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## The 44th Annibersary

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Boston, Mass.; Pittsburgh. Pa.; Lily Dale, N. Y.; Baltimore, Md.; Port Huron, Mich.; and Else-

(Reported for the Banner of Light.)

#### Boston Spiritual Temple, Odd Fellows Hall.

Gatherings which taxed the capacity of the auditorium to its utmost assembled in Odd Fellows Hall, Thursday, March 31st, day and evening, on the occasion of the exercises held by the Boston Spiritual Temple in honor of the Forty-Fourth Anniversary of the Advent of Modern Spiritualism.

At the morning exercises, which opened at 10:30 o'clock, Mr. A. L. Knight, Vice-President of the Boston Spiritual Temple, presided.

The opening number-entitled: "Fly Away, Birdling "-was finely rendered by the Nilsson

Birdling "—was finely rendered by the Nilsson Ladies' Quartet, after which a few preliminary remarks were made by A. L. Knight appropriate to the day.

Miss Marie E. Weale gave a soprano solo, followed by invocation by Mrs. R. S. Lillie. Miss Eva L. Baker and Miss Ella L. Luce sang a duet, "No'Hope Beyond."

In an historical address Hon. Sidney Dean argued in defense of Spiritualism, and held his hearers' attention for an hour, during which he was many times applauded, and especially when reference was made to the evolution of religious thought since the days of Luther to those of Dr. Briggs and Rev. Lyman Abbott:

SIDNEY DEAN ON THE PROGRESS OF SPIRIT-

months was "a reign of terror," which found a subsequent copying in the more bloody drama which made the gutters of Paris run red with human blood. At this anniversary reverend and learned gentlemen of orthodox pulpits presided, read selections from the Jewish Scrip tures, offered prayer to the same anthropomorphic deity, whose will, voiced in the same Scriptures, directed the denouncing by clergymen, the sentencing by judges, and the execution by the hangman, of innocent men and women, through whom the sun of a psychic power was manifested in speech and act.

women, through whom the sun of a psychic power was manifested in speech and act.

It was a disgrace to civilization; to the age; the country; to Massachusetts, and New England especially; to the frenzied religious men and women taking part in these murders, and can neither be apologized for, nor celebrated, except with a feeling of shame. It should be left to slumber in the dust of history, only to be exhumed to point a moral, or as a danger-signal to the oncoming future generations.

be exhumed to point a moral, or as a danger-signal to the oncoming future generations.

We are glad that the learned orator of the occasion did not eulogize these men of bigoted creedal hearts, and hands stained with mur-der. It was ignorance and bigotry combined which made such a tragedy possible, and where-ever this union of two dark forces takes place, it only needs an opportunity to show to an ob-serving world how near the conception of an orthodox devil an orthodox saint can make

himself appear.

The embers of a consuming bigotry and an unreasonable Calvinistic theology had transformed the natures of these pilgrim disciples of blind, unreasoning, unquestioning faith, so that to them a special faith was superior to personal liberty, and its public confession paramount in personal life. It was transmitted from sire to son and from mother to daughter

from sire to son and from mother to daughter as the sine qua non for the eternal salvation of the soul, and for the proper standing of the individual in society. The "Assembly's Catechism" became the subsequent agent for the perpetuation of the same teachings.

It was an age of ignorance, Nay, low, stupid, prejudiced, dogmatic assumptions took the place of sound reason and knowledge obtained from study and observation in all fields, and these ruled church and court by first controlling the hearts of priests and judges. It is two hundred years behind us, and the world of huhundred years behind us, and the world of hu-man kind will breathe easier when that stain upon and disgrace to civilization has reached two thousandth anniversary with none to

celebrate it.

Every cycle of the race has disclosed psychic power, only to be temporarily quenched by the persecutions of the bigoted and creedally intolerant. The manifestation of mediumship in the Jewish theocracy—the highest type of civilization then known—resulted in a law requiring the death of the medium. And yet the nation's king went, like a coward and a crayen, to the scance of Endor, pledging his kingly power that the medium should be unharmed of the civil or criminal law if she would obey the higher law of her medium-nature and permit him to converse with the spirit of Israel's dead judge. Elijah and Elisha were both mediums for the disclosure of psychic power—or else the narrative is false—and that power—or else the narrative is false—and that their lives were not roseate, the record con-firms. Most of the prophets were mediums, but only after the lapse of centuries were their writings acknowledged and honored.

writings acknowledged and honored.

The apostles of the Nazarene were mediums, and disclosed their mediumistic powers only to be persecuted by the Jewish church and nation. The Nazarene himself was the greatest medium of the ages, and him the church crucified, assisted by the civil power. Stephen, who was stoned to death, was a medium, a clairvoy-

ant, who saw with the inner vision the opening heavens of the eternal spiritual life while under his baptism of death by a shower of rocks, hurled by an infuriated rabble, inspired by

hurled by an infuriated rabble, inspired by priests.

