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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 sen-

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-visitors 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 Fape-

riences 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 reason, 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 knowl edge 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 ining with the writer, fluding that the address was not | telligent 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 liarmony with the laws of nature so unchangeable to the eye of reason. At a period early in the history of Spiritual ism 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 excarnated 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 to bear some inaccuracy, or be incomplete in by every Spiritualist throughout the world. that cannot at all times be reduced to the catedetail? And if mortals are so careless, or lia- He is a cautious, painstaking student and in-Die to err, as the article alluded to proves | vestigator. He never takes up a subject with-

them to be in their correspondence, business out first considering whether it is worth while, or social, can we expect spirits to be infallible 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 fea-ture 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. Seeley 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 wellknown 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 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.

THE OTHER SIDE. ON

Øriginal Story.

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 tableland, 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 seem ed 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

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."

NO. 2.

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

"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

sitive 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 of 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 5, Amherst 4, Northborough 7, Bay State 5, Southampton 4, Bos ton 13, Williamsburg 9, 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 eightyseven 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 communicatthe correct name for the party intended. Here are a few samples:

Dewry & Graves was intended for Dewey & Osborne; T. M. Latimer intended for J. E. Lamble; 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

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. New ton'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 1 am in relation with phenomena and forces gory or formula of scientific investigation. As [Continued on third page.]

hought, and said at once.

afraid. But we do not find Him, even in this side as we ascended the wide stairway, and spirit-life, in just the ways that we have ex- slipped my hand through his arm with sudden pected."

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

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 beingsthat 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 thoughtwe 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 purchess 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 their fresh beauty. Then I saw that this arbor like children here."

"We all want to find Him, though some are years of separation, that I pressed close to his 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 "God is a spirit, so universal that He is not 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 sav:

"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 1 slept.

III. (1)When 1 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 was a room, built of white stone, with a crys-We turned into the pathway as he spoke, and ' tal ceiling, which reflected like a mirror. The

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stone pillars, and were overrun 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 celling. 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.

2

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 astonishhave 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 [linext 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 sittingroom 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

side walls were openwork of silver between the | with green sprays of myrtle, a little work stand | dium's eyes bandaged, and in all cases with his 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

ment, and found these words written: "You | household had a garden-house belonging exclu-

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 spaniel, 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 SPIRITUAL 1878' UNION.

The following interesting communicationreceived 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 Scot-land 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 set with had dated to peep within the portals of the torm, and had heard a spirit voice saying, "Behold, he whom thou seekest is not here, he is risen." Hence-forward to them every morn was an Easter morn, for all their dead were alive, and their forward to them every morn 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 pro-duce conviction prior to conversion. To enable them to do so they proceeded to form a circle for investigation, and in an earnest and prayer-ful manner expressed their deep and honest desires for an outpouring of the spirit, that its power and potnexy 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 togeth-er, a spirit power was in their midst. Pentecost er, 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 coterie 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 ar-ranged that it should meet every week at the house of Mr. Hay Nisbet, the well known printer and publisher of Glasgow. This they did, and by strict adhesion to the rules succeedin developing the most wonderful painting medium on record. In the early stages of his evolution as a me-In the early stages of his evolution as a me-dium the phenomena were naturally of a more crude and less developed character, that later consisted chiefly of table-tipping, rapping, bell-ringing, plano-playing, etc. At this the religious people of Scotland turned up their watery eyes, suffed their turned-up noses, shook their heads with a sanctimonious look of pious horror, and said they could never believe that *their* friends who were saints in heaven would ever become is oundignified or sink so low as to call at Mr. so undignified or sink so low as to call at Mr. Nisbet's house to play his piano, tilt tables or ring 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 musio from the strings of harps, could it be more undignified for them to do the same from the strings of a plano? particularly as Mr. Nisbet had not a harp in the house; and, moreover, if glorified spirits ever had made a donkey speak, or turned sticks into servents or made a to first swim slicks into serpents, or made axes of iron swim, or broken open prison doors, or snapped chains, or rolled away stones, how much lower do they sink when they tilt tables or ring bells? It is the depth of materialism to which men have sunk that demands those (so-called) undignified manifestations as a sensuous appeal to man to "come up higher," and thus be able to appre-ciate more. 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 is the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which men have of the depth of materialism to which man be able to appretion of your case to the manifestations as a sensuous appeal to man to everywhere as the discoverer of Dr. Greene's Nervura, and after a great many extraordinary phenom in a the tere of all long standing complaints?
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 last the water color drawings a long lounge of white velvet, embroidered
with white silk edged with green. There was a listing entry was asses with the menor with a labout your case. It will cost you nother of the material waterial stance through a speciality of the cure of persons ata distance through or in finish. That,

dium's cycs banangeu, and in an an an order cycs firmly closed. After a period of time the spirit artist asked to be provided with oil colors, brushes, an casel, etc. These being supplied, he painted under the same conditions a great number of large oil paintings.

After a period of time the spirit saked and rugs of the finest embroidery. All surve combined, and I thought hew great a pleasur combined, and I thought hew great a pleasur combined, and I thought hew great a pleasur a pleasant place. I wondered to whom it be longed, who it was that cane to do agreenbio with such aurroundings. It might be no intra-sion for me to be examining the place. As this thought came to me i turned toward the door, with such surroundings. It might be no mitra-sion for me to be examining the place. As this thought came to me i turned toward the door, ing and soan produced a very fine plature of a sion for me to be examining the place. As this thought came to me i turned toward the door, ing and soan produced a very fine plature of a sion for me to be examining the place. As this thought came to me i turned toward the door, i trans and as a few gantlemen, one said i be was sure he had use and save. I the predication one same and by which I f and save trans was and so glad by all the loving grant was mine. When i knew it not. I must find such statisf-the lowered hohat a garden-house belonging exclu-the lowered hohat a garden-house belong may frame of the agardem was the predicating gran-the state and or or others, and perhaps in that that can one side of the grounds there was a flore, gathering a flower here, and a cluster of the grant and over others, and perhaps in that the lowered about again in the beautifuing ar-the state a flower here, and a cluster of a flow grates, a lower with and states of the grant. The state myself in a lovely spot. And beau that on one side of the grounds there was a flore making a sweet, murrany music. There were orange transe my hones and there a diver a making a sweet, murrany music. There were orange transe my hones and there there, of a flow grants and there the strings and fourth fragrance. There were orange transe my hones and there there, or a flow or there me was a flore there the the strings the more advout the grant and there the strings and fou dium, 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 re-ferred to above till the present time these scances have been continuously held, and the rules, as at first drawn up, are still rigidly en-forced.

e ferred to above till the present time these scances have been continuously held, and the rules, as at first drawn up, are still rigidly en-forced. On my recent visit to Scotland the elrele kindly favored me with a special sitting with the understanding that what might be produced should be forwarded to Mr. Join S. Adams, for the projected Museum of Phenomenal Productions. The sitting was held on the evening of Wednesday, Oct. 28th, 1881, at the house of the medium, in Dovor street, Glasgow. The following persons were theor asked that were answered mo, by one rap, one of the grinds at the stows it alm spirita, for grandfather said is 'Now the medium and myself. After all the winn dows and doors had been secured we took was opened by the medium becoming the stance thanded some remarks about the years gron by since chal hast with them, and then seating the tores of and netering at once into a lively con-trubed with his hands, breathed upon and "tubbed with his hands four smaller cards, from the corners of each of which was the steres. Here, and all the time, and ther several times, and, without more ado, keeping the conters of each of which was the to part till be and probeed by the beigt and the steres. Sev-e rain having been turned down, the medium, with eyes closed, proceeded to arrange prosent the statis the steres the time, commenced is several times, and, without more ado, keeping the conters of each of which the tore and the statis were unbellevers until they received painting the largest of the five pictures—that named" *Aberfoil, the Country of MacGregor.* The time he begran to paint till he bis the state das well as smelt. All this happened, how were, in less time than 1 have take to tell was the nore of the and print state the core of the medium again breathed upon and the room, the perfume of which was deliciously is weet, and so pronounced that it could be tasted as well as smelt. All this happened, how ever, in less time than large taken to deven the contering before. Sister Georgen treface the

sweet, and so pronounced that it could be tasted as well as smelt. All this happened, how-ever, in less time than I have taken to tell you, for in the space of four minutes the rapper called for light, when we found that a smal 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 test conditions by the reputed spirits of Jacob Ruysdaal and Jan Steen, complete a series of fine pictures presented by the Hafed Circle to the Spiritualists' Museum in Boston. This cir-cle has met for over thirty years and I am cle has met for over thirty years, and I am assured that at every succeeding meeting there 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 my possession about twenty years, and I be-lieve copies are not now to be had. I also send similes 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 Spiritual-Also a collection of Scottish Ploneer Spiritual-ists, many of which have been in my album many years. They will be of more service, how-ever, with you than in my home. The only per-son who may possess such a collection of the early Glasgow Spiritualists is Mrs. Emma Har-dinge Britten, to whom I had the honor of pre-senting one on behalf of the Society there about twenty-five years ago. You will also re-ceive the portrait of the painting medium and his wife, with the members of the Hafed Cir-cle. 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 immortality demon-strated, life here as well as hereafter should be bright; it is true we have not so much reached the goal as the starting-point; but with progthe goal as the starting-point; but with prog-ress for our motto we will sing "Forwardi let the call be sounded, Jet the banaer be unfurled. Sons of Progress, rally round it, Speak its secret to the world; For I see the dusky dawning, Interlaced with golden bars, Flushing up the deep blue awning, Slowly blotting out the stars." ANDREW CROSS. 99 Middle street, Portland, Me.

Bunner Correspondence.

Maine.

KNOX CENTRE .- Mrs. M. J. Wentworth writes: "Lowiston and Auburn are large manufacturing cities in Androscoggin County,

writes: "Lowiston and Auburn are large man-ufacturing cities in Androscoggin County, Maine. Lewiston is noted for its numerous cotton factories, and is one of the business centres of the State. Auburn lies on the oppo-site side of the river. The Spiritualists of Lewiston and Auburn united in forming the Auburn Spiritual So-clety in May of last year. It holds meetings in the hall formerly occupied by the Odd Fel-lows. Mr. Ira Nevins is its President, Se-bay A. Miller Vice-President, Frank Howard Treasurer. Home mediums occupy the time when there are no speakers from abroad, and draw in a goodly number, who listen with in terest to remarks from Mr. Nevins, Mrs. Mil-ler, Mrs. Ross, Dr. Bucklin, Mr. Kirby-who also gives very good tests-and Mrs. Curtis, an inspirational medium. Jan. Sist aud Feb. 7th I was engaged as speaker, and if good audiences and close atten-tion be an index of an interest in Spiritualism at Auburn, the truth finds eager recipients. Our parlor meetings during the week were in Lewiston, and were well attended. One was held at Mrs. E. A. Parker's home Sunday even-ing, 31st, and three at Mr. C. T. Towle's home, which were only limited in number of attend-ants by room to accommodate all who wish to come. In one of the home circles Mr. Kirby

ing, 31st, and three at Mr. C. T. Towle's home, which were only limited in number of attend-ants 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, re-spectable man of more than ordinary ability, but in later years he became the victim of in-temperance. Notwithstanding this I always treated him with kludness and respect for the manhood (fettered by this pitful vice) that sometime in the hereafter, free from tempta-tion and in more favorable conditions, should assert itself, and gain the victory. This recog-nition and regard was appreciated, and some-times 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 ohange. Since then he has come to me at times, demon-strating intelligence and progression. An interesting manifestation of spirit-power

expressed a wish to see me before the change. Since then he has come to me at times, demon-strating 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 decided to hold a little circle by themselves, resorted to a little room and seated themselves by a table. The hady 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 ques-tioned: 'Is this my grandfather?' 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 aint spirits, for grandfather said yes every time.' There followed questions about her school, among which was this: 'Will I 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

ng of Our Spiritual Home.' Sister Carrie 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

Spiritualists hold services commonorative of Washington's Birthday, the Inil being tasterily 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. Kuight, who delivers lectures every Sunday, under control. Through his efforts we for gamma and the set of the set of

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 carnestly seek it, and that those who are constantly suspecting others of wrong-do-ing are quite likely to be engaged in the prac-tice 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 peo-ple. It is a surprising fact that so many are ignorant of the principles of the grand old phi-losophy. Those to whom I occasionally lend my BANNER become interested in its contents and some to want to know more about Spirit ny BANNER become interested in its contents and seem to want to know more about Spirit-ualism. Still our city is not dead as to investi-gators, 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 Bax-ter, to wake up the Orthodox people to the re-alities of Spiritualism. I am quite sure that if we had a temple devoted solely to the promo-tion of spiritualistic principles we could fill every seat. The two halls we have are en-tirely too small to hold the people. Sunday, Feb. 21st, I went to hear Mrs. Glad-ing at Wurtzburger's Hall, Gay street. She is a fine trance speaker. The place was crowded to overflowing. Such is not an unusual occur-rence at the Religio-Philosophical Society. Dr. Roberts, after the lecture, gave a few tests, which were considered marvelous. It seems to me that if some enterprising sta-tionery store in this city would madne bour

tionery store in this city would handle your publications its proprietor would make a hand-some 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 made happier 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 com-fort 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—is 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 ers for our Cause here; not only are they 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

I have received many letters of inquiry con-cerning 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 Fentress 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 Spirit-ualism. I have received more instruction from that source than all others. In Greensboro, Indiana, where we formerly lived, a large meet-ing was held in Uncle Seth Hinshaw's Hall; E. V. Wilson was present. He could read charac-ters or describe incidents in the life of any one.

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 ocactus, and here and there a taller tree. The house stood near the centre of this garden. It

*Jacob Ruysdaal was born at Haerlem, Holland, in 1636, and died at the age of forty-five. As a painter he was, says Parton's Blographical Dictionary, "univalled in the repre-sentation of woods, groves and water viows, particularly cataracts." This fact attests to the identity of Mr. Du-guid's control in this branch of his mediumistic work, as a large proportion of his paintings are of that character, his first one, as above mentioned, being a waterfall.-Epg.

You Should Read This.

