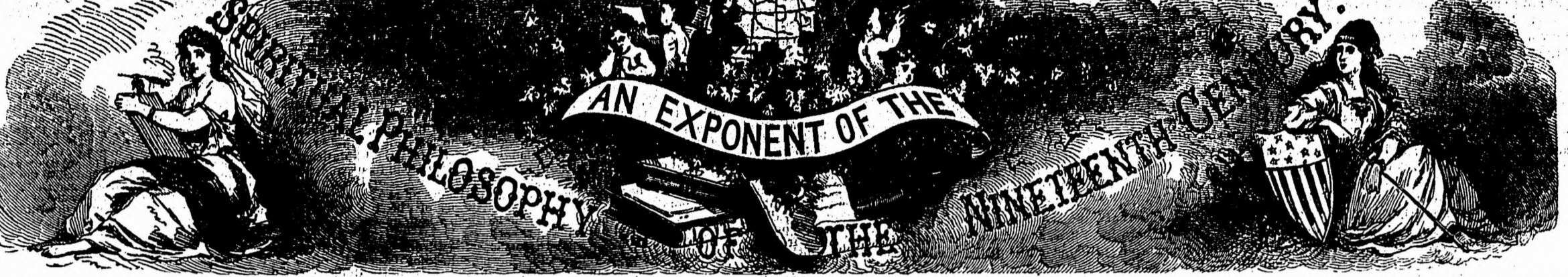


# BANNER OF LIGHT.



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## Spiritual Phenomena.

### THE LUMINOUS N.

Specially Translated from "Traité de Lumière"  
for the Banner of Light,  
BY W. N. EATERS.

A few words introductory to this account of a marvelous event are necessary.

M. Bodisco, a Russian nobleman, holding the high position of Chamberlain to his Majesty the Emperor of Russia, has for many years been engaged in the study of Spiritual Phenomena. The attractive volume from which we take this report presents to the world the results of his private researches. That he is an investigator whose testimony is entitled to full acceptance, is proved by the exceptional integrity of his character, his intellectual gifts, which have caused him to be selected by his government for many diplomatic services requiring great skill, delicacy and prudence, and the caution which he used in making his experiments. These were conducted without the assistance of a professional medium, and were surrounded with every possible precaution against error. For three years he hesitated against publishing his report; but, convinced of the supreme importance of these demonstrations of spirit-power, he at last has given his story to the world. The accession of such a person as he to the ranks of competent observers has been hailed with great enthusiasm both in France and Germany.

We will let M. Bodisco tell his story of this extraordinary phenomenon:

"At a spiritual séance held on the 29th of November, 1889, a sealed envelope containing direct writing upon the paper which was found within it, announcing the fact that a fluidic letter would soon be seen upon a public monument, was placed in my hand by some invisible agent. The letter did in fact appear, and thousands saw it. This event created so much excitement in the city, St. Petersburg, that I think it my duty to give a detailed account of it, and of all the preceding circumstances.

If I am not in error, this is the first time that a phenomenon due to spirit-power was ever produced in full sight of the public. I give the fact, and beg the reader, without prejudice, to draw his own conclusion.

Twelve persons of the highest social position and of unquestionable integrity assisted at this séance, and signed a paper in testimony of the fact that they had personally nothing to do with the production of the extraordinary manifestations of this evening, and that as to the genuineness of these demonstrations no doubt could be entertained.

At the commencement of the séance the pencil rose from the table without the aid of any human hand, and wrote the following phrase: "Bodisco shall have his reward." Immediately after this I felt distinctly the pressure of the hand of a materialized spirit, and a sealed envelope was placed in mine. When it was opened it was found to contain a paper on which was written, in the Russian language, this direction: 'On a dark, moonless night take your stand near the winter palace, by the parade ground, and opposite the Alexander column, and you will see upon the column a luminous N.'

In spite of the railleries of my friends, and their assertions that such a demonstration was simply impossible, and to give to this direction another thought would be ridiculous, I resolved to test the matter privately, for my own satisfaction. Consequently on the evening of Dec. 2d, 1889, I went alone to the column, but although I remained there for a long time, looking in every direction for the promised letter, not the slightest trace of it appeared.

On the 7th of December, at eleven o'clock in the evening, I happened to be crossing the place Alexander. I was accompanied by several of my friends. Before we reached the column, I felt myself seized with a strong desire that the promised phenomenon might be produced, now that so many witnesses were at hand. Scarcely had we arrived at the designated place, when, to my astonishment, I saw the glowing power of spirit-power; for there, in the open air, upon the public park, on the granite shaft, at such a height that no human hand could have prepared it in advance without the permission of the authorities, shone the predicted luminous N.

Giving the order to stop the carriage in which I was, I got out. A white, vaporous form retreated from me as I approached it, to the column. My attention had been called to this ethereal form by one of my companions, who,

on account of his religious scruples, was hostile to my studies in Spiritualism; this fact proves that I was not the victim of an hallucination. I immediately called the attention of the officer who was on guard at the palace, to this letter. He assured me that although he had regularly been on duty in this place for many years, never before had he seen that letter. 'Do not forget,' I said to him, 'to report this event to-morrow to your chief.'

All who were in my company descended from their carriages in order to examine the letter more closely, and we finally left the place, unable to connect this apparition with any physical cause.

The same night at two o'clock a large company went in carriages at my invitation to the place. All were disposed to laugh at my alleged folly, but what was their astonishment to see not only the luminous N, but also a broad band of light encircling the column and binding the letter to a great blaze of light which appeared on the opposite side of the column; this had not been seen by any one at eleven o'clock that evening.

The officer who had relieved the guard of the earlier part of the night also declared that this was the first time that the letter had been seen.

The next day I went to the colonel of the grenadiers under whose charge are all the public monuments, and placed in his hands an account of this event. I desired that there might be in the public archives a document relating to this strange affair. The colonel told me that his men had made to him a similar report, and added: 'I have been in command here for many years, and never before have I heard the letter N spoken of as appearing upon any monument entrusted to my care.'

Every night for three weeks this letter appeared, and the whole city witnessed it. Its light gradually diminished, and at last disappeared, and the incident which had created so much excitement was ended."

## The Spiritual Rostrum.

### "The Science of Noble Living" and "An Ideal Sabbath."

[Reported for the Banner of Light.]

The above were the subjects of Mr. W. J. COLVILLE's lectures on the morning and evening of Sunday, March 20th, in Arcade Hall, Boston. Remarkable upon the former, he said:

Many persons labor under the erroneous impression that spirituality means fighting against the pleasures of this world, with the hope of a reward hereafter. The true idea of genuine spiritual life is that it is full of real, substantial enjoyment here and now; that to have a good time one must live above the petty strifes and foibles which conduce to a bad time; that the true nature of man is not sustained by pomp and show; souls cannot feed on glamour and pretext; to keep alive the inner fire, bread for the spirit must be supplied as daily food.

Many thoroughly conscientious people are always sad and weary, because all they do is done from a sense of duty; all their occupations appear to them as tasks and obligations which they are bound to fulfill; but though they go through them all with punctilious alacrity, they find no joy in their work. Directly the idea of privilege replaces that of duty the whole complexion of life is changed. What was formerly regarded as irksome, because borne from necessity, is thenceforth done with gladness, as the sense of privilege transfigures every undertaking. While but very few comparatively can occupy exalted stations of acknowledged importance and usefulness, every one can carry the thought into daily life that every task is a means of grace, a channel of good to others. Business and domestic affairs are not enjoyable, nor can they be to sensitive, aspiring natures, if they are regarded merely as necessary means of outer livelihood; but when we learn to attach more importance to the spirit in which a thing is done, and less to the thing itself, we shall soon see that a life of seeming drudgery can be actually sublime. Longfellow illustrates this admirably in his poem, "The Building of the Ship," wherein he points out that the hand of the shipmaster's beautiful daughter can only be placed in that of the young workman after he has successfully accomplished an appointed task. Love makes hours and fingers fly, and what would have been long and weary labor otherwise, became joyful activity, as the end appeared more than worthy of all the energy expended in reaching it.

We are all travelers, and many incidents of our journey are unimportant, but they are necessary stepping-stones to beautiful scenes beyond. No doctrine more fully inculcates despair than the fallacy that health and happiness pertain to definite localities. Cardinal Manning refused to travel for his health, and he passed on at eighty-three and a half years of age. Charles Spurgeon frequently visited the south of Europe to recruit his strength, and he passed on at fifty-eight. Spiritual influences are as near to one place as another, but we need to arrive at certain states of consciousness to realize them.

Whatever tends to awaken the higher or inner self is beneficial, because it does so. Sometimes change of scene helps greatly to dispel old errors, but we shall generally find that as in the case of food, etc., where assimilation is necessary for nutrition, whatever helps us to change our state, suffices far more than what offers to remove us to another place. Each individual is surrounded by a palpable aura personal to himself, and according to the state of this auric envelope he is negative or positive to his surroundings.

As the law of auric influences becomes better understood, the science of health and success will be demonstrated. In a universe subject to immutable law, accidents are impossible. As we learn how causes are related to effects, we shall be able to govern and create environments.

In the evening, upon the subject, "An Ideal Sabbath," a broad and comprehensive view of the Sabbath question was taken, and all the arguments in favor of the opening of the World's Fair on Sundays were supported by biblical references and appeals to common sense. Six days of work to one of rest, and

eight hours as a working day, were regarded as measures conducive to general welfare, but each individual must decide how best to improve his opportunities for recreation. The true idea of rest is change of occupation. Joseph Cook was foolish in the extreme to mix up the liquor traffic, which is objectionable on all days, with the opening of the Columbian Exhibition on Sundays, for nothing is more degrading than drunkenness, while the exposition should be an educating, refining, humanizing institution in all respects. When movements are on foot to secure to working-people one day of rest in every seven, they should be supported, but when bigoted phases of ecclesiasticism endeavor to foist a certain kind of religion upon people who choose to think for themselves, such usurpation and tyranny deserve the public censure it has already received in Chicago.

Church and State must be kept entirely distinct in America, and they are being separated all over Europe. Compulsory religious observance savors of tyranny, and engenders hypocrisy. We need to see the divine in the beauties of art as well as nature, and to those who can see God's hand in human progress, the Chicago Exposition next year will be a stupendous elevation. Sunday newspapers should be improved, but not abolished.

## The Problem of Life.

At the Spiritual Temple, corner of Exeter and Newbury streets, Boston, Sunday, March 20th, the guides of Mrs. H. S. LAKE discussed the subject above named, in connection with responding to questions submitted to them from the audience.

It was said that "religion" has failed to solve the great difficulties, perplexities and mysteries which present themselves in the experiences of all. No universal formula can be given which will ensure security from ill while involved in matter. Each entity touches existence from a different standpoint; enters this material being laden with different requirements, and freighted with different obligations. These obligations must be discharged. It is oftentimes exceedingly difficult to distinguish in which direction these obligations lay, yet, illumined by the spirit of truth and justice, much may be attained.

I cannot regard suffering as essential to advancement. It may be said, indeed, oftentimes to retard the same. It indicates the violation of some law on the part of those involved, an application of and obedience to which will ensure relief. The things which lie ahead are sometimes beyond, sometimes obscured. If one is involved in the matter, that you should not see, and expend energy in anticipating. If revealed, it is because it will aid the spirit some way to be prepared for the condition. It does not simplify the problem of life that spirits are among you, and manifest; nor does it render it any less difficult for you to proceed—only as the consciousness of continued existence may encourage, and the presence of spirit friends inspire.

The purpose of all being is, unquestionably, the development of interior and inherent power. No spirit can advance further until he has discarded the influence of the inhabitants of the planet where the obligation was assumed. Justice is only vaguely apprehended, it is not understood.

It may be said to be a condition of spiritual equilibrium established between individuals, which will stand eternal inspection by the soul.

Very strangely, there are few incarnated here who look deeply into this complex problem. They pass hastily and hurriedly along, regarding little the relationships assumed, nor the result of the same, seeming not to realize all there is involved in the matter.

Many are laden with the states of others, appearing like their own, and which might almost pass for a condition of hypnosis. It is not easy to distinguish the operation of these forces, for they are both consciously and unconsciously employed. There are powers and personalities so subtle and silent that they move in a myriad of ways quite unknown and unapprehended. They will be revealed when the unfolding of the spiritual man shall ensure the continual activity of his higher faculties. Then the states and the planet will have absorbed somewhat of the conditions of worlds and spheres so remote that, though I can apprehend them, I cannot translate the states which there obtain into the language which is now yours.

## AN INDIAN LEGEND.

Among the shadow of the pines  
A deceiver, deathlier shadow lingers;  
A mound is there, and poison vines;  
Profane its mould with numerous fingers;  
And evermore the sudden breeze  
A strange and mournful story utters.  
When through these grim and gloomy trees  
Above the mound it moans and mutters.

Long years ago, the legends say,  
Intent on woodland spoil and booty,  
A cruel hunter came this way,  
And met a maid of dusky beauty.  
He wrought her fatal wrong and shame,  
Which her sad soul has ne'er forgiven;  
And burdened thus with hate and blame  
She cannot know the peace of heaven.

So, when the waves with mournful sound,  
Beat through the night their muffled throbbing,  
She rises from the mossy mound,  
And droops above it, sobbing, sobbing;  
And then, with silent, gliding pace  
She leaves the thicket's lonely cover,  
And seeks again the distant place  
Where she will find her faithless lover.

He may have crossed the ocean's brine,  
Or in the forest's depths be hidden,  
Or seek for peace in feast and wine,  
To which this dark guest comes unbidden.  
The memories of the past will rise;  
Her gliding steps will sound behind him;  
His soul will feel her searching eyes,  
For she will find him, she will find him.

And though his eyes may close in sleep,  
His guilty heart is ever waking;  
To hear the breezes moan and weep,  
And on the beach the billows breaking.  
The whole night long they come and go  
Through all his dreams with mournful throbbing.  
And oft that dusky form of woe  
Droops o'er his pillow, sobbing, sobbing.

But when the perfect work is wrought,  
And he has turned from shame and sluting,  
With humble heart and earnest thought,  
To make a new and pure beginning,  
Her sorrowing shade shall rise no more;  
For her forgiveness, freely given,  
Will be the wide and welcome door,  
Through which her soul shall enter heaven.

Then from the shadows of the pines  
This deeper shadow shall be lifted;  
Decay shall smite the poison vines,  
And clear, concealing boughs be lifted;  
The flowers shall bloom; the wandering breeze  
Shall tell no more the mournful story;  
And through the sombre, stately trees,  
The sun shall shine in summer glory.  
—Eudora S. Dunsford, Beatrice, Neb.

## Original Story.

# ON THE OTHER SIDE.

BY EMILY E. HILDRETH.

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## VI.—CONTINUED.

"When I was winning applause from the music-lovers on earth, I passed suddenly away. It was best. I should have become vain with the homage of the world."

A shadow seemed to flit across her face as she said this; but after a moment's pause she continued, "I died suddenly, and found myself in a strange but beautiful place. There were crowds of people coming and going, and I gazed about vainly looking for a familiar face. Not one could I see. I had no time to feel lonely, for I heard music—such music as I had never before dreamed of. I thought I must be dreaming, and prayed that it might last. Song after song arose and filled the air, but as yet I could not see from whence they came. There was no applause. All listened in perfect silence. After looking in every direction to catch a glimpse of the beautiful songstress, I espied what appeared to be a white cloud, and as I gazed at it, like a curtain it rolled away, and I beheld such a vision of loveliness as I had never imagined. It was only the face of an angel, but so happy, so joyous, so bright, that my eyes were dazzled as by some brilliant light. Three times I saw the lovely face, and then I seemed to lose consciousness. I seemed to fall asleep and dream. I dreamed of earth: I saw myself dead—I who a moment before had felt so happy. I saw friends and acquaintances gathered about me, and I had the strange gift of reading their hearts. So many surprising things were revealed to me there as by a flash of lightning that I felt greatly troubled, and prayed to be taken away.

I seemed to wake again in a wide field where flowers and birds and rippling brooks combined to make it a most delightful place. I felt so happy that I caught inspiration from the birds and poured out my gladness in song. It seemed to me as I sang that I should never wish to stop. The musical notes poured forth without any apparent exertion on my part, and I was astonished at myself. I began to feel a pride in my own powers, and thought: "If I can sing thus at my next concert, nothing can surpass me." I was filled with vanity at the thought of my success, when suddenly my voice failed, became husky, and I could scarcely sing a note, and then it was gone entirely.

