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GRAND CELEBRATION

Of the Forty-Fourth Anniversary by the Children's Progressive Lyceum of Boston; Tremont Temple Crowded Day and Evening; Excellent Addresses by Entranced and Normal Speakers; Inspirational Poems: Music and Song.

[Reported Specially for the Banner of Light.]

The March 31st Anniversary Celebration, under the auspices of the Children's Lyceum, at Tremont Temple, Boston, proved to be a grand success. At 9:30 A. M. the inspiring strains of a fine orchestra of ten pieces, under the direction of Mr. Willis Milligan, filled the great hall with melody, and awakened echoes from the invisible choirs of ascended souls that had gathered to unite with mortals in the observances of the day.

The spacious hall was gaily decorated during the day with streamers of bunting, national flags, ferns, potted palms and rare flowers The balconies, festooned with tri-colored bunting, bore portraits (large oil paintings) of Isaac B. Rich, Luther Colby, John Pierpont, Mrs. J. H. Conant and Mrs. M. T. Longley.

The opening remarks of the morning were made by the Chairman, Dr. J. A. Shelhamer, President of the Lyceum Association, who in fitting terms referred to the work of his Society, which is to give encouragement and aid to the spiritualistic school known as the Children's Progressive Lyceum of Boston, where young minds are taught the essential truths of Spiritualism and the laws of mediumship, and instructed in the proper method of living good lives here in order to be prepared to live use-ful and unselfish lives hereafter. Dr. Shelhamer then invited all earnest and sincere Spiritualists, who have the cause of the chil-dren at heart, to join the Lyceum Association, and help to carry on the good work.

by those to whom they were addressed, and which rejoiced the listening throng. The morning exercises were brought to a close by orchestral selections, and by allusions to the good work of the Boston Ladies' Aid So-clety from Dr. Shelbamer. The diameter of the listening throng with the list of the list of

The Afternoon Session was appointed at 1:45, and at that hour a large audience assembled in the spacious Temple. After orchestral music, J. B. Hatch, Jr., Assistant Conductor of the Children's Lyceum and Vice-President of its Association, opened the meeting with well chosen words of greeting, concluding by pre-senting Mr. Wm. F. Falls, Conductor of the Boston Lyceum, as the presiding officer of the afternoon. afternoon.

afternoon. Conductor Falls made an eloquent and fer-vent speech in behalf of the children and the Lyceum, which was received in such a manner as to show that the sympathies of his hearers were with him in all that he said and felt. Mrs. M. T. Longley being presented, deliv-ered a soulful invocation, after which she read an original poem written especially for this occasion:

ANNIVERSARY POEM. BY MRS. M. T. LONGLEY. Not with the blare of trumpets, Nor clang of pealing bells; Not with the crash of canuon, Nor scream of hissing shells; Not with the shock of battle, Nor din of clashing arms; Not with the shock of battle, Of warfare's wild alarms. But like the gentle murmur of babes That smile in play, Like music trills of morning That softly die away; Like thedre wilsperings of Hope That bid the sad look up, And driak Love's dewy nectar From Life's immortal cup; Truth came in radiant beauty, BY MRS. M. T. LONGLEY.

From Life's immortal cup; Truth came in radiant beauty, Like sunshine on the hills, To banish frosty error, And every fear that chills The heart of man within him, And steals from him the power To exercise his reason— Man's everlasting dower: Truth came, and all the heavens Shone with a wondrous light, Truth came, and angel voices Were heard that starry night. Swept through the golden arch That opened wide its portals That Thirty-First of March.

That Thirty-First of March. Truth with her mystic signal Declared that evermore A bridge should span life's river From earth to spirit shore. A mighty, spaclous causeway For every human soul, Where Lore, the faithful keeper, Exacts no heavy toll. And as the sign was given There came upon the night A burst of heavenly music From choristers of light: " Hall! Hail to Truth victorious!" They sang in sweet accord, " For Death is felled forever, And Life alone is Lord!" As softly as the dewdroms

And Life alone is Lord!" As softly as the dewdrops That fall in pearly showers, From out the bending heavens Upon the perfumed flowers, The gracious revelation Of man's immortal state Was brought to earth that evening By spirits good and great; And with electric fire The tidings quickly sped, "The lost are found—they live again; There are no silent dead." And in that hour a wond'rous force Came sweeping from the skles, Uplitting human hearts is woe And hushing children's cries. And hus the greatest victory

becasion by Mrs. M. T. Longley: Dear Friends: With smiling face and happy heart Your warm approval to invite, To capture you with winning art, Each Lyceium member comes to-night. This is the hour we celebrate, For on this date through children three The Truth we now commemorate Came to the earth, divine and free. We are the favored girls and boys That march with steady step and true; Undaunted by old Error's noise, We keep our banner's fold in view. Its stars and stripes are written o'er With Love and Progress penned in light, Sweet emblems of the highest law That comes to set the world aright. We are the children yet to fill Your places in the toilers' field, To sow and reap on vale and hill That Truth may glorious harvests yield. 'T is thus we greet you here to-night, Young soldiers of a noble cause, With hearts untouched by Error's blight; We seek no worldly, sham applause, But only ask that we may prove Our Lyceum worthy of your love. Mr. Falls then presented the Assistant Con-functor, J. B. Hatch, Jr., who proceeded to direct a grand Banner March of the entire

Mr. Falls then presented the Assistant Con-ductor, J. B. Hatoh, Jr., who proceeded to direct a grand Banner March of the entire school. The scene at this point presented a brilliant appearance as the well filled groups of pupils, followed by their leaders--every member bearing a gay-colored flag and wear-ing a new group-badge--executed the Grand March, headed by Mrs. Carrie L. Hatch, the Guardian, and Mrs. Wm. S. Butler, Assistant Guardian, of the school. The evolutions and countermarching of this procession, the lines of waving color, the new silken banners and the United States flags of the leaders, all con-spired to produce a sight never to be forgotten by those who witnessed it. At the conclusion of this Grand March the entire school filed to the platform, where seats had been provided for the members, and under the direction of Assistant Conductor Hatch sang with enthusiastic spirit - to the tune "America"-the following Anniversary Ode, written for the occasion by Mrs. M. T. Long-ley: Ob, day of blessed days.

ley:

Oh, day of blessed days, Worthy our highest praise, Oh, day we love! When to the earth there came, In words of living flame, Truth's holiest acclaim From heaven above!

Thy tidings sweet and grand Rang forth through all the land, In joyful breath; And angel tongues again Caught up the glad refrain Of Life's immortal strain-"There is no death.'"

Oh, glorious day, and great, This which we celebrate, Oh, day we lovel For forty years and four Has rolled from shore to shore: Man lives forevermore, In heaven above!"

Then let our voices raise, In songs of grateful praise, For this blest day, While love divinely sings, Death hath no piercing stings, And Life, as King of Kings, Shall reign for aye!"

During the evening choice offerings of flowers were presented to Messrs. Falls and Hatch several of

THE OTHER SIDE. ON

Öriginal Story

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

IX. We entered the hall, where a large assembly of people were gathered, and as I took a seat among them, my attention was attracted by a man on the stage who had the appearance of a sailor. He was addressing the audience, and as nearly as I can recall them, his words were as follows, in the simplest form of narration :

APR et 1992

"My friends-I come here by request to re late my first experiences when I left the earthlife, and found myself in this other state of existence. What manner of man I was there will be evident from what I have to say.

I died and passed away from earth, as all who live there do sooner or later. The first thing of which I was conscious afterward was that opened my eyes upon a vast plain-a desert. could see no animal, no living thing; not a tree, or shrub, or even the lowest form of vegetation; not a blade of grass, not even a lichen on the rock where my head rested-nothing but sand, gray sand everywhere, as far as could see. I had been lying upon the sand, but rose, feeling very weary, as one does after a restless night. I attempted to walk, but my strength seemed to have forsaken me, and l was hardly able to stand. I sat down again, feeling discouraged, and trying to think how it was possible to get away from this place. A deathly faintness came upon me, and I longed for something, anything to sustain life. I thought of a glass of brandy, and wished that I had one; but there was not even a drop of water to quench my thirst. I had never comprehended until then how barren a desert could be.

I tried to compose myself to sleep again. hoping in that way to escape from my troubles; but when I closed my eyes such fearful visions came to me that I started and struggled awake again. I seemed to see before me as in a dream many of the events of my past life-things that I would have forgotten were most vividly presented, and I was quite unable to escape from their torturing presence. There recurred again and again, to my horrorstricken senses, scenes from my former life on the ocean, scenes which I had hoped and believed forever buried in oblivion-scenes in which I had acted a cruel part. I saw about me the gentle faces of many whom I had wronged. They were regarding me with the merciful pity that I had so brutally refused to them, yet the acknowledgment of this so enraged me that I struck at them with my clenched fist, and, as they vanished, fading slowly away, my hand struck on a rock beside me and I awoke, crying out with the pain.

ters, but seeing nothing to gladden my heart or with the least hope of escape, I fastened a portion of one of my garments to an overhanging rock, with the depressing hope that it might attract attention to the spot after I should be dead, for I fully expected to die of starvation.

I sat down upon the rock, fixing my eyes upon the angry sea, and feeling certain that I had been wrecked. Yet I was unable to remember my last voyage. I concluded that I must have received some severe shock which had destroyed my memory on that point. I remembered having been very ill some time before, in the city of A., but still it did not occur to me that I had died, for my surroundings were not strange or sufficiently unfamiliar to cause me to suppose that this was any other life than that which I had been living on the earth. Beside, I was dressed in my own sailor clothes-or so it appeared-and I even found my hat, which had been washed ashore.

The sky attracted my attention by its peculiar appearance. It was not cloudy, yet there seemed to be a heavy, smoky atmosphere, which was gathering about me, and lowering so that I could not see very high up. I was oppressed and low-spirited, suffering from such burning thirst that I thought I must die unless relief should come soon. I lay prostrate upon the rock, wishing that death might come quickly. Silently and earnestly I prayed that God in his great mercy would forgive my sins, and receive my spirit. I shed tears of agony as I thought of my past life, and these tears seemed to bring help and healing; for I rose to my feet feeling calmer and better.

The sky had cleared, and although the sun did not shine, it was light. I looked up into the clearer blue above me, and far over the brightening waters, and far in the distance I saw a large ship. She seemed to be making great headway, and was, I thought, approaching the place where I was, but not yet sufficiently near for me to feel assured. As I anxiously watched her movements, I found myself praying that I might be seen and rescued. I made all possible signals, climbing upon the highest rock, and waving a piece of white cloth held high above my head. I thought by the movements of the ship that I had been seen;

and help to carry on the good work. At the conclusion of these practical remarks Dr. Shelhamer presented Capt. Richard Holmes, who proceeded to deliver an earnest address filled with good thoughts upon the nature of our celebration, and the usefulness of our Cause. The speaker was in his happiest vein, and seemed to be surrounded by invisible hosts of sincere souls who had drawn near to uplift and strengthen their mortal coworkers in and to strengthen their mortal co-workers in the field of reform. Miss Belle Hinckley then sang one of her

Miss Belle Hinckley then sang one of her beautiful selections, and was followed in a for-cible and choice address by C. Fannie Allyn, which was given in that lady's inimitable man-ner, and which of itself contained enough food

her, and which of itself contained enough food for thought for many hours. But many minds that came to the spiritual feast that day wished to be filled to overflow-ing, as no such banquet would be offered them for another year, and so, after Miss Marie Falls had favored the audience with one of her matchless elocutionary efforts, and the sweet singer, Grace Small, had rendered a choice se-lectior, Mrs. Sarah A. Byrnes was presented by the Chairman, and was greeted with prolonged applause. Mrs. Byrnes proceeded to deliver the address

of the morning, basing her remarks upon "The Work and Mission of Spiritualism." The in-spiring intelligence claimed that none of us are perfect in understanding, in mental devel-opment and training, but that we are all stu-dents in the realm of nature, and investigators in the great universe of Truth. The speaker defined the work of our great Spiritual Philosdefined the work of our great Spiritual Philos-ophy as applicable to the intellectual growth and interior unfoldment of humanity. It is not so much what we have accomplished in the brief term of forty-four years, as it is what there is to attempt and to achieve through Spiritualism in the ages that are before us. Re-ferring to what Spiritualism had performed, and what, as finite, imperfect beings its fol-lowers had failed to do, Mrs. Byrnes reminded her hearers that Spiritualists are yet young as students, as workers and as philosophers; the her hearers that Spiritualists are yet young as students, as workers and as philosophers; the world must not expect of Spiritualism, in the brief term of forty-four years, all the fruition and beauty and glory of life that all the cen-turies back of its advent had failed to produce. But Spiritualism is in the prime of its young manhood as a philosophy and a science, and though it has accomplished already more for humanity than the past has ever known it is humanity than the past has ever known, it is only in the beginning of the grand work that

No synoptical report of this brilliant dis-course can in the slightest degree do justice to the speaker or her inspirers; but those who are familiar with the platform utterances of Mrs. Byrnes can readily understand how it was that the back do be audionce in close support, with

Byrnes can readily understand how it was that she held her audience in close sympathy with herself during the hour of this address. Miss Edith Hatch brought the spheres of har-mony very near in her rendition of a fine vocal selection, and opened the way for the ministry of angels through the inspired lips of Mrs. Kate R. Stiles, who, in an appropriate speech, in a sweet poem, and in the delivery of a recognized test of spirit presence, gave great satisfaction to all present.

test of spirit presence, gave great satisfaction to all present. Miss Marie Falls with another fine reading, "The Gipsy Girl's Lament," preceded an ad-dress of Mr. Thomas Dowling, who reached at once the souls of his hearers by his uplifting and refreshing thoughts upon the character and the purpose of Spiritualism. Col. A. A. Wheelock electrified his audience as in thrilling tones and burning words he pre-sented grand truths to their minds; and Dr. F. H. Roscoe gave psychometric delineations and descriptions of spirits that were recognized

And hushing children's cries. And thus the greatest victory That life has ever known Was won in silent combat--Unaided and alone--By Truth, the queen of heaven, Who came to set us free From Error's old dominions Of Fear and Bigotry. And all the world is brighter, And all the world is brighter, And all the grand revealments Her presence brings to view; And by her blessed message From loved ones gone before, We know that Life and Freedom Are ours forevermore. Xquisite song by Miss Grace 5

Are ours forevermore. An exquisite song by Miss Grace Smith fol-lowed this poem, after which Mrs. N. J. Willis, under the influence of her guides, gave a stir-ring address upon the need of educating our children in a knowledge of Spiritualism and of sniritial things

ring address upon the need of educating our children in a knowledge of Spiritualism and of spiritual things. A choice example of elocutionary art by Marie Falls; a sweet song from Miss Edith Low and a brilliant reading by Mrs. Etta Had-field were offered, according to program; and J. B. Hatch, Sr.—who was introduced as one of the old time Lyceum conductors—made an impassioned address, bringing out in his hap-plest vein his love for the Lyceum Canse and his great desire to see the offspring of Spirit-ualists reared in the knowledge of Spiritualism and the truths of mediumship. Telegrams of congratulation and love re-ceived from various Spiritualist societies in the West—Cleveland, O., St. Paul, Minneapolis, and elsewhere—were read by the Chairman during the afternoon; also one to Mrs. Butler, from her husband, Wm. S. Butler, who is at Indian River, Fla., full of congratulation and friendly greeting to the Spiritualist and spirits assembled at Tremont Temple on this Anni-versary day.

versary day. Mr. Falls referred to the glorious work per-

Mr. Falls referred to the glorious work per-formed by Mrs. Butler for the children and the Lyceum, in glowing terms. Mrs. Ida P. A. Whitlock made one of the most eloquent and touching speeches of the day, alluding tenderly to the bright little faces and innocent hearts of the children, and ad-monishing ber hearers as to their duty in keep-ing these ablidgen uncouched and updutfared

ing these children unorushed and unfettered by dogmas and creeds and superstitions. Miss Belle Hinckley rendered a song finely adapted to her rich and tuneful voice, and Miss Grace Small also charmed the audience

Miss Grace Small and charmed the address with her melody. Mrs. M. A. Bagley, yielding to the control of her guides, gave spirit descriptions, with names and messages, that were recognized by persons in the audience.

J. Frank Baxter delivered the afternoon ad-dress-his remarks being full of thought and power-and concluded the exercises of this session with a descriptive and message seance, during which a number of spirits identified themselves unmistakably to their friends who

themselves unmistakably to their menus who were present. During the afternoon Miss Flossie Waite re-cited with fine effect a poem, which had been given by a spirit through a medium especially for this young reader, entitled, "Where is Heaven?"

the Lyceum scholars. magnificent basket of choice exotics was pre-sented to Mrs. Butler in a dainty little speech by "Baby Lou," to which Mrs. Butler replied

by "Baby Lou," to which Mrs. Butler replied in appropriate terms and heartfelt words. The easel of bright flowers which occupied a place on the platform during the day was a gift to spirit "Lotela" from Mrs. Butler. During the evening the following choice pro-gram was offered, each number of which was rendered in finished style, and received the hearty appleaues which it marited.

gram was offered, each number of which was rendered in finished style, and received the hearty applause which it merited: Overture, orchestra, Willis Milligan, Direc-tor; Opening Song, by the entire Lyceum; Anniversary Address, (written by Mrs. M. T. Longley,) Eddie Hatch; Grand March, by the Lyceum; Anniversary Ode, (written by Mrs. M. T. Longley,) chorus of one hundred volces; Recitation, Willie Sheldon; Song, (in costume,) Josie Smith; Spanish Dance, Miss Louise Bar-low; Song, Baby Lou; Recitation, little Carl Leo Root; Song, juvenile chorus; Recitation, little Roy Raymond Ransom; Piano Solo, Mas-ter Bertie Newton; Song, little Eddle Ransom; Recitation, Gracie Scales; Dance, Genie Bow-en; Song, little Winnie Ireland; Reoitation, (comic), Master Carl Wellington Hadfield; Song, Miss Mabel Waite; Recitation, little Allce Ireland; Song Miss Maude Bourne; Mandolin Solo, A. D. Coule; Song, mixed chorus from the Lyceum; Recitation, Miss Aimee David; Song and Dance, little Almee Barbier; Recitation, Miss Mabel Harlow; Piano Solo, Miss Blanche Houston; Recita-tion, little Winzola Pratt; Violin Solo, Viggo Arntzen; Dance, Miss Ilouise Horner; Duet, Alice and Jeppe Barnes; Recitation, Miss Jessie Butler; Selections, Columbia Quar-tette; Dance, Miss Flossie Waite; Song, Miss Jessie Harcourt; Recitation, Master Wesley Higgins; Song, Miss Belle Hinckley; Piano Duet, Misses Helga and Elna Arntzen; Grand Organ Selection, Prof. Morris; Song and Dance, Aimee Barbier and Hastie Forsyth; Duet, W. H. Steadman and Prof. Le Claire; Xylophone Solo, Prof. R. M. Plaisted; March, Orchestra, Will

Greenfield, Mass.

Mrs. Newton Reynolds of Troy, N.Y., lectured before our society Sunday evening, March 27th, and on Tuesday evening, 29th, gave us an excellent Anniversary address.

The controling influence purported to be Mrs. Leah Underhill, one of the original Fox sisters.

The descriptive tests given by Mrs. Reynolds of them fully recognized. JOSEPH BEALS. Greenfield, Mass.

Brooklyn, N. Y.

On Thursday, March 31st, W. J. Colville lectured in Kingston Hall, Brooklyn, at 3 P. M., and in Conservatory Hall at 8 p: m., to large and deeply interested audiences. The evening meeting was peculiarly appropriate to the day. The lecture and poem were unusu-ally fine, and held the large audience speilbound. The music was excellent, and the decorations simple but effective.

There are 8,562,865 mortgages in the United States,

Then I cursed and swore as it had been my wont to do whenever I thought I had reason to be displeased; and as I did so the light which had been dim about me faded quite away into absolute darkness, and as this deepened and thickened, I began to feel afraid; my spirit of self-confidence and brazen bravado forsook me, and I trembled like an aspen leaf.

Hideous visions came about me in the darkness, and although I considered them as upreal, and conjured up only by my own affrighted and inflamed imagination, this afforded me no relief. I heard the howling of the wind, as upon the stormy sea, and the sand blew upon me in clouds, like a piercing spray. I had been cruel in my dealings with those who had been under my command at sea.... Now I heard the voices of those poor fellows whom I had abused, and their scornful laughter at my distress rose louder than the tempest. I saw the pale, beseeching face of the woman whom I had wronged; one who had died many years before-whose death I had hastened by my brutal harshness. I remembered how I had taken her from a happy home, how wretched I had made her, and how she had died in sorrow at my harsh treatment.

I could no longer swear.... I knew not how to pray. I groaned aloud in my distress. Then I began to regret my evil doings, and wished, oh, how sincerely! that it were in my power to make some recompense to those of whose suffering I had been the cause.

As these thoughts crowded into my mind and found a welcome there, my surroundings began to change. The scene became lighter. I was alone again, but the darkness was clearing away, and I felt less oppressed. I found a ·my ravenous hunger by eating some of his flesh. My thirst was torturing, but there seemed no means of quenching it. I looked in vain for water, and as there was now sufficient light for me to see about me, I determined to make some effort to escape from this desolate place. I thought I must have been wrecked upon some strange shore, and washed by the waves far away from the beach-for it had not come to my thought at all that I had entered the spirit-world.

As it grew lighter I saw the ocean in the distance, and with a glad heart I crept slowly The Grand Lyceum Entertainment of the so Superintendent Porter says, and he ought to be at so so so so that which a gran new vessel might pass, home. I saw my sister, and seemed to be at so so so so so that the beach is so so so that the beach is so so so that will be a shaking up of the orchestra; after which Conductor Falls in appropriate remarks welcomed the vast audit children. There will presently be a shaking up of the "dry hones" that will open the eyes not only so the "dry hones" that will open the eyes not only of the "dry hones" that will open the eyes not only of the so the world. *Lincoln Beacon*.

yet I dared not be too hopeful. As I watched in an agony of suspense I became aware that she was really coming nearer, for I could distinctly see what a beautiful vessel she was. somewhat like a brig. I scanned her flag most curiously, to discover if possible to what nation she belonged; but was unable to determine, as the flag was of pure white, without motto or device. Soon I was able to distinguish the forms of men on board, but even then could not discover their nationality. They were entirely strange to me; but I had evidently attracted their attention, and while the ship lay to, a boat was sent out to bring me. The sea was calm, and as they neared the shore I noticed the boat. What a beautiful one it was! It seemed to fly through the water, and in it were two manly forms. I could see that they had long, flowing hair and beards, and wore loose garments, like frocks, girded at the belt with a strong cord.

I came down from the rock, and waited most impatiently on the beach for their arrival. As they came near I recognized one of the men as an old acquaintance-a sea-captain with whom I had been familiar. But I had heard of his death long before, and as the boat was landed, and he sprang out with a hearty greeting for me, I was both surprised and pleased, and said, as he took my outstretched hand warmly in his own:

'I am glad to find that the report of your death was not true!'

He smiled, but made no other reply. Then, as we stepped into the boat, I said, with a grateful sense of what he was doing for me:

'You are just in time to save my life, friend!' and he smiled again, but did not speak.

My attention was attracted to the boat, and I thought it strange that we were moving through the water at so rapid a rate and yet no one was rowing. I could see neither oars nor sails, nor was there any visible means of locomotion. I asked for an explanation of this, and was told in the way that the questionings of children are often answered that I should know all in due time.

This did not quite satisfy me, but we were soon on board the ship, and I was taken by my friend to the cabin, where a bountiful meal was prepared; and oh, how I did enjoy it! Food had never before tasted to me like that. I thought my famished condition was reason enough for this. When I asked for wine, however, I was told that water was better for me, and indeed I found it so, for I had never taken so invigorating a draught as I found there. After eating, I lay down to rest, for I was weary, and I slept long and soundly.

I dreamed in this sleep of my friends at

at the close of each lecture were good, and most young turtle on the sand, and tried to appease

But she neither saw nor heard me, and after | was thoroughly determined to take a different many vain attempts to attract her attention I course, and to make my life a more useful and began to think that I must have died after helpful one to others. Suddenly I became all, and yet how could it bo?

2

Just then I awoke, and found myself still in the cabin of the ship, and my old friend was hastly, and as the light steadily increased, I there. He was taking the reckoning of the soon found my way out into the open air and ship, and after looking at him very earnestly to assure myself that this was really he, I begged him to explain to me if it were true several miles, wishing to get as far as possible that I was now in the spirit-land.

He replied that this was the spirit-world where we now met; that I had left the carthlife two months before (as time is measured there); that I had found myself alone at first, and had suffered some punishment in consequence of my wrong-doing on earth; but that now, being truly sorry for my past errors, I was to be carried to a place where every opportunity for improvement that I desired would be offered to me. He told me also that this ship, of which he had the command, was one of a fleet sent out to pick up poor sailors whose lives of sin and folly stranded them upon strange and barren shores in this spiritworld.

