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TABLE OF CONTENTS.

FIRST PAGE .- Foreign Correspondence: My Tenth Trip Across. An Appreciative Word for THE BANNER. Life erary Department: On the Other Side.

SECOND PAGE.—New Publications. Poetry: The American Flag. Materializations in England. Is Mrs. Mott-Knight a Fraud? Preparing a Sermon when Asleep. Obituary Notices, etc.

THIRD PAGE.—Banner Correspondences Letters from Mas sachusetts. Pennsylvania, Tennessee, New York, Connec ticut, and California. March Magazines, etc. FOURTH PAGE .- "Novel Field for Inventors!" Supernor

mal vs. Supernatural. The Day of Days! The Spiritual ist Camp-Meetings. From Foreign Parts. Newsy Notes and Pithy Points, etc.

FIFTH PAGE.-Anniversary Meetings. New Advertise

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

SEVENTH PAGE.—Poetry: To Abby A. Judson. Medium in Boston. Miscellaneous Advertisements.

EIGHTH PAGE.—Meetings in Boston, New York and Else where. The Veteran Spiritualists' Union, etc.

Foreign Correspondence.

MY TENTH TRIP ACROSS.

ENDING WITH

ATHENS AND CONSTANTINOPLE.

BY HENRY LACROIX.

[Concluded.]

No. v. In the preceding paper I gave an abridged or flying description of Stamboul, but now I will return to the interior-to the mosque of Sultaness Validé and the Bazar. This mosque is very large, elegant, and its style quite original. Opposite is a square with a fish market in open air, and where shops of all kinds present a truly Asiatic face. It announces well the phase situated national curiosity:

THE BAZAR.

The BAZAR.

The ante-chambers leading from many directions to the grand perpetual Bazar are many, and in every one the senses become bewildered with the objects exposed, the scenes revolving, and the great hue-and-cry that prevails and assalls you directly and indirectly. Every nook and crook in and about here is fully occupied, even to the middle of the streets, by all sorts of business actors, who fill well indeed their different parts. An Asiatic scene has to be seen; it baffles description on account of its out-of-the-way character. It has a physique, a bearing, ways and procedure of doing which no Western activity resembles at all. Here are squatted tall and thick-set men dressed to kill in long, flowing robes of all colors, and wearing immense turbans of every variety, who look like magistrates of the highest order, with classical and majestic features and expression—who are but public writers. With pens that are sticks they are seen tracing on paper the peculiar Turkish characters, Arabian ones, and other outlandish signs that spell and designate what the client sitting close to them wishes to send to an absent one. All along are exhibited the famous latakie leaf, that of the Seraglio, golden and transpararent—piled in nyramids the famous latakie leaf, that of the Seraglio, golden and transparent—piled in pyramids—others cut for the cigarette or the chibouk and again the tombeki, which is as strong as the Louisiana perique, and is only fit for the nar-phillé. Here are all sorts of pipes imaginable, of all prices, cigar and cigarette-holders in am-ber, wood, and other materials. In going through a high, vaulted door you see an im-mense stone building, with a street running in the middle of it—that is the Bazar—where is the middle of it—that is the Bazar—where is repeated on a large scale what is seen outside of it. The whole Bazar is covered, and the light within is rather poor, which adds to the mystery. There are lanes throughout, that cross one another, labyrinth-like, and the whole interior is lined with small shops, piled with goods of all descriptions. Every sort of industry is represented—things that come from India, China, Syria, Egypt, Arabia, from Europe and America, and those that are local. On account of the fuming essences or perfumes, the atmosphere within is often rendered stifling and enervating. You seem to float in that exotic air, and are ready to dream under its narthe middle of it-that is the Bazar-where is

and enervating. You seem to float in that exotic air, and are ready to dream under its narcotic influence. In every tongue you are addressed, assaulted, and eagerly pressed to buy. Your own language is used freely enough by many of the vendors.

Every quarter has its own kind of goods or wares, and the seeming confusion throughout is but apparent. There is order in that sort of disorder, and the Turkish, Greek, Armenian and Jewish vendors have their own national way of proceeding to entice you to buy. You are in a museum, a promenade, a market, a theatre, a saloon, on a boulevard filled with female veiled-loungers and buyers, pretty and ugly, black and white, of every color, who cartheatre, a saloon, on a boulevard filled with female veiled-loungers and buyers, pretty and ugly, black and white, of every color, who carry on in every way, and eye you with orbs which borrow from the hidden features all their constrained expressions. The dry goods department is something wonderful to examine; the stuffs, woollen, silken, cotton, mixed with gold and silver, and of such queer colorsbeing altogether different from our goods—are such as to lead you to believe that you are going through a necturnal vision when the fancies of the mind take on successively all the show of reality. The department of jewelry offers a grand display of precious stones. Jews and Armenians carry on that business, which is extensive. That of carpets is interesting also on account of its great variety. Chemicals form a large department; also the dealers in boots and shoes. Here are arms of all kinds, many highly ornamented with precious stones; there old clothes and new ones are hung up; furs from all quarters of the globe fill up many shops. I refrain from mentioning any more of the useful and agreeable things that are on sale in this immense Bazar.

THE BOSPHORUS.

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During my fifteen days' stay in Constantino-ple I experienced only four days of fine, clear weather. Rain fell in torrents—announcing in November the coming winter—and it was during one of those days that I started with a guide, by boat, to see the shores of the grand Bosphorus up to the entrance of the Black During my fifteen days' stay in Constantinople I experienced only four days of fine, clear weather. Rain fell in torrents—announcing in November the coming winter—and it was during one of those days that I started with a guide, by boat, to see the shores of the grand Bosphorus up to the entrance of the Black Sea. It is a great sight all along, on both shores, European and Asiatic. As a panorama it is grandly diversified by hills green with trees and covered with gardens, leaning upon and above one another most gracefully. The base retreating here and there in charming bays, filled with salling boats and casques, reveals often, advancing to the very edge of the water, large and sumptuous palaces, some in stone, others, and mostly, in wood, each one having dependencies that cover large tracts of ground, apart from the surrounding gardens that ornament them. All these summer

residences are those of ambassadors, of local high officials, of bankers. The whole parcours to the very top of the high, undulating hills, forms variegated tableaux capriciously framed in by borders quite novel and elegant. Mosques intervene now and then; colossal ruins of ancient times are projected here and there; immense numbers of tombstones are standing and scattered about, not only occasionally, but continuously almost—showing that Constantinople is not only a city of the present, but of the past, greater still in the latter sense from the incalculable evidences shown everywhere in the shape of slabs, mausoleums, etc. These shores, filled to the skies and beyond with the memory of tragic events, not only Turkish but international, bury up the past—all the terrible and ugly scenes which human passions have the power of projecting—and appear smiling and seem to say and repeat: "Oh! death, where is thy victory!" The near voisinage of Asia throws over these European shores a strong reflex of its nature, and enhances thus much of its beauty. There are about twenty stations on this trip, where the many boats stop to leave and take in passengers. These are villages not over-clean nor pretty. The romantic is elsewhere, on the heights, on the descending hills or occupying separately long ribbons on the watery side. There you often see silent palaces covered over with veils of mystery—the harems within being barred outside with close wooden network. Odalisks are there looking at you, seeing you well and anxious to be seen, to be admired—as all beauties of all countries desire it—but it is well for you to pass on without seeming to notice the unseen invitation. Many have been entrapped ties of all countries desire it—but it is well for you to pass on without seeming to notice the unseen invitation. Many have been entrapped who lingered by harems, and made to suffer. There are any number of spies everywhere, and it is said that that department of state is the best paid and therefore the most active.

We meet now and again big steamers of all nationalities hound to Batoum. Titlie on the

We meet now and again big steamers of all nationalities bound to Batoum, Tiflis on the Black Sea, or returning from there—some loaded with wheat, others with petroleum. The steam-yachts of pachas, of ambassadors, of rich ones, parade about—fishermen are seen drawing in their seines and nets, always heavily loaded with the finest of fish—and on fine days you meet many caïques filled with veiled women, "paddling their own canoes," making merry before going ashore on some lone spot to enjoy a picnic on the greenest grass. These are a few of the scenes to be met here.

About the village of Thérapia the scenery is lovely. This is the principal seat of foreign representatives, where they live in a grand

them with great fervor. In close proximity here is the Black Sea.

The time required to go by steamboat from

the bridge to the entrance of the Black Sea is about an hour and a half. I returned by an other boat which touched both shores, and saw other boat which touched both shores, and saw well on the Asiatic side several imperial pal-aces of great beauty, one of which is occupied by the former-dispossessed—Sultan Mourad V., elder brother of the reigning one. He is held there as a prisoner.
Soutari, the last station made in Asia, has

population of about one hundred thousand. railroad and general sort of bridge are projected to start from here, and end at the point of the old Seraglio, in Stamboul—a distance of over three miles.

THE PAGEANTRY OF THE SELAMLIK.

THE PAGEANTRY OF THE SELAMLIK.

With a letter (in French), or pass, addressed to Col. Shefik Bey, aide-de-camp to the Sultan (cost fifty cents), I left my hotel a Friday morning, went down by the tunnel to Galata, and there took the train, which followed the shore of the Bosphorus in the direction of the Palace of Yildiz, where the ceremony of the Sélamlik was to take place about noon.

There was a great stir everywhere on this Mahometan Sunday, during which business is not interrupted. Troops, fully dressed, and of all arms, were coming from all quarters, and moving all in one direction—toward Yildiz. In our car were officers, fine-looking men, in full regimentals, who were going on duty. They spoke good French, and were quite agreeable. The thick and busy ward of Galata, all along, was thickly crowded with carriages and pedestrians going to the Sélamlik—which takes place every Friday, and consists simply in the Sultan leaving his palace and going across the highway in an open carriage to the mosque of Hamidic, or that of Erthgroul—close by one another—to say his prayers. This was a grand highway in an open carriage to the mosque of Hamidić, or that of Erthgroul—close by one another—to say his prayers. This was a grand and glorious day: the sun shone and threw great heat, and seemed anxious to make conditions proper for our excursion. I was accompanied by my usual guide, Alexander, who explained to me many things of interest on the way. He attracted my attention to the sump. plained to me many things of interest on the way. He attracted my attention to the sumptuous marble palace of Dolma-Bagtone (Sweet Garden), built by the Sultan Abdul Medjid, father of the reigning one. It occupies an immense tract of ground, for edifices, gardens and park, close to the Bosphorus, and the whole is surrounded by fine masonry walls. The main bronze and arched doors, enlivened by beautifully carved white marble side ornaments, are something surprisingly fairy-like, quite oriental, as well as the facade of the palace itself and its annexes. This is a mighty contract again with what is seen in close, neighborhood. I am inclined to say that this is the finest of all the imperial palaces, and it is a wonder that the Sultan does not inhabit it, instead of the old and very ordinary one.

clock on a tower opposite all eyes were continually fixed to count the near approach to noon—our noon—which happened then to be VII. on the Mahometan dial. The time is calculated by Mussulmen by the riging of the sun, which is always twelve o'clock; and therefore the variance. A great stir prevailed everywhere, but solemnly-like. Military men, with bosoms decorated, and diplomats with sly glances came in our pavilion, and chatted together. My guide pointed out to me three of the first, who were German Pachas, General of Division: Won Dergoldz, Hobe and Heuser. There were also four or five French Pachas of the same grade. No foreigner can reach higher up than General of Division in the Turkish army.

I could not help reflecting over the queer mysteries of this Court, of its abnormal standing among the other powers—each one anxious to have the lion's share of that Turkey. There are four or five magnates, representatives, most polished men, who intrigue against one another and endeavor to bribe the influences in the harem, in the council chamber, in the army, and who instill in the Sultan's ears in.

another and endeavor to bribe the influences in the harem, in the council chamber, in the army, and who instill in the Sultan's ears inspirations favorable to their cause. Where so many voracious ones are found, floating in one spot over something to be devoured, that something must send forth essences of its decomposition and be near its end.

As the nip of time drew near men were seen spreading new sand on the route, and all at once the bugles at the door of the palace were sounded, then big guns thundered away, the bands began to play, and the presentation of arms were ordered as the Sultan came in view sitting in his carriage with a dignitary. Both were simply dressed and wore the red fez. The Sultan appeared to me as a man used up and were simply dressed and wore the red fez. The Sultan appeared to me as a man used up and weary of life. Silent and without a bow he went through the ceremony as one anxious to get out of it—as soon as possible. His misery was short, as, in a few minutes, he disappeared in the mosque, where no strangers were admitted. The only sign of pageantry about the whole scene consisted in some twenty odd pachas, fully decorated and brilliantly dressed, preceding the Sultan's carriage, then equerries

whole scene consisted in some twenty odd pachas, fully decorated and brilliantly dressed, preceding the Sultan's carriage, then equerries and pages gorgeously costumed in scarlet and gold, fine Arabian horses, and crowds of courtiers and black eunuchs followed.

During the half hour that the Sultan remained in the mosque the troops paraded about very prettily, and I thought that was the best part of the whole proceeding. I left before the very end, and found some difficulty in going through the immense crowds outside.

Within the fourteen years the present Sultan has reigned, the Turkish empire has lost several provinces: Bulgaria, Bosnia, Herzegovinia, Chypra, Egypt, Kars, Batoum, Ardahan, Khotour; and the personal expense of the Sultan, according to the Civil List, during those fourteen years, has been over five thousand five hundred millions, much more than the sum paid by France to Germany.

A few days after, on the 10th of November, I left Constantinople for Marseilles on steamship Mingrélie, of the Paquet Line, and after six days' travel by boat and railway, I arrived safe and sound at my usual headquarters—in Paris!—having traveled in all 3,915 miles from

safe and sound at my usual headquarters—in Paris!—having traveled in all 3,915 miles from and to the French capital.

An Appreciative Word for The

MR. Colby - Dear Friend and Teacher-for in the realm of spiritual unfoldment you have for years been both to me, through the blessed and inspiring instrumentality of the good and wise BANNER OF LIGHT: Upon reading the serene and beautiful greeting to THE BAN-NER by Wm. Foster, Jr., upon its seventy-first birthday, the thought occurred to me that it would not be at all inappropriate for the greeting of a good old man, and useful toiler in the spiritual vineyard, to be followed by that of a younger worker - a newer arrival upon the field of action.

In this Cause of Causes the old and the young-the aged head crowned with the whitening halo of experience, and the ardent but comparatively untried fledgling in the work of propagating the present-day gospel of "glad tidings"-labor hand-in-hand with the passage of the years, the younger looking up to the accumulated wisdom of the elder in the same spirit as does the studious pupil to his teacher, while the latter rejoices in the reflection that the young man is steadily ripening to take his place when the Messenger of Change summons

him to diviner fields of effort. For my part, I feel that whatever moral and intellectual and spiritual acquirements I may possess I owe mainly to two sources: the training of a noble mother and the precious soulgleams that for years I have garnered from the teeming columns of the to me incomparable BANNER OF LIGHT. May the angels continue to bless their worthy mouthpiece, and mortals continue to stand by it.

In the course of his heartfelt greeting Bro. Foster says: "Times and seasons come and go; men change; new actors come upon the stage as old ones disappear." As a young man of less than forty summers—as a "new actor." in comparison with those veterans loaded with the soul-treasures of the "three-score-yearsand ten" period of life, my heart, anticipating

the joys of "the bright hereafter," bids me

send him the cheering refrain:

" Thus New and Old

Mingle in one;

Lowell, Mass., March 12th, 1892.

Each has its blessing, And when life is done, Old faces, old friends, Will meet us again; Treasures long buried We shall regain. All that is lovely, All that is true. Will live on Forever The Old and the New."

A TOUCH OF NATURE.—An admiring "Fo'castle Jack" once sent Mr. Spurgeon a parrot, and, what is worse, a very profane parrot, says an exchange. For some months the gifted minister kept the wicked bird, which, he said, seemed to sympathize with him when he put his pen into the mucilage pot. But at last he had to send him away, more in sorrow than in anger.

Fraternally yours, ED. S. VARNEY.

Real golden hair is never platted.-N. O. Picayune.

Original Story.

THE OTHER SIDE.

BY EMILY E. HILDRETH.

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I wondered that I had yet seen no one in this place. There must be people who belonged here. Could it be that my spiritual sight was not yet sufficiently developed to see them? Yet I had seen my father Where was he now?

With this thought of him I heard him call me by name, and looking up saw him coming toward me with a large basket of fruit.

"I have just been gathering fruit for the table," he said. "Will you come with me?" "Is that your work here?" I asked, as I rose to go with him.

"Yes, a part of my work. We all find work waiting for us here. And each one chooses for himself what he will do. Nothing is forced land. upon us. We work because we wish to; and because each does the kind of work that he likes best all is well done. There is no halfdone or neglected work here. And the best of all is the constant satisfaction that attends all useful occupation. The assurance that it contributes to the happiness of others is sufficient recompense. Just see this luscious fruit! I have enjoyed gathering it because it is a service for others.'

"Dear father," I said, "you did always enjoy working for other people when you were on earth. But all are not so inclined. I have seen those who really thought any service a disgrace.

"They cannot stay here," he said, and a shadow as of a cloud seemed to rest upon us as I wondered where such could find a place in this life beyond.

"Is this Heaven?" I asked.
"I do not know," he replied. "We are happy here, and I think it is because we all try to do the will of the Father."

We passed along the garden walks, and came into a grove of beautiful trees, laden with golden fruit which resembled oranges. Every one was fresh and fair and perfect. There were no poor ones. We stopped to gather some, and I was amazed to find that as soon as I took one from the tree another appeared | could be so. to fill its place.

I exclaimed, "how wonderful this is "Oh." You do not have to wait for things to grow here, as we did on earth."

'No," said my father; "all that is necessary for our life here is supplied in this way; as soon as one thing is used another takes its place, and so our daily bread is given to us and all things are renewed without effort on our trust and confidence. part."

"If that is so," I said, "I should suppose there would be no work to be done-nothing but to enjoy one's self."

"Would that satisfy you?" he asked. "Ah!" I said, perceiving instantly some of the many avenues of labor contributing to the real welfare of humanity, aside from daily need of food and clothing and shelter: "how much more opportunity this must give for ministry to the real needs of life. There are so many sorrowful hearts in the world we have left, it will be employment enough to work for them. Why! they do not even know how real this life after death is. Perhaps there is something that I can do to help them. But I do not know yet

where to begin." "You have learned to wait," said my father, very gently; "that is one thing that the suffer ings of your life on earth have taught you. When the work that you can best do for others comes to you, you will recognize it at once, and be ready to do it. Wait a little, till you know.'

We went on, and entering the house, turned into a large, square room on the first floor, where a number of people were assembled at a table, most invitingly spread with food of various kinds. They seemed waiting for us and expecting us, for as soon as we were seated in the two places which we found vacant, the food was served, after a short silence, in which I found my heart very thankful. I was not introduced in any formal way, but felt myself at ease, and at home at once. I was conscious of a certain feeling of belonging here, which was very pleasant, and made me quite comfortable. There were both men and women sitting about this table, and I felt, in some silent way, that they were all members of this household. I had an unaccountable feeling of having known them always. There seemed nothing strange or even new in my coming thus to live with

I noticed especially those who did not sit at table with us, but moved about, serving the rest. There was something so glad in their service, with such absence of all servility, that I wondered, they appeared so happy in making their service acceptable. I learned afterward that they had chosen this service, as the came to me to understand their enjoyment of it.

There was one at the table who attracted my attention more than all the rest, and when we rose, after the meal was ended, she came to me | are taught and provided for here, but an adult with a glad welcome in her fair face, and put can comprehend and develop faster here than her hand in mine. She was very childlike, and an infant. A rose slip needs to remain in yet there was something-a far-away look in the ground until it is well rooted before it is her lustrous eyes which seemed to say: "I transplanted, for then its growth is more know, yet I would know here."

"I think I should know you," I said, gazing upon her face, which seemed strangely familiar. "And yet, tell me who you are."

A sweet smile lighted up her countenance, as she replied, "I am called Euna here. My life upon earth was so very brief that I do not know by what name I was called there; but my father and mother are still there, and I think that you must have known them, for you remind me of my mother. She mourns for me sometimes, and that is the only sadness I have ever known."

I gazed upon her gentle face more intently, and in my heart grew the assurance that here was the dear little daughter who had left my sister in the earth-life, to grow up in this spirit-

"Oh!" I said, "if she could but see you! If she could only know! Cannot we go to her together, and find some way to assure her how well it is with us here?" A great gladness gleamed in her eyes like the

radiance of morning light, as she said, "Come!" A soft cloud enfolded us, shutting out surrounding objects, and scarcely knowing how or where, we were at once near to my sister, whose thought of us seemed drawing us to her. Her heart was sorrowful because of the dear ones gone away from her, yet her belief in the unchanging love that spreads protecting wings of Providence over all was lifting her above her grief, and this made it easier for us to come near to her. She saw us not; but we remained near to her, whispering assurance, till her heart was comforted and she felt a gladness which she could not account for. The most that we were able to do was to help her to feel that all was well.

I was not quite satisfied with this. Having known the pain of unsatisfied longings myself, I earnestly wished to do more for this sorrowing heart, but it was not given. . . . There seemed to be a veil between us which I could not pass; and yet, here were the two realities-one without, the other within. I was perplexed. I wanted some one to tell me-to explain how it

With this perplexity came a change of scene. I was again with my father: but h alone. There was one with him whose eyes shone with a tender light when he saw me, and as my father said: "You are perplexed, but I think this friend can answer some of your questions; he is one of our teachers here "-he held out his hand to me, and I went to him with

"You are perplexed," he said kindly, "because, being so fully aware of the reality of both states of existence, you find it so difficult to communicate with those who are still in the outward life. You wish to help your friends there.'

'Yes," I said, wondering.

"You can help them much. Your very existence here, and your desire to help, has an influence upon them; but direct communication is not common. There are ways-but one must be entirely withdrawn from the influence of outward surroundings in order to have intelligible intercourse with those who are living here. Amid the din of earthly living, men's ears are dull to detect the sound of spiritvoices. . . . Sickness and trouble sometimes withdraw one from outward things into a region of consciousness wherein it is possible for those here to communicate with them. But many are afraid when such conditions come to them, and those who are more bold are unbelieving, and talk of dreams, of imaginations and diseased fancies."

"But there are those in the world," I said, 'who make a business of professed intercourse with the spirit-world. How is it with them?'

"Many of them are honest," he replied, "but not to be relied on in all cases, because of the restless, roving spirits, who, having left the earth-life, are constantly desiring and seeking egress to the outer world again, and rush with haste to every open door." "Are there restless spirits here?" I asked,

still wondering.

"None who have found their work," he replied. "When we find that we rest in it, for all work here is satisfactory. But there are many constantly entering the spirit-world who have not yet learned that real usefulness to others which is the surest road to happiness. Such wander about aimlessly, and most naturally seek to find some way back to the old familiar life."

"Is it not better," I asked, "for those who die young and come here to be taught, than with those who live to meet the sorrows and troubles of the earth-life?"

"No," he replied; "the earthly state is a ru-dimental one, and is of the first and greatest work for which they were best fitted, and so it importance. The longer one remains there, the greater and faster the progression in the next sphere of life. Consequently those who die young lose something in discipline. They

advances in years it must most trials; and buffor the storms it will be obliged to encounter: This develops and matures the character, and brings out qualities which would otherwise lie dormant."

As I looked into the kind eyes of this gentle tencher, I felt that he was wise, and what he said to me brought to my heart the assurance that here I could find satisfaction; that the mysteries of all earth's sufferings would be him. After we had spent some time in this solved; and hope made my heart glad, although some unanswered questionings still lingered there. But they no longer made me sad.

I was walking one day in the beautiful country where I now had my home, and I found myself on the bank of a river. Its clear, bright waters gliding onward with a quiet, even motion, attracted my attention, and I stood watching them. There was a thought which came to me again and again, of something I had read many times, of "the river of God"-of a river, the streams whereof make glad the city. Could it be this one? It certainly brought gladness to my heart. I would follow its course for awhile-and yet I could hardly define my purpose in doing so. All was so new, and yet so strangely familiar in this spirit-land, that I was like a child, wishing to see and to learn.

As I wandered on I wished for company, and almost simultaneously with the wish I saw one coming toward me. As she approached she greeted me in a kindly fashion, and asked: 'Have you been long here? Do you know

about this beautiful river?" No," I said, replying to both questions.

"And you? are you a new comer?" 'Yes," she said. "May I tell you about my

coming here?" 'I shall be most glad to hear," I replied, and as we strolled along by the river bank she told

me her story.