Wyckliffe, Huss, Bruno and Martin Luther were psychics, and history records the results of their confessions and works. John Wesley was a psychic also, and came from a family of mediums. But the Methodist church, through her ministry and official papers, denounces the very influences and powers which made her existence and progress possible. Manifestations of a material character, wrought by spirit forces, were common to the family of Wesley, but their record has been expurgated from later editions of their printed works, or so changed in the editing as to destroy their simple, forceful teachings of fact.

These all are without anniversaries. It is true that Bruno, the martyr, was recently honored with a memory-shaft by those who saw in his life the rising of a morning star of hope over darkened intellects and the midnight gloom of creedal teachings; but it was done in spite of the Church, and while its head was raving over his impotence to avenge this attack upon his boasted infallibility. In this one act of a free people the judgment of the world sat down heavily upon Papal claims to infallibility.

While Massachusetts in the year of grace

infallibility.

While Massachusetts in the year of grace While Massachusetts in the year of grace 1892 has celebrated the two-hundredth anniversary of the demise of mediumship, of psychic manifestations, showing the emptiness of Calvinistic Orthodoxy, we come to our forty-fourth anniversary of the later, better, more varied and more forceful and convincing manifestations of the same power, under the same general laws of the universe of matter and spirit. It was not dead at the end of the seven months of Puritan persecutions, judicial murders and horrors. It remained in partial abeyance until later generations were prepared for its reception, examination and culture on the human side. The church, like Herod, in repeating history, "sought the young child's life." It has run the gauntlet of a skeptical church and an agnostic materialism combined, and has grown sturdy under the blows inflicted upon it.

sturdy under the blows inflicted upon it.

There has been no anniversary since the sounding rap at Hydesville startled the intelligent world that it has not marked progress. Cast out of creedal society; ostracised because of religious opinions; derided by the press of mammon and political, social and business influence; made the target of vulgar witticisms and the curres of fools the spiritualistic host

fluence; made the target of vulgar witticisms and the curses of fools, the spiritualistic host has pressed on, developing new forces and gathering to itself men and women of brains, of culture and of courage.

The machinery of legislation, manipulated by political trimmers and lobbyists, and backed by professional greed and exclusiveness, has sought to perform the coup de grace upon mediums who voice professional spirit-intelligence and are "healing the sick," according to the command of Jesus given to his disciples; but an awakening public intelligence is checkmating these methods of greed and exclusiveness. The genius of this government seeks the eternal separation of the religious and civil rights of its subjects. The divorce of religion from the State is absolute in our theory, but not in our practice.

is an unseen factor in the strife which has been going on for the obliteration of psychic phegoing on for the obliteration of psychic phenomena through adverse laws, enacted by weak representatives of the people. Public opinion, while not always omnipotent, is often a two-edged sword. The clamor of the few seeking a practical monopoly of rights, with power to invade the homes of others professionally, or to exercise a censorship over the question as to who shall be permitted to heal the few of the femily is being a preserved in an the sick of the family, is being answered in an

unexpected direction. nnexpected direction.

The public schools are civil, and not religious institutions. They are certainly not sectarian institutions. The funds for their sustenance come from the body politic and corporate—the tax-payers—and their mission is limited to teaching youth, not religion—the church does that, or should do it—but an English education in its rudimentary or more advanced form. in its rudimentary or more advanced form.
Custom has given the Bible a place in the public schools. The King James translation is poison—religious poison—to a Romanist. He believes in the Douay translation—the one from the Vulgate—as the only Simon-pure, unadulterated, orthodox Word of God, of Pope and the Church. He is entitled to his opinions in himself, his family, his church, but not to their promulgation in the public schools. His rediction in the public schools. igion is out of place in this civil sphere and

work.

If the Romish religion is out of place in the schools, so is the Protestant. The Spiritualist has as much right as either to appear there, hold a séance, service and lecture, or read a lesson upon spirit communion, as has Romanist or Protestant to read their respective books and hold religious service. But the Romanist and the Spiritualist are debarred. The Bible in public schools means the King James translation.

lation.

One of the signs of the times is that the Romanista, chiefly the officials of that church, demand the expulsion of the King James translation, and the substitution of the Douay, if any Bible is to be permitted a place in the economy of teaching. They present the argument we have stated as the basis of their demand. But they go a step further, striking at the very foundation of the public school system, which is, that the State owes it to itself, for all the future of a republican form of government, to educate its prospective citizens. Romanism demands the right to establish parochial schools in opposition to the public inrochial schools in opposition to the public in-stitutions; to provide a sectarian curriculum, and to educate the children in and for the church, religiously. And its latest demand is an equal proportionate share of the public school fund.

