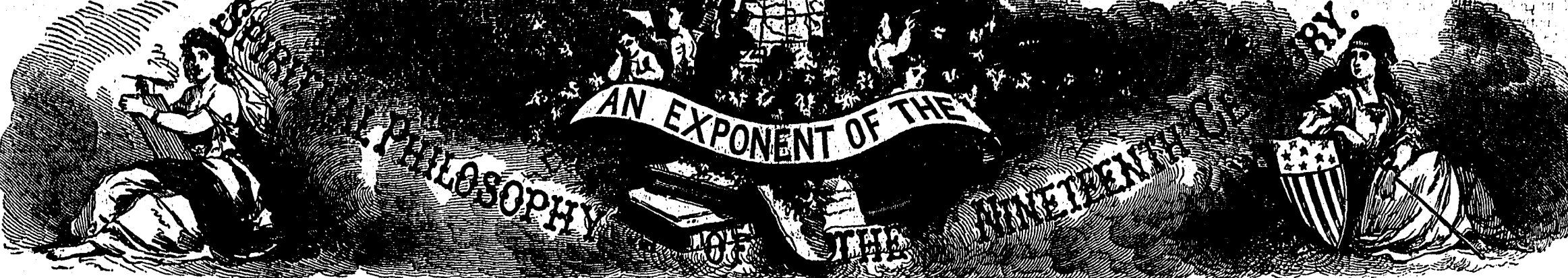


# BANNER OF LIGHT.



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## 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 Sultan Valide 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 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 assails 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 high, flowing robes of all colors, and wearing immense turbans of every variety, with long 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 *latakia* leaf, that of the Seraglio, golden and transparent—piled in pyramids—others cut for the cigarette or the *chibouk* and again the *tombek*, which is as strong as the Louisiana *perique*, and is only fit for the *narghile*. Here are all sorts of pipes imaginable, of all prices, cigar and cigarette-holders in amber, wood, and other materials. In going through a high, vaulted door you see an immense stone building, with a street running in 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 the electric air, and are ready to dream under its narcotic influence. In every tongue you are addressed, assailed, 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 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 silks, wools, silken, cotton, mixed with gold and silver, and of such queer colors—being altogether different from our goods—are such as to lead you to believe that you are going through a nocturnal 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.

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 Black 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 sailing boats and caïques, reveals often, advancing to the very edge of the water, large and sumptuous palaces, some in marble, 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 parades 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. Odalicks are there looking at you, seeing you well and anxious to be seen, to be admired—as all natives 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 bound to Batoum, Tiflis on the Black Sea, or returning from there—some loaded with wheat, others with petroleum. The steam-yachts of princes, of ambassadors, of rich sea-captains, of naval officers, 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, "padding 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 Therapia the scenery is lovely. This is the principal seat of foreign representatives, where they live in a grand style, surrounded by the luxuries of nature and the sumptuous by expenditure. Such laurel trees as are seen here, such beautiful shrubs, trees—the grand plane and graceful cypress among them! There are many capricious pavilions and kiosques seen inland and by the shore only half hidden by vines and brilliant flowers. Further on, back of the village of Kefeli-Keni, is a large valley, where, in 1096, the first army of Christian Crusaders camped, and one of the seven gigantic plateaus seen there is called Godefroide Bouillon—after the great Flemish leader. In looking across from here, on the Asiatic side, you see the highest mountain of the Bosphorus, called the Giant mountain, forming a colossal green pyramid, where the tomb of Joshua, according to a legend is situated. It is guarded and made profitable by two dervishes, and visited by sick muslimans. Pilgrimages are one of the *passé-temps* of Mahometans, as of Catholics, and they accomplish 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 another boat which touched both shores, and saw well on the Asiatic side several imperial palaces of great beauty, one of which is occupied by the former dispossessed—Sultan Mourad great brother of the reigning one. He is held there as a prisoner.

