Mrs. I. E. Downing of South Boston was to give a lecture before the Spiritualists of North Scituate.]

BOSTON.—Sarah L. Hard writes us that a large company was attracted to the residence of Dr. G. C. Beckwith of Lowell this city on Friday evening, Feb. 26th. The Spiritual Christening of the Doctor's infant son was the object announced, which brought hither personal friends from Marlboro, Lawrence, New York City, quite a delegation from Waltham, as well as many residing in Boston.

The rooms were decorated with potted plants in bloom, and the walls were covered with flowers, and the crystal bowl filled with water, emblematic of the purity of the new young life and the aspirations for its continuance, which were to be voiced and seconded by all present, both visible and invisible. The ceremony was conducted by Dr. Beckwith and his wife entered the drawing-room, followed by three family friends, the first one bearing the child. The Doctor passed behind the altar table, occupying the place not only as conductor of ceremonies, but as the instrument by nature appointed to commit and dedicate his child to the guidance and employment of the highest and holiest influences; which he proceeded to do in fine, poetic language. The typical water which he sprinkled upon the child's forehead was spiritually illustrated by the names given, "STARS OF LAVINIA BECKWITH," were each considered separately in their spiritual significance. The Doctor's Indian control, "Starlight," then delivered a lively address, and welcomed to the present of the child, which he (Dr. E.) read a poem written by his mother, Mrs. M. L. Beckwith of New Haven, Conn., who was unable to be present—and dedicated "To My Only Own Grandson." Mrs. Beckwith will be remembered by many Bostonians and numbers in other cities as a favorite lecturer thirty years ago, then Mattie L. Beckwith.

Mrs. J. O. Ewell, one of the veterans of this city in this line of work, in which few if any have served so long and none more faithfully and successfully, was present a part of the evening, but, scarcely recovered from a recent illness was unable to take active part. Mrs. Ida P. A. Whitlock, Dr. Lucy Barnard, Mrs. V. A. Adams, Mrs. S. A. Kimball (of Waltham), Mrs. F. A. Bishop (of Lawrence), Mrs. Mary Knight, Lyman, Miss Jennie Rhind, Mrs. Dr. Pratt (of Boston), Mr. L. L. Whitlock, Dr. Frances Miller and Dr. George Dutton took active part.

After the ceremony presented the view of the disembodied hosts gathered to witness and participate in the exercises of the evening, as visible to her. She described the radiant scene, invisible to others, as the child was held in the arms of its godmother to receive the baptismal benediction.

Mr. C. P. Longley contributed much to the pleasure of the evening in his fine rendering of songs from "Echoes From an Angel's Lyre."

After the singing and other converse, the party dispersed—the universal verdict on the evening being one of delightful satisfaction.

### Washington.

SEATTLE.—"O." writes: "Appreciating so fully the news from all sections of the country contained in THE BANNER, I am impressed to believe that others would like to hear something from this locality. At present there are two societies here, also a society of Theosophists—all three working in harmony and each drawing good audiences."

Sunday, Feb. 21st, the American Union of

Spiritualists held services commemorative of Washington's birthday, the hall being tastefully draped with American flags. Mr. Chas. J. Clark made an address which was highly appreciated. Bro. Clark was for twenty years a Baptist minister; he now occupies the platform and labors with Spiritualists. This society is under the care and supervision of Bro. Chas. Knight, who delivers lectures every Sunday, under control. Through his efforts we have a Children's Lyceum well under way, and are doing finely. In this branch of his work he is ably assisted by Miss Esther Cushman and Miss Sattle Cushman, the latter an earnest worker and a fine medium. Prior to the speaking, the children went through their Lyceum march, singing the American flag. Sattle and Sabra Cushman sang 'Junia,' Mable Sterret, a little miss of six, recited a piece entitled 'Little Baby Brother,' in which she writes a letter to God asking him to come and finish the baby, as he has no teeth. At one point she forgot her lines, and without being the least disturbed, she said: 'I will commence over again!' which she did amid tumultuous applause.

ROY.—C. Brownfield writes protesting against the treatment mediums frequently receive at the hands of ultra-skeptical investigators. He is of the opinion that truth comes to all who earnestly seek it, and that those who are constantly suspecting others of wrongdoing are quite likely to be engaged in the practice of it themselves.

### Maryland.

BALTIMORE.—D. Feast writes: "The missionary tract by Hudson Tuttle and Dr. J. C. Wyman will be a good and cheap way to introduce the Spiritual Philosophy among the people. It is a surprising fact that so many are ignorant of the principles of the grand old philosophy. Those to whom I occasionally lend my BANNER become interested in its contents and seem to want to know more about Spiritualism. Still our city is not dead as to investigators, as our lecture halls are crowded each Sunday with the better element of our citizens. What we want in Baltimore are a few first-class lecturers, as Hudson Tuttle and J. Frank Baxter, to wake the Orthodox people to the realities of Spiritualism. I am quite sure that if we had a temple devoted solely to the promotion of spiritualistic principles we could fill every seat. The two halls we have are entirely too small to hold the people."

Sunday, Feb. 21st, I went to hear Mrs. Gladys at Wurtzburger's Hall, Gay street. She is a fine trance speaker. The place was crowded to overflowing. Such is not an unusual occurrence at the Religio-Philosophical Society. Dr. Baxter, after the lecture, gave a few tests, which were considered marvelous.

It seems to me that if some enterprising stationery store in this city would handle your publications its proprietor would make a handsome profit."

### Connecticut.

BRIDGEPORT.—Dr. W. L. Jack writes: "There are many noble and faithful workers for our Cause here; not only are they among the known Spiritualists, but among our good church people—some of whom take THE BANNER, and are no less happy by it. There is a field of vast work here of the grandest and highest order. Such able exponents as Dr. F. L. H. Willis, A. E. Tisdale and J. Frank Baxter are needed. That most excellent test medium, Edgar W. Emerson, has been here, done a noble work and given glorious satisfaction as well as comfort to the many who throng to hear him. Mr. George Arnold, who has a host of friends everywhere—not only here in Bridgeport, but all around the country in convalescent, and his many friends will rejoice at his recovery from the effects of his recent accident. As a faithful officer, tender and trustworthy, he has not his equal hereabouts. THE BANNER is as popular here as ever, and is the beacon star to hundreds of mariners on the ocean of life."

I have received many letters of inquiry concerning my return to Philadelphia. I must forego all engagements in that locality for some time yet on account of poor health."

### Nebraska.

OSCEOLA.—Mrs. Susie Pentress writes: "I am eighty years old, have had much experience, always tried to arrive at truth, but in all my wanderings have never found a sure basis to rest on until I became acquainted with Spiritualism. I have received more instruction from that source than all others. In Greensboro, Indiana, where we formerly lived, a large meeting was held in Uncle Seth Hushaw's Hall; E. V. Wilson was present. He could read characters or describe incidents in the life of any one I was selected to go on the rostrum and hear what he would tell. I never saw him until then. As soon as I took my seat he commenced to tell the incidents of my life from five years old to fifty-five, and what he told was correct in every particular. It was enough to convince me that there is a life higher than this, and that we are surrounded by a host of spirit-friends who watch our coming and going, and are cognizant of what we think, say and do."

### New Jersey.

NEWARK.—Mrs. G. A. Dorn, President of the First Society of Spiritualists, writes: "It is with pleasure I again inform you that the meetings of the First Society of Spiritualists in this city are well attended, and the cause of truth is engaging the attention of some of our best minds."

We have been very fortunate of late in getting good speakers. We have had Walter Howell (whom none know but to praise) for the month of February, and upon several Sundays were unable to secure the services of that earnest worker, J. W. Engleton, of New York, whose discourses furnished much food for thought and discussion. Our Society is now thoroughly organized, and in a flourishing condition, and we would like to hear from speakers who have open dates in the near future."

### Texas.

DALLAS.—Miss E. G. Mitchell writes: "The BANNER OF LIGHT of Feb. 20th, containing S. B. Brittan's Experiences in Spirit-Life, is worth a year's subscription-price. My paper is almost worn out by lending it to be read. I shall get several copies from the newsdealers here and send them out as missionary numbers to those who are investigating, but as yet do not know what to think of our glorious philosophy. The last two Sundays in February Dallas was favored with lectures by Dr. W. H. Bach of St. Paul, Minn. The Dallas Morning News gave fair reports of two of the meetings. It is the intention of the Spiritualists to organize a local society. The people are waking up, and now are not afraid to be found in attendance at a spiritual meeting."

### California.

SANTA BARBARA.—Virginia Chaucey Forward writes: "Mrs. Elizabeth Frances Forward Moore, my mother, passed to the higher life April 1st, 1891. She desired that a word be published in THE BANNER. Her transition took place in San Francisco, and was commemorated with services agreeable to a Spiritualist."

### Passed to Spirit-Life.

From Sidney, Me., March 5th, Darwin Dyer. He was an upright, honest man, a kind husband and father, and an earnest, faithful Spiritualist. His last rest was that a Spiritualist speaker attend his funeral, as he wished to have it said on that occasion that Spiritualism had been the greatest comfort in his life, and the greatest joy and consolation in the hour of his transition.

He leaves a companion and daughter, and one son in Col. grade. The funeral was held at 10 o'clock on Monday, March 7th, the services being conducted by Dr. H. F. Merrill.

Augusta, Me.

From the home of his parents, in Akron, O., Feb. 25th, 1892, Henry Thiele, aged 23 years.

His passage from the mortal was accompanied by marked phenomena, going to prove that the Spiritualism to which he was devoted was accorded to him to sustain himself and comfort his loved ones in the hour of physical dissolution.



(Continued from first page.)

there are many forms of phenomena well known to Spiritualists. Mr. Newton, in the course of his investigation, came to the conclusion that he could not, in justice to the subject, consider it one entirely of a fraudulent nature; he therefore continued his investigations. But he was right in declining to submit the Wells case to twelve men who in their own minds did not believe in the natural possibility of materialization. To try a case before such a jury was simply playing with justice; and common sense ascertains that persecuted mediums cannot get justice in our courts of law to-day.