This, if allowed, would turn the civil power,

and its funds raised by general taxation, over into the support of religious sectarianism. If Romanism was numerically the strongest at

This demand of a centralized papacy has brought, and is bringing, the discordant Protestant sects, and their demand for the retention of the Bible in the public schools, not only to a pause, but to a change of front. Men and women of brains and culture, whose patriotism runs parallel with their own desires for freedom, educational and religious, are uniting in one grand effort to secure a change in the constitution, or fundamental law of the general government, by which it will become impossible for any State legislature or the Congress of the United States, whatever may be its numerical majority upon any creedal issue, to vote or to use the public money to aid or its numerical majority upon any creedal issue, to vote or to use the public money to aid or further the purposes of any religious or sectarian enterprise, and especially churches and schools. As the people of this country make constitutions and change them, a united Protestantism in the manifest right, reinforced by those untrammeled by creed and free in their religious thought, ought to secure this safeguard for the future.

On this Forty-Fourth Anniversary of the modern advent of intelligent, excarnate spirits into human affairs, we mark our first step of the year, and plant the American flag—the symbol of freedom, civil and religious—at this point:

"The surrender of sectarian claims in all civil and educational matters pertaining to the

point:

"The surrender of sectarian claims in all civil and educational matters pertaining to the functions of civil government on the part of the Protestant churches, and their unity in seeking to restrain by constitutional inhibition the supremacy of creedal bigotry and intolerance born of ignorance in the masses, and directed by religious fanatics and Jesuits."

The movement has not only required "a change of heart," but a lifting up out of the narrow ruts of theological creed and discipline into the broader atmosphere of the civil and religious rights of each individual. This work was imperative, if Spiritualism was to retain and secure for the future a foothold of civil and religious right. This great countercheck did not originate with the disciples of Spiritualism, but it could not have reached its present proportions had not Spiritual Philosophy and facts shed upon the whole subject a light which has been accepted by a patriotic public within and outside of Protestant churches. Consciously, the creedists resist Spiritualism; unconsciously, they follow the lead of the overshadowing spirit-influences poured in increasing light during the past year.

In this they only illustrate a great fact in

year.

In this they only illustrate a great fact in nature and in man, voiced in the personal experience of one of the Apostles. He wrote:

"For that which I do, I know not; for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good."

2. Our Forty-Fourth Anniversary also marks a year of general emancipation of the public intellect and conscience. This was a necessary preparatory stage of any substantial advancement. In all psychic matters the reason has been relegated into exile. It has had no action, no voice. The church for centuries has demanded belief in its utterances upon eternal penalties, and enlightened reason has been SIDNEY DEAN ON THE PROGRESS OF SPIRITUALISM.

On the 17th of the month of February, just
passed, there was celebrated in the town of
dredth anniversary of the ending of a brief disclosure of psychic phenomena, known in history as "the Salem Witchcraft." That seven
months was "a reign of terror," which found a
subsequent copying in the more bloody drama
which made the gutters of Paris run red with

Heterodoxy to creed has been as smallpox to a compact community. The free thought, the free speech, the critical examination of claimed authority, the refusal of an honest soul to confess what it did not comprehend, and what seemed repugnant to its conclusions from honest and careful thought, affixed to the character the term "Infidel": a yellow flag of avoidance; a "scarlet letter" indicating a moral taint in the character, such as Hester character the term "Infidel Prynne wore upon her bosom under Puritan

During the lapsed year it seems as if an unseen giant had trampled all these fees to an exalted manhood into the dust. Not from the infidel side but from the saints of creed, and church, and form, have come forth intellect ual giants and norm, have come forth intellect-ual giants and moral heroes who have dared! The very citadel of faith; the very sanctum sanctorum of creedal authority; the "thus saith the Lord," which for centuries has saith the Lord," which for centuries has chained the thought and the lips of millions, has been brought to the bar of a reasoning analysis, and questioned as to its errancy or inerrancy. Spots on this supposed spotless revelation; contradictions of statement and of alleged facts; myths recorded under the nom de plume of heavenly revelations; fictions dissolved in the crucible of scientific examination and comparison-these and more have marked the great era of the emancipation of reason, and its elevation to its proper place in

the economy of man and of the universe.
In 1520 the Papal church, with its unreasonable practices and demands, reeled under the blows of the Monk, Martin Luther, and Protestantism was born. In 1891 the learned professor of biblical science in Union Theological Seminary, Rev. Mr. Briggs, D. D., brought the Protestant and Romish Bible to a public test of its truthfulness and unanimity of statement in its varied parts or books and shock all

Protestant and Romish Bible to a public test of its truthfulness and unanimity of statement in its varied parts, or books, and shook all creedal Protestantism with the results. Just as the Monk Luther won, in spite of papal bulls, excommunications and a life-long series of persecutions, so will Dr. Briggs win in this contest against a combination demanding the subordination of enlightened reason to the dictum of a blind and ignorant faith. The battle is still on, but every step taken is a march toward the triumph of the right.