"I died, and was buried, and yet I live. had an idea of the future life when I was living upon earth; but how different it was from this for a time. It seemed to me that I slept, and the shade of a vast tree, which seemed to me lovely river. I saw many boats on its surface. Some of them were very beautiful, glistening lighted my childhood, I thought that some of them must have become true, and some good fairy had transported me to this magical spot.

I was surprised at the ease and lightness with which I moved about, for no exertion seemed necessary. Wherever I wished to be, there I glided instantly.

I seemed to be in some vast wood, or park, for all was laid out with order and taste. I saw fruit trees of various kinds, and gathered some grapes and oranges. While I sat on the turf eating these. I noticed about me the fruits of both temperate and tropical regions, and thought what a strange country this must be where such fruits were produced together. I tried to think of such a clime, but could not. The thought did not come to me that I had en-

tered the spirit-land. After awhile I remembered my illness; but I could not make it seem real. It seemed to in the power of words to do, that she had me that the present must be the real state, found cause for rejoicing. and I must have dreamed all the rest. . . . But then as all the details came back to my recoltection I wondered and became bewildered. I tried in every way to make sure that I was awake, doing things that one would not think ing room for me to sit beside her; "but I shall of doing in dreams. I pinched myself; I looked be glad to tell you what has happened to me into the river and saw my own reflection. I had some thought of trying to walk on the assured of its substance. There was nothing music of my voice. Music was everything to conclusion that I really knew nothing. I began to fear that this might be a sort of insan-

I sat down again near the water, and gathering some flowers, arranged them in a bouquet. that I might have something tangible to keep spirit-land, only to become to me more beautiwith me. I looked again into the water of the river and saw a landscape reflected. I was struck by its familiar appearance, and, gazing more intently, I saw that the reflection was the place of my birth - my father's house. and everything about it that I so well remembered. I saw a number of people going into the house, and wondered why so many were going there. Then I seemed to lose myself. or to be in both places at the same time, for I followed and went in with them to the familiar rooms. I met our pastor there, and spoke to him, but he did not appear to hear me. Every one looked sad, and my mother's eyes were red with weeping. I spoke to her, and, as she did not answer, I wondered what sorrow could make her so insensible to the present. I went into the front room and saw a coffin there. I tried to think what member of the family could have passed away without my knowledge. I saw all present, but the coffin was closed so that I could not look in. Our pastor began to speak, and I listened attentively, hoping to have the mystery solved. He mentioned my own name and I answered, supposing that he called or questioned me; but this did not interrupt him in the least; nor did he or any one there seem to take the slightest notice of my presence. This seemed strange to me, although I understood from what I had heard that this funeral was my own, and thought to myself that there must have been some serious mistake in the person. I wondered if I had changed in looks or appearance that my friends did not notice or recognize me. I went to a mirror to judge for myself, but seeing no reflection there I felt strangely, and really began to think that I had died. My joy. was very great at the thought that my spirit still lived. I could not understand how it was so, for I had been taught that the spirit was an Illusion, a thought, wind, air-anything but

this tangible reality that I found it. MAS I thought of this more and more. I woke more fully to the spirit-life, and found myself still gazing into the river, with my half-finished bouquet beside me. I cannot tell you how I felt or what I thought."

"I finished tying my bunch of flowers, and watched the boats passing back and forth on " ithe river, but none came near enough for me viito distinguish their occupants. After a time I saw one coming near the bank, and I waited eagerly, almost impatiently, to have the mystery explained. As it approached I could see that it contained but one person, and that person was my brother who had died the year before. He sprang from the boat to the shore,

it requires much care and nursing to enable it | and I throw myself into his arms. Oh, the loy to grow at all. If a child remains on earth, as it of such a meeting! If that class of affection was not real, not tangible, then nothing is so.

He asked me to take a sail with him, which I was very happy to do. The day was fine, clear and warm, and there was a pleasant breeze on the water. The beat, however, seemed to go of itself, for my brother did not row, neither were there any sails. We were very happy talking together, and brother explained many things to me and told me whatever I asked way he said that we would go on shore, and immediately the boat was turned toward the bank. We landed, and walked up a beautiful avenue to a fine house. This he told me was to be my future home. Here he resided, with several others. I was shown into the rooms which had been prepared for me. There were two of them, and very beautiful they were. and fitted up just as I would have suggested had my own taste been consulted. Their magnificence astonished me, however, for I had never before seen anything like it. Such rich furnishings, carpets, draperies, pictures, books, ornaments and flowers were all a wonder to me. And what astonished me most of all was that I found in my sleeping apartment many articles of wearing apparel, fitting me so exactly that there could be no doubt that they had been prepared especially for me. The garden about the house pleased me more than all else. It seemed to me a perfect paradise. I cannot begin to tell you of the beautiful things

VI.

We had wandered on along the bank of the river, and I had been so much interested in the recitat of my companion that I had hardly noticed our surroundings. Now I became aware that we had entered a grand and beautiful park, where the land, gently rising from the river bank, was shaded by large and luxurious trees, arranged in stately avenues. As we passed under their leafy arcades, the rich. green turf beneath our feet. I heard a tinkling sound, like the chiming of tiny bells in musireality. I never imagined anything one-half cal harmony, and looking about for its cause, as beautiful as these things that surround us saw a stream of bright waters, clear as crystal. now. When I left the earth I knew nothing dancing along over a pebbly bed, caressing the stones in its own musical fashion as it sped when I became conscious I was reclining in lightly on toward the river. I stood, charmed by its soft musical cadences, I do not know larger than any that I had ever seen before. I for how long, but I remember noticing that rose and looked around. Near me was this my companion had gone on, when suddenly I became aware that a human voice was mingling with the sound of the waters-softly, but like gold and silver. I wondered where I could | full and clear, like the notes of a flute. It rose be, and remembering the tales that had de. and fell with a tuneful melody, yet with so much pathos that tears rose to my eyes, as I listened spellbound.

When it ceased I turned, almost involunta rily, to look for the singer. Not far away I saw a woman seated upon a rustic seat, at the foot of a large tree. She was enveloped in the folds of a thick white veil, but just as I turned she threw this aside from her face, and looked upon me with such a radiant smile that I felt inclined to approach her, although not knowing at all who she was.

All the people whom I had seen in this spirit-land had been friendly to me, and while I seemed spending my first days there in investigation. I felt assured of welcome with all whom I met.

I drew near to this woman-stranger, and there was beaming from her eyes a joyful gladness, which conveyed to me, plainer than it is

"What is it?" I asked. "Will you tell me? I am a new-comer here, and do not understand

about the things of this world?" "I am also a new-comer," she replied, maksince I came here:

here like myidea of spirit. Then I came to the | me. It was my God, my heaven, for in it 1 was happy. I loved the slightest intonations of music. I loved her grandest harmonies. I lost myself in love of her, and she has proved a lover most constant, for she dwells with me in my very soul, and follows me here to the

ful, more lovable, more divine.' [To be continued.]

If you covet appetite, flesh, color, vigor, take Ayer's Sarsaparilla. Sold by druggists.

New Publications.

DR. ZELL AND THE PRINCESS CHARLOTTE. An Autobiographical Relation of Adven-tures in the Life of a Distinguished Modern Necromancer, Seer and Theosophist. By Warren Richardson. 8vo, cloth, pp. 342. New York: L. Kalis & Co.

It is evident that the author is no novice, externally at least, in the various branches of occultism, and its availability to be employed as the basis of a work that shall be sensational to an almost unlimited extent. At the same time, it is equally apparent that he does not comprehend-or, if he does, fails to make it manifest-the height and depth, length and breadth of its vast possibilities as a study worthy the attention of mankind. Hence the entanglements in which he appears to now and then find himself involved, and from which he skillfully and with great adroitness escapes. It is scarcely to be expected that a book designed, as is this, to surprise with unexpected scenes and situations, and to startle by its revelations of occult wonders, should make a dis play of any great amount of erudition concerning the subjects upon which it treats. That is left as an after consideration. Sufficient for the time that interest be awakened and curiosity aroused; study, research

and experiment are sure to follow. The book consists of two parts. The scenes and ncidents of the first are in New England and New York; those of the second in a principality of Germany. The bibliography of occultism found through out the work, though by no means exhaustive, will, as we have intimated, be found useful to all who desire to explore the mysteries of nature to their profounder depths. The curious pictures of life unde strange phases, especially the details of life in the palace of a sovereign prince of Germany, will attract special attention. In addition to a table of contents, there is given a full and well arranged index to subfects and authors, a feature that adds value to any

"BRICK" POMBROY'S GOLDEN THOUGHT DIA-RY JOURNAL, 1892, Svo, cloth, pp. 368. New York: Advance Thought Co., Room 46 World Building.

A diary consisting of a blank page, 51/x9 inches. for each day of the year, upon which to record what ever is desired. At the top of each page is the month, day of the week, year, and a short quotation, the one for the date of this copy of THE BANNER being, "Our best friends are not those who always come with

Sickness Among Children,

THE AMERICAN PLAC.

From out the home of Liberty there comes a curious Swift borne upon the hurrying air from Mexico to Maine,
That wings against the starry folds of the banner of the free,
That throbs and swells like billows across the rest-Oh flagi if thou art nothing more than "textile fab-Why is it that the sight of thee so stirs the hearts of If there's no virtue in thy parts that Freedom's sons

Can see,
No inspiration in thy folds, oh! flag of Liberty,
Why is it when, in battle's front, thy tattered form The living air is quivering with a mighty burst of Why is it that the foemen's strength is concentrated

And deem our captured banner as a prize beyond Compare?
What prompts us to so soon forgive those who were once our foe,
And grasp again a hand once raised to strike that flag a blow?

Speak! oh banner in the air;
Send the message everywhere.
Let the lofty hills awake
As the echoes o'er them break.

If patriotism for our flag is but a "selfish" dream, And brute-like is the pathos that we twine about each seam.
Why is it that the men who marched into that cloud light, the banner of the free, and left a trail of Beneatl light, Shed lessons of a larger love for "country, home and

Doth not the sea, from every land, bear on its surging The exile and the refugee, by stern mandates op-If our love is but a selfish thing, oh! rippling flag, un-

Of sympathy and brotherhood, in one sublime accord?

furled.
Why is it that, when want and woe stride o'er a startled world,
That, from beneath thy starry folds, extend the helping hands,
O'er inculatins, seas and rivers, to peoples of all

ds? Speak! oh banner high unfurled; Give thy message to the world. Speak! oh spirit of the free, Of a consecrated liberty.

There is in dark Africa, that land beyond the sea, No herald of fair freedom's dawn, no banner of the

free. In every land where monarchs' power but rends the air with groans. Well may their flag be unto them as meaningless as stones; But round the banner of the free a spirit lives and

breathes,
And twines among the clustered stars, and gleams
like jeweled wreaths.
Go! calm the mad Niagara, and hush the ocean's roar. Hold back the billows dashing in anger on its shore. You cannot still the ardor, nor calm the patriot's

blood, That on and on is bounding in a resistless flood, While the stars and stripes are streaming upon the

loyal air,
the sun of heaven is gleaming upon the colors
thore.
Long, oh banner, may you wave,
And teach thy children to be brave.
()'er our schools, fair freedom's fane,
May thy colors never wane.

Bless freedom for our common schools, that dot the traveled way;
Long live the gallant flag that flies above these schools to-day.
No strange device is pictured there, of dragon, cross

or crown; No mediaval legends boast of a tyrant's red renown. The symbol of a heavenly peace within its field of The stars, that unity and lofty aims from humble

sources grew;
The white, a symbol of the pure, a talisman divine;
The red, of loyal courage born, among its folds en-

twine;
The whole, the banner of the free, that floats above

our land,
Heroic on a thousand fields, victorious and grand.
Wave! oh banner, proud and free;
We are loyal still to thee.
Wave! that nations yet may see
A universal liberty.

Brockton, Mass
F. W. OSBORNE F W. OSBORNE.

. Suggested by a recent editorial in the daily press

Materializations in England.

On Sunday, Feb. 21st, 1892, writes a correspondent of the London Globe, at a séance at Southsea, there were present Lieut.-Col. Andrew Haggard, his brother, Capt. Arthur Haggard, Capt. Mackenzie, Mrs. H---t and Miss H ----t, and Mrs. James, the medium, who arrived as a guest only an hour before a séance took place, and who had nothing to do with the "In the earth life I was known as a public arrangements. After sitting for a short time travel"; whoseever throws impediments in water, but found that would not do. I ate singer. Thousands crowded to hear me sing, almost in the dark, manifestations began, their way purposely is akin to a criminal. more fruit, and, tasting it, became the more and many a weary heart was made glad by the Table-rappings, movings, movements of arti- The question is answered. cles on the table, touchings of people on the hand, grasping of their hands and feet by spirit-hands, soon went on freely; and then occurred twice the curious experience that follows, which the writer has only once before witnessed. The first time, suddenly a chair or which Mrs. James was sitting was violently wrenched from under her, and with great force placed on and suspended upon the wrist of Colonel Haggard, who was sitting next to her on her right, and grasping her hand tightly. Their hands had not been unclasped, and still remained joined, but were now joined through the back of the chair. Thus matter had been passed through matter. The medium's other hand was also tightly grasped by one of the men present when this occurred On the second occasion a chair was in the same way suddenly placed on Mrs. Harm. Just before this happened the first time, the table had rapped out the words "hold tight," therefore no hands in the circle had been let go for an instant. After and before these strange occurrences, there appeared frequently small spirit lights. They appeared chiefly on and near Captain Mackenzie and Miss H——t's hands, and were, as a rule, only seen by those two persons themselves, but, sometimes the other persons present saw them also. They were like illuminated diamonds.

> about the size of a forget-me-not. After this there were materializations. Captain Arthur Haggard and Captain Mackenzie took about twenty minutes in tying and sealing up the medium in a chair behind some curtains which were not drawn. Just as they had finished fastening her up, and she was sitting in the broad gaslight, all the fastenings suddenly became undone without any apparent human agency. Mrs. James had, therefore, to be tied up again, and this time the spirits kindly left her bound. Curtains were then drawn and gas lowered a bit, when voices were heard at once of various spirits, and the exceptionally beautiful Minerva-like face of a spirit known as Florence Maple appeared frequently, dematerializing and rematerializing for a few minutes at a time. After much pressing this spirit allowed herself, during the course of the evening, on appearing at various times, to be kissed on the lips by three out of the five persons present. A fourth she herself kissed on the cheek." Although this spirit has often been known to place her hand, which, by-the-by, is sometimes cold and clammy and sometimes warm, upon those of people present. she had never been known to be kissed before. The hand and arm of a spirit called Peter also materialized. It was very long and thin; also there appeared the very small hand of a spirit called Lenore. The latter's hand was icy cold to the touch. Suddenly she seized with violence

their separate existences, and the medium was not aroused by the blow.

Conversation between the spirits and the circle on many subjects was continuous for almost an hour and a half. There were usually two spirits at least present at a time. One spirit came and sang a hymn. One person went behind the curtain with the medium and was touched by spirit-hands, the medium remaining bound. Another person went behind, when suddenly, in his presence, all the bonds of the entranced medium, with the exception of one, came undone. The medium then came out of her trance. It was pretty light behind the curtain, as a street lamp shone in. It took a long time in broad gaslight to unfasten the one remaining bond which held Mrs. James to the chair. During the course of the evening we asked Florence Maple in what language the spirits in her sphere conversed. She replied "In Planetary." Asked to translate various sentences into Planetary, she did so. It sounded like Italian or some soft language of the Sandwich Islands. The following is one of the sentences the solemn-faced beautiful spirit translated: "I hope we shall meet again soon," which she rendered "Touto somato sovar dasi." In saying "Good-night," we reëchoed her own musical sounding words, "Touto somato sovar

Is Mrs. Mott-Knight a Fraud?

To the Editors of the Banner of Light:

Dr. C. W. Hidden has pronounced Mrs. Mott-Knight a fraud. Dr. W. L. Johnson "positively asseverates" that she is not, but, on the contrary, a reliable medium. I coincide with the latter, and know that I have the basis of a fact for my decisive testimony and corroboration. My acquaintance with Mrs. Knight is slight. When she was recently stopping in Providence I met her one evening at a séance of Mrs. William H. Allen. There was present also a gentleman from New York City who received as a gift from one of the forms an article, which he laid aside on the mantel-shelf. When the séance closed the gentleman went for his present, but it was gone. He was much chagrined, and expressed many regrets. I thought perhaps a spirit had taken it for a joke, but rather believed it had been taken by a person who left immediately on the close of the séance. I assured him he should have a duplicate at the next sitting. He left the city before another séance, at which the present was duplicated. As Mrs. Knight was going to New York in a day or two, I went to her room, gave her the package to take on to the gentleman. While we were chatting I noticed a slate on the table and others in a chair. Mrs. Knight remarked: "Somebody wants to write." She took the slate, which I know was blank, put it under the table, holding it close to the under side with her right hand, the left resting on the table. She requested me to hold the other end of the slate, which I did. There was a heavy, downward pressure, which required considerable force to resist it. In a few moments there was a scratching noise, and in a moment more, the slate being withdrawn, there were three lines written by three different parties. I know this writing was not performed by Mrs. Knight, neither by myself, and as we were the only parties visible in the room, the inference is plain and obvious: the writing was done by an unseen agency, which exhibited intelligence and exerted force. I have a right to infer that the agency was spiritual, and in this case performed by three spirits, inasmuch as there were three names and three different handwritings. These facts have none of the ear-marks of fraud, and hence the mediumship and integrity of Mrs. Knight is amply vindicated. As I said before, my acquaintance with Mrs. Knight was and is slight; still, I feel bound to let the public know these facts, that no unfair prejudices may be excited. At the best, mediums find "Jordan a hard road to

Ever for justice, WILLIAM FOSTER, JR. Providence, March 5th, 1892.

Preparing a Sermon when Asleep.

The late Mr. Spurgeon prepared his sermons but a few hours before delivering them. Thus he made the sermon for Sunday morning ready the previous evening, and the discourse for Sunday evening during the same afternoon. One Saturday night he could not fix his mind on a text or topic. Finally, at twelve o'clock, his wife persuaded him to go to bed. This is his own account:

"On one memorable occasion all failed me. It was

"On one memorable occasion all failed me. It was one of the strangest experiences I have known. Ten, eleven, twelve, one o'clock came, and still I had no topic for the following Sunday morning. At last my wife came into the room, laid her hand on my shoulder, and said:

"'Had you not better go to bed? Try what a few hours' sleep will do.'

"I took her advice and retired. About eight o'clock in the morning I sprung from the bed under the somewhat unpleasant consciousness of still being without a topic. On leaving the room she asked me where I was going.

"'Into the study, of course,' I replied.

"Noticing an amused smile upon her face I asked her the cause."

'You will find out when you get there,' was the

reply.

"Going up to the table, what was my astonishment to find a text jotted down, a lot of notes scattered about in my own handwriting, of which I had no recollection whatever, and to feel a train of thought come back to me with the notes which at once supplied me with a sermon. A glimmering consciousness of the truth dawned upon me, but I hastened to her for an explanation.

ness of the truth dawned upon me, but I hastened to her for an explanation.

"About two o'clock' this morning,' she said, 'you got up and went down to your study, and I followed you. You were apparently fast asleep. You then seated yourself in your chair, gathered paper and pen and began to write. I feared to disturb you, so I sat and waited. You thought and wrote for about one hour; then arose deliberately from your chair and went up-stairs to bed again and slept till you arose just now."

"I preached that sermon, and it was certainly not inferior to my usual productions."

"I preached that sermon, and it was certainly not interior to my usual productions."

Numerous stories, describing occurrences analogous to this, are to be found in the newspapers, and sometimes in books of biography. They are statements of fact, and it is sheer folly to deny them, or even to explain them away in some frivolous manner. Nor may we attempt to dispose of the matter by giving it a name, as, for example "unconscious cerebration." I doubt very much whether there is any cerebration which is not distinctly conscious. In Mr. Spurgeon's example the cerebrum had found itself unable to perform its usual work, and he had permitted it to rest. The cerebellum had been giving its aid to this effort, and now, when cerebration cased, continued with the task, and accomplished it alone. The body, acting as a servant of the mind, left the bed for the study, and made notes at its behest, returning to bed when the work was done. In the morning, when Mr. Spurgeon awoke, consolousness returned, and the cerebrum was in action. He was aware of the work left unfinished, and hastened to resume it. As soon, however, as he had read the notes made when asleep, the cerebellum, as is its wont, delivered the results of its work to the cerebrum, and Mr. Spurgeon declared himself astonished to feel a train of thought come back with the notes."

It would be easy to carry this reasoning into another field, and assign this marvelous expe-

the hand of one of those present in her firm another field, and assign this marvelous experience of the curtain, and placed it with great force upon the head of the entranced medium. This she did to prove the present purpose, however, this is not remedy for Diarrhea. Twenty-five cents a bottle,

necessary. Whatever the agencies were that embled Mr. Spurgeon, when asleep, to write out the notes of a sermon; they were anoth as operated through his own organism. His sermon was probably the same as it would have been if he had prepared it when wide awake, or at least was of a similar character. No prank of a preter human agent had made it something different. As it was not accomplished by the cerebral energy, we refer it to corobellum, that is never weary, that never sleeps. The matter is set forth by the accomplished author, J. J. Garth Wilkinson, in his "Treatise on the Human Body," as follows:

"Sleep comes to all, and takes away impression, sense and understanding, as well as action, impulse and will. And in this respect, waking, too, is full of somnolency, or abrogation of our superior powers. If, then, there were not some provision, sleepless and permanent, to keep us up to the buman level, the answerableness of the body to the soul, and consequently the animation of the former, would perish many times every day, and certainly with the first slumber. For it all that is animal really died down to the surface of the earth in the process of sleep, the body, heavy mass as it is, belonging of right to the ground, would be in the clutches of the grave, irrecallable from its conjugal gravitation. To prevent this there are two brains—a constant and an inconstant—but each corresponding to the other. The cerebellum does unconsciously and permanently whatever the cerebrum performs rationally and by fits. The cerebellum follows and adopts the states induced by the cerebrum on the organization, and holds the notes of the ruling mind. Thus, immediately after sleep, the motions of though may begin at once, for they have not been organically, but only consciously, suspended."

As psychology takes its proper place, as well as its legitimate meaning in our literature.

As psychology takes its proper place, as well as its legitimate meaning, in our literature, and the professed practitioners of the healing art become intelligent upon the subject, we may hope not only that these matters will be better understood, but that a high as well as a practical use will be made of the knowledge.—Alexander Wilder, M. D., at the Medical Tribuse (N. V.) for Echanger une (N. Y.) for February.

Convention at Potsdam, N. Y. To the Editors of the Banner of Light:

The St. Lawrence County Spiritualist Convention, held at West Potsdam, N. Y., Feb. 27th and 28th, was a fine success. It was well attended by the people of our own vicinity and different parts of the county. The people here opened their houses. and offered entertainment to friends from away who

came to enjoy with us our spiritual feast. Lucius Colburn of Manchester Dépôt, Vermont, gave two lectures Saturday, Feb. 27th, and three Sunday, the 28th. Our meetings were held in the Methodist church, and on Sunday afternoon our service immediately followed the regular weekly Methodist service, the audience remaining in their seats through both sermons, and each speaker listened to the other. Thank God! the race has reached a stage in the grand, eternal development of liberty where two men of widely different views can stand in the same pulpit, and each speak his own convictions in a spirit of purest kindness and brotherly love. A large number of the advanced students of the Potsdam State Normal School attended our meetings, and plainly expressed that they came to learn. People are becoming too intelligent to deny the facts of Spiritualism, and there is a fast growing desire in the minds of men to understand the laws of spirit influence. Lucius Colburn of Manchester Dépôt, Vermont, Mr. Colburn, as a public speaker, has improved

very much since he spoke to us three years age OLIVE HOLT, per order of comm West Potsdam, N. Y., March 10th, 1892.

Will Interest You.

Will Interest You.

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

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

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

Passed to Spirit-Life,

From his home in Liberty, Me., March 10th, Mr. Isaiah C.

Neal, aged 88 years and 2 months.

Mr. Neal leaves a wife and four children, also many relatives and friends, who will miss the visible presence of one whose efforts never ceased to make others happiler, wher

tives and friends, who will mass the visite in the whose efforts never cased to make others happier, wiser and better.

The predominant traits of his character were his unself-ishness and his love of Spiritualism. For many years he has been a constant and careful reader of the Banner of Light-not content alone to be benefited by it, but he sought to interest others in its truths. His daily life was an evidence of the uplifting, harmonizing and consolling power of the New Dispensation.