This seemed to me such a worthy work that I at once requested to be allowed to join with him in it, and I am now finding both pleasure and profit to myself in this work for others."

As he ceased speaking he vanished from sight. Where or how he went I am unable to tell.

Very soon, however, I saw that another person was standing in the same place, and heard him addressing to us the following words, which I repeat as well as I am able from memory:

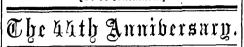
"I have requested the privilege of coming here to relate some of the incidents which attended my entrance into this spirit-world; for I am sure that they may be of service to some who know how to find ways of communication with those who are still in the earth life.

When I lived there upon earth I knew nothing of a future existence. I had indeed heard it spoken of, but my thoughts were always occupied with ways and means of making money. Golden riches and the power which could be bought with money seemed to me the only things worth living for; and all my energies were expended in that direction. I left neither time nor felt inclination for anything beyond. I sometimes attended church services because that was advantageous to me in my business relations in the city where I lived. A man who was known to attend church held a somewhat better position socially than one who was known to remain outside, and so I was careful to be seen at church; but I did not believe what I heard there. On this account it has been very difficult for my eyes, so long accustomed to darkness, to become able to endure the light of this other life. I have been like a blind man, who, in recovering sight, is obliged to remain long in a darkened room, becoming gradually accustomed to the light.

When I left the earthly state I was for some time unconscious. I either slept, or else was really dead to all surroundings. But at length I woke in a strange place. I was in a dismally lighted room, where I could see neither window nor lamp, and yet there was light enough for me to discern all my surroundings. The first thought that came to me was that I must be in a prison. I rose, for I had been lying on a rude seat or bench, and felt relieved that I heard no clanking of chains, for I secretly expected it, but had the great satisfaction of finding myself quite free from outward fetters. I walked about the room, examining all there. Beside the bench was a coarsely-furnished bed and a glass of water on a little table near its head. Under the bed I found an old trunk. and drawing it out opened it, for it was not locked. You may imagine my pleasure at finding it filled with gold. This I turned out upon the floor, first looking carefully about me to make sure that I was alone and unobserved. I sat down and counted the pieces, but soon that, instead of diminishing, the amount seemed rather to increase, until I became so bewildered that I was unable to count any more. I felt very strangely; I had always desired to have a large amount of money, but now that I had my wish fulfilled I felt neither satisfaction nor happiness. Indeed, I was greatly distressed, for I could not replace half the gold in the trunk, and was in constant fear lest some one should come and rob me of the treasure that I could not conceal. As I wearied myself counting, and trying to conceal all this vast wealth which had come to me (for I had no other thought than that it all belonged to me), I was reminded of the old tale of 'Fortunatus,' and a feeling of pity for him seemed to take the place of the envy which I had always cherished. All this time the little light in the room con tinued to grow more and more dim, until at length it faded quite away, and I was left in total darkness. My misery I cannot describe It was not for myself, but for the fear of losing my money. The darkness itself seemed taking it from me. I got down upon the floor and sat upon the heap of gold, but it gave me such a chilling sense of cold that I could not remain there. I felt as if I were freezing to death, and thought I would willingly give a handful of the gold for something warm to drink. thought of the glass of water which I had seen on the table, groped my way to find it, but, in reaching for it, I overturned it, and then felt. more miserable than before. I wanted light; I wanted fire; I wanted clothes; I wanted food; I wanted for every comfort. I had the means to get them all, and yet was unable to do so. And then, for the first time, I felt that gold was useless-that wealth of money alone was valueless. This consciousness, once admitted to my thought, became absolutely overwhelming and intolerable. I sat upon the bed and thought how foolish I had been all my life. I had not the slightest idea of being dead, or in any other life than that with which I had been acquainted. I resolved that, if I could only find my way home again to my family, I would be more generous to them than ever before. How happy I could make them with all this wealth which was now mine! How much I would do to help and to cheer the poor and the unfortunate! How blind 1 had been to the worthiest uses of money! The sense of my miserable selfishness became unendurable. I was shivering with cold, and tried to cover myself in the bed; but oh! horror of horrors, the very bed was filled with gold! It seemed freezing me to my very heart as it touched me. ... I could bear it no longer, and in the cold and darkness I wept like a child.

aware that some light was creeping into my room. This made me so happy that I rose warm sunshine I was so glad to escape from that place of horrors that I actually ran for from it, yet realizing all the time the absurdity of so doing.

I, however, met no one, and at last sat down to rest. The exercise had warmed me, but I felt hungry and thirsty, and looked about for some house or store where I could get something, but there was not a building to be seen. [To be continued.]



Exercises in Commemoration of the Advent of Modern Spiritualism, held in Norwich, Ct.: Boston, Worcester, Salom, Nowburyport and New Bedford, Mass.: Providence, R. I.; Saratoga and Brooklyn, N. Y.

Specially Prepared for the Banner of Light.)

Norwich, Conn.

The Forty-Fourth Anniversary was celebrated by the Norwich Spiritual Union Sunday, March 27th, before audiences that crowded Grand Army Hall to its utmost capacity, there being a lively demand for standing-room even.

The exercises were opened by the Children's Progressive Lyceum, numbering fifty or more children, divided into six groups, with three groups of adults. This Lyceum is but three years old, and reflects great credit on its officers and leaders, and from the growing interest manifested in it we do not hesitate to say that it is destined to increase rapidly in numbers it is destined to increase rapidly in numbers, and become a most valuable auxiliary to the Union.

The exercises yesterday were exceedingly interesting, and would have reflected credit upon a much older organization.
A series of original stanzas, descriptive of "The Advent of Modern Spiritualism," written by M. W. Beebe, one of the leaders, for his group were effectively regited and how member group, were effectively recited, each member The Lake group, under the leadership of Mrs.

J. A. Chapman, presented a very beautiful floral exercise entitled, "The Ladder of Progfloral exercise entitled, "The Ladder of Frog-ress." Two uprights with an arch over the top covered with evergreen, the arch bearing the word Progress beautifully executed with flowers, were placed upon one corver of the stage, and the rounds necessary to constitute the ladder, made of evergreen and lovely blos-soms, were added one by one by the different members of the group, each reacting an approsoms, were added one by one by the different members of the group, each reciting an appro-priate stanza, until there was but one round necessary, the topmost, which was added by the leader, and the ladder stood complete, a thing of beauty, which called forth the admi-ration and applause of the audience. Taking the exercises together they were ex-ceedingly interesting, and made a fitting and beautiful introduction to the remaining ser-vices of the day. The rostrum was beautifully decorated with Easter lilies, palms in pots, and exquisite cut flowers.

flowers

At the regular services of the afternoon and evening a fine orchestra furnished instru-mental music of a high order, and a male quartet gave exceptionally fine renderings of

admirable selections. The Anniversary address was given by the writer in the afternoon, of which the following is an abstract: We have again reached the season when, by

common consent, all over the land, those who have accepted the beautiful philosophy based upon the fact of spirit-communion, unite to celebrate the anniversary of the advent of that power which, forty-four years ago, in the house of a humble mechanic in western New York, demonstrated in the simplest manner versible the ground strate of the simplest manner York, demonstrated in the simplest manner possible the grandest, most glorious facts of human existence-namely, the continued life of man beyond the grave, his power to re-visit the scenes of his earthly experiences, and demonstrate his presence and identity by posi-tive and indisputable tokens and signs thereof. Less than half a century has elapsed, and what are the results? Why, those raps, so ob-scure in their origin that first demonstrated

scure in their origin, that first demonstrated the presence of an unseen intelligence from I sat down and counted the pieces, but soon the realm of spirit in that humble home of the became aware that the more I handled and Methodist blacksmith, have echoed and re-counted, the more there was remaining, and echoed around the world, and have awakened in millions of hearts glad responses. This has have them spite of all opposing influences and been accomplished in the face of unparalleled powers. opposition, scorn and contempt. Unprecedented in the history of any great religious movement since the world began has religious movement since the world began has been the growth and progress of this power, this influence known as Modern Spiritualism. In the face of unparalleled opposition, with the whole power and influence of the church against it, with scientists, atheists and mate-rialists arrayed in antagonism to it, against the anathemas of pulpit, press and bar, it has gone on, irresistibly conquering and to con-quer, its progress not even retarded by all this herceness of antagonism, until its mediums are numbered by thousands and its believ-ers by millions, the world over. Its con-verts have been drawn from all classes and all professions. We can name over by the hun-dreds, in the Old World and the New, names illustrious in science, in art, in philosophy and illustrious in science, in art, in philosophy and religion, who have become converts to it; men and women also who have attained brilliant reputations in the world of letters, while the common people have received it gladly as a gospel of light, life and joy. England, France, Germany, Russia, Swelen, Spain are alive with it, and papers and maga-zines devoted to its philosophy and its interests are published in most of these countries. In France, the works of the late Allan Kardec have had an enormous sale. Even in Spain, intolerant as that nation has ever been, Spirit-ualism is making rapid progress, and several papers are published there devoted to its litera-ture. All these foreign magazines and papers bear united testimony to the rapid strides our Cause is making throughout the Old World. We have no hesitation in declaring that, not-withstanding the ridicule and contempt and hitter onpedition it has been compaled to usait illustrious in science, in art, in philosophy and religion, who have become converts to it; mer withstanding the ridicule and contempt and bitter opposition it has been compelled to work its way against, it has made more converts during the past quarter of a century than the churches have made during the past three hundred years. dred years. On an anniversary occasion like this it seems fitting to make the special truths demon-strated by Spiritualism the theme of our thoughts. Right upon the start it demonstrates the grand fact that every human being has an im-mortal element within him that the physical element the chemical process called decret can change, the chemical process called death, can-not touch, has no power over whatever; that element called epirit is surely destined to live forever, and is forever to retain its identity, its individuality. its individuality. This fact the phenomena of Spiritualism thoroughly demonstrate, and outside of these phenomena there is no possibility of demon-strating it. Outside of Spiritualism the im-mortality of the soul must remain forever a supposition, an inference, a hypothesis; but the return of one spirit with indisputable proofs that it has triumphed over death, and remains unchanged in full possession of all the faculties, powers and attributes it possessed while in the physical body, removes it at once from the realm of hypothesis and gives it place among the eternal facts of the universe. This we claim has been done, and that the cardinal truth of Spiritualism has been as among the eternal facts of the universe. This we claim has been done, and that the cardinal truth of Spiritualism has been as scientifically demonstrated to the world as any fact of physical science, and that by means of this demonstration, and the communica tions growing out of it, we have had revealed to us the basic principles of Spiritualism. They are simply stated.

iki, Spirit after its release from the body can return to earth and make its presence known through intelligent communications. This is the living gespel brought to us by living spirits from the invisible realms of spirit, and it is as old as the soul of man, and the anniversary we celebrate to day is simply the anniversary of one of its modern methods or phases of manifestation. We claim that Spiritualism rests where all science rests — upon the bed-rock of demon-strated facts, upon eternal verities. These facts are the beginning and end of Spiritual-ism, and they have demonstrated to us the truths of eternal life boyond the shadow of a doubt, so that faith is lost in knowledge. But the churches call us bad names. They

doubt, so that faith is beyond the sindow of a doubt, so that faith is lost in knowledge. But the churches call us bad names. They call us infidels, atheists. They sum up all of moral turpitude in the one withering word— Spiritualist. You will hear it pronounced in every community with all the accents of scorn and contempt that can be conveyed to it. Well, we are quite content to be infidel to the unreasonable and absurd doctrines and state-ments which the churches themselves are be-ing driven to revise, and we are proud to be atheistic to the God of John Calvin and Jona-than Edwards. I wish to impress thorough-ly upon your minds that the grandest feature of Spiritualism is that it is based upon no theo-ries, no speculations, no myths or traditions, but upon facts; and one of its chief glories is that it draws no lines of limitation around the glorious empire of free thought, giving to all

that it draws no lines of limitation around the glorious empire of free thought, giving to all unlimited freedom in matters of opinion. We have Spiritualists of every shade and de gree of opinion. Even as in the other life there are spirits who still cling to their trinita-rian views, still believe in the different forms of creedal faith, so here we have Spiritualists who cherish all these diversities of doctrine; and we reneat that one of the growning glories and we repeat that one of the crowning glories of our movement is that it leaves every indi-

of our movement is that it leaves every indi-vidual free to believe whatever appeals to his reason as worthy of belief. Those persons who accept the fact that the spirit of man triumphs over death and the grave, and can and does return from the other life, with the power and ability to make known his presence, and hold intelligent communica-tion with those still in the fleshly body, are Spiritualists, no matter what else they may believe or disbelieve. During the forty-four years that have elapsed

During the forty-four years that have elapsed since the advent of Spiritualism in its modern form, humanity has made more progress than in any three hundred years preceding it. Un-der the influence of the beneficent influences that have been pouring into our atmosphere from the spiritual realms for the past fortyfour years, old things are passing away, and rapidly are all things becoming new. The win-try night of creedal theology is surely passing away. The spirit of the age is compelling the sects to re-state their doctrinal beliefs, and it sects to re-state their doctrinal beliefs, and it will not let them rest until they sweep out of existence the mummied dogmas of past ages based upon the speculative opinions of human brains. A powerful influence from on high is to day moving and molding the masses all un-known to themselves. They know not what it is, they comprehend not from whence it comes. They feel its influence and its power, and find the old doctrines of Church and State less and less satisfactory all the while.

the old doctrines of Church and State less and less satisfactory all the while. The new gospel whose advent we celebrate to day gives us knowledge in the place of faith; gives us demonstration in the place of theory; gives us a basis for our hopes as broad as the universe, founded upon natural laws which are forever harmonious with reason, and it is en-dorsed by the experience and demonstrated by the facts of the ages. Nothing can be surer, nothing more positive. And where do we find ourselves, as Spiritu-alists, on this our Forty-Fourth Anniversary? Are our battles all fought, our victories all

Are our battles all fought, our victories all won? By no means. We still find ourselves in full sympathy with all who have been for-tunate enough to recognize truth before it has become popular. We are still subject to all the forces that halp to unce it forward and puepi become popular. We are still subject to all the forces that help to urge it forward, and promi-nent among these are public clamor, ridicule, contempt and bitter opposition, all in active employment still. But as an offset to all this we find that we can claim as believers in our beautiful gospel and as advocates of our faith every earnest, religious mind that has left us any record of itself; for each one gives us an experience of spiritual things that proves a trust in the power that unites the spiritual world with this. We believe it to be our duty as it is our de light to study this power in its every possible manifestation, and find its simplicity as a law and its universality as a gift of grace. No amount of opposition or ridicule, no

No amount of opposition or ridicule, no mountebank shows of fraudulent mediums, no exposures of wandering charlatans, no unfaith-fulness to the high principles of morality and duty on the part of its professed advocates can much affect this study or turn one earnest mind from its purpose. Truth goes marching on, and what the world needs it will have. It needs the comfort of Spiritualism. It needs its subduing, restraining influences, and it will

Then the great Faraday came to the rescue with his brilliant discovery that the movement of tables and other bodies was caused by the involuntary contraction of the muscles of the medium. Great was the rejoicing over this medium. Great was the rejoicing over this brilliant discovery. A shout of triumph went up from Church and State over this death-blow to Spiritualism; but ere it had died upon their lips, it was found that these persistent forces would not conform themselves even to the renowned Faraday's scientific explanation. The manifestations took place with power, with greater force even, when the medium was in o way connected or in contact with the ob-ect moving. Thus was it demonstrated that

greater force even, when the menuin was in no way connected or in contact with the ob-ject moving. Thus was it demonstrated that the power did not lie in the muscles of the me-dium moved by involuntary contraction. Then came Rogers, and Dods, and the great Mahan, with their theories of "automatic brain action," "involuntary power, uncon-scious action proceeding from brain-centres," and from "nerve-centres," and Od Force. Rogers published the most powerful argument against the supermundane origin of the phe-nomena, and yet in one year after the publica-tion of his work he was a strong, earnest Spirit-ualist, and died one. And now that scientists and philosophers had ignominiously failed, the clergy came to the rescue, for the manifestations, as if in very defiance to the wisdom of the age, began to take on new and still mo.e baffling forms. Slain by medical science, by chysical science and by philosophy, Spiritualism rose with ten-fold power in new and more striking phases of manifestation, and in spite of the opposition arrayed against it, was rapidly forcing the world to a belief in its supermundane characmanifestation, and in spite of the opposition arrayed against it, was rapidly forcing the world to a belief in its supermundane charac-ter. Something must be done. So the clergy called a solemn convention in the city of Brook-lyn more than thirty years ago, and really gave careful study to the facts and phenomena that came within their observation, and were forced to say that "No other hypothesis than a spir-itual one will cover the ground of these strange manifestations." But they were of the devil. Now the thing was settled forcever, and the op-Now the thin 2 was settled forever, and the op-ponents of Spiritualism were furnished with

ponents of Spiritualism were furnished with an unfailing supply of ammunition for all com-ing time. The clergy have worked this card faithfully and well ever since. But still the blessed spirits have worked on, giving to the world their grand revelations of truth regarding the spirit of man. And still the crucifixions of truth go on. Many a poor medium has had to hear a heavy cross up the medium has had to bear a heavy cross up the hill of Calvary, and suffer the crucifixion of every sensibility of a nature that through the very law of mediumship must of necessity be endowed with the keenest sensibilities. The unwritten history of the sufferings that spirit-ual mediums have undergone since the advent of Modern Spiritualism, would fill volumes whose perusal would draw tears from a heart

whose perusal would draw tears from a heart of stone. But, thank God, principles live on, spite of the cross and the death. So will it ever be. Spiritualism, so many times "exposed" and "explained," so many times killed, continues to interest and convince the world of the reality of its spiritual origin and destiny, while the exposures and the explanations take their place among the things that are not. But I am trespassing beyond warrant upon

But I am trespassing beyond warrant upon THE BANNER's space. Each lecture was sup-plemented by a poem bearing upon the subject matter which I regret my inability to repro duce

At the close of the evening lecture Mrs. Kimball gave another remarkable illustration of her powers as a test medium, which closed a day memorable in the bistory of the Norwich Spiritual Union. DR. FRED. L. H. WILLIS. Norwich, Conn., March 28th, 1892.

Very soon the charge of imposture was started, and then for years we had the inter-esting spectacle of the wisest, most solentific, most plous men of the land, the savants, the jurists, the theologians, all taxing their wite ind belabering their brains to prove either that men have no immortai aouis, or that, hav ing them, they are of no earthly use after they that men have no immortai aouis, or that, hav ing them, they are of no earthly use after they inst plous to immortai aouis, or that, hav ing them have no immortai aouis, or that, hav ing them, they are of no earthly use after they inst easy are of no earthly use after they inst easy and was followed by that well-suggestiones, and was followed by that well-known Spiritualist. Eben Cobb, whose remarks were replete with matter of interest and in-struction. The Buffalo M. D.s produced all the main festations. Then it was discovered that elec-y tricity, regulated and controlled by a sort of all the sounds and movements. This was the final settlement of the question, and pui-performing all these antics. But most unfortunately the manifestations word not conform to any of the known laws of electricity, and the most delicate test would not conform to any of the known laws of electricity, and the most delicate test would not conform to any of the known laws of electricity, and the most delicate test would not conform to any of the known laws of electricity, and the most delicate test would not conform to any of the known laws of electricity, and the most delicate test would not conform to any of the known laws of electricity, even when the most thing like electricity were taking place. So the spirits would not be controlled by elec-turicity. Then the great Faraday came to the rescue work how build our characters here, but in the process and the fully and the controlled by elec-turicity.

predicted great success and usefulness for this new organization. The spirit concluded his theme with a telling description of a special experience he had encountered in the other life—illustrative of the truth that we not only build our characters here, but in the process also build our future homes—which was re-ceived with manifestations of hearty approval. Miss Lucette Webster favored the audience with the recitation of "The Model Church," and responded to her encore with a humorous reading.

William H. Banks, Clerk of the Veteran Spir-William H. Banks, Clerk of the duly signed William H. Banks, Clerk of the Veteran Spir-itualists' Union, read a copy of the duly signed and attested will of A. C. Williams of Kansas, who bequeaths property of about two thou-sand dollars' value to the Veteran Spiritualists' Union. Dr. Storer expressed the hope that others would do likewise, that we may carry on the good work of providing for our suffering and destitute. Mr. Wiggin of Salem was in-spired to make a stirring address. Mr. James Lewis made a brief address appropriate to the occasion, and Edgar W. Emerson gave a num-ber of spirit-communications, to the gratifica-tion of all. Mr. Lillie-accompanied by Mr. Boice-rendered the singing of the meeting with fine effect. In the hall below a fine exhibition of the his-

In the hall below a fine exhibition of the his-torical collection of the Union was open, free to all visitors, and was to continue to be dur-ing the remainder of the week. This collecing the remainder of the week. This collec-tion consists of photographs of mediums and others, paintings produced by spirits, slates written upon without mortal contact, and a large number of rare articles connected with the history of mediumship, presenting a re-markably fine exhibit that Spiritualists will do well to study. Each article has been classified and ticketed by John S. Adams, the Historian of the V.S. U., who deserves great credit for the amount of time and labor he has put into this work. put into this work.

In addition to, and after the above was in type, a report of the evening's proceedings was received from Mr. W. H. Banks, the efficient Clerk of the V.S.U. We append the closing paragraphs:

paragraphs: Edgar W. Emerson gave tests, in which he announced as present Dr. H. F. Gardner; C. G. Helleberg, late of Cincinnati, one of the early members of the V. S. U.; Chauncey Barnes; Thos. Valentine of Springfield, Mass., with whom came Erskine Allen, formerly Master Ar-morer of the same place; Dr. I. P. Greenleaf; Samuel Williams of Neponset, with his wife Susan; Laura C. Kendrick reported as still "on duty"; Dr. Pike "looms up," he said; Uncle Joe Bailey and Sophia came to Mr. and Mrs. J. M. Ordway, who were present; Lucia Sampson; Fanny Burbank; Rosa T. Amedey; Aunt Mary Stearns; Bro. Henry Wood. The Museum of Phenomenal Productions was a surprise to every one in the extent of the collection. It was a grand exhibit, and was shown free. Our Historian is deserving of great credit for securing in such a short space of time such a large collection.

shown free. Our Historian is deserving of great credit for securing in such a short space of time such a large collection. Mrs. John Woods, Mrs. Pope and Mrs. Trask are deserving of thanks as custodians of the same for several days. We must now secure a permanent place for our Museum, to which ac-cessions will frequently be made, promises of many from individuals in this country and Europe being already received. Europe being already received.

Worcester, Mass.