Following Dr. Briggs, and in your own city of Boston, Dr. Lyman Abbott—the successor of Henry Ward Beecher in the Plymouth church pulpit, a scholar with a keen, discriminating mind, a son of the creed, but a worshiper of truth—has taken the essential, advanced step, fitly supplementing the position of Dr. Briggs, and declared that Christianity is and ever has been under the law of evolution. I have not time to speak of his advanced positions here and now. You have read his lectures, and so have creedal ministers, to their surprise and churchly grief. The dogs of theological war have been unleashed, and their baying is heard through press and from pulpit. Heresy trials are docketed for the future, but the taint of the heresy of a true liberalism is so widespread that the trials will not come off. The defenders of old orthodoxy are afraid of the jury. Unless the jury box is packed with Calvinistic mummies of the fifteenth and sixteenth centuries, acquittals are as certain as trials. The popular mind and heart are in accord with the truth, fearlessly confessed. Evoluted brains, educated and trained minds, are discarding the swaddling-bands of a church and creedal childhood. The, thinking, reason-Romanism was numerically the strongest at the polis, the papacy, with its head in Rome and its grasping tentacles seeking to crush liberty everywhere, would control the public schools of the United States, and direct their curriculum in harmony with the Romish assumptions of its entire supremacy over the individual conscience, belief and worship.

And this might be true of any other sect. Give up the primary principle at the base of our school system, to wit, its purely civil character for civil ends, and the noisiest religious demagogue, with the greatest following of voters, would soon turn the public schools into sectarian religious institutions, for instruction in church catechisms, or the chanting of pater-nosters, and the training of sectarian voters to control a civil republic.

And this might be true of any other sect. Give up the primary principle at the base of our school system, to wit, its purely civil character for civil ends, and the noisiest religious demagogue, with the greatest following of voters, would soon turn the public schools into sectarian religious institutions, for instruction in church grief. The dogs of theological war have been unleashed, and their baying is heard through press and from pulpit. Heresy trials are docketed for the future, but the taint of the heresy of a true liberalism is so widespread that the trials will not come off. The dogs of theological war have been unleashed, and their baying is heard through press and from pulpit. Heresy trials are docketed for the future, but the taint of the heresy of a true liberalism is so widespread that the trials will not come off. The dogs of the logical war have been unleashed, and their baying is heard through press and from pulpit. Heresy trials are docketed for the future, but the taint of the heresy of a true liberalism is so widespread that the trials will not come off. The defenders of old orthodoxy are afraid off. The dogs of the luric, schools of the jury. Unless the jury box is packed with Calvinistic mummles of the fifte

Priginal Story

## THE OTHER SIDE.

BY EMILY E. HILDRETH.

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IX-CONTINUED.

water, and soon found a beautiful, clear stream of water, where I drank and felt refreshed. After satisfying my hunger by eating some fine grapes and peaches which were growing near, I lay down to rest and soon fell asleep.

In this sleep I seemed to be in my own home, where I saw the different members of my family, and learned from their conversation about me that they thought me dead. This perplexed me, and especially that my family should take no notice of me. Indeed, they appeared so entirely unconscious of my presence-although I was with them through a whole day-that a dim consciousness came creeping over me that something unusual must have occurred, and as I became more thoroughly convinced of this, and began to question how it could be, how I could be dead to them, and yet so entirely alive to my own consciousness, I woke and found myself lying upon the bank of the stream where I had fallen asleep.

I saw at a short distance from me a man who appeared to be a hunter, and on closer inspection I recognized him as an old friend who had died many years before. This was a great surprise to me, and I joyfully accepted his cordial greeting and his invitation to accompany him to his home.

We traveled together through woods and fields for a long distance before we came to any road, and when, at last, we came out upon one, we found ourselves quite near his house. Upon arriving there I was warmly welcomed by other friends, and made to feel quite at home.

It is some time since I at first took up my abode with them, but the impression made by my first experiences in this spirit-world have never left me. I cannot think of money without a shuddering remembrance of those first lessons of its worthlessness; and, indeed, since I have turned my attention to other and better things I have felt no need of it in any way, for all things necessary for my life and comfort are provided here without money and without price.'

As he ceased speaking he disappeared, as the former speaker had done, and the audience began quietly to disperse.

As I left the building I found myself beside the same messenger who had given me the invitation to enter, and said to him:

"Do you often have such assemblies as this has been?" and was glad to receive an affirmative answer, for what I had heard had filled | beings. me with a strong desire to hear more, and I was silently purposing to be there again, when my companion added:

"We come to this place nearly every day for such purposes, and all are welcome. Come whenever you are so inclined."

X.

few days later I came again to the Assembly Hall, and seeing many people entering I felt assured that there would be something there to hear, so I went in with the others. As I passed through the doorway I saw my friend-the friend who had been the first to meet me on my arrival in this other life. He evidently was awaiting and expecting me, although no word had passed between us since that first day when he had told me of the new life; and I took a place beside him with a thrill of intense pleasure.