Mr. Newton became acquainted with Mrs. Roberts, the physical medium, four years ago. She is a woman of slender form and nervous temperament, and of great sensitiveness. She is an ambitious and a fearless woman, one of those persons who show extremes of character—impulsive, intense and hopeful—hopeful by turns, for she will have spells of great depression. Her nervous system is so sensitive that the presence of disagreeable persons will affect her for days; is a woman very much under the influence she happens to be surrounded by; an impressionable subject, and in some respects resembles psychologically Miss Wood, the once famous medium in Newcastle-on-Tyne. She resembles the latter medium in the character of her manifestations and in the courage of her controls. I have known several less noted mediums, who had in some physical particulars a striking resemblance to Mrs. Roberts; but probably as a medium she excels in the power of her manifestations, with the exception of Mr. Eglinton. Mediums depend for their ability upon organic and nervous fitness. The domain of magnetism is one also that plays a very essential part. The subtle elements that enter into the dual man are but approximately known; the finer elements of spirit are beyond his capacity to analyze as essential agents in the production of these phenomena.

Mrs. Roberts has in her constitution the necessary quality to develop the most splendid manifestations the human mind has ever contemplated; but she needs the conditions and the proper elements around her. She needs men and women of logical minds, and should be kept as free from the emotional element as possible. Her mediumship is strong in the face of skepticism; eminently the medium for scientific study; and can face the unbelieving experimenter. Finding her endowed with these personal and mediumistic qualities, Mr. Newton constructed a cabinet, after his own mind, which he, and those who worked with him, deemed fraud-proof.

The idea, primarily, of a cabinet is to secure a place for the medium where the bad effects of light are excluded or prevented, the absence of light being one of the general essential conditions for materialization. This cabinet idea has been enlarged so as to make it a thing to add to the quality of the evidence in the production of the phenomena, by demonstrating that the medium it contains is not a party to the manifestation, in a fraudulent sense.

The ordinary cabinet used by Mrs. Roberts in her general sances is constructed like the one used so long by Mrs. Esperance, consisting of two compartments, the medium usually sitting in the one, and the forms appearing from the other. In the private sances with Mr. Newton and his select circle the cabinet in use, as has been said, was designed by Mr. Newton, and erected in his own home. Here follows the description, given me by Mr. Newton himself:

"The cabinet is a very strong one, and the compartment in which the medium is placed is covered on all sides with a wire netting, as are also the top and bottom. The framework is put together with two-inch screws, which are all screwed from the outside, consequently they are inaccessible to any person in the inside of the cabinet or cage. The hinges to the door are T strap hinges, and cannot be interfered with from the inside. In addition to this every joint is sealed with sealing wax, on which is the autograph of the person who placed it there. There are between thirty and forty of these seals; also twine is woven into the meshes of the wire, one line above and one line below the centre bar. After the medium is locked in, the twine is drawn tight and tied, and the knots securely sealed with sealing wax. Another line of twine runs over the top and under the bottom. This is also drawn tight, and sealed at the side in the middle. Three spring locks fasten the door on the outside, and sometimes postage stamps are placed over the holes of the locks. Persons at the sance are at liberty to put on stamps or seals anywhere at their pleasure. Before the medium is placed in the cabinet she is denuded of every white or light garment by three lady members of the circle. There is not a thread of white upon the medium, nor upon the cabinet."

This is the cabinet and its mechanical conditions as they exist to day at Mr. Newton's private residence, 128 West 43d street, New York City. From the empty compartment of this extraordinary cabinet emerge forms of celestial beauty and whiteness. They appear to be solid. They can talk, they move freely, they go straight up to persons they know in the circle, and they display great muscular power. They seem to be persons as real as I am, and of different sizes—some tall, some are tall, some are small and delicate in physique, and some as nimble as an athlete.

It is the strong conviction of those who have sat privately for any length of time with Mrs. Roberts that she is best adapted for private and select investigation—promiscuous sances dissipate the power. It is the serious opinion of Mr. Newton that if the important phenomena of Spiritualism were only quietly and privately investigated in a scientifically competent way, greater and more startling results would be attained; but that the exhibition of the phenomena night after night can only lead to unsatisfactory results. One great failing among investigators is this: they lack the necessary power of persistent application till worthy and satisfactory results are obtained.

The most startling and wonderful manifestation obtained yet through the powers of Mrs. Roberts is her coming through the meshes of the wire door. At the mention of this a sneer will cross the face of a skeptic; but the careful manner in which this phenomenon has been tested leaves no doubt about the actual fact, though it may appear to contradict the uniform experience of reason. The whole subject of materialization is so extraordinary and lacking in the support of human experience, that what is here claimed assumed at first sight the actual character of a miracle; but a miracle it is not. The spirits say that it is done in harmony with natural law and spirit-power. The experiment involves the assumption that spirits have power to pass matter through matter. The nature of matter itself apart from phenomena is beyond human knowledge and capacity; we know nothing of matter per se. We know persistent sensa-

tions as the qualities of phenomena. When reason appears to come in contact with a contradiction, reason assumes something which is not correct.

The fact is, Mrs. Roberts comes out of the cabinet suddenly, she is pitched through the door into the middle of the room; a seal is not broken, a lock not disturbed, a single wire has not changed its place, the strings around the compartment are intact and undisturbed; all the tests remain perfect as they were when first applied, and Mrs. Roberts stands in the middle of the company free from the cage and untrammelled. I make no attempt at explanation. The fact is stupendous. It is almost equal to claiming the truth of two contradictory affirmations.

I can believe the gentlemen when they affirm that she was once in the cage. I have examined the cage after she had come out, and the tests were undisturbed. I have been present when she came out of the cage, and to the best of my judgment she seemed to come through the meshes of the wire door.

Mr. Newton tells me a very interesting and marvelous incident that happened at a private sance recently. The committee of ladies had disrobed the medium and thoroughly examined all her clothing; putting only dark garments upon her, she was placed in the cabinet. Mrs. Newton took the gray ulster belonging to Mrs. Roberts and threw it around Mrs. Roberts's shoulders, the weather being very cold. At the close of the sance—after the medium had been brought through the wire door and placed in the open compartment of the cabinet—it was found that the ulster and one slipper remained behind in the locked compartment. The question arose, how were we to get them out without unlocking the door? The spirits ordered the lowering of the lights, and requested the friends to sing. In three minutes the slipper was thrown from the cabinet across the room; a few minutes later the ulster was thrown from the top of the cabinet. All the people in the room saw these things occur. The top of the cabinet (as before stated) is covered with wire, and also a cloth, which is securely nailed.

As yet I have no explanation how these things are done; but it is obvious to those who only use reason that Mrs. Roberts is a passive instrument of a Power that acts with singular and most extraordinary results with what is known to the world as Matter.

A word more about Mr. Newton, for to him is due the wonderful results above narrated, in being the suggestive and prompting investigator. By urging the spirits to clear and more demonstrative phenomena, he has caused the manifestations to be more and more important.

Sometimes he has been much misjudged through the mistakes of others. A more thorough and careful investigator I never met. A more cautious and resolute, painstaking and patient will under unfavorable conditions never move a human brain. His mind is cool; his intellect takes time to decide; he has a prudent tongue; he seldom is betrayed to say anything about himself; he loves Spiritualism, in no sense can he be called a "religious" Spiritualist. He was bred a Methodist, but being incapable of enthusiasm, a more intellectual church than that he sought and found. He was the friend and helper of T. L. Harris and Mr. Frothingham during their services in New York City. Spiritualism is his constant study. Such workers are planting Spiritualism upon a basis of everlasting truth. In these arduous labors he is supported by his amiable wife, who, through sunshine and shadow, has been a grand worker by his side for the Cause of Spiritualism and Humanity. When they have done here we shall be better able to accord their true meed of honor. But may their lives be long in this great work.

## The Spiritual Rostrum.

### The Care and Disposal of the Body, with Attendant Services Thereupon.

Reported for the Banner of Light.

On Sunday afternoon, March 6th, the entrancing intelligence of Mrs. H. S. Lake dis-coursed upon the above topic, at the First Spiritual Temple, Newbury street, Boston.

It was said that great regard should be had for the body and its habits, inasmuch as it is the counterpart or reflex of the spirit, which, when dissolution ensues, may, for varying periods of time, produce some effect upon the new structure.

The chemical elements of the body, which have not been refined by spiritual activity during life, act as weights upon the individual just ushered upon another plane. They draw and attract him or her, producing sensations of pleasure or pain.

The conditions surrounding one who is about to depart from the body should be magnetically and mentally agreeable; the spirit, at such a time, may feel adverse elements keenly, or may readily appropriate those which are agreeable and harmonious.

A few loving friends, feeling the tenderest sympathy, make the natural nurses for the struggling spirit. When it has taken its flight it were well if the body could be left alone; then attendant spirits assist the newly arisen one, undisturbed by the magnetic conditions of mortals.

They watch the phenomenon of gradual decay, explaining, oftentimes, to the departed one, much which would otherwise escape observation.

Spiritual birth somewhat corresponds to the birth of the body here, since it takes place in accord with the law of assimilation—the new structure gradually accreting to itself those things which can be made serviceable in the new order, or states of being.

When the spirit has thoroughly retired from direct relation to its cast-off covering, the disposal of the same becomes a matter of considerable importance.

The general disposition in the centres of civilization is now toward cremation, which method many scientific spirits favor out of regard to the mortals living; but for that reason only, inasmuch as cremation is not nature's way of disposing of this worn-out vesture. Artificial living must, however, necessitate artificial burial; and for many long periods of time it is probable that this custom will be much in vogue. Its general effect upon the average spirit is to daze and bewilder—or confuse what you would here call the understanding. The more spiritually undeveloped the individual, the more likely is this sensation to be felt. Indeed, any method by which the body is reduced to its natural elements is more trying to the unspiritualized person than to him or her who

has sought to learn and live by the higher laws as revealed to inner consciousness.

It is best to clothe the body in suitable apparel, of such a character as would gratify the person were he still living—as it is frequently possible for the spirit to realize the situation and to reflect upon that which is taking place.

In consequence of this fact, it is always eminently essential that any service held should be of such a character as to accord with the spiritual development and inclinations of the deceased.