I cannot describe my anguish as the knowledge of my loss became clear to me. (Gone!) My voice, which was to me everything, lost! What could I do? I tried to speak, but was wholly unable to make any sound. I threw myself upon the ground and burst into tears, wringing my hands in the bitterness of my distress. I prayed to God that my voice might be restored to me or that I might die. I did not yet understand that I had really passed away from earth. My heart rebelled at what I supposed to be a dispensation of Providence; but this was of no avail.

As I lay upon the ground oblivious to all about me except the consciousness of my loss, I felt something flutter against my face, and opening my eyes saw a little white note of paper lying near me. I composed myself, and arose with the expectation of seeing some messenger. Seeing no one, however, I picked up the note, and opening it read these words: "Child, improve thy talent for thy Master, and take no praise unto thyself for what thou doest. When thou canst feel that this is best, thy voice shall be returned to thee."

Oh! with what ardor I kissed the note, over and over again. I did not stop to think who it was that could have such power to take my voice from me, and to return it at will. I only knew that I might, by striving to obey the directions, regain it, and I was willing to try. My heart was thankful.

I was led to a place where I have been instructed in many ways, and as I have learned to rule my actions by higher and better motives, my voice has gradually returned.

"And now I am so happy," she continued, with a quiet smile, "so happy—as I could never be while I was dependent upon the applause of others. Whenever I sing now, it is with the secret consciousness that I am simply doing the will of Him who sends me: That this is my way of doing His work."

"Have you seen Him?" I asked, drawing closer to her.

"No," she replied. "I am using only the earthly forms of speech when I speak to you in this way; but I have not yet learned any other way of expressing what I feel to be true."

"I am glad," I said, "to find that opportunities are given here for improvement. I have always wished to believe this, but there are many who teach the opposite."

"I know," she said; "but one can choose, in the earth-life, what one will believe."

school where I study. Would you wish to see the building?"

"Is it far from here?" I asked, rising to go with her.

"I do not know what you mean," she replied. "When we wish to see anything, or to be anywhere, it is always near. And while she was speaking I saw the form of a large and stately edifice at the end of an avenue of trees."

"Is this where you have always been to school?" I inquired.

"No," she replied; "I was, for some time, in a school for girls, where all were about the same age. I should think there were eight hundred girls there, and we lived together, and were taught by many teachers, both men and women. I enjoyed that, for we were all happy, and each one had just what she needed most."

"What were you taught there?" I asked.

"Many things," she replied, "both arts and sciences. I enjoyed painting and needlework the best."

"Did you use books?" I asked.

"Not many," she said; "we learned not so much from books, as from the things themselves. When any science was to be taught we were shown the origin from whence all sciences proceed, and so we could not fail to understand perfectly about it. There were many classes in the school, but as each class had a separate building for its use, there was no interference—all went on easily and smoothly. There was one building devoted to needle-work, which was filled with specimens of most elaborate and beautiful designs. Another was devoted to music, and still another, which I thought the most beautiful of them all, was devoted to painting. It would take too long to describe them all, and you would be wearied, but you can see them when you like."

"Did you spend all the time in study?" I asked.

"Oh! no," she replied; "there were beautiful gardens, fine parks, forests, lovely lakes, and many other things with which we could busy ourselves, and, indeed, two-thirds of the time was spent among these things, for we were told that we needed relaxation and recreation to make us healthy and bright. We learned much in a short time, and with little labor, for our hearts were in our work; but we had beautiful boats to sail in, and fine horses to ride—all white, and richly caparisoned. Often three or four hundred of our school were out riding together, and it was a fine sight to see so many, all dressed alike in suits of green, with golden bands and tassels on their velvet caps."

"I sometimes think," she added, after a pause, "that we were learning something all the time, even when we thought that we were only amusing ourselves. I have heard some of my companions say that there was nothing hard here, like the drudgery which they had known in some earth-life, and I wondered much what they meant."

Talking thus, we had reached the other end of the avenue, and I stopped to gaze in silent admiration at the wonderful structure which we were approaching. It was indeed magnificent; built of black marble, with doors and windows of shining, transparent crystal, and of such a great height that its roof seemed to reach the clouds. Being divided into three stories only, the apartments on each floor were very lofty. It was square, and appeared to cover an area of at least a quarter of a mile in each direction, giving opportunity for the entertainment of vast multitudes. I noticed that the exterior was decorated with sculptures of the most beautiful designs—the first entrance being a large arched way, formed by two willow trees, with drooping branches carved in white marble and meeting at the top, the effect of which was extremely pleasing and impressive. Within this arch were beautiful glass doors, of devices which I am unable to describe in earthly language. Their brightness was dazzling to behold, and as we passed through them to the lofty apartment within I held my breath with astonishment, for never had I seen anything to compare with its magnificence.

I was at first too much bewildered to notice anything in detail; but after a little I found my attention arrested by what appeared to be an extensive landscape, seen, from a wide, open space in the wall of the apartment, where many persons were standing in groups, gazing out upon its restful quietude. Upon closer examination, however, I discovered all to be a painted decoration on the wall, both landscape and people—so life-like as to seem a reality. The ceiling of the room was frescoed, with jewels and precious gems set in patterns, and glistening as each reflected the light in different colors. The carpet was of a strange texture, soft and yielding to the feet, but in appearance like white marble; with threads of blue and gold tracery.

This description seems very meagre to me, yet it is the best I can give of things never seen upon earth.

I wondered at seeing no guard about the place, and that such magnificence should be open and free to all; but Enna said:

"There is no need of guards here, for none come as far as this place unless they are worthy and desire to learn from true and sincere motives. I did once see some persons," she continued, "who seemed to be seeking for something here, but when they approached they did not seem to see the building, and soon went away. I was told that they were guided by unworthy and selfish motives, and that these blinded their eyes so that they could not see, even when they came where the real and true things were."

"Is this a lecture room?" I asked.  
"Oh, no!" she replied. "This is an ante-room where those come first who are not yet accustomed to the place. I will show you one of the lecture-rooms, but we must go around the outside."

So we went out through the beautiful arched doorway, and around the building to the opposite side, and passing through by a much smaller archway, even more beautiful in design than the other, we entered a grand hall which extended one-half the length of the building. It was filled with seats of gold work, arranged in regular order and cushioned with white velvet embroidered with green. In the center was a raised seat, or pulpit, made of pearl inlaid with gold and emeralds, and resting on the back of a white elephant carved from stone. This pulpit was reached by steps of gold, covered with a mossy carpet, as was also the whole floor of the apartment. Around the walls were fine statues, and the ceiling seemed to be formed of crystals, like drooping flowers of various colors, diffusing a strange, silvery light, which came apparently from within the crystals. The lightest sounds were magnified in this hall, so that the softest whisper was distinctly audible in every part. We looked into two other rooms on the first floor, which were used as private apartments by the teachers.

The ascent to the higher stories of the building was by stairways upon the outside of silver fretwork, and a balcony of the same material ran around the four sides of the second floor. As we went up, Euna told me that she spent most of her time in the rooms on the second floor, as they were designed more especially for the young women of the school. There were a greater number of apartments here, and they were smaller than those below, but they were even more elegant in all their appointments. The floors were all covered alike with a carpeting of white velvet, embroidered with silver and pearls. There was a large lecture-room carpeted in the same luxurious fashion, and having seats of silver, cushioned with white velvet. The stand or desk here was a large pearl shell, supported on the neck of an "Apollo," the steps of silver lace-work leading to it being so light and delicate as to make it appear as if without visible approach. The walls of the room were covered with flowers.

The third story, designed for the use of children, had still smaller rooms, and more in number, though each room seemed capable of accommodating at least a hundred. These rooms were all draped and furnished in white, adorned with vases filled with rare flowers, and tables loaded with choice fruit, which seemed to be for the use of the little ones.

Here were assembled many of those who had left the earth-life before their lessons had been learned, and here they were taught by women teachers, who loved their work, the first principles of love and truth, or rather the latter, for the former is innate in the breast of every infant, no matter how young. The children were all dressed in white, and the teachers also. I noticed that all the teachers wore their long hair flowing with wreaths of white roses about their head. I also noticed that the boys were in rooms by themselves, and the girls in other rooms, and in answer to my question in regard to this, I was told that it was the custom of this school, and that different courses of discipline and instruction were used for each, that at later periods of development they might be better fitted to be helpful to each other.

I saw some of the children asleep on the lounges which were in each room, and others were amusing themselves and each other with toys of various kinds. All seemed happy and content.

I came to this building many times afterward—and have listened to many lectures there upon arts and sciences, and a great variety of subjects—but the wonderful beauty of the whole structure, and its adornments, seemed to me always new and delightful.

## VIII.

I continued to occupy the rooms which I had found prepared for me in the dear father's house, and the new existence into which I had been born was becoming more familiar to me, yet I realized more and more that the objects to be seen and examined and understood here were inexhaustible; that the things of earth had dimly foreshadowed them—sometimes perfectly, like the perfect reflections of objects in the smooth surface of quiet waters, sometimes distorted like the same reflections when the water is disturbed. I wanted to know more and yet more of my surroundings, like the child that I was again in my new abode.

I was one day walking, when my attention was attracted by what appeared to be a mountain of snow, but as I approached I found it to be an enormous building of white granite. The surface of the blocks was very rough, and of such dazzling whiteness that the light was reflected from its surface as from a surface of snow. It had no visible windows, and only one large entrance, a door of ivory, so nearly the same tint of whiteness as the rest of the building, that it was not easily distinguishable. This edifice was nearly as high as the "Teacher's Mansion," which was described in a preceding chapter, but was very different in its style of architecture.

Upon entering the ivory door, which I ventured to do, I found myself in an entrance hall of moderate size. The floor and walls were all of white marble, and it was lighted from above by means of crystal windows in the roof. There were doors on every side, affording communication with other parts of the building. All were of ivory, and without ornamentation. I noticed that one seemed larger than the rest, and passing through this I entered a large assembly room, which impressed me even more, with its marvelous beauty of architecture and adornment, than what I had seen before.

It appeared to be an opera house, for there was a stage in the center, and seats of silver, inlaid with ivory, were ranged about it in constantly widening and more elevated circles from the center to the walls, so that it was plainly visible from every portion of the hall, and yet it was quite different from any such place that I had ever before seen. The stage was built of ivory, so elaborately modeled as

to excite my wonder, and quite surrounded by a grove of shrubs and flowers made of precious gems and jewels, but so natural that, until I went near them, attracted by a peculiar, flashing light, which they seemed to emit—like the flashing colors of the sunlight upon ice-frosted twigs—I had supposed them to be growing plants. There seemed to be musicalians concealed within this grove of strange shrubs, for suddenly such ravishing strains of music proceeded from their midst that I stood spell-bound, listening and wondering. I could see no one, but it seemed to me that such music as I heard must be under the direction of Beethoven himself or one of the great masters. The volume of its tone indicated many musicalians and a variety of instruments, but all were in such perfect accord that the harmony was grand, swelling into a rich diapason, until it seemed to me that all space must be filled with its reverberating tones, and then gradually lessening and softening till it died away into silence, which itself seemed musical with the remembrance of those strains.

When I became conscious that all was again silent about me, I began involuntarily to notice further the details of embellishment here. I noticed that the floor was of marble; that small rugs of the most delicate rose-pink were spread under each of the silver seats; that the walls were adorned with statuary most exquisitely carved, paintings, and choice flowers in garlands, wreaths and bouquets. There were no balconies, and as I glanced to the lofty ceiling, which arched upward like the interior of a mighty dome, I saw what appeared to be the sun shining down upon me and filling the place with a warm radiance of light. At first my eyes could not tolerate its brightness, but after several efforts to examine it I was able to satisfy myself that it was no sun, but a window of gold-colored crystal through which the light was admitted from the outside.

While I was noticing these details, I became suddenly aware that many people were assembling in the hall and taking places in the seats, as if in anticipation of some entertainment—though all were entering very quietly.

Thinking that my presence might be deemed an intrusion, I passed out through the "Entrance Hall," and went into some of the smaller apartments opening from it. The first one that I entered seemed to be a refreshment room, for there were tables of white ivory extending quite around it, adorned with vases of choice flowers, and loaded with fruits of many varieties arranged in the most tempting manner. I saw no waiters, no ticket-receivers, no money-changers: everything was free to all. The floor was carpeted in a luxurious fashion, the walls were hung with tapestries of white silk, edged with rose-colored fringe and looped up at intervals, disclosing in niches the busts of many musical composers. I recognized that of Beethoven, and glancing upward saw that the beautiful rosy light which shone upon it came through a window high above in the center, like a great ruby pouring a rosy radiance upon all beneath.

Adjoining this apartment was another, into which I passed. Surveying the floor, the walls, ornamented with magnificent paintings, the windows above, which seemed made of diamonds, I seated myself upon one of the low couches which were arranged there, and listened to the soft strains of music which floated to me from the large hall, where there seemed to be a constantly-increasing assembly of people. Presently I heard in a clear though gentle voice these words, addressed to me:

"All are welcome here. Will you not join us?"

The face that met my inquiring glance as my eyes followed the sound of the voice, was one which seemed very familiar, and yet I was not able at the moment to recall where I had seen it before; and as I arose to accept the invitation given, I asked:

"For what purpose are these people coming together? Is there to be an opera or drama?"

"No," was the reply, "although both operas and dramas of the most elevated character are often performed here. They are one of our most effective means of instruction and improvement; but to-day we have an assembly of those who are recently arrived in this world and who are desirous of learning more in regard to the life here."

"Surely I am one of these," was my thought, as I followed my guide.

[To be continued.]

## Where Are the Dead?

Eighteen writers, all ministers, reply to this great question. The most remarkable thing about their book is the almost entire absence of any reference to "the lost." What a change! Another notable fact is that all these ministers almost entirely omit the old "Gospel" plan of salvation by "faith." They say, "The good are with God, and they are safe." "To be righteous is to be safe." A third noteworthy fact is that they all seem to be Spiritualists. They say, "They are near to us now." They sit at our tables, attend us on our journeys. They talk of a "thin veil" which only just conceals us from the spirit-world. A final significant fact is the very general surmise of the deplorable old "sleep in the grave" theory. Two or three talk a little in their sleep about "the resurrection of the body," and "a resurrection day," and one poor man murmurs something about the union "between soul and body" being dissolved at death and "resumed" at "the resurrection," but statements such as the following abound: "The life of the soul is altogether independent of the body in which it dwells." "Our dead are alive; . . . they are not unclothed, but clothed upon with spiritual bodies; they are not alone or homeless, but at home with the Lord, and are gathered together in a spiritual city with just men made perfect out of all times and lands."

All this is delightful, and an immense advance. If these good men will go on advancing on these lines they will soon shed the almost funny resurrection rags that cling about them—notably about good Dr. Thain Davidson, who, after his vivid outbreak about the radiant angels around us, actually somnambulizes about "the enjoyment of a higher and sinless state, to be perfected by and-by at the resurrection of the body."

We will only add the remark, that when Dr. Clifford applies the law of Continuity to the passing on of the ether-pilgrim at death, he virtually admits that for every human being there is a chance, and more than a chance of rescue and development on the other side.

*The Coming Day, London, Eng.*

\* Our Dead. Where Are They? A Symposium. Edited by T. H. Stockwell. London: E. Stock.

New Music.—We have received from the White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, the following: "Vocal," "Marguerite, Good-Bye" (sequel to "Marguerite"), (soprano or tenor in Eb, also contralto or bass in C), words and music by O. A. White; "Molly Aaron," (Irish song), J. H. Wadsworth; "Hope and Love," (soprano or tenor, also contralto or baritone), words, R. J. McHugh, music, Moses Carver; "Fasten Your Girdle," (Chorus), "Waltzes," "La Cigale Waltzes," "The Tyrolean Waltzes," B. M. Davidson; "Medley Hornpipe Polka," O. A. White; "La Serenata," (Italian Waltz, violin and piano), H. L. D'Arcy Jackson.

BROOKMAN'S PRIZE CURE FOR HEADACHE.