We were both silent for a time, and I found my thoughts very busy about one of whom I had heard much in the outer world—a man who had accumulated enormous sums of money. and had gathered about him all the luxuries that money could procure; one who had stood high in the ranks of worldly society, and in the church, wielding much authority and power my desire to know what the condition of such a man would be in this after-life moved me to turn to my friend with the question:

"Had he ever been known or heard of here?"

"Yes," he replied, "he entered this same place, upon leaving the outward world; but not finding it agreeable to him, has gone away elsewhere."

I knew, in the secret soul of my own thought, that in spite of his high position in the world he had never shown one token of compassionate mercy for a single human being; that in his own estimation he had considered himself as the only being of importance in existence; that he had wrung his money from men and women by traffic in that which became consuming fire in their veins and utter destruction to their lives; that all this human torment and anguish was nothing to him as long as it brought money into his possession. I knew that his wife and children had been made the victims of his selfishness; that his appearance before the world and to worldly people had been like the light of some vast conflagration reflected on a dark sky, mistaken by some for the radiance of morning sunlight, but found, on near approach, to be a raging consumer, de vouring all that could be drawn into its awful vortex.

"Where is he now?" I whispered.

"With those who are like him," was the re-I heard a gentle sound, like the rippling of ply; and then, in the silence which followed, a shivering sense crept over me of the miserable barrenness of such companionship-of the horror of lives continued, only to be laid bare to the heart's core of all seeming goodness, having their evil motives made patent and public in spite of all their old habits of concealment. What a company! "Can they be under the protection of the good Father?" This question flashed through my thought like a spasm of pain, and I said to my friend:

"This man did some good, at last, with the money which he had accumulated. He left it for the establishment of an institution of learning, which has been a means of priceless help to many an earth-traveler since.

"Yes, I know," he answered; "good to mankind is not seldom accomplished, in spite of in justice and wrongs; but it is the power for good, which exists and works within, that brings this about, and not the evil-doer himself. Thoughts of atonement for past self-indulgences influence many a soul, terror-stricken at the approach of death, and the last acts of one who has worldly wealth at his disposal may be such as to win the coveted glory and fame which is so lavishly bestowed by the world upon the endowment of public charities. He has perpetuated his name among men, and won the applause of many. We may not sit in judgman. He has done that already for himself! for no man who chooses to make his life such as his was made can find a place among those who seek first the happiness of others, and place themselves second. 'Seek ye first the kingdom of God'-the love and care for others-was the advice of one who had no earthly riches, but who went most directly to the Heavenly Kingdom."

It all seemed to come to me plainer, like a flash of light in a dark place; yet I was anxious to know more of the condition of this worldly man of success.

While my thoughts were yet filled with this subject, I became aware of the presence of one upon the stage who seemed about to address us, and turning my attention to him, I recognized at once a man whose fame has spread widely through the world.

My recognition of him was a surprise, even to myself, for never before had I seen him. But here each one seems to bring that which makes him essentially himself-a spiritual essence which distinguishes him from all other

I knew that the ambition of this man to attain the highest pinnacle of earthly fame and honor among men had been gratified, with utter disregard for the heart-cries and agonies of all with whom he came in contact. Human suffering had been nothing to him when it stood in the way of the accomplishment of his ambitious schemes.... Enveloped in an invulnerable cloak, formed of specious argument for the raising of a nation in power, and thereby in the world's estimation, he had marched to glory, utterly unheedful of the rivers of tears and blood in which his feet were bathed at every step. An involuntary shudder passed over me at the remembrance of all this, and yet, listening eagerly for what he should say, these are the words that I heard:

"Friends: He who now addresses you had no time while on earth to devote to the life of the soul, or to a future existence, although he had some worldly regard for religion; but this, like all else, was made subservient to his ambition. He had no thought that the spiritland could be at all like earth, or indeed that there was any existence except that in the earthly body.

Indeed, it was a long time before he could be convinced that this world, where we now there, because of his wealth and position; and are, was other than the one in which he had been before, for he was never easily led to believe anything."

After a short pause he continued:

"Allow me to relate how this conviction came to me. I woke from the sleep that men call death into a new existence. I found myself in a palace—such a palace as no mortal eyes ever beheld. It is vain to attempt any description of its magnificence. It seems to me impossible; I will not attempt it. I wandered over this vast building, and was dazzled with the luxury and richness of everything that I beheld. I held my breath in admiration, and questioned: 'Am I in a dream, or is this reality? If these things about me are real, then are my greatest and most extravagant desires about to be accomplished.' I had no other thought than that all that I saw was mine to do with as I would. I passed through suites of rooms most elaborately furnished, and seeming as if all art, all beauty, had been expended there. I went on and on, seeing no person. All was silent, deserted; yet this by no means disturbed me. Royalty like mine felt no need of friends or confidence. Could I not by a word bring thousands to my feet who would be subservient to every wish of mine?