Level and

[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 Ewell of this city on of Dr. G. C. Beckwith Ewell of this city on Friday evening, Feb. 26th. The Spiritual Christening of the Doctor's infant son was the object announced, which brought hither per-sonal 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, ferns and vines and vases of cut flowers, the fragrance of the hyacinths and carnations giving sweet greetings so grateful to the refined and sensi-tive.

aweet greetings so gratelul to the refined and sensi-tive. A table placed in the bay-window, draped with white slik and covered with white flowers and ferns, heid 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 sec-onded by all present, both visible and invisible. A the appointed hour-6 F. M.—the Doctor and his wife eutered 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 ceremoiles, but as the instrument by nature appointed to commit and dedi-cate 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 splitually illustrated, and the names given, "STARE LAVINIAN BECKWITH," were each considered sepa-rately in their splitual significance. The Doctor's Indian control, "Starlight," then delivered a lively and plquant address of weiceme to all present, after which he (Dr. E.) read a poem written by his mother, Mrs. M. L. B. Ewell of New Haven, Conn., who was unable to be present—and dedicated "To My Only Own Grandson." Mrs. Ewell will be remembered by many Bostonlans and numbers in other cities as a favorite lecturer thirty years ago, then Mattie L. Beckwith. Ms. J. C. Ewell, one of the veterans of this city in

favolite 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 liness was unable to take active part. Mrs. Ida P. A. Whitlock, Dr. Lucy Barnicast, Mrs. W. A. Pope, and Mrs. S. A. Kimball (of Waltham), Mrs. F. A. Bishop (of Lawrence). Mrs. Mary Knight-Lyman, Miss Jennie Rhind, Mrs. Ur. Pratt (of Boston), Mr. L. L. Whitlock, Dr. Frances Miller and Dr. George Dutton took active part. Mrs. M. T. Longley also presented the view of the disembodied hosts gathered to witness and participate in the exercises of the evening, as visible to her. Sho 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 "Echces From an Angel's Lyre." - After refreshments, and further 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 coun-

try contained in THE BANNER, I am impressed to believe that others would like to hear some-thing from this locality. At present there are two societies here, also a society of Theoso-phists—all three working in harmony and each drawing good audiences. Sunday, Feb. 21st, the American Union of

Lers 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 coxwho watch our coming and going, and are cog-nizant 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 truth is engaging the attention of some of our best minds.

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We have been very fortunate of late in get-ting good speakers. We have had Walter Howell (whom none know but to praise) for the month of February, and upon several Sundays we were able to secure the services of that earnest worker, John Eggleston of New York, whose discourses furnished much food for thought and discussion. Our Society is now thoroughly organized, and in a flourishing con-dition, and we would like to hear from speak-ers 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 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 Chauncey Forward writes: "Mrs. Elizabeth Frances 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 BANNEH. 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, He was an upright, honest man, a kind husband and father, and an carnest, faithful Spiritualist. His last request was that a Spiritualist speaker attend his funeral, as he wished to have it said on that occasion that Spiritualism had been his greatest comfort in life, and the sweetest joy and con-solation in the hour of his transition. He leaves a companion and daughter, and one son in Col-orado. The funeral was well attended 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 Thiese, aged 23 years.

His passage from the mortal was accompanied by marked phenomena, going to prove that the Spiritualism to which his young life's trust was accorded was able to sustain him-celf and comfort his loved ones in the hour of physical dis-solution.

BANNER OF LIGHT.

[Continued from Arst 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 asseverates 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 influences she happens to be surrounded by; an impressional 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 prudent tongue; he seldom is betrayed to say a party to the manifestation, in a fraudulent sense.

The ordinary cabinet used by Mrs. Roberts in her general séances is constructed like the being incapable of enthusiasm, a more intelone used so long by Mrs. Esperance, consisting of two compartments, the medium usually sit- He was the friend and helper of T. L. Harris ting in the one, and the forms appearing from Newton and his select circle the cabinet in 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 compart ment 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, con sequently 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 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 seance 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 this extraordinary cabinet emerge forms of celestial beauty and whiteness. They appear to be solid. They can talk, they move freely, the circle, and they display great muscular power. They seem to be persons as real as I am, and of different sizes-some talk, 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 séances 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 experifirst 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

4

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 unmutilated. 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 séance recently. The committee of ladies had disrobed the medium and thoroughly ex amined 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 séance-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 moved a human brain. His mind is cool: his intellect takes time to decide; he has a anything about himself; he loves Spiritualism. In no sense can he be called a "religious" Spiritualist. He was bred a Methodist, but

lectual church than that he sought and found. and Mr. Frothingham during their services in the other. In the private séances with Mr. New York City. Spiritualism is his constant study. Such workers are planting Spiritualism use, as has been said, was designed by Mr. 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.

tions as the qualities of phenomena. When has sought to learn and live by the higher laws as revealed to inner consolousness.

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 emi nently 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, interiorly 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 im-pulses, 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 ob-servance. Educative spiritual work is not performed upon the departed one at that time from your phrases which do not stir the spiritual im-

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 Spiritualist Society of New York, meeting in Carnegie Hallfounded her remarks on questions propounded by her audience. Some of these queries and her replies, specially furnished for THE BAN-NER, 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 com-

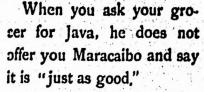
municating with mortals, but spirits cannot explain what that mediumship is, for the reason that you would not be able to understand even

man spirit in the human form. There is no hut, there is bolt there is concerned, you do not subject it to man 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 instrument than many spiritualistic scances.

a medium for materialization, and another a medium for slate-writing, and so on, because of any peculiarity of temperament or organism, one does not know what one is talking about. It is not true. For there are people of all kinds of temperament and organisms who are rapping mediums, overy variety of temperament, organisms and conditions among trance mediums, writing mediums, materializing mediums; and all mediumship is the result of distinct action by spirit upon the indi-vidual and the forces surrounding the individ-ual. 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 depend-ing upon spiritual guidance, and upon that which is deemed wisest and best by the higher powers. sult of distinct action by spirit upon the indipowers. Frequently spirits employing mediums may

the human and spiritual realms must be a hu-man being. If you can receive a message di-rect, and be aware that it is correct and true, rect, and be aware that it is correct and true, that is mediumship. If you receive a message through another, and are satisfied of the di-rectness and power of the message, then that is mediumship as demonstrated to you, not ex-perience: as in most cases all spirits are such through demonstrations given under the influ-ence 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

most concert 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 con-ditions, probably that would reach the acme of the investigator's desires. But as it is, the tor-tures of the rack and thumbscrew are noth-ing compared to what most mediums, espe-cially those for phenomenal manifestations, are while the toright the toright. 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 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 hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There is no hu-man spirit in the human form. There spirit in



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

The Spiritual Rostrum.

Reported for the Banner of Light.

On Sunday afternoon, March 6th, the enrancing 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 York City. From the empty compartment of 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 magneticthey go straight up to persons they know in ally 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 artifience, that what is here claimed assumed at cial 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, matter through matter. The nature of matter the more likely is this sensation to be felt. Initself apart from phenomena is beyond human | deed, any method by which the body is reduced knowledge and capacity; we know nothing of to its natural elements is more trying to the matter per se. We know persistent sensa- unspiritualized person than to him or her who

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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-communion 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 Spir-

it-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

Mrs. Rudd had been installed at our office as the monthplece of excarnated 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. Danskin of Baltimore, who was holding séances there each week, reported for THE BANNER by her husband, Mr. Wash. A. Danskin, 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 yearsthe 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 allo- mittee had placed their pellets. pathic 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, inde- Mrs. Farrar sat at a table in the front parlor pendent and subjective clairvoyance, the prompting of spirit-intelligences while the in- sented to. strument 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 and thus the whole batch was handled one after mind in regard to the subject-matter under con another, and answered in like manner, exthe earthly body for one far better adapted to sideration, and thus cease calling our mediums cept three, which the medium requested be quacks," because, forsooth, they do not be long 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 homos not only got a charter from the Massa chusetts 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 poof 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.

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 disease 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 88V8:

"I am now engaged by the Spiritualist Society of Williamsport, Pa., for the second week, Sunday and week day evenings, and am much surpised 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, slily 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 seance he held with Colches ter 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 litterateurs-so much so that Dr. Robinson called in person at our office with a sharp article in reply to Dr. Hollland. 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 resi dents 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, ourself and one or two others acted as a committee on the oc casion.

1. We insisted that Mr. Colchester should not sit at the table upon which each of the com-

2. We'then considered the propriety of Mr Colchester seating himself in the back parlor by himself, while the committee and Mr. and with the committee. This the medium con

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

Intellect and Spirituality.

Spiritual power is the product of the union of 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 constantly 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 relig ious convictions and fervor. Instance Socrates, Plato, Pythagoras, Anaxagoras, Schelling, Fichte, Schleirermacher, 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 resistless 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 himself an arrant bigot by his remarks (if correctly 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 subiected 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 pre 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.

Water of Life.

This is not a drug, but a genuine mineral water, that Intellect and love, and the closer the union the | has cured hundreds of people suffering from chronic greater the measure of the power. In this aliments, Mr. J. R. Perry, who owns the spring, sends THE BANNER some interesting testimonials, whose

genuineness cannot be doubled. Here is a sample: MORAVIA, N. Y., Nov. 8th, 1801. MR. J. R. PERRY, Water of Life Company, Wilkes

Mn. J. B. FERHY, Water of Life Company, Wilkse Narre, Pa.; I am eighty three years old. Have been so serionsly afficied with indigestion and constipation for sixly years that I have had to resort to the use of physic or injections often, sometimes for months at a time, atmost daily, for relief. Such was my condition up to last September. September (ist I think it was) I or-dered 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 con-tinued so to date. I used the water for about three weeks, none since. My indigestion was very much re-lieved, my kidneys benefited, ny sleep more refresh-ing, owing, as I think, wholly to the use of your Water of Life. I. C. BHOWM. P. S.-I have gained ten pounds since taking the Water of Life.

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 Dépôt). Topics of discourse: 10:30 A. M., "The Science of Noble Living"; 3 P. M., answers to questions; 1:30 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 reported), wherein he likened the victims of the church pharisees of that day to our modern mediums. and based thereon a siur 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 1693 opened the eves 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 1693 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 spake, 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. Mc-Instry 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 vears 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

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 Intelligencesfrom 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 BANNEB 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. Ourself and Bro. Rich agreed to the conditions, and Mrs. Rudd was inaugurated as the monthpiece 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 This gentleman, we understand, has made

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 he 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 pulpits, keeping people away from church to read it. Possibly he fancies 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 Amercan 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 workingman'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.

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 TREMONT 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 COBL.

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 desíre.

Is it 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.

Bo 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. | Bookstore. an in the Can

weak, will serve the daily press to hang a denuncia tion 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 BAN-NER 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 medial 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, presswork 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 Mathew 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 Mathew of the West" -is to be appointed a Cardinal by the Pope.

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

OF LIGHT. BANNER

How to Help the Banner. First : Solicit your newsdealer to display it on his stand or in his shop window. Second: Get him to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any unsold.

Third : Take a few extra copies and circulate them among your acquaintances. On your request we will send you back number sample copies free.

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

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

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 com piled principally from alleged messages reported for 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.

107 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.

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

Mrs. R. S. Lillie

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 Abble A. Judson, is now on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

Potsdam, 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 "Eagle" Brand Coudensed 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 purlohed the ple. This tramp who scorned all decency and law; He said-and gaily winked his other 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 elab-orate program ever given at a Sunday night enter tainment. 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.

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, 987 Washington street, Friday, April 1st, day

Hall, 967 Washington street, Friday, April 1st, day and evening: At 10 A. M., 2 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. Biorer, Jacob Edson, Eben Cobb, Rev. S. L. Beal, Mrs. N. J. Willis, O. Fannie Allyn, Mr. E. J. Blowteil, Mrs. Alice Waterhouse, Mrs. Jullette Yeaw, Mrs. R. S. Lillie, Mrs. Mary Bagley, Mrs. J. K. D. Conant. Antiversary Poem especially composed for this So-clety and occasion by Mrs. Emma Miner of Clinton, Mass.

Ciety and occasion by Mrs. Emma Miner of Clinton, Mass.
 Music.—Fine program under the direction of Miss Amanda Bailey and John T. Lillie.
 Elocutionist.—Miss Lucette Webster.
 Dinner and tea will be served at Ladies' Aid Par-iors, 1031 Washington street, near Wells Hall, after the morning and afternoon sessions.
 Wells Memorial Hall is centrally located, all Wash-ington street cars passing the doors. The record of the Ladies' Aid Society for more than thirty years speaks for itself, and all Splitualists are invited to altered this Anniversary, enjoy the "feast of reason and flow of soul," and also aid the Society. Admis-sion to each session ten cents.
 MRS. A. L. WOODBURY, See'y.

ODD FELLOWS HALL

The Boston Spiritual Temple (Berkeley Hall Soclety) will celebrate the Forty-Fourth Anniversary of Modern Spiritualism in Odd Fellows Hall, 515 Tremont street, corner of Berkeley and Tremont streets, on Thursday, March 31st, at 10:30, 2:30 and 7:30.

7:30. The morning session will open with music by the Nilsson Ladles' Quartet; opening remarks by the Chairman, A. L. Knight; invocation by Mrs. R. S. Lillie, and the morning address will be given by the Hon. Sidney Dean. In the afternoon a miscellaneous program will be offered, including remarks and poem by Mrs. Lillie; remarks by that good old pioneer veteran, Dr. H. B. Storer, also Sliney Dean; readings by the ever popu-lar favorite, Miss Lucette Webster, and descriptions by Edgar W. Emerson; Music by the Nilsson Ladles' Quartet, Temple Orchestra, R. L. Baldwin Leader, and J. T. Lillie: The evening exercises will consist of music by the quartet, and J. T. Lillie; invocation by Sidney Dean; address by Mrs. R. S. Lillie; readings by Miss Lucette Webster; to conclude with descriptions by Edgar W. Emerson.

Emerson. Admission for the three sessions, 25 cents. Single

Admission for the three sessions, 25 cents. Single admission to cents. The elevator will be run day and evening. Refresh ments will be turnished in the large dining hall. Tickets may be obtained at Berkeley Hall every Sunday, or from the Committee at any time. GEO. S. MCCBILLIS, A. L. KNIGHT, L. C. 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 plano, Miss Annie A. Watson and Prof. J. Jay Watson; introductory remarks, Henry J. Newton; song, Mme. Blordeauax; ad-dresses by Mrs. Milton Ratbbun 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. Mme. 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 notice 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 ualism Wednesday atternoon 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. Lillie, Mrs. N. J. Willis and Rev. S. L. Beal; test mediums, Mrs. Carrie E. S. Twing, Mrs. Carrie F. Loring and Mr. Joseph D. Stiles. 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.

Sunday, March Stih, at 10:30 A. M. Sr. M. and 7:30 P. M.; Monday and Tuesday, March Sth and 20th, at 2 P. M. and 7:30 P. M.; Wednesday evening, March Soth, sup-per from 6 to 5, and social from 8 to 12 o'clock. Speak-ers, Willard J. Huil, Mrs. Colby Luther, and others; also test and slate-writing mediums. Music under the direction of Mrs. M. A. Ross.

Lausing, Mich.