## Assassination as a Fine Art.

*Killing of Khedives; Favorite Amusement in the Land of the Lotus; Death of Rulers by Quicklime; Howstrung, Bastinado and Other Devices.*

The recent quiet demise of Tewfik Pasha, Khedive of Egypt, lends the *Chicago Post* to remark:

Since John Bull has taken the heritage of the Pharaohs under his protecting eagle, old methods have fallen more or less into disuse, but assassination was formerly quite the thing there, and the ornamental styles in which it was practiced by the artists of the craft would have done credit to the genius of a Flaubert. For instance, the late Pasha, instead of slumbering out his reign under the soothing influence of the soporific drug, might have been strangled, as was Ahmad, or been condemned to slow death by quicklime, as was Geysh Abu'l-Asakir, the young son of Khumarayeh, bastinadoed by Turkish ruffians with Ebaron, perished with sand smothering in his wounds, as did El-Hakim, or been kneaded into a lifeless mass to soft music, as was El-Asraf-Khaled, the son of El-Melik-el-Manow, the hero of the siege of Acre.

## DISPOSING OF POLITICAL ENEMIES.

Up to the time of the Mohammedan conquest assassination was regularly practiced as a means of disposing of political enemies, as witness the fate which overtook the celebrated Bochoris, who, after having reformed the laws of the country, was taken prisoner by the Ethiopian Sabaco, of the twenty-fifth dynasty, and buried alive. After that event for nearly two centuries Egypt was governed by a succession of viceroys, appointed by the Caliphs of Damascus and Baghdad. The first to revolt against Turkish authority was Ahmad, a Turkish slave high in office in the latter city. He was a great diplomat. While he turned in no revenue he offered prayers to the Sultan in his mosques and temples. Toward the close of his life he lived in unbounded luxury. He was strangled to death by his son Khumarayeh, who was anxious to enter into his inheritance. Khumarayeh, in his time, was so fearful of assassination that he kept a lion to keep guard over him while he slept on a bed of quicksilver, so that the slightest motion might awaken him. He was put to death by two women of his harem.

Khumarayeh's eldest son, Geysh Abu'l-Asakir, a lad of fourteen years, succeeded him. This Prince was killed in less than eight months, and the circumstances of his death are peculiarly atrocious. A deep hole was dug by several of his enemies, members of his household, in the garden of the palace. This was filled with quicklime, and the unfortunate boy was forced into this feet first, and the turf battened down firmly all around him. Water was then poured into the hole, and the lime slowly ate away his lower limbs. On the fourth day death released him. Fourteen women of the harem and twenty-four eunuchs were slain the same day to appease the wrath of the gods.

## PAINFUL METHOD OF ASSASSINATION.

Geysh Abu'l-Asakir was succeeded by his brother Haroon. He reigned eight years, but gave himself up to pleasure, and his grasp on those with whom he was surrounded becoming weakened, he was selected as a victim. He was bastinadoed to death by Turkish slaves by order of a Boobekir-Mohammed, who succeeded him. The manner of his death is not recorded. El-Hakim, who reigned about 925 A. D., was one of the cruellest monsters who ever occupied a throne, and his cruelty was surpassed by his impiety. Egypt continued to groan under his tyranny until he fell by domestic treachery. His sister, Seyyidet-el-Mulook, had, in common with the rest of his subjects, incurred his displeasure, and being fearful for her life she secretly and by night concerted with the emier, Seyid-Dowleh, chief of the guard, who very readily agreed to her plans. Ten slaves, bribed by five hundred deniers each, having received their instructions, went forth on the appointed day to the desert tract southward of Cairo, where El-Hakim, unattended, was in the habit of riding, and waylaid him near the village of Hulwan. Dragged from his horse he fought desperately and succeeded in killing six of his assassins with his own sword. The weapon then broke in his hand, and the four others rushed in and cut him to pieces. It is said that they were so enraged they rubbed sand into the dying man's wounds in order to increase his torture.

## FATE OF TYRANTS.

The next man high in office to fall by the weapon of the assassin was the arch rebel Nasir-el-Dowleh, who was killed in the year 965 of the Egyptian calendar. He had arranged for a general massacre of some emiers at a grand banquet, but, on raising his wine cup to his lips, the signal for the slaughter to begin, fell dead across the table. One of the emiers had had notice of what was going to happen, and, defeated, it by dropping poison into the cup of the tyrant.

El-Abbas, who comes a little later, would have made a decent ruler. He tried his best to govern the country well, but could make no headway against the intrigues of his grand viziers and other courtiers. Finding his power waning, he gathered together the wealth he had amassed and fled to Syria, where he fell into the hands of the Crusaders, who stripped him of all he had, and detained him a prisoner. Eventually he was executed by his grand vizier, Fakar, who immediately crucified him over the gates of his own palace.

About 1169 Saladin, immortalized by Scott, assumed the title of Sultan of Egypt. His first act was to put to death the chief of the eunuchs, and he inaugurated his reign with a series of brilliant successes. His terrific encounters with the Crusaders form one of the most interesting pages of history. On his death his extensive dominions were divided, and he fell to the lot of his son, El-Melik. He reigned six years, and his early death gives rise to the presumption that it was not a natural one.

Tooran-Shah was the next ruler to die by violence. This monarch gave himself over to debauchery, offended his nobles, and was attacked by his own Memlook guards in a pleasure tower, to which he had fled for refuge. Failing to force an entrance, the structure was fired, and the monarch perished miserably. His corpse lay for many days unburied on a bank. He celebrated his accession to the throne by strangling his brother.

El-Asraf, one of the near succeeding rulers, having been cast into prison by Eybek, a successful rebel, died there, being bow-strung in his cell by two Turkish mutes, after having been deliberately deprived of food and water for ten days. The head, with its bloated features, was brought to the emperor, and the dead ruler's palate was not sufficiently discolored to indicate the extreme agonies of thirst, ordered both mutes to be executed.

## AN ASSASSIN'S AWFUL END.

Eybek soon roused the jealousy of his beautiful and ambitious wife, and he was assassinated by her orders while in a bath, hot superheated steam being forced down his throat until life was extinct. This occurred in 1267. In her turn she was beaten to death, not many days after, by the wooden clogs of the female slaves of another wife of Eybek, and her corpse was exposed for three days in the most of the citadel.

El-Melik El-Manow had a peaceful death, but his son El-Asraf-Khaled, who rendered himself famous by the siege and capture of Acre, the last stronghold of the crusaders in Syria, met a peculiar end. Many thousands of the inhabitants of Acre had been massacred, and ten thousand prisoners, who presented themselves before the Sultan and begged for quarter, were slaughtered in cold blood. Six years afterward, in 1294, El-Asraf was decapitated.

Into a summer house by a celebrated beauty, whose family he had slaughtered at Acre, but whom he had reserved as an addition to his harem. While she played soft music to him he was seized from behind by a huge Nubian slave, who gagged and bound him. The gladiator then proceeded to knead his body by a peculiar process, so that he was bruised to death without a bone in his body being broken. El-Asraf fought for his life, and piteously appealed to the girl to save him, but she sat there and played soft music until he died.

## MODERN INSTANCES OF REGICIDE.

The Sultan Hasan deserves some mention. He fell by the sword of his Memlooks in the splendid mosque which he built in the open space beneath the citadel of Cairo. The throne of El-Asraf, who preceded him, were either exiled or put to death. El-Manow, who succeeded him, was deposed in six months, and El-Asraf-Shaban, the son of Hasan, was overcome by the intrigues of the falconet caliphs and the struggles of the too powerful emiers, by the latter of whom he was strangled while at prayers.

Ala-ed-Din lost his throne and his life together in 1386 by poison, administered by order of Barback, the first prince of the dynasty of the Ghiorian Memlooks. Barback "died suddenly" some years later "much beloved by his subjects." El-Melik Farag, his son and successor, fell a prey to intestine troubles. He was beheaded in the month of Safar, 1412, and his corpse was left unburied.

All-Bey was the next great figure in Egyptian history which claims attention. After a period of good and vigorous government he was conspired against by Mohammed Bey, as he had been loaded with favors. He fell into an ambush near Es-Sallieh and was wounded by one of his Memlooks, carried to the citadel and poisoned by Mohammed Bey.

The next remarkable assassination in Egypt was, strange to relate, not that of an Egyptian, but of a French officer named Kleber, one of Napoleon's greatest generals, who, during the French occupation of Egypt totally defeated 70,000 men under the grand vizier at El-Dokki, and returned to Cairo to quell an insurrection of the inhabitants. This distinguished officer was about this time assassinated in the garden of his palace by a fanatic, who was subsequently impaled in the great square, then a lake called the Ezbekeehyeh, in Cairo, and miserably lingered for the space of three days before death put an end to his sufferings.

Tahir Pasha, who assumed the government on the flight of Khuraf, had the hardihood to dare to go by his troops, and was bayoneted from behind while at dinner. Ali Pasha, who landed at Alexandria with an imperial firman constituting him the Pasha of Egypt, was the next victim. He was sent under a guard of forty-five men toward the Syrian frontier, and about a week after the news was received that in a skirmish with some of his own soldiers he had fallen mortally wounded.

The death of Ali Pasha was succeeded almost immediately by the assassination of Khuraf Bey El-Eisee, one of the claimants to the throne, by the emissaries of his rival, El-Bardessou.

## IN MEMORIAM.

Mrs. Julia A. Emerson.

To the Editors of the Banner of Light:  
EDGAR W. EMERSON, the well-known and highly-respected platform worker, has suddenly been called to lay away the mortal form of his mother, and I felt that the readers of THE BANNER would be interested in more than a simple obituary notice. I have therefore prepared a synopsis of address and services:

Mrs. JULIA A. EMERSON went home on the evening of Monday, March 21st, aged 74 years 10 months and 24 days. As the inscription we read on the plate lying upon the casket. All who are acquainted with Mr. Emerson know how tenderly he loved his mother, and how much of a loss this death must be to him. Her health had been unusually good up to a few days before the change; and for some reason best known to them, his spirit-friends had not seen fit to give him any foreknowledge of the event—so that it comes with the weight of a heavy blow. Even so, the knowledge that he will still have her spiritual presence to sustain him, he will still miss the visible presence, always faithfully aiding and encouraging him in his work, preparing for his coming, and ready to befriend him in his hour of need. He will have the aid of all who know and love him—as will the entire family.

She leaves two daughters and four sons. The youngest daughter and son, Julia and Julius, lived with her and her mother at Westchester, N. H.; the eldest daughter, Mrs. Anna Jones of Pennacook, Charles W. and Frank O. Emerson, who are in homes of their own, and Edgar.

The funeral services took place from the residence in Manchester, Sunday, March 21st—the spirits, through my instrumentality, officiating. A lady quartet rendered in a most excellent manner first the beautiful song, "Gathering Home One by One." This was followed by an invocation; then, by a reading of the Epistle, from I. Cor. 13, by Boston, read one of Louisa M. Alcott's poems, entitled:

## TRANSMIGRATION.

Mysterious Death, who, in a single hour,  
Lies in the grave,  
And by art divine  
Change mortal weakness to immortal power.  
Bonding beneath the weight of seventy years,  
Spent in the struggle of the strife  
Of victor and life,  
We watched her fading heavenward through our tears.  
But ere the sense of loss our hearts had wrung  
A miracle was wrought,  
And with the dawn of light  
She lived again, brave, beautiful and young!  
Age, pain and sorrow dropped the veil they wore,  
And changed the tender eyes  
Of angels in disguise  
Whose discipline had been the bane,  
The past years brought their harvest rich and rare,  
While memories and love  
Together fondly wove  
A golden garland for the silver hair.

How could I mourn like those who are bereft,  
Who find no solace in the thought  
Found halm for its relief  
In counting up the treasures she had left?  
Faith that withstood the shock of toil and time;  
Patience that conquered grief;  
And loyalty whose courage was sublime!

The great dead heart that was a home for all—  
Just, eloquent and strong  
To this the world was wrong  
Wide charity that knew no sin, no fail.  
The Spartan spirit that made life so grand,  
Mating poor daily needs  
That wrestled with the hard hand,  
We thought to weep, but sing for joy instead!  
Full of the grateful peace  
That followed her release,  
For nothing but the duty that lies dead.

Oh, noble woman, never more a queen  
Thou in the world below  
Of sepiet and of crown  
To win a greater kingdom yet unseen:  
Teaching us how to seek the highest goal,  
To love, to love, to love,  
And make death proud to take a royal soil.

After another song the guides delivered an address, from which is given a short abstract:

"In looking upon the past, and as to-day by a large majority of the race, as the mystery of mysteries; and by many, and this includes the believers in Christianity, it has been looked upon as 'The King of Terrors,' the worst of evils." And I do not know the name who ever come when we shall have natural sorrow and regret at the loss of the body, for this is the medium through which as souls in the mortal we communicate one with another; certainly we arrive at that state of perfection where spiritual light and sense are fully developed while in the material form we shall sadly miss the other body—the clasp of the hand, the light of the eye, the loving words.

Death is a positive certainty. As surely as we are born, so surely shall we pass through death. We also know it is likely to come at any time. By this we are drawn together by a common bond of sympathy; whatever may be our beliefs, this is something we know and feel. In looking upon the past, and as to-day by a large majority of the race, as the mystery of mysteries; and by many, and this includes the believers in Christianity, it has been looked upon as 'The King of Terrors,' the worst of evils." And I do not know the name who ever come when we shall have natural sorrow and regret at the loss of the body, for this is the medium through which as souls in the mortal we communicate one with another; certainly we arrive at that state of perfection where spiritual light and sense are fully developed while in the material form we shall sadly miss the other body—the clasp of the hand, the light of the eye, the loving words.

Life is a positive certainty. As surely as we are born, so surely shall we pass through death. We also know it is likely to come at any time. By this we are drawn together by a common bond of sympathy; whatever may be our beliefs, this is something we know and feel. In looking upon the past, and as to-day by a large majority of the race, as the mystery of mysteries; and by many, and this includes the believers in Christianity, it has been looked upon as 'The King of Terrors,' the worst of evils." And I do not know the name who ever come when we shall have natural sorrow and regret at the loss of the body, for this is the medium through which as souls in the mortal we communicate one with another; certainly we arrive at that state of perfection where spiritual light and sense are fully developed while in the material form we shall sadly miss the other body—the clasp of the hand, the light of the eye, the loving words.

And not the least of the blessings of this household has been the fact that a part of the mission of this noble mother has been preparing one of the instruments of the spirit-world chosen to demonstrate the immortality of the soul, and the naturalness of the life after death—carrying comfort to the hearts of mourning hearts in such an hour as this!

To this home the gates have been left ajar, and the mystery of death has been made clear. Again may it be said that "young men have for young men by higher powers" (invested in) rolled away the stone from the door of the sepulchre. And now as then do we hear them say: "She whom thou seest is not here, (pointing to the casket) but has gone before you into the life!" When the angels like the petals of a household rose one from among you, and went forth to give this message, they found her ready to accept, and ever ready to second their efforts with a spirit of self-sacrifice and devotion to truth. In this she rested, and in their devotion to her, and in their devotion to the names of the spirits assisting you, Edgar, in your mission became as household words, and they were to her living personalities. Thus was the sting and fear of death removed. Words of comfort, hope and cheer the address was completed, and the quiet sang another song, after which a poem was given, a portion of which had been received a few moments before in writing, that it might be retained, and was as follows:

She made our lives so happy,  
So peaceful, so sweet,  
We scarcely thought the time could come  
When we must let her go.  
So humble was her mission,  
So quiet, so unassuming,  
That few of us dreamed it import,  
Or what to us it brought.  
'T was wrought in deeds of kindness  
Through every day and hour;  
Unfolding like the petals of a household rose,  
Of some pure fragrant flower.  
Day by day the years rolled on,  
Age creeping on apace;  
And still we longed to hold her  
In this our life and place.  
Go where he might, returning,  
The weary wandering one  
Found her always at her post,  
As steadfast as the sun.  
"I saw her as a beacon-light,"  
Edgar, we hear thee say;  
"A sweet face at the window  
When I was far away."  
A picture fair on memory's walls,  
So framed against the light,  
And was the first to welcome  
When home appeared in sight."  
But list to the familiar tones  
For 't is her voice I hear;  
She's come with your guardian angels  
From out the spirit sphere.  
"Children, look up!" I hear her say;  
"Can you not see me now?"  
For I am standing in your midst,  
With youth upon my brow.  
'T is but the outer form of clay,  
The garment, which you see;  
It was but mine, I needed it,  
But, friends, it was not me.  
For 'I'm alive; I knew not death;  
I'll live forevermore."  
And I shall watch and be with you  
Just as I was before.  
Will watch and guard and help you,  
Each of you every day;  
Until you all stand united  
For heaven's not far away."  
Then dry your eyes, oh! weeping friends,  
Nor wear this look of pain;  
For what to you seems such a loss  
To her is greater gain.