His family are all Spiritualists, and are comforted in their bereavement with the assurance of his spirit presence and guardian care.

The funeral services were held at the Baptist Church, the choir contributing fine and appropriate selections. Mrs. M. J. Wentworth being the speaker. The floral contributions were numerous and very beautiful, filling the atmosphere with their fragrance as his kindness had filled many hearts with happiness. The edifice was crowded, and ministers, Judge and Doctor-sectarian and Spiritualists—net on common ground in sorrow for loss and in sympathy for the bereaved.

Knox Centre, Me.

From his home in Troy, Oakland Co., Mich., David Bostvick.

wick.

His illness (from pneumonia) was but for one week. He was an old subscriber for THE BANNER. He was in full possession of his mental faculties to the latest moment, and was sustained through all by the firm faith in Spiritualism which he had so long cherished. He was born in Bristol, N.Y., June 1st, 1894; he came to Michigan in 1824, and has here lived out the full measure of his useful and eventful life among friends and relatives, who mourn the loss of "Uncle David."

"Uncle David."

MRS. JANE A. NILES. Uncle David."

March 15th, 1892.

Fron, West Burke, Vt., Feb. 17th, 1892; Mr. James S. Kimall, aged 66 years.

His transition was the result of a railroad accident. After wenty-three years of faithful service as station agent at Vest Burke, he finally fell a victim to the carelessness of a witchman.

West Burke, he finally fell a victim to the carelessness or a switchman.

His funeral was held at his late home on Friday, the 19th, being largely attended by sympathizing friends. A. E. Stanley of Leleester was called to officiate on the sad occasion. Mr. E. B. Clement, a friend of the family, read a tender poem, written by himself, on the day of the funeral, and Mrs. A. P. Brown contributed carnest and comforting words. Mr. Rimball was a Spiritualist in the proper sense of that word. Transparent in character and purpose, he was an honor to the Cause, an upright citizen and a steadfast friend. Helpful to the needy, a stickler for exact justice, honest and direct in speech, his loss is deeply felt. He leaves a devoted wife and daughter and interesting grandchildren to mourn his sudden departure.

From his home in Walpole, N. H., Dr. W. B. Porter.

From his home in Walpole, N. H., Dr. W. B. Porter.

The change was caused by apoplexy, and took place on the morning of Nov. 3d, 1891, in the 68th year of his age. He was a pioneer of forty years in the development of spirit philosophy—never pausing at censure, or doubting the great truths of Spiritualism. He was an active, carnest worker, never hesitating to raise his voice for right as he saw it on any of the great questions of the day, whether in the field of politics, temperance or religion.

For forty-five years he was a devoted attendant at the bedside of a multitude of sick in the two Counties (Sullivan and Cheshire) where he followed his profession. He lived and departed loved by all, and, like the brother of the "great agnostic," if every one for whom he had performed some loving service were to bring a blossom to his grave "he would sleep beneath a wilderness of flowers."

J. G. S.

Wednesday, March 9th, Mrs. Louisa Hopkins-wife of Sumner Hopkins of Wakefield.

ner Hopkins of Wakofield.

Mrs. Hopkins was a respected member of the Spiritualist Ladies' Aid Scolety of Stoneham for many years, and was a firm, outspoken Spiritualist, also a subscriber to the Hanner of Lighty which she valued highly. She was a kind neighbor and firm friend, and as such will be very much missed in her home and by her many acquaintances. She has been in poor health a long time, and has often expressed a wish to go—having full faith that the future life was far superior to the present, though she regretted leaving her family and friends.

Stoneham, Mass.

From his home in Springfield, Vt., Feb. 13th, 1892, Samuel

Rollins, aged Ti years 8 months and 17 days.

He washin active and successful business man, whose word was his bond. For several years past he was much interested in Spiritualism. He was a member of Sunapee Lake Spiritualist Camp-Meeting Association, and has been one of the Board of Managers. He was one of God's, most noble works: an honest man.

From his home in Mystic, Conn., Jan, 12th, Win. P. Bugbee,

Ryom his home in Mystic, Conn., Jan. 12th, Win. P. Bigbee, sgad & Years.

He was a consistent and faithful Spiritualist, a devoted husband and father: For many years he was a subscriber to the BANNER OF LIGHT. The funeral service was conducted by W. W. Wheelock.

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

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best

Bunner Correspondence.

Massachusetts.

SPRINGFIELD .- "Hyperion" says: "The opening numbers of the new volume of THE BANNER are warmly welcomed by its thousands of readers and friends all over the land. sands of readers and friends all over the land.
'The paper is better and better every number, more precious every volume,' said an old pligrim to me a few days since. 'It is a crowning feature of my life,' said a good old Spiritualist, 'to look back and say, I always took the BANNER OF LIGHT, and never regretted doing so.' 'Why, I have read it every week, for many years, to my family,' said a gentleman near ninety-five years of age; 'every week, and hope to many times more.' Thus you see the verdict is, as ever, rendered, 'the favorite of the people.'

Dr. W. L. Jack of Haverhill, Mass., has been Dr. W. L. Jack of Havernii, mass., has been doing a great work for the advancement of Spiritualism in Springfield and vicinity, his ministrations being mostly amongst the churches, and especially with the Orthodox people. He has been solicited to remain, but is compelled to decline in order to fill engagements also where

scompened to decline in order to fill engagements elsewhere.
Spiritualism has greatly permeated our church societies. Our ministers are preaching it; our churches are accepting it; and members thereof are offering to many of our good mediums a home and support among them; yes, even taking the Banner of Light."

HAVERHILL.-R. A. Grieves writes: "The platform of the Spiritualist Union at Brittan Hall was recently occupied, afternoon and evening, by Mrs. Sarah A. Byrnes of Boston, who delivered two very eloquent addresses, holding the attention of good audiences in a marked degree. Mrs. Byrnes dwelt at some length upon the impending dangers and difficulties consequent of a lack among Spiritualists of receiving, digesting and applying the best things taught upon the Spiritualist platform. Many excellent things were said in both discourses, in a very eloquent manner—in fact, we consider Mrs. Byrnes one of the most eloquent speakers before the public, and that she should be constantly employed by Spiritualist societies."

NORTH SCITUATE .- "S." writes: "The presence of Mrs. I. E. Downing at our Lyceum Sunday, March 13th, was instrumental in drawing a large attendance, and a very interesting session was the result. The exercises consisted of recitations by Bertha Cook, Ella Taylor, Susie Cook and Orrie Taylor. Readings by Ella Seaverns, Selma Morris, Abbie Taylor, Mattie Seaverns, D. J. Bates, and Carrie A. Nott. Bro. Frank Taylor favored us with instrumental music.

The Conductor introduced Mrs. Downing

strumental music.

The Conductor introduced Mrs. Downing, who gave us a rich feast of spiritual food. Her Indian control, 'May Bell,' gave convincing tests, all of which were recognized. Sister Nott, under the influence of her spirit guide, spoke upon 'The Toll-Gates Along Life's Highway.' Bro. H. G. Dick gave an interesting account of his experiences as a Spiritualist.

At the evening session Mrs. Downing, influenced by her guide, held the audience spell-bound for a full hour, after which she deenly

bound for a full hour, after which she deeply interested her hearers by wonderful tests,

nearly all of which were promptly acknowledged as being correct.

The great desire for spiritual truths in this vicinity is made manifest by the presence of one hundred and thirty persons who attended the evening lecture—and the demand made that the lectures be continued."

LOWELL.-I. A. Hulse writes: "Nothing surprises a man who keeps abreast with this investigating and thinking era that occurs in the world of physics, but when he advances into the metaphysical realm he holds in abeyance his opinions and final decisions in the occult until the seeming contradictions to well-known laws of gravitation, force, motion, cohesion and adhesion are formulated, tested, tried and proved before he gives his judgment for or against anything whatsoever

tried and proved before he gives his judgment for or against anything whatsoever.

The occult sciences are really in the ascendency. New and unheard of metaphysical phenomena are daily surprising the ablest and wisest men in the old as well as in the new world. Formerly the ministers and theological professors had to be kept in the colleges and universities for years to be sufficiently equipped and well-grounded in their creeds to be able to defend and not progress in the scheme of vicarious atonement.

rious atonement.

Now there are to be heard all over the lands teachers, preachers and lecturers psychologically inspired and impressed who deliver excally inspired and impressed who deliver ex-temporaneously scientific lectures and sermons upon all questions, demolishing theological creeds and the dogmas of antiquated medical schools, showing their absurdities and incon-sistencies, and enunciating man's true relation sistencies, and enunciating man's true relation to his Creator. These inspired teachers are so well up in the psychic realm that the churches are being distanced in soul-force and in practical philosophy and advanced science, and are actually adopting secretly and inculcating, teaching and preaching under new names Hypnotism, etc., the sciences of Psychometry, Psychology and Anthropology, as demonstrated in these days by these gifted and inspired speakers.

Among those I have heard speak under conscious inspiration, giving a vibratory force far higher and in advance of the pulpit, is Mrs. Mary B. Lyman of Fulton, N. Y., who seems to be gifted in this direction to an extraordinary

Pennsylvania.

PITTSBURGH .- J. H. Lohmeyer, Secretary, writes: "Mr. F. A. Wiggin closed his second engagement with the First Church of Spiritualists on Sunday, Feb. 28th. Large numbers of Spiritualists and others who had heard him in the early part of the season, remembered him well, and large and enthusiastic audiences awaited him at all meetings. His lectures are inspirations of truth and good common sense, and are comprehensible to all present. Mr. Wiggin's success with Pittsburgh people is remarkable for so short a time as he has been with us. Many kind wishes go out to him for the good he has done during the month he has been the instrument for the angel-world to send loving messages to their dear ones here on this earth-plane. Spirit John McCullough, the control of Mr. Wiggin, is remembered well by a majority of our people, as he often visited Pittsburgh when in earth-life, and gave his Shaksperean plays, therefore he is an old friend and acquaintance, and as such has more power in giving his messages to an audience whose sympathy goes out to the medium and speaker.

Mr. Wiggin has become a favorite here, and engagement with the First Church of Spiritual-

ence whose sympathy goes out to the medium and speaker.

Mr. Wiggin has become a favorite here, and from general observation of expressions made by many people, they were sorry he had to leave our city so soon; to show to him how we really appreciate his services, the Board of Trustees, at a meeting held by them, have engaged him for January and February of 1893, to give Pittsburgh people a chance to hear him for two months instead of one."

WILLIAMSPORT .- L. R. Chase, Secretary, writes: "Sunday, March 13th, completed a two weeks' series of lectures illustrated by mesweeks' series of lectures illustrated by mes-meric and mediumistic experiments, by the wonderfully gifted and experienced operator, Prof. J. W. Cadwell, given under the auspices of the Spiritualist Society here; and notwith-standing the extreme inclemency of the weath-er, the interest he has awakened is widespread, and some really fine mediums are in process of development. Though still in embryo as an organization, we are growing under Prof. Cad-well's magic ministrations, demonstrating, as he does to his audiences, as a veritable fact, that when he has withdrawn his own mesmeric influence from his subject, a disembodied ininfluence from his subject, a disembodied in-telligence may assume the same, and use the organism as a medium of communication with friends in the earth life. His lessons in Spir-itual Science are indeed 'a school for scholars.'

PHILADELPHIA.-G. W. Kates in a recent | Co. letter to us reverts as follows to the matter of Many thanks for your kind words in behalf ture. Wm. Mason contributes "A Critical Study"

of platform workers. Personally, we earnestly desire to do the service bidden by the spirit, and have so struggled for many years. The lethargy is more with the people than with society officers. The public workers on the rostrum must endure much, and they have shown themselves willing from the lirst. The good of our Cause demands that they shall enthuse all others possible. It will not do to complain, but to reason and exhort is in line."

Tonnessec.

NASHVILLE.—"J. E.," of 310 South High street, writes as follows of Mrs. Nellie Ulrich: street, writes as follows of Mrs. Nellie Ulrich:

"Let me first state that I am a skeptic, and an unbeliever in Spiritualism as a religion, but I am honest, and will do this charming woman justice. Being a woman, I naturally view her critically, in order to find a flaw, if possible; so pardon me if I am severely honest in what I say of her. When I first heard of her a desire to see her came over me. Very soon I called on her. Was I disappointed? Yes, very agreeably so. She certainly knew nothing of me, or of my past life, for I am no wise famous or noted—just a quiet member of a puritanically reared family of the Old Dominion. Be this as it may, she told the disposition of my father and of my mother, telling the part of country in which my father was born, and saying that my mother was born in the city. She gave the characters and disposition astonishingly correct; also told some of their home-life together so exactly that one felt awed in her presence. She described me to the letter—giving good and bad points; told my business, etc. In like manner she told all the business followed by each of my grown brothers. When she came to my brother who is a dentist she looked puzzled, and said, 'I see paper, and lauves of yold, and shining steel, and many curious-looking things. Oh! I see a lady in an invalid's chair, and the man's arm a little over her head, and she pulls a tooth! He is a dentist,' and Mrs. U. laughed with pleasure at the disclosure. She then told me there would soon be a death in Let me first state that I am a skeptic, and an he pulls a tooth! He is a dentist,' and Mrs. U. laughed with pleasure at the disclosure. She then told me there would soon be a death in our family in the near future, but that it was a distant relative, and one to whom we were not much attached, and for whom we would not grieve, but for whose memory we would feel profound respect. She also gave the name of my mother's eldest sister, and said she was in deep trouble. We wrote at once to see if this was true, and were dumfounded at the reply which came eight days later. A few months after Mrs. U. read for me, we received intelligence of the death of a fifth cousin of mine—a sweet and amiable woman, but one I had never seen. Every word came true. This lady is winning the love and respect of the best people of our city. She is neither crafty nor penurious, but does much charity work. God bless her, and lead her aright."

New York.

POTSDAM .- "H. P. B." says: "As you, dear BANNER, are opening your seventy-first volume I cannot refrain from saying a few words of appreciation, gratitude and thanks to you, who have been my constant companion, comforter, consoler, inspirer and interpreter of many mysteries of the life that now is, and that which is to come, for nearly thirty years. At first introduced and given me by a friend, to whom I shall forever owe grateful thanks, later I subscribed, and with only an interval of a few months, when I thought myself too poor to indulge in luxuries, you have been ever at my dulge in luxuries, you have been ever at my band, elevating my thoughts, and helping me in every way to be a wiser, a better woman.

And now, as I have nearly rounded out my threescore and ten years, invalided, and retired from most of the active duties of life, I look to you to light and support me as I tread the sloping path that leads to the valley of

rest.

I have never had the privileges a large majority of the readers of THE BANNER enjoy of lectures, circles and mediumship. I have been mostly alone, therefore the visits of THE BANmostly alone, therefore the visits of THE BANNER signify more to me than to many others, being to me a medium of communication through which the old time and new time workers are made to seem like personal, life-long friends and teachers. When I read their lectures, letters and messages, I wish I could have them know how much they have done for me, how grateful I feel, and of the thanks, honor and reverence I think their due.

It is with feelings of profound regret that I read that Emma Hardinge-Britten has withdrawn from public work. No tongue or pen has transmitted to us more living truths than her own.

Long may our home apostles, our venerable editor and his co-workers, be spared to fling to the breeze our splendid Banner of truth and righteousness."

Connecticut.

DANIELSONVILLE. - W. DeLoss Wood writes: "The Banner is my ideal paper, and I keep on file every copy. In this place, where

writes: "The Banner is my ideal paper, and I keep on file every copy. In this place, where there is no society, it is, I assure you, a most welcome visitor. I think it the duty of every true Spiritualist to carefully study the answers in the Question Department, for by so doing a valuable fund of knowledge of the Spiritual Philosophy can be derived as in no other way.

My recent item in The Banner calling the attention of Spiritualists in Norwich, Worcester and Willimantic to the matter of holding a union picnic the coming summer, brought me a communication from the Secretary of the Norwich Society, who informs me steps are being taken to consummate such an undertaking, and that the societies in Willimantic and Worcester will be officially notified, and their cooperation solicited. I hope every true Spiritualist in Worcester, Willimantic and Norwich will take hold of this project with a hearty good will, and make it a grand success.

It is proposed to secure for the occasion the services of a first-class test medium, to speak forenoon and afternoon. If the three societies combine, the expense will be light for each, and the occasion a most happy and profitable one for all Spiritualists. The camp-ground is on the borders of a large and beautiful lake, and the opportunities for bathing, boating, fishing, and other amusements, are excellent."

California.

NAPA.-Dr. Dean Clarke's lectures in this place-says a correspondent-have attracted a marked degree of public attention, not only by their delivery, but by the abstract reports of them in the Daily Journal of that place, for which the publishers of that paper are to be highly commended by all liberal minded people. The subject of one of Mr. Clarke's latest discourses was, "How to be Happy Here and Hereafter," which he introduced by remarking that we live in two worlds at once, the material and the spiritual, and being subject to the laws of both, must be in harmony with each, else discord with either will create suffering and consequent unhappiness.

In another lecture, responding to a query relating to the influence and utility of Spiritualism, after reading a letter from Harriet Beecher Stowe, in which she told of the great consolation Spiritualism had been to her and her husband after the death of their son, he said such had been the case of millions who had found it a balm of consolation. marked degree of public attention, not only

March Magazines.

THE ARENA.-Rev. M. J. Savage contributes the most noteworthy paper, "Pyschical Research," in which he relates interesting instances that have come under his own observation, or for the truth of which he vouches, showing most conclusively the truth of the phenomenal part of Modern Spiritualism. A poem the phenomenal part of Modern spiritualism. A position of great merit, having the strength and feeling of Lowell's early expressions, "The Present Crisis," for instance, entitled, "Battle Hymn of Labor," by Nelly Booth Simmons, is the opening article. Prof. J. R. Buchanan writes upon "Full-Orbed Education," W. Q. Judge upon "Madame Blavatsky in India," Henry Wood upon "Revelation Through Nature," and Charles Schroeder upon "Buddhism and Christianity." Other articles will be read with deep interest. Ten portraits are given. Boston: Arena Pub.

THE CENTURY .- Papers and portraits of the fa-Spiritualist speakers and their lack of support: | mous Polish planist, Paderewski, are the leading fea-

of the great virtuese. The opening article describes in interesting detail St. Paul's Church, the illustrations (seventeen) making one familiar not only with that architectural wonder, but with London streets and notable localities. "The United States Fish Commission" is the title of a finely-illustrated article by Richard Rathburn. E. C. Stedman commences a series upon "The Nature and Elements of Poetry." Continuations of serial fictions, a story of Hamilia Garland begun, several complete stories, fine poems, topics of the time, open letters, etc., contribute to make this a superior number. New York: Century

THE MEDICAL TRIBUNE. In the latest number at hand (February), contains an address upon "Nutriment Medication," by Dr. Fred A. Davis, treating upon pharmacy in relation to food. "The Influenza Epidemic of '01 and '92" is the subject of a paper by Dr. A. B. Woodward, and "Grip Wrecks" that of a contribution by Dr. F. L. Brockett. In "Preparing a Sermon While Asleep," Alexander Wilder, M. D., cites an instance of the late Mr. Spurgeon having done so, and taking it as not of uncommon occurrence gives his views upon it. The case of Dr. Shaffer, an eclectic physician, who was ignored by the Medical Colleges of Pennsylvania, whose endorsement was required to qualify him to practice in that State, and failing to be so is debarred his rights, is referred to in connection with a letter from Dr. Ketchum of Texas.--The March number, received since the above was in type, contains instructive papers, one of them treating upon Massage as a Remedial Agent." Dr. W. L. Tuttle discusses the importance of physicians dispensing the medicines they prescribe. Several pages are occupied by "Condensed Medical Thought," and the "Spirit of the Medical Press." New York: 124 West 47th

NEW ENGLAND MAGAZINE. - "Recollections of Louisa May Alcott" lead the contents and will find many interested readers. The illustrations include a portrait of Miss Alcott at the age of twenty, as frontspiece, and a fac simile of a portion of her last letter. 'Harvard Clubs and Club Life' is the title of an elaborately-lilustrated paper by W. D. Oreutt that will interest all past and present collegians. The engravings are mostly of single characters and groupings from club theatricals. The "Stories of N. E. Witchcraft" are continued. "Milwaukee" is fully described by Capt. Charles King, whose sketch is illustrated with thirty beautiful engravings. The number contains much else, and is one of superior excellence, fully sustaining the enviable reputation this monthly has secured. Boston: 86 Federal street.

THE LADIES' HOME JOURNAL .- Under the title, "A Royal Recluse," Ada C. Bond gives an interesting sketch of Eugenie, late Empress of France, illustrated with portraits as Empress and as exiled widow, and a view of her present home. Mrs. H. W. Beecher continues her reminiscences of her husband. Palmer Cox contributes No. VI. of " Brownles Through the Year," and the nearly twenty departments abound with entertaining and instructive matter. Philadelphia: Curtis Pub. Co.

THE MAGAZINE OF AMERICAN HISTORY has for its frontispiece a copy of Sir Thomas Lawrence's fulllength picture of Benjamin West, of whom Mrs. Lamb gives an interesting account of his career in connection with the birth of the fine arts in America. "Some Recent Discoveries Concerning Christopher Columbus" are reported by Charles K. Adams. Prof. Tupper gives an Indian legend of "The Origin of the Arbutus." "Minor Topics" are interestingly considered and in "Notes and Queries" items of much interest will be found. New York: 743 Broadway.

THE PHRENOLOGICAL JOURNAL .- A portrait of the late Duke of Clarence, and a sketch of his life and temperament, lead the contents, which include an interesting illustrated paper upon "The Chilian Affair." New York: Fowler & Wells Co.

OUR LITTLE ONES.—The usual variety of reading and illustrations specially adapted to the youngest of the household. Boston: Russell Pub. Co. NOTES AND QUERIES.—Principal subjects: "The Vell of Isis," "Why Sixty Seconds Make a Minute," "Every Watch is a Compass," "Peculiar Words," "Resolution of Algebraical Equations by Substitution," Manchester, N. H.: S. C. & L. M. Gould. For selle by Colby & Bigh. Postor. sale by Colby & Rich, Boston.

CASSELL'S FAMILY MAGAZINE.—Continuations of three serial stories and two complete ones, together with a dozen miscellaneous papers upon topics of general interest. The illustrations are many and attractive. New York: Cassell Pub. Co.

We used to hear that consumption was curable if one took it in hand in time; but people in general had to regard it as fatal.

Since we know more about it, we know how to fight it. Now we do begin in time. We begin before you suspect any danger.

Our means are CAREFUL LIVING and Scott's Emulsion of cod-liver oil. Shall we send you a book on both? Free.

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

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

OUR LIVER IN SPRING.

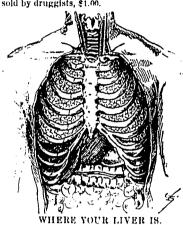
What People Ought to Knsw of It.



The nerves which control our liver often become weakened, Irritated, diseased, especially in the Spring. The function of the liver is disturbed, and torpid liver or disordered action results. Hence the bile,

which is waste and polsonous material designed to be expelled, is not properly secreted and eliminated from the body. Thus retained, it causes indigestion, dyspepsia, gas, bloating, billousness, constipation, bad taste, headache, dizziness, dull head, nervousness, and particularly during Spring, weak, languid and tired feeling. If not cured, this condition leads to fatal liver and kidney diseases. All persons need a medicine to stimulate and regulate the liver and strengthen their nerve force in the Spring.

The Grip, also, had a peculiarly weakening effect upon the nerves and liver, and thousands who had this disease have never recovered their former health. The best remedy and most certain cure for liver complaints and weak nerves is Dr. Greene's Nervura. which restores digestion, corrects the disordered liver, regulates the bowels, invigorates the blood, and by strengthening and vitalizing the nerves reëstablishes health and strength. It is purely vegetable, harmless, and sold by druggists, \$1.00.



"I was taken sick with liver disease and ulceration of the bowels; my heart was also affected. I was finally confined to my bed three months. A consultation of physicians was held, and I was pronounced incurable. After that I stopped taking their remedies, and began the use of Dr. Greene's Nervura. Previous to this I could not sleep, my nerves were excitable and spasmodic, my stomach would not bear food, vomiting almost constantly. Soon after beginning Dr. Greene's Nervura I slept better, and my stomach would bear light food. I continued to gain until I could get out. I now work the greater portion of the time, and feel that Dr. Greene's Nervura saved my JAMES MEHAN.