The thoughts uttered at such a time communicate themselves to the spirit's understanding, and may or may not allay perturbed spiritual conditions. A loving friend, interlopingly conversant with the nature of the deceased, could, all other things being equal, say the most fitting things; spontaneity and sincerity are the states most essential in a service. Set phrases which do not stir the spiritual impulses, and statements which do not accord with facts, are not helpful. Strict regard should always be paid to the known wishes of the deceased as to the character of the observance.

Educative spiritual work is not performed upon the departed one at that time from your plane of life, but is conducted by attendant guardian spirits in the new realm upon which he has lately entered.

### Mrs. Richmond in New York City.

On Sunday, March 6th, Mrs. Cora L. V. Richmond (of Chicago, Ill.)—who is now filling an engagement with the First Spiritual Society of New York, meeting in Carnegie Hall—founded her remarks on questions propounded by her audience. Some of these queries and her replies, specially furnished for THE BANNER, are here appended:

QUESTION.—What is woman's greatest charm?

ANSWER.—We think the greatest charm of woman is womanliness, as the greatest charm of man is manliness.

Ques.—What is mediumship?

Ans.—Mediumship is less understood than almost any other word connected with Spiritualism; is more evasive than Spiritualism itself. No one, of however vast experience, can explain what mediumship is. Spirits know that it is mediumship which they employ in communicating with mortals, but spirits cannot explain what that mediumship is, for the reason that you would not be able to understand even the smallest explanation.

Some people say of mediumship that it is a "natural gift." "Natural gift" would imply that it is something like the gift of music, like the gift of poetry, something like genius or talent in any given direction. But it is not so; mediumship is the accompaniment of the human spirit in the human form. There is no human being that might not be a medium. There is no law, as it is termed, deciding who shall be a medium and who shall not. When one tries to explain that one is a trance speaker, another

a medium for materialization, and another a medium for slate-writing, and so on, because of any peculiarity of temperament or organization, one does not know what one is talking about. It is not true. For there are people of all kinds of temperament and organizations who are rapping mediums, every variety of temperament, organizations and conditions among trance mediums, writing mediums, materializing mediums; and all mediumship is the result of distinct action by spirit upon the individual and the forces surrounding the individual. Any one of you may be selected to be a medium as well as any one else. The power which is manifested through this medium is just as liable to be manifested through any one in this room, proving that the manifestations occurring through human beings are as liable to occur through any one as through those who are chosen: The choosing of mediums depending upon spiritual guidance, and upon that which is deemed wisest and best by the higher powers.

Frequently spirits employing mediums may not know any reason why they are thus employed, but it is always under the government and guidance of the wisest spirits. Of course you know what mediumship is in the technical sense: it is the means of communion between the two worlds, the spiritual and the organic. While tables, chairs and physical forces are used in a secondary way, the primal instrument for communion between the human and spiritual realms must be a human being. If you can receive a message direct, and be aware that it is correct and true, that is mediumship. If you receive a message through another, and are satisfied of the directness and power of the message, then that is mediumship as demonstrated to you, not experience; as in most cases all spirits are such through demonstrations given under the influence of spirits through mediumship.

It seems to be manifest that mediumship is the most important factor in Spiritualism, and it is the one most tampered with, there is the most conceit and prejudice concerning it, and people claiming to investigate seem to ignore it most. If the mediums could only be killed in order to have the most satisfactory test conditions, probably that would reach the acme of the investigator's desires. But as it is, the tortures of the rack and thumbscrew are nothing compared to what most mediums, especially those for phenomenal manifestations, are subjected to; for if the tortures do not come physically, they often come mentally, and all mediums seem to be the subjects of criticism, not only from the outside world, but from those claiming to be Spiritualists: But "my" medium—the particular medium of any circle or clique—that is the medium, and all the others are questioned! When people learn that mediums are chosen from among the average human beings, that nothing is claimed for them more than for other human beings, and that more frequently than other human beings they are subject to trials and discipline, there certainly will be among Spiritualists a greater expression of sympathy for those they wish to employ as means of communion between the two worlds; less of criticism and more kindness. If you have an instrument like a delicate chronometer from which you wish to tell the time of day, you do not put it under a sledge hammer and expect it to tell the time of day afterward. If you have an electrical apparatus by which you wish to test the condition of the atmosphere as far as electricity is concerned, you do not subject it to several counter currents, and then expect good results. The one condition that spirits enjoin is harmony. We do not know of any place less calculated to produce harmony in an instrument than many spiritualistic sances.



RELIEF FOR THE SUFFERING—HELP AT HAND!

## DR. GREENE'S NERVURA

(Guaranteed Purely Vegetable and Harmless).

## THE GREAT SPRING TONIC AND RESTORATIVE.

All who need a strengthening medicine—all who are nervous, weak, tired, languid, exhausted in nerve power and physical strength; who are sleepless, wake tired and unrefreshed, without strength and energy for the day's work; who have poor blood, headache, backache, dyspepsia, indigestion, gas, bloating, faint feelings, loss of appetite, constipation, kidney or liver complaint, should read the following:

"I was broken down with nervous and physical prostration before using Dr. Greene's Nervura, and life was a burden. I with I could shout loud enough so all the world could hear, and tell them the good Dr. Greene's Nervura has done for me. It has made me from a weak, trembling, nervous, irritable man to one who feels he is on the highway to long years of health and happiness through Dr. Greene's Nervura. ANDREW H. OLNEY, Gibson, Steuben Co., N. Y."

"I was terribly weak, nervous and prostrated. I took Dr. Greene's Nervura, and the effect was wonderful. It stilled my nerves so I can sleep soundly, and the trembling and bearing down ceased. I am no longer constipated, while before I had to use injections every time. I can walk to the neighbors, which I have not done before for two years, and do my work. I thank God for the great good Dr. Greene's Nervura has done me. MRS. S. M. HARDY, East Wilton, Me."

DR. GREENE'S NERVURA is the best strengthening Tonic, Invigorator and Restorative in existence, for it makes the weak strong, invigorates the tired and overworked brain, enriches and vitalizes the blood, nerves the weary limbs and restores health and strength. Use it, sufferer, and you will never regret it. Druggists, \$1.00.

Dr. Greene, the successful specialist in curing all forms of nervous and chronic diseases, 34 Temple pl., Boston, can be consulted free, personally or by letter. Write him in regard to your case, or send for symptom blank to fill out.

**FREE** IT WILL COST YOU NOTHING. Send us your address on a postal and you will receive the finest catalogue of **PIANOS AND ORGANS** in the world. It will tell you how to get the best for the least. You will be surprised at the results. But you must do it NOW. Write to **CORNISH & CO.** (Established 1835) New York.

When you ask your grocer for Java, he does not offer you Maracaibo and say it is "just as good."

When you ask your druggist for Scott's Emulsion of cod-liver oil, if he is honest, he will not try to sell you something "just as good."

Why do you want it? The answer is in a book on CAREFUL LIVING; we send it free.

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

## 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 the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy, *Globe Express* and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y. Nov. 28. 25w

## 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 if faithfully used according to directions which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free. Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dysentery, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELLHAMER, Magnetic Healer, May 2-1 84 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 data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 266 Tremont street.

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

THE CARRIER DOVE, A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER, DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: \$2.50 per year; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

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

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., 33 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, \$1.00 a year.

THE SOWER, A Monthly Magazine, the Mediums Trust Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. \$1.00 per annum. Address BLISS & BURGESS, 22 1/2 Fifth street, Detroit, Mich.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.50 a year, \$1.50 for six months. Send for sample copy and MENDUM, Investigator Office, Paine Memorial, Boston, Mass.

SENT FREE.

### RULES

TO BE OBSERVED WHEN FORMING

## SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books published and for sale by COLBY & RICH. Sent free on application to COLBY & RICH.

PRICE REDUCED.

### Proof Palpable of Immortality.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with the History of the Life of Facts to Theology, Morals and Religion. By EPES SARGENT. The work contains a wood-cut of the materialized spirit of Katie King, from a photograph taken in London, England. (Cloth, reduced from \$1.00 to 50 cents; paper reduced from 75 cents to 25 cents.) For sale by 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, LITTLE COLBY,.....EDITOR, JOHN W. DAY,.....ASSISTANT EDITOR. Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing PORT COLOMANS OF INTERESTING AND INSTRUCTIVE READING—embracing 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.....\$3.50 Six Months.....1.75 Three Months......85

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 preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—once and twice 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 for one year, and a marked copy of the paper containing it is forwarded to this office.



## BANNER OF LIGHT BOOKSTORE.

### SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 39 Bowdoin Street, Boston, Mass., are now receiving a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, and are prepared to supply them at the lowest prices. Orders for books, to be sent by Express, must be accompanied by full or cash. When the money is forwarded by the order, the balance must be paid O. D. 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 receive the full amount 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 can 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 to the money order, and to the order to have the same sent for any stated time, free of charge, except the usual fee for issuing the order, which is 1 cent 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 important free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

## Banner of Light.

BOSTON, SATURDAY, MARCH 19, 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 Bowdoin 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.

ISAAC B. RICH, Business Manager.  
LUTHER COLBY, Editor.  
JOHN W. DAY, Editors.

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.

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. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

Specimen copies will be furnished gratuitously to canvassers and to those who wish to utilize this paper.

COLBY & RICH, Publishers.

### Some of the Experiences of the Senior Editor of The Banner.

The Spirit-Messages which have been printed in THE BANNER, from its first number to the present time, should be, and are, cumulative evidence of direct spirit-communication to those earthly souls whose intellects have not been deeply steeped in the Bigotry of Old Theology.

For over nineteen consecutive years Mrs. J. H. CONANT, our first medium, installed by Spirit-Intelligences with our approbation, administered to those spirits in spirit-life who yearned to let their relatives remaining on earth know that they still lived, although having exchanged the earthly body for one far better adapted to continue the immortal life.