R. SHEPARD LILLIE.

## George W. Foster.

From his home in Charlestown District, Boston, Feb. 28th, GEO. W. FOSTER, in his 63d year.  
The deceased was born in East Cambridge, Mass. From early life to his close he was identified with the glass business in Boston, and elsewhere. He was a man of high integrity, scrupulously honest in mercantile matters, and genial in the domain of social life. He was an active member of the I. O. O. F., and I. O. R. M.

The funeral was held on the Friday following his decease, and his late residence was thronged by friends and relatives—some coming from Illinois, Pennsylvania, New York, New Hampshire, Maine, Connecticut, and elsewhere, to pay their remembrances. The floral tributes were many and beautiful.

Mr. Foster married in Lowell, Sept. 3d, 1850, Mary A. Sawyer—who (with three sons and one daughter) still survives him. She is widely known to the Spiritualists of this city as a prominent member of the Spiritualist Ladies' Aid Society. The following was sent to Mrs. Foster, by a committee, that organization, as a testimonial of respectful condolence in her hour of trial:

MRS. ARBIE FOSTER AND FAMILY:  
Dear Friends—Realizing that your home circle has been broken, that the hand of your loved one has been called by the Angel of Death to the life eternal, we, the members of the Spiritualist Ladies' Aid Society of Boston, desire to express to you our sympathy and condolence. Husband and father are indeed with you no more in human form, but may the knowledge of immortality, the positive truth of life beyond, the life that is never cleared away, cheer your hearts when you listen for footsteps that return not. May you feel his cheering presence in the spirit, and know that he will be with you.

MRS. A. E. BARNES,  
MR. ALICE WATERHOUSE, Committee.  
F. B. WOODBURY.

## Mrs. Lizzie Keyes.

Many of the Spiritualists of Boston and vicinity, as well as friends in other parts of the country, will be pained to learn of the physical demise of that well-known medium of this city, Mrs. LIZZIE KEYES.  
As a trance medium and healer, Mrs. Keyes enjoyed a wide reputation for many years, and as an ardent advocate of the philosophy and claims of Spiritualism this lady had no superior. A woman of stanch principle and high character, she was known among all classes as a firm, consistent and progressive Spiritualist.

Through her mediumship many hearts have been blessed, many debilitated bodies healed of their infirmities, and the world is better for her life.  
The decease of this lady, which occurred Dec. 20th, 1891—was occasioned by paralysis of the brain, from which she suffered for a period of about ten days.

Thus has another of our veteran mediums joined the great throng of workers on the other side, where the faithful are crowned with blessing.

## To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rieh, of Boston, Massachusetts, Publishers, (here insert the description of the property to be willed) strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

## Passed to Spirit-Life.

From Lynn, Mass., March 21st, Jessie Sanborn.  
He was an upright, honest man, a kind husband and father, and an earnest, faithful Spiritualist for many years. He was converted to the faith through the work of his wife, who has most wonderful powers in different mediums. His end, though not unexpected, was sudden at last. He was converted during his life in spiritual experiences, for always welcoming those spirits from the other side who came to receive and to learn. He patiently and heartily opened the atmosphere of his home to their welfare and progress, finding in their presence a great joy and consolation. He leaves his companion and one daughter. He was born at Hampton, N. H., and was 63 years of age.

The funeral services were ably conducted by Dr. Storey—his room being full of sympathy and comfort for the bereaved—attended by the singing of Mr. John R. Lillie, concerning whose voice and rendering Mr. Sanborn had always felt a sympathetic appreciation.

J. M. O.

From her home in Orange, Mass., Mrs. Orena S. Mayo, aged 84 years.

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## Banner Correspondence.

## Minnesota.

ST. PAUL.—"J. K. H." writes: "Is death annihilation? Religion says No; but Science says Yes. Hear the shouts of approval from a crowded scientific assemblage in Germany when Vogt proclaimed atheism and annihilation as the creed of science. All theologians and teachers of religion argue against this creed of science, but all arguments are only words, words, words, in confusing array. What we want is proof of another life as palpable and conclusive as the discomfiting corpse of death. And we are not alone in this want; hear Orthodox Drummond: 'However nobly it has held its ground, Theology must feel that the modern world calls for further proofs. Nor will the best Theology resist this demand; it also demands it.'"

Fiammarino, Crookes, Zöllner, Fechner, Wallace, Hare, and a multitude of other eminent scientists, jurists and scholars claim that these proofs are furnished pursuant to natural law, and assert, 1st, That immortality is proved by experiments which can be repeated. 2d, That it is proved by experiments which can be repeated that the immortal claims to prove immortality by the most astounding and conclusive phenomena that ever startled humanity, which can be repeated—not, perhaps, by inexperienced persons the first, second, or fifth trial, any more than such a person can repeat the thousand-and-one experiments by which Edison finally harnessed the thunderbolt. Nor, perhaps, could such a person fully comprehend the significance of such experiments and phenomena any more than he could the significance and language of wave-light from the star Beta Persel. Phenomena that can be repeated require no argument.

Scientists do not argue that Jupiter has moons, nor that nitrohydrochloric acid will dissolve gold, nor that a guinea and a feather in a vacuum will fall with equal rapidity. Science does not argue, it demonstrates. It does not go bellowing and fighting about the streets over the question as to whether or not you can hear the voice and words of your friend through a distance of hundreds of miles. It demonstrates the fact and rests, expecting that the world will eventually be educated up to the truth, for truth is imperishable and eternal."

## Pennsylvania.

PITTSBURGH.—A correspondent writes: "This stormy March month does not seem to interfere with good attendance at the hall of the First Spiritual Church of Pittsburgh. It is filled to its utmost capacity every Sunday night, and many who would be glad to enter turn away unable to obtain seats. At the morning services, and Thursday evenings, we always have large audiences."

Mr. and Mrs. Kates are more than holding the high estimates formed of them on previous visits. As lecturers, they furnish a liberal variety and an intellectual quality.

Mrs. Kates, entranced by William Denton and Warren Chase respectively, the last two Sundays gave us learned and eloquent discourses upon "Cataclysms of the Future" and the "Good and Evil in Spiritualism." It is seldom that the controls of this medium announce their names; but it was done in these two instances, and the identity in each case was too positive to be doubted. The lectures made a profound impression, and were closed with the best ever delivered here. Mrs. Kates as a test medium is highly satisfactory. She delineates and describes rapidly—usually forcing prompt acknowledgment to the truth. She essayed for the first time last Thursday evening to read psychometrically, and reply directly to written personal questions, and she succeeded admirably and correctly.

Mr. Kates, as a lecturer, is pleasing and logical. He holds his hearers with the intensity of his thought and manner. Both Mr. and Mrs. Kates labor in perfect harmony at each meeting, and by their talents make it interesting to all. They surely must be spared to the work for long years, and will win much for their spiritual welfare, if they do not obtain in the physical their full need of reward.

They will return here next March, when they will, no doubt, find us advancing under the ministry of the excellent talent engaged to give us a month's spiritual feast."

## Michigan.

GRAND RAPIDS.—Helen Stuart Richings writes: "In your issue of March 12th your editorial columns contain an article on 'A Strange Phenomenon,' closing with the question: 'Has anything of the kind in this form ever been known to take place previously with any other medium?' I can answer that question in the affirmative. About seven years ago, before I became interested in Spiritualism, I was one day affected in the manner described, but in one arm only—the right. It became so heavy I could not lift it, not even when using the left in the effort, and all my power of will. After a brief space the arm, seemingly 'of its own accord,' slowly lifted until it reached the level of the shoulder. There it remained for, probably, sixty seconds, while I did all in my power to move it, still using my left hand in the effort, and, I may add, almost frantically essaying to lower it; for I, too, was 'frightened.' It was finally lowered, as it had been raised (seemingly), of its own volition—certainly not of mine, for, as in the case you cite, I had no power whatever over it. At once, on the arm's being returned to my lap, the weight ceased."

During my six years' labor on the spiritual rostrum, in answer to the query, 'How did you come to be a Spiritualist?' I have frequently related this incident, dating my interest in Spiritualism from the time of its occurrence. It set me thinking. I wanted to know the cause of that strange phenomenon. I believe I have found it in Spiritualism."

## New York.

ALBANY.—J. D. Chism, Jr., writes: "During the month of February our platform was graced by the talented and eloquent speaker and test medium, Miss S. Lizzie Ewer, of Portsmouth, N. H. We are glad to add our testimony to the expressions of praise already bestowed upon this lady, and we voice the sentiments of our society and audiences by speaking a good word for her. Her lectures and tests were highly satisfactory, and the audiences increased at each successive meeting. We engaged her for the month of October next. She left our society benefited both spiritually as well as financially."

Mrs. A. C. Henderson of Brooklyn filled our rostrum three Sundays in January, and two in March. Her principal phase is psychometric readings of articles from the audience; in this she excels to a great degree. Many of the readings were startlingly correct, and in the main given to the strangers who were present. Dr. J. C. Street of Boston lectured Sunday, March 20th, afternoon and evening, to large and intelligent audiences. His lectures were of a high scientific nature, but couched in language understandable by all.

Celia M. Nickerson will occupy our platform during April. She lectured for us once during January, and was so well liked that she was engaged for one month.

Mrs. Carrie E. S. Tving will close the lecture season with her services during May.

We are making up our lists of speakers and mediums for the coming season, and would like to correspond with those desiring an engagement in Albany. I close with many earnest wishes for the prosperity of THE BANNER."

M. E. Wallace says: "I felt that I must tell you how happy I was made in reading the essay by that grand worker, Dr. F. L. H. Willis, which was published in THE BANNER of Feb. 27th. I am sure that he never sends forth an article but that it is a source of blessing to many hearts. I have so often felt that the papers published in THE BANNER from time to time by Dr. Willis on 'Spiritualism, Angelism and Modernism' should be published in book form. I am sure that it would be of the greatest value to many who are seeking for truth. Why not ask if a sufficient number will not subscribe for one or more volumes, and in that way have it published? I should consider it a favor to subscribe for five volumes."

When I read Dr. Willis's noble tribute to that great-hearted worker, Emma Hardinge-Britten, my heart bowed down before him in thanks. It was indeed an unfolded soul's recognition of another great soul.

When I was first unfolding my mediumship I met Mrs. Britton, and she was to me a great light, a strong hand of deliverance, and my love holds her ever enshrined in my heart as one of the saviors of this age. While life lasts I shall thank God and the angels that this age has been blessed by the life and ministry of such workers as Emma Hardinge-Britten and Dr. F. L. H. Willis, as well as many others who are doing glorious service for our Cause, not excepting the BANNER OF LIGHT."

## Maryland.

BALTIMORE.—Mrs. Mary C. Lyman writes: "THE BANNER OF LIGHT is read with joy in every community where our loved angel friends have made their presence known to mortals. Many watch for the coming messages given through our gifted sister medium, Mrs. Longley. May her days be many on this side of life to bless mortals and immortals, for no one can fail to be deeply impressed in meeting this lady of spiritual refinement. Mr. Longley's songs reveal the soul-harmony of her companion in her spiritual labors."

I am lecturing under the auspices of the Religio-Philosophical Society of Spiritualists of this city during the month of March; fine audiences have greeted me twice each Sabbath and Thursday evening, Sunday evening, the 13th, many left for want of seating and standing-room in the hall and ante-room.

Much praise is awarded Mrs. A. M. Glading, who preceded me, occupying the rostrum through the months of January and February, to the great satisfaction of her hearers. She left a most genial influence that made my welcome among the friends, who were entire strangers to me, very agreeable.

Dr. Roberts is a fine test medium—as good as any I have met. The people warmly appreciate his talent and sustain him generously. This society has connected with it a well-organized Lyceum for the children, in which the parents and all the friends here take the kindest interest.

A society with officers and members united, awake with enthusiasm, is a lever of inspiration to a public exponent that never fails to bring the most spontaneous response from the spirit-world through their chosen instruments.

Mr. Charles Tripp, the worthy secretary, is never so occupied but THE BANNER OF LIGHT, Better Day and Progressive Thinker find in him a worthy representative to supply the wants of the people."

## Ohio.

CLEVELAND.—Mr. J. W. Fawcett writes: "Mrs. Effie Moss has held materializing sances regularly for some time past at 564 Scoville Avenue. I have attended some forty or more of Mrs. Moss's sances, beginning as an avowed skeptic and investigator; and beg to say that if person may trust his own senses and alertness, the results produced, the most varied, not only accepted as truly wonderful, but demonstrating and absolutely convincing to unbiased minds the truth and fact of spirits' return in material forms, and capable of identifying themselves in many ways, to and being recognized by their friends. Further, some remarkable tests have been given of its truth. A certain respectable gentleman here received a letter from his family, living in Waverly, N. Y., stating that they had learned through a control that he (the gentleman) intended coming home on a certain stated day, etc. The information was conveyed to them by an Indian spirit named 'Sunshine,' who materialized at one of Mrs. Moss's sances, and who was told in the writer's hearing to so inform his family."

The wife of a prominent citizen here materialized a few nights ago, he remarking to her that she was about one and one-half inches 'shorter' than when in earth life. She replied that she could shorten or lengthen her stature at will, and proceeded to demonstrate the fact.

I might instance other cases (such as standing upon the foot of the 'forms' with impunity by one of the audience, etc.) did time and space permit; suffice it to say that Mrs. Moss's sances are well patronized, very successful and satisfactory in every sense, and let us hope that she may be long spared to prosecute her good work to the enlightenment of humanity."

## Letter from Dr. Willis.

To the Editors of the Banner of Light: It was my purpose to have sent you another communication from Chicago, but circumstances prevented.

My engagement in that city closed most satisfactorily. Although every Sunday during my stay there was stormy, I had very fine audiences, and on the last Sunday was overwhelmed with expressions of regret that my engagement was at an end.

I regretted much that I was unable to attend any of the other Spiritualist gatherings there. I was kept from doing this by the fact that my own services were at the same hours as theirs. It seemed to me a thousand pities that the Spiritualists of this important centre could not be gathered together into one large society, able to give a worthy representation of our Cause; able to command not only attention, but respect, by making itself a centre of influence and power that should be felt throughout the city.

Especially is this state of affairs unfortunate just at this time when Chicago is about to become through its great exhibition a nucleus of attraction to draw within its limits representatives from all the nations of the earth. I cannot feel reconciled to the idea that in all this great city there will be no place of Sunday worship for Spiritualists that shall attract the multitudes, and reflect credit upon a body of believers that in the United States alone numbers its millions.

In making these statements I am casting no reflections upon the Society to which I ministered during February. Mrs. Richmond is too well known in this country and abroad for the grand work that has been accomplished through her as an inspired speaker to need any eulogiums of mine.

It seems to me that we are losing a grand opportunity to make ourselves felt and known before the world, as a power worthy to be respected, through indifference as to whether we are represented or not in this magnificent gathering of the nations, and are thus throwing away an opportunity that will never be presented to us again.

There is an abundance of wealth in Chicago in the hands of men and women who are interested in this grand movement. It would certainly be no great tax upon them to hire a fine hall, in some attractive locality, for the months of the exhibit, and put into it one or more speakers for Sunday services, the hall to be used during the week as a social centre for visiting Spiritualists.

Rev. Dr. Thomas, an ex-Methodist, who deals very largely in our thunder, packs Movicker's Theatre Sunday after Sunday. Prof. Swing, who has attached a few liberalists to the tail of the tail of Old Theology, has a large following. These men are both heretical, both outside the ranks of popular Orthodoxy; One of them is unquestionably at heart a Spiritualist.

We have speakers in our ranks who can discount them both; and I do believe it would be

possible, under the right auspices, to draw together on Sundays during the exhibit large audiences, and at the close of the season I believe it would be found that there would be a nucleus left around which to organize a new permanent society. Dr. F. L. H. Willis, Rochester, N. Y.

## New Publications.

THE SPIRITUAL SONNETER. A New and Choice Collection of Song and Melody, in Both Notations, Voicing the Spiritual and Progressive Aspirations of the Modern Spiritual Movement. The Whole Collected and Arranged from Some of the Most Sparkling Gems of Inspirational Song in England and America. By H. A. Kersey and S. M. Kersey. Royal octavo, cloth, pp. 192. Newell-son-Tyne (Eng.): H. A. Kersey, 3 Bigg Market.

This book was originally designed to supply a want of the Children's Progressive Lyceum, but as its compilation progressed it was decided to enlarge its sphere of usefulness by adapting it to the requirements of public meetings, social gatherings, and the home circle. In furthering this purpose its editors have been highly successful, and many will thank them for what they have done. Music, particularly vocal, is an element of the greatest value in the blending of normal and super-normal conditions among mortals, and its cultivation is one of the most efficient means of mediunistic development and spiritual growth. Hence we cannot have too great a number of books of this class, nor too wide a dissemination of them; and we sincerely hope that the one before us will meet with an extended demand, not only in England, but in this country, and every country where the truths of Modern Spiritualism are known and appreciated.