Soutari, the last station made in Asia, has a population of about one hundred thousand. A 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.

With a letter (in French), or pass, addressed to Col. Sheik 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 *Selamlik* 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 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 *Selamlik*—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 Hamidié, or that of Erteghou—close by one another—to say his prayers. The sun shone 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 sumptuous marble palace of Dolma-Baghche (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, embellished 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 contrast 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, Yildiz, where he resides.

After a drive of about three-quarters of an hour we arrived at the terminus of the line. We had to foot it after for about twenty minutes, going upward to the left, before we reached our destination. Here I presented my letter of credential to Col. Sheik Bey, a martial and jolly-looking man, who spoke French quite fluently, and made himself agreeable to every one in the side pavilion outside the main door of the Palace, where I met many tourists of both sexes, and all nationalities—principally Americans. For over an hour we had to wait, before the Sultan made his appearance—mean while we were amazed in seeing the many regiments of infantry, cavalry and lanciers coming in with blazing bands, and taking their stations here and there about us, and filing toward the mosque in front. On the white dial of a

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 muslims by the rising 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 Pashas, General of Division: Von Dergoldz, Hobe and Heuser. There were also four or five French Pashas 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 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 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 pashas, fully decorated and brilliantly dressed, preceding the Sultan's carriage, then eunuchs 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, Herzegovina, Cyprus, Egypt, Kars, Batoum, Ardaban, Khotour, and the personal expense of the Sultan, according to the Civil List, during those fourteen years, has been over five thousand five hundred million francs (five milliards 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 Mingrille, 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 and to the French capital.

## An Appreciative Word for The Banner.

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 BANNER 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 acquisitions I may possess I owe mainly to two sources: the training of a noble mother and the precious soul-gleams that for years I have garnered from the towering columns of the to me incomparable BANNER OF LIGHT. May the angels continue to bless their worthy mouthpieces, 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-years-and-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;  
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."

Fraternally yours, ED. S. YARNER.  
Lowell, Mass., March 12th, 1892.

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 millage pot. But at last he had to send him away, more in sorrow than in anger.

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

## Original Story.

### ON THE OTHER SIDE.

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

IV.  
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 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 half-done 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 to fill its place.

"Oh," I exclaimed, "how wonderful this is! 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 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 sufferings 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 them.

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 work for which they were best fitted, and so it 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 with a glad welcome in her fair face, and put her hand in mine. She was very childlike, and yet there was something—a far-away look in her lustrous eyes—which seemed to say: "I know, yet I would know more."

"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-land.

"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 could be so.

With this perplexity came a change of scene. I was again with my father; but he was not 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 led out his hand to me, and I went to him with trust and confidence.

"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 spirit-voices. . . . 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 rudimentary one, and is of the first and greatest 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 are taught and provided for here, but an adult can comprehend and develop faster than an infant. A rose slip needs to remain in the ground until it is well rooted before it is transplanted, for then its growth is more hardy and certain; but if taken up too soon,







# Banner 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. 'The paper is better and better every number, more precious every volume,' said an old pilgrim to me a few days since. 'It is a growing 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 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 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 her 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. L. 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 the poet, Ella Taylor, Susie Cook and Orris Taylor, essays 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, 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 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.**—L. 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.

The occult sciences are really in the ascendancy. 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 masters of occultical 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.

Now there are to be heard all over the lands teachers, preachers and lecturers psychologically inspired and impressed who deliver extemporaneously scientific lectures and sermons upon all questions, demolishing theological creeds and the dogmas of antiquated medical schools, showing their absurdities and inconsistencies, and enabling the lay 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 degree."

## 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 Shakespearean 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 from general observation of expressions made by many people, they were sorry he had to leave our city 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 in one of one."