The Forty-Fourth Anniversary was celebrated by our Society on Sunday, March 27th. The Lyceum gave a fine program in the morning to a large attendance.

ance. In the afternoon the following persons contributed to the exercises: President Woodbury C. Smith, highly interesting remarks on "Man's Progress"; Miss Florence Nichols, poem; Mr. T. R. Johnson, paper on "The Progress of Spiritualism"; Mr. Ab-bott, essay on "Spiritualism Past and Present"; Mrs. Jennie J. Clark, remarks and tests; Mr. Fred L. Hildreth, poem; Mr. Levi Wiggin, remarks; Mrs. Fred L. Hildreth, remarks and poem; Dr. Julia A. Spaulding, poem. Fine selections by the quartette interspersed the exercises. Dr. Fuller gave the ben-ediction. In the evening, after song by a quartette, Dr. Fulediction. In the evening, after song by a quartette, Dr. Ful-ler read an Anniversary poem, written by Mrs. Geor-gia D. Fuller. The congregation then united in sing-ing the following hymn, written for the occasion by Mrs. Mary Woodward Weatherbee, entitled "The New Light," to the air, "From Greenland's Icy Mountains": ns ": Oh world, God's world of benuty; Oh world of life and light: Where love is sweetest duty, The star of earth's long night. There comes a voice from over The farthest eastern hills; The Jrulds' island cover; Where Islam's temple fills;

How long I had been in this condition I do not know, whether it was for hours, or for days, or for years; but my heart was softened, and I

are, simply stated: 1st, Man is a spirit. 2d, Spirit is eternal.

what the grief stricken mourner at the grave

What the grief stricken mourner at the grave wants is not a picture of golden streets or of winged saints with golden harps or the stale platitudes of bygone ages, but an angel at the sepulchre saying: "Thy beloved is not here, he has arisen;" and then that beautiful presence which through the golden light of love reveals itself by the wayside, in the upper chamber and above the daily life as the protecting angels sent to minister to those who need their ministrations. The above address was supplemented by one

ministrations. The above address was supplemented by one of the finest exhibitions of platform tests by Mrs. E. C. Kimball of Lawrence, Mass., that it has been my good fortune to witness. For more than an hour she held the rapt attention of the large audience as she rapidly delineated the scenes that passed before her spirit-vision, giving names and details with remarkable clearness. clearness.

clearness. In the evening the hall was again packed to its utmost capacity. The subject of my even-ing lecture was "The Crucifixion of Truth." I drew a rapid historical sketch of the suc-cessive progressive movements of the ages from the days of the Nazarene down to the advent of Modern Spiritualism; showed how each had been compelled to encounter a storm of once been compelled to encounter a storm of oppo-sition, the truth itself being established only through the sufferings, even to the death in many cases, of its advocates. In the fullness of time, through the progress-ive development of the area of the area of the area

ive development of the ages, came the grand consummate revelation of all time. It was not possible for this revelation to have come in its fullness to any other age than our own. Toward it had each successive advancement of truth pointed from Roman Catholicism to Protestatism and all the advancing sets of truth pointed from Roman Catholicism to Protestantism, and all the advancing sects of Protestantism, from the narrowest, most big-oted old-school Calvinistic Baptist or Presby-terian, to the broadest, most liberal Unitarian, Universalist or Free Religionist, have been the heralds and prophets: of this new revelation, the glorious revelation of Modern Spiritualism, which not only essents the absolute openees of the glorious revelation of Modern Spiritualism, which not only asserts the absolute oneness of the spiritual with the natural, but demon-strates actual communion between the two. Again and again in the Old World, through the long dark ages when priestcraft and super-stition ruled, when ecclesiastical and political despotism held iron sway, had the attempt been made to establish between the two spheres a spiritual telegraph, over whose glo-rious wires might flash messages of undying love from the bright denizens of the immortal realms. But so dense was the spiritual dark-ness and ignorance that shrouded the earth, each successive attempt was a failure, until

ness and ignorance that shrouded the earth, each successive attempt was a failure, until, through the advancing steps of progress, an era of free thought and free speech was reached that made possible the successful es-tablishment of open communication. I then pictured the scene in that humble home at Hydesville, when for the first time since time began, through a clear, distinct, sys-tematized and scientific method of telegraphy, the disembodied spirit of man communed with the embodied. the embodied.

the embodied. Then I portrayed the insult and persecution, the bitter scorn and contempt heaped upon that suffering family at Hydesville, until, as the old mother told me, they were forced in anguish of soul to beg and entreat that the bit-ter cup might be taken from them. Even the spirits would withdraw from them. Even the lives of the children were threatened by an angry mob in the city of Rochester.

The Helping Hand and Veteran Spir-itualists' Union, Boston.

The Forty-Fourth Anniversary of Modern Spiritualism was celebrated at William Parkman Hall, Boston, by the Veteran Spiritualists' Union and the Helping Hand Society, on Wednesday, March 30th, afternoon and even ing.

At 2 P. M. a large audience had assembled, at which hour the meeting was called to order by Mrs. John Wood, President of the Helping Hand, and one of the Trustees of the Veteran Inad, and one of the Trustees of the Veteran Union—who in a few well-chosen remarks de-clared the purpose of the meeting, and pre-sented Mr. John T. Lillie for a vocal selection. Following Mr. Lillie came Mrs. Alice Water-house of the Ladies' Aid, whose words of greet-ing and of good-cheer brought sunshine to each heart.

Mrs. M. T. Longley voiced the sentiments of the Veteran Union in love and fellowship to humanity, and in behalf of its purpose to de-fend Spiritualism and to protect mediumship. This lady referred to the work of the Spiritual

fend Spiritualism and to protect mediumship. This lady referred to the work of the Spiritual Lyceum in training young minds in a knowl-edge of the truths of immortality, and in re-gard to the duties and responsibilities of the present life, and also dwelt upon the memory of ascended workers, who in years past bat-tled bravely for the Cause of Spiritualism, say-ing that such names as Henry F. Gardner, A. B. Child, William White, Fannie A. Conant and many others, would ever be connected with the history of Boston Spiritualism. Following these remarks came an able and brilliant address by the Hon. Sidney Dean upon "Character Building." I am busy building my oharacter, said the speaker, according to my highest convictions. It may not be in accord-ance with your opinion, but I am not building for you, I am building character for myself, to endure through the ages. We are not to ex-pect the spiritualists' Union, gave a brief but elo-quent address upon the "Needs and Work of the Times," also upon "The Mission of the Vet-eran Spiritualists' Union, and the Good it has Already Accomplished in Assisting Needy Me-diums, and Others." Jacob Edson and M. T. Dole, prominent officers of the Union, were presented, and their good words received with applause. Dr. Richardson, Vice-President of the same Society, made felicitous remarks, and Dr. C. F. Ware of Bucksport, Me., an elo-quent address appropriate to the day and the occasion. Mrs. Mr. E. Thompson, formerly of Rockland, ccasion. Mrs. Mr E. Thompson, formerly of Rockland,

Mrs. M. E. Thompson, formerly of Rockland, Me., became inspired to utter helpful truths in burning words; and Mr. Longley rejoiced the hearts of his listeners by a rendition of his popular song, "Only a Thin Veil Between Us." Mr. Lillie, accompanied on the plano by Mrs. L. C. Olapp, favored the audience with several fine selections during the meeting. A period of social conversation followed the above exercises; after which a bountiful sup-per, served in the banquet hall of the Help-ing Hand Society, was partaken of by a large

ing Hand Society, was partaken of by a large

number. In the evening, at 7:30, Mrs. John Wood opened the exercises by presenting Mr. Lillie for a song, at the conclusion of which this lady introduced Dr. Storer, President of the Veteran Spiritualists' Union, as Chairman of From Judea's cloud-capped altars; From Buddha's holy shrine; A voice that never falters: "Oh world, where is the sign" The light upon the headlands, For stormy is the sea; We drift in shoals and quicksands. Nor can the harbor see."

It comes, the cry uncensing: "Ob world, where is the light? That mystle wand releasing From error's darkest night. Where is the peace that kineth For every troubled soul, As each day's sun declineth He nears the final goal?"

Inve you not heard the story, Oh pligrim on the way; How like the sea of glory Surges the opening day? Behold, a new light dawning Upon earth's reaiting souls; A glorious Easter morning, As on the Anthem rolls.

Say not the soul is sleeping, The spirit in its clay: The body still in keeping, 'Gainst Resurrection Day; Or, as a shade disquiot In ghostly realms of air, Alone, unloved, it pileth, An atmosphere of care.

Say not Ho's in the distance, This God in every breast; For love is His existence, By tenderness expressed. Now, when the body dieth, Doth God not know His own ? Yea; quickly Love replicth: " Jour dead are angels grown."

Gone, not in ways uncertain, As travelers unprepared; When death drew back the curtain, With love they honoward fared. 'T is this that brings us unfon, Soul, face to face with Good; Spirit, in sweet communion, Makos God thus understood.

Makes God thus understood. Dr. Fuller, speaker of the evening, took for his theme: "The New Era, and What it has Accom-plished?" If was handled in his best voin, and was heartily applauded. The attendance was very large, and the celebration pronounced the best given here for years. Thanks are due home talent for services generously given. GEORGIA D. FULLER, 5 Houghton street. Cor. Sec'y.

New Bedford, Mass.

The First Spiritual Society of this city celebrated the Forty-Fourth Anniversary of Modern Spiritualism Sunday, March 27th. Mrs. N. J. Willis of Cambridge gave an eloquent Anniversary address at 2:30.

bridge gave an eloquent Anniversary address at 2:30. Mrs. Carrie F. Loring of East Braintree followed with desoriptions and delineations, all being recog-nized as correct. The evening exercises were of an interesting na-ture, opening with a cornet solo by Prof. Wood, fol-lowed by singing by the congregation, and a violin solo by Miss Spencer. Subjects from the audience, "The Outlook for Liberal Thought for the Next Fil-teon Years," and "Spiritualism, What Is 11?" fur-nished the material for a powerful and interesting discourse by Mrs. Willis, grand in its teachings and

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BANNER, OF LIGHT.

brautiful in expression. It was received with the clusest attention. Then Miss Spencer played "Down on the Suwance River"; Mrs. Loring read an original Amiversary Poem, and closed with a scance of one and one-half hours, during which time some of the most remarkable tests were given. The audiences, both afternoon and evening, were the largest of the season. In the evening extra chairs, benches, etc., were brought in, and still about fitty-lief, as scats could not be provided; a crowded house, which gave the officers of the Society much en-couragement, thinking surely that some scets for the good of the Cause had been scattered, which would bring forth good results. SEC'Y.

Newburyport, Mass.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism was observed by the Spiritual-ists in Fraternity Hall, Sunday, March 27th. The hall was decorated with oil paintings and spiritual pletures. The walls were fostooned with overgreen; the platform was covered with potted plants, includ-ing beautiful illies in bloom, the vines of ivy encircling a pleture of that grand and noble worker in our Cause, Luther Colby, editor of THE BANNER. The top of stand was covered with roses and other flow-ers. At each side of the platform was an evergreen tree, and on an easel at the right of the speaker a large crayon portrait of our lately-ascended brother and fate President of our Society, Albert Russell, a very fine likeness, placed where he used to sit when presiding. The figures 1848-1892 were over the plat-form, and pletures and evergreens at the rear. The general effect was beautiful, and the ladies who ar-ranged the whole deserve much credit for the taste they displayed, Mrs. Vm. Pool, Mrs. J. Torrey, Mrs. Thomas Goodwin and Mrs. Luke Blake, both of whom loaned plants for this occasion; Mr. J. M. Car-ter and Andrew Moganni, who sent beautiful ple-tures, and Mr. D. T. Reed, who was a grand worker for the success of our Anniversary elebration, and all others who contributed to the carrying out of the exercises; it was a grand success from start to close. Mr. J. W. Kenyon, in the afternoon, gave a very in-teresting account of the Advent of Modern Spiritual-ism and of its forty-four years' growth, from the tiny raps at Hydesville to the present time. It was a grand showing of progress in so short a time. Mrs. Kenyon gave many tests at the close of the lecture, mostly from old residents who long since passed on. The singing was excellent at both services. The the evening we commenced with services of thirty minutes. Mr. Kenyon delivered an able lec-ture to a large audience, who thestened to the speaker with close attention. Mrs. Kenyon gave numerous tests and an improvised poem. F. H. F. Modern Spiritualism was observed by the Spiritualists in Fraternity Hall, Sunday, March 27th. The

Salem, Mass.

The Forty-Fourth Anniversary of Modern Spiritual-ism was celebrated by the Spiritualists of Salem and vicinity on Sunday, 27th ult. Two large audiences turned out, and the evening audience was the largest of the season. Mr. F. A. Wiggin of Salem delivered two lectures upon subjects appropriate to the occasion. He pointed to the simplicity of the beginnings of Modern Spiritualism and the progress it had made in less than half a century. The tests which followed each lecture were many, and all were quickly recog-nized as being absolutely correct. The desk was beautified by a bouquet of choice flowers, the gift of Mrs. Ames. The singing, under the direction of Miss Amanda Balley, was of an unusual high order. Joy's orchestra was in attendance in the evening, and in a most acceptable manner rendered some fine selec-tions. N. H. GARDNER, Sec'y. vicinity on Sunday, 27th ult. Two large audiences

Providence, R. I.

The First Spiritualist Aid Society met in its rooms, 18 and 20 West Block, 70 Weybosset street, Thursday, March 24th. to celebrate the Forty-Fourth Anniversary of Modern Spiritualism.

sary of Modern Spiritualism. The exercises of the evening began with an invoca-tion by Mrs. Dr. Jackson of New Bedford. Mr. J. S. Scarlett of Fall River delivered an address appropri-ate to the occasion. Remarks were made by Mrs. Jackson of New Bed-ford, and Mrs. Marguerite St. Omer of London, Eng. Mr. and Mrs. Spinning sang several fine selections. Dr. Briggs gave a short address, and Mr. Spinning sang several fine solos. The platform was finely dec-orated with palms by Mr. Johnson, florist. After the exercises the hall was made ready for dancing, which was enjoyed until twelve o'clock. Music was furnished by Herrick and Spinning. Com-mittee of Arrangements, Mrs. Waterman, Mrs. Troope, Mrs. Durphey, Mrs. Doe, Mrs. Scarlett, Mrs. Robinson, Mrs. Johnson. M. H. W.

Saratoga, N. Y.

The First Society of Spiritualists celebrated the Forty-Fourth Anniversary of the Advent of Modern Spiritualism on Sunday, March 27th.

The hall was tastefully decorated with flowers, evergreens, emblems, etc., in keeping with the occa-

R. H. Kneeshaw of Saratoga Springs and Mrs. Ida P. A. Whitlock of Boston were the speakers. Mrs. W.-as is her wont—in addition to an eloquent ad-dress, gave very corroct psychometric readings from articles furnished by the audience. Her efforts, says *The Union*, were signally successful, and elicited fre-quent and hearty applause. There are few abler ad-vocates of Modern Spiritualism than Mrs. Whitlock, and the local Society will try to secure her services again in the near future.

Brooklyn, N. Y.

At a meeting held under the auspices of the Beacon

Bunner Correspondence.

Massachusotts.

SPRINGFIELD.-II. B. Holcomb, President, and E. B. Wood, Secretary, write, March 24th: "The First Spiritualist Ladies' Aid is prosper-

"The First Spiritualist Ladies' Aid is prosper-ing, and holding regular Sunday meetings, which are well attended. Our regular Thurs-day Sociable and Entertainment is getting quite popular with many who never before attended spiritual meetings. Springfield Spiritualists have lately sustained a loss, which will not soon be replaced, in the removal to New London, Ct., of our friend and co-laborer, Mr. A. E. Tisdale, who, since his several years' residence among us, has, by his manly character and high order of inspirational gifts, secured an exalted place in our esteem. May his success in his new home be even great-er than since his residence in Springfield, is the wish of all. Dr. W. L. Jack of Haverhill has been doing a grand work here in his line, and his smiling

Dr. W. L. Jack of Haverhill has been doing a grand work here in his line, and his smiling countenance is welcomed everywhere. He seems preëminently successful among the church people, having most of his time while here occupied by them. Thus let the good work go on. Mrs. Carrie E. S. Twing has been with us the.

past two Sundays, and has had large audiences to hear her. 'Ikabod' holds public scances Tues day evenings in the Ladies' Aid Parlors, and they are a success."

NORTH SCITUATE .- "D. J. B." writes: "At the annual election of the Children's Progressive Lyceum, held on March 27th, the Progressive Lyceum, neid on March 27th, the following officers were chosen: Silas New-comb, Conductor; Sarah J. Marsh, Guardian; Mandana C. Morris, Secretary; Hans G. Dick, Treasurer; Daniel J. Bates, Librarian; Abbie A. T. Morris, Musical Director; Floyd Clapp and Frank Cook, Guards; John Nott, Watch-man; Emeline S. Gannett, Arthur T. Barce, Millie Veale, Carrie Litchfield, Alfred A. Seav-erns, Carrie A. Nott, Cora Newcomb and Hans G. Dick, Leaders of Groups."

New York.

ROCHESTER. - "Lm" writes: "Being of

an inquiring turn of mind, and in pursuit of light, I want to ask the difference between

light, I want to ask the difference between I Spiritualism and what is termed 'Wisdom-Re-ligion.' I am a Spiritualist, and have been for t forty years, and have gathered up a flood of t light from THE BANNER, and am still taking it, and find wisdom enough in Spiritualism to oc-cupy an eternity in comprehending. Though I do not claim to be learned, yet I think one should take into his ism what com-mon sense he can gather up as he journeys. I have learned that one better not know so much, than to know many things that are not so. There are some things I know myself, and don't have to take any one's say-so: I know that friends of mine who once lived on the earth live now, and that they have the power and the desire to return; they tell me that it does them good so he here, or how long they have been away, they do come themselves, and don't send substitutes.'' for

Pennsylvania.

SAYRE.-Edmund Peterson writes: "We have again been favored with the presence of Mrs. J. E. Allen of Elmira, giving sittings with Mrs. J. E. Allen of Elmira, giving sittings with great satisfaction. I can only say of her pow-ers: 'Come see a woman that told me all that I ever did!' On Sunday evening, March 13th, she gave us a lecture that was highly apprecia-ted by a goodly number of hearers, who cannot speak too enthusiastically of Mrs. Allen. She appears to be surrounded by a band of bright controls."

Ontario.

LONDON.-E. J. McRobert writes that the friends in this place would like to procure a medium to come to London to stay. "We want," he says, "a full-form materializing me-dium, one in whose presence the spirits will not require a trumpet to speak through." Any medium of this phase wishing to know more concerning the plans of these seekers for light beyond the border, can address the writer, as above.

The Seventy-Fifth Mile-Stone.

To the Editors of the Banner of Light: To-day, April 5th, I pass the seventy-fifth mile stone of my mortal journey. As I stop and look back over the road, what a variegated landscape is unrolled: There are green ills and verdant meadows, interspersed with sandy plains and treacherous quagmires, with now and then a flinty path or a hedge of thorns. As I run my thoughts backward and in a certain sense live my life over again, momentarily I would that it had been otherwise. But only momentarily; for now I see that on the whole sunshine has predominated, and if at times a cloud cast a shadow across my path, there was always a silver lining, evoking good out of apparent evil.

joy among the desponding, and irradiated life as never before. To use it was a happy revela-tion. I had for years been under the cloud of materialism; friends near And dear had gone-but where? No answer from any source, save that terrible word annihilation. Annihilation Better not have been; better had one been out off in infancy, than run the gauntlet of ex-istence with its sladows and sorrows, then be-come a blank, a nonentity. Hope, a possibility that death did not end all, leavoned my life, and in a measure reconciled me to it. Never shall I forget the evening when the cloud lifted, and I had a word of cheer from my mother, and others. Then life had a signif-cance, and seemed worth. living. Since that givings; but day by day the trials, burden givings; but day by day the trials, burden and verations of life have lightened. As the years roll on, each one shortening, seemingly, and when the time shall come for the spirit-world be-come more and more manifest, and I am more clearly sensible of the presence of visitants from the other shore, coming to irradiate the way; and when the time shall come for the spirit-world be-clearly sensible of the presence of visitants from the other shore, coming to irradiate the way; and when the time shall come for the spirit-world be-clearly sensible of the presence of visitants from transition and translation to the sphere of love pure and holy, joy ineffable, soul-communion, out of which shall be eyoked a career of endless tion. I had for years been under the cloud of materialism; friends near And dear had gone, but where? No answer from any source, save that terrible word annihilation. Annihilation i lietter not have been; better had one been out off in infancy, than run the gauntlet of ex-istence with its shadows and sorrows, then be-come a blank, a nonentity. Hope, a possibility that death did not end all, leavened my life, and in a measure reconciled me to it. Never shall I forget the evening when the cloud lifted, and I had a word of cheer from my mother, and others. Then life had a signifi-cance, and seemed worth living. Since that eventful moment I have had no doubts, no mis-givings; but day by day the trials, burdens and vexations of life have lightened. As the years roll on, each one shortening, seemingly, and I note the sun sinking toward the western horizon, the realities of the spirit world be-come more and more manifest, and I am more clearly sensible of the presence of visitants from the other shore, coming to irradiate the way; and when the time shall come for the spirit to leave its mortal tenement, they shall aid in its transition and translation to the sphere of love pure and holy, joy ineffable, soul-communion, out of which shall be evoked a career of endless progression. Spiritualism has been and is a solace. As age comes on, weakening the out-ward, the inner becomes stronger, more as-sured, more buoyant. The clouds of the past have vanished, the sun of the present is un-clouded, the sky is radiant with the golden promises of a happy future. *Providence, R. I.* WM. FOSTER, JR.

Letter from Prof. Wilder.

To the Editors of the Banner of Light: The battle goes on. A short time ago the medical bill-agreed upon by the members of the three schools-came to its third reading in the House of Representatives of Ohio. It provided that no one school of medicine should have a majority of the examiners. This may be well for all concerned, but obsta principiis is a man's maxim.

The member who introduced the bill was an Old-School doctor. He attempted to get the measure amended, and found that he had stirred up a hornet's nest. It was amended. till he gladly allowed its further consideration to be indefinitely postponed. So be it! So may it forever be!

it forever be! The State Editorial Association, to its hon-or, had, at its annual meeting, adopted resolu-tions disapproving of the proposed legislation. Since the defeat a second bill has been intro-duced, but I am apprised that it will meet a similar fate. similar fate. In Ohio the Governor has no veto; a bill

In Ohio the Governor has no veto; a bill passing the legislature is a statute. I sometimes question whether our people have any conception of the ulterior tendency of all this legislation. The purpose of medical bills is to keep persons out of the practice of medicine-dissenters, women, and the lame ducks of the Old School. Three men out of four who want medical statutes are eager to do away with women doctors. A similar exclusiveness exists in other crafts. The "Unions" aim to prevent as many as pos-

The "Unions" aim to prevent as many as pos-sible from learning and following this trade and that—having a motive, like the doctors, to keep the prices high for service. The corpora-tions and large business establishments crush out small enterprises, and drive men out of business.

Alongside of this, at almost stated periods, comes a "crash" in the money market, and la-

ing that we attach to the terms we use. There is a great deal of morality in the just use of language. I do not take kindly to this term super-normal. It has an ab-normal feel. The objection to the term supernatural grows out of the abuse of it. Now let us reason a moment: Nature means etymologically the agency that brings forth -- the producer, the mater-ial, mater-nal, or mother-principle of the universe. It is not the creator or begetter, but the conceiver and maternal principle which

universe. It is not the creator or begetter, but the conceiver and maternal principle which brings forth ideas into form and manifestation. It is not God, but his necessary co-worker. When, therefore, religion is based upon su-pernaturalism, what is implied is that it takes its inception in that Essence which creates, in-spires and begets—*i.e.*, Divinity. If it has no such basis, it is but illusion, and cannot endure. But this does not imply creation, generation, inspiration, revelation, arbitrarily and without necessary coördination on the part of the natnecessary coördination on the part of the nat-ural agency. Mothers are as important as fathers. And no creation or inspiration is su-pernormal, though it may be supernatural. Newark, N. J. ALEXANDER WILDER.

April Magazines.

MAGAZINE OF ART.-Au etching by Chauvel from Troyan's painting, "The Watering Place," is the frontisplece, and the opening letter press is a richly illustrated article upon "The Old Masters at the Royal Academy." Theo. Child contributes the first of two articles upon "The Art Treasures of the Comédie Française," profusely illustrated with interior views of La Maison de Mollère. Other illustrated papers of interest are "The Dixon Bequest at Bethnal Green," "The Royal Academy Students' Competition," "Artistic Homes; The Cholce of Wall Paper," and "Our Note Book." New York: Cassell Pub. Co. MAGAZINE OF AMERICAN HISTORY. - A steelplate portrait of W. T. Walters is the frontisplece, and an interesting account by Mrs. Lamb of his collection of Art Treasures follows, giving its history and importance from an educational point of view; illustrated with copies of several of the collection. Chas. K. Tuckerman relates a personal experience with The London Times, and "Old Trinity Chimes" is the subject of a poem by C. H. Crandall. The first of a "History of the United States in Paragraphs" is contributed by Col. C. L. Norton. New York: 743

Georgia has a law that if a doctor is once convicted of being intoxicated he cannot practice medicine any more in that State.

Broadway.



The Manly Action of Germany's Great- / est Bolentist.

It is Warmly Indorsed by a Ringing Editorial in a Londing American Journal, (Medical Tribune.)