The contents are prefaced with "Hints to Musical Conductors," a copious table of contents, and several classified indexes helpful in making selections for special occasions.

THE STAR OF ENDOR. By Eben Cobb. 12mo, cloth, pp. 311. With Portrait. Hyde Park, Mass.: Eben Cobb.

To very many of our readers the author of this work requires no introduction; he is known by them as one of the most energetic and effective laborers in the fields of the nineteenth century spiritual reformation as a writer and lecturer. This fact alone is sufficient to commend his book to the favorable consideration of all Spiritualists the world over.

Introducing his twenty-three chapters with an account of his "Initiation at the Mystic Shrine," he exultingly exclaims, as can countless others: "I know there must have been a thrill of unusual joy in the breast of Columbus as his eye caught sight of the watched for land; Herschel must have felt a pulse of ecstatic pleasure when he broke through the enclosure of the heavens; and for the first time trod, as it were, those vast lands; but no more bliss could come to a human soul in one installment than came to mine at that sublime moment when all doubt and uncertainty were swept away, and I was able to say: I KNOW life goes beyond the grave."

In the following chapter Mr. Cobb describes a season of entrancement, during which as a spiritual entity he journeyed "from earth to nebula," and held an interview with the "woman of Endor." Subsequently he progresses "from nebula to the astral spheres," entertaining the reader with seraphic scenes and instruction upon themes of lofty import. In a word, Mr. Cobb has produced a book that no one can read without great spiritual, and hence lasting, profit.

PRACTICAL TYPE-WRITING. By the All-Finger Method, which Leads to Operation by Touch. Arranged for Self-Instruction, School Use and Lessons by Mail. Containing also General Advice, Type-Writer Expeditors, and Information Relating to Allied Subjects. By Bates Torrey. 8vo, cloth, pp. 136. New York: Fowler & Wells Co.

This work elucidates the method of all-finger action in the use of a type-writing machine, a method that should be more generally employed than it now is, and which those accustomed to piano-playing will easily acquire. The book is one that cannot fail to be of great value to type-writers.

We think we value health; but are all the time making sacrifices, not for it, but of it. We do to-day what we must or like; we do what is good for us—when we have to.

We could live in full health, do more work, have more pleasure, amount to more, by being a little careful.

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H. G. ROOT, M. C., 183 Pearl St., N. Y. Nov. 28.

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The Meaning of Life. A Lecture delivered at Berkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892, by DR. F. L. H. WILLIS. Price, pp. 22. Sent free on application to COLBY & RICH.

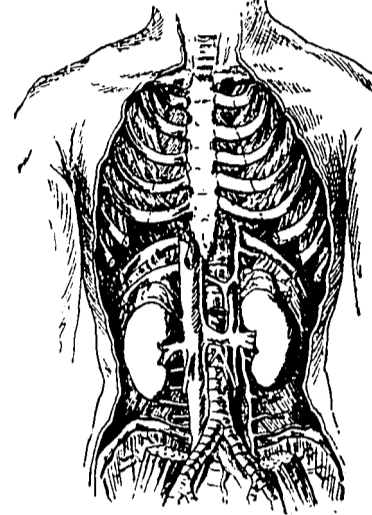
## OUR KIDNEYS IN SPRING.

All Ought to Know These Facts.



SECTION OF KIDNEY.

Our kidneys act like the drains under our cities, to collect and carry away waste or poisonous materials from the body. The nerves which control them often become weakened, irritated, diseased. Then the function is imperfectly performed, uric acid and other poisonous substances are retained, causing pain and weakness in back, high-colored excretion with sediment, constant desire to void, headache, coated tongue, bad taste, thirst, biliousness, constipation, cold feet, poor circulation, extreme nervousness and weak and tired feelings. The Grip has left thousands with weak and diseased kidneys, which should not be neglected. These conditions are especially dangerous, and must be cured now, or alarming kidney and liver disease will surely follow. The spring is the worst time for kidney complaints. Everybody who has the slightest touch of kidney disease should, especially in the spring, take Dr. Greene's Nervura, which not only perfectly regulates the kidneys, liver, stomach and bowels, but gives strength and vitality to blood and nerves. This pure, vegetable, harmless remedy is sold by druggists. \$1.



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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

## Banner of Light.

BOSTON, SATURDAY, APRIL 2, 1892.

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## COLBY &amp; RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, ..... BUSINESS MANAGER.  
LUTHER COLBY, ..... EDITOR.  
JOHN W. DAY, ..... EDITOR.

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

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

## SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

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

COLBY &amp; RICH, Publishers.

## Fast Day! Special Notice to Patrons.

April 7th having been set apart by the constituted authorities as the annual Fast Day, the BANNER OF LIGHT Establishment will remain closed on that date.

Those having advertisements which they desire renewed in THE BANNER for April 9th must make their applications on Friday, April 1st, not Saturday, 2d.

Those who have reports, announcements, etc., for our issue of April 9th must see to it that their favors are at this office on the morning of Monday, April 4th, otherwise they will be too late, as we are obliged to put our forms to press one day in advance next week in preparation for Fast.

## The Proof of Immortality.

It cannot certainly be accounted nothing that the very idea of immortality is so universally diffused throughout the human race. In a recent discourse preached outside of his own pulpit, the Rev. Mr. Savage said he could not help believing that this universal hope is a whisper out of the very heart of the universe. Mind is far from being susceptible of explanation on the basis of matter; this philosophical teaching is now generally disbelieved. Further still, it seems unspeakably absurd that this universe should continue to develop higher and still higher forms of life for no purpose or end whatever.

These things point to a future life, and in the absence of a satisfying answer to the question of immortality in any other quarter, Mr. Savage turns to Spiritualism. While disavowing the inference that he is a Spiritualist himself in the accepted sense of the word, he nevertheless declares his belief that at the heart of the spiritual world there lies a great truth. He said he had been engaged in the investigation of this question for about seventeen years. In spite of all the delusions and pretenses which he had individually encountered in that time, he confessed that he had discovered a large body of facts at the bottom of all this that were wholly inexplicable on material grounds. He admitted that clairvoyance and mental telegraphy have established the truth of their phenomena. Their facts, said he, are true beyond the possibility of a doubt. Their acceptance has gone far enough to completely revolutionize the old beliefs in regard to the limitations of the human mind. If these facts come short of proving immortality, they show that the human mind can act independently of the body at certain times. Then the question arises: Could it not act without the body on all occasions?

Mr. Savage publicly admitted that he had been many times in the presence of great Psychics, whom he has known personally, who have told him what they could not possibly have found out through the senses. He likewise said he had attempted to place himself in communication with dead friends by the power of a Psychic, and had thus learned things which neither himself nor the Psychic could possibly have known of previously. This, he confessed, led him to believe in the presence of a third intelligence at those times, and that the intelligence was the spirit of the departed friend.

The modern world, he said, has come to a universal doubt in the dogmas and teachings of the past. The New Testament tradition is not generally accepted as evidence on future life. Even those who have put their trust in its teachings find that it has failed to yield

satisfaction in the hours of trial. At best, the evidence we have concerning an immortal life is hearsay, and two thousand years old at that. The traditions of the past are no help to a man who really needs help. In the presence of psychic facts, he said he saw reason to hope that we are standing on the eve of a disclosure of the greatest import. And he expressed the sincere wish that it would soon be proved beyond the possibility of a doubt that man is immortal.

## Science and Materialization.

It needs careful attention to the recent discoveries of science to keep pace with its progressive tendencies. Day by day the barriers between its branches disappear. The views of scientific students on the phenomena of "light and heat, electricity and magnetism, and even of matter and motion, are rapidly merging into one general theory of molecular physics, which is expressed by the vortex theory."

In the Nineteenth Century we have a definition of this theory of Sir William Thomson: "According to this theory the whole of every part of space is filled with a fluid called ether, almost indefinitely thin, and almost indefinitely elastic. The historic experiments of Faraday, interpreted by the mathematical researches of Carl Maxwell, have demonstrated almost beyond doubt that the same ether whose rays carry light and heat from the sun and stars to the earth, also carries the waves of electric and magnetic induction which follow each other outburst of solar activity."

Sir William Thomson holds that all that which we know as matter consists of vortices or whirlpools of this ether, which from their rapid rotating motion resist displacement, and therefore show the common properties of hardness and strength, in the same way as a spinning top or gyroscope tends to keep its axis in a fixed direction. But whether the molecules or particles of what we know as matter are independent, or whether they are other whirlpools, we know that they keep up an incessant hammering one on another, and thus on everything in space."

Now this theory of matter, although not easy to reconcile with what we see, hear and feel, yet does seem to us like an approach to solving the problem of materialization. If matter is only a centre, if it is penetrable in every molecule by ether, we can conceive how scientific spirits can form new centres of this sublimated ether and produce matter from atmospheric conditions.

We certainly can easier believe that matter passes through matter, if matter is only a vortex, or subject alone to motion.

While investigators generally may not be able to follow this line of thought, yet it is startling enough to awaken inquiry, and ought to make them consider whether they should be too critical of what is presented as manifestations of spirit when they do not yet understand the first law of their production.

## Harvard and the Mormons.

As is well understood, neither Modern Spiritualism nor THE BANNER, its well-known representative from the earliest days, owes any debt of gratitude to Harvard College; still, present happenings lead us to say a word in its behalf at the present time.

Its President, Mr. Eliot, in the course of his recent address to the Mormons at Salt Lake, used expressions which are now being industriously circulated by the strait-laced Calvinistic, the iron-clad Presbyterian, (et al.) element in community as a strictly business argument in proof that Harvard's liberal Unitarianism is leading it (and of course tempting its students) into mental paths, at least, not to be tolerated by the "unco guid."

Now the President has replied to his critics, and we desire to call attention to the fact that the point he raises is one in favor of that very freedom of conscience and belief which the United States Constitution guarantees to its people—while precious right the Spiritualists and Liberals of America are now struggling to maintain against the attacks of the "God-in-the-Constitution" bigots, whose ears may be seen cropping out of many of the fiery lion-skin editorials to which the press is now giving publicity, regarding the above matter.

Regarding these remarks of his at Salt Lake City, which are now being so extensively criticised, President Eliot sends the following dispatch to The Boston Advertiser:

"The report in the Salt Lake Tribune is untrustworthy. Polygamy is completely abandoned as a doctrine of the Mormon Church, and has been made a crime by the votes of Mormons. I think that they should now be treated, as regards their property rights and their freedom of thought and worship, precisely like the Roman Catholics, the Jews, the Methodists, or any other religious denomination."

CHARLES W. ELIOT.

## Why is it not Criminal?

According to a report in the New York World of March 17th, a jury of inquest, convened to pass upon the death of the janitor of a building in that city, who had fallen down stairs into the cellar, condemned the treatment of the man by the ambulance surgeon of the Manhattan Hospital in charge of the case, and the surgeons of Bellevue Hospital under whose charge deceased was placed. Young and inexperienced doctors for the hospitals were likewise the subject of the jury's just reprehension. It was strongly recommended that the hospitals be censured, and that only experienced doctors and surgeons be placed in charge in order to protect the lives of the unfortunates who may fall into their hands.

These exhibitions of blended practical ignorance and professional conceit are likely to go on, on the part of the privileged "Regulars," until they are stopped by a blank refusal of the constituted authorities to entrust the sole care of human life to diploma-wearing doctors. The facts are all the time showing that the diploma doctors, however much they may know, do not as yet know everything, and consequently are not quite entitled to enjoy a monopoly in either surgical or medical practice.

## Notice to Questioners.

We would inform those of our readers who have sent questions for consideration at our Circle-Room that all queries suitable for presentation are considered in due season—but as each must take its regular turn, it may be some time before those who have sent them may see their questions answered in our columns.

Notwithstanding the palliative reports sent out every now and then, political troubles in the Old World are growing more grave every day, especially on the European continent, the tendencies of which are that a general war between the powers will break out before the end of the present century.

## A Bigot Backs Down.

The old saying that trouble never comes single-handed is proverbial, demonstrating oftentimes the fallibility of all human effort at prevention. The unfortunate trouble that Mrs. Harding-Britten has undergone in business matters with regard to the Two Worlds spiritual newspaper—so long conducted by her with great ability in Manchester, Eng.—has been supplemented by a recent event unparalleled since the advent of Modern Spiritualism. The facts are these, as we learn by a somewhat lengthy "advertisement" in the Burnley Express, published in the town where the slander occurred. It seems that a bigot by the name of Ralph Grocott in that town, in the course of remarks in a semi-conference at the Co-operative Room, went out of his way to grossly misrepresent the noble worker in the spiritual cause, Mrs. Britten, endeavoring thereby to prejudice the English community against her. As a matter of course the lady was highly indignant, and accordingly sued her calumniator.

What did this craven do?

He took it all back! when confronted, and not only promised to advertise his recantation in the public prints (which he did) but agreed to pay the costs of prosecution, and Mrs. H. generously discontinued the suit.

This may serve as a warning to certain similar characters in America; though, perhaps, the best way to treat all such scoundrels is to "let them severely alone," as they will beyond doubt get their deserts in the next world, if they do not in this.

## The Very One to Avoid.

A male gossip is worse than any other. The gatherings of this class of beings in almost every town are simply inconsistent with any theory of civilization. They swarm in the store or shop, and distill from the worm of their mendacious tongues a poison more virulent than any that goes out from the druggists with its warning label. No reputation is so clean that it can hope to escape from the vile and sneaking contamination of these dirty gossips and malice-mongers. An honest man and a virtuous woman constitute the very game they hunt before all others. Their delight is to destroy a person's good name and fame, no matter whether there be any pretext of a provocation or not.

They lead indiscriminately with a person's moral character and his business reputation. Let them should be held personally responsible, they carefully abstain from open and definite assertions about those whom they would destroy, and confine themselves to covert insinuations, winking hints, whispered innuendoes—knowing very well that rumor will do the rest with its accustomed exaggeration and activity. The male gossip is a social harpy. He should be treated as such. He is the worst hypocrite of all.

## Modern Spiritualism

In the Eleventh United States Census.

The One Hundred and Fifty-Ninth Bulletin of the United States Census Commission has just appeared. It includes the statistics of Modern Spiritualism, prefaced with a statement of its origin, principles, etc., closing with the following paragraph:

"The Spiritualists report 334 organizations, with thirty regular church edifices, not including halls, pavilions, and other places owned or occupied by them. There are 46,030 members, and the value of the property reported, which includes camp-grounds as well as church edifices, pavilions, etc., is \$573,650. Not many of the halls are owned by them. There are members in thirty-six States, besides the District of Columbia and the territories of Oklahoma and Utah. Among the States Massachusetts has the greatest number, 7,346; New York stands second with 6,351, and Pennsylvania third with 4,569."

The statistics that follow are very full, the various organizations, etc., being classified in States and Counties. We shall print next week additional particulars—especially as to the manner in which these statistics of Spiritualism were compiled in answer to a call made on THE BANNER from the Census Department.

## Telling Incidents at Banner Circles.

As the medium, Mrs. Longley, was about to leave the platform at the close of the circle on Tuesday, March 15th, a gentleman in the audience, who gave the name of Capt. George W. Murch, arose, and requested the privilege of saying a few words: "I am," he said, "a skeptic, but lately I have felt a power about me that I do not understand. To-day it told me to come here, and the veteran who spoke [Spirit Capt. George B. Easterly] came to me, I am fully satisfied. I am a veteran of the Mexican war, and of our late civil war. I went out in the 12th Massachusetts Volunteers. To-day I have on both badges, My Mexican badge I only wear at our reunions once a year, but to-day something told me to wear that badge, and I should get something that was satisfactory. I am satisfied, and I thank you."

At the circle held March 18th a lady in the audience stated that she knew ELLA LYON well, and that her message spoken at that date, and hereafter to be published (as is also Capt. Easterly's), was strictly in accordance with the facts.

The civilized nations of the world have agreed, says the Westminster Review, in taking a photographic chart of the heavens. Some twenty telescopes are to work four years, and will result in mapping probably twenty-five millions of stars; with longer exposures, probably two thousand millions could be photographed, it is said. It is an achievement that serves to remind mortals of their insignificance, when we take into consideration the fact that were our instruments placed upon some distant star, our earth would not even figure as one of those two thousand million points of light that tell us something of the wonders of the heavens.