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DREPARED expressly for DR. J. A. SHELHA-MER by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can seil my Pneumonia Specific at 25 cents per box, postage free.
Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

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THE LYCEUM BANNER. A Monthly Journal of Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription of cents per annum. The Lyceum Banner contains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat. The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see THE LYCEUM HANNER, Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 80 Needham Road, Liverpool, England.

THE WATCHMAN. An Eight-Page Month-ly Journal, devoted to the Interests of Humanity and Spiritualism. Published by Boston Star and Crescent Co., P. O. Box 129, Fort Wayne, Ind. Hattle A. Berry, Editress and Manager; Arthur B. Shedd, Assistant Manager. Terms of Subscription in Advance: One Year, \$1.00; Clubs of Ten, 88.00; Six Months, 50 cents; Shugle Copies, 10 cents; Sample copies free.

THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: \$2.30 per year; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Saturday, at 81.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. THE WAY PUBLISHING CQ., Cincinnati, O.

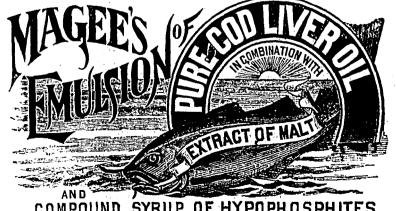
A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 16 cents in stamps with his order. STAR PUBLISHING CO., 93 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, \$1.00 a year.

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Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin, Treatment and Cure. By GEO, DUTTON, A. B., M. D. Cloth, 69 pages. Price \$125. For sale by COLBY & RICH.



COMPOUND SYRUP OF HYPOPHOSPHITES

Cures Consumption, Bronchitis, Coughs, Colds, Scrofula, and all Wasting Diseases.
It is pleasant and palatable to take as honey. Does not produce Nausea, and is easily assimilated.
Its strengthening effects are almost immediate.
Its occasionally after being swallowed, as other Emulsions certainly do.
It is a Great Producer of BONE and MUSCLE, it purifies the Blood, and patients gain rapidly in weight while taking it.
It is a true Emulsion, the only one that is always ready, always alike, and that never has a thick, gummy, and greasy blob at the top to upset the patient's stomach.
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EDITORIAL DEPARTMENT, which treats upon spiritual and secular events,
SPIRIT-MESSAGE DEPARTMENT,
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No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

Address of the Writer.

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

Banner of Pight.

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

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

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of purely rational for us to believe in the existthe 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.

"Novel Field for Inventors!"

THE BANNER has in the past taken occasion to point the fact that many persons, both within and outside the ranks of Spiritualism, have been deeply indebted to the promptings of invisible intelligences for important successes in the field of invention: The Spiritualists being quite willing in all cases to acknowledge their indebtedness, while the non-Spiritualistic inventors-mediumistic themselves, but ignorant of the fact-are wont to ascribe the thrill which accompanies the dawning of the new lation. their comprehension to their own genius, which some writer has defined: "The great joy of the soul at discovering a new fact." Mrs. Richmond, in the abstract of her remarks, given in a recent issue of THE BANNER, claims the distinguished inventor Edison (for instance) to be of this latter order—his mediumistic brain being widely open to the influx of impressions and suggestions from excarnated intelligences who desire to aid mankind in the constant warfare with the untoward conditions which the modern artificial modes of life are continually bringing about.

The fact is further to be noted that the continued and growing attention paid to spiritual and psychological phenomena in our day is forcing certain minds wholly on the material plane to acknowledge the existence of some occuit force operant in every department of life, and to wonder if it cannot after all be utilized in some way as another appliance in the field of strict mechanics-just as the lever, wheel and axle, pulley, inclined plane, wedge and screw are daily harnessed to the chariot of the world's needs.

We have seen no clearer evidence of this than is exhibited in a recent issue of the Trade Mark Times, published in London-wherein appears an editorial article, "specially contributed," on the subject of "A Field for Inventors." It is full of spiritualistic thought, and appearing as it does in a trade journal, is unusually interesting and significant. It amounts. in fact, to a confession of the truths of Spiriti ualism, while it asks for them a more constant and an increasing practical application. Speaking of what are called the "occult sciences," the writer insists that "it is hardly possible to reasonably deny that they are worthy of investigation." He is prepared to affirm that the believers in them are no whit inferior to the generality of mankind in brains, tact or energy. No one must suppose that they are drawn chiefly from uneducated and weak-minded people.

He asks if it may not be possible, or if it is not probable that there is another natural force in existence more powerful and more mysterious than even electricity—a power that can work without wires or dynamos, capable of being stored without mechanism or appliances, and which will only need the congrega-

tion of a few persons to collect and direct. Examining carefully the preliminaries of the different occult sciences, they are found, he says, to proceed on a more or less scientific basis; as regards the rules governing spiritualistic séances, he insists that it is only just for investigators to observe them, as they may be fairly granted to be the result of experience, and, after all is said, scientific discoveries are the result of experience and observation. We too-he says-might as well use them [the rules above mentioned] as start again; a hint, we would remark, which many so-called "psychic researchers" would do well to remember and to the issuance of the opening numbers of our follow.

'All the rules thus far laid down have, he says, a tendency to produce physical quiet, concentration, and mental activity; and he arrives at the deduction, personally, that, if there be a gigantic natural force, it is one working through and by means of the will in some way or another. To be of use, he contends that this occult power must be approached from the practical point of view. Certain conditions are discovered to produce certain results. It is for the inventor to apply these results to some practical purpose; it may be difficult, but it surely is not impossible.

Finally, he reasons, if it be denied that spiritual agency assists four men to swing a table in the air by lightly placing their hands on it, when it had before taken ten men to lift it, then it must have been accomplished by some unknown natural force. If there be such a force, he holds that it is surely worth investigating scientifically, and reducing to the service of man.

While the informed Spiritualist will readily perceive the gist of the matter, and apply the explanation in the right direction, it is pleasant nevertheless to note that parties who have no special knowledge of the subject have gotten at least to admit the existence of two horns on the world's dilemma, one of which inventors and investigators alike must take, in this modern "trial by experience."

Which is the most in accordance with nature and progress, gentlemen—the recognized presence and action of an intelligent spiritual influx, or merely a sporadic collision in the dark with a blind semi-will-governed seventh source of mechanical power?

Supernormal vs. "Supernatural."

In the March number of The Arena Rev. M. J. Savage gives "some interesting cases" which under his signature and vouchers become "the facts of the ages." It is not because these facts are singular or new, but because they are given with every link in the chain of evidence entire. We have all known of very many much more definite and expressive, which have failed of their effect sometimes because patient investigation has been wanting, so that not one flaw in the testimony was lacking.

He commences what he calls "stories" by saying they "lead us into the realm of the supernormal. I do not say supernatural, because I do not believe in the supernatural. In my way of looking at the universe, I regard all that is as natural. If, for example, there are invisible beings who can take part in the events of our lives, their being invisible does not make them either unnatural or supernatural. A blind man would have no right to regard other people as supernatural merely because he could not see them. Science makes it ence and activity of persons we cannot see. Our senses are limited; so it is only a question of fact and evidence. But certain things may transcend the range of our ordinary or normal experience. For clearness of thought, then, let us call these supernormal."

We thank Mr. Savage for this clearly-stated distinction. We have always mentally and openly protested against the term "supernatural." The great stumbling block in the way of progressive Spiritualism is just this: people have through centuries delighted in the belief in the "supernatural." All the religions of the world have had as their foundation-stone 'supernaturalism." Jesus did not himself represent his acts as above the natural, because he distinctly declared their heritage to all: "The works I do ye shall do"; but when Hebraism and Romanism combined they saw no way to convert and govern the masses but just that of the "supernatural." The works that attended the disciples and followers of Jesus were soon made to appear as miraculous. and thus was established the church with its scheme of miracles and "supernatural" reve-

the wonderful phenomena called spiritual. When we know a little more of the operation of natural law we shall probably not admit even the term "supernormal."

The Day of Days!

As all true and tried Spiritualists well know, the FORTY-FOURTH ANNIVERSARY of the inauguration of Modern Spiritualism occurs on the 31st instant.

The occasion will be duly celebrated in Boston, and throughout the entire land: The day has become a Mecca to which the hearts of all Spiritualists instinctively turn every year. It is the day for them on which the heavens were opened and a new and more blessed revelation was given to men. No other recognized earthly event has for them a height or a depth of meaning to compare with this. All else may come and go in the inevitable mutations of time. but the resistless, the overpowering proof of a direct intercourse between the two worlds. established when humanity was prepared and ready to welcome it with equal eagerness and gratitude, is a crisis in the history of man to which they freely testify their joy and reverence together.

THE BANNER, as in the years gone by, will report with all possible fullness and promptness the proceedings of Spiritualists on this memorable occasion in all parts of the country and the world. It improves the opportunity, therefore, to urge the Secretaries and representative members of different societies to forward such reports as it may fall to them to make, that a complete and cumulative statement of Spiritualism in its living, active operation may be presented to Spiritualists every-

Mrs. R. S. Lillie, after an absence in the West for the past two months, where she did good service in promulgating the ethics of Spiritualism, has returned to Boston in good health, and resumed her labors on the platform at the Berkeley Hall Spiritual Temple. where she lectured last Sunday morning and evening, reference to which may be found in another column.

25 As immortality is the final destiny of all peoples, it behooves them to take special care of their physical forms while in the earthlife, according to the laws of Mother Nature, the same as an expert engineer takes care of his machine to keep it constantly in good running order, so that they will have no regrets when they pass to the spirit realm.

Ed. S. Varney, and other correspondents, express elsewhere their high appreciation of THE BANNER and its work-apropos new volume. Thanks, friends.

Our Foreign Exchanges.

THE BANNER exchanges with quite a numof French, Spanish, Italian and German Spiritunlistic Magazines, and other papers devoted to the Cause; besides, we are often in receipt the camping grounds, that cannot but meet with the of new books by talented writers upon the subject of Modern Spinitualism, from which sources we occasionally publish translations

sion in the person of a young child of five from the kindergarten. The child, to say the least, was very peculiar, and had a habit of interpreting one's thoughts, especially if she was the subject of them. Finally she stopped speaking of herself and began to talk of her father, telling how good he was. In the afternoon she brought the news that her father was dead; that he had fallen off a building and was killed. Her older sister was sent for hy the teacher, when she heard this story, and she at once said it was a fabrication, and that her father was alive and well. At the same time she warned the child not to say such a thing. It was all to no avail, however, for little Mary kept on repeating it all that afternoon and the next day. On the third day, sure enough, the father did fall off a building and was killed—consequently it was a genuine pre-

From a lady of intelligence and great force of character, in Massachusetts, comes the following endorsement of Miss Abby A. Judson's standard work, a new edition of which can now be found at the Banner of Light Bookstore:

"WHY SHE BECAME A SPIRITUALIST" is the most convincing work I ever read. The author has taken every point in Orthodoxy and the Bible, and explained them so clearly that the 'wayfaring man, though a fool,' must believe: I don't hesitate now to call myself a Spiritualist. I wish this book could be placed in the hands of every thinking reader and student of theology."

Bigotry Gone to Seed.

To the American Sentinel the people of the United States are indebted for the suggestion that special postage stamps may be provided, as in Belgium, for those who do not wish their mail handled on Sunday, the object being to ascertain how large (or small) a part of the people are opposed to Sunday mails. The Sentinel thinks, however, that the number of these narrow bigots would be found to be exceedingly small, and that "National Reform" does not, as a rule, begin at home, but rather seeks to " reform the other tellow." The Northwestern Christian Advocate expresses the handy opinion that the government has not the courage to meet the question in a square and manly way, and prays for more moral courage: That simply means doing away with all Sunday mails without in any way consulting the wishes or wants of the people. In other words, a religious despotism is the only moral and manly government. What right and privilege will not the bigots join in assailing next? Their desire is, first of all things, to rule, convinced as they are that they know what the rest need better

A Tribute to Cochise.-Col. L. E. Dudley (so a Let us, then, carefully avoid all seeming rec- Boston daily contemporary records,) recently adognition of the supernatural. Above the ordi- dressed the pupils of Chauncy Hall School on the subnary or common is the condition of most of ject of the Apache Indians, and, in particular, gave an account of the famous chief, Cochise, which represents that great warrior in a light much more favorable than that which the press of the country delighted | that I was the slave of facts." This acknowledgto cast upon him when living in the mortal:

than they know themselves.

to cast upon him when living in the mortal:

Cochise, he said, was the son-in-law of Magnus Colorado, the chief who ruled over the whole Apache nation. The white men once succeeded in surprising the whole family of. Magnus Colorado in one corral, and massacred all but Cochise, who escaped. From that time he became the implacable enemy of the whites, and a terrible one he proved.

At last Gen. Howard succeeded in winning Cochise's favor by his bravery in going almost alone to the camp of the latter, and persuaded him to make peace with the whites and go upon a reservation. In 1873 Col. Dudley was sent out to try and negotiate a removal to a reservation further from the border. He took a photograph of Gen. Howard and himself in a friendly embrace as a letter of introduction, but, although well received, could do nothing on account of the lilness of the old chief. The second time Col. Dudley saw him he was on horseback, and said that he wished to die in that position. The old chief at the time was very sick, and died in a few days.

In conclusion, Col. Dudley told the scholars that the indian problem could only be settled on the lines of justice and the Golden Rule. He cited many instances of wrong and injustice on the part of the whites, which have led quite naturally to rebellion and revenge on the part of the Indian.

Speak Up!-The Washington Post, in its column of Congressional paragraphs recently, contained the following, which every friend of religious liberty in the American Union should lay to heart, and act upon. Not only should the working men and women -who cannot visit the Fair except on Sunday—but all classes of society who favor freedom rather than blootry, tell their Congressmen what they think of the discriminatory Pharisaic usurpation now sought to be forced upon them:

"Said Congressman Belknap, of Michigan, recently:
'I have received a bushel of petitions from churches and temperance societies, asking that the World's Fair be closed on Sunday. I am considering them. What I would like it an expression from the vast army of working men and women, who cannot go at any other time. I would like to know what they think of closing the Fair on Sunday."

We had a pleasant call recently from Mr. Friedman, who bore a letter of introduction to us from our old friend, W. H. Terry, publisher of The Harbinger of Light. Melbourne. Australia. setting forth that the bearer was known there as active in the Lyceum and other spiritualistic work. Mr. F.—who had just arrived in Boston by Norwegian bark "Borghild"-was en route for New York, where he has relatives. His object in visiting America he states is to develop his mediumistic gifts.

Bro. Albert Morton is enjoying life in the quiet, restful atmosphere of Summerland, Cal., and we trust 'Father Time" is dealing gently with him. He will please accept our thanks for a fine photograph of Mrs. Morton (which he recently mailed us), who was, hefore their removal to the Pacific slope, a well-known and highly successful medium in Boston-which characteristic has followed her to and distinguished her in California.

Constantinople.-Those who wish to take a modern steamer and tramway glance at the Bosphorus and the Turkish capital, and see them as they now are, will do well to peruse the breezy letter (on our first page) wherewith our Paris correspondent, Henry Lacroix, concludes for the present his interesting episties from abroad. We hope to hear from him again in coming time.

The Spiritualist Camp-Meetings.

The camp-meetings of the Spiritualists this year give promise of being very largely attended, and of more than usual attractiveness. Since last season's gatherings improvements have been made at all of approval of every one who attends, and add vastly to their attractiveness and convenience.

Cassadaga, N. W.-The season's program has already been issued, and is as follows:

sources we occasionally publish translations of much interest, showing the rapid progress of the Spiritual Cause in the old world.

For this purpose we have secured regularly the services of Mr. W. N. EAYRS, a competent teacher of the above languages in this city.

We would here state that we recently engaged Mr. Eayrs to write up a lengthy review of a new work by M. Leon Denis, entitled "Après La Mort" ("After Death"), which we published Feb. 27th on our first page. How well Mr. E. performed this service our patrons already know.

We will forward a copy of The Banner containing this able review to any address on receipt of a two-cent postage stamp.

**Thursday, 18th, Mrs. Cora L. V. Richmond, Hon. Sidney Dean; Wednesday, 11th, Mrs. Cora L. V. Richmond, Hon. Sidney Dean; Monday, 15th, Conference; Tuesday, 17th, Hon. Sidney Dean; Wednesday, 10th, Ex.Gov. St. John; Thursday, 11th, Mrs. R. S. Lillie; Ridday, 12th, Hon. Sidney Dean; Monday, 15th, Conference; Tuesday, 18th, Hon. Sidney Dean; Saturday, 13th, Mrs. R. S. Lillie and W. J. Colvillie; Sunday, 1th, Mrs. Cora L. V. Richmond, Hon. Sidney Dean; Monday, 15th, Conference; Tuesday, 18th, Mrs. R. S. Lillie; Sunday, 11th, Hon. Sidney Dean; Saturday, 13th, Mrs. R. S. Lillie; Sunday, 11th, Hon. Sidney Dean; Monday, 15th, Conference; Tuesday, 18th, Mrs. Cora L. V. Richmond, Hon. Sidney Dean; Monday, 15th, Conference; Tuesday, 18th, Mrs. Cora L. V. Richmond, Hon. Sidney Dean; Monday, 15th, Conference; Tuesday, 23th, Mrs. R. S. Lillie; Sunday, 11th, Mrs. Cora L. V. Richmond, Friday, 19th, Mrs. R. S. Lillie; Sunday, 11th, Mrs. Cora L. V. Richmond, Hon. Sidney Dean; Monday, 15th, Conference; Tuesday, 23th, Mrs. Mrs. Leon Conference; Tuesday, 23th, Mrs. Mrs. R. S. Lillie; Sunday, 19th, Mrs. R. S. Lillie; Sunday, 19th, Mrs. R. S. Lillie; Sunday, 19th, Mrs. Cora L. V. Richmond, 19th, Mrs. R. S. Lillie; Sunday, 1

Parkland, Pa.-Writing from this place, Feb.

29th, Charles F. Peterson says: "Four new cottages were dedicated on Washington's Birthday. They are to be occupied the coming season by Chas. Braun, Mrs. Smith, Wm. Bell and Aunt Barbara. Many improvements have been and are being made. Tents and cottages are rapidly being engaged for the summer, and everything indicates that we are to have more excursions this year from Philadelphia than any previous season."

The Parkland Company Chas. A Rica Caparal

The Parkland Company, Chas. A. Rice, General Manager, 2204 North Broad street, Philadelphia, has issued a circular stating that Parkland comprises about one hundred and fifty acres of groves and meadows, with picturesque scenery, situated on the romantic Neshaminy. A most beautiful and inspiring view of the surrounding country is obtained from Parkland Heights. It is twenty-two miles from Ninth and Green streets, Philadelphia. As a health resort it is unsurpassed. The high location, clear atmos phere and pure medicinal water of the springs assure health to invalids, and make it a natural sanitarium.

From Foreign Parts.

The Review of the Book, "Après La Mort," which appeared in our columns on Feb. 27th, has elicited from the author, M. Léon Denis, of Tours, France, an appreciative letter, in the course of which he expresses his satisfaction that his book has received the sanction of THE BANNER in these words: 'I am the more happy that it has obtained the approval of the BANNER OF LIGHT, because I consider this journal the most important of all those that defend before the world the Cause which is so dear to us and to which I have consecrated my life." The learned author has our thanks for this expression of his high regard, and the assurance that as we, like himself, have devoted our life to this noble Cause, we shall continue to keep THE BANNER in the high position it has always held.

Mr. J. N. Maskelyne.-This celebrated prestidigitateur announces his conversion to Spiritualism in letter which we find in the Italian journal, Annali Dello Spiritismo, from which we quote the following: 'Inasmuch as for several years I have been recog nized as an opponent of Spiritualism, your readers will, without doubt, be surprised to learn that I have become a believer in apparitions. Many facts similar to those related by your correspondents have been verified in my own family and in that of my friends In such a way that I have been forced to surrender to the evidence of the truth, and to acknowledge my

Victory at Turin .- The February number of Psychische Studien contains a detailed report of two sittings for physical phenomena with the now famous medium, Mme. Eusapia Palladino. Professor Lombroso of the University of Turin has in the past been conspicuous for his pronounced and aggressive hostility to the facts of Spiritualism; but the evidence presented in the presence of this medium has forced him to acknowledge himself beaten, as appears from the following letter which we take from the journal mentioned above: "I am much ashamed and distressed that I have with such obstinacy denied the possibility of the so-called spiritual phenomena. I speak of the phenomena only; for the theory I do not yet accept The facts exist, and I have always made it my boast ment is significant.

The Late Edwards Pierrepont.-The Springfield, Mass., Republican finds it easy to say of the late Edwards Pierrepont that he had his "folbles," one of which was his habit of consulting spiritual mediums. It goes on to tell how-quite of course-he was decelved by one who answered sealed letters, while he was Minister to England. Mr. Pierrepont was a direct descendant from one of the ministers who founded Yale College, one of whose daughters was married to the distinguished Jonathan Edwards, whence came the Edwards that formed his Christian name. He re ceived the degree of LL.D. from Columbia and Yale, and the degree of D.C.I., from Oxford University. Slurring such a man for doing just what Abraham Lincoln did, would at least appear to be pretty presumptuous business even for a newspaper whose regular assumption is that it knows everything, besides something in reserve! The Republican failed somehow to note the very instructive fact that a man, himself of a wide and deserved distinction, should have been a descendant and namesake of the greatest Or. thodox divine America has ever produced, and yet a firm believer in Modern Spiritualism. It is, however, only another striking illustration of the irresistible tendency in our times.

Hon. Sidney Dean, of Warren, R. I., made us a pleasant call on Saturday, 19th inst., en route for Haverhill, Mass., where he was to speak next day. He has taken up the work in the East again, after engagements of one month each at Grand Rapids, Mich., and Pittsburgh, Pa., and two months in Cincinnati, O. He was in Lynn, Mass., the first two Sundays in March. He is to lecture again on Sunday, March 27th, in Haverhill. He is to be one of the speakers at the Anniversary exercises of the Boston Spiritual Temple, and will serve the same society at Berkeley Hall during the Sundays of April. The Spiritualists of Boston and vicinity should see to it that this eloquent, experienced and erudite champion of the Cause is given a hearing justly commensurate with his acknowledged talents and personal

Single Tax Scheme.—The Henry George theory of taxation, with some modifications, was described to the Massachusetts Legislative Committee on Taxation last week, by William Lloyd Garrison, who with many others was a petitioner for an amendment of the laws so that all public revenue shall be collected from land by a single tax on its site value. Mr. Gar. rison presented considerable testimony to show that the present system of taxation is inequitable and burdensome upon the poor. "We ask," he said, "that all taxes on personal property be at once rescinded and abolished." Ex-Senator Thomas J. Hastings, Mrs. Martha M. Avery, Hon. James H. Morrow of Adrian, Mich., James R. Carret, Dr. Billings of Rockland, and others, spoke in support of Mr. Garrison's views.

We received, recently, a pleasant call from Dr. J. A. Marvin (of Lansing, Mich.), an old and well-grounded Spiritualist of the Wolverine State,

We are pleased to learn that Dr. Stansbury has entirely recovered from his recent illness. See his advertisement on fifth page.

NEWSY NOTES AND PITHY POINTS.

WHAT'S THE MATTER? The parsons all, Both great and small, Sometimes cut up queer capers— They rant and rail 'Gainst Sunday mail, And Sunday morning papers. Their prestige gone, They are forlorn, And keep up constant chatter; But people say, "We'll have our way"-

And that is what's the matter! Every man in the world has an iron in the fire, and every other man is fighting for his place in the coals.—
Atchison Globs.

Never condemn your neighbor unheard, however many the accusations preferred against him. Every story has two ways of being told, and justice requires that you should hear the defense as well as the accusation; and remember that the malignity of enemies may place you in a similar position.

fists instead of hands in the Bherings Straits; Russia is sharpening her teeth on the doorstep of the Austrian empire; and Spain is growling at St. Domingo. Does it mean trouble, in either case?

Uncle Sam and "Hold Hengland" are now shaking

He said, "Good morrow, neighbor," and "I wish you well." And I said, "Canst lend me gold?" And he bade me good-by.—Ex.

We congratulate the BANNER OF LIGHT upon entering its seventy-first volume with the vigor of youth in its columns. Its veteran editor, Luther Colby, is still at the fore, ready to do battle for Spiritualism—with eye undimmed, and natural force equal to the continuance of his great work. We bid THE BANNER angel speed and angel guidance. Long may its veteran editor remain in the mortal to give the paper and its readers the benefit of a long and rare experience in spiritual things. The Better Way is younger, but hopes to be incless vigorous as a contemporary.