Professor Rudolph Virchow was soriously ill several Professor Rudolph Virchow was soriously ill several months ago. An admirer of his, the owner of a cer-tain proprietary medicine, took occasion to present him with some bottles of his discovery. Virchow re-covered, and was certain that he had received much benefit from the remedy. Ho accordingly addressed a letter to his benefactor, acknowledging the matter and expressing his gratitude. The letter, coming as it did from the most distinguished teacher of pathologic science in Europe, was published and widely read. The North German Medical Association, like similar bodies in America, has its cranks on ethics. They en-deavored to call the professor to account for disregard-ing the code. Virchow regarded the instincts of a gentleman, and the honor that leads a man to render justice, as paramount to the peck-measure ethics of a concelted gang of half-fiedged medical men. He an-swered them with hearty contempt, and withdrew from the Association. He chose to stand on manii-ness, and could afford to do so. It was an issue be-tween ethics and a man, and manhood was asserted. At about the same time the editor of this journal wrote a letter to a gentleman in Western New York regarding the merits of a remedy known as Warner's Safe Cure. The circumstances in the case were as follows: We had frequently been asked by patients if we knew anything about this remedy, and were obliged to answer in the negative. We then began to make inquiries about the remedy, and were surprised at the reports we heard regarding it. We then recom-mended it in several cases that had resisted all other treatment, and the results were surprised at the reports we heard regarding it. We then recom-mended it in several cases that had resisted all other treatment, and the results were surprised at the reports we heard regarding it. We then feeding and the terports we heard regarding it. We then feeding at isfied that the compound was a valuable one, and that it could do no possible harm to any one, we continued to recommend it, and were surprise months ago. An admirer of his, the owner of a cer-

li could do no possible harm to any one, we continued to recommend it, and were surprised at the good re-sults obtained. After several months' fair trial we did not hesitate to indorse the remedy, believing, as we did, that it would prove a boon to suffering humanity. We have no reason to regret our action in this particular. We recommend a remedy that has benefited thousands of persons; we have seen its good effects on our own pa-tients after all other medicines have failed, and we are not afraid to say to the public and the profession just what we know of it. Medical journals of all schools of medicine are filled with advertisements and editorial puffs of proprietary medicines, many of which are worthless. The editors know nothing of their composition or preparation, but have an eye to the money they get for their advertise-ments. There has been no protest against these things. How, therefore, a certificate based on experiences such as ours, and without compensation, should have greater turpitude, is a problem beyond our capacity. Why one should be fish and another fiesh we are not sagacious enough to determine. We leave it for those who care more for the rotten corpse of the old code than for common fairness and common sense. Those who are eager to find fault will do so. They are heartlly welcome to their task. To be sure blows can be given as well as taken, except that some escape because of their contemptible insignificance. We have no annunition to waste on such. This, however, we will say: No man of common human sensibility, who has the red blood of a mammal, and not the pale, snaky fluid of the lower races, will have the heart to judge our actions severely, or to say that we have done aught but what we have always claimed to be our right—to use any remedy that will benefit our patients, without reference to the source from which it comes. The above able article, from the pen of Dr. R. A.

The above able article, from the pen of Dr. R. A. Gunn, editor of the Medical Tribune, strongly corroborates the statements already made by the doctor in the public prints regarding the unusual merits of the greatest modern medicine. This preparation, after twelve years of unqualified success, has finally received the commendation and endorsement of the leading members of the medical profession, both in this country and in Europe. Dr. Gunn, in his recently published interview, gave his unanswerable reasons for indorsing this great remedy, and it goes without saying that the most distinguished teacher of pathology in the world to day would be the last to recommend a proprietary article without having the utmost faith in its curative power.

Pneumonia Ointment.

Positive Gure for PNEUMONIA and all Local Inflammations.

Product Guts for FACS working and an Local inflammations. PREPARED expressly for DR. J. A. SHELMA-MER by a reliable Chemist. This Olutiment contains all the essential properties of my La Grippe Specific, and is warranted to according to directions, which, with indi-cated diseases, and list of testimoniais, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free. Also enough ingredients will be sent by mall to make five or six bottles, sufficient for one month's treatment, on re-celpt of 2.00 per package, for the following diseases: Dys-plaint, None and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters. I A SHELHAMER Magnetic Healer

J. A. SHELHAMER, Magnetic Healer, May 2.-+ 812 Bosworth Street, Boston, Mass. STELLAR SCIENCE.



ARRH

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Light Ladies' Ald, corner of South Second street

Light Ladles' Aid, corner of South Second street and Bedford Avenue, March 27th, we commemorated the Forty-Fourth Anniversary of Modern Spiritualism. The hall was tastefully decorated with flags and flowers. The speakers and mediums participating in the exercises were Mrs. F. W. Holmes, Mr. Pooler, Mrs. Evans, Mrs. E. W. Mills; music by Miss E. Jen-kins; baritone solo by Mr. Hudson, and recitations by Miss I. Wheaton and Mrs. Ada Schroeder, entitled "The Unseen World." At the close of the program Mrs. E. W. Mills gave some excellent spirit tests and communications. KATE SC HROEDER, Pres. Fraternity Rooms.—Meetings are held at this place

Fraternity Rooms.—Meetings are held at this place (corner of South Second street and Bedford Avenue,) every Sunday evening at 8 P. M.

CONSUMPTION CURED.

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and per-manent cure of Consumption, Bronclitts, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y. paper. N. Y.

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Passed to Spirit-Life,

From Léominster, Mass., March 19th, Eva A., daughter of Henry H. and Irene Laughton, and wife of Harry P. Wheelor of Bellows Falls, aged 31 years.

•r of Benows Fails, agen at years. This beloved woman was the centre of the devoted affec-tion of parents, husband, brothers and child; the joy and simlight of their lives. The outlook for material life was bright and hopeful, yet when she succumbed to disease, and faced the inevitable, it was with similing, resolute courage, anxious only to comfort and cheer the loved ones she was heaving.

anxious only to conntort and cheer the loved dives she wits leaving. This united family shared with her the blessed truth of Spiritualism, and often her inclerable suffering wassoothed by the angel friends, who spokerthrough her own lips of the land of rest she was so soon to enter, and bade the sorrow-ing friends to weep no more. The funeral took place from her native village, Putnam, V., March 22d. The services were conducted by the writer in the Universalist Chapel, and were largely attended by her many friends. Choice flowers, sweet music of her own selection and the sublime cheer of our Holy Religion made the occasion one where "only a thin veil between us" seemed a reality.

From Kansas City, Kan., Sunday, March 6th, Dr. J. M. Con-

nell. Dr. Connell was a fine medlum, and an ardent advocate of Spiritualism. He faced the world boldly—notwithstanding the opposition he met with, and proclaimed the truth wher-ever he could find a listener. His power as a seer and heal-er was unequaled. Many public and private medlums can thank our departed friend for kindly magnetic aid rendered them in the fine of his profession. He leaves several children; the youngest two are Teddy and Flora—both good medlums. Dr. Connell was born in Ireland in 1821. Had been a sol-dler in the English army, nud was sent as such to the East Indies, in which country he practiced medicine after leav-ing the Brilish service. His wife was his constant companion in his days of joy and sorrow. His family and many friends mourn his loss. He will no doubt become a great worker in the other life for the upilfting of mediums and the destruction of error. Phop. A. C. C. Pruit. 260 South Division street, Butfalo, N.Y.

So I traveled on, decade after decade, gather-So I traveled on, decade after decade, gather-ing strength and gaining that wisdom out of which was born a philosophy all-sustaining and all-sufficient. I neither sigh nor repine, for my line of life has run in the groove which heredity, organic make-up and the circum-stances of the times fitted me for. We are all the creatures of circumstances, the children of fate, pawns on the great chess-board of destiny. Within narrow limits we may determine our course, but its broad sweep is independent of ourselves.

may determine our course, out its broad sweep is independent of ourselves. In the hey-day of youth we take no thought of the morrow or its bringings. It is well it is so; for then we have learned nothing from experience, and can summon no philosophy to dissolve the ills which come upon us. When one enters into the whirl of business, and bedissolve the llis which come upon us. When one enters into the whirl of business, and be-comes an actor on the stage in earnest, then it is that clouds begin to lower, and storms beat on our heads. Philosophy must come in play— a philosophy founded on nature, the outcome of a true conception of man and his relations— that is, the relations of man to man, and man to all else. This conception or knowledge can-not come of the old orthodox theology, which for centuries dominated the thought and in-stitutions of the world. That was, perhaps, well enough centuries ago; but the world has moved forward; it has a clearer vision now than it had when John Calvin promulgated his predestinarian, hell-fire, eternal-torment dogmas. These doubtless were adapted to his time, when the people needed their restraining influences. Indeed, I have known men, ohurch-members, who declared that the fear of an angry God and an ever-burning, brimstone hell, was the only reason why they did not plunge up to their ears in wickedness and sin. And these men were church-membersi So, as I said, in certain cases these Calvinistic dog-mas did good, and possibly may do a little.good to-day by holding a very few church-members in the traces. But as to having any effect on the mass of the people in the way of exerting a wholesome influence, there can be no question. Progress has been made, independent of the in the traces. But as to having any effect on the mass of the people in the way of exerting a wholescome influence, there can be no question.
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If will a country he practiced medicine after leave the upiliting of mediums and the destruction of error.
260 South Division street, Duffado, N.Y.
Feb. 22d, 1892, Dr. E. B. Holden of North Clarendon, Vt., aged 76 years.
Dr. Holden was an early and carnest investigator of Spir the gament of the agroest was wonderfully accurate, and the practice in the other through the same influence. Many times mettioned, for he was guided entirely by its controls, the dargoest was wonderfully accurate, and the agroest was accurate the the agroest was accurate the the agroest was wonderfully accurate, and the agroest was wonderfully accurate, and the agroest was accurate the the agroest was accurated that he symptomes mentioned, for he was guided entirely by a different mode. The ramparts of old the agroest was accurate the theorem agroest and the two as the foure and instored to a spirit wintered to white onevere

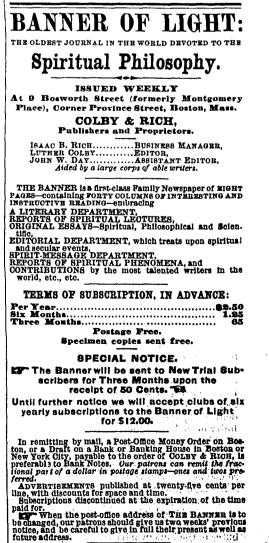
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I the place and date of their often giving sor) and 25 cents, money or stamps. I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; Consultation fee \$1; at office, 206 Tre-mont street

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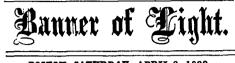
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BANNER OF LIGHT.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

SPECIAL NOTION. Colby 4 Rich, Pablishers and Bockeelierr, **P Betworth Street (formerly Monigomerr Picce)**, **orner of Province Street, Hockey Mass. Reep for sale a complete assortment of Spiritual, Pro-grestve, Reformatory and Miscellancous Hocks, at Wholesale and Retail.** Tanks Classin-Orders for Bock, to be sent by Express, **mut be exocompanied by all or at least half cash.** When the mode secompanied by all or at least half cash. When the mode for and Retail. Tanks Classin-Orders for Bocks, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postagestamps -ones and twos preferred. All business operations looking to the sale of Bocks on commission respectfully declined. Any Bock published in England or America (not out of partiment of the American Express Co. at any place where that Company has an agency. Agonts will give a money or-der receipt for the amount sont, and will forward us the money order, which is 6 conts for any sum under §5.00. This is the safe thethod to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-senal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. The notice will be taken of any letter or communica-tion which does not come authenticated by the name and address of the writer. 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.



BOSTON, SATURDAY, APRIL 9, 1892. IBSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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ISAAO B. RIOH,BUSINESS MANAGER. LUTHER COLEY, JOHN W. DAY, JOHN W. DAY,

Communications for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt at-tention.

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

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

COLBY & RICH, Publishers.

The Anniversary!

All religions have their way-marks, their feasts and observances - their anniversaries. In the spring-time the Jews celebrate their Passover; the Catholics their Easter; the Christian the Resurrection of Jesus. All of these are anniversaries, and the Spiritualists have just celebrated their anniversary, which is becoming a real celebration-the anniversary of the first interpreted sounds from the so called dead. This, too, occurs in the springtime, when nature is emerging from its bondd silence into glorious life and vigor this coïncidence! or is it the result of some law? Nature is a great revelator. Is she the source and spring of higher laws? or is she the result of the higher spiritual laws? It matters not which philosophy we receive, she interprets for us the spiritual. In her awakening we behold the veritable resurrection. Henry Wood says in The Arena, "He who sees God in Nature feels the ecstatic thrill of the Infinite Presence. The visible universe becomes to him a repository of mystery, harmony and sanctity." Who does not feel this on a spring morning, when we can sense the life in all things. In every leaf and unfolding bud there is a sense of an Infinite Power. Something stirs even the rocks. The music of a universe is sounding. Even the senses of taste and touch recognize Infinite life. It is not strange, then, that man in his spiritual nature should be touched at this season. and respond to the great revelation. He seeks to give voice to his aspirations, and there come to him answering chords in revelation, which is simply recognition. All the laws of nature must be inherent in man; what he calls revelation is simply the sense of the law in himself. Thus when nature shows the constant transformation of continued progressive life. and there comes a recognition of the great law of resurrection, then we are accustomed to say we have had a revelation. If nature could have taught us before, surely she would. One has to be ready for truth, or else it passes like the glory of the morning to one in deep slumber. Some of us have come to accept the fact of spiritual law operative in a natural world, and we are happy in the revelation. We still sigh for more knowledge-greater light. It is waiting our recognition. In our own natures lies the key to this knowledge. Nothing can be sure to us that we do not know in ourselves. The mere fact of spiritual presence will be only a delusion unless we feel in ourselves the possibility of such presence, and know that within us abide eternal love and unending aspiration. Spiritualism's grand Festival in the spring is appropriate and significant. Let us. however. remember that it is not the external fact of spiritual communication that makes the glory of the modern revelation, but the conscious nearness of the Divine expressed as love, sympathy, fraternity, equality, the undying attributes of the human spirit.

Spiritualism and the U.S. Census. Since the advent of Modern Spiritualism sov-

eral attempts have been made to form an estimate of the number of Spiritualists in the century, at a church convention in Baltimore, it was authoritatively stated in connection with various religious beliefs, that the Spiritualists in this country numbered eleven millions. This may have been an exaggeration; but it was so stated by those who have seldom if ever been known to overestimate the number of those not of their own faith. Whatever the number may then have been, no one familiar with the subject will deny that it has largely increased every year since then. Notwithstanding this, no mention of the Spiritualists as a body has been made in the United States census until the one now approaching completion. Many attempts have been made to obtain statistics that should place them in a measurably fair light before the public; one of these was

designed for the census of 1880. But the methods adopted failed to secure the desired result, and it was not until last year that a plan was devised that proved in any degree a success; even that gave indication of being a failure until Dr. H. K. Carroll, a special agent for gathering statistics of religious bodies for the Eleventh Census, addressed a letter to the senior editor of the BANNER OF LIGHT, in

which he said: "I have made several ineffectual attempts to get a list of the organizations of Spiritualists in this country. The list I have obtained in this way is a very short one. I do not want to have an incomplete rep-resentation of this religious body in the Eleventh Census. I am willing to pay a moderate compensation to any one who will undertake the work of gathering full reports of all Spiritualistic congregations or organizations. I write to you, as the editor of the oldest paper devoted to what is known as Modern Spiritualism, to ask whether you can give me any assistance in this matter."

This plan appeared to us to be a feasible one. for the reason that it did not propose to make an enumeration of individuals, but of organizations, their names, locations, number of members, etc. We therefore suggested to a gentleman connected with this office (John S Adams), whose experience of forty-three years with the subject, and the exceptionally fine facilities he possessed for obtaining the desired information, to write to Dr. Carroll. He accordingly did so. The requirements and terms proved satisfactory to both, and Mr. A. immediately began the work by mailing Census blanks to more than fifteen hundred prominent Spiritualists, covering every State and Territory, accompanied by a printed slip explaining what was wanted, and impressing upon the minds of those who should receive them the importance and desirability of having every section well represented.

It soon became apparent that this move involved a large amount of correspondence. Some required further explanations; many failed to give all the information asked for: others reported no organization, while the apathy of some led them to make no returns whatever.

The number of members of the organizations given in the returns, and mentioned as such in the recently-issued bulletin of the Commission, give but little indication of the number of Spiritualists in their respective localities; this was frequently alluded to by those sending them. A large majority of believers have no connection with any Spiritualist society. Having all their lives attended some one of the churches, after becoming Spiritualists they continue to do so, while an equal if not larger number are known to be Spiritualists only to their most intimate friends, and often not to them. A New York correspondent of one of our leading daily papers reported not long since that within a radius of fifty miles of the City Hall there were fifty thousand Spiritualists; and a well-known member of Plymouth Church, Brooklyn, wrote to Mr. Adams: "More than a third of our congregation, numbering will be picked up-in the train, in the factory, three thousand, are Spiritualists, while in Dr. Newton's and Mr. Collyer's churches there are hundreds." These fifty-two or more thousand are represented in the printed census as less than two thousand. Rochester, N. Y., reported but two hundred members of its Society, while the same correspondent stated the number of Spiritualists in that city to be from eight thousand to ten thousand. In Detroit, Mich., only one hundred are given in the census as members of an organization, while Mr. A. was informed that there are two thousand Spiritualists not attached to any. This rating holds good over the whole country. The discrepancy between the showing of the census and the actual number of Spiritualists is, as our readers will see, attributable to the limitation of the census to those affiliated with a local organization. We have already indicated the chief reason why the number of individuals attached to the latter is so small. While, therefore, the Eleventh Census furnishes no data upon which to base a fair estimate of the number of Spiritualists in this country, we have reason to congratulate ourselves that we are represented therein at all. The value of the statistics given of the vari ous religious bodies is augmented by brief descriptive introductions, showing the origin, history and peculiarities of each. The follow ing introduces those of the Spiritualists: "What is known as Modern Spiritualism began with 'demonstrations' in the Fox family in Hydes. ville, N. Y., in March, 1848. The same phenomena had been common in Shaker communities before that date, and, indeed, in almost all ages and among many different peoples; but it was then that these demon strations, generally in the form of rappings, began to be interpreted as communications from the disembodied spirits of men and women who had, in the ordinary course of nature, passed away, but whose spirits were still in a living and active state. From this time individuals began to investigate these spirit-manifestations, circles began to be formed, mediums were dis covered, lecturers recognized, and a literature established. Spiritualists claim that the miracles of Christ are explained by the central doctrine of their belief, and they regard the demonstrations of Spiritualism as establishing by evidence the fact of a future life. They do not hold that God is a personal being, but that he exists in all things. Eternal progression is the law of the spirit-world, and every individual will attain supreme wisdom and unalloyed happiness. A few Spiritualist societies employ permanent speakers, but usually they appoint lecturers for limited terms, varying from a week to several months. A large proportion of the lecturers are mediums, who are believed to speak under the influence or direction of the spirit who guides or controls them. They follow the scriptural injunction: 'Take no thought how' or what ye shall speak, for it shall be given you in that same hour what ye shall speak.' When a lecturer appears before an audience, therefore, he asks that a subject be given him, and when he receives it begins to speak upon it without hesitation. Summer gatherings or camp-meetings, which continue from

Spiritualists. In 1891 twenty two such meetings were

heid. The Spiritualists report 834 organizations, with 30 regular church edifices, not including halls, pavilions, mate of the number of Spiritualists in the and other places owned or occupied by them. There United States. As far back as a third of a are 45,030 members, and the value of the property reported, which includes camp grounds as well as church edifices, pavilions, etc., is \$573,650. Not many enumerations of the adherents of each of the 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, 7,845; New York stands second with 0,351, and Pennsylvania third with 4,569."

Alive in His Coffin.

We have information from Bethlehem, Pa. that Eli Cole of Kalellen, near there, aged eighty-one years, apparently died March 28th, but when the undertaker put the supposed corpse in the coffin, it uttered a groan, and it was found that it was a case of suspended animation. Mr. Cole vividly described his gruesome feelings while being prepared for burial. He lingered three days, dying on the 31st from prostration produced by brooding over his terrible experience. Hundreds of such cases have occurred wherein persons have been buried alive, not having come out of the trance before being entombed. A number of excarnated individuals have given us graphic accounts of their terrible sufferings prior to leaving their bodies through lack of air. We remember of a case that occurred in New Orleans many years ago when a spirit communicated with us giving the information that he was entombed alive, was conscious while the funeral services were going on, but had no power to manifest the fact. It seemed, he said, an age before his spirit was liberated from the body, after consciousness returned, through being done to death by want of air, notwithstanding that the time was very brief before he met his friends in spirit-life. Undoubtedly Mr. Cole had similar horrible sensations while in a like condition, but through great effort recovered sufficiently while the undertaker was placing him in the coffin to show he was still alive; but the terrible ordeal was so great upon his nervous system that he passed away three

Our Foreign Exchanges.

days after.

THE BANNER exchanges with quite a numof 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. EAYBS, a competent teacher of the above languages in this city.

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

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

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

Rural Distribution of the Mails.

In his annual report the Postmaster-General recommended a "a free delivery" of the mails in the country as well as in the olties, and stated that it had paid financially in the smaller cities and towns. A movement has been made to reduce letter postage to one cent, in view of the encouraging fact that the deficiency in the post office department is steadily growing less. So that the only practical question in the case is how to increase the efficiency of the postal service and at the same time diminish the charges for marked: such service. The urban population of the country has only been considered thus far; now comes up the very just proposal that the farmers, the miners, the real workers, the producers of the country, shall receive first wife.'

their share of consideration in distributing postal benefits. Ever since we have had post-offices, this most important and least cared for part of our population has been obliged to trudge off to the distant post-office on foot, or harness up for a long drive, whatever the weather or the state of their health or the pressure of work.

It seems almost needless to enumerate the disadvantages or recite the troubles imposed upon the people of the rural districts by the system of letter delivery as it now exists. It is full time that they were removed. The residents of the smaller cities and of villages are as much entitled to the prompt and regular delivery of their letters to them, as are the residents of the large and important cities. There is no sufficient reason for any such discrimination as is now made. And this is, of all others, the very time, on the eve of holding the great political conventions of the country, to agitate the subject everywhere, that it may be brought impressively to the attention of the people and move them to united action. The matter is one that, rightly considered, has very much more to do with the unification of our entire people than is generally thought. Close and constant intercommunication of the people, in country and city, is of all things essential to the combination of their interests and the union of their sympathies. Let the people take the subject up for themselves, and press this matter as a right to which they are entitled.

Too Late for Use .- As announced last week THE BANNEE forms for this issue go to press one day in advance: Hence many local and other reports either have falled utterly to reach us, or have arrived at so late an hour that only a mention can be made of them. Among the latter are the subjoined:

NEWBURYPORT, MASS .- Dr. J. P. Thorndyke of Haverhill was the speaker last Sunday. Mrs. Carrie F. Loring of Braintree is engaged for April 10th. LAWRENCE.-Mrs. A. E. Cunningham of Boston

gave platform tests on the 3d. She will speak there again the last Sunday in April. CAMBRIDGEPORT .- H. D. Simons states that the

Spiritual Society had the pleasure of listening to Joseph D. Stiles March 27th ; April 3d Mrs. W. H. Corey of Watertown gave tests. Sunday, April 10th, Mrs. Carrie E. S. Twing will be there.

NORWICH, CONN.-Mrs. J. A. Chapman, Secretary, writes that "Mrs. E. Clarke Kimball of Lawrence, Mass., one of the best platform test mediums on the spiritual rostrum, occupied the platform in Grand Army Hall, Sunday, April 3d, afternoon and evening.' Next Sunday Mrs. Kate R. Stiles of Boston will be the speaker.

Bad Food the Cause of War.-Senator Manderson, in a Senate debate, charged the Indian Office with trying to force the Indian Agent at Pine Ridge to accept and issue to Indians one hundred and twenty thousand pounds of bacon which the Agent declared to be unfit for food. The Indian appropriation bill was being considered, and the proviso directing the President to appoint army officers as Indian agents, whenever vacancies should occur in the civil service, was under discussion. It was openly and repeatedly alleged in the debate that Indian wars are generally precipitated by bad food issued to the Indians. Had this bad bacon been issued to them, to their disgust and discomfort, we might have had as the result an outbreak on the northern border of Nebraska, very similar to the one that occurred a little over a year ago. It is this continual cheating of the Indian that undermines his confidence in the government and its agents, and drives him to revolt as sure ly as he is made to feel that he is being persistently imposed upon.

The Wife of Columbus. - Very few people think about the wife of Christopher Columbus. He had one, however. She was a Miss Palestrello of Lisbon, whose father achieved distinction as a navigator A part of her marriage dower was a large collection of valuable charts, journals and important memoranda. She showed wonderful interest and enthusiasm on the subject from her childhood. Lisbon was at that time the centre of speculative and venturesome ideas and schemes in the line of geographics discovery. She was finely educated, and was widely known as a brilliant woman, who was constantly urging her husband on in the path which finally brought him the fame he will never cease to enjoy in history. When a girl she made a number of hazardous voyages in unfamiliar waters with her father, and afterward made many geographical drawings, some of them being used to great advantage by Columbus after she became his wife and he had set out upon his more imnortant wanderings on the great deep. "THE SUNNY HOUR" is the name of a New York monthly, edited and published by Tello d'Apery, a boy fifteen years of age. It is now in its seventh volume. It is charitable in its aims, and has established and successfully conducted a "Barefoot Fund" for the purpose of supplying "the very poorest poor children" with shoes and stockings. Tello was twelve years old when he commenced The Sunny Hour, and it has been the means of sending many a ray of brightness on others' gloomy paths. It has been pushed with a remarkable amount of energy, and there is not an author of note in the world that is not among its contributors, including Sir Edwin Arnold, Justin McCarthy and the Queen of Roumania. The Khedive of Egypt subscribed for one hundred copies. Its address is 18 West 14th street, New York City. Pourquoi La Vic .- The state of the public feel ing in relation to any question is pretty clearly indi cated by the demand for the literature of the subject. We should judge, therefore, that in the Old World and particularly in Europe, a great movement in the direction of the Spiritual Philosophy is going on. The Moniteur of January last gives some indications of the extent to which the public is interested in the subject. M. Léon Denis has just published the nineteenth edition of his valuable little book, " Pourquoi La Vie," and already his "Après La Mort" has reached its fifth edition in France; and translations have been made into four different European languages.