We are in receipt of the Prospectus of a fifty-page monthly magazine, entitled The Unseen Universe, to be under the sole charge and conduct of Mrs. EMMA HARDING-BRITTON, aided by many able and talented contributors. April 2d was the date set for the appearance of the first number. Many interesting specialties are promised. Those desiring to become patrons of the new work should address Dr. or Mrs. Britten, The Lindens, Humphrey street, Cheetham Hill, Manchester, Eng.

Dr. Edward Cowles, Superintendent of the McLean Asylum in Somerville, Mass., says census statistics go to show that the foreign population in the United States—constituting about one-seventh of the whole population and chiefly residing in the northern States—furnish three-sevenths of the insane! No wonder our insane hospitals are overcrowded.

## Our Foreign Exchanges.

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. EYNS, a competent teacher of the above languages in this city.

We would here state that we recently engaged Mr. EYNS to make a lengthy review of a new work by M. LEON DENTIS, 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.

## LIST OF THE FOREIGN EXCHANGES OF THE BANNER OF LIGHT.

Le Messager, Liège, L'Etoile, Avignon, La Revue Spirite, Le Moniteur, La Lumière, La Chaine Magnétique, Le Journal du Magnétisme, Paris, France; Le Sphinx, Berlin, Psychische Studien, Leipzig, Spiritualistische Blätter, do., Germany; Annali dello Spirismo, Turin, Il Magnetismo, Firenze, Italy; La Irridazione, Madrid, La Fraternidad, do., El Espiritismo, Barcelona, Eco de la Luz, do., El Obrero, do., Estudios Psicologicos, do., Spain; La Nueva Alianza and La Buena Nueva, Cuba; O Monumento, Verdade e Luz, Brazil, South America; La Luz, Porto Rico; La Ilustracion Espiritista, Mexico; La Constancia, La Revista Espiritista, La Luz de l'Alma, La Verité, La Fraternidad, all of Buenos Ayres, S. A.; La Verité, Santa Fé, S. A.

In addition to the above list, we receive regularly (in English) The Harbinger of Light, Melbourne, Australia; The Two Worlds, Manchester, Eng.; Light, and the Medium and Daybreak, London, Eng.

## What is Spiritualism?

Rules for the Formation of Circles and Cultivation of Mediumship. Who are Spiritualists? Their Testimony, and a List of Publications.

The following, in deserved commendation of the above-named pamphlet by Bros. Tuttle and Wyman, reaches our sanctum from Mrs. Love M. Willis—in which endorsement we are sure Dr. F. L. H. Willis is a co-partner:

"We are in receipt of a pamphlet by Hudson Tuttle and J. C. Wyman, published by Hudson Tuttle, Berlin Heights, O., which we are glad to mention as an affirmative document. It simply and concisely expresses the science, the faith and the object of Spiritualism. Its results and progressive tendencies are also declared. It is well adapted for general distribution."

We notice that in some liberal pulpits such pamphlets are gratuitously distributed to those who desire them; so if the question is asked, "What is Unitarianism?" et al., one has only to present the inquirer with a tract embodying the faith of the person questioned, and thus without controversy one is able to give the desired information. This method cannot be considered an attempt to proselytize, which is not wise policy, but to inform.

If the Spiritualists generally adopted this generous method, much foolish controversy might be avoided and the world be less ignorant of the sublimest philosophy of modern times."

## How to Help the Banner.

First: Solicit your newsdealer to display it on his stand or in his shop window.

Second: Get him to keep in stock one or more copies, with your guarantee to take off his hands at the end of the week any unsold.

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

Fourth: Leave a copy occasionally where it will be picked up—in the train, in the factory, in the hotel, the store and the barber shop. A little effort on the part of our friends in this direction would unquestionably produce beneficial results.

It is with great regret that we learn of the severe illness of the husband of Mrs. B. F. Smith, the lady who occupied the Banner Free Circle platform, in conjunction with Mrs. M. T. Longley, for three years. We learn at this writing that Mr. Smith, who is past the meridian of life, lies at his home dangerously ill, and may pass to the spirit-world at any moment, his physician saying there is no hope for his recovery. Mrs. Smith, too, is doubly afflicted in consequence of an affection of her eyes; consequently she has given up all public sittings, to the regret of many who have been convinced of spirit-return by and through her divine gift of mediumship. We know of a case where a citizen of Boston has visited this medium nearly fifty times to hold communion with his excommunicated daughter. He has derived such ample proof of the fact of the identity of his beloved offspring that no argument of Old Theology or of Infidelity casts a doubt upon his mind. Such simple evidences are of sufficient potency to give the lie to quasi psychic reformers, (?) whose efforts seem to be at this time to aggrandize themselves to the detriment of the simple messages from "the dead," which to-day are so abundant that he who runs may read—abstract occultism to the contrary notwithstanding. It is singular in one sense, however, that these modern self-constituted psychical research societies with great pretensions do not recognize this fact—though the people at large do.

## New York and Brooklyn.

J. J. Watson writes us March 28th, 1892: "The two Anniversary entertainments in which we took part yesterday—Carnegie Hall, New York, and Bradbury Hall, Brooklyn—passed off most happily. The speakers and musical artists acquitted themselves with much satisfaction to their hearers, if loud demonstration of applause was an endorsement. Mr. Newton's remarks were very interesting, as were those of Mrs. Elfrida Rathbun, Mrs. Cora L. W. Richmond, Mr. Lucius O. Robertson and Mr. Walter Howell (who also spoke in Brooklyn). Mrs. M. E. Williams being ill, was not present. At the close of the exercises Miss Maggie Gaul of Baltimore gave some of her remarkable tests, many of which were, if possible, more astounding than ever, and the wonderful inspirational remarks and poem by Mrs. Richmond held the audience spell-bound."

Our thanks are returned to Mrs. Chas. Mosher, So. Deerfield, Mass., and a friend in Kenne, N. H., for choice flowers for our Circle Room table.

Writing us from Kansas City, Mo., Dr. J. R. Buchanan, in the course of a business letter, says: "Our celebration went off finely."

## The Anniversaries.

**Malem, Mass.**—Anniversary services were held last Sunday, large audiences being present at both sessions. A report of proceedings will be given in next week's BANNER. Mr. F. A. Wiggin will occupy the platform next Sunday.

**Newburyport, Mass.**—The Forty-Fourth Anniversary was commemorated last Sunday. Particulars next week. Next Sunday Mr. J. P. Thorndyke of Haverhill will be the speaker.

**New Bedford, Mass.**—Appropriate services commemorated the Forty-Fourth Anniversary last Sunday. Mrs. N. J. Willis delivered an eloquent address and Mrs. Carrie F. Loring gave tests and delineations. Further particulars next week. Mrs. R. S. Lillie will be the speaker next Sunday.

**Worcester, Mass.**—The services last Sunday in celebration of the Anniversary were participated in by the Society and the Lyceum. Full report in our next. The platform will be occupied by Geo. A. Fuller next Sunday.

## As the Silver Question

Just now is in everybody's mouth, as well as in Congress, it behooves THE BANNER, as an exponent of current events, to print the following remarks of Hon. H. H. Warner of New York, which seem to us to possess the true solution of this vexed subject:

"I have a plan which I believe will solve the problem completely. It is this: To begin with, I would place a nearly prohibitive tariff upon all importations of silver ore or bullion, varying the duty from time to time as might be deemed expedient by the Secretary of the Treasury. In short, utilize the experience gained in this direction by the banks of England and France in the regulation of the gold circulation of the world. By this plan the present standard silver dollar, worth but about seventy cents, would again gradually advance to its par in gold, as was the case when the question of free coinage was being agitated, at which time it sold at about \$1.24 per ounce, against 91 cents the present price. Why should not silver, which is one of the largest productions of this country, be protected as well as wool, cotton or iron? By this method our silver mining industries, which are now being shut down, owing to the low price of silver, would be rapidly reëstimated the prominence so recently attained, and the demand for our silver coins and for the arts would be supplied from our own mines. . . . By this plan more than \$55,000,000 worth of silver now produced annually in Mexico would not have to pass to that country. Why should we be made the dumping ground for their ore and bullion, produced by the cheapest labor known, and which now come into this country by the train-load? I would then permit the free coinage of all silver produced in the United States, and, although I am aware that the industry would assume enormous proportions before realized, the product would be no more than is required for coinage and the arts. As it is now, much of the silver required for these purposes comes from abroad, and we are the sufferers."

**A Remarkable Indian Woman.**—Lockport, N. Y., dispatches to the daily press set forth that Mrs. Caroline Mount Pleasant, widow of the late Indian chief, John Mount Pleasant, passed to spirit-life March 20th, at her home on the Tuscarora reservation.

This noble woman was perhaps the most prominent of her race at the time of her death. She was a pure Indian, of lofty and high principles. Her maiden name was Parker, and she was a sister of Gen. Eli Parker, now of New York, who served gallantly through the civil war.

Mrs. Mount Pleasant, after receiving an academic education, married the great chief of the Six Nations, and was a great help to him in all his efforts to elevate and educate the various tribes in this State and Canada.

After her husband's death the widow remained with the Tuscaroras, where she exerted a strong influence on their life as a people. Her home was a large, handsome, picturesque dwelling, the midst of this reservation, with mannan herbs and outwelling. A fine museum of Indian relics and curiosities had been collected there. Mrs. Mount Pleasant was sixty years of age.

## Current Events.

The electric cars in this city are a nuisance in many ways. They not only keep people awake at midnight by their ear-piercing noise, but kill pedestrians almost every week; the latest fatal accident occurring on Washington street Friday night, March 26th, whereby a young woman, Mrs. M. A. Stanton, was crushed to death. We see that the Philadelphia cars are strongly adverse to the inauguration of the trolley system in that city, notwithstanding the authorities have rushed a bill through in its favor, by bribery, it is alleged.

Russian Jews can't pass through Germany. An Imperial decree has been issued to that effect.

The tremendous fight in the United States House of Representatives has resulted in the defeat of the Bland free silver bill.

Representative Hayes of Iowa has introduced by request in the House a bill providing for the appointment of a commission of seven men to inquire into and report upon the material, industrial and mental progress of the colored people of the United States since 1865.

Over half a million acres of Indian lands are to be opened up for settlement.

Thomas Edwards, while intoxicated, at the point of a gun compelled an aged couple at Sims's Mills, Me., to dance and pray, and was shot and killed by Joseph Myrick, a grandson of the couple.

Yellow fever has got into Halifax. The next thing—unless the health commissioners are on the alert—will have the dread disease in Boston.

The Four Hundredth Anniversary of the Discovery of America will be commemorated by a Festival on at Madison Square Garden, New York, October, 1892, under the auspices of the Food Manufacturers' Association. Those desiring special information regarding the enterprise can address Daniel Browne, General Manager, Pierce Building, Hudson and Franklin streets, New York City.

## Movements of Platform Lecturers.

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

A Springfield, Mass., correspondent informs us that Mr. E. E. Tisdale has removed from that city to New London, Ct.

W. J. Colville is meeting with great success in Brooklyn, his meetings at Kingston Hall, Kingston and Atlantic Avenues, are crowded every Tuesday and Thursday at 3 p. m. An extra program was announced for March 31st at Conservatory Hall at 8 p. m. Colville lectures in Newark, N. J., at Orator Hall, Broad street, every Wednesday and Friday at 10:15 A. M., and same days in New York, in Union Square Hall, at 3 p. m. He speaks in Italy, Hall, Hartford, Ct., on Wednesday, 23rd, at 8 p. m., and on the 24th and 25th at 8 p. m. His address is 62 West 12th street, New York.

Marguerite St. Omer lectured in Slade Hall, Providence, R. I., March 23d, to a very appreciative audience. Subject, "Spiritualism Versus Demonism." She is engaged in Portland, Me., April 24th, speaking wishing her services for week-days or Sundays can address Box 1050, Pittsburg, Mass.

Dr. Geo. A. Fuller has the following engagements for April: the 3d and 10th at Worcester, Mass.; 17th at Newburyport, and the 24th at Salem. He has engagements at the following camp-meetings: Queen City Park, Vt., Sunapee, N. H., and Parkland, Penn. The Doctor has only a few unengaged Sundays for the present season. For dates and terms he may be addressed at 5 Houghton street, Worcester, Mass.

J. Madison Allen and Mrs. M. T. Allen may be addressed during April at Liberal, Mo.

We are informed that Dr. Uriah D. Thomas, trance and inspirational lecturer, and platform test-medium, will make engagements with societies east or west for the fall and winter of 1892-3. Societies wishing his services for monthly or longer periods can obtain dates by addressing him at 244 1/2 East Bridge street, Grand Rapids, Mich.

E. J. Bowtell spoke in Eagle Hall, Boston, Wednesday evening, March 23d, Dr. Coombs giving tests at the close of the remarks of Dr. Bowtell.

Mr. N. J. Willis lectured in Newburyport, Mass., on the eve of March 30th. He can be addressed for engagements, 223 Shawmut Avenue, Boston, Mass.

Meredith B. Little writes March 26th from Glen Falls, N. Y.: "Mrs. Nellie J. T. Brigham lectured here last week. Grand Army Hall was crowded with a highly interested and appreciative audience."

Mrs. M. Adeline Willson will be at 17 1/2 street, Troy, N. Y., for a short time after the 10th of April.

Mr. J. Frank Baxter was announced for two lectures in Hartford, Ct.; two in West Winsted, Ct., and one in Tremont Temple, Boston—besides to be presiding in remarks, songs or mediumship in several other places this anniversary week.

Prof. J. W. Kenyon, a very eloquent Anniversary discourses before the Newburyport, Mass., Society of Spiritualists. The largest audience of the season was present. Mrs. Kenyon followed both sessions with tests, all being recognized. Prof. Kenyon speaks next Sunday in Providence, R. I.

## 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, 107 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. D. Storer, Jacob Edson, Eben Cobb, Rev. B. L. Beal, Mrs. N. J. Willis, C. Fannie Allyn, Mr. E. J. Dowtell, Mrs. Alice Waterhouse, Mrs. Juliette Yeaw, Mrs. R. S. Lillie.

Mediums: Mrs. Kate R. Stiles, Mrs. Shackley, Mrs. Carrie P. 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. Lillie.

Entertainment: 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 Spiritualist Temple (Berkeley Hall Society) will celebrate the Forty-Fourth Anniversary of Modern Spiritualism in Odd Fellows Hall, 516 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. Lillie; address by the Hon. Sidney Dean.

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

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

Vocal music during the day and evening will also be furnished by Eva L. Baker, Marie E. Weale, Ella C. Luce and Lizzie W. Cushing.

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. McCRILLIS, A. L. KNIGHT, } Com. of Arrangements.  
L. C. CLAPP.

ARCADE HALL.

The Forty-Fourth Anniversary of Spiritualism will be observed on Sunday next, April 3d, at Arcade Hall, 7 Park Square. W. J. Colville will be the principal speaker. Fine music will be a feature. Topics of discourse: At 10:30 A. M., "Fulfilled and Unfulfilled Prophecies"; 3 P. M., Answers to Questions from the Audience; 7:30 P. M., "The Progress of Spiritualism in Forty-Four Years Past and Future." Admission free. Voluntary collections morning and afternoon; ten cents at door in the evening.

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.

W.

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.

Grand Rapids, Mich.

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

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

Milwaukee, Wis.

The Spiritualists of Milwaukee and vicinity will celebrate the Forty-Fourth Anniversary on Sunday, April 3d, at Fraternity Hall, 216 Grand Avenue. There will be three sessions: morning, afternoon and evening. George H. Brooks will give the Anniversary address.

Prof. T. M. Watson will have charge of the music, assisted by Otto A. Severance and Mrs. Anna Stillman, the accomplished pianist of our city. All are invited to come and help us celebrate.

PROP. A. B. SEVERANCE.

Belfast and Augusta, Me.

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

"Was Abraham Lincoln A Spiritualist?"

To the Editors of the Banner of Light:

A book of marked value and great interest is this. I have read it carefully, and its statements of leading facts agree with what I knew before. Mrs. Maynard I know as a woman of transparent sincerity, and this book tells of the deep interest of the great President in her mediumship, and the attention he paid to the views and directions given through her on Emancipation and other matters of moment—giving, too, charming glimpses of his personal life. It is not only a delightful work, but an important part of history, and should be in every family and public library.

Yours truly, G. B. STENBINS.

Detroit, Mich.

The Mexican Primrose.