After the demise of Mrs. Conant, who suffered everything but death for years on account of the great opposition of the churches, as well as that of the non-immortalists, as to the facts demonstrated through her unconscious mediumship from spirit-world intelligences—from the lowest grade of spirits to the highest, thus showing the real conditions there after the death of the physical body—other mediums were brought to our office by Spirit-Intelligences and engaged by us to continue the work inaugurated by a powerful Band of Spirits. After Mrs. Conant had performed her earthly mission, under the special guardianship of her spiritual guide, Dr. John Dix Fisher, formerly of Boston, Mrs. Jennie S. Rudd, of South Scituate, Mass., was sent to us to fill the position left void by her transition. When Mrs. Rudd came into our presence she was deeply entranced. Her spirit-guide introduced himself as Dr. Mann, formerly a surgeon at Fort Independence in Boston harbor. He said that our band of spirits needed a suitable medium to fill the void occasioned by the departure of Mrs. Conant, intimating that Bro. White, our former partner, after looking the ground carefully over, felt sure that Mrs. Rudd would fill the position required. Our reply was that we could not entertain any proposition relative to the Message Department of THE BANNER without first consulting our partner, Mr. Isaac B. Rich, especially as Dr. M. and his medium were entire strangers to us. He responded by saying that he would postpone a further interview, in order to have Mr. Rich present; that he would bring his medium to us again in one week from date. That ended the interview for the time being. But the most singular phase of the audience with Dr. Mann at this time was the fact that the medium, when she returned to her normal condition, positively repudiated the idea of sitting at the Banner Circle-Room for the purpose of allowing spirits to communicate. She said she had no ambition of becoming a public medium, and stated in the most positive terms possible that she would not come to our office again. But, notwithstanding, she again made her appearance at our sanctum, according to the program inaugurated by Dr. Mann. This, to us, at the time, was a curious state of things, namely, that a spirit should, against the will of his medium, bring her to our establishment as stated, and make a bargain with us as to the compensation of his medium, and other details. Ourselves and Bro. Rich agreed to the conditions, and Mrs. Rudd was inaugurated as the mouthpiece of the angels on our Public Platform. This is a singular story to tell to the world; but it is nevertheless true in every particular.

The most singular episode in this connection should be here alluded to. Some time after

Mrs. Rudd had been installed at our office as the mouthpiece of excommunicated individuals, we received a communication from our talented correspondent, Mr. William Foster, Jr., of Providence, R. I., who had known Mrs. Rudd as an excellent trance medium for many years, in which he stated that seven years previous he had had a sitting with this lady, and was told by the communicating spirit that the medium would at the expiration of the seven years be employed at our office, and that she would remain exactly three years, and no longer, which proved to be the fact to the letter. We published Bro. Foster's statement in THE BANNER several years ago, which probably some of our oldest subscribers will remember. Mrs. Rudd declared she would not sit for the public at our Free Circles, at first, but was vexed because she was finally withdrawn, owing to illness, at the expiration of three years' service.

For a brief period we secured the services of Mrs. Danakin of Baltimore, who was holding séances there each week, reported for THE BANNER by her husband, Mr. Wash. A. Danakin, when, to our surprise, we received a letter from spirit John Shelhamer, asking us if we desired the services of his sister Theresa, who was a trance medium, whom he thought could be available, as William White and William Berry, our former partners, had formed a very favorable opinion of her mediumistic qualities. An audience with Miss Shelhamer was the result. This lady, now Mrs. M. T. Longley, has presided as the mouthpiece of the angels for twelve years, with what result the numerous verifications of the spirit-messages which have appeared in our columns from different parts of the country, and sometimes from Europe, fully attest.

We should not forget to state that owing to overwork necessitating a respite for Mrs. Longley, we secured the services of Mrs. B. F. Smith of Crescent Beach, Revere, Mass., to take Mrs. L.'s place in the giving of individual messages on Fridays, while Mrs. Longley filled the platform on Tuesdays. Mrs. Smith occupied this position acceptably for three years—the identical period of time that Mrs. Rudd did—when she retired, Mrs. Longley again resuming Friday as well as Tuesday afternoon sittings.

What the next change in the program will be is in the keeping of the future. One thing is certain, however, and that is, that a vast amount of mental labor has been bestowed on THE BANNER, both in its Spirit Message Department by wise spirits, and also in the form of grand essays on topics of interest to the world at large—not excepting its editorial department. The time has come when its usefulness to the world at large is more important than ever. All it requests is to be sustained materially as it is SPIRITUALLY; and it asks all true Spiritualists in every part of the civilized globe to do their part to uphold it in this regard with that liberality which Modern Spiritualism so earnestly demands.

### Psychopathy, or Spirit-Healing.

There is one great fact connected with Modern Spiritualism of which the people at large have scarcely any idea. We refer to *Psychopathy*; i. e., the inter-relation of human beings with reference to health, disease and healing. Possessing this knowledge indubitably is why THE BANNER has so strongly opposed the allopathic M. D.s and their allies, who have for sixteen years endeavored to suppress by law the mediums who possess the power to relieve human ailments by magnetic treatment, independent and subjective clairvoyance, the prompting of spirit-intelligences while the instrument is entranced, etc.—notwithstanding the fact that these mediums have made many very remarkable cures, utterly beyond the hope of accomplishment by the "regulars."

If the skeptical world would only purchase and read the various works upon the topics named above, it would, we think, soon change its mind in regard to the subject-matter under consideration, and thus cease calling our mediums "quacks," because, forsooth, they do not belong to the "regular" medical faculty, which has been striving for years and years to monopolize the healing art. The allopaths even "kicked" at the homeopaths, and strove to crush them out, as not worthy of associating with "regular" diploma-bearing physicians. But the people soon learned that the homeopathic treatment for disease was superior to the allopathic, and accordingly sustained the former. What has been the result? The homes not only got a charter from the Massachusetts Legislature, but funds were donated to them by their friends to a considerable amount, sufficient for them to erect in this city a fine college and other buildings—the late Mr. Gideon F. T. Reed of Jamaica Plain, a firm Spiritualist, having donated sixty thousand dollars in aid of the hospital, which was dedicated some years ago.

We have been led to these brief remarks at this time by learning that two newly-developed mediums in this city—we are not allowed to give their names at present—are effecting wonderful cures upon those afflicted with disease, whom the regulars often leave to die. One is a highly respected female who can diagnose disease so accurately that her fame is rapidly spreading in this city and vicinity to such an extent that she is absolutely unable to attend the calls upon her by some of the very best families of the State. Her gift of mediumship in this specialty is most wonderful. Her practice heretofore has been gratuitous, although poor in purse herself. We have advised her to come before the public at once, and charge for her services, the same as the "diploma" physicians do. She has promised to do so.

There is another excellent spiritual medium, a resident of Boston, who has been in secular business here for years, only exercising his gift of mediumship among his personal friends in private; but he has of late been compelled by the spirit-world forces—(was told months ago by the spirits such would be the case, but he didn't believe the statement)—to give up his business and practice *Psychopathy*, the signification of which is spirit-healing. His clairvoyant talents are of a high order—so convincing, that several "regular" physicians have of late secured his services to diagnose the diseases of some of their patients. Of late this gentleman was called upon to visit a very sick lady, whom four physicians, who were sent for, were anxious to restore to health. One of them sent for our friend, the medium, who at once responded to the call, when he became entranced, and, after careful clairvoyant examination, his spirit-guide told them that he had been summoned too late; that the lady would very soon pass away, naming the time. She died within two minutes of the hour specified by the clairvoyant.

This gentleman, we understand, has made

up his mind to come before the public soon in the capacity we have mentioned above. His specialty, it is said, will be the diagnosing of diseases for physicians, the latter to prescribe the proper medicines understandingly. If this idea is fully carried out, it will be a great improvement on the guesswork of the medical faculty as practiced by its members for hundreds of years.

### History Repeating Itself.

A note from our old friend, Mr. J. W. Cadwell, Mesmerist, under date of March 9th, informs us that he is still at his post of duty. He says:

"I am now engaged by the Spiritualist Society of Westport, Pa., for the second week, Sunday and week-end evenings, and am much surprised at the increasing interest in Spiritualism in this city of churches. My last previous engagement was for twelve nights in Shamokin, Pa., and to-day I received a letter urging me to return for another week."

In his letter Bro. Cadwell alludes to the Hidden-Mott Knight controversy, which is of too personal a nature to print. Dr. Hidden informs us he has positive evidence that the medium in question is unreliable. Dr. Johnson, on the contrary, assures the public that the lady medium for independent slate-writing in question is *bona fide*. This reminds us of the controversy that occurred many years ago between two doctors, namely, Dr. Holland of the *Springfield Republican*, and Dr. Robinson, a writer at that time for the *New York Sunday Mercury*. It seems that each of these gentlemen had had sittings with the medium Colchester, whose mediumship was of a similar phase to that of Charles H. Foster. Dr. Robinson contended that it was absolutely necessary to have a cloth on the table when sittings took place, so that Colchester could "with his nimble fingers" pick a pellet from the table, silly examine it, and replace it.

The skeptical doctor wrote up his side of the story, "asseverating" it to be "A FRAUD." Well, Dr. Holland, on the contrary, took the ground that the séance he held with Colchester was not a fraud, as described by Dr. Robinson, as he (Dr. H.), though a skeptic, desired to see fair play. The controversy got to be rather warm between these two literatures—so much so that Dr. Robinson called in person at our office with a sharp article in reply to Dr. Holland. He was somewhat excited, and we at first made up our mind to have nothing to do with the affair. Finally we told Dr. Robinson we would give him a hearing in our columns; but we did not inform him that we should also publish Dr. H.'s views at the same time. So we headed the article, "Who Shall Decide When Doctors Disagree?"

In the meantime we had some doubts as to the reliability of Mr. Colchester, for reasons not pertinent to name at this late day, and we said so in our paper. This aroused the ire of our good friends and firm Spiritualists, Mr. and Mrs. Daniel Farrar of this city—now residents of the spirit-world. We received a note from Mr. Farrar that Colchester was a *bona fide* medium, and he and his wife would convince us of the fact if we would attend a séance at his residence in Hancock street. Mr. Isaac B. Rich, Mr. William White, myself and one or two others acted as a committee on the occasion.

1. We insisted that Mr. Colchester should not sit at the table upon which each of the committee had placed their pellets.

2. We then considered the propriety of Mr. Colchester seating himself in the back parlor by himself, while the committee and Mr. and Mrs. Farrar sat at a table in the front parlor with the committee. This the medium consented to.