NEWSY NOTES AND PITHY POINTS.

AFRIL DAYS. The days of April, they are dear, so dear, To heats grown weary of the winter cold, Longing for sumy skies all blue and clear. For birds to pipe and blossoms to unfold.

Hon. Sidney Dean of Warren, R. I., made us a call on his way to lecture in Haverhill, this State, Sunday be. fore last. In the course of his conversation he re-

"You have a remarkable artist medium in this city whom you know nothing about. I have had a sitting with him recently, and got a perfect likeness of my

"It is indeed remarkable," we responded, "that such a spirit-artist should reside in our midst and we have no knowledge of the fact. What is his name?' "Jones," was his reply.

"Oh!" we said, "he is well known to us in the artistic line. We have been acquainted with him for several years, and are glad to know that his guides can give true likenesses of excarnated friends.

If I were a young man I should ally myself with some high, and at present unpopular cause, and de-vote my every effort to accomplishing its success.— John G. Whittier.

New Orleans has been visited by two disastrous conflagrations, which occurred April 3d, destroying property amounting to \$3,000,000!

In the coroner's office in this city, according to The Sun, there are three barrels of pistols used by men and women with which to commit suicide-fruits of the tree of Ohristian civilization.-Twentieth Century, New York.

CHAMBERLIN MEMORIAL, - The Committee in charge of the arrangements for the Memorial Meeting to the late Edwin M. Chamberlin-labor reformerannounce that it is to be held in the Melonaon, Tremont Temple, Boston, Thursday evening, April 7th, (Fast Day), at 7:30. The program will consist of music and addresses. Admission free.

WHERE HE DREW THE LINE.—"I do n't object to the hash at all," said the funny man at the bearding-house. "I rather like it. I could stand it three times a day as long as they call it hash, but when they take to dropping in a few raisins and calling it minco-meat. I must utter a solemn protest."—Fail River Herald.

Never was the standard of tasteful china and glassware for the American home higher than now, and no furnishings make more commendable display for the money than china and glass at modern values. Jones, McDuffee & Stratton's annual clearance sale occurs this week and next.

"Well, little boy, what is your name?" "Shad-rach Nebuchadnezzar Jones." "Who gave you that name?" "I don't know. But yer bet cher life if I find out when I gets me growth they'll be sorry for it "Life". it."— *Life*.

The place of holding the National Prohibition Convention has been changed from St. Louis. Mo., to Cincinnati, O. It will take place at Music Hall, June 9th and 30th. The Prohibition party now has over three hundred newspapers advocating its cause.

The prospectus of the BANNER OF LIGHT of Boston, Mass., appears in to-day's paper. THE BANNER is devoted to Spiritual Philosophy, and is read with in-terest by all those who are seeking light on this im-portant question.—The Blunt Advocate, South Daportant *kota*.

Dr. Weir Mitchell, so says The Record, has rather improved on Solomon's varieties of fool, if such a remark may be made of the "wise man." Dr. Mitchell classes them as:

The foolish fool. The solish fool. The sas fool. The fool inely endowed with obstinacy. The mile fool. The mile fool. The milefool.

Choice specimens of each class in the above schedule annually make their bow to the public, through the columns of the daily and weekly press of the country, in editorial, reportorial or correspondential diatribes against the Spiritual Dispensation. But the Cause survives!----and why not?

A whining, complaining spirit savors of doubt and distrust of heaven's goodness, while a pleasant smile and a cheerful word diffuse joy and gladness to all around.

Emperor Maximilian, of Germany, ordered a suit of clothes from his tailor four hundred years ago, and the bill has just been put into court. Monarchy has its advantages, after all.-Ex.

So serious has the plague of gophers and certain rodents become to farmers in some parts of the West, that the Department of Agriculture proposes to bring a few specimens of the mongoose to the United States with a view to exterminating the pests.

APRIL 9, 1892.

NOT We are pleased to observe that when The Summerland spiritualistic paper copies original matter from THE BANNER, it gives due credit therefor. Some other spiritualistic papers, it is to be hoped, will make a note of this fact and do likewise.

We shall print next week a grand poem entitled "Gardens of Thought," which has been written specially for our columns by Wm. Brunton.

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.

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.

We learn from The Summerland that Dr. D. J. Stansbury, who resides in Oakland, Cal., has very much improved in health under the genial climate of that city. The correspondent holds out the hope that the Doctor may continue to improve, as he is too valuable an instrument of the spirit-world to be allowed to remain idle. We also hope he may speedily recover. No matter who may assert to the contrary, we know that Dr. Stansbury is a bona fide medium, as we have repeatedly tested the manifestations in his presence, accounts of which have appeared in these columns.

127 "Howard," in the New York Recorder of March 30th, alluding to the late controversy between Mrs. H. W. Beecher and Mrs. I Beecher-Hooker, wherein Mrs. Beecher assev erates that her husband was not a Spiritualist emarks:

"That depends. I know he [Beecher] was very greatly interested in the subject, and with three es-teemed and trusted members of his church talked long and earnestly about it. When table-tipping was the rage he repeatedly tried it; but his bump of humor, coupled with his strong common sense, found more fun than comfort in the rappings. That the great preacher saw visions, he fully believed."

Some this voleran worker for Spiritualism says: "Accept complements of the season. This is our glad New Year time, and the Spiritualists will have street, its editor—our whilom correspondent, Mr. A. F. Melchers—after emphasizing the event in a double-leaded column of brevier type, says: "We feel like the proverbial rooster that soreeches victory after a bitter campaign." that screeches victory after a bitter campaign." Good! We congratulate you.----By the way, it is being mooted about the "Hub" just now that the Hon. Sidney Dean of Warren, R. I., is soon to become editor of the B. W., agreeing to serve two years. Is it a fact, Bro. Melchers?

10 W. J. Colville will shortly be in Washington, D. C. See announcement, "Arcade Hall." elsewhere.

107 In the conscious nearness of the spiritual world we learn our highest lessons of Infinite Beauty. 11

An article entitled: "An Ex-Senator Pays Tribute to the Secress of Nashville, Tenn.," was put in type for this issue, but the press of Anniversary matone to ten weeks, have become prominent among the i ter will prevent its appearance till next week.

We are in receipt of-and shall print at the earliest opportunity-an essay on "PSYCHIC PHE NOMENA," which G. W. Kates has prepared for our columns. In the course of his letter transmitting the same this veteran worker for Spiritualism says:

A Medical Law Declared Unconstitutional -A Richmond, Va., dispatch to the daily press states that the medical board of Virginia recently brought complaint against Dr. R. C. Flower of Boston, alleging that he had no right to practice under the laws of that Commonwealth. The case was bitterly contested, and after a week's hard fight the high court of Richmond decided that the medical law of Virginia under which complaint was brought by the board of doctors was unconstitutional, and that Dr. Flower had a perfect right to practice there.

The Banner Endorsed .- The Gardiner (Me.) Home Journal-a paper whose pronounced literary merit and sterling character are matters of house-hold knowledge in the "Pine Tree State," will please accept our thanks for its kind words, good wishes and practical recommendations concerning THE BANNER, which we print on our fifth page.

7.

It is a sublime thought that civilization is governed by a fixed and eternal rotary motion as much as are the myriad worlds upon which, as well as ours, it may be working out the economics of the universe. -Ex.

Good Cooking

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

127 On Thursday afternoon, March 31st, the impressive service for an aged person was read for the arst time on the occasion of the funeral of Brother Amasa Bird of Dorchester, a stead fast adherent to our beautiful faith. Bro. Henry Lemon recited and sung the service from the manual just issued by the Veteran Spiritualists' Union. The little assemblage of friends were deeply moved, and the utility of the service for such occasions was most satisfactorily demonstrated. Brother Bird had attained the ripe age of sixty-seven years, and has gone to rejoin the partner of his earthly joys and sorrows after a lengthened term of lonely waiting. Mr. Jacob Edson paid a touching tribute to the character of this good brother, who has passed from a life of many cares to the bright haven of rest. Devoted, earnest, upright and loving, he has left the rich legacy of an unstained name upon the mortal record, and gone on to reap the reward of the faithful custodian of earthly opportunities.

Anniversary Meetings .- THE BANNER devotes the present week much space to accounts of meetings held in Boston, New York and elsewhere in commemoration of the advent of Modern Spiritualism - to which narrations attention is called.

We have also received-and shall print as rapidly as space permits-similar reports from friends in Pittsburgh, Pa.; Brooklyn, N. Y.; Cleveland, O.; Port Huron, Mich.; Springfield, Mo.; Boston, Haverhill, North Scituate, Mass., and other localities.

THE BANNER acknowledges friendly calls of late from friend J. H. Cottrell (who at eighty-six years is one of the most active men we have ever seen) ; Mrs. Rose Shepard Lillie (the popular speaker for the Boston Spiritual Temple); W. D. Bartlett (an old townsman from Amesbury, Mass.); Mr. B. F. Randall of Fall River; Wm. Foster, Jr., A. B. Gardiner, Providence, R. I.; and Henry Lemon, of Boston.

EF Rev. Mr. Hale of Boston celebrated last Sunday the three score and ten mark of his life. He received many friends and many presents. He is a grand man. There are not many on earth as good. Although a minister he is not a bigot.

On dit, that Dr. A. H. Richardson of the Charlestown District, Boston, who is an excellent healer, intends soon to enter into the bonds of matrimony.

Our thanks are tendered to A. B. Gardiner, Esq., Providence, R. I., for a choice donation of flowers for our Free Circle-Room table.

Nothing is more calculated to promote health and comfort than a properly heated and ventilated home; the "Vlotor" steam and hot water heaters, manufac-tured by the Richmond Stove Co., Norwich, Conn., are unsurpassed for efficiency and economy. If you are building a new house, or are in need of a new heating apparatus, you will do well to examine this system, and in adopting it save your money and your health and add to your comfort.

BANNER LIGHT. OF

MEETINGS IN BOSTON.

Ball, Sicoworth street, sever Y useday and Yriday ster-Boot, Mrs. M. T. Longiey occupying the platform J. A. Bielhame, Chairman. These interesting meetings are froe to the public.

Bist Superior and the second se

Eagle Hall, 616 Washington Street.-Bundays at 11 A. M., 2% and 7% P. M.; also Wednesdays at S P. M. F. W. Mathews, Conductor.

College Mail, 34 Essex Street.-Sundays, at 10% A.M., 2% and 7% F.M. Eben Cobb, Conductor. Children's Spiritual Lyceum meets every Sunday at 10% A.M. in Red Men's Hall, 614 Tremont street, opposite Berkeley, J.A. Shelhamer, President; Wm. F. Falls, Con-ductor.

autor. Veteran Spiritnalists' Union.—Public meetings will be held the first Tucsday of every month in the Banner of Light Free Oircle-Room, No. 8% Bosworth street, at 7% F. M. Dr. H. B. Storer, President; Moses T. Dolt, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend. First Suritualist Londies: Atd Society — Priory

The objects of the Orion are invited to attend.
First Spiritunitist Ladies' Aid Society.-Parlors 1031 Washington street. Organized 1867; incorporated 1882. Business meetings Fridays at 4 F. M. Public social meetings at 73 / F. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary. Sunday Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ F. M. J. E. and Mrs. Loomis Hall, Conductors.

Independent Spiritualist Olub meets every Tues day at 62 P. M. at Irving Hall, Washington street, corner of Dover. Interesting exorcises at 8. I. G. Weilington, Fresi dent; W. W. Russell, D. D. S., Secretary, 9 Park Square, Bos too.

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

M. N. P. Smilth, Chairman.
 Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A. M., 2% and 7% P. M. Every Tuesday, at 2% P. M., meetings for tosts, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor.
 Dwight Hall, 514 Tremont Street.—Meetings cach Sunday P. M. and evening: Developing Circle in the morn-ing. Mrs. Dr. Heath, Conductor.

ing. Mrs. Dr. Heath, conductor. **K. of P. Hall, 341 Tremont Street.** — Sundays meetings as usual, 10%, 2% and 7%; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman.

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

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

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

Boston Spiritual Temple, Berkeley Hall .-A large audience convened at this hall last Sunday to A large audience convened at this hall last Sunday to listen to the Hon. Sidney Dean, who occupied the platform morning and evening. The morning lecture was philosophical, argumentative, analytical. The speaker commenced with personality and conscious-ness as the only known basis of a true selfhood. Un-der consciousness or a knowledge of one's self, he considered the intellect, with its laws and the un-measured scope of its powers—the mind, or the power which consciously reasons—is individual; not a thou-sand and one individualities so mixed as to form a hu-man conglomerate, but a unit, individual character, builded according to some law as mysterious as hu-man existence. Through paternal and maternal he-redity, said the speaker, we receive certain traits; but these, through the slow movements of elapsing years, become assimilated, accepted, worked out through the character of selfhood, and form a part of the web and woof of the nature or character, and are made parts of the conscious personality—that strange power. Memory, embalming them. Others have been building character also. Those with whom we have been brought in contact, directly or indirectly, have been assisting us to build ours. By a study of the great law of unities, remarked the speaker, I am convinced that the conscious individual ual, wheever or wherever he be, is the exact centre of all the forces, haves and operations of this strange universe into which he is cast. In other words, that listen to the Hon. Sidney Dean, who occupied the

that, whoever or wherever he be, is the exact centre or all the forces, laws and operations of this strange universe into which he is cast. In other words, that the universe, seen or unseen, is a unit of being and ac-tion from the exact standpoint of the individual con-

the universe, seen or unseen, is a unit of being and ac-tion from the exact standpoint of the individual con-sciousness. We think and we feel. The thinking is done in the silence of the interior life. This thinking power is among the most wonderful of the whole organism. It has its laws, and they seem to be imperative. These laws seem to be in the thinking nature, and not exte-rior to it; and these laws conform, in general features, to all other observed laws in the realms of personal consciousness. The law of cultivation embraces men-tality, as it does nature's works. The speaker lilus-trated by the successful florist and agriculturalist. What do I mean when I say myself? My thinking and reasoning powers have been drilling at that prob-lem for more than a half century. I call it the ego, the me of my own personality. Not yours, but nine. It is not cognizant to my five physical senses. It is spirit—not matter—the real germ out of which I have first evolved, and then builded personal character. And this ego is the imperial man within me. When it says think, reason, decide upon some given subject, the thinking and reasoning machinery is at once set in motion. Cultivation is the law of the mind. Do your own

in motion. Cultivation is the law of the mind. Do your own Cultivation is the law of the mind. Do your own thinking, gather information from all sources, but think for yourself. Earth is the intellectual training field. When we leave it we should bear with us a trained intellect as well as a pure, soft, sympathetic heart, for there is a higher work for us on the im-mortal side of life. But we are conscious of another department of our nature. It is more wonderful, even, than the intellect and intellectual processes. It is the emotional life. Here is the real heart, the seat of the personality. the real, conscious life of personal being and character. It is the splinx of being, the apotheosis of all sense and human life; the living, splittual, eternal ego, beyond even the power of men-tal analysis to correctly define: the conscious me; the king and director of life; the artist of lights and shad-ings. It is to the observed nature what God is to the universe; what life is to all the varied departments. It is the fountain and seat of emotion, the imperial chamber of the will, the seat of discriminating choices—and all senses, merged in one great split-sense, voice its being. chainer of the will, the seat of discriminating cholces—and all senses, merged in one great spirit-sense, voice its being. Mr. Dean then considered its laws, attributes and processes of action, and the necessity of obedience to its one great law of cultivation. He discussed the re-lation of ignorance to the acts of the soul in their re-lation to the moral law of right and wrong, when these acts are ignorantly performed. The critical ism published, and is an undaunted advocate of all great reforms. Colby & Rich, publishers, Boston.— Gardiner (Me.) Home Journal. Lowell, Minss.—The First Spiritualist Society was addressed on the 3d inst. by Dr. Drisko of Lynn, who also gave tests to the great satisfaction of all.—Next Sunday Mr. Oscar A. Edgerly of Newburyport will oc-cup our platform. E. PICKUP, Hon. Soc'y. Read all the advertisements of spring medicines, and then take Ayer's Sarsaparilla. The evening lecture was another grand and intellectual treat. Mr. Dean is to be with us again next Sunday at 10:30 and 7:30. Every seat should be filled to hear this grand orator of the spiritual platform. to hear this grand orator of the spiritual platform. At 2:30 Mrs. Carrie E. S. Twing occupied the plat-form, opening the exercises by the reading of a beau-tiful poem, "Home Makers," after which she made some interesting remarks upon the same subject. Mrs. T. said it was her custom to preface her de-scriptions with a few remarks, that her audiences might know that she herself understood the English language, because her control expressed himself peculiarly at times. "Ikabod" was very correct in every description. He with his good medium will also be present at 2:30 P. M., April 10th. PINK.

and good instructor, Mrs. M. T. Longley, who was called away to attend a funeral in a distant part of the State. Lydeum meets every Sunday morning at 10:45 at 514 Tremont street. Souths.

Engle Hall .- Wednesday afternoon, March Soth-Engle Hall.—Wednesday afternoon, March 30th— F. W. Mathews, Conductor, writes—exercises open-ed by song, Mrs. Carleton; followed by remarks by Dr. Fernald and tests by Mr. and Mrs. Anderson, Drs-Coombs, Emerson, Bartlett, Mrs. Burt and Newman. Sunday, 3d inst., 11 A. M., the usual test, developing and healing circle was well attended. 2:30 F. M. Mrs. Smith made. opening remarks, fol-lowed by Mrs. Burt, Bell, Newman, Howe, Anderson and Mrs. Chandler-Balley; also Drs. Toothaker, Em-eraon; services interspersed with vocal music by Mr. Anderson and Mrs. Will Carleton. 7:30 F. M. remarks by Dr. Mathew; tests by Mrs. Chandler-Balley, Mrs. Newman, Mrs. Chase, Mrs. Bell and Dr. Coombs.

Rathbone Mall.-Sunday afternoon, April 3d, services were introduced with vocal music by Mrs. Mary F. Lovering, remarks by the Chairman; tests Mary F. Lovering, remarks by the Chairman; tests and delineations by Mr. McKenzle, Mrs. Dickinson, Miss Hanson, Mrs. J. K. D. Conaut, Mr. Anderson-the latter closed with song, Mrs. Anderson, plano ac-companist. The evening services consisted of remarks and psy-chometric readings by the Chairman, Miss Hanson, Mrs. Martin, Mrs. Bell, Mr. Emerson and Mr. Albro. Facial readings by Mrs. Fannle Stratton. DR. N. P. SMITH, Con.

Ladies' Aid Parlors .- The developing circle was well attended on the morning of the 3d inst .-- so Conductor J. E. Hall writes. Congregational singing, remarks by the Chairman and Miss Hattle Smart, the reading of a poem by Mrs. M. A. Brown (also tests by the same lady), and readings by Miss L. E. Smith and Mrs. C. H. Hall, constituted the afternoon ser-vices. Miss Hancock, the Chairman, Mrs. Hall, Mrs. M. W. Lesile, and others took part in the evening.

FOR DYSPEPSIA USE HORSFORD'S ACID PHOS PHATE. Dr. J. J. MCWILLIAMS, Denison, Ia., says: "I have used it largely in nervousness and dyspepsia, and I consider that it stands un-rivalled as a remedy in cases of this kind. I have also used it in cases of sleeplessness with very gratifying results."

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Samuel Bogert, President. Banues Hogert, Freshent. **Spiritual Union**, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always present, Bervices held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Ald. Mirs. M. Evans, President. Conservatory Hall, Bedford Avenue, corner of Fuiton Street.-Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary. The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors 161 Lexington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet-ing every Friday at 3 P. M. Ms. Mary C. Morrell, Conductor. The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President. Spiritual Meetings are beld in Mrs. Dr. Blake's par-lors, 461 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Laconics.

- NO. XI.
- ву турно.
- He who seeks notoriety Is the bane of society.

Those who do things on impulse without adequate forethought often fail to successfully carry out plans.

Those who constantly overload their stomachs with rich food finally wind up with dyspepsia.

We want a statesman for our next President-not a politician.

A grave subject-Cremation.

As mammoth syndicates cover the earth, Is it not quite time we had a new birth— When Justice and Right shall take their place,

And thus forever wipe out our utter disgrace? Avarice cankers the soul.

Thin or gray hair and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

RHODE ISLAND.

Pawtucket .- We have opened a new hall here, and held our first service therein on Sunday, March 27th. Our speaker was Mr. J. S. Scarlett, of 36 North

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

Mrs. H. W. Cushman has removed to 10 Walker Av-enue, off Walker street, Charlestown District, Boston, Mass.

Mass. Mrs. Edith E. R. Nickless, lecturer, closed her three months' engagement with the First Spiritualist Society of Los Angeles, Cai., on March 27th. She has been engaged to lecture for the Spiritualists of Ban Diego, Cai. All communications for Mrs. or Dr. J. R. Nickless should be addressed to Ban Diego, Cai.

J. Frank Baxter will occupy the spiritual platform at Watertown, N. Y., the first three Sundays in April. Mrs. Ada Foye, the gifted medium for public tests, and a speaker whose volce in the interests of truth has no uncertain sound, has been discoursing of late in Kansas City, Mo. (See report of anniversary exer-cises, eighth page.) She has now concluded her work there, but will return in July, when she will officiate on the Sunday afternoons of the entire month at Wing's Hall. on the Bunda Wing's Hall.

Bishop A. Beals speaks in St. Paul and at Minneap-olls, Minn., during the month of April, and can be ad-dressed at 323 13th street, that city.

dressed at 323 13th street, that city. W. J. Colville's very successful season of work in New York, Brooklyn, Newark, N. J., and Hartford, Conn., will be brought to a close next week. He speaks in those four cities as follows: Brooklyn, Kingston Hall, Kingston and Atlantic Avenues, Tues-day and Thursday, April 12th and 14th, at 3 p. M. New York, Union Square Hall, Wednesday and Friday, April 13th and 15th, at 3 p. M. Newark, N. J., Oraton Hall, Wednesday and Friday, April 9th, at 2:30 p. M. Conn., Unity Hall, Saturday, April 19th, at 2:30 p. M. Mr. Colville's address till April 10th is 52 West Tweifth street, New York. G. (W. Kates and wife will accent week-night or

G. IW. Kates and wife will accept week-night or Sunday engagements during April, contiguous to Philadelphia. They are also disengaged during May and June. Would like to have calls in the East for any dates. Address them 2234 Frankford Avenue, Philadelphia, Pa.

Miss. Dr. Mary A. Charter will arrange with socie-ties for platform tests, etc., on reasonable terms. Ad-dress Hotel Wave, 13 Middlesex street, Boston, care Mrs. E. J. Bridges.

Mrs. E. J. Bridges. Mrs. A. M. Glading called at this office on Satur-day, April 2d, en route to Haverbill, Mass., where she speaks during the current month. Mrs. G. looks even more healthy and energetic than in years past, and like one who is able to do much and good service in the sphere of platform work. She has engagements to the end of March, '93. May and September, '92, however, are still open. Some Interesting partic-ulars regarding her travels, discourses, etc.—also concerning the Buffalo, N. Y., celebration—will ap-pear next week.

If you are Billous, take BEECHAM'S PILLS.

"Welcome Home" to Mrs. Richmond.

To the Editors of the Banner of Light:

Thursday evening, March 31st, Washington Hall (Chicago) was the scene of a large gathering of the members and friends of the First Society of Spiritual-

(Chicago) was the scene of a large gathering of the members and friends of the First Society of Spiritual-ists, who had assembled to welcome home Mr. and Mrs. Richmond upon their return from a visit of two months in New York. As is well known, for the past sixteen years Mrs. Cora L. V. Richmond has been the chosen and be-loved pastor of this Society; and that the loyalty and devotion of its members to her have but strengthened with these years of loving ministration was very fully demonstrated by the reception of Thursday evening. Over two hundred met to do her honor. The hall was tastefully decorated with floral and other orna-mentation; while the program consisted of reception, banquet and ball. The address of welcome was given by Mrs. Anna Orvis of this city, who has long been associated with the Society, and who, having conserated herself to spiritual work, was one year ago ordained by the guides of Mrs. Richmond as a minister. The words of greeting were earnest and loving; and were responded to by the guides with their well-known eloquence; and as this was also a farewell to mission of affection, and hearty God-speed, as once again she goes out upon her mission of sowing spiritual seed. The reception over, the evening was devoted to the ball and banquet. No effort had been spared to make both these features a success, and many were the flat-tering congratulations extended to the committees having the program of the evening in charge. Next Sunday Mrs. Richmond will resume ber labors at the Society's regular place of meeting—Washing-ton Hall, corner Washington Boulevard and Ogden Avenue. C. C.