Mr. Childs, who is introducing this extraordinary flower, declares that it is the most desirable floral novelty he has sent out during the eighteen years he has been actively engaged in introducing new plants. It is impossible to realize how beautiful it is until one beholds it in all its glory, for the delicate loveliness of its large pink blossoms can neither be painted nor described in a manner which will do them justice. The plant is also a perpetual bloomer, showing its flowers every day in the year in great profusion.

An interesting letter on "Modern Medical Legislation," and other topics—written for THE BANNER by PROF. ALEXANDER WILDER, of Newark, N. J.—will appear next week.

HONORS AND PROSPERITY, the Best Tonic known, furnishing sustenance to both brain and body.

## NEWSY NOTES AND PITHY POINTS.

## JUST HOW IT IS.

As life is short,  
Man is taught  
To beat his fellow man;  
And thus you see  
Hypocrites  
Is grabbing all it can!

The Australian Herald is responsible for the appended:

"Some boys were asked what they knew about the Pharisees. 'They are a mean lot, sir,' said one boy. 'Why do you think so?' 'Because some of them brought a penny to Christ once, and he took it in his hand, looked at it, and said, 'Whose subscription is this?' (Matthew xxii: 20)."

VICK'S MAGAZINE (for March) contains a large amount and variety of information on floriculture. Rochester, N. Y.: Vick Pub. Co.

The Gothamite papers have recently been working themselves up into a frenzy of sensationalism by relating what they can gather and concoct about what they term a "Ghostly Visitation in a New York Mansion." Whether their statements have any basis in truth, we do not know, but their method of treating the subject, be it true or false, cannot be said to be very creditable to the American press.

Poverty is on the increase all over the world, because might continues to govern right.

Be mine the one word barbed with thought,  
That sticks in hearts of men;  
Rather than volumes vainly wrought,  
With unprevailing pen. —H. L. Koopman.

"HITS AND MISSES."—Hits—athletes. Misses—old maids.

When Lawyer Robert Green was leaving his office the other day he met an old woman at the door moaning and talking to herself. "What's the matter, old lady?" he asked. "All I want is five cents to get to heaven. I have n't got the money, and I'm going to be left." "If that's all it costs you're saved," said the lawyer, as he dropped a quarter in her trembling hand.—N. Y. Journal.

The Paris police have warned the authorities at St. Petersburg that Nihilists have prepared to make an attempt to assassinate the Czar.

An advertisement is not a luxury but a necessity.—London Fame.

After twenty centuries of persecution the Jews still stick to their faith.

According to Chicago newspapers the chief interest in that city in regard to the Fair lies in the fight between the railroads to see which will keep the others out of all entrance to the Fair grounds. It will be a big day for the railroads, this Fair, and they propose that the public shall pay heavy tribute for the sake of seeing it. All which is un-fair.

It is said that the great railroad combination will prove a ridiculous failure.

The "human ostrich" is dead, and his stomach was found to be lined with nails, tacks and bits of broken glass. His peculiar diet killed him at last.—Boston Evening Record.

According to reports in the daily press, the Rev. Philip E. Help of Watertown, S. D., has created quite a sensation by his lecture on "Talmage and his Tricks," in which he asserts that the great Brooklyn preacher has not written a new sermon in years. He claims he has used his old ones over and over again under different captions. He also accuses Talmage of plagiarism.

Life! It began with a sigh,  
Grew with leaves that are dead;  
Its pleasures with wings fly,  
Its sorrows with limbs of lead;  
And rest remaineth never  
For the weary hours to be,  
Till the brook shall become a river,  
And the river become a sea.

—Lord Houghton.

Sunday School Teacher—"What do you think of Job?" Pupil, Son of Newspaper Publisher—"I think he would have had more patients if he had advertised."

A—"If I were a minister I should hate to dine at a banker's table." B—"Why?" A—"Think of three days of grace!"

"Who wrote the Psalms?" asked the superintendent, severely. And then a little girl in the infant class began to cry. "It was n't me, sir," she said.—Ex.

If an excessive amount of food be habitually taken, the digestive organs have more work thrown upon them than they can accomplish, and consequently derangement of their functions occurs.

THE VORACIOUS ALLOPATHS.

BY WILLIAM FOSTER, JR.

To the Editors of the Banner of Light:

Where will the effrontery of the allopathic fraternity stop? These allopaths not only seek to selfishly monopolize medical practice, but they are now seeking to put the practice and use of hypnotism into their own hands, a bill for that purpose being at present before the New York Legislature. And here it should be noted that this term hypnotism is of recent use, it being only invented to avoid the term mesmerism, thereby hoping to hoodwink the people by covering up the matter in the use of a word with which they may juggle in various ways and make it a tool to carve out laws, invasive of the rights of the people, as is all the restrictive legislation they have obtained or are seeking to obtain. Hypnotism is only another name for mesmerism. It would not do to use the latter term, for it is a well-known fact that the M. D.s antagonized Mesmer at the outset, and declared him to be a fraud; that the idea of mesmerism power was a wild chimera, the scheming of an unscrupulous fellow for gain, by working on the credulity of his dupes. And so it went on for years; the profession has a body ferociously denouncing mesmerism and ridiculing its pretensions.

But here and there was a physician who was independent enough to do his own thinking, and act outside the dictum of his class. These few men patiently and assiduously investigated the matter, caring nothing for the frowns or anathemas of their fellows. They obtained great results, and demonstrated in numerous instances the beneficent and curative powers of mesmerism agencies. The people received the new science and philosophy gladly, for it was seen to be a boon to the suffering and diseased. Gradually it made its way, for the stubborn facts it carried in its train could not be escaped.

Within twenty years or so medical opposition has almost ceased, and mesmerism became an acknowledged fact. There may be a limitation, however, and as a means to an end the word hypnotism came into use. With this there would be a better chance to succeed in the scheme of limitation. It would afford a better opportunity to misrepresent, as we see in the studied efforts made to inculcate the idea of danger in the hypnotic process. For more than a hundred years the practice of mesmerism has obtained, and we have had none of this danger-talk until quite recently. So soon as it was seen that it was about to become an agency of good outside the M. D.s, they invoked the law to step in and give them a monopoly of its use. It was for the same reason that they have sought restrictive legislation for many years to protect themselves, not the great public. The animus of all this restrictive legislation is the sordid one of money—money in their own pockets. The wealth of the people does not enter into their schemings.

In one direction we are at the mercy of the medical czars—in the matter of vaccination! In Rhode Island, and I suppose it is the same in most States, our children cannot attend the public schools unless they run the risk of vaccination poison. But these czars are not satisfied with this; they demand that they shall be absolute masters of the people in the entire routine of medical practice. They demand that drug medication shall be established by law; that poisons, virulent and deadly, shall be protected by a statute of pains and penalties; that the natural, indisputable rights of the citizen to choose his own physician shall be abrogated and set aside. All

this is involved in the efforts of the M. D.s to control the legislation of the country touching the use and practice of medicine.

Our friends should everywhere be on the alert, for the policy of the restrictionists now, probably, will be an enactment requiring simply the registration of physicians. This, on its face, is apparently a harmless measure, but it will be designed as an entering wedge, to be driven further in by succeeding legislation, till, finally, the object is accomplished, a little at a time. Oppose, therefore, vigorously and persistently, any and all measures of legislation which have the paternity of the medical fraternity.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

C. B. W., Roxbury, Mass.—We cannot express an opinion understandingly without first perusing the MS.—which please send.

G. J. H., Morrisburg, Ont.—The term you mention means a spiritual mate, or counterpart.

WORTH A GUINNEA A BOX.

SPECIAL NOTICE

Complying with general request,

BEECHAM'S PILLS

will be future for the United States be covered with

A Tasteless and Soluble Coating,

completely disguising the taste of the Pill without in any way impairing its efficacy.

Price 25 cents a Box.

New York Depot 36 Canal Street.

Aerated Oxygen

HOME TREATMENT.

Every possessor of a bottle of AERATED OXYGEN and an Inhaler is fully equipped

to begin, and continue to a successful issue, the fight against these terrible DISEASE GERMS which, it is now conceded by the

most advanced medical investigators, are to be found at the root of all the MOST DREADED AILMENTS known to mankind.

It requires but a single treatment to demonstrate its grateful relief to a sufferer from any throat or lung difficulty.

It CURES—and when we say CURES we mean CURES—CONSUMPTION, CATARRH, BRONCHITIS, ASTHMA, DIPHTHERIA, HAY FEVER, PNEUMONIA, etc.

We have recently put up a Trial Size, sufficient for about two weeks' treatment, for which we ask but \$1.00.

Send for our new book of marvelous cures, mailed free.

Free Trial and for Sale

17 HERALD BUILDING, . . . BOSTON, MASS.

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Sold by Druggists.

Mar. 5.

OUR NEW 1892 FLOWER SEED OFFER

A Magnificent Collection of FLOWER SEEDS

200 varieties, FREE!

An Unparalleled Offer by an Old Established and Reliable Publishing House. This Ladies' World is a mammoth 30-page, 80-column illustrated paper for ladies and the family circle. It is devoted to stories, poems, ladies' fancy work, advice, needlework, home decoration, housekeeping, fashions, hygiene, juvenile reading, etiquette, a handy, ever-growing annual, with interesting and valuable information for every woman. It is sent to all subscribers for three months, and to each subscriber we will also send Free and postpaid, a large and magnificent collection of Choice Flower Seeds, including Pansies, Verbenas, Chrysanthemums, Asters, Phlox Drummondii, Balsam, Cypress Vines, Stocks, Digitalis, Double Zinnia, Pinks, etc., etc. Remember, twelve cents pay for the paper three months and this entire magnificent collection of Choice Flower Seeds, put up by a first-class Seed House and warranted fresh and reliable. No lady can afford to lose this wonderful opportunity. We guarantee every seed to produce a plant. If you are not satisfied, you may return the seeds to us at any time, and we will refund your money and paper if you are not satisfied. Ours is a solid, ever-growing annual, with interesting and valuable information for every woman. It is sent to all subscribers for three months, and to each subscriber we will also send Free and postpaid, a large and magnificent collection of Choice Flower Seeds, including Pansies, Verbenas, Chrysanthemums, Asters, Phlox Drummondii, Balsam, Cypress Vines, Stocks, Digitalis, Double Zinnia, Pinks, etc., etc. Remember, twelve cents pay for the paper three months and this entire magnificent collection of Choice Flower Seeds, put up by a first-class Seed House and warranted fresh and reliable. No lady can afford to lose this wonderful opportunity. We guarantee every seed to produce a plant. 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# Banner of Light.

BOSTON, SATURDAY, APRIL 2, 1892.

## MEETINGS IN BOSTON.

**Spiritual Meetings** are held at the **Banner of Light** room, 104 N. Main St., every Sunday at 11 A. M. and 7 P. M. These meetings are free to the public.

**First Spiritual Temple, corner Newbury and Essex Streets.**—Spiritualist Society. Lectures every Sunday at 11 A. M. and 7 P. M. Wednesday evening social at 7 P. M. Other public meetings announced from time to time. Carleton, President; T. H. Dunham, Jr., Secretary; 17 State Street, Boston.

**The Boston Spiritual Temple, Berkeley Hall.**—Public meetings every Sunday at 11 A. M. and 7 P. M. Wednesday evening social at 7 P. M. Other public meetings announced from time to time. Carleton, President; T. H. Dunham, Jr., Secretary; 17 State Street, Boston.

**College Hall, 24 Essex Street.**—Sundays at 10 A. M. and 7 P. M. E. E. Cobb, Conductor.

**Children's Spiritual Temple** meets every Sunday at 10 A. M. in the room of the Boston Spiritual Temple, Berkeley Hall. J. A. Shelbamer, President; Wm. F. Falls, Conductor.

**Veteran Spiritualists' Union.**—Public meetings will be held the first Tuesday of every month in the room of the Boston Spiritual Temple, Berkeley Hall. J. A. Shelbamer, President; Wm. F. Falls, Conductor.

**First Spiritualist Ladies' Aid Society.**—Parlors 104 Washington Street. Organized 1875, incorporated 1882. Business meetings Fridays at 4 P. M. Public social meetings at 7 P. M. Mrs. E. E. Cobb, President; Mrs. A. J. Woodbury, Secretary.

**Sunday Meetings** are held at this place each week. Developing Circle at 11 A. M. and 7 P. M. Mrs. E. E. Cobb, Conductor.

**Independent Spiritualist Club** meets every Tuesday at 8 P. M. at Irving Hall, Washington Street, corner of Dover. Interesting exercises at 8. L. G. Wellington, President; W. W. Russell, D. D. B., Secretary; 2 Park Square, Boston.

**Commercial Hall, 604 Washington Street.**—Corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M. and 7 P. M. Mrs. E. E. Cobb, Conductor.

**Harmony Hall, 724 Washington Street.**—Services every Sunday at 11 A. M. and 7 P. M. Every Tuesday at 7 P. M. meetings for the purpose of psychic readings. Mrs. M. Adeline Wilkinson, Conductor.

**Dwight Hall, 514 Tremont Street.**—Meetings each Sunday at 11 A. M. and 7 P. M. Developing Circle in the morning. Mrs. Dr. Heath, Conductor.

**The Ladies' Industrial Society** meets weekly Thursday afternoon and evening, corner Washington and Dover streets (top right), 104 N. Main St., Boston. Mrs. H. W. Cushman, Secretary; Walker Street, Charleston, S. C.

**Chelsea, Mass.**—The Spiritualist Ladies' Aid Society holds meetings, Phillips Hall, Howard Street, at 7 P. M. every evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

**The Cambridge Spiritual Society** holds meetings Sunday at 11 A. M. and 7 P. M. in the hall of the Cambridge Spiritual Society, 54 Main Street. H. D. Simons, Secretary.

**Arden Hall.**—On Sunday last, March 27th, W. J. Colville lectured in Arden Hall, 7 Park Square, to three large and deeply interested audiences. The exercises were appropriate to the occasion. The music was of a high order, and the desk ornamented with choice bouquets. The morning discourse was on "The Sound and the Fury." The afternoon discourse was on "The Sound and the Fury." The evening discourse was on "The Sound and the Fury." The exercises were appropriate to the occasion. The music was of a high order, and the desk ornamented with choice bouquets.

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lines. Industry is being energized by the impulsion from the interior realm,—thoughts generated by those whose eyes are turned inward, and who are perishing in the devious ways of earth, have enlarged their sympathies, and expanded, somewhat, their spiritual horizon.

Investigation and accelerated by the minds of myriads of spirit-benefactors, who perceive that to liberate the bodily energies from incessant toil, will follow on the spiritual advance of the race in radical and unlooked-for ways.

This movement, though labored and apparently uncertain, is nevertheless supervised by intelligences intent on arousing and maintaining the activity of man's spiritual nature, and I opine that the limited view of moral obligation which now obtain will give way to more complete and consistent conceptions; that right doing and right thinking will be revised under the blaze of spiritual experiences, as furnished by exalted intelligences, who have found, and are still finding, ways by which to reveal their states to mortals.

The wisdom religion will be gradually unfolded, and men and women acquire hitherto undreamed-of psychic powers as the present spiritual atmosphere becomes a part of daily life.

During Mrs. Lillie's absence in Washington, the four Sundays of April, the platform will be occupied by Carleton, Peterson, in readings and musical selections, as hitherto announced.

School for children, 11 A. M. Social each Wednesday evening. All invited.

**Boston Spiritual Temple, Berkeley Hall.**—Last Sunday Mrs. R. Lillie spoke at 10:30 A. M. and 7:30 P. M. Her theme for the morning discourse was "Light," and the lecture one of Mrs. Lillie's best.

In the evening the discourse was upon "What Constitutes True Religion." It received the closest attention of the audience, the speaker being frequently interrupted by applause. Dr. Lillie being present, was requested by Mrs. Lillie at the close of the lecture to say a few words, and offered remarks quite apposite to the subject which had been so ably treated by Mrs. Lillie.

At 2:30 P. M. Dr. Lillie was present, and opened the services with an invocation, followed by a few remarks pertinent to Anniversary, closing them with a fine poem, after which he gave, in fifty-three minutes, one hundred and thirty-five names, all of which were recognized.

On next Sunday, and all the Sundays of April, this platform will be occupied both morning and evening, at 10:30 and 7:30, by that talented and eloquent speaker, the Hon. Sidney Dean.

Sunday, April 3d, at 2:30, Mrs. Carrie E. S. T. will hold a tea service, and everybody will want to come and hear "Ikabod."