Bear in mind that we had all our pellets closely folded upon our table. The medium then requested Mr. Rich to hold one between his thumb and forefinger. The latter did so, when the medium at once gave a name which, upon opening the pellet, proved to be correct; and thus the whole batch was handled one after another, and answered in like manner, except three, which the medium requested be thrown upon the floor. In this case the reader will see that Dr. Robinson's table-cloth theory was disproved, while the séance demonstrated the fact of the reliability of Mr. Colchester's mediumship.

### Sunday Reading.

The assault of the ministers on Sunday papers before the committee of the judiciary of the Massachusetts Legislature, was as notable as any combined demonstration made by them during the current session of that body. The firing was all up and down the line. The running of Sunday railroad trains was the ostensible cause of this organized ministerial hostility, but the real object of attack was the Sunday newspaper, which is so seriously challenging the church and the pulpit with its good, practical and personal work.

Rev. Dr. Miner charged that the influence of the Sunday paper was chiefly to break down religious institutions and agencies, and said it was all very bad for the public morals. He thought a clear case had been made out for its suppression, as it only benefited its proprietor, and was a great source of evil in the community. Rev. Dr. Chadbourne placed the Sunday paper in the first rank of the destructive agencies to undermine the Sabbath. He said that homes, churches and ministers have no greater enemy than this. It competes with the ministry, he said, in the pulpit, keeping people away from church to read it. Possibly he fancied that everybody would go to church were it not for the Sunday paper.

Rev. Joseph Cook, who with Rev. Dr. Plumb conducted the hearing before the committee, closed it by presenting the petitions and saying that the Sunday paper invades the people's opportunity for rest and worship. If Sunday papers were permitted, he did not see why Sunday saloons, Sunday theatres and all the rest should be forbidden. He deplored the growing secularization of Sunday in the American republic. The reasons which suppress Sunday journals in England, Scotland, Canada and Australia he thought should be enough to suppress them here.

And so the struggle continues to draw the lines tight, and to restrain the people within the narrowest limits, so that the ministers may enjoy a Sunday monopoly. It is bigotry run mad. They think to get up a scare by always dragging in the "continental Sunday." Ours shall be the American Sunday. If these bigots could have their way, they would even prescribe what the people shall and shall not read on Sunday, as if it were a day sacred to ministers, and the only rest for the working-man's family was sitting in a high-priced pew and listening to their tedious sermons.

A bill has been reported favorably at the New York State capitol doing away with electrocution.

### Intellect and Spirituality.

Spiritual power is the product of the union of intellect and love, and the closer the union the greater the measure of the power. In this unity there is a mutual increase of the power of each from the free accession of that of the other. This is only equivalent to saying that philosophy is capable of becoming the handmaid of religion, as religion is of becoming the nurse and sustentation of philosophy. Such an union is essentially being made the supreme problem of the age, and indicates that the greatest interests of the race are being considered before all things else, material welfare included. That inevitably signifies the dismantling of the current religious creeds on the one part, and the open abandonment of many of the positive assumptions of science on the other.

Every existing element of religion is made serviceable in the place to which it belongs, and every existing element of science gravitates naturally to its most effective position. History biographically illustrates the important fact that the greatest of the world's philosophers have been men of the profoundest religious convictions and fervor. Instance Socrates, Plato, Pythagoras, Anaxagoras, Schelling, Fichte, Schleiermacher, Hegel and Swedenborg. In these men were most closely united the intellectual and the religious natures.

The great world religions were founded by Confucius, Buddha, Zoroaster, Mohammed and Jesus the Christ. Their doctrines gained and maintained their restless hold on the human mind, and consequently their vast influence over the large bodies of the world's population, by reason first of all that in the characters and lives of each of them the intellectual and the spiritual nature were so harmoniously blended. In this profoundly significant fact is there not a lesson to be long and carefully heeded by each one of us as an individual? Does it not plainly teach that in order to elevate the intellectual to the most exalted plane on which it will work to its largest capacity, it must be raised habitually to a divine realm of thought where true inspiration is certain and the divine logos may become incarnated? Does it not convince us that it is only when the intellect is most entirely spiritualized it receives a warmth and fervor to which it can in no other way be subjected for its expansion and exaltation alike? In such an union there is a potency whose limits pass all human understanding.

### Testimony from an Expert.

At a dinner recently given to the members of the press of New York City, a local journalist made an address on "An Independent Press," in which he declared that there was no such thing in America, unless it is in the country towns. "You are all slaves," said he, "and you know it. There is not one of you who dares express an honest opinion. If you express it, you know beforehand that it will not appear in print." He said further: "The business of a leading journalist is to distort the truth, to pervert, to vilify, to fawn at the feet of mammon, and to sell his country and his race for daily bread, or for what is about the same, his salary. . . . Our time, our talent, our possibilities are all the property of other men. We are intellectual prostitutes."

That certainly is candid, as applying to the current daily press of the country. It leaves all the real independence remaining with the better class of the weekly press, in which, it may be said with perfect truth, abide conscience, courage and consistency still. Still there is a too close connection between these conscienceless dailies and the weeklies, especially as regards the so-called religious weekly press. The latter draw on the dailies for their facts, and the former return the compliment by shouting from their secular lungs for the churches which these weeklies represent, and by insulting and vilifying Modern Spiritualism through false reports made by penny-a-liners regarding our meetings; unseemly and bitter attacks on our mediums, etc., all which is music to the "religious" editor's ear! Long ago we said that the advocacy of the daily press of the cities was nothing but a paid advocacy, like that of a lawyer, who for a fee takes any side of a case. We have insisted that their editorial utterances were insincere and not to be depended upon, and therefore unworthy of serious and permanent influence. The daily press as a rule is edited through the money drawer. It may not in general be so partisan in its temper as in times gone by, but it sedulously makes up for such a lapse by shaking out its feathers and crowing lustily for what it considers religion. As it now stands confessed, the weekly is the real and substantial press of the country.

### The Great Event

That inaugurated MODERN SPIRITUALISM ALL OVER THE WORLD—the Forty-Fourth Anniversary of which takes place on the 31st instant—will be celebrated in Boston in a becoming manner at the THEMONT TEMPLE by the *Children's Progressive Lyceum*, forenoon, afternoon and evening, a full program of which services we shall print in next week's BANNER.

Other societies of Spiritualists in this city will also celebrate at their respective localities. A grand time may be expected, as much enthusiasm is being manifested in preparing for the auspicious occasion.

Elsewhere will be found announcements of intended celebrations in other localities.

THE BANNER will, as in the past, duly chronicle these Anniversary "home gatherings," and to that end solicits reports of the proceedings from Secretaries and interested friends.

### Sending the Banner Free to the Poor.

We are constantly receiving calls from all parts of the country from believers in the Spiritual Philosophy who, through increasing infirmities, business reverses, etc., find themselves too poor to pay for the paper, asking that we forward THE BANNER to them free of cost.

We, of course, comply with these earnest appeals as far as our means will allow, but we are not able to do so to the extent we desire.

It is too much to ask the generous-hearted in the spiritual ranks to do something to pecuniarily assist us in this work of gladdening the hearts of these suffering brothers in the faith? Any contributions sent to our care will be duly acknowledged and faithfully applied to this worthy purpose.

Our thanks are returned to Mrs. M. A. Kennard, Manchester, N. H., for a nice collection of red roses and lilies, for the decoration of our Free Circle-Room table; also to M. M. Reed, Waltham, for a like donation of roses for the same object. The angels bless the donors.

### Water of Life.

This is not a drug, but a genuine mineral water, that has cured hundreds of people suffering from chronic ailments. Mr. J. R. Ferry, who owns the spring, sends THIS BANNER some interesting testimonials, whose genuineness cannot be doubted. Here is a sample:

MONTAÑA, N. Y., Nov. 8th, 1891.  
Mr. J. R. Ferry, Water of Life Company, Wilkes Barre, Pa.  
I am eighty-three years old. Have been so seriously afflicted with indigestion and constipation for sixty years that I have had to resort to the use of physic or injections often, sometimes for months at a time, almost daily for relief. Such was my condition up to last September. September (1st I think it was) I ordered two cases of your mineral water. After using it forty-eight hours, as directed, marked relief came. My constipation yielded to its benign influence. My bowels assumed their normal functions, and have continued so to date. I used the water for about three weeks, none since. My indigestion was very much relieved, my kidneys benefited, my sleep more refreshing, owing, as I think, wholly to the use of your Water of Life.  
I. C. BROWN.

F. S.—I have gained ten pounds since taking the Water of Life.

Dr. F. L. H. Willis, of Glenora, N. Y., says the above is a most remarkable testimonial, coming as it does from one so aged.

Send to WATER OF LIFE CO., Wilkes Barre, Pa., for large pamphlet.

### Mr. Colville in Boston.

On Sunday, March 20th, W. J. Colville will lecture in Arcade Hall, 7 Park Square (opposite Providence Dépot). Topics of discourse: 10:30 A. M., "The Science of Noble Living"; 3 P. M., answers to questions; 7:30 P. M., "The Sabbath, the World's Fair, and Sunday Papers." All seats free. Collections.

"Witchcraft" Again.—The "Essex Institute" of Salem, Mass., held a special meeting Feb. 29th in Academy Hall to consider the witchcraft occurrences of two centuries ago. Prof. Barrett Wendell proved himself an ardent bigot by his remarks (if correctly reported), wherein he likened the victims of the church pharisees of that day to our modern mediums, and based thereon a slur at Spiritualism. The trouble was not that the so-called "witches" were self (or otherwise) hypnotized—but that the churchmen were, as they came to realize in after days.

Mayor Rantoul's address was well enough as far as it went, but it did not detail the facts in an understandable manner—he not telling his hearers a word about the hanging of the victims on Witch Hill; not saying anything about Mrs. Pike of Amesbury, Mass., being one of the victims; not alluding to the trial before Judge Samuel Sewall, who sentenced these innocent persons to be executed; not saying a word about the subsequent change of public opinion.