After spending some time in investigation, I desired to go out, and rang a bell for my attendants. Waiting a time and finding that it was unanswered, I rang again and yet again

with violence, for I was accustomed to speedy obedience and attention. Yet no one came, and I became enraged at the delay.

I opened a door and looked out into a hall where I saw doors and stairways without number, but all was still as death. I went out to search for my attendants, having no doubt that I should find them intoxicated, and so forgetful of their master and their duty to him -I thought, as I begun to descend a flight of sthirs-that I would soon establish a stricter discipline.

I went down and down stairs which seemed to me innumerable. I became dizzy, and yet there were more descending stairs stretching downward before me. I went down and down, and still there seemed to be no end. I became exhausted, but would not rest upon a stairthat seemed a thing beneath my dignity. I leaned against a pillar on the stairway and reflected. I thought of opening a window, which was near, and looking out to see what I could discover, for the feeling that I was baffled was urging itself upon me, and I found it intolerable. I tried several windows, one after another, but without success. I could not open one of them. Neither could I see through the glass, for although very beautifully decorated and colored, it seemed like

some opaque substance. At length I lost all patience, and shouted most vehemently to my men; but I heard in reply no sound except the echoes of my own voice, reverberating in the distance. I stood and pondered what was to be done, and decided to return up the stairs, and amuse myself as well as I could, waiting until some one

I had a horrible apprehension of being in prison; but I would not give place to such a thought. In prison! What an absurd idea! No. I would not even think it! I laughed loud and long at the absurdity of such an imagination. I, who had imprisoned so many others, to be a prisoner myself! Why, it was impossible! and I laughed again, a scornful laugh, for I felt no merriment.

### [To be concluded.]

April Magazines.

THE ARENA.-Mr. F. L. Hoffman of Richmond, Va. contributes the opening article, "The Vital Statistics of the Negro," in which, contrary to the general impression, he claims that the colored race is decreasing in numbers. Hon. John Davis, M. C., discusses "The Money Question." Alfred A. Post of Boston furnishes an interesting paper upon "Volapük, the World Language," in which he states its origin to have been in a vision experienced by John M. Schleyer, who had long been a linguistic student. On the night of March 31st, 1879, weary with long study, he retired to rest, and, falling asleep, there appeared to him in orderly array the necessary characters, forms and processes out of the bewildering assemblage of fifty languages that had confused his waking thought. He arose, found light and paper, and recorded on a single sheet of note paper what was thus revealed to him and which is the basis of what is known as Volapük. Following this account of its origin Mr. Post gives its subsequent history and outlines its utility as one language for all nations. "Rational Views of Heaven and Hell" is the title of a paper by Rev. Geo. St. Clair. Miss Dromgoole gives a negro character sketch, "How Nottoway 'Squashed' the Indictment," and B. O. Flower, under the caption, "The Transition of a Noble Life," renders a fitting tribute to the late Gideon F. T. Reed. Boston: Arena Pub. Co.1

THE CENTURY leads its contents with a paper upon "Our Country Roads," in which Isaac B. Potter shows by a statement of their condition, enforced with illustrations contrasting them with those of Europe, the urgent need of immediate attention being paid to their improvement. The movement of the women of America to finish the long neglected Martha Washington monument will be helped by a timely article by Mrs. E. B. Washington. "The Total Solar Eclipses of 1889," by Prof. Holden, is curlously illustrated and of much interest. In "Fishing for Pearls in Australia," by H. P. Whitmarsh, the writer relates strange experiences of his own as a "The Ocean Postal Service" is described by ex-Postmaster General James. In fiction are given two short stories, "Starring at Taskoma" and "Passages in the History of Letita Roy," also continuations of "Characteristics," "Ol' Pap's Flaxen" and "The Naulahka." Several fine poems enrich the contents; current events and discussions are outlined in the supplementary departments, and original Dakota sketches form the chief feature of pages " In Lighter Vein." New York: The Century Co.

NEW ENGLAND MAGAZINE.—The leading feature of this month's issue is a profusely illustrated account of "The Surpliced Boy Choirs of America," by S. B. Whitney, with twenty-nine engravings. The same number of engravings, including portraits of Theodore Parker, John Weiss, and Harriet Hosmer, illustrate the "Annals of An Ancient Parish," (Watertown, Mass.) by Rev. W. M. Savage. "Women's Work at the Harvard Observatory" is described by Helen Leah Reed, her interesting article being enriched by several fine engravings. Mr. E. G. Mason supplies a valua ble account of "Early Visitors to Chicago," the first being La Salle in 1671. The illustrations include facsimiles of many old maps and pictures. Boston: 86 Federal street.

THE HOUSEHOLD in all its departments sustains its well-earned reputation of being of inestimable value to housekeepers, and for family reading. Bos ton: 50 Bromfield street.

## New Publication.

God's Image in Man. Some Intuitive Perceptions of Truth. By Henry Wood, author of "Edward Burton," etc. 12mo, cloth, pp. 258. Boston: Lee & Shepard.