The Society of Spiritualists of Lansing will hold Anniversary exercises Saturday and Sunday, March 20th and 27th, at Good Templars Hall, Mrs. Baade 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 Raine'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 W. F. Peck will start on a trip to the facine coast about the 1st of April, lecturing at a few points on the way. Will return to the Rast in the early fail. He is now making up his appointments for next autumn and winter; part of his time is already taken. Socie-ties desiring to make engagements will address dur-ing March 1461 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 fail on the ice. She hopes soon to resume business. Address 10 Ash street, Boston.

Mr. J. Frank Baxier will labor next Sunday, 20th, in East Dennis; during the week at points "on the Cape," definite arrangements not ready for announce-ment this issue; on Sunday, 27th inst. Haritord, Ct.; Monday and Tuesday evenings, 28th and 29th insts., West Winsted, Ct.; Thursday P. M., 31st (Anniver-sary), Tremont Temple, and Friday, April 1st, Wells Memorial Hall, Boston.

Memorial Hall, Boston. Mrs. M. W. Leslie, inspirational speaker and plat-form text medium, would like to correspond with so-cleties for engagements during the remainder of this and also for the coming season. Terms liberal. Ad-dress 642 Tremont street, Boston, Mass.

dress 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, Stone-ham; 31st, Springfield; April 10th, Lynn; 17th and 24th, New Bedford. Open for week evening engage-ments near Boston. Sundays are all engaged (ex-cept Aug. 14th), up to September.—Mr. Wiggin—so writes J. H. Lohmeyer, Secretary, whose letter we shall give next week—has recently accomplished ex-cellent work for the Spiritualist Society of Pittsburgh. Pa.

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 lec-tures in places in that vicinity. Address 468 Bay-miller street.—Of Mr. Hull's late engagement in Norwich, Ct. during February. The Bulletin of that city remarked: "Although Mr. Hull came to Nor-wich a stranger, he has, during his short stay, made many friends here. He is an able and sincere advo-cate of the Philosophy, and no speaker for the Union has hewn closer to the line, or given more general satisfaction." The Record also said of him: "He is a forcible and eloquent talker, thoroughly in earnest." Dr. Marguerite St. Omer has open dates for April

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 1656, Fitchburg.

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

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

gave offense to none." "W. J. Colville," writes a correspondent, "gave two lectures at the residence of Dr. and Mrs. Barnes, 206 Cortland Avenue, Syracufe, N. Y., Saturday, March 12th. On Sunday, March 13th, he lectured in the Unitarian Church to fully four hundred people; and on Monday, March 14th, again spoke to select companies at 206 Cortland Avenue. His visit to Syra-cuse, in spite of a severe snow-storm, has aroused much interest."

E. J. Bowtell's address is 223 Shawmut Avenue, Bos-ton. He will answer calls to speak wherever his ser-vices are desired. Societies should give him employ-

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.

Lacouics. NO. VIII. BY TYPHO.

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

A REMARKABLE LETTER.

A Prominent Professional Man's Extra-ordinary Statement.

(N. Y. Sun.)

(N. Y. Sun.) To the Editor: Bin-As my pame and face have ap-peared in your paper and the public prints lately, and as many of my professional brothren are wondering at it. I feel it only just that I should make an explana-tion. The statement published over my name was made ten years ago, after long and mature investiga-tion, and I have never changed my mind as to the facts then stated. At that time I said, as a physician, that I believed Wanner's Safe Cure was the bestof 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. G. Holland, writing over his own name in Sorioner's Monthly, said: "It is a fact that many of the best proprietary medi-cines of the day are more successful than many physi-cians, and most of them were first discovered or used in actual medical practice: when, however, any per-son knowing their virtue and foresceing their popular-ity, secures and advertises them, in the opinion of the bigoted all virtue went out of them." "Dr. Holland was an educated physician, an unpreju-diced observer, and he spoke from a broad and unusual experience. Proprietary medicines should not be de-cried. The evidences of their value are overwhelm-ing. I have seen patients recover from gravel, linfam-mation of the bladder and Bright's disease after using Warner's Bate 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

Interests of humanity, and because I know it to be true. I trust for the same reason you will give it to the public. Respectfully, R.A. GUNN. No. 124 West Forty-seventh st., New York, March 1st.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 5 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Samuel Bogert, President.

Sainue Bogert, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 73, o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President. Oppersurfacem Unit and the services of the Ladies'

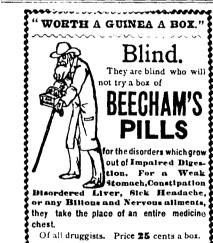
Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

Rand, Secretary. The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet-ing overy Friday at 3 p. M. Mrs. Mary C. Morrell, Conductor. The Woman's Spiritual Conference meets at par-lors 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:

A Spiritualistic Protest. To the Editors of the Banner of Light: At the recent demonstration over the arrival of the Rt. Rev. Horstman, 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 side of the city, and augmented by resolutions of protest from nearly all of the leading. Protestant churches, some-what altered the intended program, as none of the aforesaid civic bodies attended in their official capac-ity, and neither was the city flag raised on the occa-sion. The following is the resolution passed Sun day, March 6th, by the C. P. L. of Cleveland, O.: *Whereas*, It being publicity announced that you have off-cially voted to accept the invitation to participate in the pomp and ceromony incidental to the arrival in this city of the Cleveland Progressive Lyceum, assembled in open session this morning in Memorial Hall, desire to captore of the authority delegated you by the people of all sects, and the allowed official capare to be the transcended the authority delegated you by the people of all sects, on that a copy of this protest be also sent to the City Connell. City Charles Colling and english to may by use haction the influence and unjust to many, if not the majority of the electors of this city. *Reolineed*. That a copy of this protest be also sent to the City Connell. City Annels Colling to the majority of the electors of this city.



Cons goes others follow, and we "take the country." Theorem and we "take the country." Theorem and we "take the country." Theorem and we want the country." Theorem and we want the country." Theorem and we want the country." Theorem and the take the country." Theorem and the take the country." Theorem and the take the country is a set of the take want to be able or last and are pro-every habitable portion of the globe. The yes earloas to be take A ger-motor CO, is the 4th year of its exist-set, came to make many times as a many windmills as all other makers countries as field the taken the takers country is the field the taken the takers of the taken the set of the taken the takers of the taken the set of the taken the takers of the taken taken

45 sold in '89 2.288 sold in '89

6,268 sold in '90

20.049 sold in '91

A Steel Windmill and Steel Tower every 3 minutes. Co These figures tell the story of the ever-growing, ever-going, everlasting Steel Aermotor. Where one goes others follow, and we "take the country."

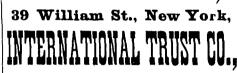
60.000 will be sold in 792

6

A AERMOIOR daily demonstrates it has 3 been done. 5 been done. 5 been to be liberal policy of the Aermotor Co., that guaran-5 test is cool assificatory or pays freight both ways, and be 5 test is cool assificatory or pays freight both ways, and be 5 this to best article at least than the porest is add far. For 0 of we furnish the most perfect bearings way point 5 is a windmill, and have make an exhaustive re-5 of vision of the Aermotor and Towers. 6 from wata store, attle filer for a for words of the file of the the store of for 1 and the store of the the store of t

b vision of the Aermotor and Towers.
 i If you wants strong, stiff, Bitel Fixed Towerser if yea and the tower you don't have to alimb (the Steel T litting to cost you have that runs when all other stand still that cost you less than wood and last is ten times as long of (The Steel Aermotor) or if you want a Geared Aermotor be o charr, grind, cut feed, pump water, turn grindstone and eaw wood, that does the work of 4 horses at the cost of o and work, to the AER MOTOR COO 13th and Ecck-well Blee, Chiego, or 13 Main Bt., Ban Francisco. Mar. 19.

bleow Mar. 19. SUBSCRIPTIONS WILL BE RECEIVED AT ATLANTIC TRUST CO.,



45 Milk St., Boston, Mass., For 3.000 Shares Seven Per Cent. Preferred Cumulative

Stock, \$100 Each,

OF THE

Domestic" Sewing Machine Co.,

ESTABLISHED 1862.

CAPITAL \$2,000,000.

\$300,000 (only) 7 Per Cent. Preferred Cumulative

Shares are offered for sale.

ALL SHARES ARE NON-ASSESSABLE,

ENTAILING NO PERSONAL LIABILITY.

The preferred shares are 7 per cent. cumulative, and the Company reserves the right to retire the same at any time after five years, upon giving 60 days notice, on payment in cash of \$10 per share and accrued dividends. These shares are also, after the payment of 12 per cent. per annum divi-dend on the common shares, entitled to share the surplus profits pro rata with the common shares. The dividend on the preferred shares is payable on the first day of February, August and November in each year.

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Registrar for Stockholders:

ATLANTIC TRUST CO., New York.

Payment, 10 per cent. on application, balance in 30 days, or, if preferred, in installments of 10 per cent. each; the first installment to be due 30 days after allotment, and the remaining installments at intervals of 30 days.

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 defalca-tion has occurred, or where the mail is being robbed, that the deed is committed by some employé noted for nis piety. Consequently, as a rule, we always fasten our suspicion on the psaim-singer 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 stead ily increased since the World's Fair exhibit at Philade)phia

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 Stur gis, Jr., and Babson S. 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 waterpower of Lawrence, Lowell, Holyoke, Turner's Falls, Manchester, Bellows Falls, Lewiston, Cohoes, Os wego, Paterson, Augusta, Ga., Minneapolis, Rochester and Lockport combined.

Brussels dispatches for March 11th conveyed the sad intelligence that three hundred miners in the Anderluos pit, near Charlerol, 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 unfortunates 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 happpiness of life is only found in doing honest work.

of Cleveland on Sunday, March 27th, Hudson and Einma Rood Tuttle participating. Three sessions will be held as follows: Morning and evening exercises in Memorial Hall 170 Superior street. Afternoon exer-cises in the West Side Hall, 483 Pearl street, corner of Jay. Good vocal and instrumental music. Medi ums and every friend of the Cause cordially invited. THE COMMITTRE.

Cleveland, O.

The Forty Fourth Anniversary of the Advent of Mod.

ern Spiritualism will be celebrated by the Spiritualists

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

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

L. V. Mounta of Game and Market and Straight and Straight

Belfast and Augusta, Me.

The Spiritualists of Belfast are to hold anniverary services in Grand Army Hall April 8d. Mrs. M. J. Wentworth will give the address.---Mrs. Wentworth is also to speak in Augusta during the anniver sary exercises there.

All dishonesty, all breach of trust, all neglect o 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 starva tion.

Slanderous reporters are a consciousless 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! " Say the whiskered "common herd." Cooks and carvers, Waiters all, Must submit.

Or take their walking papers. What are we coming to? Have our poor workingmen 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.

Cincinnati, O. The Society of Union Spiritualists, in conjunction with the Spiritual Progressive Society, will celebrate the Anniversary at C. A. R. Hall, 115 West Sixth street,



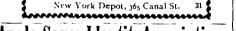
The subscribers have now ready in their Dinner Set Department, 3d floor (take the lift), the largest, most valuable and comprehensive stock of Dinner Services to be seen under one roof on this continent.

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.







THOSE who are familiar with the works of Lieut. Totten, Smyth, Guinness and others, or who are interested in the recent Prophetical and Astronomical Researches in re-gard to the Millennium. the approaching changes on the earth, the future of the Jews, and the identity and destiny of the Anglo-Baxon race, and would like to join the Boston branch of the above Association, now forming, please ad-dress at once



Healing by Magnetism A Tany distance. Consultation by letter, 52 each. PRO FESSOR LUCIAN PUSCH, Magnetopath, 5 Bahnhof street, Breslau, Germany. cow Mar. 19.

Clairvoyant Wanted.

A LADY who can examine and prescribe with lock of hair Address A. J. G., Arlington P. O., Poughkeepsie, N. Y. Mar. 19.

A STROLOGY.-Most fortunate dates for all purposes, life writings, advice, etc.; full descrip tions free. Send date and hour of birth with stamp. T.A. BEARSE, Astrologer, 172 Washington street, Rooms, 12 and 4, Boston Mass. 1w* Mar. 19. Mar. 19.

TO INVESTIGATORS of Psychic Phenom-ena. Written Communications, Business, Medical and other. Montal Questions auswored by a lady. Bittings 81.00. 201 West Newton street, Boston. 2^w Mar. 5.

DR. C. S. BATES, Magnetic Healer, from Saravora Springs, N.Y., is located in "Nestledown Cottago," 12th street, Onset Bay, Mass., where he treats nearly all diseases by sprint power successfully. Paralytic and Rheumatic Diseases a speciality. Mar. 19.

ANCIENT ART AND MYTHOLOGY. The Symbolical Language of Ancient Art and Mythology, An Inquiry. By RicHARD PAYNE KNIGHT, author of 'Worship of Prianus.' A new edition, with Introduction, Notes translated into English, and a new and complete In-dex. By ALEXANDER WILDER M. D. With 346 Hiustra-tions (many full page) from Ancient Gems, Coins, Medals, Bronzes, Sculpture, Egyptian Figures, Antique Statues, Monuments, etc.

l vol. Royal 8vo, novel half roxburgh binding, gilt top, \$5.69. For sale by COLBY & RICH.

SPECIAL NOTICES.

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

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

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

James Burns, 15 Southampton Row, Lon-don, Eng., is agent for the BANNEB OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.09 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.

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

and applications for the purchase of the shares will be received by the above companies, or at any of the Agencies of the Domestic Sewing Machine

PROSPECTU

"Those who are interested in safe investments should send for a copy of the prospectus."-N. Y. Journal of Com-merce. Iw Mar. 19.



A pure unadulterated mineral water, which is unequaled in curing all forms of KIDNE. LIVER, BLADDER, STOMACH and Boweld. Orders. Will cure MALARIA, RHEUMATISM, DIS-CARLEN, and remove CALCULI from the blad-der. Sure remedy for Bright's Disease, and will restore and build up systems suffering from loss of vitality and general debility. Write for free pamphlet containing full particulars, Testimonials and Photo En-graved Letters concerning this remarka-ble water, to J. R. PERRY, ble water, to J. R. PERRY, Mar. 19. 28W 26 W Mar. 19.

AGENTS WANTED

POR Dr. Stansbury's Specific Remedies. Send for Circu-lars, restimonials, Terms, etc., to DORNBURGH & VASHBURNE, Olmstedville, N. Y. For sale by COLBY & RICH. Jan. 2.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 96 Berte-ley street, Boston. Hours 10 to 7. is May 9. Mar. 19. 2w*

Why She Became a Spiritualist:

TWELVE LECTURES

Delivered before the Minneapolis Association of Spiritualists by ABBY A. JUDSON, Daughter of ADONIRAM JUDSON, Missionary to the Bur mess Empire.