Dr. Wm. A. Mowry defended Salem and the Massachusetts Bay colony as being at the date of the witchcraft delusion ahead of their time, and that their action in discontinuing all prosecutions against supposed witches in 1633 opened the eyes of the world, and from that day witchcraft was doomed, and the delusion rapidly passed away. This happy result is directly traceable to the action of the Bay colony in 1633 at Salem.

The change, we may remark, in public opinion regarding the witchcraft executions reached the conscience of Judge Sewall, who publicly acknowledged his error, and had his confession read from the pulpit by the presiding minister, while the said Judge prayed Almighty God to pardon him for his great offense, when, as Whittier has it:

—He sat on the bench of the witchcraft courts,  
With the laws of Moses and Hale's Reports,  
And spoke, in the name of both, the word  
That gave the witch's neck to the cord,  
And piled the oaken planks that pressed  
The feeble life from the warlock's breast."

Vaccination at the State House.—Dr. Dutton headed a petition to the Legislature of Massachusetts for the repeal of all laws compelling vaccination, and was recently given a hearing before the Committee on Public Health. He maintained that the present system of practice is not only irrational but clearly unjust in its tendency. He very much doubted if vaccination prevented the spread of smallpox. Mr. McIntyre told the committee that if there is any danger in vaccination the public ought to be protected. He said he had himself been vaccinated five times, the last time having congestion of the liver in consequence. A personal friend who was vaccinated at the same time had the same disease afterward. He told of a young man nineteen years old in Lynn, whom he knew, whose constitution was entirely wrecked by vaccination performed on him when he was but two years of age. Mr. J. F. Foster testified that during the epidemic immediately after the great fire in Boston not more than a dozen smallpox cases were actually known, and vaccination was not generally practiced then. He moved for a relaxation of the law in reference to the vaccination of children in the schools.

Joined to its Idols.—Any sort of a peg, however weak, will serve the daily press to hang a denunciation of Spiritualism upon.

The Philadelphia Press has just been getting in some more of its *fine work* as an "exposer" of mediums, by editorially doing up a self-styled "Professor" Archer and showing him to the public as a shallow pretender. The detection of "Archer" was, however, fitly characterized by a correspondent of THE BANNER in the March 12th issue as "a good job well done"; and it is enough for all fair-minded people to say that Spiritualists do not endorse him, nor so much even as recognize him as a member of the media fraternity. While THE PRESS is obliged by the facts to admit that Archer has by letter and otherwise confessed "his duplicity," it still insists in the most insolent style that he is of "the vulgar type through which we are to believe that the spirits of the departed come. Archer is like the others. He and they should be put in jail." And then it speaks of "the true investigators." It surely takes THE PRESS to tell the true from the false.

Our friend, Mr. S. M. Baldwin, of Washington, D. C., is of the opinion that we should "work" as well as "pray" for the reign of peace and good-will among men. He has therefore issued a pamphlet of thirty-eight pages, containing Bishop Haven's account of his ten years of spirit-life, with messages from other spirits prominently known to mankind—besides much reading of general interest. It is his wish to give this an extended circulation. It retails for ten cents, but is furnished to societies at the cost of paper, press-work and binding. Sample copies will be mailed free, and any number under five hundred will be sent on trial to societies who may not find it convenient to pay in advance.

Massey and Home.—A correspondent of our London contemporary, *Light*, relates the following: Going up to London from Hertfordshire one day, Gerald Massey met Home at the terminus, and they entered into conversation. Presently Home said "he hoped Gerald Massey would go on with his poem." "What did he mean?" "The poem," said Home, "you composed four lines of just now, in the train." It was true: Gerald Massey had composed, but not written, four lines of a new poem in the railway carriage, as he journeyed up. He challenged Home to repeat them, and he did so without hesitation, word for word.

From a Business Standpoint.—Repayment of the millions of dollars that the World's Fair management is asking of Congress depends materially on Sunday opening, which, an exchange truly puts it, would double the net (not the gross) receipts. Justice to all the nations and religions of the earth, which will be there represented, also demands that the exhibition be opened on Sundays on the ground of fair dealing with our visitors.

"The Father Matthew of the West."—Archbishop John Ireland, of St. Paul, Minn., a prelate full of sympathy with America and her institutions—and who, through his ardent work in the cause of temperance, is known as "The Father Matthew of the West"—is to be appointed a Cardinal by the Pope.

"Daena" is creating quite a popular interest throughout the country. Colby & Rich have this remarkable instrument for sale at the Banner of Light Bookstore.



### How to Help the Banner.

First: Solicit your newdealer 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.

The Oriental Publishing Company of Philadelphia has sent us a copy of a new work, just issued, embracing over six hundred pages of royal octavo, entitled "Antiquity Unveiled." This book appears to have been compiled principally from alleged messages reported and printed from time to time in *Mind* and *Matter*, through the mediumship of Alfred James. It contains comments by Mr. J. M. Roberts, and a very excellent portrait of him, with several other engravings. Price, \$1.50; postage 12 cents.

We see by a notice in the *London Medium* of March 4th an allusion to a new edition of a book entitled "Confessions of a Medium," which Mr. Burns says "is a solid tissue of lies from beginning to end." He further says it is the work of some unscrupulous scribbler trading on the distorted experiences of Firman, who was a remarkable medium, although a most unreliable man. There are some of a like ilk in this country at the present time, whom it is quite unnecessary to particularize.

Read what the guides of Mrs. Cora L. V. Richmond say, on our third page, as to "What is Mediumship?"

### Mrs. R. S. Little

Recommences her work in Boston, for the First Spiritual Temple, Berkeley Hall, on Sunday morning next.

"Why She Became a Spiritualist."—A new edition (second) of this admirable work by Miss Abbie A. Judson, is now on sale at the Banner of Light Bookstore, 9 South Street, Boston.

Potdam, N. Y.—A report of proceedings at a Convention held at this place, Feb. 27th and 28th, will appear next week.

### Good Cooking

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gall Borden's "Eagle" Brand Condensed Milk. Directions on the label. Sold by your grocer and druggist.

### NEWSY NOTES AND PITHY POINTS.

#### A QUOTATION AMENDED.

He left the wood pile and purloined the pie.  
This tramp who scorned all decency and law;  
He said—and gaily winked his little eye—  
"I came, I conquered, but I never saw."

—New York Sun.

The American girl is not slow to grasp a chance. Some time ago *The Ladies' Home Journal* organized a free education system for girls, and the magazine is now educating some forty odd girls at Vassar and Wellesley colleges, and at the Boston Conservatory of Music, all the expenses of the girls being paid by *The Journal*.

The annual testimonial benefit to Charles J. Rich, the assistant manager of the Hollis Street Theatre, Boston, will take place on Sunday evening, March 20th, at that place of amusement. Mr. Rich promises a wealth of attractions, and decidedly the most elaborate program ever given at a Sunday night entertainment. Many of his people will come from out of town. The great excellence of the entertainment, coupled with the popularity of the beneficiary, to say nothing of the elegant souvenir program to be distributed, is certain to attract an audience limited only to the capacity of the Hollis.

As low my fires of driftwood burn  
I hear that sea's deep sounds increase,  
And, fair in sunset light, discern  
Its mirage lifted Isles of Peace.

—Whittier.

Col. Albert A. Pope is an enthusiastic supporter of the modern movement for the improvement of the public thoroughfares of the country. He founded the department of Road Construction in the Massachusetts Institute of Technology, and the Pope Manufacturing Company, Boston, Mass., of which he is President, now offers \$10,000 worth of bicycles as prizes for the boys and young men who write the best essays on any phase of the subject "Good Roads." He can be addressed as above for particulars.

AFTER "THE SAINTS"—A division inspector of the United States post-office department is credited by an exchange with saying:  
"We have always found in cases where a defalcation has occurred, or where the mail is being robbed, that the deed is committed by some employee noted for his piety. Consequently, as a rule, we always fasten our suspicion on the pious-sounding, of the department in which the losses are occurring."

Mrs. L. L. Bryant, Farmington, Me., writes: "A few years ago *THE BANNER* would not have been tolerated in the house; but now it has become to me a necessity! Truly the 'rejected stone' often becomes the 'head of the corner.'"

Two of Jones, McDuffee & Stratton's foreign buyers sail on the Teutonic this week for a tour of the British, French and German potteries and glass factories. The demand for handsome china and glass has steadily increased since the World's Fair exhibit at Philadelphia.

CREMATION.—Boston parties have secured control of the Worcester, Mass., Cremation Society, it is said, and the headquarters of that institution will be removed to this city; a lot is to be purchased and a crematory erected in due time. Capital stock, \$25,000. The following-named constitute its board of officers: Clerk, Dr. John Homans (2d); Treasurer, John Ritchie; Directors, Dr. James R. Chadwick, Dr. Henry B. Bowditch, Augustus Hemingway, Dr. Russell Sturgis, Jr., and Babson B. Ladd, all of Boston; Stephen Salisbury and Dr. J. O. Marble of Worcester. Two Boston women are also on the directorate. Put us down as a subscriber.

Women win! Yale will admit them to post graduate course.

The great hydraulic tunnel at Niagara Falls is to be completed by next September. Measured by its horse-power capacity the mechanical force developed at the foot of the tunnel will be equal to the water-power of Lawrence, Lowell, Holyoke, Turner's Falls, Manchester, Bellows Falls, Lewiston, Cohoes, Oswego, Paterson, Augusta, Ga., Minneapolis, Rochester and Lockport combined.

Brussels dispatches for March 11th conveyed the sad intelligence that three hundred miners in the Andrius pit, near Charleroi, were imprisoned by several explosions in the second gallery of the mine, five hundred yards below the surface, that afternoon. About fifty escaped by a second shaft. Later the mine works took fire, and nearly two hundred of these unfortunate were burned to death.

The republic of Mexico is being ravaged by King Typhus.

No man or woman was ever born too good to do honest work, and those who shirk their duty are only sowing seeds of trouble. There is work to do everywhere, in all departments of life. The true philosophy and genuine happiness of life is only found in doing honest work.