**WILLIAMSPORT.**—L. R. Chase, Secretary, writes: "Sunday, March 13th, completed a two weeks' series of lectures illustrated by mesmeric and mediumistic experiments, by the wonderfully gifted and experienced operator, Prof. J. W. Cadwell, given under the auspices of the Spiritualist Society here; and notwithstanding the extreme inclemency of the weather, 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 the guidance of his 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 intelligence may assume the same, and use the organism as a medium of communication with friends in the earth-life. His lessons in Spiritual Science are indeed 'a school for scholars.'"

**PHILADELPHIA.**—G. W. Kates in a recent letter to us reverts as follows to the matter of Spiritualist speakers and their lack of support: "Many thanks for your kind words in behalf

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 first. The good of our Cause demands that they shall enthrall all others possible. It will not do to complain, but to reason and exhort is in line."

## Tennessee.

**NASHVILLE.**—"J. E." of 310 South High 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 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, and exactly that one felt as if he were present. 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 leaves of gold, 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 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, counselor, 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 hand, 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 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 my 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 one in 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 that arrangements 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 campground 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."

## March Magazines.

**THE ARENA.**—Rev. M. J. Savage contributes the most noteworthy paper, "Psychical 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 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. Co.

**THE CENTURY.**—Papers and portraits of the famous Polish pianist, Paderewski, are the leading feature. Wm. Mason contributes "A Critical Study"

of the great virtuoso. 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 Rathbun. E. C. Stodman commences a series upon "The Nature and Elements of Poetry." Continuations of serial fiction, a story of Hamelin Garland begun, several complete stories, fine poems, topics of the time, open letters, etc., contribute to make this a superior number. New York: Century Co.

**THE MEDICAL TRIBUNE.** In the latest number at hand (February), contains an address upon "Nutrient Medication," by Dr. Fred A. Davis, treating upon pharmacy in relation to food. "The Influenza Epidemic of '91 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 do 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 street.

**NEW ENGLAND MAGAZINE.**—"Recollections of Louisia 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 frontispiece, and a fac simile of a portion of her last letter. "Harvard Clubs and Club Life" is the title of an elaborately-illustrated paper by W. D. Orcutt 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 "Brownies 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 full-length 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 ONE.**—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 Veil 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 sale by Colby & Rich, Boston.

**CASSILL'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.

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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.

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Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. 41

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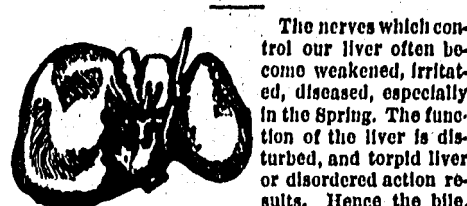
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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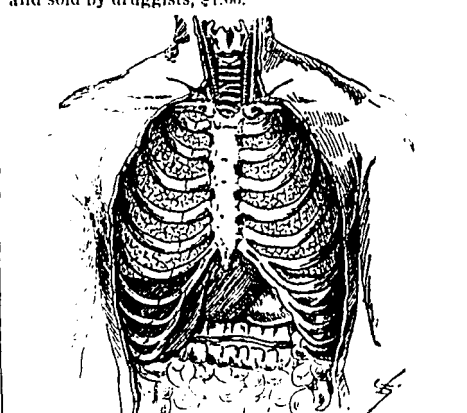
# OUR LIVER IN SPRING.

What People Ought to Know of It.



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sonous material designed to be expelled, is not properly secreted and eliminated from the body. Thus retained, it causes indigestion, dyspepsia, gas, bloating, biliousness, 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 reestablishes health and strength. It is purely vegetable, harmless, and sold by druggists, \$1.00.



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

## Banner of Light.

BOSTON, SATURDAY, MARCH 26, 1892.

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

### SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: **until further notice we will accept Clubs of six yearly subscribers to the Banner of Light for \$12.00.** We ask for the united efforts of all good and true Spiritualists in its aid 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 thought upon 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 exalted 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 occult 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 Spiritualism, 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 congregation 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 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 been 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 supernatural. 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 purely rational for us to believe in the existence 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 supernatural."