November 30, 1830 — March 15, 1891. CONTENTE-A Sketch of the Author's Life. Introduction. Lecture I: What is Spiritualism? Poem: Echo 41, Rivers and Rills. Locture II.: What is the Good of Spiritualism? Poem: Extract from "The Seasons." Locture 111. 100 Spir-itualists Belleve in God? Poem: Extract from the "Emay on Man." Lecture VI.: Fersonal Evidences of Spiritualism. Poem: There is no Desth. Lecture VI.: Unreasonable Dog-mas. Poem: The Problem. Lecture VI.: What Jesus Really Taught. Poem: Abou Ben Adhem. Lecture VIII: Spiritual-ism of Jesus. Poem: Vital Spark. Locture VIII: Spiritual-ism of Jesus. Poem: Vital Spark. Lecture VIII: Spiritual-Ism of Jesus. Poem: Yital Spark. Lecture VIII: Spiritual-Ism of Jesus. Poem: Face Locture IX.: Astronomical Location of the Spirit-World. Poem: The Fet-Idoration of the Spirit-World. Poem: The Better Land. Location of the Spirit-World. Poem: The Better Land. Location of the Spirit-World. Poem: A Dream of Heaven. Personal Communications. Cloth. 12mo, pp. 23; price \$1.00; postage 10 cents. For sale by COLBY & RICH. PRICE REDUCED FROM \$1.50 TO 50 CENTS. November 30, 1890-March 15, 1891.

PRICE REDUCED FROM \$1.50 TO 50 CENTS.



SPIRITS OF THE SO-CALLED DEAD,

With their Own Materialized Hands, by the Process of Independent Slate-Writing.

Through MRS. LIZZIE S. GREEN and others as Mediums. Complied and arranged by C. G. BELLABERG, into of Cincinnati, Ohio.

Inte of Cincinnati, Ohio. This work contains communications from the following exauted spirits: Swedenborg, Washington, Lincoln, Wilber-force, Garrison, Garfield, Horsco Greeloy, Thomas Paine, O. P. Morton, Polheim, A. P. Willard, Margaret Fuller, Madame Ehrenborg and others. Cloth, Ismo, with engravings. Price 50 cents, posinge free. For sale by COLBY & RICH.

BANNER OF LIGHT.

Message Department.

ON TUESDAYS AND FRIDAYS Of each work Spiritual Meetings will be held a the Hall of the Banner of Light Establishment, free to the public, commencing

6

at 8 o'clock P. M. J. A. Shel-hamer, Chairman.

ARSWARS TO QUESTIONS, and the OLVING OF BEIRIT MARAGES, will occur on the BANE DAY, and the results be consecutively published in this Department of THE BAN-with

NER: At these Séances the spiritual guides of Mns. M. T. LONG-LEW occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

instation. MRS. LONGLEY, under the influence of her guides, size gives excarnated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity to do so.

They remains and themas in the cardinate an opportunity to do so. The about the shift include the article of the the dessages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives -whether of good or evil; that those who pass from the munkane sphere in an undeveloped condition, event-ually progress to a bigher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they pergoive-no more. The is our carnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. The friends in earth-life who may feel that it is a pleasure to place upon the state of spirituality their floral offerings. The stores in earth-life who may feel that it is a pleasure to place upon the start of spirituality their floral offerings.

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

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

Report of Public Séance held Jan. 1st, 1892. **Spirit Invocation.**

We thank thee, oh! thou Spirit of all Intelligence, for the blessings and the experiences of the year just closed. We praise thee for its fruitions of good which have come to hu-manity, making mankind stronger, and filled with more nower and intelligent thought than they were in the opening days of the year. We turn to the past, and recount the experiences which have been ours, realizing that more of otentiality and force have been expressed through human lives than ever before: that more of intelligence, of liberality, of that which goes to make up the sum of human advancement, have come to life on earth, so that the year in closing beareth a good record of work performed and duty

We praise there in these hours of the new year that duty observed a good reford of work performed and duty possibility of markind for unfoldment is so great. We are thankful that the past is only a promise and prophecy of the time to come. We know that man has progressed in liberal thought as he has advanced, gaining knowledge of his own inherent powers, correcting his abilities more energetically, thinking of that which is spiritual, and which belongs to the inner nature, and seeking to express it for external good; and so shall he in time to come realize all these artivities which belong to the race, and seek to ex-cute through them new plans, new accomplishments and new undertakings, which shall be for the bonefit and bless-ing of his kind.

through them new plans, new accomplishments and new undertakings, which shall be for the benefit and blessing of his kind.
 We pray in this hour that the ringing chimes that tell of the dawning of a new day and a new season shall ring out
from human experience that which is wrong, that which is
unlovely, that which created humhapheness in the human
breast, and that they shall ring into human life a consciousnews of immortal truth, a knowledge of the diviner nature
of mankind, an understanding of the life that now is, and
also a comprehension of the life that is to be. May exit
and disorder and strife pass rapidly away, and peace and
concord and love take their place upon this earth. So shall
there be only the beautiful realization of the dream of
heaven which poets have sung, sages have forciold, and
men have dreamed again; so shall it come to the hearts
and the lives of men below, and we shall lood upward,
calming the companionship of angels, and knowing that
we are fitted to walk and to talk with them.
 We ask for the presence of pure and good spirits this
hom. We upilit our hearts to them in sympathy and affection, asking that we may receive their inducence and be inspired by their atmosphere, so that we usa be made purer
and truer, even as they are, by the experience of the four.

CONTROLLING SPIRIT. -- We will now attend to your queries, Mr. Chairman. QUES. -- [By "A Subscriber," Washington, D. C.] Is it possible for an eril spirit who has become attached to a person, to read his thoughts --not their color, good or eril merely, but literally ? Would it be possible for the same spirit to read a thought dispeted to the versus's quarding whist?

and then they try to explain this wonderning force, but we only find a confusion of words or terms. We of the higher life maintain, as do many of the liberal school of thinkers on earth, that this potential force is intelligent spirit perme-ating all things and operating through law in every department of being. You may call it God or not, it does not matter. We must con-cede that there is an all-intelligent potential force permeating this universe of ours, animat-ing every form and substance, producing con-sclousness, generating intelligence, extending itself in all directions throughout space; and if you can find in this potential force, this per-sistent power which keeps atoms together, which controls all forms of life, which is the animating power of the law of cohesion as well as that of disintegration—lif in this you can find anything else than intelligence, than spir itual power, we should like to be informed of it. To our mind. Mr. Edison means that these atoms of which the organic form is composed are held together and made to perform their functions by the power of intelligent spirit.

C. O. Boutelle.

I passed away from Hampton, Va. I return over the great roadway of life, seeking expres sion through such an avenue as this, that I may perchance reach some friend whom, in my long experience on earth, I have known and loved.

Because physical decay came to the outward form, because the inner man listened to the trumpet call and responded, passing onward to the great haven beyond, it does not follow that I am dead, or that my activities have been swallowed up in the coldness of death. Ah! no. I am alive, and I feel my energy of being more strongly than I have done through

all my past experience. For nearly lifty years I was engaged in the coast survey service, and my life and its ener gies were spent in the direction of living out the best that was in me in the exercise of my the best that was in me in the exercise of my duties. As I have in the past, in times, too, that tried men's souls, and brought every act-ive man to the front, served as pilot that the way might be made clear, so would I serve as pilot now in a new direction. It would give me unbounded pleasure to be able to start men's souls toward that port of safety which lies beyond this mortal vale. It would give me grast satisfaction to point my friends to that preat satisfaction to point my friends to that other country, whose shores are green, and whose life is filled with power and beauty and love. I have gained that immortal shore. I have found dear friends who raised their an-

chors and set sail before me to that land be-yond, and I have been gratified to recognize those faces of old, and to know that the friends The thought struck me that I had better re

our. We uplift our hearis to them in sympathy and affection, asking that we may receive their influence, and he in-bird by their atmosphere, so that we may be made purer and truer, even as they are, by the experience of the hour. **Questions and Answers.** CONTROLLING SPIRIT.--We will now attend o your queries, Mr. Chairman.

Henry Seybert.

to your queries, Mr. Chairman. QUES. - [By "A Subscriber," Washington, D. C.] Is it possible for an erit spirit who has become attached to a person, to read his thoughts-not their color, good or evil merely, but literally? Would it be possible for the same spirit to read a thought directed to the person's guardian spirit? Axs.-If the undeveloped spirit had gotten into the atmosphere of the mortal sufficiently to obsess that individual and make him re-spond to the desire and will of the spirit, then would it be possible for the unseen intelli-gence to read the thoughts of the mortal whom he had under his control. Some spirits may come in contact with you, but not sufficiently to clearly perceive the tence by sentence. They could perhaps learn the quality of your mental action by the con-tal activity generates. If it is bright and of a light hue, scintilating, as it were, then the unseen intelligences would understand that the thought was high and of a pure claracter-On the other hand, if the magnetic generations were dark, turbid and dense in appearance and quality, then would it be known that your thoughts were of the earth earthy. Other minds might come sufficiently near to you to mingle their atmosphere with your won, and thus be in touch, so to speak, with your with thus be in touch, so to speak, with your with thus be in touch, so to speak, with your with thus be in touch, so to speak, with your with thus be in touch, so to speak, with your with thus be in touch, so to speak, with your iffe. The spirit align their atmosphere with your own, and thus be in touch, so to speak, with your iffe. The spirit align thoughts were of the spirit, the word and become re-condition, and prepared, so that what they give will the spirit was prepared, so that what they give will the spirit was proved the spirit, then his friends may the spirit was prepared, so that what they give will the spirit and prepared, so that what they give will the spirit and find the spirit was and pr his mind prepared, so that what they give will take root and grow, and become fruitful in his life. I er life. er life. It is useless for those spirits to try to manifest to mortals who are not prepared to reach into the spiritual life of this earth and its inhabitants, and to bring that life which head to be a spiritual by the spirits to be a spirit to be a spirit ball of the spiritual spirits and the spirits the spirits to be a spirit to be shall stimulate it to new growth, and be a blessing to it. I have brought my friends here, and have told them that I should try to communicate through your medium, that they might take this from me as a sort of object-lesson, which perhaps would be useful to their minds. It seemed to me that they might gain an experi-ence that would be beneficial in after-time. [To the Chairman:] Now, sir, I shall not take up a great while in speaking, although I am glad of the opportunity to give greeting to my friends of earth, and to tell them I am not dis-couraged and disheartened because my desires shall stimulate it to new growth, and be a couraged and disheartened because my desires and intentions in regard to the spread of Spiritualism were frustrated by those in whom I reposed confidence. I thought and hoped that Spiritualism would be presented to the public Spiritualism would be presented to the public mind in its true light and for its true value if I followed in the course which I did, and I can-not blame myself for the results, only that I wish I had had a little better foresight, and had acted accordingly. Some of my friends are wishing to know my opinion concerning the Psychical Society in its investigations into spiritual phenomena, which has recently been established in this country. I shall not enlarge upon that subject, because it really does not matter to the world what my opinion is. I think, however, that there is ground here for good work to be per-formed, and I also think—rather let me ex-press it as a hope—hat some of those who are connected with the new society have backbone, intelligence, perseverance, as well as patience enough to investigate this subject closely and fully, and at least toigive the results of their research to the world. I hope so, and am look-ing forward to something better, as the result of this new line of work thos whot here hear ing forward to something better, as the result of this new line of work, than what has been known before in similar attempts by similar bodies of individuals. This is all that I have to say upon the subject.

without which there would be no activity and no intelligence or consciousness expressed anywhere. We know that certain scientific atudents and philosophers of earth formulate their own opinions upon the great mystory of life and upon the origin of things in this material world, and each of these investigators has his own peculiar method of trying to explain or to define his position upon these subjects; but, after all, we have as yet failed to find one who of life and also of the origin these subjects; but, for an also of the mystory, so to speak, of this great pulsating universe of yours than that which is contained in the one word spirit. Some explain or contend that this is nothing the atmosphere upon all forms of existence-and then they try to explain this wonderful force, but we only find a confusion of words or the strosphere upon all forms of existence-and then they try to explain this wonderful force, but we only find a confusion of words or terms. We of the higher life maintain, as do many of the liberal school of thinkers on earth, thav this potential force is intelligent spirit perme-ating all things and operating through law in every department of being. You may call it fore opermeating this universe of ours, animat-ing every form and substance, producing con-solousness, generating intelligence, extending tiself in all directions through use spirit spirit forms of ours, animat-ing severy form and substance, producing con-sites of in all directions through use spirit spirit forms of ours, animat-ing every form and substance, producing con-solousness, generating intelligence, extending con-storeness, generating intelligence, extending con-sites of in all directions throughout space; and the all directions at more spirit spirit spirit forms of ours, animat-ing every form and substance, producing con-sites of in all directions throughout space; and

Violet Baker.

Violet Baker. My name is-Violet Baker, and my friends have been waiting and longing to hear from me for a long while. They have asked why I did not come to this place and send them just a little message. I have tried to do so time and time again, but I could not get near enough to make myself heard. It is not because I wished to stay away; no. I have longed to come and send my love and to tell my friends that I am happy in the spirit world. I wanted my mother to know so much after I passed away that there was really no pain, no suffering for me in going out. She thought that I did suffer a good deal just before the change, although the last was very quiet and peaceful, but I did not have any consciousness of any pain. I only felt myself slowly slipping out of something that was trying to hold me and did not want to let me go; but I kept slipping a little more and more until I felt my-self wholly free, and then I seemed to be filled with such light and power and thankfulness all light around me before I passed away. It seemed to me as if the place was filled with sunshne, although the was full of beauty and per-fume, so that I had only the pleasantest ex-periences in passing to the other life. My friends have said, and my mother has said, for I have heard them: "It is not far for her to go from here to that circle-room; why cannot she send us a message, so that we may know she cares for us still and that she really and rear friends live with me, and how happy we all are together, and that there is no gloom over there of any kind. Vet after this loom

other dear friends live with me, and how happy we all are together, and that there is no gloom over there of any kind. Yet, after this long while, I come to say these things, knowing they will be seen and understood, and feeling they will be seen and understood, and feeling that it is the most I can give from the spirit-world-my message of cheer and good-will and love to the dear ones who are yet on earth.