Truth is held by the author of this volume to be a harmonious unit, and religion, nature, science and evolution mutually supplementary and confirmatory of each other. The work he here offers is not a theological treatise, but an intuitively perceived series of visions, presenting graphic pictures of advanced religious thought. It separates the external from the internal, the dogmatic from the intrinsic. The varied modes of a lofty inspiration, the universality of law, race solidarity, evolution and the present great transitional period are unconventionally presented. It is a thoughtful book, with a reverence only for truth and imbued with the loftlest aspirations.

SPRINGFIELD, MASS .- D. R. French says: "The Spiritualists of Springfield have enjoyed a rich spiritual feast during the last three weeks through the ministrations of Mrs. Carrie E. S. Twing of Westfield, N. Y. Large audiences greeted her on each occasion-particularly on Sunday evenings—filling the spacious parlors of the Ladies' Aid to overflowing, many not being able to secure even standing-

many not being able to secure even standingroom.

Mrs. Twing's charitable, pleasing attitude
toward all shades of belief elicits the highest
praise, and is to our mind a far wiser course
than to assume an iconoclastic attitude. Robert Hall once said he could think of the
word tear until he wept. In like manner can
we think and talk of the good in our fellowmen until we become so absorbed in goodness
er to be oblivious to seeming error.

when a speaker like our good sister Twing presents spiritual truths in such a beautiful and tender manner as to cause every eye in a yast audience to become dim with tears, lastshe be spared to minister to the soul-wants of a famishing world."

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

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[Continued from first page.] thought and reason, will give them a grave in history.

history.

3. Since our last Anniversary there has been a perceptible widening and deepening of the intellectual world in its relation to the philosophy of Spiritualism. I do not speak of its phenomenal phases, though to many these are of the greater importance. But the physical, and physical laws and conditions, absorb as much and more of my attention than I, as a spirit immortal, care to give to them. I shall soon put off this mortal with its environment, needs, uses and laws, and my ego will be clothed in a spirit-body fitted for the uses as well as the glories of the supersensuous condition. I am more interested in that, both for myself and my race. The laws and processes of that existence, social and personal; the scope of spirit activities; the nature and imperative conditions of spirit-intercourse; personal activities

my race. The laws and processes of that existence, social and personal; the scope of spirit activities; the nature and imporative conditions of spirit intercourse; personal activities as involving the measure of personal growth or evolution; the gratification of a quenchless love which seeks an unselfish service for others; the eternal, conscious, progressive life when the broken unions of life here shall have a spiritual resetting in the immortal glory home—these, and more, claim my thought, my close observation, and my absorbing interest. Here is the philosophy of Spiritualism, as it is the philosophy of immortal life.

If I am right in my observations there has never been a year since the rap at Hydesville was interpreted by the English alphabet when the philosophy of Spiritualism was so intently and so generally studied. In no year has there been such an intense famine-hunger for this "bread of life." It has not been confined to professed Spiritualists, but the hunger has become more universal. Scientists have been delving and working like miners after golden ore, and many have been blest in the finding.

The Church has furnished its full quota of investigators, for this philosophy is one with the teachings of the incomparable medium teacher, Jesus of Nazareth. The séance has come to be common in the homes of devout Christians; mediums have been developed in these homes, and stated seasons are devoted to the communion of spiritual saints, incarnate and excarnate. Many a rigid Orthodox pastor would be horrified if he knew how many homes among his flock experienced the glories and comforts of the séance-room while the few formalists were conducting "a prayer and conference meeting" so methodical and juiceless in its old orthodox methods as to make it a spiritual Sahara of weariness and pain.

Nay, the pulpit itself has been invaded by our spirit-friends, and a growing liberality of thought and expression is a marked feature of the past year. A few, strictly orthodox and devout in their allegiance to old creed

or pew, as other spirits do on the tables of the home-circle, it might not convert, but it would alarm. "Neither will they believe though one rose from the dead."

The literature of both America and Europe has felt the transforming influence of this silent wave of life from the supernal ocean. The public mind is seeking with an avidity heretofore unknown the classes of literature, both light and profound, which paint the roseate hues of the morning of a true life for mortals, as nature paints the blush rose; or uses the profounder thought which seeks the universal law of the universe through which all versal law of the universe through which all souls clothe themselves with spiritual apparel at their disrobing through material death. The at their disrobing through material death. The realm of fiction, as never before, is permeated with the facts of Spiritualism. The literature of fact and experience has become a vast library of spiritual disclosure. The pen of sci-ence, steel nibbed and diamond-pointed, is re-cording observations of law, of fact and of reasoning from fixed causes to certain results with a clearness and rower which smites the

reasoning from fixed causes to certain results with a clearness and power which smites the agnostic materialist with dumbness, and overwhelms the hitherto honest creedist.