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" revelation.

Let us, then, carefully avoid all seeming recognition of the supernatural. Above the ordinary or common is the condition of most of 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 "supernatural."

### 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 everywhere.

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.

As immortality is the final destiny of all peoples, it behooves them to take special care of their physical forms while in the earthly life, 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—*proprios* to the issuance of the opening numbers of our new volume. Thanks, friends.

### Our Foreign Exchange.

THE BANNER exchanges with quite a number of French, Spanish, Italian and German Spiritualistic Magazines, and other papers devoted to the Cause; besides, we are often in receipt of new books by talented writers upon the subject of MODERN SPIRITUALISM, from which 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.

Now the daily press has it that a Dorchester, Mass., primary school is troubled with "a ghost." The statement is to the effect that recently the lowest room received an accession 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 by 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 premonition.

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 do not 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 fellow." 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 than they know themselves.

A Tribute to Cochise.—Col. L. E. Dudley (so a Boston daily contemporary records,) recently addressed the pupils of Chauncy Hall School on the subject 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 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 man once succeeded in surprising the whole family of Magnus Colorado in one corner, 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 friendly embrace as a letter of introduction, but, although well received, could do nothing on account of the illness of the old chief. The second time Col. Dudley came 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 bigotry, tell their Congressmen what they think of the discriminatory Pharisaic usurpation now sought to be forced upon them:

"I have received a basket 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 is 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, before her 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 last page) wherewith our Paris correspondent, Henry Lacroix, concludes for the present his interesting epistles 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 the camping grounds, that cannot but meet with the approval of every one who attends, and add vastly to their attractiveness and convenience.

Cambridge, N. Y.—The season's program has already been issued, and is as follows:

July—Friday, 22d, W. J. Colville; Saturday, 23d, Mrs. H. S. Lake and Lyman C. Howe; Sunday, 24th, Mrs. H. S. Lake and Mr. W. J. Colville; Monday, 25th, Conference; Tuesday, 26th, Lyman C. Howe; Wednesday, 27th, Mrs. F. O. Hyzer; Thursday, 28th, Mrs. H. Tuttle; Friday, 29th, Hudson Tuttle and Emma I. Tuttle; Saturday, 30th, Mrs. F. O. Hyzer and W. J. Colville; Sunday, 31st, Hudson and Emma I. Tuttle, and Willard J. Hull.

August—1st, Conference; Tuesday, 2d, Willard J. Hull; Wednesday, 3d, Thursday, 4th, Mrs. F. O. Hyzer; Friday, 5th, Willard J. Hull; Saturday, 6th, Mrs. C. L. V. Richmond, and Mr. and Mrs. Tuttle; Sunday, 7th, Mrs. C. L. V. Richmond; Monday, 8th, Conference; Tuesday, 9th, Hon. Sidney Dean; Wednesday, 10th, Ex-Gov. St. John; Thursday, 11th, Mrs. R. S. Lillie; Friday, 12th, Hon. Sidney Dean; Saturday, 13th, Mrs. R. S. Lillie and W. J. Colville; Sunday, 14th, Mrs. Cora L. V. Richmond, Hon. Sidney Dean; Monday, 15th, Conference; Tuesday, 16th, Mrs. C. L. V. Richmond; Wednesday, 17th, Thursday, 18th, Hon. A. B. Richmond; Friday, 19th, Mrs. R. S. Lillie; Saturday, 20th, Jennie Hagan-Jackson and W. J. Colville; Sunday, 21st, A. B. French, Mrs. R. S. Lillie; Monday, 22d, Conference; Tuesday, 23d, A. B. French; Wednesday, 24th, Woman's Day—Susan B. Anthony, Rochester; Rev. Anna Shaw, Washington; Mrs. Clara Burwell Colby, Washington, editor *Woman's Tribune*; Thursday, 25th, Jennie Hagan-Jackson; Friday, 26th, W. J. Colville; Saturday, 27th, A. B. French; Sunday, 28th, Mrs. Jennie Hagan-Jackson and Hon. A. B. Richmond.