Avenue. Chicago, April 1st.

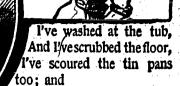
MEETINGS IN NEW YORK.

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 51th streets, on Seventh Avenue; entrance on 57th street Services Bundays, 10% A. M. and 7% P.M. Henry J. Newton President. President

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

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.—The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 . M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor Adelphi Hall, West 52d Street, East of Broad





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The Unseen Friend. BY LUCY LARCOM. \$1.00.

A little book emphasizing and illustrating the great idea of the immediate presence of God among men. Like her previous book, "As it is in Heaven," this is singularly lofty and sweet in tone, and will at once uplift and charm its readers.

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kind. 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, CA-TARRH, BRONCHITIS, ASTHMA, DIPH-THERIA, HAY FEVER, PNEUMONIA,

Mar. 5

Apr. 9.

erated

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GERMS which, it is now conceded by the

most advanced medical investigators, are

to be found at the root of all the MOST

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WANTED,

MASSAGE TREATER, from 25 to 35 years of age. Ad-dress DR. E. F. BUTTERFIELD, Syracuse, N.Y. Apr. 8. 2w

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. Apr. 9. lw*

Arende Hall .-- On Sunday, April 3d, W. J. Colville lectured in this hall in the morning on " Prophecies." [An abstract report of his remarks will be

cies." [An abstract report of his remarks will be given next week.--Eps.] In the afternoon he replied to questions, and in the evening spoke on "The Work of Spiritualism in Forty-Four years." Mrs. French sang beautifully, and the day's exercises were satis-factorily instructive to all who attended. Mr. Colville having accepted a call to Washington, D. C., he will remain in that city from April 17th to May Sist inclusive. Next Sunday, April 10th, will be his last in Boston until June. Special services will be held at Arcade Hall, 7 Park Square, near Boyls-ton street, at 10:36 A. M. A fine musical service will be rendered, the solos to be given by the distin-guished baritone, Mr. H. G. Lonsdale. The subject of Mr. Colville's discourse will be, "How the Cross Becomes the Crown"; at 3 P. M., Answers to Ques-tions; at 7:30 P. Mr. Colville's discourse will be on "Spiritual Views of Death and Resurrection." Ad-mission free. Voluntary collections.

The Children's Progressive Lyceum met, as usual, at 514 Tremont street, Sunday morning. The regular exercises were finely executed-the grand regular exercises were finely executed—the grand march being one of the principal features. Mr. J. B. Hatch, Sr., spoke in his usual earnest manner, con-gratulating the school upon their brilliant anniver sary. Mr. Fred. Cooley rendered "Over the Hill From the Poor-House" in a very oreditable manner, and little Allce Ireland, Gretchen Strippe, Gracie Scales, Flossie Waitt, Carl Leo Root, spoke very ap-propriate pieces for the occasion. Songs were sung by Winnle Ireland, May Crozier and Jessie Judkins. Owing to illness Mrs. Butler, Assistant Guardian, was unable to be present. We also missed our kind

Main street, Providence, R. I., whose control took for his subject "Is Spiritualism a Religion?" treating it in a masterly manner and giving general satisfaction. As Mr. Scarlett has a few vacant dates, societies would do well to communicate with him. S. K. DORN, Pres.

For Over Fifty Years

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

With its number for March 12th the BANNER OF LIGHT completed its seventieth volume and thirtyfifth year. Now is a good time to subscribe. It is a

London Barber to American Tourist-" There is a quantity of dust in the hair, sir." American Tourist-'You don't say! Well, give me a good shampoo." -L. B.-"Ho! I don't mean in the 'air of the 'ead, I mean in the hair of the hatmosphere."

Wm. Fletcher being the regular speaker.

The Psychical Boclety medis every Wednesday even-ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 26 Broad way.

The New York Psychical Society .-- The Forty-Fourth Anniversary of the Advent of Modern Spiritu alism was celebrated by this Society on its regular meeting night, Wednesday evening, March 30th, at Spencer Hall, 114 West 14th street.

meeting night, Wednesday evening, March 30th, at Spencer Hall, 114 West 14th street. After singing by the audience of "Auld Lang Syne," and a waitz song, with spiritualistic words, from the Society's Spiritual Sonnets, and an original solo on the piano by Prof. Wm. Milard, Judge Nelson Cross delivered an instructive address upon "Mediums and Mediumship." Mr. T. S. Start sang a tenor solo very acceptably. Mrs. Harriet Beach exhibited a life-size painting, and explained its mode of production before a committee of experimenters, the canvas held by her-self and a friend, in company of the medium, Dr. Rog-ers. Mr. Snipes sang a tender ballad, and a laughing song, with original words. Mr. J. W. Fletcher deliv-were recognized by the recibients. Sefor Mangioni de Pasquali, accompanied by Prof. Peter Lucchetti, sang two Italian operatio arias with much delicacy and effect. Mr. Wilson Macdonald, the eminent sculptor, made merriment with his quaint and piquant remarks, and Mrs. Mott Knight, under the observation of a committee from the audience, atter audible rappings and scratchings, exhibited one of two closed slates, with a message for Judge Cross, signed with the name of a little friend whom, while he was general in the army, he had escorted about the camps. Another message of encouragement was signed by "James Bell," whose wile was present, and a third communication was addressed to the President of the Society, signed with the name of Henry Kiddle. Extensive advertisement, a varied program, excel-lent talent, and general public interest, contributed to make the occasion one of great satisfaction to the large audience, which crowded the hall to overflow-ing. J. F. SNIPES.

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We have arranged our annual CLEARANCE SALE of Remnant Lots and Odd Piece of China, Glass and Lamps.

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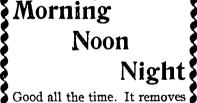
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the languor of morning, sustains the energies of noon, lulls 🟅 the weariness of night.



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Vinen I say ourse I do not mean merely to stop them for a time and then have them return again. I mean o for a time and then have them return again. I mean a radical curve. I have made the disease of FRTS, EFI-LEPSY or FALLING SIOKNESS a infe-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a curve. Send at once for a treatile and a Free Bottle of my infallible remedy. Give Express and Fost Office. H. G. ROOT, M. C., 183 Pearl St., N. Y. 26w

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

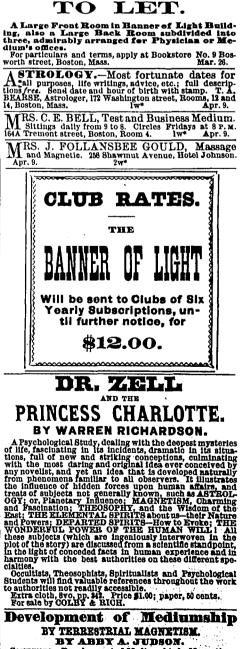
A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. Jan. 2. Jan. 2.

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

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

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BANNER OF LIGHT.

Message Department.

ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings will be held as the Hall of the Banner of Light Establishment, free to the public, commencing.

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

ANSWERS TO QUESTIONS, and the GIVING OF SPIRIT BESAGES, will occur on the SAME DAY, and the results be consecutively published in this Department of THE BAN-

consecutively published in this Department of MBS. M. T. Long-At hese Béances the spiritual guides of MBS. M. T. Long-Law occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Guestions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-ideration.

sideration. MRS. LONGLEY, under the influence of her guides, also gives excarnated individuals auxious to send messages to their relatives and friends in the earth-life an opportunity to draw the send the send that the send the send the send the send the send the send that the send

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ED Natural flowers are gratefully appreciated by our ngel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages

----- GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held Jan. 15th, 1892. [Continued from last week.]

INDIVIDUAL MESSAGES. Mamie Gallagher.

[To the Chairman:] Hullo! mister. Can I come now? [Yes.] That gentleman helped me to come. He is a real nice man. He lived come now? [Yes.] That gentleman helped me to come. He is a real nice man. He lived over where I did. Do you know where East Boston is? [Yes.] That's where I lived. I know where Sumner street is. I used to live over there before I lived in the spirit-world. I live in the spirit-world now, and I've learned lots of things about it. That gentleman told me to come right in after he got through talk-ing, because he said he had made a place for the little girl, and so I did come. He's real nice. I guess he is a man that talks to the people to make them good, is n't he? [Yes.] Will you please say that I come back to bring my love? I want to bring lots of love and lots of flowers from the spirit-world. There's a spirit comes with me now. Her name is Kate, and she sends lots of love. She's been gone a long time-before I went. She 's been looking after me, and she's real good to me. There are ever so many more that have been real good to me, too, and I'm all right. I'm a good deal bigger than I was here because I did n't stop growing.

deal bigger than I was here because I did i stop growing. Something awful happened to me, it did. Oh I it was bad, and they took me away some-where, and then I died. And aint it funny—I did n't die either, because I'm alive? I guess my inside self did n't get burned, because I was all right and smart and strong, and I am now, too

[To the Chairman :] I'll bring you some flow-ers sometime for letting me come, I've got some real pretty pink ones. You're real nice,

is? [Yes.] His name is John Gallagher. I wanted my father and mother to know I was all right, and I did n't want anybody to feel bad about me, because my inside self was all right, and I'm all right now. I'm Mamie Gal-lagher.

John Blanchard.

John Blanchard. [To the Chairman:] You don't object to an old veteran coming in? [Not at all.] Well, I take that very kindly of you. The chaplain that spoke to you first says he is a friend to all old soldiers, and I think he is a friend to every-body; so we feel good here, as if we were brothers and sisters and belonged to one an-other, and that gives me a home-like feeling. I am glad to come just to say to some up in

other, and that gives me a home-like feeling. I am glad to come just to say to some up in Croydon, N. H., that I am very well off. I am exceedingly well off, and I do not want to take up the old bodily life again. I like to come back here and see how things are going with the friends and with the world generally. I like to keep track of its affairs, because I find I have just as much interest in life as I ever had, and I think a little more, for I have been smartened up a bit on the other side. No, I did not find it all sunshine after I got out of the body, but I found a good deal of it.

I have been studying them since I went away. I know that all who are here on earth are not mediums so as to be able to get evidence per-sonally of the presence of their spirit-friends, and I know that those who are before they can get much of anything. I think that some of my friends are mediumistic, and can be devel-oped so as to receive manifestations for them-solves.

solves. Father sends his love with mine. He is in-terested in this work. He hopes to be able to de something in this line, and he wishes me to encourage our friends to investigate Spiritualencourage our friends to investigate Spiritual-ism. It is a good sign that they are asking questions. Next, we want them to go to work and try to learn something of it for them-selves, visit meetings and mediums, and see if they cannot get knowledge of the immortal-life. There are mediums and there are spirit-ual meetings that they can visit if they choose, and I think it will be worth the effort to them. We will do our part, and we ask them

to do theirs. My name is Louisa Powers, and I send my love to all my dear friends on earth.

Harold Jenkins.

[To the Chairman:] I believe, sir, it is be-tween twenty-five and thirty years since I went out of the body. Now, that is a good while, and many changes have taken place, not only in the lives of my friends, but also in the localities where I have been known since I went away. Some of these changes I know of; others I suppose I do not know anything about. I have come here because I have a sort of a hankering after the old associations, and would really like to come into communication would really like to come into communication or contact in some way with some of those friends who have been pilling up their personal experiences, going through the valleys of life and getting along in years since I went over. I did not live half as long as I wanted to. I suppose a good many do not. I had not seen half a century of life when I was called out of the holy and my avit was rather a sudden

half a century of life when I was called out of the body, and my exit was rather a sudden one. It did not give me much time for prepara-tion; but, after all, it was perhaps just as well. I did not know anything of the spirit-world, and the preparations I might have made would not have done me any good. I have been getting my experience over there, and I rather like it. Some of it has been pretty tough and some pretty easy; but take it all together it is quite startling; and summing it all up it has been good for me, and I suppose just what I needed, while some other line of experience would be very good for

I suppose just what I needed, while some other line of experience would be very good for some other man. I was pretty well known in Hamilton Coun-ty, O., when I was here. Sometimes I was settled in Cincinnati, and sometimes outside of it; but I knew the county quite well, and 1 feel familiar with it now, though it has passed through a good many changes, locally speak-ing, since that time. If one who has known me in the past should see my letter, or whatever you call it, he will

see my letter, or whatever you call it, he will be pretty sure to recognize me now, for I have not changed one bit—that is, in my character-istics. I am the same man that I ever was. I was rather individualized when here. I think I was cut out of a different block from what any one else in the world was, and I have been

any one else in the world was, and I have been different all along. Tell the friends I will be glad to come back and give them a word from the other shore. I have been silent a long time, but it was not my fault, for I tried to come. I could not quite get back, but I persisted, till now I have got here. Tell them they will find a very good place when they come to the spirit-world, just as good as they deserve. Perhaps they will like a better one, and if they do they will have the privilege of working for it; and if I can lend them a helping hand in any way I will be very happy to do so. A good many, no doubt, will be better off than I have been, and per-haps I shall want them to give me a lift. haps I shall want them to give me a lift. My name is Harold Jenkins.

Mary A. Holbrook.

I came pretty close, but when I heard a spirit say he had been gone so many years without ever having an opportunity of speaking in this way. I thought, "Oh! what chance is there for me who have so recently passed away from the earth-life?" Yet I found that I could step nearer, and perhaps say a few words to my friends. Tell them that I live. I am so happy to find

Tell them that I live. I am so happy to find that I do live, and in a world and in a home that are pleasant and real to me. I have strength now. I feel full of new vigor. I am not distressed, and it seems so good to live. I am surprised at the spirit-life. It is differ-ent from what I believed. This is so strange to me I can hardly realize it, and yet I do real-ize that it is home and netwers land yet I do real-

to be sent out to human beings concerning the future state. I want them to know of the spirit-life as a real life, in a real world, very much like this life and this world. I have a good deal to learn. I cannot say much about it, but so far I am pleased and satisfied. No, I do not wish to make any changes in my affairs, because it would be useless for me to wish that. I cannot do anything only to bring an influence to make things come to pass for the highest enlightenment and the truest spir-itual good of all. My friends will know me in Keene, N. H. I am Mary A. Holbrook.

intelligence-yes, and also materialized into external form from the idea which produced them or gave them the possibility of existence. Let it be understood by our mortal friends that there are minds apart from this physical life, once dwelling in the body of elay, but i now a part of the spiritual heavens, who dwell largely in the subjective realm. There are creatures of intellect and intellectual expres-sion alone, so to speak. A mind on earth may withdraw itself from the world, seelude its if the collectual things and so studious in its bent as to practically ignore all the great objective realm of existence which surges around it on the physical plane; and such a mind may come to declare that there is no real existence in the world or in the universe, save that which it leads in speculative theory in the realm of thought, and thought alone. We grant you that thought, or the exercise of in-tiligence in the human mind, is the largest an life, the grandest form of existence which we can conceive; nevertheless, we must also rec-or of the essential part of existence which we the objective form displays. We are assured that the spirit-world belong-ing to this planet is a counterpart of this body ing to this planet is a counterpart of this body i which you call the earth; that it awings in

ognize the essential part of existence which the objective form displays. We are assured that the spirit-world belong-ing to this planet is a counterpart of this body which you call the earth; that it swings in space precisely as this planet swings in space; and that it accompanies the earth in its march through its orbit. We are likewise assured that were your telescopes sufficiently powerful you could perceive the spiritual counterparts, which are akin to this spirit-world, that ac-company the planets of your solar system, each physical planet having its own spiritual counterpart as a body itself independent of, and yet belonging to, that physical planet, the spiritual counterpart having its own forms of life and being upon its surface just as truly as the physical planet—call it Jupiter, Uranus or the earth, as you please—has its forms of life, being or animation. Upon this spiritual planet, then, belonging to this earth dwell animated forms, conscious human beings, men, women and children, who are passing through their various experiences and gaining a development of soul activity and spiritual planet into other worlds in space. Upon this planet, as we must call it in your language, the counterpart of this body or mass of substance called the earth, are to be found localities—geographical localities, we assert. There are mountains and rivers, lakes and streams, valleys and fertile fields. It has a climate of its own, more equable than this climate of its own in a measure correspond-ing to it. Its people have their homes and dwelling places, their temples where they may assemble for various purposes, and the life of its inhabitants is very much like the social life on earth, save that it is more refined, more elevated in character, and of a more spiritual nature. These structures of which we speak are ex-

nature. These structures of which we speak are ex ternalized according to the thought and desire of the inhabitants or their builders, but they are brought out into form through processes of workmanship and effort even as your build-ings, your various structures and forms of art Ings, your various structures and forms of art and artisanship are brought into form and ex-ternal use by your various working people. This is accomplished, not, however, by such lines of labor and intense and severe effort as are made by you of earth, because each one of our workers is trained to do that for which he is best adapted, and it comes natural to him to do his best to put the utment of his power into is best adapted, and it comes natural to him to do his best, to put the utmost of his power into his work, and to bring out the finest expres-sion of his taste, his skill, or his natural ability. The work of each one possesses in itself a living power, since the magnetic force, the spiritual energy of the builder, or the creator of the form, the work of art, or of objective life, is put into it, so that it is even more substantial, even of a more enduring nature and heautiful even of a more enduring nature and beautiful appearance, than these forms of objective life

appearance, than these forms of objective life which you perceive on earth. We know we are making bold assertion, Mr. Chairman, in contradicting, as it seems, the statement made through that eminent and long-time worker quoted by your correspond-ent; but we recognize the fact that there are spirit intelligences who live largely in the subjective life, in the realm of intellectual ex-pression, and therefore they, perhaps, do not readily or clearly realize what the objective life of the spirit-world is to thousands of in-telligent human beings who make it part of their existence. Just as surely as a mastertelligent human beings who make it part of their existence. Just as surely as a master-builder on this earth can bring together his materials and his working-people, and from the effort of those individuals and from the material and with the tools which he has pro-vided create an externalized form of that thought of his which was a complete structure, perfect in every part and detail, in his mind, so that you may behold it and find it utilita-tiful form of art or some grand structure gather his materials and implements and all those intelligences whom he may deem it nec-essary to make of use in this direction, and those intelligences whom he may deem it nec-essary to make of use in this direction, and through their efforts and these means may bring into externalized form that ideal of beauty, whether it be of art in the degree of creating a temple, or in that of producing a pictured landscape so that it can be seen and admired of all men. Subjective life, Mr. Chairman, belongs to the individual alone. If one intelligence creates for his own satisfaction or contemplation a work of art that is merely subjective, which he can change according to his own thought at will, it will appear as such only to himself, or, at most, to the few spirits who are in such complete sympathy with him as to be able to sense his every thought and perceive the subsense his every thought and perceive the sub-jective forms created by his mind after the manner or bent of his mentality. But we maintain that in spirit-life the structures, the forms of art, the landscapes are beheld by all forms of art, the landscapes are beheld by all who approach them, just as your temple of art in this city is beheld by the many who pass by upon the opposite side; and, therefore, to all intents and purposes for the spiritual nature, ours is a life and a world of substance, real and tangible to the spiritual senses of intelli-gent individuals. One may, if he pleases, withdraw him-self from the world and so fashion around him an atmosphere from his own personal men-tality as to be oblivious to the objective life on self from the world and so fashion around him an atmosphere from his own personal men-tality as to be oblivious to the objective life on every hand. In that atmosphere, and because of that desire to live subjectively, he may fash-ion and create according to his will his own intangible forms of life and association, but they are true to himself alone, or to the few who will enter into his atmosphere and sym-pathize with him. They are not for the great beating world of which we speak. We mention that the spiritual planet belong-ing to this earth, of which it is a counterpart, is a living planet, a body of light rolling in space in company with this mass called the earth. This is true. We also stated that every planet of which we know anything has its spir-itual counterpart. We believe the time will come when this fact will be ascertained by as-tronomical scientists on this earth through their investigations, study and observation of the planets of the solar system. Already you are approaching that discovery. Not a great while ago we considered a question in relation to the subject based upon the statements of Flammarion, the scientist, and we repeat our assertions of that former time, that, undoubt-edly, in the history of markind on earth, there will be fashioned an instrument so delicately constructed; and yet so powerful in its magni-fying properties, that by its aid much will be discovered in regard to the life and composi-tion, of the planets of your, solar system, and also by its aid may be discovered the presence of these spiritual counterparts of which we speak. If, then, by the aid of any instrument fashthat soft on the spirit-side, but I do find enough to take my time and my though that it does me lots of good to feel that, no matter how much I may used my energies, I am O matter getting old and tired out, and ready to give up for some who are fresher and stronger that on this side, and that is the experience I had on this side, and that is the experience I had on this side, and that is the experience you generally full we im use not imagine the spirit declare that sight to come new energy all the time that takes and to be objective; that the future state is subject-in houses, it must not be supposed that such hab-place of that which is used up—that is, gh far is I know anything about it. I did not know of them yhen is supposed that such hab-ties and and it supposed that such hab-place of that which is used up—that is, gh far is I know anything about it. I did not know of the supposed that such hab-place of that which is used up—that is, gh far is I know anything about it. I did not know of the supposed that such hab-solution on the spirit side. I did not know of the supposed that such hab-solution on the spirit side. I did not know of the supposed the supposed the course of any one who cares to receive been quilely asking about 6f a talk, but of y'' and "Alls well." I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but I did not know of them when I was here, but

INDIVIDUAL MESSAGES. George B. Lincoln.

(Feorge B. Lincoln. [To the Uhairman :] Well, sir, I have been hearkening to the statement of your Spirit-President, but I do not quite understand these things that he mentions, only this, that I live in a real life. I do not think I can be deceived, sir, and believe that I see houses and various other dwellings, and that I behold gardens and fields and flowers all around me, when I am only imagining them. I think they are just as real to me as anything that I ever saw on this side of life; and if I understand the word sub-jective it means something created by the jective it means something created by the thought which may stand out before me and seem real, but which has no real substance or

seem real, but which has no real substance or existence. Well, I have seen my friends who went over before I did. Some of them I never ex-pected to see again, and others I only had a vague idea that I might be reünited to; but they are all moving about, attending to their own business and looking as real to me as they ever did on earth, only a little fresher and stronger and more active, and I do not be-lieve that I am imagining them and making them up out of my own thought. I think they are just as real as I am, and I am pretty sure I am real.

Well, I did not come here to preach upon these matters. I do not know much about it, only I take the fact in my experience that I am alive, and that I stand upon what to me is good solid ground. It does not give way under good solid ground. It does not give way under my feet, and I can pass about from place to place. I have a home, and I am engaged in a business that is agreeable to me, and I also have my friends and associations. I have come back here to give my greeting to the friends of this life. I lived quite a good while here, and had a large experience. I knew something of the postal system but not quite

something of the postal system, but not quite this kind of a system of communication. I had other interests and other affairs also in my life that claimed my attention, so I feel that I do not really want to give up all there is on this side, but I just like to keep track of it, even if I did grow old and drop out of the physical body.

physical body. I have relatives and friends who are dear to me, and I send them my love. Tell them I have not forgotten any one. We do not close our eyes and our ears and our memory when we go out of the body, but we are on the alert more than we ever were; we seem to be quick-ened up a bit, so that we are real men and women women

I have had associations and interests in Brooklyn, N. Y., and I have a kindly feeling for the city. I have visited it since I went from the body, and was pleased to find it fa-miliar, so that I did not seem exactly like one who had gone out of life, but rather as if I had come into it more strongly. However, I want particularly to send my greeting to Tenafly, that is in Bergen County, N. J. I feel an in-terest there, because there are dear hearts in the place that I am linked to in sympathy, and I would like them to know of this great and glorious truth, that they may understand that he who dies lives again, and, as far as I can see, is likely to live right along. My name is George B. Lincoln. have had associations and interests in

John H. Roundtree.

John H. Roundtree. 1 am conducted here by my good friend, Warren Chase, who, greeting me upon the other side of life, wished me to learn some-thing of the communication between the two worlds. Well, I have been open to instruction. I wish to be convinced of the truth. I always desired to know the truth when I was here, and although sometimes frowned upon by those who did not understand me, who thought I was too liberal in my ideas, that I claimed too much for mankind by way of the right to think and to question for themselves, and who looked upon me somewhat as we look upon those who are outside of the pale of grace, yet I really wished to know that which was true, and to place my feet upon its founda-tion. I could not be content with old ideas. The superstitions belonging to the dead past had no weight with me, because they seemed to be so out of place for the present century. In more ways than one I was accustomed to think for myself. I grew up to grapple with ideas, with subjects, and with matters that be-longed to human life, so it came natural to me to grapple with ideas concerning man and his relations to the universe. to grapple with ideas concerning man and his relations to the universe.

cipline, because it helps to round us out, fill us up with spiritual power, and make us more self-reliant and less dependent upon any force in the universe, no matter what it may be. I believe that we can all be masters of ourselves and masters of our environments, and that if

> OTHERS WILL

CURE YOUNTION

AYER'S SARSAPARILLA

8

PURE

CLEAR

SKIN

YEALTH .