The Cincinnati Retter Way has our kindest thanks

The Cincinnati Better Way has our kindest thanks for its generous words in our behalf, and THE BAN-NER fully reciprocates them. If there were more spiritualistic papers as well managed as our Western contemporary, the advance of the Spiritualist cause would be speedily accelerated.

The largest university in the world is that of Paris, with its 9,215 students. Vienna is next, with 6,220 students, and Berlin third, with 5,527. Harvard has about 2,000 students.

[BEWARE OF THE EDITOR.]—Lyric—"There, dear, it is finished at last, and I think it's the finest poem I 've yet written; one upon which I can base a hope of living forever." Mrs. L.—"Dear Tom, do you really want to live forever?" Lyric—"Of course, dear; it is with that one hope we poets brave so much." Mrs. L.—"Then, dear, I beg of you, don't take this poem to Editor Shears. He is such a violent man."—Chicago Times.

California is the second largest State in the Union, her area being 157,801 square miles.

[His DAY of Rest.]—Rural Editor—"Thank the Lord, to morrow's Sunday." Visitor—"You rest on that day, I suppose?" Editor—"Yes, all I have to do is to cut word, light the fire, milk the cows, dress the children, clean the well and praise the Lord."—

AllarkConstitution** Altanta Constitution.

Persons who "play policy" with their brains or with their money - it makes no difference - are not to be

It is averred that the great novel of the season will be M. Emile Zola's "The Smash Up," (La Débacle) which the Cassell Publishing Company will issue simultaneously with its appearance in France. The book-a story of the Franco-Prussian war-is intended for the domestic circle.

The effort of Massachusetts bigots to stop the printing of Sunday newspapers (reference to which was made last week) has "fallen through" --- as it

Cambridge, Mass., had a \$300,000 fire on the early morning of March 22d-Henderson Bros.' carriage factory on North Avenue being consumed thereby.

Mr. H. W. Smith, of Greenwich, Mass., acknowledges his recognition of the message of John MURRAY SPEAR-published in THE BANNER March 12th. That message is, he says, very characteristic of his friend Mr. Spear; and the portion of it which refers to him (Mr. Smith) he understands and appre-

FOR MALARIA USE HORSFORD'S ACID PHOS-PHATE. Dr. E. G. DAVIES, De Smet, Dak., says: "I have used it in slow convalescence and pre-vention from malarial diseases, where the drinking water was bad; I believe it to be beneficial in preventing summer complaints; also one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels."

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

E. J. Bowtell's address is now at 223 Shawmut Avenue, Boston. He will answer calls to speak wherever his services are desired. He should be kept busy on the Spiritualist platform, friends.

Mrs. Ida P. A. Whitlock spoke in Fitchburg, Mass., March oth; Providence, R. I., March 13th; Saratoga, N. Y., March 20th and 27th. As her time is all taken for this season she would like to correspond with societies in New England and West for engagements for the season of '92 and '93. Address Madison Park Hotel, Sterling street, Boston, Mass.

Mrs. A. E. Cunningham was at New Bedford, Mass., March 20th; will be in Quincy, March 27th; New Bed-ford, April 10th; Fitchburg, April 17th; would like to make engagement for the Anniversary.

T. Grimshaw, trance speaker, is engaged by the First Society of Spiritualists, Buffalo, N. Y., for the Sundays in April. Would like calls for week evening engagements in the vicinity. Address 11 Newbury street, Lawrence, Mass.

Dr. Juliet H. Severance would like to make camp-meeting engagements East for July and August. Ad-dress her 2 Warren Avenue, Chicago, Ill. "Cadet Hall was packed yesterday afternoon and evening, [March 20th.] to hear Joseph D. Stiles of Weymouth lecture and give tests," writes a Lynn, Mass., correspondent.

W. J. Colville's lectures in New York are given in Union Square Hall, Fourth Avenue, near Fourteenth street, on Wednesdays and Fridays, at 3 P. M., and at 52 West Twelfth street (his present address) on Fridays, at 8 P. M. He lectures on Saturdays, at 2:30 P. M., in Unity Hall, Hartford, Conn. He expects to be in Washington at Easter, and would be pleased to correspond with parties in that city with reference to work there.

Work there.

Denver papers, The Colorado Graphic and The Bes, allude in favorable terms to the appearance in that city of Mr. Jules Wallace from Australia as a clair-voyant and platform test medium, who has for a number of Bunday evenings demonstrated to throngs of interested people in Nichol and McMinn's Hall the leading facts of Modern Spiritualism.

inclosion people in Meloni and Momin's Hall the leading facts of Modern Spiritualism.

Mr. J. S. Scarlett of Fall River, Mass., officiated with remarks and tests for the First Spiritualists' Aid Society of Providence, R. I., on the 17th inst.

Mrs. Julia E. Davis, inspirational lecturer, psychometrist and platform test medium, occupied the platform of the First Society of Spiritualists at Portland, Mo., Bunday, March 5th; New Bedtord, Mass., March 13th. Will speak in Cadet Hall, Lynn, March 27th; Portland, Me., May 1st and 8th. Has open dates for April. Home address, 232 Windsor street, Cambridge, Mass.

Mrs. H. S. Lake will speak each Sunday of April in Washington, D. C. During her absence Mr. Carlyle Petersilea will occupy the platform, to which she will return and resume her regular work the first Sunday of May—remaining until the close of the season. Address 170 West Chester Park, Boston, Mass.

We are pleased to learn that Mrs. Dr. Heath, after

We are pleased to learn that Mrs. Dr. Heath, after months of illness, has been restored to health, thus enabling her to re-commence her mediumistic work at Dwight Hall.

Popular Tours to Washington.

Personally conducted tours to Washington. Personally conducted tours to Washington have been arranged via the Royal Blue Line for March 24th and April 14th. The tickets include all necessary expenses of a three-days' trip, and provide for hotel accommodations at Washington, baggage transfers, etc. Rates from New York, \$11.50, \$12.50 and \$13.25. Proportionate rates from Beston, and other New England points. For program describing these tours write to Thos. Cook and Son, agents B. and O. R. R., 201 and 1225 Broadway, New York, or 332 Washington street, Boston. Washington street, Boston.

Doctors? Pshaw! Take BEECHAM'S PILLS.

ANNIVERSARY MEETINGS.

Boston, Mass.

A Grand Celebration of the Anniversary of Modern Spiritualism will be held by the First Spiritualist Jadies' Aid Society of Boston at Wells Memorial Hall, 987 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. Storer, Jacob Edson, Eben Cobb, Rev. S. L. Beal, Mrs. N. J. Willis, C. Fannie Allyn, Mr. R. J. Bowtell, Mrs. Alice Waterhouse, Mrs. Juliette Yeaw, Mrs. R. S. Lillie.

Mediums .- Mrs. Kate R. Stiles, Mrs. Shackley, Mrs. Carrie F. Loring, Mrs. Nellie Thomas, Mrs. Mary Chandler, Mrs. Mary Bagley, Mrs. J. K. D. Conant. Anniversary Poem especially composed for this Society and occasion by Mrs. Emma Miner of Clinton,

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 Parlors, 1031 Washington street, near Wells Hall, after the morning and afternoon sessions.

Wells Memorial Hall is centrally located, all Washington street cars passing the doors. The record of the Ladies' Aid Society for more than thirty years speaks for itself, and all Spiritualists are invited to attend this Anniversary, enjoy the "feast of reason and flow of soul," and also aid the Society. Admission to each session ten cents.

MRS. A. E. BARNES, President. MRS. A. L. WOODBURY, Sec'y.

ODD FELLOWS HALL

The Boston Spiritual Temple (Berkeley Hall Society) 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

The morning session will open with music by the Nilsson Ladies' Quartet; opening remarks by the Chairman, A. L. Knight; invocation by Mrs. R. S. Lillie; address 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 ploneer veteran, Dr. H. B. Storer, also Sidney Dean; readings by the ever popular favorite, Miss Lucette Webster, and descriptions by Edgar W. Emerson; Music by the Nilsson Ladies' Quartet, Temple Orchestra, R. L. Baldwin Leader. / and J. T. 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.

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

The elevator will be run day and evening. Refresh ments will be furnished in the large dining hall. Tickets may be obtained at -Berkeley Hall every Sunday, or from the Committee at any time.

GEO. S. MCCRILLIS, A. L. KNIGHT, L. C. CLAPP, Com. of Arrangements.

UNION CELEBRATION.

The Helping Hand and Veteran Spiritualists' Union will unite in Anniversary exercises March 30th at 2:30 and 7:30, at 3 Boylston Place. The speakers on that occasion will be Hon. Sidney Dean, Mrs. R. S. Lillie, Dr. H. B. Storer, Dr. Richardson, Jacob Edson, Mrs. M. T. Longley, Gen. T. H. Dunham, C. M. A. Twichell, Henry Lemon and others. Music by a mixed quartette, Mr. J. T. Lillie, W. H. Boyce; readings by Miss Lucette Webster. It is expected that Edgar W. Emerson will be present to voice the messages from some of the "Veterans" from the other side of life.

THE TEMPLE FRATERNITY SOCIETY Will celebrate the Anniversary at the First Spiritual Temple on Wednesday evening, March 30th, on which occasion there will be a "Spiritual Tree bearing its fruits"; an appropriate program will be presented

previous to the distribution of the gifts. The First Spiritual Temple Fraternity School Willwrites Alonzo Danforth—on Sunday, March 27th, hold Anniversary services. Questions and answers relative to the birth and life work of Spiritualism will be explained by the children. All are invited to attend.

AT HOME, MARCH 31ST.

The Ladies' Industrial Society will welcome all who desire to call at its halls, 1125 Washington street, from 10 A. M. to 10 P. M. Admission free. Lunch from 12 to 2 P. M. Supper from 5 to 7 P. M. The exercises of the evening will consist of speeches, mediumw. ship, recitation and music.

Union Celebration, Lynn, Mass.

The Spiritual Fraternal Circle, Progressive Lyceum and Elsmere Association will unite in celebrating the Anniversary at Exchange Hall, Sunday, In the forenoon there will be a session of the Lyce

um, followed by a short conference. In the afternoon, short addresses, tests and read-

ings by Mrs. Shackley, Mrs. Webster, Mrs. Prentiss, Dr. Drisko and other well-known mediums of Boston and Lynn.

Mrs. C. Fannie Allyn will give a poem in the afternoon, and will deliver the Anniversary address in the evening.

There will also be tests and readings from other well-known talent.

The music will be under the direction of Mrs. J. P

Hayes, assisted by Mrs. G. N. Johnson of Lynn. Supper served in the hall. E. B. MERRILL, Sec'y.

CADET HALL. The Forty-Fourth Anniversary of Modern Spiritualism will be celebrated Wednesday, March 30th, in

upper and lower Cadet Hall, afternoon and evening, by music, readings, tests, lectures and a supper and

The Anniversary address will be delivered by Mrs. R. S. Lillie of Melrose; Mr. and Mrs. Whitlock and others will be present. All are cordially invited.

Brockton, Mass.

The First Spiritualist Ladies' Aid Society will celebrate the Forty-Fourth Anniversary of Modern Spiritualism Wednesday afternoon and evening, March 80th, 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 elecutionists 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. BIOKNELL, Cor. Sec'y.

Worcester, Mass. Sunday, March 27th, the Society and Lyceum will unite in observing the Anniversary. Lyceum exercises at 10:30 A. M.

The atternoon services, at 2 o'clock, will be partici pated in by local mediums, to whom a cordial invitation has been extended. Dr. George A. Fuller will deliver the Anniversary

address in the evening-services commencing at 7 Extra musical talept has been secured. GEORGIA D. FULLER, Cor. Sec y.

Newburyport, Mass.

The Anniversary will be celebrated by the Spiritualist Society on Sunday, March 27th. J. W. Kenyon of New Bedford will lecture and give the Anniversary address; and Mrs. Kenyon will present tests at each meeting. Extra singing, it is announced, will be pro vided, and the hall will be decorated with potted plants and flowers.

New Bedford, Mass.

The Anniversary will be remembered in a fitting manner by the First Spiritual Society on Sunday, March 27th, in Pythian Hall, 84 Purchase street, at 2:30 and 7 P. M. Mrs. N. J. Willis of Cambridge and Mrs. Carrie F. Loring have been engaged for the cocasion; also extra attractions in the way of music—per from 6 to 8, and social from 8 to 12 o'clock. Speak-

Prof. Wood, cornet soloist, and Prof. Swift, violinist, also a lady violinist will be present; an extra service of song will also be held.

Springfield, Mass.

On Thursday, March Sist, 1802, a meeting will be held in the Ladies' Aid Parlors, in Poot's Block, cor-ner Main and State streets.

The exercises will begin at 2 P. M., with singing, followed by a lecture by F. A. Wiggin of Salem, Mass., who will also give tests after the lecture. At 7 P. M., a lecture by F. A. Wiggin, followed by

tests, and musical and literary exercises Mrs. Clara H. Banks of Haydenville will also be with

A collation will be served in the hall; and the time between the collation and evening lecture will be occupied with a conference, vocal and instrumental H. G. HOLCOMB, Pres. E. B. Wood, Sec'y, 374 Main street.

Haverhill, Mass.

The Anniversary will—so "E. P. H." informs us— be duly celebrated in this city—adequate preparations for which are now being made.

New York City.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism will be celebrated by the First Society of Spiritualists (of which Henry J. Newton is President) at Carnegie Music Hall, Sunday, March 27th, at 2 P. M. The following will be the program upon the occasion above referred to:

Grand duo, violin and piano, Miss Annie A. Watson and Prof. J. Jay Watson; introductory remarks, Mr. Henry J. Newton; song, Mme. Blordeaux; addresses by Mrs. Milton Rathbun and Lucius O. Robertson; vičiín 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.

THE NEW YORK PSYCHICAL SOCIETY Will celebrate at Spencer Hall, 114 West Fourteenth street, on Wednesday evening, March 30th, 1892, at 8

Program: Songs by the audience; plano solo-original-Prof. Wm. Millard; appropriate address, Judge Nelson Cross; tenor solo, selected, Mr. T. S. Start; humorous recitation, The Séance, Mrs. Laura W. Brown; laughing song, J. F. S.; psychical phenomena. positive proofs, John W. Fletcher.

Sociable Recess, followed by plano selection Prof. Millard; operatic solos, Señor Mangioni De Pasquali; the Rochester raps, 1848, James Russell Lowell; guitar-Leybach's 5th Nocturne, (arranged by De Janon.) Prof. E. Brownold; spirit art, with life-size example, Mrs. Harriet Beach; personal messages between slates. Mrs. Mott-Knight; three-minute speeches by volunteers. J. F. SNIPES. Pres.

Adelphi Hall.

The Anniversary will also be observed at this place on the 27th inst .- see notice under New York meet-

Brooklyn, N. Y.

Anniversary services will be held in Conservatory Hall. See notice among Brooklyn meetings.

Norwich. Ct. The Norwich Spiritual Union will celebrate the Forty-Fourth Anniversary of the Advent of Modern Spiritualism in Grand Army Hall, Sunday, March 27th. In the morning the Children's Progressive Lyceum will have special exercises under the direction of Mrs. F. M. Marcy, Conductor.

Instrumental music will open both afternoon and evening sessions; and a male quartet will furnish vocal music, with Mrs. Kate Taber-Messinger, accom-

Dr. F. L. H. Willis will give the Anniversary address in the afternoon, and in the evening a discourse upon the "Persecution of Mediums and Spiritualists." Mrs. E. Clark Kimball, the popular test-medium, will follow each address with messages and descrip-MRS. J. A. CHAPMAN, Sec'y.

Providence, R. I.

The Spiritualist Association will celebrate the Anniversary at Columbia Hall, 248 Broad street, by services from 1 to 5 P. M. Supper from 5 to 7 P. M. Enertainment and Anniversary address in the evening Friends of the Cause cordially invited.

SARAH D. C. AMES, Sec'y.

The First Spiritualist And, Society will on March 24th remember the Anniversary at its rooms, 18 and 20 West Block, 70 Weybosset street. Supper from 5 8 to 9:30, followed MRS. M. H. W.

Cleveland, O.

The celebration of the Forty-Fourth Anniversary, under the auspices of the Children's Progressive Lyceum, will take place in Memorial Hall, 170 Superior street, Cleveland, Sunday morning and evening, March 27th, 1892; Charles Collier, presiding officer.

Morning session, 10:45 o'clock. Instrumental and vocal music by the Lyceum orchestra and choir. An niversary addresses by Hudson and Emma Tuttle, the well-known author and poet of Berlin Heights, O. followed by brief and appropriate speeches by the

Evening session, 7:30 o'clock.-Lyceum Entertainment, in which Mr. and Mrs. Tuttle, and a few of the most talented scholars of the Lyceum, will appear in songs, dialogues, readings, tableaux, etc.

The Grand Annual Anniversary Ball will take place Friday evening, April 1st, in Royal League Hall, Case Building, corner Superior and Wood streets, and in which beautiful and commodious hall all meetings of the Children's Progressive Lyceum after that date will be held.

The West Side Society will also hold a Jubilee Meeting at their hall, 483 Pearl street, at 2:30 P. M., with addresses and poems by Mr. and Mrs. Tuttle, and others.

Grand Rapids, Mich.

The Progressive Spiritualist Society will celebrate the Forty-Fourth Anniversary of the Advent of Modern Spiritualism on Sunday, April 3d, at Elks' Hall, North Ionia street.

Helen Stuart-Richings will deliver the address at 10:30 A. M., and at 7:30 P. M., several speakers and mediums will take part in the exercises. Arrangements have been made for beautiful floral and other decora-

Ionia, Mich.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism will be celebrated at A. O. U. W. Hall by the Spiritualists of Ionia and vicinity. Hon. L. V. Moulton of Grand Rapids will be the orator of

Morning lecture 10:30; afternoon, 3 o'clock; evening 7 o'clock, March 27th, 1892. A cordial invitation is extended to all. Those from abroad will be entertained by the friends at Ionia.

MRS. E. J. BENTLEY, Seo'y.

Belfast and Augusta, Me.

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

Washington, D. C., St. Paul, Minn. We are informed that the First Society of Spiritual ists of Washington will observe the Forty-Fourth An niversary with appropriate exercises.

ST. PAUL, MINN.—Anniversary services will be held here, the speakers to be Moses Hull and Frank T. Rip-

Cincinnati, O.

The Society of Union Spiritualists, in conjunction with the Spiritual Progressive Society, will celebrate the Anniversary at G. A. R. Hall, 115 West Sixth street, Sunday, March 27th, at 10:30 A. M., 8 P. M. and 7:30 P. M., Monday and Tuesday, March 28th and 29th, at 2 P. M.;

Milk Men Milk Maids

must have their tin cans, tin pans, and everything else faultlessly clean, and there is nothing half so good for such clean-

Gold Dust Washing Powder.

Housekeepers too have much to clean, and they can't afford to do without GOLD DUST WASHING POWDER, which makes things clean in half the time, and keeps them clean for half the money,

Gold Dust Washing Powder is sold by all grocers. Less than ONE HALF-the brice of others.



ers, Willard J. Hull, Mrs. Colby-Luther, and others; also test and slate writing mediums. Music under the direction of Mrs. M. A. Ross.

Pittsburgh, Pa.

Liberal arrangements are being made to celebrate the Anniversary on March 30th and 31st—so writes a correspondent, who adds: "Our greetings go out to all fellow societies and workers, hoping good spirits may ever help and bless them."

Lansing, Mich.

The Society of Spiritualists of Lansing will hold Anniversary exercises Saturday and Sunday, March 26th 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.

MARYLAND.

Baltimore.-Mrs. Mary O. Lyman of Fulton, N Y., is the speaker for the Religio-Philosophical Society during March. She has come to us a stranger,

ty during March. She has come to us a stranger, but we know her now as one who treats her subjects taken at random from the audience, with ease and power; her flow of inspiration and rapidity of delivery are certainly remarkable.

Our hall was packed to its utmost last Sunday evening, and at the close of the lecture she received a hearty round of applause. Mr. J. D. Roberts followed, giving remarkable tests, all of which were acknowledged to be correct by the redipients.

March 20th, 1892.

Chesapeake.

RHODE ISLAND.

Providence.-Sunday, March 20th, Dr. George A Fuller occupied the platform of the Spiritualist Association. His audiences were large and appreciative. In the evening his subject was "Our Northern Slaves, or the True Relation Between Labor and Capital." His remarks were received with hearty applause.—March 27th Mr. Edgar W. Emerson will be with us. SEC'Y.

WORTH A GUINEA A BOX."

BILIOUS & NERVOUS Such as Sick Headache, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after Meals, Dizziness, Drowsiness, Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the

Skin, Disturbed Sleep, Frightful Dreams and all Nervous and Trembling Sensations. Every sufferer is urged to try one box.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St. 8

MIRACULOUS CURES are being performed in all Chubronic and Nervous Diseases of both sexes by DRS. HOLBROOK & NEW-COMB, who possess a gift called intuition, which enables them to diagnose diseases at sight, also astrong Electric and Magnetic power to a remarkable degree, curing many diseases that were given up as past all recovery. Office 218 Tremont street (LaGrange House), Boston—on Tuesday and Thursday of each week at 10 A.M. to 8 P.M. Consultation free.

School of Sensitives And Mediums, 68 Bellingham Avenue, Beachmont, Mass. Mar. 26.

Allen Toothaker,

MEDICAL Clairvoyant and Business Medium. 216 Cross Brown 5, Boston; hours 4 to 8 P. M. 150 Tremont street, Room 5, Boston; hours 10 A. M. to 3 P. M. Sundays excepted. Patients visited when desired. Mar. 26.

Written Communications.

A LADY Psychic answers Mental Questions; Business Directions given; Medical Diagnosis and Prescription; Tests. Sittings of one hour, one dollar. 201 West Newton street, Boston. Take Huntington Avenue car.

Mar. 26.

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For particulars and terms, apply at Bookstore No. 9 Bosworth street, Boston, Mass.

Mar. 28.

A STROLOGY.—Would You Know the
Future? Accurate descriptions, important changes,
and advice free. Send date and hour of birth, with stamp.
No callers.
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eonsecutively purished in this Department of Mrs. M. T. Long-Lew occupy the platform for the purpose of answering questions propounded by inquirors, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mall, or handed to the Ohairman, will be presented to the presiding spirit for con-sideration.

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

Report of Public Séance held Jan. 5th, 1892. [Continued from last week.]

Samuel Crossman.

I lived a long long time in the earth form, and I went through many experiences, and gained much knowledge of human nature, and of life generally. I was glad to live, and to get all the experience I could of men and things and country, and now I am glad to say that all this is with me, and that I have the information and the experience of the past to help me in my spirit work.

I am not engaged in building up any portion

of the country, in laying out new towns, or doing anything of the kind, for all the places I have seen are well established and grown; but have seen are well established and grown; but I am interested in getting information concerning these localities, and finding other spirit places. The spirit world is tangible and real, and full of beauty and life. Why! it seems to me as if this side was the shadow and the spirit side the substance and the light.

I come back to give my greeting to my friends in the State of Michigan. I have in Ann Arbor those who are dear to me. Changes are taking place; some have taken place since

are taking place; some have taken place since I went from the body, though it seems but as a day to me in looking back over the swiftness of time that rolls away. I have friends in other parts of the State also, for I have been strongly a part of that State, so it seems, and

I have been interested in it.

I want my children to know of this spiritpower, and of the ability of spirits to return
from beyond the border of this life and communicate with their friends. I want this municate with their friends. I want this knowledge of spiritual truth started through the country where I passed the latter portion of my earth-life, which was a good many, many years, like a rolling fire; for I know it will burn out many of the old roots of opinion, and

burn out many of the old roots of opinion, and bring in the strong new life of a higher growth in the public mind.

Tell Daniel I have been near to him sometimes since I went out, and I have tried to make myself understood. I always associate my boy with a place out there in Michigan that I have been fond of. Tell the others that I am well, that I feel a strong love going out to them, and that I want them to be ready to meet those who have gone before, and he premeet those who have gone before, and be prepared to find us in a comfortable home that is strong and substantial, and well laid in its foundations. Samuel Crossman.

Emeline Goddard.

[To the Chairman:] My name, sir, is Emeline Goddard. I used to live in Lawrence, Mass. It is a good while since I went away. The place has grown quite a good deal since then, and some changes have taken place, but I know I have friends there who remember me. I think they may be pleased to hear something of me now that I have gone away from earthly things principally, and live almost entirely in the spirit world.