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. 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 atmosphere 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 a 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 recognized 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 error."

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 that I was the slave of facts." This acknowledgment 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 deceived 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 received the degree of D.D. from Columbia and Yale, and the degree of D.C.L. from Oxford University. Stirling 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 Orthodox divine America has ever produced, and yet a firm believer in Modern Spiritualism. It is, however, only another striking illustration of the irresistible force of our times.

Hon. Sidney Dean, of Warren, R. I., made us a pleasant call on Saturday, 10th 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 worth.

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. Garrison 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 H. 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 persons 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! L. C.

Every man in the world has an iron in the fire, and every other man is fighting for his place in the coals.—*Atchison Globe.*

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 calumnies may place you in a similar position.

Uncle Sam and "Hold England" are now shaking fists instead of hands in the Bering 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?

He said, "Good morning, 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 as vigorous as a contemporary.

The Cincinnati *Better Way* has our kindest thanks for its generous words in our behalf, and THE BANNER 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 5,627. 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, lift the fire, milk the cows, dress the children, clean the well and praise the Lord."—*Atlanta Constitution.*

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

It is averred that the great novel of the season will be M. Emile Zola's "The Smash Up," (*La Débauche*) 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 ought.

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

Mr. H. W. Smith, of Greenwell, 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 appreciates.

FOR MALARIA USE HORSFORD'S ACID PHOSPHATE. Dr. E. G. DAVIES, DeSmet, Dak., says: "I have used it in slow convalescence and prevention 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 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. Dowell's address is now at 223 Shawmut Avenue, Boston. He will answer calls to appear wherever his services are desired. He should be kept busy on the Spiritualist platform, friends.

Mrs. Ida P. A. Whitlock speaks in Fitchburg, Mass., March 6th; Providence, R. I., March 13th; Saratoga, N. Y., March 20th and 21st. 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, and at Taunton, March 27th; New Bedford, April 10th; Fitchburg, April 17th. She 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. Address Her 2 Warren Avenue, Chicago, Ill.

"Cadet Hall" was packed yesterday afternoon and evening, (March 20th,) to hear Joseph D. Stiles of Worcester 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 2 P. M., and at 82 West Twelfth street (his present address) on Friday, at 8 P. M. He lectures on Saturdays, at 2 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.

Denver papers, *The Colorado Graphic* and *The Bee*, allude in favorable terms to the appearance in that city of Mr. Jules Wallace from Australia, a truant and platform test medium, who has for a number of Sunday evenings demonstrated to throngs of interested people in Nichol and McKim's Hall the leading facts of Modern Spiritualism.

Mr. J. S. Scarlett of Fall River, Mass., affiliated 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, Me., Sunday, March 6th; New Bedford, March 13th. Will speak in Cadet Hall, Lynn, Mass., March 27th; Portland, Me., May 1st and 2nd. Has open dates for April. Home address, 238 Windsor street, Cambridge, Mass.

Mrs. E. E. Lake will speak each Sunday of April in Washington, D. C. During her absence, Mr. J. 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 Ave., Boston, Mass.



## ANNIVERSARY MEETINGS.

### Boston, Mass.

A Grand Celebration of the Anniversary of Modern Spiritualism will be held by the First Spiritualist Ladies' Aid Society of Boston at Wells Memorial Hall, 987 Washington street, Friday, April 1st, day 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. E. J. Bowtell, Mrs. Alice Waterhouse, Mrs. Juliette Yeaw, Mrs. R. S. Little.

Mediums.—Mrs. Kate R. Stiles, Mrs. Shackle, 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, Mass.

Musical.—Fine program under the direction of Miss Amanda Bailey and John T. Little. Elouctionist.—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 7:30.