MENTAL

ENERGY

we study our own natures we can gather up their forces, and make them useful in many

we study our own natures we can gather up their forces, and make them useful in many ways. Now, sir, I do not come to express much of this thought, though it strikes me forolbly hero to day concerning the power and the possibil-ity of individualized humanity, but I come to make myself known, to tell the good friends of Platville, Wis., that I have come here as a liv-ing man, not as a dead shell, not as a wolrd ghost, and not at all as a delusion and a decep-tion. I am not old, worn out and bent by long years of service on earth, for I have thrown off the physical body. The spirit was just as strong shortly before it went from earth as it was in days long gone by, and to-day it appears strong storms that it had been beaten down by them. That good soul, Russell, is here, and he would like the friends to know that he has come around from the spirit-country, and is alive. George Taylor wants the good people who have known him in Grant County, where I am pret-ty well known also, to realize that he, too, has found the beauty of living in a world apart, and yet not apart, from this physical world of yours. Well, I do not know s there is more for me to say. I shall keep watch, and see what is thought of my remarks by those who have known me in the past. They will certainly say I have not lost any of my fearless demeanor or outspoken speech that I had when here. I was well known in my State, and I think it will be learned that I have come back to your spirit post office and made myself understood. I am John H. Roundtree.

Andrew Palmer.

I am proud to follow in after the departing intelligence and to announce myself as another who feels identified largely with the State of Wisconsin and with the freedom and growth of the West. I like the atmosphere of your Eastern city. I feel its intelligence; I sense its intellectual power, and I enjoy its spirit; yet I also feel that there is a strong, grand influ-ence in the West that is helpful to humanity in countless ways. I also am induced to come here and express my thought, hoping that it will be received by the friends in Rock County and by the very dear ones and associates in Janesville, where I am particularly well known. I shall be re-membered, I hope, not as one who is dead, but I trust as one who is living and has an immor-tal mind that can never die. I have been interested in, and identified with, journalistic work in days past. It held out to me that which attracted my spirit, and I am interested in the spread of news and of literature now that I am becoming reïnvigor-ated and more as a mind that is made fresh and youthful again, not youthful through in-experience, but rather made alive by the expe-rience of aggregated years that give me new I am proud to follow in after the departing

ated and more as a mind that is made fresh and youthful again, not youthful through in-experience, but rather made alive by the expe-rience of aggregated years that give me new strength and power. Pardon me if I do not express my thought clearly. If you can realize, as I do, that I am manipulating an organic machine which is totally unfamiliar to me, you will see that I labor under difficulties. I am painfully aware of the fact that I must hold in subjection a human brain, (I almost hesitated to do that, and I should have hesitated longer had I not beheld other intelligences doing this work and wreaking no injury upon the foreign brain,) and while manipulating this mentality and holding it in subjection, I must impress upon it my own independent thoughts. It is a great study to me, a new experience, and one that I wish to understand; but if I can succeed in making it known that I have returned from the great world beyond as a traveler bent upon the mission of enlightening former acquaint-ances concerning the real life of the spirit, I shall feel that I have truly accomplished much. I know that there are individuals who have seen your journal, who will see it when my name appears, and who have known of me and my career. Therefore I feel hopeful that I may excite an interest in my section of the coun-try in the subject of spirit-return that will lead my career. Therefore I feel hopeful that I may excite an interest in my section of the coun-try in the subject of spirit-return that will lead those friends and associates to seek to investi-gate it for personal knowledge. In Beloit, not far from the college, I have sev-eral times been attracted to a few individuals who are discussing Spiritualism, who are making incutries concerning it and who are sending out

inquiries concerning it, and who are sending out an influence in this line that is good for their neighbors and also for spirits who are seeking to reach friends on earth. I have no doubt that in some way I have been magnetically assisted by them to come to this office in this manner, and coming here to dow in company manner; and coming here to clay in company with those spirits whom you have heard from, I feel that I have gained a power that may not depart from me. 1 am Andrew Palmer.

Julia Shattuck.

I have a brother John who lives in Philadel-phia, and I have a sister residing in Chester, Pa. They are perhaps the nearest of my kin on this earth, but whether they will believe that one of theirs can return from beyond the grave and speak in such a way as this. I do not

APRIL 9, 1892.

No, I did not find it all sunshine after I got out of the body, but I found a good deal of it. We come to see ourselves pretty plainly when we get over there, and there are some spots we'd like to rub out if we could, but it takes a good deal of rubbing to get them out of sight. We want to cover them up so no one else will see them, and we have to stir ourselves to learn how to do that. So you see it is not all sun-shine, but then there is a good deal of the bright light that is warm and strong and help-ful to us, and we all feel much better than we did before we went through the change. I am

ful to us, and we all feel much better than we did before we went through the change. I am talking for myself and those I have met on the other side. I do not know how it is with oth-ers, but that is the way I find things generally. My name is John Blanchard. I thought I'd come back to see how it seemed, and to see if it made any difference with the people up home to know a spirit can come back. I go up to Croydon once in a while and look about. It hardly seems as if I had lived there, because the old life is passing away and getting dimmer to me. I do not for-get it, but I am taking hold of the other life more strongly all the time, and so that is the reason. reason.

reason. I was over to the Flats not long since, and I saw a young women there that they told me was a medium. Well, I tried to make myself known, and I made her act rather queer, but I couldn't do as I wanted to. I'll try it again, and perhaps I'll be able to manifest around among the people that knew me. That will do me good, and I hope it won't hurt them.

Charles Smith.

Charles Smith. [To the Chairman:] A good many years have passed away, sir, since 1 walked and talked in this mortal life. I was a many of energy and business, and I had a good many friends and acquaintances. Some of them and some of my relatives have passed on long since, but there are some who still linger on this side. My home was in Portland, Me., and my name is Charles Smith. It has been going over in my mind for several years that I ought to come here and report. Tell the friends I am busy, and well and happy. I am not interest-ing myself in any woodenware or things of that sort on the spirit-side, but I do find enough to take my time and my thought, and it does me lots of good to feel that, no matter how much I may use my energies. I am not getting old and tired out, and ready to give up for some who are fresher and stronger than I am. That is the experience I had on this side, and that is the experience you generally pass for some who are fresher and stronger than 1 am. That is the experience I had on this side, and that is the experience you generally pass through; but in the spirit-world there seems to come new energy all the time that takes the place of that which is used up—that is, as far as I know anything about it. it is have come with some of my own people here. Sarah, Eliza, and Andrew join me in greetings to any one who cares to receive them. They are all well, all strong, and in good condition on the spirit side. I did not think to make much of a talk, but only just to the min and say, "How do you do?" and "All is well."

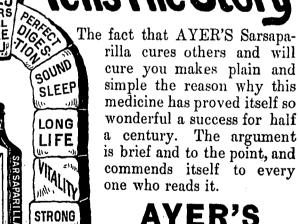
Report of Public Séance held Jan. 19th, 1892. Spirit Invocation.

Report of Public Séance held Jan. 19th, 1892. Spirit Invocation. Jur souls are uplifted to thee, oh: thou divine Spirit of Truth, seeking to breathe in from thine atmosphere an in-spiration and a light which shall quicken and illuminate our minds to a deeper understanding of thy law. Our hearts are open to thine inspection, and we would breathe into our beforgs something of thine infinite goodness that shall sweeten our lives, and give us spiritual strength to do better than we have done in times past. We are aspira-tional, reaching out for that which shall inform the spirit, and bring about a new cultivation of the interlor gifts of our inmost beings. We desire the commanionship of pure and wise intolligences from immortal life who are compo-tent to instruct us, and who strive to bless in helpful ways their fellow creatures upon this earth. May we receive from them an influence that will be helpful in many ways, that will inform us of the higher inner nature, and give us something of an understanding of the laws of. Ilfe that ap-ply to this external existence as well as to our spiritual well-bolng. Oh! thou source and light of all being in this universe, oh thou unto whom we turn in the hour of need, and from whom we would draw sustenance and strength, bring unto us this hour, through thy miniscring angels, that supply to our spiritual natures that cach most sorely needs. Give unto thy human family on earth the light and knowledge and gleams of truth which it certainly requires to enable it beyond this mortal vell. Oli: may we have are oroling on-ward, trying to discover truth so that we have are oroling on-where yet hey may be found, be illuminated by thils great and glorious light which cometh from aboye. We desire the presence of good spirits this day, not only for our lives, be supplied with that knowledge and power for which we crave; and may all of thy children, whereyer they may be found, be illuminated by this great and plones the carth. We ask thy blessing, an

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

know. We did not understand Spiritualism when I was here, and probably we would have doubt-ed it if any friend had told us that our mother could come and make her presence intelli-[Continued on seventh page.]



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NERVES

APRIL 0, 1892.

BANNEROF LIGHT.

out of wrinkles.

[Continued from sixth page.] pently known. I had a sort of intuitive faith in the guardianship of angels, and I dimly be-lieved that these angels were those whom we had known and loved in other years, but I had

lieved that these angles word those who word had known and loved in other years, but I had no knowledge and no very active thought con-cerning spirit-presence. For a long time I have been trying to come in such a way as this to reach my friends on earth, and to tell them of the beautiful life beyond of its music, its glorious scenes, and its sweet flower gardens, that are full of bean-ty and bloom. I have not always been in this part of the glorious world I speak of. When I lirst went out I kept coming back to earth, and lived really in its atmosphere. I did not want to die. I wished to stay here, and I lin-gored around these earthly scenes, learning very little of the real spirit-life, but after n while the ties that bound me here loosened. I shall not speak of them, or of the strongest tie, because now all these things have faded away. After these had disappeared I came more closely into the spirit-life, and then I found people who were discontented—not bad, oruel or dark in any particular, but uneasy, and sort of restless in their life and habits— and who were roaming about from place to place, with no settled though to raim in life. You have many of them on this side, and we have them there. After I went through an experience with them. I came to feel sorry, and to wish I could do them good, and with the wish came the power. So I sort of had a school, I suppose you can call it, where some of them gathered about me, and we tried to scheer to learn of higher things, and to grow into a more contented and peaceful frame of mind. After a time I changed my abode, and you mind.

After a time I changed my abode, and you may call it going higher, if you wish. I do not know as it was going upward only in develop-ment, but I came to a more beautiful country, where there were peace, harmony, music and love, and all the associations were of a like na-ture. My mother was there, and others that I learned to know and admire, and so I speak of that as the beautiful world where I now live. I want my sister, brother and others that they can reach them if they only try; but I do not wish them or any one to have the thought of material life so strongly in their lives as to make it the most powerful of all forces to hold or attract them, for they will surely have to grow above these things and break the chains, before they can reach the true spirit-world and its harmonious conditions and associa-tions.

tions. My name is Julia Shattuck.

Mary J. Anderson.

I was called Mary J. Anderson. and I hold to that name as I come back here, but it seems almost as if it had slipped away from me in my life in the spirit-world. [To the Chairman:] You do not know me, I

[To the Chairman:] You do not know me, I reckon, and yet, sir, your face is more than fa-miliar to me, because I have come here many times, and tried to take hold of your medium to say a few words to my friends who remain on earth. I have come near enough to see those who were here through her atmosphere, not clearly, but as one sees through a glass that is dim. In this manner I became quite famil-iar with these surroundings, and arrived at the conclusion that I would never be able to make myself known, but to day the conditions seem to be just right, and I am happy to avail myself of this opportunity. I wish my friends who are left on this side to know that we who have gone on, not only from

know that we who have gone on, not only from Richmond but from other places, have not been buried or lost to all consciousness. I was from Richmond, Va. I knew nothing of this great soul-life that we find after we meet with from Richmond, Va. I knew nothing of this great soul-life that we find after we meet with death, and I kept clinging to the mortal. I had no desire to pass away from it, for it was all I knew of existence, and sometimes the thought that I must go out of life, and, for all I knew, be buried eternally, gave me a great fear. I shuddered at it, and sometimes felt I could not have it so; but at the last, when I did pass away, death came to me only as a pleasant dream, of which I was partially conscious; a sweet and languorous influence stole upon me, and I felt as if floating away somewhere in light, while all the time I was aware of the meaning of this. I found myself among friends, who were so natural, so strong in their expres-sions of affection and welcome, that I had no time to feel afraid, or even to wonder at, my condition. In a little while I learned that I was called dead by my friends, but it did not matter to me. I knew it was they who were mistaken, and that I was really alive. I tell them these things now that they may know what came to me, and I trust the time is not far distant when the way will be opened in their own homes for them to learn of spirit-presence and the intelligent power that is brought from another world. I do know that there are in the old city and in the Old Domin-ion mediumistic persons who sense the presence of invisible attendants, and who are guided

it or not. ion mediumistic persons who sense the presence of invisible attendants, and who are guided of invisible attendants, and who are guided in many things by the impressions and the promptings given by these spiritual visitants. They do not boldly declare their knowledge, nor do they wish to have it known that they are attended by an unseen but potent influ-ence. I know it is so, however, and that an intuitive understanding, if I may so call it, of the unseen but intelligent life has come to many, so that if the right conditions were pro-vided and mediums developed among them, they would be ready to receive and compre-hend the truths which returning spirits might bring to their lives.

montal powers of my nature perinaps as forci-bly, if not more so, as any other oxperiences that I ever ind in any other place. I would like the good people of those towns who knew me so well, to try to understand something of Spiritualism and the power of communication between the two worlds. I shall be very glad to do my part in giving them something tangi-ble, something convincing and intelligent from the spirits who would like to do the same. Now, if some of the friends will form circles in their homes, and earnestly ask the presence of their unseen friends, I think they can develop power sufficient to gain manifesta-tions of intelligence from the other life, and I will do what I can in that respect. I wish to tell Mr. Armstrong that I have been drawn very near to him since I went out of the body; that I have seen what he is do-ing in trying to spread a knowledge of this truth before the minds of his neighbors, and I believe his efforts will bear good results. Oth-er spirits are thatking him. They can see better than I what good he has accomplished, and they assure me that the seed has been sown which will in many homes, by-and by, bear sweet spiritual fruit. There are many things I would like to say, but as I go on a sense of my incompetency to speak in this way comes over me. It is also new and strange. I shall have to study much of the law governing these things before I shall feel qualified to express thoughts upon these matters that I have in mind, but I am grateful for the privilege of coming here to-day.

grateful for the privilege of coming here to day.

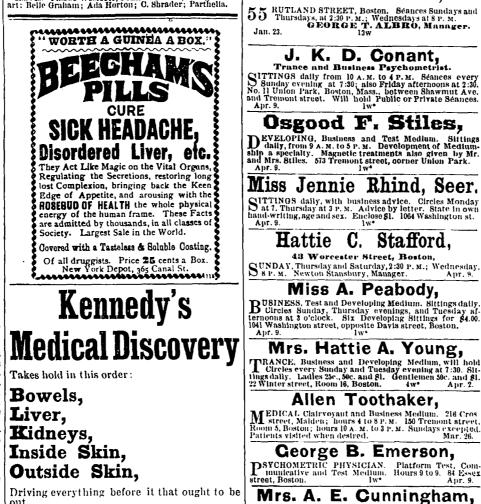
I give my greeting and my love to my friends in Montpelier, Vt., and in other places of the Green Mountain State, for I have a warm feeling of friendship for them all. Smith Good-

no.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE PUBLISHED NEAT WEAR. Jan. 22.—Henry B. Millken; Hollis Bowman; Harry Kon-nedy; Barah Martin; B. H. Carter; Charles F. Johnson; Charles H. Dennett. Jan. 29.—Eliza S. Nodyne; Dea. John Wingato; Chas. H. Horton; Cora Allen; Capt. Samuel White; Controlling Spirit, for Theodore Howell, Alter Wentworth, Lizzle French.

Messages here noticed as having been given will appear in due course according to routine date. Mar. 25.—Capt. John Lawrence; James C. Dunn; Olive Bar gent; Dan Maginnis; Elizabeth Rowman; Will C. Blyther. Mar. 29.—Photeb Westcott; John A. Collins, George Stew art: Belle Graham; Ada Horton; C. Shrader; Parthella.





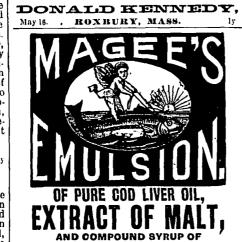
[Delivered March 4th, 1892, and published in advance by request.

Smith Goodno.

It was such a little while ago that taps were sounded for me that I feel hardly in condition to say much concerning the life I have entered upon; yet I am able to say to my friends on earth: Good morning! the night has passed, the sunshine is all about me, and I find the fields green and fertile with the promise of a new life and of new harvests for the coming time. time.

new life and of new harvests for the coming time. As a veteran of the old days, as one who has had large experiences in contact with mortal life, who has known times of warfare as well as days of peace, I feel almost at home in com-ing in contact again with the material forces of this outward life. I rejoice that the physi-cal body has been cast aside, because I am well equipped with a new form that has mem-bers and powers active and strong, filled with the new life of the spirit; and though I am rather awkward in handling these powers, or weapons, of the spirit, because they are new to me, yet I feel that I am becoming accus-tomed to them, and more and more at home in the new country. Why do I come back, Mr. Chairman? It is because I wish my friends on earth, in the old Green Mountain State, as well as in other States where I have made friends in the past, to know that I can come as a spirit, just as I could travel from Vermont to New York as a mortal man when I lived here in the flesh; it is because I wish old associates to know that there is conscious life and intelligent action for us all after we have passed from the body on earth; it is because I feel so glad to find this free and conscious existence, to know that there is reinion on the other side, to real-ize that there are homes and occupations there, that I come here to-day to speak in this way. I am not familiar with this spirit-control, way.

way. I am not familiar with this spirit-control, and I may not succeed in identifying myself as fully as I could wish. I trust that each of my friends will understand something of the refriends will understand something of the re-turn of the spirit, and desire to learn more of it. It is a good thing to acquire knowledge of this subject on this side, because if you get the information here it does not come so suddenly upon you over there, and you do not ask yourself why you have been so blind all along. Many ask themselves this question when they reach the spirit-world and find how natural it is, and what a broad, way there is from this world to that, over which they may come as freely back to earth as they went from earth to that other life. I will not talk over my earthly experiences, though they were many. I would like to send my greeting and my regards to old time friends in Ogdensburg and Canton, New York State. Some of my richest experiences in public and private life were gathered in those 'towns. Those experiences brought out some of the



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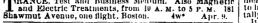
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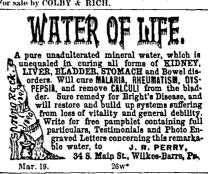
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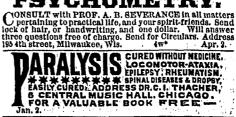
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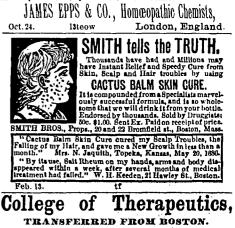
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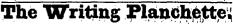
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BANNER OF LIGHT.



The First Society of Spiritualists, New York.

Commemorative Services of the Forty-Fourth Anniversary of Modern Spiritualism - Addresses, Instrumental and Vocal Music.

[Reported for the Banner of Light.]

The First Society of Spiritualists celebrated this event at Carnegie Music Hall, on Sunday afternoon, the 27th of March. As has been the custom of this Society in years gone by, special pains were taken to have everything connected with the commemoration in consonance with the time and the occasion. The exercises were opened with a grand duo for

violin and plano, by Prof. J. Jay Watson and Miss Annie A. Watson.

> "In sweet music is such art; Kiling care and grief of heart."

Henry J. Newton, President of the Society, made the introductory remarks.

REMARKS BY MR. NEWTON.

Friends, we have convened on this occasion to celebrate the Forty-Fourth Anniversary of the Advent of Modern Spiritualism. In contemplating what it has done in its brief career among men, what it is doing. and what there is yet for it to accomplish, we are bound to perceive and fully realize that it is by far the greatest gift yet bestowed by infinite love and wisdom and omnipotent power upon earth's finite children. It gives us facts for faith, knowledge for hope, and the heavenly light of immortality for the gloom and darkness of despair, the legitimate offspring of reason, environed as it is by so-called scientific facts. Whatever may be or may have been the opinions of individuals in reference to its origin or purpose, whether expressed singly or collectively, the great fact remains that it is in the world in all its parts, and silently gathering force and energy with every revolution of the planet to press forward its work with resistless force and power; and this in this part of the nineteenth century, a period of time unrivalled in human history for intellectual illumination.

We hear complaints from the churches on every side of the spread of skepticism and scientific materialism. There is no question but that this is true; and the cause is plain. This great intellectual illumination, shining with its full strength upon and into the darkness of mythology, the myths and superstitions of popular theology, causes them to fade away and disappear. Superstitions of every kind are dissipated by the light of reason. Spiritualism has no conflict with either science or reason, and it came when it did because humanity needed it. The time had come in the development of the race when it was not only needed, but when for the first time in its history it was possible for it to come as a permanent institution, to be studied and understood. It came as positive and resistless as the foliage comes out in the springtime, simply because, like the foliage, it was nature's time, and all efforts to stay its onward march must result in failure, because it is the result of the operations of immutable law; and to-day Spiritualism is the hope of the world. It is a great light dissipating the gathered gloom and mist of all the past ages.

ADDRESS BY MRS. MILTON RATHBUN.

Upon the horizon of Modern Spiritualism we dis cover, with nearly the precision of mathematical regularity, the cloud "no larger than a man's hand," which suddenly assumes proportions of magnitude and importance, calling our attention either to some new phase of phenomena or to some new tenet of the philosophy of Spiritualism, and compelling us to note by the way both the rapid advancement of the Cause and an increase of the number of its adherents.

It is well to meet once a year to celebrate the advent of this New Dispensation, which came unbidden. unsought, finding no welcome or recognition awaiting it, but meeting with opposition of every kind, from the cultured arguments, voiced by the educated, to the demoniacal frenzy of the ignorant rabble bent upon destroying this, their friend, bringing to them the priceless boon of freedom, the indubitable proofs of immortality, the only true comfort in adversity or affliction. All people joined hands in persecuting this old friend in a new guise, until it would seem to have received its death-blow. But no. It grew stronger under the buffeting of opposition's waves, and patiently waited but a brief period to enlist a loyal few who suffered the martyrdom we happily escape.

Steadily, year by year, the onward march is accom-

our greed we become indifferent to the promptings of our higher natures, and impatient when approached upon the subject of spirituality. We stiffe our convictions, our aspirations, neglect our opportunities to do contend that it is all-important that our lives are regulated both with regard to this world and the world beyond the event called death. We must not ignore

or neglect the demands of our physical existence; nor can we safely avoid the claims of the other life, or the preparation for it. It is altogether unsafe, as well as unkind, to turn a deaf ear to the counsels of the wise and progressed, who come from spirit-spheres on their missions of bringing "good-will to men," and to promote harmony, which leads to "peace on earth." While it is just and right that we industriously follow our earthly pursuits, in order to gain not only the necessaries of life, but luxuries also, it is neither just nor right to stifle the calls of our spiritual nature for time and attention to its needs. Nor can we afford to overlook our opportunities for relieving distress, dispelling ignorance, dethroning arrogance and tyranny, and doing whatever in us lies to better the conditions of earth's denizens. When we are well fed, comfortably clothed and housed, we should not forget that many thousands are not so fortunate. When we have gained a position of comfort, fame, opulence, or any of the much-sought conditions of earth-life, if we are honest and worthy of the position we shall be willing, yea, anxious, to reach out a helping hand to the strugglers behind us in the race.

The arch enemy to progression in the form of philanthropy or benevolence is selfishness, which, when joined to ignorance, is a formidable foe indeed, compassing and hedging us about until we are baffled at every turn. Selfishness must be vanquished at whatever cost. Now and then we plume ourselves upon a good word or kind act bestowed upon some unfortunate, and becoming self-satisfied, remain in this comfortable mood until we are prompted to analyze the motive back of the word or deed; and we then find that we have only obeyed the dictates of our selfishness, hoping for sugar-plum rewards in the form of praise from our friends and the flattery of the world.

Humility is a pearl of great price worn by few. It is within the reach of all, yet not easily attained. It is sourned by the ignorant, it is despised by the selfsatisfied and egotistic; it is feebly desired by the halfawakened; but it is eagerly sought and surely found by the earnest seeker after truth; it is worn by the victor over selfishness and adorns the wearer.