I had a strong desire when here to get an

I had a strong desire when here to get an education, to study books and figures, and learn something of the great intellectual life that more favored individuals led. I did not have many advantages here. I had to work learn something of the great intellectual light that more favored individuals led. I did not have many advantages here. I had to work every day for my bread, and the body failed the comparatively young in years. I went from this life to the spirit world. I do not feel sad at that. I am glad that it all came to me as it did, though I do not advise any one to wear himself out, and to tax nature so much that she cannot stand the strain, and the spirit has to loosen itself from the body; because I am taught, and we are all told, that it is wise for human beings to stay here as long as they can, even if the experiences are some times trying and hard, for they are good; they are laying a foundation of knowledge and power that will be beneficial to the spirit in all the coming years.

I did, for some years at first, feel mysolf drawn back frequently, as if my life was not done on earth, and had to come in contact with people and with affairs that sometimes chafden et but I seemed to be living out a certain part of my life in that way, and so I gained knowledge that has been good for me. Now do not have those sensations and conditions, and I live in the spirit world mostly, thinking of my dear friends who were left on earth, and trying to send them an imitence of peace. I seem the providence of the comparatively been going through sohool after school, which has filled my. Here, and I have been going through school after school, which has filled my. Here, and I have been going through school after school, which has filled my. Here, and I have been going through school after school, which has filled my. Here, and I have been going through school after school, which has filled my. Here, and I have been going through school after school, which has filled my. Here, and I have been going through school after school, which has filled my. Here, and I have been going through school after school, which has filled my. Here, and I have been going through school after school, which has filled my. Here, and I have been going through

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Those whom I hope to reach through your public channel are in Louisville, and I feel that it will come to them that one who has been known to them in the past has returned to this place as a spirit, still living, although death came on the outside—living as a conscious human being who has grown and learned and loved through all the years. Jessie Means.

George E. Dame.

[To the Chairman:] I am told, sir, that you welcome all comers, and so as a representative of the Granite State, speaking after the manner of earth, I come here to send greeting to my friends—not only to my dear ones and near friends in Newport, N. H., but also to friends and former associates in different parts of Sullivan County. Tell them that I am truly gratified at this opportunity of sending them my livan County. Tell them that I am truly gratified at this opportunity of sending them my hearty greeting. Assure them, sir, that I am in good condition. My head is sound, my brain, I think, is active and clear, and in every way I feel as one who has regained health, strength and the normal condition, and who can express himself after the manner of his heart and his mental nature.

I had many friends and acquaintances. My business and other career, so to speak, were such as to bring me in contact with and before many, so that it seems to me I shall be recognized, and perhaps it will come home to some doubting mind that there is a truth in Spiritualism.

Spiritualism.

I am happy to visit my home occasionally. I like to call the old place home and to watch the affairs of my fellow-townsmen, so as to understand what is taking place with them so is the spiritual place. derstand what is taking place with them so-cially and also as a community, politically speaking

speaking.
The other day I went over to Claremont. seemed to be attracted by one who was in the town, and who seems to be interesting himself town, and who seems to be interesting himself a little—more than a little—in Spiritualism. In that way I came in contact with some individuals who are Spiritualists, and from them I must say I gained a magnetic power which I think has sent me here to-day. I speak of this because I feel that I ought to, and I do hope that those who are nearest to me will feel that I am still near to them in heart, in love and sympathy, and that my desire to assist them and to make their lives prosperous and happy is strong within me.

and to make their lives prosperous and happy is strong within me.

I am not idle as a spirit, for I have work to do of brain and outward expression on that side of life, so that my energies are fully employed. I need not fear, however, that I shall run into any weakened condition of brain or body between the activility into a forces is main. body, because the equilibrium of forces is main-tained, and one does not overtax any portion of the nervous system at the expense of the entire structure. Too many do this in earth-life; too many are unaware, or perhaps unindful of the limitations of their bodies, and so they use up their vital forces and become weakened in consequence—perhaps made help-less, or sent untimely to another world. It is a blessing for man that he does find himself in another world, where he can begin over again the travels of life and the outworkings of his energetic nature under such auspices as do not evertax his being, but only develop the resources

overtax his being, but only develop the resources of his entire nature.

My name, sir, is George E. Dame. I did not live as long as I ought to have done in earthlife; I feel that. I feel, as I look around me in the spirit-world and see those who have ripened by experience and age on this side, and have passed to that other life with strong minds and keen energies, that I ought to have stayed here some years longer and filled out more of my career on this side. It was not so, and therefore I do not complain, but take up my therefore I do not complain, but take up my work with new energy, asking my friends and associates to take care of themselves, and not let the candle burn out too quickly before it has done all the work or the good that it might lo on this side.

Report of Public Séance held Jan. 8th, 1892. Spirit Invocation.

Report of Public Séance held Jan. 8th, 1892.

Spirit Invocation.

Oh! thou Infinite Spirit, thou who art supreme in all goodness and love, indwelling in all things, permeating all space with thy divine might and intelligence, thou art the Eternal Parent from whom all being derives its sustenance and growth. From thee we gather the forces of our existence; from thee we have inhorited all that intellect, all that spirit can impart to humanity. We must be a portion of thy great, unceasing life, and man must contain within himself the possibilities and power and potentiality of an infinite soul. We desire to understand how we may unfold and grow in spiritual qualities and graces; how we may develop the possibilities of our beings, which are like unto the infinite; how we may put forth more and more effort to accomplish good works, to learn now lessons of high intelligence and truth, and to pain understanding and wisdom that cannot be taken away from us, but which shall remain incorporated into our very lives. To gather this knowledge and comprehension, oh! thou Supreme Soul, we would come under the instruction of wise intelligences from the spiritual life. We desire to be uplifted to their plane of thought and understanding. We wish to breathe into our lives their atmosphere of purity and truth, and to partake of their ministrations of goodness and helpfulness that we may expand in all those things which belong to the spiritual part.

Not alone for our own advancement and growth do we ask for these blessings, nor would we be so selfish as to wish for these personally, but we desire them that we also may send out an influence of good and an atmosphere of peace and of comfort that shall be received as a benedletion by our kind. We desire to learn, that we may be fitted to tend others. We wish to grow, that we may quide other lives in their search for spiritual truth. We would gain the plane of unfoldment which good and strong and beautiful souls have attained, that we, in becoming partakers of this bless

Q.—[By the same.] Is it at all a glimpse of the spiritual, when one sees with closed eyes the richest colors in every shade and hue—in set patterns, architectural designs, etc.

cat colors in every shade and hue—inset patterns, architectural designs, etc.

A.—As this phase of sight which your correspondent mentions is one possessed by many well developed clairvoyants, and seems to be a part of the clairvoyant perception, we should judge that this questioner is favored by having the spiritual vision partially opened, and that these colors and forms which appear to that spiritual sight are produced by intelligent attendants who desire to assist in the unfoldment of mediumistic powers, and who are operating upon the brain for that purpose. Therefore, we can only repeat our advice in our answer to the first question: Sit for the development of the spiritual vision.

It may take time; it probably will take many months. It will call for patience and perseverance on the part of the sitter. It demands harmonious conditions, that is, a state of tranquil peace in the mind of the investigation, of the outward life. If these assail the sitter in the busy hours of the day, they must be laid aside when the seance-chamber is sought, because the encroachment of thought in connection with the material affairs of life at such imes when one is sitting and asking for development of medial powers interferes with the action of the spirit attendants and also retards the unfoldment of the medial qualities within.

velopment of medial powers interferes with the action of the spirit attendants and also retards the unfoldment of the medial qualities within. Therefore we say to the friend, seek harmonious associations: live in a tranquil, peaceful state of mind; be regular in your sittings; provide all that which is congenial to you as far as possible. Music, singing and flowers are helps in a séance-chamber, for they are attractive to good spirits; but these can be dispensed with if the individuals composing the circle are in a spiritual frame of mind; for, remember, no matter how beautiful are your surroundings, how many flowers and fragrant odors you may bring to your séance chamber, how many beautiful objects of art or musical strains you may provide or evoke, if there is strains you may provide or evoke, if there is not harmony and spirituality in your midst, pure intelligences from above will not be drawn to your aid.

INDIVIDUAL MESSAGES.

Ezra G. Gannett.

At this hour I find myself forcibly attracted to your séance-room, and, as if drawn by powerful but unseen threads, I am impelied to stand beside your medium and to voice a few thoughts to the world that is seeking spiritual light and understanding.

This has been an age of skepticism, an age of infidelity. It is whispered loudly by many that this is an age of frivolity and of carelessness on the part of the moving throng, but I do not so view it from the spiritual standpoint. It is inevitably an age of progress and inquiry, an age when men and women are asking quesan age when men and women are asking ques-tions of life and demanding to know that which is true, and to have the privilege of sifting out the true from that which is false and only glit-tering show. Earnest minds that have not tering show. Earnest minds that have not been content to accept and retain the dogmas and theological opinions of the past have been brave enough to throw off the yoke of serfdom in regard to religious training, and to ask of those who claim to be ministers of truth, "What is man? where did he originate? whence cometh he? and whither shall he go when this physical life is destroyed? What of the great Supreme Principle of Life? and how can it be understood and incorporated into the very vital being of mankind?"

These are wise questions that all should seek to understand, because learning of these things gives one strength to grow and to take hold of practical things as well as to acknowledge the spiritual nature and to live in accordance with its demands. So I feel that it is well that an age of questioning is upon us, and that minds are reaching out for new light year by year as the old century draws to a close.

minds are reaching out for new light year by year as the old century draws to a close. It seems to me, friends, that the eternal goodness is always with us. We need not look back to the past and seek to gather up the truths and the blessings which our forefathers held clasped to their breasts; we need not look forward to the future seeking for more of blessing or pleasure, and reaching out for the many good things that we anticipate are to come by and by, but we may rest in the eternal Now and know that it is always with us, bringing its blessings and its good works, bearing to our hearts and our lives its many rich fruitions of that which has been performed, as well as planting the seed of future harvests that are yet to bear grand productions for the that are yet to bear grand productions for the human family. It seems to me as if we look forward too much into what shall be and do not realize what is ours at the present time Some are prone to dwell in the past and to live upon those things which have gone by, the experiences and the various events in their own

Some are prone to dwell in the past and to live upon those things which have gone by, the experiences and the various events in their own and other lives, trying to gather sustenance for the spirit from the retrospection. Others look forward longingly, hoping and wishing for something which shall brighten their lives and make them prosperous, while all the time the sunlight of heaven is with us, the dew and the fragrance of spiritual deeds are about us, brought from celestial spaces beyond by instructive souls who are doing our Father's work, and falling into the lives of human beings on earth who are reaching out with helpful hands to needy humanity; and yet we do not realize that the present is ever ours.

There is no past, only as it sums up, through memory and through historic record, the experiences of planets and of races. There is no future, only as the spirit of man projects itself from lits environment in anticipation and thought of experiences and events which are to come. But the present always exists; it is always here. To day is our own; to-morrow never comes. Let us remember these things in our desire to gain spiritual strength and knowledge, and, taking advantage of the present with its opportunities, seek to round out our lives through new growth and unfoldment into spiritual qualities and understandings.

I bring a greeting to my old friends and coworkers. Sometimes I stand by the side of those with whom I have labored in years past, and behold the work which they perform. I know it is through the extension of spiritual love and helpfulness, through the exercise of liberal thought, that they accomplish the grandest work for their followers and for the world. I realize that, although they still remain on the mortal side, they, as spiritual beings, as intellectual minds, are marching bravely on, keeping step with these invisible hosts who are in sympathy with them, and yet who dwell in the spirit world, having laid down the physical armor. To one and all I bring my greeting, not only to my good f

Mrs. F. A. Taft.

spirit-world, and has been very helpful to me in my search for understanding of the new life.

I bring my love and greeting to my friends.

I wish all my dear ones to know of this great spirit-life, to feel it as I do. I understand that they cannot take the knowledge of it into their lives as I can do, because I dwell in it and have its experiences constantly; but I would like them to have a knowledge that cannot be taken away from them concerning the immortal state that comes to humanity after death, and I shall that comes to humanity after death, and I shall

away from them concerning the immortal state that comes to humanity after death, and I shall be very happy to do anything I can to add to their knowledge or to give them a truth from the eternal world.

I was not at my home when I passed away, but that did not matter. I immediately found myself in the presence of relatives and dear ones who had preceded me to the spirit-world, and I felt myself at home. I lived on Clinton Avenue, in Brooklyn.

Before I came here to day I felt I had many things to say, but in taking hold of another brain which I never met before I find them slipping away from me, and know I shall have to try again, and perhaps again, to manifest in this way before I can give all that I would like to do, some of which concerns the mortal life and its changes, while some is connected with the spirit-life, which is my home.

I have many times tried to get near to my dear husband and give him influences that would be helpful. His name is James Taft. Sometimes it has seemed as if a power could be felt from spirit-life, and that we who are so anxious to do good to our friends were making headway; and then, again, when we come it has seemed as if we could not penetrate the mate-

to do good to our friends were making head-way; and then, again, when we come it has seemed as if we could not penetrate the mate-rial conditions of earth with any strength that could be used. But I am learning, and I hope to know more of these things after a while. I am Mrs. F. A. Taft.

Elizabeth Barrett Knox.

I feel like a pilgrim coming back over this highway of life, and it seems to me as if all the souls I see pressing along the same road are pilgrims searching for one shrine where they can discharge that which they have in mind, or

perform the duty that they wish to do.

It seems a duty to me to come here and speak
of the immortal life and of what it has been to me since I went from the body; and yet it is a pleasant duty, it is one that I am glad to take hold of, for I wish to say to all who have known me that I feel I have grown in spirit and in mind since I have entered the spirit-world. I feel that I have been blessed by the change, and that it has not brought to me the slightest shadow, for all has been like sunshine to my

shadow, for all has been like sunshine to my life.

I had experiences here. Some of them were strange, and perhaps not understood even by myself; surely not by others; but those experiences have been considered and have been looked at by the light of the spirit-world, and I find that they had the greatest part in my life in making it what it is. So I tell my friends not to complain if the experiences coming to them seem harsh and perhaps at times painful, for they may be the very ones that will ripen their spirits more fully than any others for the life to which they are going.

I will not speak of that which I did when here. I do not regret the arrangements and settlements that I made in regard to material affairs. I feel that good work may be done, and that I as a spirit shall gain a reflection from these works that will only brighten my conditions in the other world.

Give my love to my friends, and tell them I have no desire to come back to earth to live.

have no desire to come back to earth to live. I was from Everett, Mass. Elizabeth Barrett

John Maynard.

[To the Chairman:] Well, sir, I am told to step right forward and announce myself. I do so as John Maynard.

My friends live in Maryland. I came from that State, and I have many, or at least I have dear friends and connections in the city of Baltimore. I come here in the hope not of personally meeting them, but of getting into sympathy with them through your avenue of sympathy with them through your avenue of communication, so that perhaps I can come a little closer to them in their home life and give them something as a returning friend from

nother world.

Now, had I gone to Europe and found an opportunity of gaining information on new lines of life and study upon foreign shores, I lines of life and study upon foreign shores, I should certainly have been happy to avail myself of the postal service to communicate something to my friends in this country. I do not know why it should be any different with me now as a spirit, nor why it should seem strange to my earthly friends, who would have looked for my letters or dispatches from across the water were I still in physical life, to receive a line of remembrance from me as a spirit.

I was an active man when here. My brain kept in motion so that I really doubt if I gave to the body sufficient time for recuperation and repose. Probably I might have remained on earth longer had I considered the physical needs more than I did, but I had matters in

needs more than I did, but I had matters in mind that I wished to push to an end and to bring to practical results in external form. I did not, however, fulfill my desire. I have been studying and planning and experimenting somewhat after the same line in the spirit-

world, yet I would have preferred to remain on earth to accomplish my ends if I could.

I warn those who are exerting their energies, who are taxing their mental powers day after day without regard to the demands of nature, that they are encroaching on forbidden ground, and will surely have to pay the penalty. There will come to them a time of great debility and perhaps of mental disruption, or else they will pass to the other world before they need to go. We cannot tamper with this life of ours without paying the penalty, because this is natural law that has its demands, and it will operate unerringly, no matter what results it brings to ourselves.

Tell my friends I am in a very contented frame of mind. I feel kindly and affectionately toward them. It would please me much toget into personal communication with them. I hope so to do sometime. Tell them also that I am not obliged to live an idle life beyond. The body is gone physically, but I have a spirit-form that is even better adapted to my wants than the old one proved to be.

George Clarkson.

[To the Chairman:] Sir, I am George Clarkson, and I hail from Illinois. I hardly feel justified in saying that, because I have been out of the body some years, and, in matter of fact, I ought to say that I hail from the spirit-world. Matters that I was interested in on earth have been taken up, some of them closed out, and others of them carried to different ends by individuals here, so that perhaps some will say I have no part or portion in this material life; but I feel that I have, and I hail from Illinois.

I have some friends living in Chicago, and to them I send my greeting, if they should learn of my return to your office. I cannot say whether they believe in Spiritualism or not, but I rather think they do not. I have a few whom I call friends in Peoria, Ill., and they, I learn, are really interested in spirit-return; they desire

really interested in spirit-return; they desire to learn all that they can of it, and they some-times give a thought to the spiritual part of their natures, and wish to know about these things.

things.

It struck me that perhaps some who have known me in the past might be pleased if they should learn that I came back over this line of travel to send them a word of remembrance. I would say that I never have forgotten one friend. I never did forget much of anything that came into my life. I had a strong memory, and held fast to that which came to my experience. That memory holds to me in the spirit-world, and helps me many times in forming my judgment of matters and things, and so I know it is a part of my spirit that will go with me to the end.

with me to the end.

Tell my friends I am right smart. I have a good position, as far as it goes, in the spirit-world. There are others very far ahead of me, and then I am glad to say I am not the lowest, and then I am glad to say I am not the lowest, and that there are others who have not gained my plane. I do not mean that I am glad of the misfortunes or the lowly conditions of any one; oh! no; I would help every one up if I could to a good, strong, happy place; but I mean I am glad I am not down as low as it is possible for human beings to go in the spirit-world or elsewhere. elsewhere.

elsewhere.

I was a busy man. I always found plenty to do. The days and the nights were not long enough to give me time in which to accomplish my ends. I heard what the spirit before me said—that probably he went out before his time because he was so active. I do not know as that was the case with me. I hardly think it, though it might have had some effect on my physical life by using up the energies that I possessed, but somehow I had to do it. It was a part of my make-up that I had to express, and sometimes my friends would say I did not know what it was to keep still.

[To the Chairman:] Well, sir, I will not remain any longer. I am very glad I have had the privilege of coming. If any one of my old friends shall see my name in your journal, and be interested enough to look over my remarks, I shall feel that I have gained a great result by coming to this place.

by coming to this place.

Mrs. Hattie M. Wells.

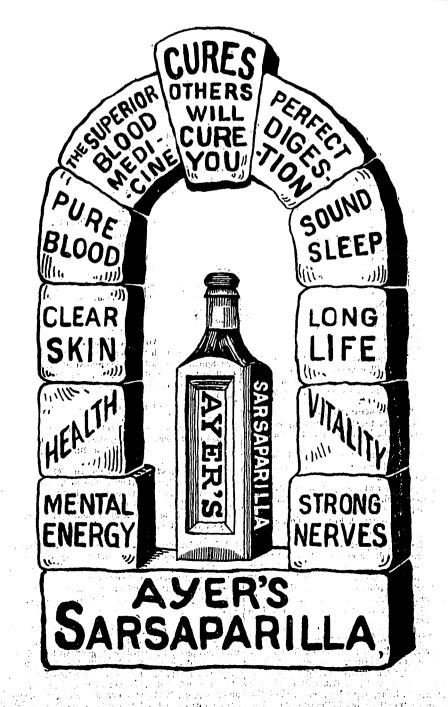
Mrs. Hattie M. Wells.

I have visited your circle many times, and have been interested in listening to the messages of spirits longing to reach their friends; but I have been more deeply interested in listening to the complaints and the disappointments of other spirits who have been here anxiously yearning to give some word or to express their love to some mourning friend on earth, but who have been unable to communicate through your medium. I have listened to the stories of their lives and seen how full they were of some matter—which to them was very important—that they desired to relate for the benefit of mortal friends; and I have seen many of them get their first lesson of spirit-limitation in reaching this outward life by coming to your Circle-Room. I have not communicated through this medium, but today I find the power and the way open to me, so I am thankful for this opportunity.

I wish to send my love to my dear mother.

I wish to send my love to my dear mother. Tell her I know how often she thinks of me, and how many times, when she lies down to sleep, her thought goes out to me in the spirit-world. I receive her love and sympathy and

[Continued on seventh page.]



[Continued from sixth page.]
understand it. It is to me a rich possession that can never be taken away. I think that sometimes she feels the presence of her spirit-children through the atmosphere of peace that falls upon her, and she knows that we do come from our spirit-home to help her in her declining years. To father, too, I bring my love, and wish him to realize that I never have forgotten the kind influence and help that came from him to my life in many ways. I will be with him when the shadows fall around him and he is called to the better land, for these dear parents are very close to my heart in sympathy and love and all tender feeling. They may know that there is a beautiful spirithome prepared for them, for they have lived their life of usefulness almost to its close. They have done good works and exercised a good influence, all of which have had their effects spiritually, and which they will understand and see when they join us in the other life.

I bring my love to all the dear ones of our [Continued from sixth page.]

I bring my love to all the dear ones of our family. I wish my brothers and sisters to feel that I am a living presence, coming to them in their homes at times with what power I can bring to help them spiritually and materially, for I want to see them happy and prosperous

stand and see when they join us in the other life.

I bring my love to all the dear ones of our family. I wish my brothers and sisters to feel that I am a living presence, coming to them in their homes at times with what power I can bring to help them spiritually and materially, for I want to see them happy and prosperous and well.

I had experiences in life which were improving to me as an individual. They came to me as a means of growth, although some of them were painful. I was a medium, and I tried to follow the diotation of my spirit-helpers. Sometimes I did not clearly understand, but when I did I responded in such work as I could perform, or they could accomplish through my means. I know that the experiences I had as a medium, and those in the outward life more particularly, have all been useful to me in the spirit-world, and I do not regret any one that came. Let me also say that I do not wish any of those who are dear to me to feel that I went untimely from this life. I think it was best for me to go. The angels knew, and they called me home. True, I might have done more work for the spirit-world had I stayed, but I do not wish any of those who are dear to me to feel that I went untimely from this life. I think it was best for me to go. The angels knew, and they called me home. True, I might have done more work for the spirit-world had I stayed, but I do not knew They tell me that my work was finished, because I was needed to take up another work in the higher life.

While I bring my love to all, I particularly wish to say to George—my brother George—Do be careful of yourself. Look after your health. It is not as robust as it has been in the past. I feel that you have inhaled into your system germs that may develop and prove serious to you; so be especially careful at this time, for we wish you to get more strength, and be able to withstand the encroachments of climatic or other conditions.

The clear of the dear of the dear of the medical profession."

I an accommodate you."

The specially efficient i

[To the Chairman:] Perhaps he will understand what I mean, and I wish you would send my message to George A. W. Pratt, of Rox-

Before I close I feel that I must speak of a beautiful spirit that I have seen here all the afternoon. As a medium I am in sympathy not only with mediums, but with all who are not only with mediums, but with all who are anxious to get into communication with their spirit-friends, and I am in sympathy with spirits who come back longing to reach their friends, if it only be with one word of comfort and love, so it seems natural that I should speak of this bright young spirit I see before me.

She has grown into loveliness and power as a spirit, but I think she went away as a child. I see her with arms loaded with flowers, roses and lilies, that she places in a lady's lap; and then I seem to get from her that she is anxious to give a few words of comfort and hope to the lady, who is present, and whom the spirit loves

to give a few words of comfort and hope to the lady, who is present, and whom the spirit loves with undying affection. It comes to me that there have been shadows and trying experiences in the life of this one on earth, and that even now the lady wonders when something of the trial is to pass away and more of brightness come. It seems to me that the desire of this spirit is to impart strength and courage and hope to her mother here, and to have her feel that the brightness is slowly coming, the shadows are passing away, and that she will shadows are passing away, and that she will live long enough in the mortal to find more of happiness, strength and comfort than she has

happiness, strength and comfort than she has seen for a long time.

I may not get this perfectly, Mr. Chairman, for I do not come close to the spirit, but I see her as such a loving and lovely being that I had to speak. Once or twice I have seen the name of Ida; the last name I do not see so clearly, but I think it is Scales.

[A lady in the audience stated that she recognized the spirit spoken of as her daughter.]