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. Little; address by the Hon. Sidney Dean.

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

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

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

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

GEO. S. MCGILLIS, 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. Little, 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. Little, 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 will write 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, mediumship, 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, March 27th, 1892.

In the forenoon there will be a session of the Lyceum, followed by a short conference. In the afternoon, short addresses, tests and readings by Mrs. Shackle, Mrs. Webster, Mrs. Prentiss, Dr. Driskie 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 dance.

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

### Brookton, Mass.

The First Spiritualist Ladies' Aid Society will celebrate the Forty-Fourth Anniversary of Modern Spiritualism Wednesday afternoon and evening, March 30th, in its hall, corner of Main and Crescent streets. Speakers for the occasion are Mrs. Sarah A. Byrnes, Mrs. R. S. Little, Mrs. N. J. Willis and Rev. S. L. Beal; test mediums, Mrs. Carrie E. S. 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 elouctionists 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. BROCKNELL, 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 afternoon services, at 2 o'clock, will be participated 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 talent 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 provided, 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, 94 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 occasion; also extra attractions in the way of music—

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 31st, 1892, a meeting will be held in the Ladies' Aid Parlors, in Foot's Block, corner Main and State streets.

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

At 7 P. M., a lecture by F. A. Wiggins, followed by tests, and musical and literary exercises.

Mrs. Clara H. Banks of Haydenville will also be with us. 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 music, etc. H. G. HOLCOMB, Pres.

E. B. WOOD, Sec'y, 374 Main street.

### Haverhill, Mass.

The Anniversary will—"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. Biordeaux; addresses by Mrs. Milton Rathbun and Lucius O. Robertson; violin solo, Prof. J. Jay Watson, expressly arranged for him by the late famous violinist, Ole Bull; address by Mrs. M. E. Williams; vocal duet, Mme. C. Biordeaux 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 o'clock.

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

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

### Adelphi Hall.

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

### Brooklyn, N. Y.

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

### Norwich, Ct.

The Norwich Spiritualist 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, accompanist.

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 descriptions.

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. Entertainment and Anniversary address in the evening. Friends of the Cause cordially invited.

SARAH D. C. AMES, Sec'y.

The First Spiritualist Aid Society will on March 24th remember the Anniversary at its rooms, 18 and 20 West Block, 70 Weybosset street. Supper from 5 to 7:30; speaking from 8 to 9:30, followed by dancing. 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. Anniversary addresses by Hudson and Emma Tuttle, the well-known author and poet of Berlin Heights, O., followed by brief and appropriate speeches by the friends.

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, 489 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.

Elen 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 decorations.

### Ionia, Mich.

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

Morning lecture 10:30; afternoon, 3 o'clock; evening 7 o'clock, March 27th, 1892.

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

### Belfast and Augusta, Me.

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

### Washington, D. C., St. Paul, Minn.

We are informed that the First Society of Spiritualists of Washington will observe the Forty-Fourth Anniversary with appropriate exercises.

St. PAUL, MINN.—Anniversary services will be held here, the speakers to be Moses Hull and Frank T. Ripley.

### 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., 3 P. M., and 7:30 P. M., Monday and Tuesday, March 28th and 29th, at 2 P. M.; and 7:30 P. M.; Wednesday evening, March 30th, supper from 6 to 8, and social from 8 to 12 o'clock. Speak-

## Milk Men and Milk Maids

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

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Housekeepers too have much to do without GOLD DUST WASHING POWDER, which makes things clean in half the time, and keeps them clean for half the money.

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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 Ralme's Hall, March 31st. The program will consist of Lyceum exercises, solos, duets, lectures and tests; dancing to follow.

### MARYLAND.

Baltimore.—Mrs. Mary C. Lyman of Fulton, N. Y., is the speaker for the Religio-Philosophical Society 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 recipients. March 26th, 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."