G. B. Redington.

Well, well! This does seem strange to the

Well, well! This does seem strange to the old man who trod the earth for many years, but it is not so strange after all when we come to look at things in the right way. If we just try to see that this is all natural and just exactly what it ought to be—the stretching on of life from this world into the next, and no break in it at all of any consequence, then the strangeness goes away and we find ourselves strangeness goes away, and we find ourselves looking at it as perfectly right. [To the Chairman:] I do not know, sir, as I

shall be expected, but sometimes the unex-pected does happen in our lives, and it does us good. It sort of shakes us up and makes us look straight and clear into things and try to find out their meaning. I hope my friends will wake up and try to find out the meaning of this—why I have come and why other spirits come from the great bourne beyond and want to get into line with the travelers of earth. It will do them good to get to thinking on these points for themselves, and if I can help any one to do a little thinking I will be very glad to undertake that work.

I lived in Littleton, N. H., where I went out, and as I was an old man when the shadows of earth closed over me, I shall be known, and I think recognized, by many who live in that town.

Report of Public Beance held Jan. 5th, 1802. Questions and Answers.

QUEA.--[By Josoph Maille, New Orse. QUEA.--[By Josoph Maille, New Orleans, La.] Are the sparks seen in a dark scance, manifest-ing intelligence, the spirit in its entirely; or is it, as it is, only a spark of the spirit? Again: Why is it always necessary (at least in New Or-leans) to use such absolute darkness. Why not allow a glimmering light, at least? Again: Under conditions favorable to such sparks, would it be possible for them to expand themselves into human forms in the presence of the sitters? ANS.--The sparks or lights usually behold in

ANS.-The sparks or lights usually beheld in the dark scance we do not understand to be the spirit or spirits attendant upon the circle, the spirit or spirits attendant upon the croie, but to be simply electric sparks or lights pro-duced by the operating spirits. It is some-times possible for the unseen operators to so manipulate their forces as to bring to the out-ward sight of the sitter lights that are large and strong in appearance and character. These may be examined by the investigator sufficiently to convince him that they are not of mundane origin.

sufficiently to convince him that they are not of mundane origin. The spirits operating in one of these dark circles experiment with the physical and the magnetic forces of their medium and of the sitters present, gathering these elements for their use, and we are told that it is not possible for them to accomplish their work possible for them to accomplish their work and to give the manifestations which they desire so well when light is introduced into the apartment as when darkness pre-valls. Light, whether it be of the sun or artificially produced by aid of oil or gas, creates commotion in the atmosphere. The elements are disturbed, or set in motion, and, conse-quently, they are not as available for the use of the spiritual attendant as they are during a period of darkness when the elements of the atmosphere are quiescent, or in a state of susatmosphere are quiescent, or in a state of sus-pended activity. It is possible for some spirits who have great knowledge upon the subject, who understand the law of chemistry pretty thoroughly, and whose medium is of a positive character, to produce these manifestations mentioned in the light, but it is not often the case that this is done.

Q.-[By the same.] If spirits thus manifest only in sparks, can or do they thus float or travel in the spirit world and conceal or expose their identity at will?

A.-Let your correspondent understand that these sparks of light which are seen by him in the dark scance are not the spirits themselves, the dark scance are not the spirits themselves, not the intelligent ego that gives the manifes-tation in outward life. They are only points of light produced by the intelligent spirit as a manifestation of his presence.

or light produced by the intelligent spirit as a manifestation of his presence. Spirits, as far as we know anything of them, do not travel in space or in the spiritual worlds as points of light. They are human beings in form and semblance, possessed of brain and body, which are manipulated by the intelligent force within, and which respond to that intelligent force in expression of char-acter and of activity. Spirit per se that is strongly vitalized, that is advanced in knowl-edge, and has large possessions of power and will-force, knowing how to utilize these, may travel very rapidly either in spirit-life or through the atmosphere of your own planet; but spirits travel essentially as human beings, taking up their experiences and passing through discipline very much after the man-ner of intelligences on earth, only that they are not hampered by the conditions of this outward life or by the gross limitations with which matter environs you.

Col. G. A. Merrill.

That was an interesting question to me con-That was an interesting question to me con-cerning the passage of spirit through space, for I have watched different intelligences in their travels. Some I have seen passing as swiftly almost as light itself through the at-mosphere, so that my eye could hardly keep track of their motions, and others I have seen moving slowly along as if they were upple to

There is the progress. I find there is much to study in this spiritual life; but three or four years of the experience which the spirit world brings to a man gives him much discipline, and, I can tell you, takes the conceit out of him, if he has had any. All of us have more or less of rolf patientian. of us have more or less of self-satisfaction. I think, who have traveled through life on earth, making our own way, and who have wrested making our own way, and who have wrested from experience something of strength and character. Now, I suppose that self-satisfac-tion is a very good thing to have, because I do not believe in a man decrying his own abili-ties, or in any sense underrating them. If he does that he will not get along very well, either in knowledge or point of success; and what I mean when I say that spirit life with its experience takes the conceit out of him is this: He finds so many bright souls beyond him understanding so much more of life than he has ever dreamed exists; he sees so many who are powerful to achieve great things, and town. Years ago I was interested in railroad affairs. I felt that a road was needed along the moun-tain way, and I made myself busy in regard to it. Well, I am not exactly railroading now, for I know the road is laid and traveled over

here, but I am willing to lot go of the weak-nesses and follies that somehow do grow.up with one on this side. Toli my friends that I am happy in the change. I feel well and strong, and have gained much by what has come to me. I do not wish to return to this life to live, only to give my friends my love and to try to do them some good. I am Mary Armstrong. some good. I am Mary Armstrong.

Dr. Jane Flint.

This is the first opportunity I have had to control your medium and sond a message of greeting and love to my friends in San Fran-olsoo.

greeting and love to my friends in San Fran-oisco. I rejoice in the work of Spiritualism, as it sends its power and truth forth through its various mediums, and I feel that it is truly a blessing to mankind. I rejoice when I think— as I did think many times before I passed away, and as I have thought many times in the years of my spiritual experience in the beauti-ful world beyond — that Spiritualism has so many avenues of good work, has so many forms of beneficence for mankind, teaching them of the immortal world, telling them that the friends who have passed from earth and are no longer with them in mortal form dwell in worlds of light, where they continue to live and grow and gain experience, and that they return to manifest to dear ones on earth, bringing a spirit of cheer and good-will as a benediction to their friends. I rejoice to know that the eyes of the blind are opened through its work, and they behold the visions of eter-nal life and loved ones who have gone before; that spiritual instruction and wice conned nal life and loved ones who have gone before; that spiritual instruction and wise counsel are conveyed to doubting hearts and perplexed minds upon many important subjects and questions through the agency of returning spirits; and that the weak and debilitated, the wounded and the sick, are cared for and healed wounded and the sick, are cared for and healed of their infirmities by the same blessed mag-netic force from beyond, under the direction of brave, good spirit intelligences and faithful mediums on earth. I rejoice in Spiritualism and all that it has done for mankind; and if by any chance it should not be able to accomplish one more good work in the life of man, surely its mission to earth for more than forty years has been one of such great usefulness and bless-ing-improving, uplifting and strengthening humanity so wonderfully by what it has done -that you could afford to be thankful for that alone through all your lives. I give my love to my friends. Tell them I am still a worker in the field where I can use my influence, or my magnetism, combined with that of the faithful souls who are with me, and who were with me in the past, in my work for

that of the faithful souls who are with me, and who were with me in the past, in my work for the healing of any who are sick in mind or body. Sometimes I can come in contact with mortals who are weak, devitalized, and in need of consolation, and I am privileged to bring to them some helpful influence which cheers and invigorates them. They do not always know the source from which the strength comes, but that does not matter. It is good for them and for me, and I am glad that I can be the instru-ment for the accomplishment of such work. Sometimes in the spirit world I come across an intelligence who is weak and sad and debili-tated in mind, and in every department of his tated in mind, and in every department of his being, because it is not symmetrically formed, is not filled with the power of spirituality and life drawn from high sources in the other world, Ille drawn from high sources in the other world, in consequence of its being devitiated and de-vitalized in its past existence, and I am privi-leged to impart to that soul with whom I can come closely in contact something of health and cheer and magnetic power. This is my mission, and I rejoice in it. The medical knowledge and skill which I derived from outward sources, combined with the mag-netic force brought to me from beyond, have served me well, not only here but also since my

served me well, not only here but also since my passage to the other life. I do not speak of these things in a spirit of boastfulness; my friends will understand that. How grateful 1 was when I learned that I could truly be a medium for such work! It seemed almost too good to believe. I could not at first realize that I was fitted for that undertaking; but when it came upon me, and I was filled with the power of the spirit, and knew that I must utilize it in behold in the the second of the spirit. behalf of others, I was grateful indeed. So I speak in the same spirit to day to my friends, who will understand. Tell them I often visit them in their homes, and bring them always my sympathy and love. Dr. Jane Flint.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Jan. 5 [Continued],-Samuel Crossman; Emeline God-dard; Jessle Means; George E. Dame, Jan. 8. - Ezra G. Gannett; Mrs. F. A. Taft; Elizabeth Bar-rett Knox; John Maynard; George Clarkson; Mrs. Hattie M. Wells, also for 1da Scales,

Messages here noticed as having been given will appear in due course according to routine date. Mr. 4. – Smith Goudos (tal Barker; Joseph Turner; Helen Eudleott; John Kebler; Adeline Painer; Wyando, to his Medlum. Mar. 8. – Charles Crocker; Daniel Sherman; Mrs. Hannah Richards; Fannle Washburn; Thomas Hedge; Elizabeth Ferguson; George T. Dacey. +,

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thus be in touch, so to speak, with your life.

thus be in touch, so to speak, with your life, being enabled then to clearly read your thoughts as you read the pages of an open book. Your questioner desires to know if the thought, aspiration or prayer of a mortal sent out to his guardian spirit could be read or in-terpreted by the obsessing spirit or undevel-oped intelligence. Perhaps not. If that crude spirit is of the earth earthy, weighed down by material elements and attractions or inclina-tions, he would not be able to clearly under-stand the high thought, the prayer or petition of the afflicted one of earth going out to the high intelligence in the other life. That spirit might know the direction of the thought and perhaps dimly understand its purport, but we hardly think he would be able to interpret that would interpret a message which you might receive from some particular friend. It sometimes happens, though rarely, that an undeveloped spirit, one who is uninformed,

an undeveloped spirit, one who is uniformed, crude and perhaps malignant in character, comes into contact with a pure-minded sensi-tive of earth, although there must always be some condition by which the way has been opened to that spirit. Perhaps the associa-tions and surroundings of the sensitive have not been of such a character as to attract en-tiraly envirts of the bigher class tirely spirits of the higher class. Perhaps there bave been friction and discord around the sen-sitive, although not of his own making or seeksitive, although not of his own making or seck-ing, and so the way has been made clear for the crude and ignorant spirit to approach. A sen sitive who is thus severely alliloted by the presence of the undeveloped spirit may, by sending out a strong and carnest thought and aspiration to the higher and more exalted in-telligences of the spirit-world, in time weaken the hold or the influence of the undesired presence, and attract to bimself those who are stronger and more beautiful in the spiritual life, and who will do their best to surround him with a magnetic environment from their own sphere of existence which will be a pro-tection and a shield to him from those influ-ences who are not of a desirable character. Again, one who is thus afflicted by an unde-

ences who are not of a desirable character. Again, one who is thus afflicted by an unde-veloped spirit may be able perhaps to teach and to benefit that intelligence, give him a strong influence of a pure character, lead him into the highways of truth and knowledge, make him ashamed of his past misconduct, and set him upon the road toward purity and peace. It is very possible for the sensitive to do this on earth—to serve as a teacher and a guide to the lowly and the impure who may be brought to him by wise intelligences for this very work.

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MARINE ALLOW AND AND ALL AND AND AND AND A

Think of the spirits, then his friends may for t know the road is faid and traveled over between this world and the spirit world, so I between this world and the spirit world, so I have got nothing to do with engineering in such business as that, but I am interested in seeing that my friends on earth learn about this roadway, and welcome some of its travel-ers to their neighborhood. I will do my best, as I said before, in keeping the way open, and I would like some of those on this side who have no belief in spirit-communication to try to understand it, and to do their part in getting into line with those who are coming from the unseen world.

I do not know whether I have spoken just the right tking or not. I have said what presses on my mind, and I bring my greeting and my regards to all the friends on earth. Call me G. B. Redington.

Charles C. Dudley.

Charles C. Dudley. [To the Chairman:] How are you? [How do you do?] Well, I have come to day to give my New Year's greeting to my wife and my friends. I want to tell them all I am doing first rate in the spirit world. I have got into work now, and I find myself quite active on that side, and none the less active on this side. I engage with many who are here in the affairs of earth, be-cause I like to have a hand in them. I do not like to be shut out, and feel that I have no con-cern with things on this side, and I do not in-tend to be.

Tell Carrie that I come to her every day. I believe she will feel my influence, and some-time, when the conditions are just right, get the response in her own heart to the questions that she sends out to me in the spirit-world. Tell her that it is all nonsense about my not Tell her that it is all nonsense about my not being able to come to any other medium than the one who claims that I come to her alone, because I am not that kind of a chap. I do not intend to the myself down to any one channel, or medium, or line of work, on this side. Of course I can come to some better than I can come to others, but I cannot come to the one who claims that I do half as well as I can to some other mediums.

who claims that i do hair as well as I can to some other mediums. One of these days I am going to show myself in materialized form so plainly that my friends who see that form will know beyond a doubt that it is myself. I have been studying up the ences who are not of a desirable character. Akain, one who is thus afflicted by an under veloped spirit may be able perhaps to teach and to benefit that intelligence, give him atrong influence of a pure character, lead him into the highways of truth and knowledge into the spirital de and that and the delicate laws and conditions the lowly and the impure who may be brought to him by wise intilligences for this reprive y condi-the owled a that mains body is a microcesm of the owled high and the integrity when the attention of the ground high that mays the physical has. I think the time is coming the directed to this interior nature, when it intelligence of these atoms, that beliefs is concected by all sentific anids; but is which is abore and by this in connection with which is abore and by the persistence of the will be individual; and the great River of the not spirite of the section will know who we have in the solution of the great which is a microcesm of atoms; that beliefs is concected by all sentific minds; but is which is abore and beyond matter per se, yet which he highwest form of organic life, and which permeates

a mile in the universe after all. In the first place, names are nothing there; titles are no-where; work and achievement are all; charac-ter is everything, and determines standing among men; social position is not based upon man's personal influence, nor the worldly means which are his. So you can believe that a few years in a man's life on the spirit-side go very far in his education to unfold and to teach him of life and the universe as they teach him of life and the universe as they

teach him of life and the universe as they really are. [To the Chairman:] Now, sir, I do not come back here to make a speech. I come to send my greeting to my friends. I went out from St. Paul. That is a great city. I am interested in it, and I am interested in other places where I have been during my earth-life. I de sire to give my greeting to my friends who re-main on this side. Tell them I am a living man, and hold fond remembrances of the past and its associations. I shall be happy to meet any of my old friends, if I can find the means to get to them in such a way as to express my-self; and if they will do their part in giving me the opportunity, I shall be very sure to do mine. Col. G. A. Merrill.