I am Mrs. Hattie M. Wells, and I wish to give my love not only to my own dear ones, who perhaps would claim it first, but to my spiritualistic friends in Salem and Boston as well, and I also desire to thank all who were kind to me in the past. Tell them I have not forgotten their sympathy, and shall retain it always as a part of my treasures in spirit-life. always as a part of my treasures in spirit-life

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 12.—Frank Griffin; Della Grant; Nellie Bruce; Wil-liam Glimore; Harry D. Brown; Rev. Chas. Jones; William W. Ward. Jan. 15.—Warren H. Cudworth; Mamie Galiagher; John Blanchard; Charles Smith; Louisa Powers; Harold Jenkins; Mary A. Holbrook.

Messages here noticed as having been given will appear in due course according to routine dats. Mar. 11.—Mrs. Eunice Gibbons; Annie Robbins; William H. Guest; J. T. Spriggs; Joseph Cummings; Byron Board-

> Written for the Banner of Light. TO ABBY A. JUDSON.

Dear sister, on the battle field. Waging a war for truth. Surrounded by angelic hosts,

Decked with immortal youth: Stand forth, with courage e'er renewed. For see! our foes retire; They stand aghast at Reason's torch,

And Inspiration's fire. From East and West, from North and South, Day, dawning, has revealed

The darkened haunts of Ignorance, Whose prisoners gladly yield Their long allegiance to the foe, And quickly burst their bounds.

In jubilant release come forth While heaven their praise resounds.

The "seventh seal" is opening wide Which John on Patmos saw. And revelation but reveals The hidden springs of law;

A Moses, you are marching out From Egypt's land of thrall. While hosts your lead are following

Oblivious to recall. The "rod" of truth you "cast before" A "serpent" may appear, But in your hand a "rod again"

Dispels the doubter's fear. Go forth! your glorious mission fill, With "Judson" by your side,

You'll clouds of darkness quick dispel And storms of hate outride.

Farmington, Me., March, 1892.

*Prov. 1. 22; Luke yi. 22.

NEW MUSIC.—We have received from the White-Smith Music Pub. Co., 62 and 64 Stanhope street, Hoston, Mass., the following: Vocal.—"De Double Weddin," Ethiopian song and chorus, words and music by Frank Addis Kent; "Song of the Nightingale" (from the Tyrolean), contratto, words, Ambrose Davison; "I Heard an Angel Voice Last Night," Chas. E. Bray; "Zerita" (duet), words and music, C. A. White; "Tokay Song" (Hungarian), words by M. J. Murphy, music, Felix, Jager; "Come," Louis Campbell-Tipton; "Come Join the Dance," quartette, C. A. White; "Reuben and Rachel," words by Harry. Birch, music, William Gooch. Instrumental—"Zerita Waltz," "Dick Turpin Polka," C. A. White; "The Emperor's Review," planoforte, arranged for four hands, also two hands, Richard Elienberg; "Colonel Goetling's Grand March," for two banjos, do. mandolin and guitar, do. two banjos, mandolin and guitar, by Frederic E. White, arranged by A. V. Holmes; "On to Glory," Storm Galop, Paul Keller; "Star of the South—Dolores Valse," Theodore Moelling; also "Glenwood's Self-Instructor" for the flute, by Walter Glenwood.——The Follo for March, by the same publishers, has interesting news, attractive miscellany, and 24 pages of new music, vocal and instrumental.

"EVERY WORD TRUE!"

So Says the Writer of That Famous Letter.

He Relterates His Statements, Produces Additional Proof and Clearly Dofacs His

It would be difficult to measure the interest and comment, not to say excitement, which the published letter of Dr. R. A. Gunn, which appeared in the papers yesterday, has occasioned. The prominence of the doctor and the unusual nature of the letter have both tended to add interest to the subject and make it really the talk of the town.

I called upon Dr. Gunn at his residence, No. 124 West Forty-seventh street, yesterday afternoon. I found the reception-room crowded, and it was only after an hour's waiting that I succeeded in obtaining

duced his record book. Turning over the leaves, he said:

"Here is a case of a gentleman who was a great sufferer from inflammation of the bladder of long standing. He had consulted a number of physicians without benefit. When first consulted I myself tried the usual methods of treatment, but without success, and I finally advised him to try Warner's Safe Cure. He felt better from the start, and in a few weeks was entirely cured."

The doctor turned a few pages further, and then said:

"Here is another case. It is that of a gentleman who had frequent attacks of renal calcull, which, as you know, is gravel formlag in the kidneys. He had never been able to prevent these formations, but after an unusually severe attack I recommended him to try the Safe Cure, which he did, and, although it is three years since he took the remedy, he has never had an attack since."

The doctor continued to turn the leaves of his book,

three years since he took the remedy, he has never had an attack since."

The doctor continued to turn the leaves of his book, and suddenly exclaimed:

"Here is a most remarkable case. It is that of a lady who had suffered for some time from Bright's disease. She became enciente, and about the fourth month suddenly became blind, had convulsions and finally fell into a state of coma, caused by uremic or kidney poison. Several physicians who saw her said she could not live, and in this view I fully concurred. As she could still swallow, I said, as a last resort, that they might try Warner's Safe Cure. They did so, and to the surprise of every one she recovered. She has since given birth to a living child, and is perfectly well."

"Those are certainly most wonderful cases, doctor," I said, "and while I do not for a moment question their authenticity I should consider it a great favor if you would give me their names. I think the importance of the subject would fully justify it."

"In the interest of other sufferers I think you are correct." Dr. Gunn finally observed, after a moment's thought. "Both the lady and her-husband are so rejoiced, so grateful, over her recovery that I know she is only too glad to have others hear of it. The lady is Mrs. Eames, wife of the well-known costumer. She was not only restored, but is in perfect health today."

I thanked the doctor for his courteous reception,

day."

I thanked the doctor for his courteous reception. for the valuable information imparted, and I feel assured that his generous and humane nature will prevent him from feeling other than glad at seeing this interview published for the benefit of suffering humanity.

Kennedy's **Medical Discovery**

Takes hold in this order:

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

DEAF NESS & HEAD NOISES CURED by I'ctl's Invisible Iulular har Cublion. Whapers only by F. Hiscox, 858 B'way, N.Y. Write for book of proofs Mar. 28.

"Glad Tidings of Immortality."

Tine Ly executed lithographs bearing the above title have been received by us. The size is 22½x28½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curiains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmonn, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

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PATIENTS VISITED AT THERE HOMES.
Mar. 19.

Mrs. S. S. Martin,

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

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. to 6 P. M. Development of Medium-ship a specialty. Test Circles Wednesdays, 8 P. M., and Tuesday afternoon at 3. 8 Dwight street, Boston. Magnetic treatments also given by Mr. and Mrs. Stiles. J. K. D. Conant,
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SITTINGS daily from 10 A. M. to 4 P. M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Séances.
Mar. 26.

Hattie C. Stafford, 48 Worcester Street, Boston,

SUNDAY, Thursday and Saturday, 2:30 P. M.: Wednesday 8 P. M. Newton Stansbury, Manager. 4w Mar. 12. Miss Jennie Rhind, Seer. SITTINGS daily, with business advice. Circles Monday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Enclose \$1. 1064 Washington st. Mar. 20.

Miss A. Peabody,

DUSINESS. Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.1041 Washington street, opposite Davis street, Boston.

Mar. 26. Mrs. Hattie A. Young,

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

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

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

Mrs. A. Forrester,

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

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. 10 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. 1w Mar. 26.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magneti Treatments. 34 Hanson street, Boston, Mass. Mar. 26.

MRS. C. E. BELL, Test, Business and Medical Medical Medium. Sittings daily from 9 to 5. Circles every Tuesday at 3 o'clock, and Friday evenings at 8. Will answer calls for platform tests. 164A Tremont street. Room 4. Boston. 1w* Mar. 26.

Mar. 26.

Mst. CHANDLER-BAILEY, 26 Cazenove street, Suite 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternooms at 3 o'clock. Platform test speaking.

Miss J. M. Grant, TRANCE MEDIUM, No. 8½ Bosworth street, Banner Light Building, Boston. 4w Mar. 5.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremor Feb. 27.

Psychometry.

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

Carrie M. Lovering,

MAGNETIC PHYSICIAN, 267 Shawmut Avenue, Boston Controlled by the late Lemuel Spear. Feb. 20. TO INVESTIGATORS of Psychic Phenomena, Written Communications, Business, Medical and DSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Mar. 12.

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

Mar. 12.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. MRS. M. W. LESLIE. Trance Medium, 542
Tremont street, corner of Hanson, Boston.

2w*

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. tf Sept. 26.

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Mar. 5.

Dreams of the Dead.

BY EDWARD STANTON. With an Introduction by EDWARD S. HUNTINGTON.

With an Introduction by EDWARD 8. HUNTINGTON.

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

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

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

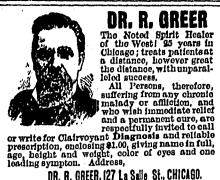
a litterateur of much promise.

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

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Lecture by PROF. W. F. PECK, delivered at Cassadaga
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This splendid Lecture should be in the hands of every
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lozen. Cloth. \$1 00, or \$9.00 per dozen. (Any book sent postpaid upon receipt of retail price When ordered at dozen rate, transportation not prepaid.)

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

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A pure unadulterated mineral water, which is unequaled in curing all forms of KIDNEY, LIVER, BLADDER, STOMACH and Bowel disorders. Will cure MALRIA, RHEUMRINES, DISSECTION OF STOMACH and Bowel dec. 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 Engraved Letters concerning this remarkable water, to J. R. PERRY.

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SOUL READING,

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

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, 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 peouliarities 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 successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

Address,

MRS. A. B. SEVERANCE,

White Water, Walworth Co., Wis.



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Thousands have had and Millions may have instant Relief and Speedy Cure from Skin, Scalp and Hair troubles by until the components of the components o Skin, Scalp and Hair troubles by using
CACTUS BALM SKIN CURE.
It is compounded from a Specialists marvelously successful formula, and it is ownolemore that we will drink it from your bottle.
Endorsed by thousands. Sold by Druggists,
60, 61,00. Sent Ex. Paid on receipt of price.
SMITH BROS., Props., 20 and 22 Bromfield st., Boston, Mass.

"Cactus Balm Skin Cure cured my Scalp Troubles, the
Felling of my Hair, and gave me a New Growth in less than a
month." Mrs. N. Jaquith, Topeks, Kansas, May 20, 1894.
"By its use, Salt Rheum on my hands agms and body dis-

"By its use, Salt Rheum on my hands, arms and body dis-appeared within a week, after several months of medical treatment had failed." W. H. Keeden, 2l Hawley St., Boston.

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

PSYCHOMETRY. CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of bair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 tth street, Milwauker, Wis. 5w Feb. 27.

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Jan. 2.

M. RS. JENNIE CROSSE, Business, Test and M. Medical Medium. Bix questions answered by mail, 50 cents and stamp, Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address West Ganland. Me. 2w*

DIACNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and your Allments, Address J. O. BATDORF, M. D., Principal, Magnetic Lystitute, Grand Rapids, Mich. 1m* Mar. 5.

New York Advertisements.



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Constipation, dyspepsia, sick headache, corpulency, and ail diseases due to deranged liver and kidneys, by eradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmless, cure. Samples, 10c. Smuli packages, 25c., large ones, \$1. Sent by mail po any address, post paid. HERBA VITA REMEDY CO., N. Y. City.

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MAGNETIO Specialist for Nervous and Chronic Diseases.
Complicated Cases Oured when other methods fail.
Patients at a distance successfully treated. DR. DAKE has no peer in his especial mode of practice. Send for Circular. TO THE FRIENDS OF SCIENCE. I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

Feb. 20. PROF. JOSEPH RODES BUCHANAN, M. D.

Trance Medium, CAN be consulted at 268 West 43d street, New York City Hours 9 to 4, and Tuesday evenings. Public Seaner Thursday evenings, admission 50 cents. Mr. Fletcher ap-pears at Adelphi Hall at 3 and 8 r. M., on Sundays. Letters

DYEMANUEL SWEDENBORG, containing the DUNIVERSAL THEOLOGY of the Church of the New Jerusalem. 982 pages (54x5); inches), good paper, large type, bound in biack cloth. stailed prepaid for \$1.00 by the AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY, 20 Cooper Union, New York. 13reow Mar. 12.

TRANCE and Business Medium, No. 980 Sixth Avenue, New York. Consultation on Business with accuracy and fidelity. Those in trouble or affliction can communicate with their spirit friends through her power of mediumship Clairvoyant Examination of Disease. Magnetic Treatment given. Accommodation of patients with board. 1w Mar. 26.

Mrs. Webb,

Mrs. H. L. Woodhouse,

A STROLOGICAL MEDIUM, 367 West 23d street. New York City. Ask your Druggist for Mrs. Webb's Magic Tea. Positive cure for Sick Headache and Constipation. Jan. 2. PSYCHOMETRIC Readings on BUSINESS or HEALTH
Six Questions answered for fifty cents. Full Readings, \$1.00. Lock of hair preferred for diagnosis. Certain and sure Sittings by appointment. 109 Fourth Ave., New York.
Mar. 12.

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

Dr. J. R. Newton
STILL HEALS THE SICK! Great cures made
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Mar. 5.

DR. HENRY ROCERS,

M EDIUM for Independent State-Writing, and Spirit Por-traits in Crayon and Oll, now located at 1556 Broadway, New York, between 46th and 47th streets. 4w Mar. 19. Remedy Free. INSTANTRELLET.

Gure in 10 days. Never returns; no pure
no salvet no suppository. A victim trin-i
in vain every rem-dy has discovered a
simple cure, which he will mail free to his fellow sufferers. Address J.H.REKYES, Box 3200, New York City, N. Y.

Oct. 10.

DR. F. L. H. WILLIS

May be Addressed until further notice.

46 Avenue B, Vick Park, Rochester, N. Y. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all it-forms, Epilepsy, Paralysis, and all the most delicate and compilicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties when have been cured by his system of practice when all others had failed. All letters must contain a return postage starm.

had falled. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 2. **Psychometric and Planetary** EXPOSITION of your life and future changes. Lock of hair, date and hour of birth, secures sample reading. 25 cents; complete, \$1.00; with special clairvoyant advice in trouble or health, \$2.00. GUIDE MARZZO, 163 57th street, Brooklyn, N.Y. Mar. 26.

Health, Vigor, Happiness. BY mutual Spirit Telegraphy and Vitalized Articles, I restore physical, mental and spiritual Equilibrium. Disease and trouble remedded in any part of the world by Nature's greatest force. Send accurate description, particulars and \$1.00. A. B. ANGELO, Brooklyn, N. Y. 4w*

ASTHMA DR. TAFT'S ASTHMALENB Address, we will mail trial CURED over fails; aend us your address, we will mail trial CURED over fails; aend us your address, we will mail trial CURED over fails; aend us your address, we will mail trial CURED over fails; aend us your address over fails; aend us your address over fails; aend us your address over fails. Jan. 16. 6teow

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday even. Feb. 13.

NEW AND BEAUTIFUL SONGS,

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

Planchette, with Pentagraph Wheels, 80 cents, samuely and differences, by which any one wheels, so cents, sourcely packed in a box, and sent by mail, postage free.

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M. holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vermon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. It Oct. 11.

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June 6. J. STEPHENS, Lebanon, Ohio.

June 6.

Banner of Pight.

BOSTON, SATURDAY, MARCH 98, 1899.

meetings in Boston.

Sphritual Meetings are held at the Hanner of Light Hall, 8 Howworth street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelbamer, Chairman. These interesting meetings are free to the public.

Sheikamer Chairman. These interesting meetings are free to the public.

First Epiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Bunday at 24 P.M.: School at 11 A.M. Wedneday evening Social at 7%. Other public meetings announced from platform. Mrs. H. B. Lake, speaker. T. H. Dunham, Jr., Beretary, 117 State street, Boston.

The Boston Spiritual Temple, Herkeley Hall, Berkeley Street.—Services 10% A.M. and 7% P.M. Seats Iree. Public cordially invited. William Boyce, President; L. C. Clapp, Secretary.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2% at Wm. Parkman Hall, Boylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. John Woods, President; Mrs. L. O. Clapp, Secretary; Mrs. C. P. Fratt, Tressurer. All are invited.

Engle Hall, 616 Washington Street.—Sundays at 11 A.M.; 3% and 7% P. M. Eben Cobb, Conductor.

Children's Spiritual Lyceum meets every Sundays at 18% A.M.; 3% and 7% P. M. Eben Cobb, Conductor.

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Veteran Spiritualists' Union.—Public meetings will

Weteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 3½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Moss T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 17 State street, 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 attend.

First Spiritualist Ladies. Atd Society.—Parlors 1611 Washington street. Organized 1837; incorporated 1832. Business meetings Fridays at 4 P. M. Public social meetings at 7 J. P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

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

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

Independent Spiritualist Clark, mosts every Tues.

Independent Spiritualist Club meets every Tuesday at 64 P.M. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8. I. G. Wellington, President; W. W. Russell, D. D. S., Secretary, 9 Park Square, Boston.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. Thursday in Rathbone Hall, at 2½ P.M. N. P. Smith, Chairman.

TAY P.M. N. P. SHILL, CHARMAN.

Harmony Hail, 724 Washington Street.—Services every Sunday at 11 A. M., 2½ and 7½ P.M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor. Dwight Hall, 514 Tremont Street.—Meetings each unday P. M. and evening; Developing Circle in the morning. Mrs. Dr. Heath, Conductor.

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

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

The Cambridge Spiritual Society holds meetings unday evenings in Odd Fellows Hall, 548 Main street. H.

Boston Spiritual Temple, Berkeley Hall .-Mrs. R. S. Lillie was greeted with a large and representative audience upon her return last Sunday, after a two months' absence. The theme for the morning discourse was presented from the audience, and was handled in a logical and comprehensive manner.

handled in a logical and comprehensive manner.

At the close of the lecture Mrs. Lillie spoke of the sudden transition, March 17th, of the mother of Edgar W. Emerson, in consequence of which the hall would be closed that afternoon; she paid a tender and touching tribute to Mrs. Emerson, and voiced loving words of sympathy for the afflicted family, asking also that the sympathy of the audience be sent to Mr. Emerson to sustain him in his bereavement.

In the evening Mrs. Lillie gave a grand discourse upon "The Higher Life as we Enter Upon It."

Next Sunday Mrs. R. S. Lillie will speak at 10:30 and 7:30. At 2:30 Joseph D. Stiles is with us again for a test seance.

Arcade Hall .- On Sunday last, March 20th, W. J Square, at 10:30 A. M., where a large audience assembled, including many well known friends of reformatory work in general. Mrs. May French officiated very acceptably as soloist, and Prof. B. L. Shapleigh presided at the organ. The hall is new and commodious, and promises to be a popular and attractive centre of work, as it becomes more extensively known. Mr. Masters, the proprietor, is a man of liberal ideas, and intends to keep the hall exclusively for religious meetings and high-class entertainments. Mr. Colville's morning discourse was upon "The Science of Noble Living," an abstract of which, together with a summary of his afternoon and evening services, will appear next week.

On Sunday next, March 27th, Mr. Colville will speak at the same place. At 10:30 A. M. on "The Science of Inspiration"; at 3 P. M., answers to questions from the audience; at 7:30 P. M. exercises commemorative of the approaching Anniversary. Special topic of lecture: "An Impartial Review of the Spiritualistic Movement Throughout the World." All seats free; voluntary offerings; fine music.

Dwight *Hall.* Heath** informs that Mrs. Dr.**

Dwight *Hall.* Heath** informs that Mrs. Dr.**

At Mrs. Dr.

At Mrs. Dr.

**An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a material review of the Spiritualistic Movement Throughout the World." All seats free; voluntary offerings; fine music.

Dwight *Hall.* Heath** informs that Mrs. Dr.**

Dwight *Hall.* Heath** informs that Mrs. Dr.**

N. Y.

A. NOYES, 820 **Powers Block, Rochester**, N. Y.** Colville opened services in Arcade Hall, 7 Park

Heath respensed her meetings in this hall on Sunday last. The developing circle in the morning was of un-

The afternoon meeting opened with a service of song led by Frank W. Jones. After an invocation Mrs. Heath welcomed all present, and spoke upon "Mediumship, and its Power to Elevate Humanity"; Mr. Byron I. Haskell of Everett, Mr. F. A. A. Heath, Dr. Fred Crockett, and Miss C. E. Knox participated in the interesting service of remarks, readings, etc.; Mrs. Dr. Heath closed the exercises with several very remarkable tests.

Mrs. Dr. Heath closed the exercises with several very remarkable tests.

At the evening session Mrs. Dr. Heath spoke upon "The Power of the Spirit Guides to Heal Where the Medical Faculty Fail"—as has been manifested in her own case: After having several of Boston's best physicians to treat and prescribe for her during the last six months, she has been so far restored to health by a few treatments from a magnetic physician as to be able to assist in the respening of meetings in Dwight Hall, proving conclusively that if our "Regulars" had this magnetic power they would be more successful with many of their patients.

Dr. A. D. Haines of Charlestown, Mr. Frank W. Jones, Mr. Heath, "Sunshine" (controlling Mrs. A. Wilkins), and Mrs. 8. S. Martin, also took part.

These meetings are to be held regularly every Sunday during the spring and summer, and all interested in the investigation of spiritual phenoména are invited to be present.

Irving Hall .- The Independent Club on Tuesday evening, 8th inst., had an enjoyable session. Mrs. Wellington made some opening remarks. Dr. C. E. Huot gave a short address under control of one who claimed to be a leader among the Mound-Builders; he explained some of their customs, and why the skeletons found in those mounds were placed in so many different positions; also the reason of so many different bositions; also the reason of so many different kinds of earth being represented in the larger of the mounds. Dr. George F. Waters remarked that the condition of those mounds, according to history, corroborated the statement made by Dr. Huot's control. Mr. N. S. Nelke and E. J. Bowtell spoke briefly of incidents in their lives, and J. Edward Bartlett gave several tests, all recognized. Tuesday evening, 15th inst., Mrs. M. E. Shirley, Dr. Huot, Mrs. Anderson and N. S. Nelke participated in what proved to be a very enjoyable session.

Exercises in honor of the Forty-Fourth Anniversary Wellington made some opening remarks. Dr. C. E.

Exercises in honor of the Forty-Fourth Anniversary will be the feature of this Club's meeting on Tuesday evening, 29th. F. W. JONES.

1064 Washington street.

The Children's Progressive Lycoum met, as usual, at 514 Tremont street, Sunday morning. The regular exercises were finely executed, the grand march making a line of members entirely around the hall. Mr. Falls, J. B. Hatch, Jr., and Mrs. Longley, made appropriate remarks to the school, and Gracle Scales, Carl Haddield, Willie Sheldon, and Ethel May Whitton each gave a fine recitation—willo sweet songs rendered by Jessie Judkins, Josie Smith and Maude Bourne, added much to the enjoyment of the occasion.

occasion.

The brilliant program for the forthcoming Anniversary at Tremont Temple was referred to in compilmentary terms by many present.

Lyceum meets every Sunday at above ball at 10:45

Harmony Hall .- "Victor" states that the meet ings Sunday, March 20th, were highly interesting all day, and the capacity of the hall was taxed to the ut-

of mind. The following took part in the exercises:
Mrs. Jennic Wilson, Mr, and Mrs. Anderson, Mrs.
Butterman, Mr. Osgood F. Stiles, David Brown, Mrs.
Burk, Mrs. Peterson, Mrs. Hughes, Mrs. Bell, Mr.
Tuttle, Mr. Combis, Mrs. Buck, Mrs. Davis, Dr. Wills,
and Mrs. Wilkinson.
The Indian Peace Council, Tuesday, 16th—held in
Commercial Hall—was a great success as to numbers
and interest.

First Spiritual Temple.-Last Sunday after noon, after the singing of solos, reading of pooms, and noon, after the singing of solos, reading of pooms, and invocation, a lecture was delivered, through the modiumship of Mrs. H. S. Lake, upon "The Problem of Life," and such questions as had been laid upon the desk. [An abstract report of her remarks will be given next week.—EDS.]

Next Bunday Mrs. Lake will again occupy the platform, delivering a discourse appropriate to the Anniversary of the Advent of Modern Spiritualism. The Bundays of April she will speak in Washington, D. C., and the Temple platform will be occupied, during her absence, by Carlyle Petersliea.

School for children at 11 A. M.
All invited to all exercises. Reporter.

REPORTER. All invited to all exercises.

First Spiritualist Ladies' Aid Society.-Mrs. Butterfield, Mrs. Albe and Mrs. Woodbury, three of the platform officers, have been ill and unable to at-

the platform officers, have been ill and unable to attend the meetings of the society recently. Mrs. Albe has had a long season of ill health—all hope for her early recovery.