## BEECHAM'S PILLS

PAINLESS—EFFECTUAL FOR BILIOUS & NERVOUS DISORDERS.

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

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CURES are being performed in all Chronic and Nervous Diseases of both sexes by DR. HOLBROOK & NEWCOMB, who possess a gift called intuition, which enables them to diagnose diseases at sight, also strong 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. 1w\* Mar. 26.

### School of Sensitives

And Mediums, 88 Bellingham Avenue, Beaumont, Mass. Mar. 26.

### Allen Toothaker,

MEDICAL Clairvoyant and Business Medium. 216 Cross Street, Malden; hours 4 to 8 P. M. 180 Tremont street, Room 5, Boston, 10 to 12 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. Sitings of one hour, one dollar. 201 West Newton street, Boston. Take Huntington Avenue car. Mar. 26.

### TO LET.

A Large Front Room in Banner of Light Building, also a Large Back Room, and a small room, admirably arranged for Physician or Medium's offices. For particulars and terms, apply at Bookstore No. 9 Bowdoin street, Boston. Mar. 26.

ASTROLOGY.—Would You Know the Future? Accurate descriptions, important changes and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, 87 Beverly street, Boston. 1w\* Mar. 26.

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## SPIRITS OF THE SO-CALLED DEAD,

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Through MRS. LIZZIE S. GREEN and others as Mediums. Compiled and arranged by C. E. HELLBERG, late of Cincinnati, Ohio. This work contains communications from the following exalted spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horace Greeley, Thomas Paine, O. P. Morton, one hour, one dollar. Margaret Fuller, Madame Elmore and others. Cloth, 12mo, with engravings. Price 50 cents, postage free. For sale by COLBY & RICH.

### SPECIAL NOTICES.

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

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



## Grand Celebration

OF THE

## Forty-Fourth Anniversary

OF

## Modern Spiritualism,

UNDER THE AUSPICES OF THE

## Children's Progressive Lyceum,

WILL TAKE PLACE AT THE

## TREMONT TEMPLE, BOSTON,

ON

Thursday, March 31st, 1892,

DAY AND EVENING.

The following well-known Speakers and Mediums have been engaged, namely:

- J. FRANK BAXTER,
- A. A. WHELOCK,
- J. B. HATCH,
- RICHARD HOLMES,
- DR. F. H. ROSCOE,
- MRS. C. P. LONGLEY,
- MRS. C. FANNIE ALLYN,
- MRS. SARAH A. BYRNES,
- MRS. N. J. WILLIS,
- MRS. IDA P. A. WHITLOCK,
- MRS. M. A. BAGLEY,
- MRS. KATE R. STILES.

PROF. R. M. PLASTED,

MISS BELLE HINCKLEY,

MISS MABEL WAITE,

MISS MAUDE BOURNE,

MISS LOU KIVLAN (Baby Lou),

MISS GRACE SMITH,

MISS LOUISE HORNER,

MISS HELGA ARNTZEN,

MISS ELNA ARNTZEN,

MISS FLOSSIE BUTLER,

MARIA FALLS,

CARL HADFIELD,

GRACIE SCALES,

WILLIE SHELDON,

PROF. COWLES,

And others,

Will also participate in the proceedings.

GRAND CHORUS OF 100 VOICES!

Full Orchestra, 10 Pieces,

WILLIS MILLIGAN, Director.

GRAND MARCH BY THE ENTIRE LYCEUM.

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Morning, 10 cts.; Afternoon, 10 cts.; Evening, 25 cts.

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"Banner of Light" Bookstore, the Ticket Of-

fice, Tremont Temple, and of the Children of

the Lyceum. Tickets supplied in quantities

by addressing J. B. HATCH, Jr., 38 Sydney

street, Savin Hill, Dorchester, Mass.

Mrs. W. S. BUTLER, Chairman of Committee.</







DR. J. STEPHENS, Lebanon, Ohio.  
June 8.