Mary Armstrong.

Mary Armstrong. I have not been in the spirit-world long enough to be able to tell very much about it to my friends, and yet I have become used to it now so that I enjoy it very much. I have en-tered new associations and have taken hold of the new life. I only passed away in June, last summer, so that I do not feel altogether fa-miliar with the spirit-world; but every day I am getting stronger and see something new to be pleased with, and I feel more and more at home and less and less of a holding on to this material life and the past. (To the Chairman:] I was in Boston, sir. I lived thirty-five years in the body, but now I am a spirit. I suppose I have always been a spirit, but I speak as the people of earth speak who tell of those who have gone to the other life. As a spirit I hold on to my memory and consciousness and all that made me a woman

For the Banner of Light A REMEMBRANCE.

BY MYRON H. GOODWIN.

1

I still recall the winsome lass I knew in childhood's bowers, Who skipped with me o'er fields of grass To pluck the fragrant flowers.

Her father's door was next to mine, So off we were together: Outdoors whene'er the sun did shine, Indoors in rainy weather.

E'en as a child I felt the spell Of her angelic beauty; It on me with such power fell, To love was easy duty.

Her growing form evolved at last Into the budding woman; Her features wore a holy cast Of something more than human.

Yet beauty such as hers was not Insensate earth's unfolding: An influence more subtile wrought Her being's perfect molding.

The angels thought that she was far Too fair for earth's adorning. So carried her to lands that are Beyond the farthest morning.

Too pure for earth, her guiltless soul Passed through the heavenly portal, While God inscribed upon life's roll Another name immortal.

When summer 's here with birds and bees, When autumn's leaves are falling, In babbling brooks and whispering trees I hear her spirit calling. West Newbury, Mass.

SHOULD HAVE IT IN THE HOUSE !

For INTERNAL as much as EXTERNALUse.

For Croup, Colds, Coughs, Sore-Throat, Cramps and Pains. It is marvelous how many different complaints it will cure. Its strong point lies in the fact that it acts quickly. Healing all cuts, Burns and Bruises like Magio. Relieves all manner of Bowol Complaints. To be taken in water. Think of it! Although originated by an Old Family Physician in 1810 Johnson's Anodyne Liniment could not have survived over eighty years unless it possesses extraordinary merit. INHALE IT FOR NERVOUS HEADACHE.



States 3

UNLIKE ANY OTHER For Purely Household Use. Riops Inflammation in body or limb like magic. Cures Coughe, Asthma, Catarh. Colic, Cholers. Morbus, Heu-matic Fains, Neuralgia, Lamo back, Stiff Joint, Straina, Huutrated Book free. Price Moonta, siz 8400. Sold by Huutrated Book free. Price Moonta, siz 8400. Sold by Scotter State State State State State State State SootHING, HEALING, PENETRATING

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MARCH 19, 1892.

BANNER OF LIGHT.



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But meetings im Shanwer of Light?
But meetings im Shanwer when one considers the informance in that place on the subject of Spirituality control is the information of the endities of the first subject of Spirituality is the people clucked in spiritual price in the subject of Spirituality is the people clucked in spiritual price in the subject of Spirituality is the information of the subject of Spirituality is the information of the subject of Spirituality is the subject of Spiritualit

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world who use it to restore and keep the hair a natural color.

How to Strop a Razor.

How to Strop a Razor. To strop a razor always hy the blade flat, so that the back and edge both rest on the strop, drawing from heel to point with a firm, steady stroke, turning on the back. The best razor may be spoiled and rendered quite unfit for shaving by the use of an inferior strop. The strop should be made of leather especially prepared to hold a sufficient quantity of cut-ting material or dressing, wherein lies the sharpening quality of a good strop; too close grain leather will not relain the dressing, and is almost worthless for practical use. If the strop becomes hard or glazed, a few drops of oil rubbed on the surface will improve it, but if the leather is once cut, or becomes uneven, it is rendered useless.—National Barber.



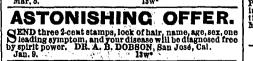
I have a positive romedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTIES FREE, with VALUABLE TREATISE on this disease to any sufrer who will send me their Express and P. O. addr T. A. Slocum, M. C., 183 Pearl St., N. Y. Nov. 28. 26w



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

A LIBERAL OFFER,

BY A RELIABLE CLAIRFOOTANT AND MAGRETIO HRALES. SEND four 2-ct. stamps, lock of hair, name, age and sor, we will diagnose your case FREE. Address DR. J. S. LOUCRS, Shirley, Mass. Mar. 5. 13w*



WALLACE SPOONER, **PRINTER,** 17 Province Street, Spiritualistic Tracts, Circulars and Cards specially attend-ed to. 26toow Sept. 5.

ed to. 26100 Soft. 5. MRS. JENNIE OROSSE, Business, Test and Medical Medium, Six questions answered by mail, 60 cents and stamp. Whole Life-Reading 51.00. Magnetic Rem-cidles prepared by spirit-direction. Address West Gar-land, Mo. 2w Mar. 19.







CARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarri, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Coids, Whooping Gough, Sore Throat, Hoarseness, Induenza, Bronchitts, and Infammation of the Lungs. It is free from all oplates and innerals, or any other injuricular light cluber of the minerals, or any other injuricular light cluber of the minerals, or any other injuricular light cluber of the minerals, or any other injuricular light cluber of the minerals, and strengthening the system; and as a BLOOD PURIFIER 18 TRULY UNRIVALLED. A box, taken accord-ing to directions, is carranted in all cases to give astisfac-tion, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englewood, III. Price, per box (one fourth pound), 35 cents, postage free. For sale by COLMY & BIOH.

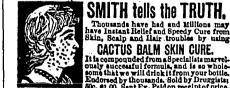
Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

THIS Powder thoroughly cleanses the teeth, hardens the guins, purifies the breath, prevents decay, etc. Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankmah, after reading it, made this remark: "It is the best thing I over read on the subject, and it is all true, too."

of "Tooth-Life," oid Dr. Biankmän, atter reading it, inade this remark: "It is the best thing I over read on the subject, and it is all true, too." The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an oxperience as an American denists and student dating from 1860, of infinitely more benefit than twenty five cents" worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousane times the amount of the investment." Fut up in a next box. Bent postpaid on receipt of 25 cents. For sale by COLBY & RICH

Or Psychometrical Delineation of Obaracter. M.S. A. B. SEVERANCE would respectfully announce to the public that those who wisk, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously mar-ried. Full delineation, g2.00, and four 2-cent stamps. Brief delineation, g1.00, and four 2-cent stamps. Address, MIRS A. B. SEVERANCE, 1300 Main street. Oct. 3. 6m* White Water, Walworth Co., Wis.

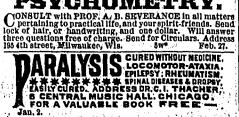


CAUTUS HALM SKIN GUHL. It is compounded from Specialists marrel-onay suppounded if formula, and is so whole-some that we will drink it from your bottle, the second by Druggits, 200, 91,00. Sent Ex. Paidon receiptof price. BMTTH BROS., Frops., Woand 22 Bromfeid at L, Boston, Mass. "Cactus Balm Bkin Cure cured my Scalp Troubles, the Falling of my Hair, and gave mes new Growthin less than a month." Mrs. N. Jaquith, Topeks, Kanssa, May 20, 1890. "By its use, Sait Rheum on my hands, arms and body dis-appeared within a sweek, after warral months of medical treatment had failed." W. II Keeden, 21 Hawley St., Boston. Feb. 13.

i tî Feb. 13.



PSYCHOMETRY.





A SPIRITUALIST? OR, Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD,

OF WHITE PLAINS, N. Y. Together with Portraits, Letters and Poems. Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling — more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been enatched from the very jaws of oblivion. It deals with high official 'private life during the most momentous period in American His-tory, and is a secret page from the life of thim whom time serves only to make greater, more appreciated, and more understood—"ABRAHAM LINGOLN." Oloth, 12mo, illustrated, pp. 264. Price \$1.50. For sale by OOLBY & HICH.

For sale by COLBY & HICH. MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdaya and Sindaya excepted, at Vernon Cottage, Crescent Beach, Hevere, Mass. Terms, \$1.00., Hours, from 9 A. M. to 6 F. M., 17, Oct. 1).

The Writing Planchette.

The Writing Planchette. Solence of this wonderful little inatriment, which writes intelligent answers to questions asked either aloud or mei-intelligent answers to questions asked either aloud or mei-intelligent answers to questions asked either aloud or mei-ingency, and he domestic circle should be attained through its agency, and he domestic circle should be writhout one. All investigators who desire practice in writing mediumably about avail themselves of these "Planchettes," which may from decased relatives or friends. The Planchette is furnished complete with bur, pencit and incetions, by which any one can easily understand how to use it. Planchette is furnished complete with bur, pencit and incetions, by which any one can easily understand how to use it. Planchette is furnished complete with bur, pencit and incetions, by which any one can easily understand how to use it. Planchette is furnished complete with bur, pencit and incetions of the planchetter free. Notice tro, Resultentry of AnADA AND THE PROVINCES - Under, existing postal arrangements be-tween the United States and Canada, PLANOHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For alle by OOLET & BIDH. **DIACCNOSIS FREE.** Sent through the mails, but must be forwered by ourses only at the purchaser's expense. For all by OOLET & BIDH. **DIACNOSIS FREE.**





8

BOSTON, SATURDAY, MARCH 19, 1899.

MEETINGS IN BOSTON.

Speritual Meetings are held at the Banner of Light Hall, 9 Hosworth stroet, every Tuesday and Kriday after-noon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

BREINAMET, UNAITMAN. These interesting meetings are free to the public.
First Spiritual Temple, corner Newbury and Exctor Street. By Fitual Yraternity Boclety: Lecture every Sunday at 24 F.M. School at 11 A.M. Wednesday evening Social at 7%. Other public meetings announced from platform. Mrs. H. B. Lake, speaker. T. H. Dunham, J., Beretary, 177 Butt street, Boston.
The Boston Spiritual Temple, Herkeley Hall, & Beretary 177 Butt street, Boston.
The Boston Spiritual Temple, Herkeley Hall, & Beste free. Public cordially invited. William Boyce, President 1. C. Olapp, Becretary.
The Hielping fland to the Boston Spiritual Temple meets overy Wednesday at 2% at Wm. Parkman Hall, 3 Boylston Place. Business meeting at 5 o'clock. Supper at 6. Mrs. John Woods, President; Mrs. L. C. Olapp, Becretary; Mrs. O. P. Fratt, Troaurer. All are invited.
Eagle Hall, 616 Washington Street.-Sundays at 11 A.M., 3% and 7% P. M.; also Wednesdays at 20%

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

A. a., sy and (y r. a. Loon Cous, conductor. **Childron's Spiritual Lyccum** meets every Sunday at 19% A. M. in Red Men's Hall, 514 Tremont street, opposite Barkeley. J. A. Sheihamer, President; Wm. F. Falls, Con-tentor

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

the objects of the Union are invited to stend. First Spiritualist Ladies' Aid Society.-Parlors 1031 Washington street. Organized 1857; Incorporated 1852. Business meetings Fridays at 4 P. M. Public social meetings at 74 P. M. Mirs A. E. Barnes, Fresident; Mirs. A. L. Wood-bury, Beorelary. Sunday Meetings are held at this place each week. Dovel-oping Circle at 11 A. M.; speaking and tosts 2% and 7% P. M. J. E. and Mirs. Loomis Hall, Conductors. Meetings every Monday afternoon at 2%. J. Edward Barliett, Chairman.

Independent Spiritualist Club meets every Tues-day at 5, r. M. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8, I. G. Wallington, Presi-dent; W. Russell, D. D. S., Scretary, Fark Square, Bos-

Commercial Hall, 694 Washington Street, cor-ner of Kneeland.-Spiritual meetings every Sunday at 11 A.M., 2% and 7% P.M. Thursday in Rathbone Hall, at 2% P.M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.-Services every Sunday at 11 A. M., 2% and 7% P. M. Every Tuesday, at 2% P. M., meetings for tests, speaking and psychometric read-ings. Mirs. M. Adeline Wilkinson, Conductor.

The Ludies Industrial Society meets weekly Thurs-day afternoon and evening, corner Washington and Dovor streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Oheises, Minss.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and svening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

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

Beston Spiritual Temple, Berkeley Hall. Last Sunday closed the too brief engagement of Mrs. Nellie J. T. Brigham with this society. Large audi-Nelled. 1. Brigham with this society. Large audi-ences were present. At each service questions offered from the audience were combined to form the theme of the lecture, closing with a beautiful poem. Mrs. Brigham won her way into the bearts of the Boston people, and it is hoped that next season will find her again upon this platform, and for a longer engage-ment.

again upon this platform, and for a longer engage-ment. At 2:30 Edgar W. Emerson occupied the platform with an audience larger even than that of the preced-ing Sunday. The usual number of tests were given in his bright and interesting manner, all of which were promptly recognized. Miss Emma Ladd, daughter of the late Judge Ladd, spoke encouragingly to the la-dies of the Helping Hand Society, and promised them her aid and assistance in their work. The return of Mr. and Mrs. J. T. Lillie to the ros-trum and plano next Sunday will be welcomed by their host of friends and admirers. At 2:30 Edgar W. Emerson will close his Sunday engagement for this season. It is expected that he will be present at the anniversary exercises of the Helping Hand and Veteran Spiritualists' Union, March 20th.

will be present at the anniversary exercises of the Helping Hand and Veteran Spiritualists' Union, March 30th. *The Helping Hand Society* held its regular meeting Wednesday, March 9th. It was voted to change the hour for the business meeting to four o'clock. The "Apron Sale" was continued with good success. In the evening encouraging and soul-stirring remarks were made by Mr. A. L. Knight, Mrs. Carrie Lor-ing, Dr. Richardson, Edgar W. Emerson, Mrs. Shirley and others. Miss Amauda Balley-her first visit to this society-sang several pleasing selections. PINK.

PINK.