The *Helping Hand Society* met, as usual, Wednesday, March 22d. Mrs. Waterhouse presided, and the evening meeting, after making a few appropriate remarks, introduced Mrs. Lillie, who was present for the first time since the last of December, as the "Mother of the Society." Mrs. Lillie entertained the friends with a description of her recent Western trip, and some of her experiences while there. Other remarks were made by some of the members of the Society. Music was furnished by Mr. Lillie and Miss Bailey, accompanied by Mrs. Lovering.

**Dwight Hall.**—The developing circle in the morning was largely attended. Remarks were made by Mrs. Dr. Heath, Mrs. Cutting Luther, Mr. Gillett and others.

Afternoon.—Session opened with a service of song, led by Mr. Frank W. Jones, and an invocation and remarks by Mr. Dr. Heath. Mrs. E. A. Cutting Luther read a poem and spoke regarding the need of the world for spiritual truth. Mrs. A. Forrester followed in the same line of thought, and gave readings and tests. Mrs. Locke gave tests. Mrs. E. M. Shirley, under control, gave expression to the truth that whatever our trials may be, the outcome is glorious. Miss Mary Cherry gave tests. Miss C. W. Knox read poem and transmitted messages from spirits to their friends present. Miss Jennie Rhind gave several visions. Dr. Fred Crockett gave tests.

Evening.—Invocation and remarks by Mrs. Dr. Heath. Mr. Frank W. Jones presided, and the evening of Modern Spiritualism, of events of the past forty-four years, and read an anniversary poem. Mrs. Heath, under spirit control, gave tests. Dr. A. D. Hughes made remarks and Mrs. Brown tests.

These meetings will be continued through the spring and summer.

**The Boston Children's Progressive Lyceum** was fully attended by members and visitors on Sunday last, and its session was of the usual instructive and interesting character. The regular exercises of the school occupied the usual amount of time, in addition to which a fine musical and literary program was offered. Conducted by Mrs. J. B. H. and Mrs. Butler, each made appropriate remarks. Mrs. Longley explained the morning lesson, at the close of which she announced that she had received a package of books and music from Mr. H. W. Smith, of the following pupils:—Grace Smith, Maude Smith, Maud Bourne and May Crozier—added much to the enjoyment of all.

Lyceum meets every Sunday at 514 Tremont street, at 10:40 A. M.

**First Spiritual Temple Fraternity School.**—Last Sunday this school commemorated the Forty-Fourth Anniversary. The exercises comprised a song by the Davis sisters, entitled, "The Invisible Land." Lesson from *The Tower*, outlining the rise and progress of Spiritualism. Miss Maude Banks read "The Giant Truth," having reference to Spiritualism. Miss Hattie Dodge gave an account of the celebration of the twentieth anniversary of the Boston Lyceum, forty-four years ago. The events at Hydeville forty-four years ago formed the theme of our morning's exercises. Essays by Elmer Packard, Benjamin Russell, Albert J. H. and A. B. Danforth, were given. Mrs. Gregory, Faxon and Neike and Miss Maude Davis.

The subject next Sunday will be "The Witches of the Seventeenth Century." ALONZO DANFORTH.

**College Hall.**—Every available seat was taken at the opening of the sessions on March 27th. Conductor Eben Cobb graces the chair, and affords the platform workers a support that is ever helpful. The exercises last Sunday were varied by a happy blending of speech and phenomena—the following well-known talent taking part: Mrs. A. E. King, Dr. Ware (of Maine), Mrs. M. A. Chandler, E. J. Bottell, Mrs. C. Odorine, Father Lock, Mrs. Brown, Miss A. Peabody, Mrs. A. Forrester, Mr. J. Chandler, Dr. H. H. Mrs. Nellie Thomas, Mrs. Woods, Mrs. H. Shackley, Mrs. Fanny Stratton and Mrs. Howe. Fine music was rendered by Mrs. Agnes Sterling, Mrs. Kate Shepleigh and Father Locke.

**Steiner Hall.**—A concert was given in this hall Monday evening, March 21st, by Mrs. C. May French, assisted by the Commonwealth Glee Singers and other talent, consisting of a piano solo by Prof. B. L. Shapleigh; vocal music by the Commonwealth Singers; humorous selections by Edward H. Frye; character songs by Emory Couler; song by Mrs. C. May French; violin solo by Fanny Packard; Hoyt; soprano solo by Grace Bell Smith, and cornet solo by Doran Damon. All the performances were admirably executed, and deserving the highest praise. The hall was crowded. The concert was one of the best singers upon the Spiritualist platform.

**K. of P. Hall, 741 Tremont Street.**—The meetings in this hall Sunday, 27th, were well attended—the following mediums taking part: Mrs. J. E. Wilson, Mrs. W. H. Burt, Mrs. C. A. Smith, Mrs. Woodbury, Mrs. Wheeler, Mr. Tuttle, Dr. Thomas, Dr. Combs, Mr. McKenzie, and others. In the evening the concert was a grand success. The music on the bells by Prof. Williams was something excellent. Thanks to the little ones from the Lyceum who assisted in this service; also to the other talent who

were present. The same, by request, will be repeated on next Sunday evening.

J. EDWARD DANFORTH, Conductor.

**First Spiritualist Ladies' Aid Society.**—A well-attended meeting was held on Friday, March 26th—many faces that have been a long time absent were noted among the company. Mrs. M. S. Wood and Miss Jennie Lyle forwarded some very excellent letters in regard to Anniversary. Mrs. Odorine and Prof. Longley are to take part in the Anniversary exercises. Mrs. Odorine's address is 104 N. Main St. We wish us at the celebration, forwarded seven dollars to aid the Cause along.

To the aged and infirm members of the Society who can no longer participate in the time of rejoicing with us, we tender our sympathy and love. May the memory of the good done in the past cheer and bless you, and the light from the immortal shores illuminate your path. As this BANNER goes to press the celebration of the *Forty-Fourth Anniversary* opens. May its golden editor, our grand old leader, be spared to spread the truth still further on its way.

The *Envelope Party* and business of importance curtailed the exercises of the evening, which consisted of music by Miss Amanda Bailey; invocation, Mrs. M. T. Longley; address and tests by Mrs. Mary Chandler. This Society extends to Edgar W. Emerson its heartfelt sympathies and love at this time of his bereavement.

Do not forget our Anniversary Services, Friday, April 1st, at Wells Hall, 987 Washington street.

**Bathbone Hall.**—Sunday morning, March 27th, Mrs. Mary F. Lovering opened the services by singing. Remarks by the chairman and Mr. E. J. Bowditch. Mrs. Lovering sang song by Mr. W. Anderson; tests and readings by Mrs. J. B. Butler, Mr. and Mrs. Anderson, Mrs. Burman, Mrs. Dickinson, Mrs. Jennie Warren and Dr. H. F. Tripp. The evening services consisted of remarks and tests by the chairman, Mrs. C. A. Buttermann, Miss Annie Hanson and Mrs. Robbins.

**Ladies' Aid Parlors.**—Last Sunday afternoon services were opened by remarks from Mr. J. E. Hall, Conductor. Subsequent exercises consisted of inspirational descriptions and readings by Miss H. Blatchford; tests and singing by Mrs. M. A. Brown and Miss Brown, readings by Miss Kate Butler, Mrs. J. B. Butler, and Miss Josie Smith, a member of the Lyceum Band.

Evening.—Much interest was manifested in the remarks of Mr. Quint, Mr. Dowling and Mr. Hastings. Tests by Mrs. Shirley, Mrs. M. A. Brown, Mrs. Hall, Mrs. Leslie, and Dr. Thomas. J. H. HALL, Conductor.

**Harmony Hall.**—Sunday meetings held as usual. The attendance throughout the day was very large, and a growing interest on the part of those present was very marked; especially was it so in the morning. Over sixty attended the developing circle at 11 A. M.

The afternoon and evening meetings were mostly given to tests and readings. Mrs. Jennie Wilson, David Brown, Smith, recited; Mrs. Kate Butler, Mrs. Hughes, Mrs. Martin, Mr. Tuttle and Mrs. Wilkins, gave convincing tests of the continuity of life.

**Engle Hall.**—Meetings in this hall were well attended throughout the day. On March 27th the developing circle especially was well attended, and perfect harmony prevailed. Drs. Blackden, Shute, Bowman and Matthews took part. Mrs. Nellie Carleton furnished excellent music during the day. Remarks and tests were participated in by E. J. Bowditch, Mr. and Mrs. Hurl, Miss Hattie Smart, Dr. E. H. Matthews, Mrs. Newman, the Chairman and many others.

**1485 Washington Street.**—On Sunday, March 27th, at 2:30 and 7:30 P. M., Spiritualist services were held under conductors of Dr. Ella A. Higginson, consisting of psychometric readings, diagnoses and tests; music and songs by Mrs. R. H. Deyo. The attendance was good, and perfect satisfaction was given.

**The Ladies' Industrial Society** met at Arlington Hall, March 24th. Our usual circle was well attended, as also was the supper. In the evening Mrs. Wilkinson presided. Mrs. Wilkins and others gave tests; Mrs. Shirley spoke under the influence of I. P. Greenleaf. Singing by the audience.

Mrs. H. W. CUSHMAN, Sec'y.

**False Economy** is practiced by many people, who buy inferior articles of food because cheaper than standard goods. Surely the best food obtainable is the one that is pure and healthful. The "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

**MEETINGS IN NEW YORK.**

**The First Society of Spiritualists** has moved from Adelphi Hall, and holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 56th and 57th Streets, at 14 West 56th Street, New York City. Services Sundays, 10 A. M. and 7 P. M. Henry J. Newton, President.

**Kneckerbocker Conservatory, 44 West 14th Street.**—The new Society of Spiritualists holds its meetings every Sunday at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

**Adelphi Hall, 57 West 23rd Street, N. E. corner of Broadway and 23rd Street.**—Spiritualist services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

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

**The Psychical Society** meets every Wednesday evening at 8 P. M. in the Adelphi Hall, 57 West 23rd Street, New York City. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

**Adelphi Hall.**—Three services of unusual interest marked the observance of the Forty-Fourth Anniversary of Modern Spiritualism. In the morning Mrs. Isabella Beecher-Hooker spoke with great force, and told of her experience in the church and outside.

In the evening the hall was packed to overflowing, and applauded continuously the illustrated Spiritualism. The excellent weather all the exercises were eminently successful.

Mr. Fletcher's lectures will continue for the present. A. E. WILLIS, Sec'y.

**MEETINGS IN BROOKLYN.**

**The Progressive Spiritualists** hold their weekly Conference at Brooklyn Hall, 122 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

**Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second Street.** Meetings Sunday evening at 7 P. M. Good speakers and mediums always present. Seats free. All cordially invited. The Ladies' Aid, Mrs. M. Evans, President.

**Conservatory Hall, Bedford Avenue, corner of Fulton Street.**—Sundays 10 A. M. and 7 P. M. W. J. Van Buren, Secretary.

**The People's Spiritual Conference** held every Monday evening at 8 o'clock in the parlors 104 Lexington Avenue, third floor above Franklin Avenue Station. Invitations to all. Free. Good speakers and mediums always present. Seats free. All cordially invited. Also meeting every Friday at 8 P. M. Mrs. Mary O. Morrell, Conductor.

**The Woman's Spiritual Conference** meets at parlors 104 Lexington Avenue, third floor above Franklin Avenue Station, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

**Spiritual Meetings** are held in Mrs. Dr. Blake's parlors, 40 Franklin Street, near Lafayette Street, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

**The Beacon-Light Ladies' Aid of Brooklyn, E. D.** holds meetings every Sunday evening, corner South Second and Bedford Avenues. On March 13th Mrs. Holmes was the speaker, she being an inspirational speaker and one of the best. As she was about closing we were agreeably surprised the entrance of Mrs. Perkins, an excellent medium, who, after a few remarks, gave some excellent tests, all of which were recognized as correct. She then answered mental questions, propounded by several persons in the audience, very correctly. Mrs. Perkins had never before been in our hall, or in our part of the city, therefore was a stranger to us; her husband also is a remarkable medium. They are about to start for the West. I trust their work will be recognized wherever they meet. KATE SCHROEDER, Pres.

**NEW YORK.**

**Brooklyn.**—The meetings of the First Spiritualist Fraternity at the Knights of Honor Hall in Market street are still increasing in attendance. Mr. George West has been speaking during March, and has given great satisfaction; on March 13th, thirty-one tests were given and twenty-six recognized. On the 20th the discourse on "The Fatherhood and Motherhood of God" which was given by the speaker, was well received by the audience. H. BAZON, Pres.

The Society is further stated, had engaged the Odd Fellows Hall, and proposed to hold a reunion on Anniversary day, March 31st, whereas it was expected that many of the "veterans" would take part.

"Put money in thy purse," even if it proves to be a curse. Human nature exemplified.

## MEETINGS IN MASSACHUSETTS.

**Wareham and Bradford.**—Last Sunday Hon. Sidney Dean of Warren, N. H., spoke for the second time in this season's lecture course before the Spiritualist Union in British Hall. The audiences were very large, and gave indication of growing interest in his way of expounding the theory of the life immortal, based upon the unfolded facts of Spiritualism, instead of upon the somewhat shadowy and sentimental elements of faith and hope alone.

His addresses were attended by the substantial relation of the speaker's own experience in the privacy of the home alone that has come to be a source of illumination and assurance to the world, which has been so long "sitting in darkness and in the shadow of death."

Next Sunday Mrs. A. M. Gladding of Doylstown, Pa., is to be the speaker and revelator through the power of psychic energy, and is to continue here through the month of April.

Thursday evening, March 31st, the Forty-Fourth Anniversary of the Advent of Modern Spiritualism is to be celebrated in British Hall.

**Lawrence.**—Will De Southwell of Malden filled the platform for our people at Pythian Hall, March 27th, giving many tests, which were nearly all received as correct—being acquainted to strangers, who were convinced of their genuineness.—Our regular speaker, T. Grimeshaw, lectures for the Buffalo, N. Y., Society during the month of April. F. S. E.

**Lowell.**—March 27th, Mrs. Marcellus H. Fletcher lectured and gave tests for the First Spiritualist Society. Good audiences both afternoon and evening.—Next Sunday Dr. Drisko of Lynn lectures here. E. PICKUP.

**Laconics.**  
NO. X.  
BY TYPEO.

The fear of God, of hell, of devil, Keeps some minds from being level.

Get up clubs for THE BANNER.

The frog has to breathe with his mouth open or suffocation would ensue. The slanderers have to do likewise. They are only frogs of a larger growth. They hop from place to place with their mouths wide open all the time. Tell 'em to "shut up."

NOT ALWAYS.  
People may preach, and also pray,  
But does it keep them from going astray?

This being leap year, Polly Ties is after everybody.

Poor people's homes are taxed, while stately church edifices "rise in all their glory" untaxed! This state of things is not Divine Justice—far from it.

**Wedding in Paris.**  
To the Editors of the Banner of Light:  
The daughter of Mr. Leymaire, Miss Jeanne, was married 3d February, in Paris, to Mr. Gacon, lieutenant of the French Navy. The ceremony took place at the Mayor's office of the 2d arrondissement (ward), and it was a brilliant affair, as the elite among the Spiritualist class in Paris attended in full elegant toilettes to testify their appreciation of the eminent services rendered to the Cause by both Mr. and Mrs. Leymaire—as Managers of the Spiritual Society and of the *Revue Spirituelle*, both founded by Allan Kardec. The Mayor, as a personal friend of the family and of the Cause, saw fit to address a charming allocution, and Mr. Jean Macé, Senator and distinguished author and philanthropist, did the same. Mr. Flammarion, popular astronomer, and Generals Yung and Henrion-Berthier attended and graced the ceremony with their cordiality.

May the charming couple have a long and happy union, is the earnest wish of all.

HENRY LACROIX.

**Married.**  
At Durango, Col., March 3d, 1892, by Judge Garbalatti, Mrs. E. A. Wells of New York City, and Dr. L. B. Bedell of Denver, Col.

Mrs. Wells has long held a prominent place among the leading representatives of Spiritual Philosophy in this country. On the rostrum and in private circles she has brought glad tidings to many, who will join in wishing her and hers health, usefulness and prosperity through life. Dr. Bedell has long been a prominent physician of Colorado, occupying a high position professionally and socially among his fellow citizens of that State.

**J. Frank Baxter on "The Cape."**  
Last Sunday, March 20th, Mr. J. Frank Baxter again lectured under the auspices of the East Dennis Liberal