### ANNIVERSARY MEETINGS.

#### Boston, Mass.

A Grand Celebration of the Anniversary of Modern Spiritualism will be held by the First Spiritualist Ladies' Aid Society of Boston at Wells Memorial Hall, 307 Washington street, Friday, April 1st, day and evening; at 10 A. M., 9 and 7 o'clock P. M.  
Speakers—J. Frank Baxter, Mrs. M. T. Longley, Mrs. Sarah A. Byrnes, Dr. A. H. Richardson, Dr. H. B. Storer, Jacob Edson, Eben Cobb, Rev. E. L. Deal, Mrs. N. J. Willis, O. Fannie Allyn, Mr. E. J. Howell, Mrs. Alice Waterhouse, Mrs. Juliette Yeaw, Mrs. R. S. Little.  
Mediums.—Mrs. Kate R. Siles, Mrs. Shackley, Mrs. Carrie Loring, Mrs. Nellie Thomas, Mrs. Mary Chandler, Mrs. Mary Bagley, Mrs. J. K. D. Conant.  
Antiquary Poem especially composed for this Society and occasion by Mrs. Emma Miner of Clinton, Mass.

Music.—Fine program under the direction of Miss Amanda Bailey and John T. Little.  
Elocutionist.—Miss Lucette Webster.  
Dinner and tea will be served at Ladies' Aid Parlor, 1031 Washington street, near Wells Hall, after the morning and afternoon sessions.  
Wells Memorial Hall is centrally located, all Washington street cars passing the doors. The record of the Ladies' Aid Society for more than thirty years speaks for itself, and all Spiritualists are invited to attend this Anniversary, enjoy the "feast of reason and flow of soul," and also aid the Society. Admission to each session ten cents.

MRS. A. E. BARNES, President.

#### ODD FELLOWS HALL.

The Boston Spiritual Temple (Berkeley Hall Society) will celebrate the Forty-Fourth Anniversary of Modern Spiritualism in Odd Fellows Hall, 610 Tremont street, corner of Berkeley and Tremont streets, on Thursday, March 31st, at 10:30, 2:30 and 7:30.

The morning session will open with music by the Nilsson Ladies' Quartet; opening remarks by the Chairman, A. L. Knight, in invocation by Mrs. R. S. Little, and the morning address will be given by the Hon. Sidney Dean.

In the afternoon a miscellaneous program will be offered, including remarks by Mrs. Lillie, remarks by that good old pioneer veteran, Dr. H. B. Storer, also Sidney Dean; readings by the ever popular favorite, Miss Lucette Webster, and descriptions by Edgar W. Emerson; Music by the Nilsson Ladies' Quartet, Temple Orchestra, R. L. Baldwin Leader, and J. T. Little.

The evening exercises will consist of music by the quartet, and J. T. Little; invocation by Sidney Dean; address by Mrs. R. S. Little; readings by Miss Lucette Webster; to conclude with descriptions by Edgar W. Emerson.

Admission for the three sessions, 25 cents. Single admission 10 cents.

The elevator will be run day and evening. Refreshments will be furnished at the large dining hall.

Tickets may be obtained at Berkeley Hall every Sunday, or from the Committee at any time.

GEO. B. McBRILLIS, } Com. of Arrangements.  
A. L. KNIGHT, }  
L. O. CLAPP, }

#### FIRST SPIRITUAL TEMPLE.

See "Meetings in Boston" for an announcement of the anniversary services at the Temple on Newbury street.

#### New York City.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism will be celebrated by the First Society of Spiritualists (of which Henry J. Newton is President) at Carnegie Music Hall, Sunday, March 27th, at 2 P. M. The following will be the program upon the occasion above referred to:  
Grand duo, violin and piano, Miss Annie A. Watson and Prof. J. Jay Watson; introductory remarks, Henry J. Newton; song, Mmes. Blordeaux; addresses by Mrs. Milton Rathburn and Lucius O. Robertson; violin solo, Prof. J. Jay Watson, expressly arranged for him by the late famous violinist, Ole Bull; address by Mrs. M. E. Williams; vocal duet, Mmes. C. Blordeaux and Mrs. Mortimer; address by Walter Howell; remarks and inspirational poem, Mrs. Cora L. V. Richmond.

#### Adelphi Hall.

The Anniversary will also be observed at this place on the 27th inst.—see notices under New York meetings.

#### Brockton, Mass.

The First Spiritualist Ladies' Aid Society will celebrate the Forty-Fourth Anniversary of Modern Spiritualism Wednesday afternoon and evening, March 30th, in its hall, corner of Main and Crescent streets. Speakers for the occasion are Mrs. Sarah A. Byrnes, Mrs. R. S. Little, Mrs. N. J. Willis and Rev. S. L. Beal; test mediums, Mrs. Carrie E. S. Wing, Mrs. Carrie F. L. Jones and Mr. Joseph D. Siles. Miss Amanda Bailey of Salem will also add to the entertainment with her sweet singing. Some elocutionists have also consented to be present and add their talent. The afternoon exercises will commence at two o'clock, evening at seven. Supper will be served at six o'clock.  
S. F. BICKNELL, Cor. Sec'y.

#### Cleveland, O.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism will be celebrated by the Spiritualists of Cleveland on Sunday, March 27th, Hudson and Emma Road Tuttle participating. Three sessions will be held as follows: Morning and evening exercises in Memorial Hall 170 Superior street. Afternoon exercises in the West Side Hall, 488 Pearl street, corner of Jay. Good vocal and instrumental music. Mediums and every friend of the Cause cordially invited.  
THE COMMITTEE.

Washington, D. C., St. Paul, Minn., Norwich, Ct.

We are informed that the First Society of Spiritualists of Washington will observe the Forty-Fourth Anniversary with appropriate exercises. In another column, in the course of a letter from St. Paul, Minn., a like announcement is made—the speakers to be Moses Hull and Frank T. Ripley.—Dr. F. L. H. Willis is to officiate at the Norwich celebration, 27th inst.

#### Ionia, Mich.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism will be celebrated at A. O. U. W. Hall by the Spiritualists of Ionia and vicinity. Hon. L. V. Moulton of Grand Rapids will be the orator of the day.  
Morning lecture 10:30; afternoon, 3 o'clock; evening 7 o'clock, March 27th, 1892.

A cordial invitation is extended to all. Those from abroad will be entertained by the friends at Ionia.  
MRS. E. J. BENTLEY, Sec'y.

#### Belfast and Augusta, Me.

The Spiritualists of Belfast are to hold anniversary services in Grand Army Hall April 3d. Mrs. M. J. Wentworth will give the address.—Mrs. Wentworth is also to speak in Augusta during the anniversary exercises there.

#### Cincinnati, O.

The Society of Union Spiritualists, in conjunction with the Spiritual Progressive Society, will celebrate the Anniversary at C. A. R. Hall, 118 West 31st street,

Sunday, March 27th, at 10:30 A. M., 2 P. M. and 7:30 P. M.; Monday, March 28th, at 10:30 A. M., 2 P. M., 7:30 P. M., and 10:30 P. M.; Wednesday evening, March 30th, supper from 6 to 8, and social from 8 to 12 o'clock. Speakers, Willard J. Hull, Mrs. Colby Luther, and others; also test and plate-writing mediums. Music under the direction of Mrs. M. A. Ross.

#### Lansing, Mich.

The Society of Spiritualists of Lansing will hold Anniversary exercises Saturday and Sunday, March 26th and 27th, at Good Templars Hall. Mrs. Beade of Detroit and other good speakers will be present. Lunch will be served at the hall Sunday.

#### Baltimore, Md.

The Forty-Fourth Anniversary will be celebrated in Ralene's Hall, March 31st. The program will consist of Lyceum exercises, solos, duets, lectures and tests; dancing to follow.

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

W. F. Peck will start on a trip to the Pacific coast about the 1st of April, lecturing at a few points on the way. Will return to the East in the early fall. He is now making up his appointments for next autumn and winter; part of his time is already taken. Societies desiring to make engagements will address during March 14th Clinton street, St. Louis, Mo.; after that 249 11th street, San Francisco, Cal.

Mrs. Mary A. Charter wishes to return thanks for kindness received during her sickness, caused by a fall on the ice. She hopes soon to resume business.

Mr. J. Frank Baxter will labor next Sunday, 20th, in East Dennis; during the week at points "on the Cape," definite arrangements not ready for announcement this issue; on Sunday, 27th inst., Hartford, Ct.; Monday and Tuesday evenings, 28th and 29th insts., Westchester, N. Y.; Wednesday, 30th, St. Albans (Vt.), Tremont Temple, and Friday, April 1st, Wells Memorial Hall, Boston.

Mrs. M. W. Leslie, inspirational speaker and platform test medium, would like to correspond with societies for engagements during the remainder of this and also for the coming season. Terms liberal. Address 642 Tremont street, Boston, Mass.

F. A. Wiggin of Salem, Mass., has engagements as follows: March 20th, Worcester; March 27th and April 3d, Salem; March 17th, Marlboro; 24th, Stoneham; 31st, Springfield; April 10th, Lynn; 17th and 24th, New Bedford. Open for evening engagements near Boston. Sundays are all engaged (except Aug. 14th) up to September. Mr. Wiggin—so writes J. H. Lohmeyer, Secretary, whose letter we shall give next week—has recently accomplished excellent work for the Spiritualist Society of Pittsburgh, Pa.

Willard J. Hull speaks for the Union Society of Spiritualists, Cincinnati, O., the Sundays of March and April. Will answer calls for week evening lectures in places in that vicinity. Address 408 Bayview street, Cincinnati, O. Mr. Hull's late engagement in Norwich, Ct., during February, *The Bulletin* of that city remarked: "Although Mr. Hull came to Norwich a stranger, he has, during his short stay, made many friends here. He is an able and sincere advocate of the Philosophy, and no speaker for the Union has ever done so much for the cause in general satisfaction." *The Record* also said of him: "He is a forceful and eloquent talker, thoroughly in earnest."

Dr. Marguerite St. Omer has open dates for April and May as inspirational lecturer, psychometrist and test medium. Will also receive calls to lecture week-day evenings. Address box 1636, Pittsburgh.

We are informed that Dr. W. L. Jack, of Haverhill, has been doing much work of late for the advancement of a knowledge of the truth in Springfield, Mass., and its suburbs—mainly among the churches.