First Spiritual Temple .-- Last Sunday after noon, March 13th, after the singing of appropriate solos by Miss Minnie Sears, and the recital of a poem. Mrs. H. S. Lake read a large number of questions that had been laid upon the desk, and which, it had been announced, would be repiled to by different in-tallizences.

telligences. The questions related to a variety of topics, and as they were taken up one by one it was apparent that there were a number of spirits who had entered into an agreement to treat the subjects, and that their purpose in this order of exercises was to demonstrate *identity*, which they were very successful in doing. The several discourses were arranged in proper order, the sentiments expressed interesting, and the

The evening opened with remarks by our President, and Mrs. Stiles, our Vice President. Recitations by Miss Oliver, Mrs. Miller, and Master Hadheid pay-chometric readings by Mrs. Witkinson and Mrs. Will-lock; song by Mrs. French. Our exercises on the Olas are to be free to all, morning, alternoon and evening. Lunch at noon; supper, as usual, at six. All are in-vited to join with us. Mns. H. W. CUSHMAN. Soc'u.

MRS. H. W. CUBHMAN, Sec'y.

Branswick Hall, 241 Tremont Street .- T. Hall writes that this beautiful little "Temple" was well filled Sunday last, under the auspices of the

well filled Sunday last, under the auspices of the Echo Spiritualist Society, which has removed from its former place of meeting, America Hall, 724 Wash-ington street, to this-location. Excellent music was furnished under direction of Prof. F. W. Peak. Dr. W. A. Hale, the popular Offitiman, presided with his usual aptitude, and some of Boston's best mediums took part in the initiatory services: including Mrs. J. K. D. Conant, Dr. H. F. Tripp, Mrs. M. E. Pierce, Mrs. Dr. G. Bell, Mrs. A. Wikhas, Mrs. M. A. Brown, Dr. B. F. Barker, Mr. Quint, et al. Services for the exercise of all phases of medium-ship will be held every Sunday at 10:45 A. M., 2:30 and 7:30 p. M. Public invited to attend. A Musical and Literary Entertainment-it is an-nounced-will be given in this hall one week from next Sunday evening, for the benefit of the meetings. A varied program of excellent artists, including the well-known Nolen Family, readers, Mr. J. C. Nolen, humorist, and many others. The usual fee for admit-tance.

Harmony Hall .-- Last Sunday afternoon tests were given by Mr. W. Anderson, Mrs. Jennie Wilson, David Brown, Mrs. Howe, Mrs. Butterman, Mr. Tut-

David Brown, Mrs. Howe, Mrs. Butterman, Mr. Tut-tle, Jennie Rhind, Mrs. Hughes and Mrs. Wilkinson. In the evening remarks and tests were given by Mrs. Wilson and Mrs. Howe. Mrs. Maggie Butler gave an address full of practical thought on the best methods of helping our failen brothers and sisters, at the close of which she gave some fine tests, as also did Mrs. Wilkinson and Dr. Willis. Next Sunday even-ing Mrs. Butler, it is expected, will give tests for half an hour. VICTOR.

Rathbone Hall .- Last Sunday morning Mrs Mary F. Lovering opened the services by singing; interesting exercises followed. At 2:30 Dr. Smith, Mrs. teresting exercises followed. At 2:30 Dr. Smith, Mrs. Jennie Warren, Miss Hanson, Mrs. Burnham, Miss Webster, and Dr. H. F. Tripp participated in the ser-vices. The evening meeting was held in Commercial Hail. The exercises comprised remarks by the Chair-man, duet by Mrs. Lovering and Mr. L. W. Baxter; psychometric delineations by Mrs. Lovering and Miss Josephine Webster, the latter closing with an im-promptu poem; facial readings by Mrs. Stratton, in-teresting remarks by Mrs. Wm. 8. Butler. DR. N. P. SMITH, Conductor.

At 1485 Washington Street .-- Dr. Ella A. Higginson has inaugurated a series of meetings at her residence at the above location. Last Sunday the after-

noon exercises consisted of vocal and instrumental music by Miss F. S. Hoyt; invocation, Bible reading, remarks and tests by Dr. Higginson. In the evening at 7:30 a scance was held for tests and psychometric readings. Meetings every Sunday at 2:30 and 7:80; Thursdays at 2:30.

MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and holds its meetings in a new and spacious hall in the Carnegic Music Hall Building, between 55th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A. M. and 1% P. M. Henry J. Newton, President. Mrs. Cora L. V. Richmond speaker for March. Knickerbocker Conservatory, 44 West 14th Street.-The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 F. M. Speaker, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue. — The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor fuctor

Adelphi Hall, West 52d Street, East of Broad way.-Meetings will be held here regularly on Sundays, J Wm. Fletcher being the regular speaker.

The Psychical Society meets overy Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Adelphi Hall .- The large audience Sunday afternoon was treated to a rare program. After a lecture by Mr. Fletcher's guides on "The Influence of the Unseen," Col. S. P. Kase of Philadelphia was introduced. He related, in a graphic and highly inter-esting manner, his introduction into Spiritualism, and then referred to the first seances of Abraham Lincoln with Mr. Conklin, Mrs. Laurle, and others. He was repeatedly applauded, and listened to with great in-

repeatedly applauded, and listeneu to with great in-terest. Mrs. Kate Pickering sang "The Better Land" and another selection with dramatic effect. In the evening Mr. Fletcher discoursed upon "Mar-riage," and concluded with a clairvoyant seance. Lit-tie Daisy Baker also sang "The Golden Side." *The Anniversary Program* is ready, March 27th being reserved for that day. Mrs. Beecher-Hook-er, J. W. Fletcher, M. P. Tyner, Dr. Augusta Fletch-er, Signor Merita, Daisy Baker, Mr. and Mrs. Ward, will furnish the music. In the evening "Spir-itualism Illustrated," showing over a hundred dis-solving views, will conclude the Anniversary exer-cises.

Carnegie Hall.-Large and appreciative audiences fill our hall each Sunday at the meeting of the First Society of Spiritualists, and listen with deep interest to the replies given through the mediumship of Mrs. Cora L. V. Richmond to the many questions propounded. The majority of these queries show that the questioners are earnestly seeking for spirit-ual light, and such knowledge as can be obtained through the inspired teachers who have been chosen by the spirits to instruct us; and Mrs. Richmond is, indeed, a grand instrument in their hands.

[From the Funeral Service Pamphiel soon to be published by the " Veteran Spiritualists' Union.] FOR AN AGED MAN.

BY DR. H. D. STORER.

IIY DR. H. D. STORER. Pilorim: We all rejoice with thee that the long journey on life's dusty road is o'er at last. Thy trembling limbs and halting steps, thy senses dazed, life's shadows wathering darkly round thee, forctold the change that comes to all at last. And now thy worn and weary form is laid aside— the burden of the mortal hinders thee no more. Rising from out the garments of the fiesh-a soul new born into immortal life—what glories greet thee in the land that thou hast found! No stranger are thou here; familiar scenes, but fairer than the world which the new life, ago and decrepitude have passed away—and loi the sense of pure and perfect health is thine. Faces of friends, familiar once on earth, but gone before these many years, shine a glad welcome to thee, and send the rapture of their greeting through thy heart. I hear thee now, exclaiming: "Is this death? this

It is the set of the power of the growing intugal it is the set. I hear thee now, exclaiming: "Is this death? this change from weakness into power—this clear, bright vision from the duil and clouded mind? Ohi why did doubt and fear and sad uncertainty hold me so long a captive? Loi't is the Father's pleasure thus to surprise his children with the better things prepared for them from the foundation of the world. My heart must sing! for in this rapturous delight the past seems but a gloomy dream; and this awaken-ing in etermal day is but the beginning of immortal life!"

SWEET REST AT LAST. BY JOHN S. ADAMS. Sweet rest at last! At last the hands are folded Upon a pulseless breast, And a soul tired, of earth's great burden weary, Hath found sweet rest.

Sweet rest at last! A long and faithful worker On life's broad, beaten road. Reaching the confines of a life immortal, Lays down his load.

Sweet rest at last! No longer thorns are pressing Upon a care-worn brow, But from the heavens a fadeless crown of blessing Rests on it now.

Sweet rest at last! No more earth's fretting discord Disturbs the holy caim, But angel choirs chant to the list'ning spirit Their peaceful psaim.

Sweet rest at last!

We class our hands in silence, And inly hope to be Sometime with those who enter at the portal, And heaven to see;

Sometime amid the realms of fadeless beauty, Earth's toils and sorrows past, Find, with the dear ones who have gone before us, Sweet rest at last.

MEETINGS IN MASSACHUSETTS.

Haverhill .- Mr. J. Frank Baxter, always a welcome and appreciated worker in this city, was the speaker and medium for the Union Spiritualist Socispeaker and medium for the Union Spiritualist Soci-ety last Sunday, the 13th, and called out grand audi-ences, that of the evening being very large. All, whether or not Spiritualists, acknowledge this popu-lar lecturer to be "a tower of might and a wall of strength." He gave two excellent discourses, one on "The Ultimate Work of Spiritualism," viz., the eleva-tion of all mankind; and the other on "Phenomena." Radical, as ultra truth must necessarily be, yet log-ical, and therefore not offensive, were his utterances. He was frequently applauded. A pleasing feature of the occasion was his sharing with the choir the mu-sical selections, thus offering the variety of both solo and chorus effects. In which, his mediumship or his lecturing, he excels, is a question, for no grander lec-tures than his are given here, and surely his medium-ship is marvelous. Last Sunday evening the séance at the close of his lecture lasted one hour, and was full of remarkably good and singularly convincing things, pleasing to all, satisfactory to Spiritualists, and astonishing to non-believers and inquirers. Whenever this speaker has served the Cause in our city, a noticeable and lasting good succeeds. The Hon. Sidney Dean will lecture next Sunday un-

The Hon. Sidney Dean will lecture next Sunday under the auspices of this Society, in the same place, Brittan Hall. All are anticipating a great treat, and he may expect a cordial greeting. Essex.

Stoneham.-The regular meeting of the Spiritualist Ladies' Aid Society of Stoneham occurred on

Thursday afternoon, March 10th, followed by the Thursday afternoon, March 10th, followed by the usual supper well patronized. In the evening, not-withstanding the hard storm and the extremely bad walking, the assembly increased, and at 7:30 o'clock a large audience was in readiness to receive and listen to Mr. J. Frank Baxter in song, reading, lecture and mediumistic exercises. Promptly on time he ap-peared, and was introduced by the efficient lady presi-dent, Mrs. A. M. Kempton. His singing was highly appreciated, and his lecture was excellent. He showed how Spiritualism effected its work every-where, and actually and decidedly moved the church and the nation. It was a lecture crowded with facts, and was, from its nature, inevitably conclusive. After the lecture was a soul-inspiring song, and then came one of Mr. Baxter's inimitable descriptive séances, during which for over an hour he heid the audience

the lecture was a soli-inspiring song, and then came one of Mr. Baxter's inimitable descriptive scances, during which for over an hour he held the audience spell bound in interest and astonishment with the accuracy of minutas accompanying the announce-ment and description of spirits, leading to their thor-ough identification. The Ladies' Ald holds its meetings once a fortnight, and at its next session, in the evening, Mr. Frank A. Wiggin will entertain and instruct, by his medial powers and remarks. powers and remarks. COM.

The World's Fair.

To the Editors of the Danner of Light:

The World's Fair is still an unsettled affair in the Empire State. Is it to be a World's Fair, open every day to all who choose to attend, or an un-American sectarian affair, gotten up in the interest of the Aristocracy and closed to the common people by a money making clergy, who are anti-Jewish Sabbata-rians? These, ignoring the seventh day-scriptural Sabbath, substitute therefor the Constantine First Day, called Sunday because it was devoted to the worship of the Sun. These anti-Jewish and antiscriptural clergy, with the marvelous egotism and unbounded assurance of a Talmage, propose, by un-constitutional "Religious Legislation," to levy a tribute of one-seventh of the time upon the religious and non-religious people of the whole world, who are in-vited to assemble at the World's Fair; the object being to fill their sectarian Steeple Houses with the thousands of visitors, to be taxed, or else go to saloons, duly provided, in which to spend their idle time and money.

Every day of the week is a Sabbath day to some of the nations invited to be at the World's Fair:

Jews keep the scriptural "seventh day"; Greeks, Monday; Persians, Tuesday; Assyrians, Wednesday; Egyptians, Thursday; Turks, Friday; Catholics and Protestants, Sun-day; and the Shakers keep the "Sabbath of the Lord." The Sabbath that ages ago the Spirit said, "remained for the people of God"; that day is constituted of all the days upon which it is wrong to do wrong. In the Shaker Sabbath poverty has no more place than it had in the "Church of the Wilderness" of the Jews, when the God of Israel brought them up out of Egypt-the House of Bondage. The land, like the air and water, was free to all alike; for forty years there was no land monopoly. Each per-son could gather their "daily bread "--" bread from heaven." Their shoes wore not out, and their clothes did not wax old; having food and raiment they were therewith content, except when their Egyptian ap petites lusted after flesh meat, because their souls loathed the manna as being light food. They were cured of all "diseases of the Egyptians, of which they were sore afraid," no one saying "I am sick." Their God "took all sickness away from the midst of them." Like Shakers, they had no class of non-producers, such as Capitalists, Doctors, Lawyers or Military-no Aristocracy.

The Shaker Order is unique, and is not numbered with the nations, with the sects of Babylon. It "dwells alone." It came into existence during the Revolution, cotemporary with the secular government of the United States. It is emphatically an American church, but separate from the State, like the sun from the moon. It is not of this world, and therefore its members "will not fight."

Closing the World's Fair on a heathen Sun-god day looks like the common cement of religious persecution. By unconstitutional "Religious Legislation" the Protestants brought death upon King of Tennessee for working on their Sabbath day, after having kept his own seventh day-the true Sabbath. That is only the beginning of the end. If the Church and State managers succeed in closing the Fair, all the religions will be compelled to keep two Subbaths every week. In this the Catholics and Protestants will unite to put God and Christ into the Constitution, and to destroy the American civil secular governmentthe Republic of the human race.

The founders of our government were skeptics, free thinkers, infidels to a bloody Christianity. The author and fifty-six signers of the Declaration of Independence were all infidels except six. Will not Thomas Paine materialize, and, like Jesus, make a 'second appearance." to teach the people "common sense," and that they themselves, and not the fighting God of Israel, nor yet Jesus Christ, are the rulers of the American Republic: And that women, being half of the population, "Common Sense" would secure to them the same "Rights of Man" that men possess, and which they exercise in such a bungling manner that the earth is turned to blood, and Christendom-Babylou-is a great war camp!

The common people in Russia have been taxed until discouraged, and they must eat the seed for 1893 in 1892, or die of starvation. That is the end that all Church and State governments come to, and they will pass, like the extinct nations, out of existence. The Orthodox "death and hell will deliver up the dead which were in them to be judged, every man and woman according to their works," "and death and hell," not immortal human souls, being myths, will be

cast into a mythical " lake of fire and brimstone." Mt. Lebanon, Columbia Co., N. Y. F. W. EVANS.