March 11th.—Mrs. Longley, Mrs. Kate R. Stiles, Dr. Richardson, Mrs. Shirley, Mr. Bowtell and Mr. Nolen entertained and instructed us.

March 12th.—Mr. S. H. Nelke, Mr. J. E. Bartlett, Mrs. Smith gave some excellent tests and psychometric readings; musical selections by Mfss Amanda Balley and J. E. Bartlett.

Mr. Nolen will be present at the Wells Hall meeting April 1st.

Friends of the Aid are earnestly requested to forward their contributions of food on Friday, April 1st, early in the day, to 1031 Washington street. Mrs. Ads Simmons has the list of contributors to this department.

Remember our Anniversary at Wells Hall, Friday, April 1st, at 10, 2 and 7. Come early is you wish a good seat.

Engle Hall .- On Wednesday, March 16th, remarks and tests by Dr. Fernald, Mrs. Wilson, Dr. Coombs, Mrs. Burt, J. E. Bartlett; Mrs. C. A. Smith

Coombs, Mrs. Burt, J. E. Bartlett; Mrs. C. A. Smith and Mrs. Newman also took part.

Last Sunday at 11 A. M. a meeting for the development of mediumship and healing of the sick.

At 2:30. Singing by Mrs. Will Carleton. Tests by Mrs. Dr. Bell, Mr. Emerson, F. W. Mathews, Peter McKenzie and Mrs. Newman. Remarks by Mrs. Burt and E. J. Bowtell.

At 7:30. Singing, "Greeting Glee." Poem by F. W. Mathews. Remarks by Dr. Blackden. Tests by Mr. Emerson, F. W. Mathews, Dr. Coombs and Mrs. Newman.

F. W. MATHEWS, Conductor.

Brunswick Hall, 241 Tremont Street.-Last Sunday Dr. W. A. Hale opened the service with an invocation and remarks. Addresses were made by

invocation and remarks. Addresses were made by Byron I. Haskell, Mrs. M. A. Brown, Dr. H. F. Tripp, Mrs. A. Wilkins, Dr. B. F. Barker, Mrs. L. J. Newman, Mrs. E. J. Peak, Mrs. C. A. Smith, Mr. Coombs, and others; interspersed with tests and readings given to many of the audience.

Services next Sunday at the usual hours. In the evening a grand Musical and Literary entertainment, presenting eminent artists, including the Noien family. Mr. J. E. Noien, Master John and Miss Lizzie Noien, and Mrs. M. A. Brown. The usual admission fee. Public cordially invited to attend.

The Ludies' Industrial Society held a Calico

Dress Party at its rooms, 1125 Washington street, Tuesday evening, March 17th, which was very enjoy-

able—a large number being present.

March 31st the ladies will be at their rooms all day to receive their friends from in and out of town. The exercises of the evening will be in keeping with "the day we celebrate." day we celebrate."

April 7th Mrs. H. W. Cushman, the musical medium, will hold a séauce at 4 o'clock P. M. at the rooms of the Society.

Mrs. IDA P. A. WHITLOCK, Pres.

Rathbone Hail. - The meetings at this place were well attended on the 20th-Dr. M. P. Smith, Conductor, Mrs. Mary F. Lovering, Dr. S. L. Beals (of Brockton), Mr. E. J. Bowtell, Miss Annie Hanson, Miss Lelia May Pease, Mrs. Jonnie Warren, Mrs. Anderson, Mr. W. Anderson, Miss Josephine Webster, Dr. H. F. Tripp, Mrs. Bell and Mrs. Stratton being the participants.

1485 Washington Street .- The regular Sunday services were held at this place, afternoon and evening, on the 20th inst.-Mrs. Dr. Ella A. Higginson, Conductor. Exercises, a service of music and song by Mrs. R. H. Deys; psychometric readings, tests, etc.-all which were recognized as correct—by Dr.

MEETINGS IN BROOKLYN.

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

Samuel Bogert, President.

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

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J 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 1. Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor. The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wodnesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

5. A. mccuccheon, Fresident.
Spiritual Meetings are held in Mrs. Dr. Blake's parors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Conservatory Hall .- At this hall on Thursday evening, March 17th, Mrs. Cora L. V. Richmond favored the Brooklyn Spiritualists with an excellent ad-

vored the Brooklyn Spiritualists with an excellent address on the general subject of Spiritualism. She has many admirers in Brooklyn, and the request was made that she lecture again on the following Thursday, which was acceded to.

Mrs. Kate R. Stiles of Boston lectured and gave tests from the platform Sunday, March 20th. Her engagement is for but one Sunday more, the 27th, and from the excellent work she performed, both in lecture and tests, it is evident her stay with us is of too short a duration. short a duration.

The Anniversary exercies at this hall promise to be very interesting in the way of lectures, addresses, and W. W. S. special musical service.



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 Carnegle Music Ital Building, between 6th an 57th streets, on Soventh Avenue; entrained on 57th streets. Services Sundays, 10x A.M. and Th. F.M. Henry J. Nowton President. Mrs. Our L. V. Richmond speaker for March. Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and 8 P.M. Speaker, hirs. Holen T. Brigham.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—The Progressive Spiritualists held services every Sunday at 5 and 8 P.M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

Adelphi Hall, West 63d Street, East of Broad-way.—Moetings will be held here regularly on Sundays, J. Wm. Fletcher being the regular speaker.

The Psychical Society meets every Wednesday evening, at Spencer Hall, ill West lith street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Carnegic Hall .- The afternoon meeting at this place on Sunday, March 13th, was one of unusual interest. For nearly four years Miss Maggie O'Neill has given her time in a most faithful and conscientious manner to the spirit powers, for the purpose of being developed (as they said) for the phenomena of spirit etherealization, sitting twice a week for that

spirit etherealization, sitting twice a week to approprie purpose.

From time to time she has been controlled by ancient spirits, and made to speak many strange and curious languages. Several times other mediums who might chance to be present at the time have also been controlled, and the two would carry on a lively conversation, but not to the edification of the listeners. The controls of Mrs. Richmond, however, promised to hold a short conversation in this way in public—the interpretation to be given by other spirits who understand the language. This was done on Sunday afternoon, and the following is a synopsis of the conversation: the conversation:

Miss O'Nett.—Because I speak not the language of

Miss O'Neill.—Because I speak not the language of the present race, and am not of the people of this nation or country, therefore am I not welcome? Is not my manner gentle? Do I not bring influence and power? Is there aught that reveals that I am not in earnest, and do not understand my own purpose?

Ars, Richmond.—People do not know. They cannot understaind why you take time to unfold your purpose, why you require the medium to abstain from all labor, and why you do not sooner succeed in your purpose.

pose.

Miss O'Netll.—But they take time for their labors; they build and prepare for their habitations; they spend long years in study, and they strive much for gold: why not give time to the spirit?

Mrs. Richmond.—It is true they often seek for gold, and pursue human paths of knowledge, and serve in wars—but they do not know about the life of the spirit, and cannot understand why we come to control others.

spirit, and cannot understand why we come to control others.

Miss O'Neill.—We seek only the good of those on earth. We must attune our instruments as a master of music does. We must place the mechanism in order before it can do our work. That work is for the uplifting of the world, for the knowledge of life beyond death.

More was said than can be here given, the import of which was that people do not hesitate to give their all for gold, for fame, for perishable things, but can only spare grudgingly a few moments for the world of the spirit, except in rare cases.

It was said that the above was an Arabian dialect.

Afterward an Egyptian came, and said in substance.

of the spirit, except in rare cases.

It was said that the above was an Arabian dialect.

Afterward an Egyptian came, and said in substance, as interpreted by Mrs. Richmond's controls:

"The splendor of the sun is the light of the world. Osiris dwells in the light, and gives forth the rays to bless the earth, and all the planets. Isis is born out of the shadow, and the earth is wakened unto bud and blossom and fruitage. So is truth the light of souls, the perfect splendor of their being; ye live in that light, and each ray is from a spirit or angel. Osiris is the soul of truth, and Isis of love. We bear each a message unto the children of earth, born of the ray of truth we have received from the Most High. Let none reject the light, let none deny that truth."

After this a North American Indian took control of Miss O'Neill, and spoke what purported to be the native Indian language; showing the difference between this and the other dialects, which was very apparent. The following is the interpretation of what the Indian said:

"They colled me 'Hightning Wing' because I could."

The following is the interpretation of what the Indian said:

"They called me 'Lightning, Wing,' because I could run as fast as the lightning, and my arrows sped like the lightning. They brought down the deer, the antelope and the buffalo. I hunted over all the hunting-grounds far to the sun-down to find game; but when I found a white antelope, that belonged to the Manitou; the white eagle, the white mountain, the white buffalo—these belonged to the Manitou. Whoever finds a white animal, and slays it, that hunter shall have shadows, because this is for Manitou. They who hunt must not seek the white bird or white deer, for these are the Manitous—he who hunts for food to sustain life will find other game, for the Manitou has given all living things that are not white for his children of earth. You, all the pale-faces, you hunted the red man from the face of the earth; you slew him with your fire-arrows, and with your fire-water. You took away his hunting-grounds, but he comes to bless you; he will not slay you, for the white spirit, the great Manitou, bids him bring love; he brings healing waters; he brings not the tomahawk and bent bow for florce arrows, but helps your medicine men—your healers—from the spirit world.

Let the red man have a place in your councils. Slay not the spirit of truth that is sent into your midst."

Adelphi Hall .- There were two large audiences on Sunday. Mr. Fletcher was heard with great interest, and gave a large number of fine tests. The exerest, and gave a large number of fine tests. The exercises for next Sunday are as follows:

10:30 A.M., speeches by Mrs. Isabella Beecher-Hooker (sister of the late Henry Ward Beecher), Mr. J. W. Fletcher, and other prominent speakers. 2:30 P. M., Mrs. Beecher Hooker, Mr. J. W. Fletcher, "Test Séance." Dr. Augusta Fletcher. Mr. M. P. Tyner, and Mrs. Emma Chambers, Elocutionist. Signor Norritas Flute Soloist. 7:30 P. M. Mr. J. W. Fletcher in "Spiritualism Illustrated," showing the birthplace of Spiritualism, Slate-writing, Materializations, etc., closing with "Rock of Ages." Music under the charge of Mr. and Mrs. Ward.

MEETINGS IN MASSACHUSETTS.

Maverbill and Bradford.-Last Sunday Hon. Sidney Dean of Warren, R. I., was the speaker, cor dially welcomed, at Brittan Hall by the Union Spirit ualists.

nalists.

The afternoon theme was the Orthodox view of life and destiny, especially noting the evangelical dogma that free-will and the gift of choice are eliminated from all human souls by the natural event of death, showing in a clear view that so arbitrary an operation of the laws of being is not to be reasonably anticipated. His arguments were sledge hammer blows at the doctrine of "no probation after death," he holding, on the contrary, that "evolution" will have its perfect work.

In the evening he spoke of the constant change in

Its perfect work.

In the evening he spoke of the constant change in the condition of the human race, advancing as the ages of the world are rolling on to higher and still higher conditions of spiritual development. In connection he gave a most interesting chapter of personal experience in his change from evangelistic to spiritualistic views of life and its full unfoldment.—

He will speak here again next Sunday.

E. P. H.

Madden.—The Spiritualists of this place are hold ing a series of highly successful Sunday evening meet ings. As the Chairman recently stated to a speaker We present only the best lecturing and mediumistic talent upon our platform. Mrs. Ida P. A. Whitlock, Mrs. Abbie N. Burnham, and Mrs. M. T. Longley have recently ministered to this society. A grand Anniversary celebration, in which a number of well-known mediums and speakers will participate, will occur in Malden on Sunday next, afternoon and evening.

New Bedford .- Mrs. Julia E. Davis of Cambridge occupied the platform of the First Spiritual Society on Sunday, March 18th, giving many recognized per sonal descriptions. Sunday, March 20th, Mrs. Annie E. Cunningham of Boston gave to two of the largest audiences of the season numerous and wonderful teats. She remained during a portion of the week, giving a parlor circle Monday evening for the benefit of the Society.

SEC'Y. Worcester .- Mr. F. A. Wiggin, speaker and test

nedium, drew large audiences Sunday, March 20th. March 25th, at 6 P. M., a fish and bean supper will be served at Grange Hall, to be followed by dancing.
April 8th, Old Folks' costume party, oyster supper and sale of fancy articles at above place.

GEORGIA D. FULLER, Cor. Sec'y.

5 Houghton street. 5 Houghton street.

Springfield .- Mrs. Carrie E. S. Twing has supplied our platform of late, speaking to good houses. Her engagement closes with next Sunday. We notice many strangers among the audiences who are evidently eager to learn the truths of Spiritualism.

Newburypert.-Sunday last Mrs. E. C. Kimball gave an instructive lecture both afternoon and evening. She is a very fine and vigorous lecturer. Her tests were remarkable—giving names and character-latics of the spirits present. She always calls together a fine audience to hear her. F. H. F.

Combridge.-The ladies of the Cambridge Spiritualist Society, who conceived the idea of forming a most. At the morning developing circle the beneficent spirit of harmony was strongly prevalent.

The afternoon and evening meetings were given up to singing speaking, speaking, psychometric readings and tests. A Praise Service of lifteen minutes at each session puts the audience in a harmonious and passive frame

A cream of tartar baking powder. Highest United to find the very successful sale and support they are the audience in a harmonious and passive frame.

Royal Baking Pures

uallst Society, who conceived the idea of forming a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they have a society for benevolent purposes, are to be congratured in the very successful sale and support they are the very successful sale and support the very successful sale and support they are the very successful s

worked with a will. The well-known speaker, Mrs. Willis, and her two daughters, did all in their power to help out the enterprise. Mrs. Butter, with her usual generosity, gave one of her well-known entertainments on Monday evening for the benefit of this organization—which is called the "Ladles Benavolent Boclety"—which was well attended.

M. M. NICHOLS, Sec'y.

Brockson .- "White Wing" writes us: Sunday evening, March 18th, Mrs. Sarah A. Byrnes occupied the platform of the Ladles' Aid Society in her usual

The platform of the Ladies And Society in her data of the platform of the Ladies And Society in her data with some of her own medial experiences; niso gave convincing tests.

Sunday evening, March 20th, Mrs. N. J. Willis of Cambridgeport lectured for the Ladies' Aid Society to an appreciative audience.

Marlboro.—Thursday evening, 17th inst., F. A

Wiggin of Salem lectured and gave tests in Odd Fellows Hall. This was his first appearance here this season. The hall was filled with an intelligent audience. His lecture was well received and full of rich spiritual thought. The tests were numerous and all recognized. Lawrence.-Our meetings at Pythian Hall were

conducted on the 20th by our regular speaker, Thos. Grimshaw, who gave expression to many beautiful thoughts, which were appreciated by the audience. His characteristic tests are also an interesting feature of our meetings. He speaks here next Sunday. F. S. E. Quincy -Our meetings for the last two Sunday

evenings have been very successfully conducted by home talent. Sunday evening, 20th, the Rev. S. L.

Beal of Brockton gave us a very interesting address. Mrs. A. E. Cuuningham speaks here the 27th. HENRY CHUBBUCK. Lowell.-Mrs. C. Fannie Allyn of Melrose, lectured here March 20th .- Next Sunday, Mrs. M. H. Fletcher of Lowell lectures and gives tests.

The Veteran Spiritualists' Union.

E. PICKUP

To the Editors of the Banner of Light: The Union will not have an independent celebration during Anniversary week, but unite with the Helping Hand Society of the Boston Spiritual Temple in a joint celebration on Wednesday afternoon and evening, March 30th, at Wm. Parkman Hall, No. 3 Boylston Place, Boylston street.

Boylston Place, Boylston street.

Our Historian, John S. Adams, has received, for such a short space of time, numerous articles for our Museum of Phenomenal Productions, and these will be on free exhibition in the library-room connected with the above named hall, from Wednesday, March 30th, until Saturday, April 2d, both inclusive. Further contributions solicited.

The Veteran Spiritualists' Union will celebrate the first anniversary of its organization, which occurs on Sunday, May 22d. At the next regular meeting of the Union, Tuesday, April 5th, in the Banner of Light Hall, No. 9 Bosworth street, a committee will be appointed to procure a hall, speakers, etc., for our Anniversary. Mr. Andrew Cross, lecturer, formerly of Glasgow, Scotland, now of Portland, Me., who labored so generously while abroad in procuring articles for the Museum of the Union, has signified his willingness to be with us on that occasion, and participate in the exercises.

The Veteran Spiritualists' Union now desires to call especial attention to its manual or printed form of burial service for the way of Spiritualists.

to be with us on that occasion, and participate in the exercises.

The Veteran Spiritualists' Union now desires to call especial attention to its manual or printed form of burial service for the use of Spiritualists. This book has just been published, and we inlink must meet with hearty approval, for it supplies a want that has been long feit, especially when no regular Spiritualist could be secured to conduct appropriate funeral services. The preparation of the work has been a labor of love, performed gratuitously by such able speakers and workers as Dr. Storer, Mrs. H. S. Lake, Mrs. M. T. Longley and Henry Lemon. We desire the hearty cooperation of all spiritual societies in making it known to their members, and disposing of as many copies as possible. Mrs. M. T. Longley, our Corresponding Secretary, 9 Bosworth street, Boston, will mall a copy free to every spiritualistic society in the Jinted States. The book will retail at 25 cents a copy; \$2.50 per dozen; \$15 per hundred copies.

The printed sheet, 22x24 inches, containing photoportraits of the Directors of the Union, a statement of the objects and aims of the organization, also its by-laws, is now ready for free distribution to new members, and all renewals of old membership at \$1 annually. Life membership; costs \$25. Laura W. Eager of Fitchburg, Mass., has recently become a life-member, and in consideration of past and present meritorious service cheorfully rendered our Union, an appreciative member has this day paid to our treasurer twenty-five dollars, to constitute Bro. Henry Lemon a life-member of the Veteran Spiritualists' Union—making the number of life membership, 12x14 inches, showing the birth-place of Modern Spiritualists. If framed pictures are wanted they will be furnished by F. D. Edwards, 68 Broad street, Boston, our committee, at following prices, and specimen framed copies may be seen there: White, gilt finish, or \$1 85 for the gilt plush. Applications for, membership may be procured of Moses T. Dole, Treasurer, 39 Perkins street, Charles

Letter from Dr. Willis.

To the Editors of the Banner of Light; This month I am at work in Norwich, Conn., There is a fine Society here, not large, but a good working Society, employing the highest order of talent they can get, and sustaining

flourishing Lyceum.

Norwich has always been an extremely conservative, bigoted place. Old Theology is strongly entrenched here, ruling the social atmosphere with a rod of iron. In the face of this fact, against the determined hostility of the religious and social elements of the place, this brave little society has held its own for years, and made itself felt as a centre of pow-er and influence, and deserves immense credit for the same.

I remain here during the month, and con-

duct the anniversary exercises the last Sunday in conjunction with a lady test medium—Mrs. Kimball, I think.

Kimball, I think.

My engagement here closes my platform work until next fall, with the exception of three lectures I have engaged to give at Lake Pleasant the week commencing with Sunday, Aug. 14th.

Faithfully yours,

DR. F. L. H. WILLIS.

Norwich, Conn., March 16th, 1892.

Laconics. NO, IX.

BY TYPHO.

When policy takes the place of honesty, where does true friendship come in?

It is apposite to say that there are certain so-called reformers who are anxious to reform everybody ex-

The time shall come when the human mind Will grasp the Truth and become reflued

Some people are endeavoring to organize Spiritualism on a large scale, but without practical result. They have been weighed in the balance of individuality, and the latter has won every time. Look at the Boston Sunday spiritual meetings, for instance: We counted twenty-two different notices in The Globe recently, which fact goes to show that Spiritualism is alive in Roston as well as elsewhere; but when you come to ask the managers of these meetings to unite on Anniversary Day, individuality comes in and nix is the response. It is the same all over the country, consequently National Organization is as remote to day as it was thirty years ago.

PENNSYLVANIA:

Williamsport.-Prof. J. W. Cadwell delivered the closing lectures of his engagement in Williamsport last Sunday. In a note recently received from him he says: "I find the officers and members of the Society here deeply interested in Spiritualism, and among the best clizens of the place. If any of our lecturers are passing near, I hope they will make it a point to correspond with the Secretary of the Society here and at Shamokin, Pa., about lecturing for them." Prof. C. speaks this and the coming week for the Spiritualists of Lockport, N. Y.

Pittaburgh .- "An Earnest Spiritualist," who writes therefrom under date of March 20th, will have a hearing in our Correspondence column next week.—A communication by Mr. Lohmeyer, Secretary of the local Society, appears in this issue on third page.

Treating Ailing Women by Letter

Most cases of Female by us through the mails as by personal con-

sultation. In writing for advice, give age and symptoms of your complaint, state length of lime you have been suffering, and what means you have tried to obtain

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tial. Your letters will be received and answered by one of your own sex. Address, LYDIA E. PINKHAM MEDICAL Co.,



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SPIRITUALIST MEETINGS.

Chiengo, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 19% A. M. and 1% P. M. —The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Nickerson-Warne.

Buffalo, N. K.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. William F. Pfoiffer, President, 2 Geistin street; L. C. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and S P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

tary, 1493 East Madison street.

Providence, R. I.—The Spir itualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 1½ P. M. Progressive School at 1 P. M. Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Bundays, 10½ A. M. and 7½ P. M.: Thursdays, 3 P. M. and 8 P. M. Mrs. Effic F. Josselyn, President.

Josselyn, President.

Colorado Oity, Col.—Meetings are held in Woodman Hall, Sundays, at 20 clock.

Springfield, III.—The Social Wheel of Progression, or First Springaleld, III.—The Society, will hold public worship every Sunday at 2½ P. M. at 512 South 2th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

Springfield, III.—Meetings are held in the G. A. R. Hall on 5th street, every Sunday at 7½ P. M. Mrs. A. B. Lepper, speaker.

Oakhand, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 818 Spring Garden street, Sundays, at 10½ A.M. and 7 p. M. Lyceum at 2½ P.M. Joseph Wood, President; Benj. P. Benner, Secretary.

Keystone Spiritual Conference every Sunday at 2% P.M., Southeast corner 10th and Spring Gardenstreets. William Rowbottom, Chairman.

Mrs. Cora L. V. Richmond in Brook-

lyn, N. Y. To the Editors of the Banner of Light: Mrs. I. Shelby Weiler, President of the Ladies' Auxiliary of the Brooklyn Spiritual Home Association, entertained Mr. and Mrs. Richmond at dinner, at her residence, 417 Monroe street, on the evening of Thursday, March 10th; and by invitation of the hostess the friends assembled in the evening, filling her parlors and tried friends of the Cause and of Mr.

and Mrs. Richmond to welcome them to Brooklyn.

The early part of the evening was spent in pleasant social converse and the expression of kindly regards to the guests of the evening, after which Mrs. Richmond gave way to the spirit-coutrol, and an hour was profitably spent in listening to the words of wisdom that fell from her lips. A part of that time was devoted to answering questions; the replies were given in detail, and so intelligently that the questioners were enabled to fully understand and apply the answers practically to their own daily lives—which, after ail, is the real object for which our spirit friends are laboring. The discourse closed with one of Ouina's famous poems—subject furnished by the andlence—after which short addresses, congratulatory and of welcome, were made by Mrs. M. A. Gridley, Mrs. Wallace, Dr. Wyman and others.

Arrangements have been made by Mr. Rand with Mrs. Richmond to enable the residents of Brooklyn to hear her at Conservatory Hall during the remainder of this month, one evening each week.

DANIEL COONS. and Mrs. Richmond to welcome them to Brooklyn.

Hall's Hair Renewer is pronounced the best prepaation made for thickening the growth of the hair and restoring that which is gray to its original color.

439 Quincy street, Brooklyn, N. Y.

KANSAS. Topeka.-Our friend and correspondent, F. P. Baker, writes, 17th inst., that Mrs. Ada Foye, the world-Baker, writes, 17th inst., that Mrs. Ada Foye, the world-known platform test medium, has been in Topeka for three Sundays, filling Music Hall, in which she held her meetings, full. She is doing good, and bringing knowledge of the continuity of life to hundreds who otherwise could not be reached. The First Society of Spiritualists keeps up its sessions regularly with home talent, and has large and interesting meetings. "Mrs. L. Wood," he adds, "its speaking this month for the Spiritualists in Wichita, and, I learn, is giving good satisfaction."

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and olly skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated



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HOW MY BACK ACHES!