Mrs. Kate R. Siles occupied the platform of the society at Saratoga, N. Y., Sunday March 6th. A correspondent of *The Saratoga* of the next morning said of her efforts: "The lady received the compliment of a very good audience at each service; indeed, in the evening the large hall was completely filled. Mrs. Siles proved well worthy of the compliment, for her bright style of speaking pleased every one and gave voice to none."

"W. J. Colville," writes a correspondent, "gave two lectures at the residence of Dr. and Mrs. Barnes, 206 Cortland Avenue, Syracuse, N. Y., Saturday, March 12th. On Sunday, March 13th, he lectured in the Unitarian Church to fifty-four hundred people; and on Monday, March 14th, again spoke to select companies at 206 Cortland Avenue. His visit to Syracuse, in spite of a severe snow-storm, has aroused much interest."

E. J. Bowtell's address is 223 Shawmut Avenue, Boston. He will answer calls to speak wherever his services are desired. Societies should give him employment.

Florence Marryat, whose intensely-interesting book, "There is no Death," created much sensation in England and America last year, is lecturing in England upon the same theme. She was announced to lecture in Upper Norwood March 18th.

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

#### Laconics.

NO. VIII.

BY TYPHO.

When friendships are given it is Godlike to forgive and be forgiven.

All dishonesty, all breach of trust, all neglect of obligations, all intrigue, small or great, is the breath of poison to the sweet and delicate-scented flower of a good name.

The man who has been sedulously seeking "food for thought" for a long time has just died of starvation.

Slandrous reporters are a consciousness set.

Bismarck will be seventy-seven years old next month.

Whiskers black  
And whiskers brown  
Aint worth a cent  
In Boston town.

Despoliation is the word  
At Young's and Parker's!

"How absurd!"  
Says the whiskered "common herd."

Cooks and carvers,  
Waiters all,  
Must submit.

Or take their walking papers. What are we coming to? Have our poor workmen no rights?

When an editor brags that his correspondents are all first-class, and then publishes *verbatim* the correspondence of his contemporaries without due credit, giving his readers to suppose the matter is original, what is to be thought of his morality?

HORSFORD'S ACID PHOSPHATE, useful in all forms of Dyspepsia.

Patent—"Doctor, there's a friend of mine who has symptoms of consumption. What do you advise?"  
Doctor—"Tell him to go South."  
Patient—"But he lives in the South."  
Doctor—"H'm. Tell him to come North."  
—Life.

### Exhibit of China Dinner Sets.

The subscribers have now ready in their Dinner Set Department, 3d floor (take the lift), the largest, most valuable and comprehensive stock of Dinner Services to be seen under one roof on this continent.

All grades of value, from the low cost cottage set to the most costly porcelain banquet services.

Most of the styles are STOCK PATTERNS, which can be readily matched for years to come, an advantage appreciated by experienced housekeepers.

We have also many costly services, duplicates of which cannot be had except by special importation.

**Jones, McDuffee & Stratton,**  
**CHINA, GLASS AND LAMPS,**  
**120 FRANKLIN STREET, BOSTON,**  
**(SEVEN FLOORS.)**

### A REMARKABLE LETTER.

A Prominent Professional Man's Extraordinary Statement.

(N. Y. Sun.)

To the Editor: Sir—As my name and face have appeared in your paper and the public prints lately, and as many of my professional brethren are wondering at it, I feel it only just that I should make an explanation. The statement published over my name was made ten years ago, after long and mature investigation, and I have never changed my mind as to the facts then stated. At that time I said, as a physician, that I believed Warner's Safe Cure was the best of all known preparations for the troubles it was advocated to cure, and I say so still. I know it is considered the proper thing for the medical profession to decry proprietary and other advertised articles; but why should they do so? As the late Dr. J. B. Holland, writing over his own name in *Scribner's Monthly*, said:  
"It is a fact that many of the best proprietary medicines of the day are more successful than many physicians, and modern, and of them were first discovered or used in actual medical practice, when, however, any person knowing their virtue and foreseeing their popularity, secures and advertises them. In the opinion of the bigoted old virtue went out of them."  
Dr. Holland was an educated physician, an unprejudiced observer, and he spoke from a broad and unusual experience. Proprietary medicines should not be decry. The evidences of their value are overwhelming. I have seen patients recover from gravel, inflammation of the bladder and Bright's disease after using Warner's Safe Cure, even when all other treatment had failed.

I make this frank and outspoken statement in the interests of humanity, and because I know it to be true. I trust for the same reason you will give it to the public.

No. 124 West Forty-seventh st., New York, March 1st.

### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly meetings at Broadway Hall, 230-232 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and Second street. Meetings Sunday evening at 8 o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton street—Sundays 10 A. M. and 7 1/2 P. M. W. J. Rand, Secretary.

The People's Spiritualist Association, held every Saturday evening at 8 o'clock in the Parlor of Lexington Avenue, three stories above L. S. Station. Interesting speakers, good music, questions answered, tests given. Admission free; all cordially invited. Also meetings every Wednesday evening at 8 o'clock. Well Conducted.

The Woman's Spiritualist Association meets at Parlor No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

### A Spiritualistic Protest.

To the Editors of the Banner of Light:  
At the recent demonstration over the arrival of the Rt. Rev. Horatio Bushnell, the newly-appointed Catholic Bishop of Cleveland, the City Council and the Board of Control accepted an invitation to participate in the jubilee of the 8th, but the vigorous protests started by the Spiritualists on the East and West sides of the city, and augmented by resolutions of protest from nearly all of the leading Protestant churches, somewhat altered the intended program, as none of the aforesaid civic bodies attended in their official capacity, and neither was the city flag raised on the occasion. The following is the resolution passed Sunday, March 6th, by the C. P. L. of Cleveland, O.:  
Whereas, It being publicly announced that you have officially agreed to accept the invitation to participate in the pomp and ceremony incident to the arrival in this city on Tuesday, March 7th, of the newly-appointed Catholic Bishop of this diocese; therefore be it  
Resolved, That we, as Spiritualists and members of the Cleveland Progressive Lyceum, assembled in open session this morning in Memorial Hall, desire to express our emphatic protest against such official participation in the celebration, whether it be Catholic or Protestant, believing you have by such action transgressed the authority delegated you by the people of this city, and that all such official acts are demoralizing to their influence and tend to many, if not the majority, to the electors of this city.

Resolved, That a copy of this protest be also sent to the City Council and the Board of Control, and to the following: THOMAS LEE, Secretary.

### "WORTH A GUINEA A BOX."

Blind.  
They are blind who will not try a box of BEECHAM'S PILLS for the disorders which grow out of Impaired Digestion, For a Weak Stomach, Constipation, Headache, or any Bilious and Nervous ailments, they take the place of an entire medicine chest. Of all druggists. Price 25 cents a box. New York Depot, 35 Canal St.

### Anglo-Saxon Identity Association.

THOSE who are familiar with the works of Lieut. Totten, Smyth, Guinness and others, or who are interested in the recent Prophetic and Astronomical Researches in regard to the approaching changes on earth, the future of the Jews, and the identity and destiny of the Anglo-Saxon race, would like to join the Boston branch of the above Association, now forming, please address at once  
D. REED,  
34 School St., Room 12, Boston, Mass.  
Mar. 19.  
Healing by Magnetism  
A TANY DISC, consultation by letter, \$2 each. PROF. A. FESSOR LUCIAN FUSCH, Magnetist, 6 Balm Street, Breslau, Germany. Mar. 19.  
Clairvoyant Wanted.  
A LADY who can examine and prescribe with lock of hair. Address A. C. G. Arlington P. O., Poughkeepsie, N. Y. Mar. 19.  
ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full description. Send date and hour of birth with stamp. A. BEARDS, Astrologer, 172 Washington street, Room 12, Boston, Mass. Mar. 19.  
TO INVESTIGATORS of Psychic Phenomena. Written Communications, Business, Medical and other. Mental Questions answered by a lady. Sittings \$1.00. 90 West Broadway street. Mar. 19.  
DR. C. S. BATES, Magnetic Healer, from "The East," located in "Nestledown Cottage," 12th street, Onset Bay, Mass., where he treats nearly all diseases by spirit power successfully. Paralytic and Rheumatic Diseases a specialty. Mar. 19.

### ANCIENT ART AND MYTHOLOGY.

The Symbolical Language of Ancient Art and Mythology. Inquiry, by CHARLES FAYNE KNIGHT, author of "Worlds of Prisms," new edition, with introduction. Notes translated into English, and a new and complete Index. By ALEXANDER WILDER, M.D. With 348 illustrations (many full page) from Ancient Gems, Coins, Medals, Bronzes, Sculpture, Egyptian Figures, Antique Statues, Monuments, etc.  
In royal, novel half roxborough binding, gilt top, \$5.00. For sale by COLBY & RICH.

### SPECIAL NOTICES.

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

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

J. J. Morse, 30 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

**45 sold in '88**  
**2,288 sold in '89**  
**6,268 sold in '90**  
**20,049 sold in '91**  
**60,000 will be sold in '92**

**A Steel Windmill and Steel Tower every 3 months.**  
These figures tell the story of the ever-growing, ever-going, everlasting Steel Aeromotor. Where one goes, other follow, and we "take the country."

Thoughtful, we were unable to make all of the Steel Aeromotors in the world. Orders waited 3 weeks to be filled. Now we have varied increased our plant and are prepared promptly to please our increasing every faithful portion of the globe.

Are you curious to know how the Aeromotor Co. is doing? We will tell you. We have commenced in a field in which there had been no improvement for 25 years, and in which we have secured the best of the world's talent. We have now in our plant 100,000 square feet of floor space, and we have many times as many windmills as all other makers combined. How we have succeeded in this, we will tell you. We have secured the best of the world's talent. We have secured the best of the world's talent. We have secured the best of the world's talent.

The Aeromotor Co. is doing well. We have commenced in a field in which there had been no improvement for 25 years, and in which we have secured the best of the world's talent. We have now in our plant 100,000 square feet of floor space, and we have many times as many windmills as all other makers combined. How we have succeeded in this, we will tell you. We have secured the best of the world's talent. We have secured the best of the world's talent. We have secured the best of the world's talent.