Another gem of great value is charity. Without charity our characters are lacking, and we cannot be counted among those whose merits are upon every tongue, if we possess not, to a great degree, this much-to-be-desired attribute. Charity is not puffed up, but is long-suffering and kind. If we wear char-ity upon our armor in the battles of life we shall win, and shall daily add fresh laurels to our stores of treasures. If we dwell in charity and humility, striving for the best good of others, the shafts of bigotry, superstition and ignorance cannot harm us. Even the poisoned arrows of selfishness, jealousy and the thoughts of the evil-minded, will fall short of the mark, and we shall go on to conquer and to the attainment of a permanent victory.

Our duty, then, is plain. From this anniversary milepost to the next, and the next, and on and on, until we hear the summons "Come up higher," must we dillgently work for the present and the future. We must care for the physical part of our existence as well as the spiritual; it is well that we take and appreciate whatever of joy and true pleasure is thrown across our pathways. Adversity we must meet, and bear the discipline it brings. We must keep in mind that this life is but a span, a term of probation. While struggling in earth existence we are but crossing the ves-tibule of the temple of the Great Hereafter. If we are cast down, betrayed, baffled and even trampled under foot, we can afford to be patient, yea, happy; for soon we shall reach the portal opening into life eternal, where we shall find the same willing helpers who have striven to reach and ald us here. How rarely do we accept their kindness or permit the fulfillment of their earnest wish for our good. In our selfishness we grow cold toward those who are endowed with the gift of mediumship, and who would, if permitted. lift the veil between the two worlds, and give us glimpses of the life beyond. We are ofttimes unkind in thought, lacking in sympathy, with our hands tight upon our purse-strings, little caring for the unhappiness of these cup bearers standing between us and our loved ones, the loved ones whom we also treat with indifference and disdain, because of our disloyalty to those chosen medial instruments who bring to us good tidings of great joy."

Let us, then, seek to uproot and cast out selfishness let us take on humility and abide in charity. Let us show a practical interest in our Cause by contributing of our means for its maintenance and advancement. Let us be honest, kind, earnest, loyal, industrious, courageous and hopeful. Then, when next we meet to commemorate the advent of Modern Spiritualism, progress, benevolence and joy shall be marked upon our countenances, and our hearts shall throb with love for all, of whatever nationality, color or sect. We shall have thrown off selfishness and acquired a degree of happiness of which to day we can but dream or imagine. Is not such a consummation devoutly to be wished? Shall we cling to earth's clods while such possibilities are before us? Nay, nay. Let us rise in earnest endeavor to reach the goal of satisfaction and happiness within our achievement. Blessed are those so wise as to earnestly see what the future holds of good in store. Surely we have halted, rested, wasted our opportunities and our substance quite too long. Let us spend the remainder of our earthly days in honest industry, tending toward the good. When we lay down life's burdens, our feet shall lightly tread the "dark valley," if beyond the shadows we catch a glimpse of the glory awaiting us, as rewards for faithful stewardship during earth's pilgrimage.

Modern Spiritualism dates its advent from March Sist, 1848. Frior to this date the Shakers had wonder-ful phenomena, which the spirits urged them to bring before the world, warning them that the purpose was good unto others, although aware that by doing good to enlighten mankind, and if kept hidden and not util-unto others we shall gain true happiness, and " that ized for the uplifting of humanity, their presence would peace of mind which passeth all understanding." We be withdrawn. This was actually the case about the time of the Rochester knockings. Andrew Jackson Davis also was developed as a

medium sometime prior to 1848, through mesmeric experiments, and attracted much attention. But the effort to intelligently comprehend and scientifically analyze the phenomena, to establish a code and system of communication, seems to have begun with the Fox children. It was then perhaps more fully realized than ever before how human and natural all these things were: Men and women, who once lived upon this earth, striving to attract attention by the exercise of a natural power not then well understood. Magnetic power furnishes the key to explain all the genuine manifestations of wonder-working power in all ages. By this power the spirits of our friends and the ministering angels from the higher realms of wisdom and enlightenment reach and act upon the sensitives among us, and thus influence all mankind. These efforts to impress humanity came from all grades and spheres of spirit-life; yet nearly all communications bear the impress of a desire to do good and help mortals to a knowledge and comprehension of the continuity of life beyond the grave. From this small but practical beginning progress has been wonderful. Millions of people throughout the world-fifteen millions in this country-have accepted the facts of Spiritualism, and are living in its beneficent light, allied more or less' closely with its people. The overshadowing influence of myriads of purified and exalted beings upon humanity in the last fortyfour years has accomplished what ages have not done in the past. Religious opinions have been greatly modified and chauged in creed and dogma, clergymen and laymen have very largely abandoned the narrow views and superstitions of the past, and are coming forth into the broad, sympathetic life of wise altruistic teachings. And what of all this? Why not be content with one world at a time? Those who say this do not know what life is. The thing is impossible. The two worlds are interwoven by every heartthrob, every emotion of joy or sorrow, every ray of light or shadow of darkness, by every sin and every noble act. This life is the lowest grade, the first step in our school of experience, and our excarnated friends are our teachers and guides, helping us to learn the lessons of life, and pointing us to the grade above, the goal we seek. They serve us faithfully and well, watching and guarding our footsteps with loving and patient care, infusing new strength and hope into our weary hearts, stimulating our love for knowledge and unfolding new truths to us as we show our capacity to receive them.

It seems to me that the guardianship and guidance of the angel-world is as complete, and their disinterested love as perfect as that of a true mother for her babe, a true father for his child. When the human hearthis touched by sorrow, worn and weary with sin and its burden of woe, and turns in its anguish to find hope and light in its darkness, then our loved ones come and extend helping and guiding hands. The doors of heaven are opened and light shines

forth. Words of encouragement into our fainting souls are breathed: "Come, ye weary and heavyladen." However weak we are, however much we stumble and fall, patient, loving help is given. We are lifted up, again and again the beacon-light is pointed out. No words of reproach or chiding, only of love, hope and promise.

The soul that longs for light and has desire for a better life, a clearer vision of duty and love, will receive it. "Knock, and it shall be opened unto you. Seek, and ye shall find." This light, this angelic com-muning and guidance is ours only so far as we give it to others who are less favored than ourselves. God's law, nature's law, is that by giving we shall have more abundance; by withholding, the little we have shall vanish. Let every one grow into the full realization of the truth of universal brotherhood. We are all the children of the Infinite Life, and in so far as we receive this fact and become unselfish in our purpose we are in harmony with the perfect law of life, which is God. Happiness comes to all through unselfish love and devotion to good and truth.

This, my friends, is the message from the spirit world; this is the chant of the angels; this is the true mission of Spiritualism to mankind. It is the growth and unfoldment of humanity. It is the opening of the pearly gates of heaven that the benighted wayfarers may see that the narrow confines of material things are not all of life. What a vision, what a view of eternal possibilities; the human soul moving onward and upward, growing in knowledge and power and love through all the infinite ages of eternity; always appreaching, but never reaching the infinite source of all things, God. Eye hath not seen, ear hath not heard the glorious things in store for those who by

us at night, the field scattered with buttercups and daistes that bend their silken petals to the glorious sunlight of the morning, the dewdrop that glistens on the petals of the flower, the bird that warbles sweetly in the branches of the trees, the catile that low on the billsides, the lambkins sporting in the meadows, and man as he walks to and fro on the earth-are all manifestations of spiritual power, and the vast universe is one gigantic scance displaying the presence of the Infinite Spirit.

Every age, every nation, all peoples, have had their spiritual experiences, their revelations, their inspirations, and they mark special epochs of different spiritual dispensations, India, Egypt, Greece, Romo ancient Britain and modern America, all have had and are enjoying to day spiritual conditions. The world is full of Spiritualism, had we but the eye to see

Following the address Prof. Watson and Mr. Edward Murphy played a duo for violin. The President then announced as the last speaker Mrs. Cora L. V. Bichmond, saying that she would speak in a trance condition, not being conscious of what she was saying. She spoke, in part, as follows:

REMARKS BY MRS. RICHMOND.

When the baby was born nobody knew what to call it. It had not been expected; there had been no prophet to announce its coming, unless it was Mother Ann Lee, of the Shakers, and she was not an appointed prophet. No prophecy had been made by seers or kings, and no wise men came up out of the East with gold, jewels and precious stones to lay a the feet of this new-born babe. As the child came into existence, men of science pressed their heads and said. "It is but another trick: it has no exist Theologians came and heard the sounds ence." heard the voices through the messengers, heard the children speak beyond their years, and they said, "It is another trick of Satan to lead men astray." Finally men of science took a new turn, and investigated the matter somewhat, saying, "It is an undiscovered law of nature," and stopped there. But the child grew. Some who professed to aid it, did so to obtain notori ety. But we passed through this age, when it was discussed whether Graham bread was the proper food for man, whether women should wear short or long hair, whether the bloomer dress was a suitable cos tume, and whether the laws upon marriage should be abolished. We passed through that period, and survived it. Spiritualism served as a vehicle for any thing but the one thing it came to announce

Mr. Beecher is credited with having said, " If a man at the age of forty years has not earned a home, then he might as well say his life is a failure, even though that man earned but a dollar a day." Spiritualism has not any home; it is forty-four years old; it has not any church; it is not accepted in the halls of science as old as it is, but it has a home as vast as the heav ens, and the hearts of humanity dwell therein. During all the while that Spiritualism has been here, every body celebrates the Anniversary of the Advent of

Spiritualism from the date when it came to them. Immortality has been demonstrated over and over again since man began to think. Religion has been in the world ever since man began to pray. Phenom ena akin to those of Spiritualism have accompanied every religious outpouring the world has ever known There are plenty of people in the world to-day, not professed Spiritualists, who can reason you into or out of Spiritualism. There is a process of reasoning going on in the world that can take both sides of the question, and prove either side. All this is possible The scientific method of demonstrating immortality from the time of Socrates to the present day is in a philosophical mist. Whenever you have received a message for the first time from a loved one whom you had mourned as dead, that is the beginning of your Spiritualism. You celebrate that day forever and ever in your hearts. The moment the space has been bridged over, that moment you begin to let in new light, and whatever the atmosphere may have been, the medium through whom that first message came that one is cherished in your heart of hearts forever. There is not a medium in the world at the present time who has not demonstrated the presence of some body's loved ones who have gone before.

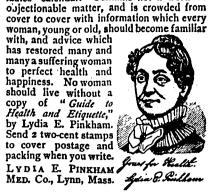
Spiritualism is now beyond the period of being as saulted, beyond the prophecy that said this child would not live, while science has taken a new light. and comes round to investigate Spiritualism by the door of psychic research. That is a door that leads to Spiritualism as well as any other, and no one even ventured to question concerning the manifestations from the unseen realm without landing safe and

sound in the very midst of Spiritualism. A great crop of physical healers, mind curers, faith

curers, alleged Christian Scientists, as well as Spiritual Scientists, have sprung up from the seeds that Spiritualism sowed forty, thirty-two, twenty five twenty years ago.

When Dr. J. R. Newton, the healer of the sick, was in New York City, Mr. Chairman, twenty-five or thirty years ago, Bishop Hughes was so startled by the numbers who went to the Doctor to be healed that





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teresting exercises followed. At the evening meet-ing Mrs. M. N. Baker read a poem, Mrs. Foye gave tests, and Dr. J. E. Mikeswell exhibited independent slate-writing. Excellent music was given at all the services. At the afternoon session of the second day Mrs. L. M. Hammond read an essay on "The Physical and the Metaphysical." Mrs. Ada Foye delivered an address, and gave the audience permission to ask questions. This opportunity was embraced by many, and all the questions answered by Mrs. Foye. Mrs. S. C. Ely read a paper, entitled "The Orthodox Mother in Be-reavement." Excellent music was furnished by Mrs. G. W. Langdon and Mrs. Alice Childs. At the con-clusion of the regular program Horatio Ga tes deliv-ered a brief address congratulating the Society on the advance already made, and predicting a glowing future. uture.

The evening meeting was the best of the series. The hall was crowded to sufficiation, evincing an in-

The evening meeting was the best of the series. The hall was crowded to suffocation, evincing an in-tense interest in the subject. Mrs. M. N. Baker read the Anniversary poem, which was vigorously applauded. Mr. and Mrs. F. L. Oviati sang a duet, and Mrs. Foye then gave remarkable pellet tests. Many investigators were present, and they all were mystified and astonlshed at the phenomena presented. Dr. J. E. Roberts of the Uni-tarian church was greesent, and being invited to fn-vestigate what was done did so, and confessed him-self astonished and unable to offer any hypothesis for the manifestations. Mrs. G. W. Langdon repeated, by special request, "The Last Rose of Summer," after which Dr. J. E. Mikeswell gave independent slate-writing. Mr. and Mrs. W. H. Stewart sang a duet, and Dr. Bowker closed with a brief talk. On the afternoon of the last day Mrs. H. M. Clark read an essay and Mrs. Dr. C. J. Parker a paper on psychometry. In the evening Prof. Buddington read a poem and Dr. J. Rodes Buchanan delivered the closing lecture, his subject being. "The Harmony of True Science and True Christianity, and the Scientific Certainty of Heaven."

Washington, D. C.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism was celebrated by the First Soclety of Spiritualists of this city together with many

clety of Spiritualists of this city together with many others of its belief at the Builders' Exchange on the evening of March 31st, with an entertainment. Over 500 cards of invitation were issued. In the first part of the evening a musical program was offered. Mrs. Jennie Hagan-Jackson gave a short talk, in which she briefly told the bistory of Mod-ern Spiritualism, and in conclusion read an original poem composed for the occasion. Mr. H. Altimus then gave a pleasing vocal solo, and was followed by Miss Hart in a duo of recitations; Master Julius Burnham gave a violin solo, and a solo by Mrs. Phillips was one of the happy numbers. This was followed by the event of the evening, spiritual tests by Miss Maggie Gaule. Through the young lady many messages were received from absent

plished. Each anniversary day brings to our waiting hearts more of gladness, more of satisfaction than the preceding one, because our triumph is greater. Public opinion yields slowly and grudgingly, it is true, but the gain is sure. The pulpit and press are content with an occasional taunt or misrepresentation, while in former years much time, strength, labor and ink were wasted in attempting to convince the masses that Spiritualism is all evil, and that there is no good in or of it.

Spiritualists have not only strengthened in numbers, but also in character, having now the courage of their convictions, where once they worshiped secretly, or openly only when with their own kind. We refer to the majority, not to the brave minority, who let their light shine at all times, never "hiding under a bushel." So quietly yet so steadily has Spiritualism advanced, that, to the best informed, its actual standing of to-day compared with that of yesterday is a glad surprise, while to us, sleepy laggards, its rapid strides are a source of amazement, whenever we rub our eyes, unstop our ears, or strive to take a comprehensive view of the situation. The onward march has been steady and rapid. We predict for the future even more marked advance ment, until this knowledge, already possessed by millions of human beings, shall become so widely and so generally diffused that by it the entire human family shall become enlightened.

Although Modern Spiritualism has not completed its first half century, it has grown to such magnitude that its power is felt and acknowledged in all lands by peoples of all classes. High and low, rich and r, the educated and the ignorant, yield their homage to this heaven-born Cause, which has brought so much of benefit to us that we can never sound its praises loud or long enough to satisfy our desire to let the whole world know that we have indeed found a Savior willing and anxious to redeem all mankind.

Many argue that it is unnecessary, and even unwise, to disturb the screnity of the self-satisfied, or of those so busily engaged with material affairs that they plead they have no time for spiritual thought or deed, by presenting to them the claims of Spirit. ualism, that they are bound to be finally saved, and it matters little whether they are enlightened or developed, spiritually, while on the mortal side of life. While this argument is acceptably seductive, because it relieves one of much responsibility, we deem it a dangerous one, and productive of great harm in blocking the wheels of progress, and in hindering or preventing the much-to-be-desired preparation for our entrance into the Higher Life.

The teachings of our spirit-guides and friends, who return to lead us from the material into the spiritual. all tend to impress us with the importance of the unfoldment of our spiritual natures : for we are repeat edly assured that we shall go naturally, in accordance with law, into that state, condition or sphere for which our sojourn in earth-life shall have fitted us If we are developed spiritually to bear the light, happy are we. If, on the contrary, our spiritual eyes remained closed, we shall enter into darkness have until we become sufficiently developed to seek the differing degrees of light in our path of progression. If this be true, how important that we at once be come on the alert, watchful for every opportunity and every channel for spiritual unfoldment. In our anxto acquire the material we become hard-hearted, not only toward our fellow mortals, but toward those who come from their spirit homes in love, pleading for recognition and the privilege of doing us good. In and after death.

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Manual Manual Contraction

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And when "the boatman comes with muffled oar' to ferry us over the river called Death, if we have done our life-work well we shall welcome him with a glad cry and outstretched arms; for on the further shore will stand our dear ones who went out taking our light of the world with them, those for whom we

have mourned-the precious child, the dear wife or husband, the loving, tender mother, the kind, benevo lent father, the dear old grandparents, the many friends bound to us by ties of love and kinship-oh, what a glad reunion, if we can go to them with clean garments and clear vision! But if our garments are dark and solled by avarice, crime, doubt, ill-will, selfishness and greed; if our vision is dimmed by materiality which has obscured spirituality, if through the gate of death. where we must leave all material gain, we pass emptyhanded, blind and desolate, how sad will be our lot. Remorse will gnaw at our vitals, and we shall agonize in our poverty and wretchedness. We hear a voice saying, "Before you are two pictures-which will you choo58?'

Following the address a song was given by Mme. C. Bilordeaux.

ADDRESS BY MR. LUCIUS O. ROBERTSON. In the traditions, history and religions of the human race. in its progress out of the barbarism and darkness of remote ages we find recorded the Spiritualism of those times, crude and misunderstood, but still the record and evidence of excarnated human beings striving to make their impress upon embodied human ity. These efforts and their source were understood a few, but the many were not unfolded intellectually, morally or spiritually enough to comprehend. A principal difference between Modern Spiritualism and what preceded it is that in earlier days and an cient times men viewed the phenomena and communications as supernatural, miraculous, and the specific act of the Almighty, or his absolute will exerted through beings higher and better than humanity. Those messengers or angels were deified and worship ed as gods, or viewed with such awe and terror as to unfit the mind of the recipients of their visits to properly consider and weigh what was given.

There seems to have been little recognition of the human mediumship in spiritual phenomena, physical or mental. Where recognized, the medium or instrument was exalted upon a pedestal as favored of God, nobler and more worthy than those among whom they lived, not infrequently glorified and worshiped before

patient effort, by honest purpose, in humility and in love, climb the heights eternal, and gain the power to comprehend universes as well as worlds, to visit the remoteness of infinite space and hear the sweet music of the spheres, the harmony of all things.

And sometimes they are led through heavenly spirals From universe to universe, and see Those paths of light that wind in burning gyrals From suns and systems through immensity. And sometimes they are led where melody Flows through Celestial Heavens, and wells its tide Of luminous joy to feed the flaming sea Of solar heat, whereby all suns are dyed In rising morn, and all their worlds beatified."

Prof. Watson played a violin solo, variations on the favorite Scotch air, "Auld Rosin the Bow." Prof. Watson remarked that the violin he held in his hand was the famous one owned by Ole Buil. It was made in 1616, and said to be the finest violin in existence If the Professor had not made this remark it would have been readily observed that he had an exceptionally fine instrument. In response to the applause the Professor played a hymn composed by Ole Bull. It was a delightful composition, and was artistically played. Then followed a song by Mme. C. Bilor deaux, when Mr. Walter Howell addressed the meeting in part as follows:

REMARKS BY MR. HOWELL.

There are periods in our history when it is natural to take a retrospective glance, and on an occasion like the present, when celebrating the advent of Modern Spiritualism, it is not inappropriate to remind you that though we enjoy to-day a phase of manifestation and spirit-communication under the nomenclature of Modern Spiritualism, yet Spiritualism is by no means modern, for man is a spirit, and therefore ism is contemporary with humanity, and if God be spirit, Infinite Spirit, then Spiritualism is a coëternal gift of God, and therefore is everlasting. Although in our séances and meetings we enjoy manifestations of spiritual power, and they have their effect through the mental, moral and spiritual, as they are intended to do, then lo!-the starry heavens that bend above



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the Bishop gave a special dispensation to one of the priests of the city to heal the sick publicly. Why? For fear that Dr. Newton, the healer, might take away from the papal flock-since miracles in modern times are not denied by the Roman church. Thou sands of spiritual heaters have been passing on from year to year manifesting their powers; but you see they having denounced spiritual healing, it would not do to call the thing by that name. So long as Spiritualism is the thing that the name represents it will be called by that name in the world.

No one more than ourselves can possibly respect the records of the past of the Spiritualism in the world; no one more than ourselves can know the strong foundation upon which these religions rested through the records of truth, and no one has greater reverence for the truth so recorded than ourselves. The time is now, and is more and more manifest, when theology will depend more upon Spiritualism to demonstrate the manifestations recorded in the Bible than Spirit ualism will depend upon theology. The time is com ing when the theologian will have to turn to Spiritual. ism as his only refuge, and so show to the people these things to be true, that the materialist, the scoffer and the agnostic declare to be impossible.

Can any one deny that the time was ripe for Spiritualism? Can any one say that the world was not in great hunger for this new manifestation of the bread of life? Without churches, schools, colleges or universities that train priests, Spiritualism is the high priest in the world to-day. Spiritualism is the interpreter of the new science of life in man's nature. Mrs. Richmond's address closed with a poem on King Death and Queen Life."

Society of Ethical Spiritualists.

A notice which came to hand too late for use last week stated that this new organization would celebrate the Forty-Fourth Anniversary at 44 West 14th street, on Sunday, April 3d, at 2:30 P. M., on which occasion a choice program of music-vocal and instrumental-addresses, etc., would be presented, to be participated in by Mrs. Helen T. Brigham, Judge A. H. Dailey, W. C. Bowen and others.

Kansas City, Mo.

Wing's Hall was filled to its utmost capacity March 23d, the occasion being the first of a three-days' celebration of the Forty-Fourth Anniversary of Modern Spir

23d, the occasion bong the mayor a three-tays cerebra-tion of the Forty-Fourth Anniversary of Modern Spir-itualism. Capt. W. Wingett, President of the First Spiritual Society, presided. The exercises begun with an instrumental and a vocal duet by Mr. and Mrs. G. W. Langdon, after which Capt. Wingett delivered an address of welcome. The Anniversary address was delivered by Mrs. Ada Foye of Chicago, who, during its delivery, said: "The preachers say we are possessed of devils. If they have faith in Christ, why do they not cast these devils out? The trouble is the clergymen send the good people to a beaven and the bad to a hell so far away that no wonder the preachers do not believe the departed can return from either place. Humanity asks for light, and the answer comes not from the churches, but from the loved ones on the other side. Do n't wait to be an angel by and-by; be an angel now. The good in Spiritualism will make us happier and wiser and better." After the singing of "America" by the audience. Prof. T. C. Buddington read an original poem entilled "The Bolar Day." Mrs. G. W. Langdon rendered with excellent effect "The Last Rose of Summer," and the exercises closed with remarkable platform tests by Mrs. Foye, which satisfied all those who re-ceived answers. After a first and services Dr. L. Mann Hammond

At the afternoon services Dr. L. Mann Hammond read an essay, Mrs. S. C. Ely a paper, and other in-

spiritual tests by Miss Maggie Gaule. Through the young lady many messages were received from absent and departed friends. A selection by the orchestra closed that part of the program, and the remainder of the evening was spent in dancing. Alluding to this event the Washington Post says: "In all, the Forty-fourth Anniversary was one long to be remembered by those present."

Rochester, N. Y.

The First Spiritualist Fraternity, at its meeting held Sunday, 28th ult., in Knights of Honor Hall, Market street, was acceptably ministered to, in remarks and tests, by Dr. George F. West.

tests, by Dr. George F. West. On the 31st ult. the Forty-Fourth Anniversary was celebrated by this Society in Odd Fellows Hall. North Clinton street—of which the following is the program: Instrumental duet, Mr. and Mrs. Murray; intro-ductory remarks, President; address, Dr. G. F. West; vocal duet, Mr. and Mrs. Murray; recitation, "There is No Death," Master Jessie West; a story, Mr. Pres-ton; recitation, Miss Webb; musical selection, Mr. and Mrs. Murray; paper on "Modern Spiritualism," H. Eaton; recitation, Miss McKoon; essay, "Two Frequently Asked Questions," Mr. Murray; song and chorus, "Good Night," Mr. and Mrs. Murray and Miss Armitage; supper.

chorus, "Good Nigue, Articles and Articles a lays. 3 Thomas Park.

Cleveland. O.

The Forty-Fourth Anniversary was duly observed. In the morning addresses were made by Hudson and Emma Tuttle, supplemented by brief remarks by others. In the evening an attractive Lyceum entertain-ment was given. Mr. and Mrs. Tuttle participated in the exercises. A full report of all the proceedings, morning and evening, will appear in an early issue of THE BANNER. CLEVELAND NOTES, from our regular correspond-ent, Thomas Lees, are unavoidably deferred until next weak

week.



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