PENNSYLVANIA.

Pittaburgh. -- We have found the Spiritualists here to be active and earnest as ever. We have the pleasure of an annual visit here, and always find a arm welcome. The s



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to a copy of our new, enlarged and illustrated book. 'Successful Home Dyeing," the best and most practical book ever published.

Explicit directions are given for coloring over all kinds and colors of goods, with the 45 different Diamond Dyes, giving over 100 named colors and 300 shades.

warranted fast to light and washing. A Handsome Birthday Card for the baby sent to any mother giving baby's name.

Every person who wants to know how to make over old garments, to color yarn, carpets and rugs, feathers, or anything that can be colored, needs this book. Send at once.

WELLS, RICHARDSON & Co., Burlington, Vt. Mar. 19.

CONNECTICUT.

Hartford .- The good work is still going on. We have had three Sunday ministrations by A. E. Tisdale, all good of course; one Sunday of home talent, and a good time, too. Last Sunday, the 13th, we listened to eloquent discourses by Mrs . Clara H. Banks, tened to eloquent discourses by Mrs. Ulara H. Banks, in which she well sustained her reputation as a first-class speaker, etc. Mrs. Banks is to be with us next Sunday. The Sunday following (27th), Mr. J. Frank Baxter is to be our speaker. There is a constantly increasing interest manifested in our meetings, and the very remarkable psychometric readings of Mrs. Dowd are attracting much attention. J. W. STORRS.

Norwich.-Sunday, March 13th, Dr. F. L. H. Willis, well known to all readers of the BANNER OF LIGHT, opened an engagement with the Norwich Spiritual Union. A purely doctrinal discourse upon the philosophy of Spiritualism was given in the afternoon, the speaker taking up the attributes of the human spirit in their varied forms of manifestation, showing logically that our philosophy lies at the foun-dation of all religions, and contains all their truth and beauty, with far greater expression than has ever before been given. And if Spiritualists care for a creed, articles of faith or covenant, it can be found in three words: "God is Love," which come to us with a new meaning from beyond the grave, and in the simple raps find demonstration. And, and the speaker, the whole spirit world is seeking expres-sion; if the veil could be drawn aside for all—as it has been for me—how clearly would appear to your vision the beautiful homes of the spirit world. The evening discourse was an able effort, and was presented to an appreciative audience. Each address was supplemented with a fine inspirational poem— containing a sermon of beauty and power. Dr. Willis will remain with us the remaining Sun-days of the month, giving the Anniversary address March 27th. Mrs. J. A. CHAPMAN, See'y. man spirit in their varied forms of manifestation,

BABY'S BLOOD AND SKIN

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Best

Understands

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The several discourses were arranged in proper order, the sentiments expressed interesting, and the entire program apparently very much appreciated by an audience that gave close attention and warmly ap-plauded the efforts of the several spirit speakers. Next Sunday afternoon there will be the usual lec-ture at 2:45; school at 11 A. M. Psychic class Tues-day evening, March 22d. Social conference Wednes-day evening. On Wednesday, March 30th, there will be the cele-bration of the Anniversary of Modern Spiritualism by the decoration of a "Spiritual Tree" with glits by the members of the Temple Fraternity. The event will occur in the evening, and will be preceded by a program of music, speeches and recitations. All are invited to these several meetings, and will be made welcome. REPORTER.

The Children's Progressive Lyceum.

crowded hall, an interesting and lengthy program, greeted with close attention on the part of the mem-bers and visitors, gave encouragement and cheer to the managers of this popular school on Sunday last. The regular order of exercises, including orchestral music, an instructive lesson, and a grand march finely executed, was followed by the rendition of the follow-ing musical and literary numbers: Recitations by Carl Leo Root, Ralph Ransom, Mabel Harlow and Miss Flossie Buiter, with a choice reading by Mrs. Brown; vocal selections by Mabel Parks, Eddle Ran-som, Josie Smith and Miss Edith Hatch were sweetly rendered, while a violin solo contributed by Vigo Arntzen and a plano duet by the Arntzen sisters were highly enjoyed. A spirited and earnest address was also delivered by J. B. Hatch, Senior, whose many years of active Lyceum work are well known to the public; and Con-ductor Falls, as usual, made able and eloquent re-marks to the school. Lyceum meets every Sunday morning at 514 Tregreeted with close attention on the part of the mem

Lyceum meets every Sunday morning at 514 Tro-mont street. SCRIBE.

Eagle Hall .- March 9th (we are informed), after singing, interesting remarks by Mr. E. J. Bowtell; tests by Mrs. J. E. Wilson; remarks by Dr. Fernald; Mrs. Jennie Warren, Mrs. Newman, Dr. Thomas and J. E. Bartlett occupied the remainder of the time in giving

March 13th, at 11 A.M., the developing circle was

March 18th, at 11 A.M., the developing circle was well attended. 2:30 P.M.—Singing by Mrs. Nellie A. M. Carleton. Interesting and entertaining, as well as instructive, remarks on Life were made by E. J. Bowtell; Mrs. Burt gave tests; Mrs. Newman a poem; also tests by Dr. Emerson, Dr. Newman, Mrs. Annie Hanson and Dr. Thomas. 7:30.—Opening song by Nellie Carleton; remarks by F. W. Mathews, Conductor; Mrs. Newman and Mrs. Dr. Bell, tests; closing remarks, Mr. Newman.

College Hall .-- Large and appreciative audiences convened at the three sessions of this Society on Sunday last. The Chairman, Eben Cobb, with eloquent day last. The Chairman, Eben Cobb, with eloquent and instructive words, gave answers to many ques-tions handed in by members of the audience. Able addresses were given by Mrs. Mary Thomson, Mrs. M. A. Chandler, Mrs. A. E. Cunningham, Mrs. M. E. Shirley, Father Locke, and Mrs. O. Odiorne. Well re-oognized communications were voiced through the mediumship of Mrs. M. A. Leslie, Miss A. Peabody, Mrs. A. Forrester, Mrs. M. A. Chandler, Mr. and Mrs. U. Mrs. A. Forrester, Mrs. M. A. Chandler, Mr. and Mrs. C. Odiorne, Mr. C. Coaple, and Mrs. Dr. Bell. Fine music was furnished by Mrs. Agnes Sterling, Mrs. L. Shep-leigh, Walter Anderson, and Wife. M. J. C.

Ladies' Aid Parlors.-Last Sunday the developing circle was well attended. At the afternoon meeting there were remarks by the chairman. Miss Hattle Ing there were remarks by the charman, miss Later-Smart of Chelsea; tests by Mrs. O. A. Smith, Dr. Huot, Miss L. E. Smith and Mrs. O. H. Hall, and at the evening session remarks by Mrs. M. E. Shirley, Mrs. M. A. Brown, tests by Mrs. A. Wilkins and Mrs. O. H. Hall, closing win a poem by Mrs. M. A. Brown. J. E. HALL, Con.

all in the Aritest

The afternoon meetings are largely devoted to the exhibition of different phases of mediumship.

MARY A. NEWTON. March 13th, 1892.

my We learn by a reliable correspondent that a select party of ladies and gentlemen was present on Wednesday evening of last week at the seance rooms of Dr. Henry Rogers, when a very remarkable manifestation of spirit-power took place. Our informant says that a picture was precipitated on a canvasunder strictly test conditions-through the mediumship of Dr. Rogers, followed by form-materializations in the presence of Mrs. M. E. Williams, who is one of the most convincing mediums for this special phase of spirit-manifestation.

For Over Fifty Years

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

RHODE ISLAND.

Providence.-Sunday, March 13th, Mrs. Ida P. A Whitlock occupied the platform of the Spiritualist Association. Subject, afternoon, "Spirit Forces and Human Agenoles"; evening, "Searching After the Infinite." The lectures were deep and instructive, and were listened to by large audiences. Both were followed by satisfactory psychometric readings and descriptions.—Sunday, March 20th, Dr. George A. Fuller will be with us. SARAH D. C. AMES, Sec'y.

The First Spiritualist Aid Society met in its rooms, 18 and 20 West Block, Thursday, March 10th. Exer-cises, a social and dance. A good number in attend ance. MRS. M. H. WATERMAR, Pres.



Fitchburg .- Last Sunday our platform was occupied by Mr. F. A. Wiggin of Salem. Mr. Wiggin has lectured for us upon several occasions before, and has

lectured for us upon several occasions before, and has never failed to give the greatest satisfaction. The evening lecture was a grand production, well adapted to strengthen one's belief in a continuity of life. The large audience listened attentively. At the close of the lectures Mr. Wiggin held séances of the usual satisfactory nature. Descriptions and full names of many spirit/friends were given and fully recognized. Mr. Wiggin remained in our city over Monday and gave our society a benefit.—Next Sun-day Carrie F. Loring will be with us. SEC'Y. March 14th, 1892.

Worcester.-Sunday, March 13th, Dr. George A. Fuller again occupied our platform. His evening lecture op'" Our Northern Slaves, or the True Relation Between Labor and Capital," was received with hearty applause. Sunday, March 20th, Mr. F. A. Wiggin will be with

us. The Fair held March 11th and 12th was a great suc-cess, financially and otherwise. GEORGIA D. FULLER, Cor. See'y,

5 Houghton street.

Salem .-- Last Sunday [writes "A Listener"] even ing Dr. Willis Edwards of Lynn lectured and gave tests. The lecture held the closest attention of the thoughtful audience; and elicited frequent applause. At its close Dr. Edwards held a remarkable seancelasting an hour- giving many recognized descriptions and delineations.

Newburyport.-Sunday, March 18th, we had with us Mr. J. W. Kenyon of New Bedford, who gave, both us Mr. J. W. Kenyon of New Bounday, may gave, some afternoon and evening, lectures filled with instruc-tive ideas. His discourses were well received. There is a prospect of securing Mr. Kenyon again — Next Sunday Mrs. Kimball of Lawrence will officiate for us. F. H. F.

Lawrence .- The meetings at Pythian Hall Sunday, 13th inst., were conducted by our regular speaker, Thomas Grimshaw, who delivered two interesting lectures in his usual entertaining manner, which were attentively listened to by the audiences in attendance. F. S. E.

MINNESOTA.

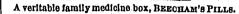
BILLINGLOOTING St. Paul. — The Spiritual Alliance still holds meet-ings, and Frank T. Ripley lectures and gives tests to large audiences. We look eagerly for The BANNER each week. It has many subscribers here, and Bro. Ripley avails himself of every opportunity to speak a good word for it. There are two other societies here, the outgrowth of the Alliance: The Progressive, presided over by Bishop A. Beals this month, and the independent, ministered to by Mrs. Braun. Both are fine speakers. Next month comes that grand old speaker, Moses Hull, who will lecture for the Progressive Boclety. Bros. Hull and Ripley will join forces on the Sist. The former will lecture, the latter give tests. March 11th, 1802. REFORTER.

DISTRICT OF COLUMBIA.

Mrs. C. H. Hall, closing with a poem by Mrs. M. A. Brown. J. E. HALL, Con. The Ludics' Industrial Society met Thursday, March 10th. Business meeting at four; a farmer's supper at six, of which some one hundred partock.

pleasure of an annual visit here, and always find a warm welcome. The Society is full of earnest zeal, and the audiences intelligent and large. Their hall is too limited in capacity for the audiences, but is much better than having a large one half filled. Besiden, the entire control of a hall gives to the Society a home, and affords many opportunities they could not otherwise enjoy. It is a pleasure to meet the same officials and mem-bers from year to year. It is a sure sign of stability. The great trouble with all spirtual societies is, that the membership fluctuates too much. It is a pleasure to find an active board of officers retained because they are efficient, and all members sustaining them without ambitious rivairy to be the head. Bro. McElroy, as President of the Society here, graces the chair, and affords the platform worker a support that is cheerful and helpful. To labor under his guidance from year to year has become almost a matter of such consequence that another would seem to be a too radical revolution. But there is always another to fill the vacancies in life. No difference how great and noble the charac-ter and genius, the future fills the place. We must not grow arrogant and conceited, nor pin our faith too much upon human ability. Human loves are, however, tenaclous, and the guide or teacher, the parent of our life, the friend in our trials and needs, is apt to be glossed with all the halo of sweet memory, and thus be ideallzed in our lives. Mrs. Kates and self enjoyed a pleasant visit to Butler, Fa., where we lectured March oth. The good friends there have a nicely furnished hall, and are giving good labor to the cause of truth. Our meeting seemed to be fully appreciated, which was to us the best compensation of labor. G. W. KATES. Williamsport.-Our correspondent informs us

Williamsport.-Our correspondent informs us that under the auspices of the Spiritualist Society of this place, Prof. J. W. Cadwell gave a week of public lectures commencing Feb. 20th. He was not alto-gether a stranger to its citizens, being remembered by many as having lectured there some ten years since. This time, however, his purpose differed somewhat from what it was then, its aim being to show the intimate connection existing between mes-merism and mediumistic entrancement. It was a week of rare entertainment and instruction to the crowds that attended, and the attention of hundreds were drawn to a serious consideration of the truths of Modern Spiritualism. Prof. Cadwell should be under, constant engagement to Spiritualist societies. His lec-tures and experiments on any platform would result in large accessions to the ranks of Spiritualists, and consequently to the prosperity of the society under whose auspices he appeared. this place, Prof. J. W. Cadwell gave a week of public



11

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foretell the approach of Pulmonary Consumption. The Three rattle-snake never strikes its fatal blow until after its note of warning has been given; so with Consumption; the attack warning has been given; so with Consumption; the attack of this dread and insidious foe is preceded by EMACIATION, iss of flesh without sufficient sick symptoms to account for it. A COUGH; slight, perhaps; a mere habit, the patient says, which he can and must prevent; doubly ominous if continuing through warm weather. UNEQUAL DEPRES-SION beneath the collar bones. Tubercles almost always invade one lung, and at its apex. The one attacked soon contracts and the flesh above it shows a greater depression than over the other. These are the signals. Where is the remedy? Will any drug supply it? Observation (and too often experience) makes you answer no. More than so years.

Observation (and too often experience) makes you answer no. More than 20 years, ago we said that our COMPOUND OXYGEN would help in a manner and to an extent far exceeding any other agent known to man. We say so still; but it is not our word only now. Scientists admit it; physicians prescribe and take it; and better still, thousands of people everywhere, stepping aside from the crowded path of hoary failure, have tried it themselves and are living to-day, glad to tell of its great power to rebuild the system, the gradual consumption of which it is that we call Consumption.

If a person has seen one or all of these signals; if he wants help rather than, sympathy; if he can weigh and believe the evidence of others, we would like him, to send for our 200-page book of explanation and of proof. ENTIRELY FREE.

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