But the popular vehicles of reading and thought, the monthlies and quarterlies, have been forced by the popular hunger to open their pages to a discussion of the dawning of this spiritual day and age. Heretofore it has been as difficult to force an entrance into these literary crypts for a living, progressive topic, as it would be to open an old moss-grown tomb to bury a living angel. But the popular demand of intellect and heart has rolled the stone from the doors of these literary sepulstone from the doors of these literary sepul-chres; and during the last twelve months, especially, the sun of truth has been, like a search-light, dissipating darkness and opening vistas of immortal life.

The angels of freedom for thought, reasoning and public confession of truth in literature have found mediums for their work enwas the sharp end of the wedge which splitthe moss-rown trunk of conservatism in current liter ture, and its grand success, builded
upon a g ander freedom, aggressiveness and
editorial bility, has touched the pocket-nerve
of its contemporaries, and to-day Spiritualism,
with its theories, claims and facts, can find entrance in some form into the columns of any
reputable monthly in Europe or America.
This is a giant's stride in literary progress.

The weekly paper—nay, I should have said
the weekly papers, which are the mediums of
the daily movements of this great force—will
compare favorably in ability, in thought and
reasoning, and in literary excellence, with the

reasoning, and in literary excellence, with the best of churchly periodicals. The army of cor-respondents and news-gatherers, contributors and general purveyors to these harbingers of spiritual light and truth, are excelled in numbers only by that larger army of subscribers and readers from Boston to San Francisco, and from the St. Lawrence to the Gulf of Mexico.

and readers from Boston to San Francisco, and from the St. Lawrence to the Gulf of Mexico. In every great centre of population and progressive thought is to be found the weekly-vehicle of spiritual thought and philosophy. In New England, and your own Boston, the BANNER OF LIGHT, like its veteran editor, is in the full vigor of newspaporial manhood, and its work has never been better than during the past year. Every New England Spiritualist and those living in States contiguous) owes it to him or herself, and to the Cause, to give the paper a generous support. Cincinnati, as another great centre of liberal and progressive thought, has its Better Way, a vigorous exponent and defender of the Cause, its mediums and expounders; and has already won golden opinions and generous support among thinkers and students of the psychic. Chicago and San Francisco are also great centres from which the weekly press radiates the news, and carries to thousands of families the comforts which an angel-ministry inspires. Each of these organs has done better work than ever before during the past year, simply because they have an increasing clientage, and have kept pace with the rapid growth of spiritual knowledge.

4. But still another step in liberalization of thought, speech and action, calls for expression

4. But still another step in liberalization of thought, speech and action, calls for expression on this Anniversary occasion. We alluded to the decrease of churchly prejudice, and the enlarging of the area of investigation into suplarging of the area of investigation into sup-posed sacred things, by intelligent minds, and broad, generous, truthful natures within the churchly fold, instancing Drs. Briggs and Ab-bott. We supplement this by the observed growing liberality of all churches—save the Romish—touching earthly forms, rules, restric-tions and antiquated formulas and ceremonies in worship.

in worship. Perhaps more thoroughly entrenched in an exclusive ritual service than any other Protestant church has been the Protestant Episcopal Church. And yet from the very altar of this church has come forth a Heber Newton, and, giving a hand of fellowship to his humanitarian co-workers of other sects and pulpits, has led them on to the excluded ground within the churchly altar-railings and bade them speak the

truth, as they understood it, to his people. It was a bold step, a defiant note, a lifting of spiritual brotherhood and humanity's work above churchly forms. And he is not alone in this forward movement which proclaims spirit and life to be above forms and ceremonies and a self-confessed spirit of exclusiveness and saintly holiness, which must appear as disgusting to an All-Father deity as it is to sensible men and women not bound by creedal authority or the canons or usages of any church.

Hardly had this wise step been taken which placed a small, spiritually dead and aristocratic church on a more popular and progressive footing, than Newton and his associates became the target of another ecclesiastical stoning. Clouds gathered over the denominational horizon and thunders muttered, low and sullen. At last a Protestant Episcopal monk, unsavory with the smell of monastic celibacy, with sandals and serge robe, left Wales, crossed the ocean, and pushed his unwelcome presence into the ecclesiasticism of New York. It was the grim shadow of sub-papal ecclesiasticism, like a dark background to a painting, useful to reveal more clearly the reasonable, charitable, progressive ideas of this liberal age and country, and for nothing else. Such men as this Father Ignatius belong to the fifteenth century, and should never have outlived it. It is a sign of the times that he was forced to take himself and his sacerdotal garments back to his monastery and exile from society, by the spirit of liberalism which pervades the New York churches.

And what about the exaltation of Boston's intellectual and more light and more light.

churches.

And what about the exaltation of Boston's And what about the exaltation of Boston's intellectual and moral giant, now Bishop Phillips Brooks, of the same church? The victory which resulted in his consecration as Bishop of the diocese of Massachusetts, was a victory which gladdened the heart of every liberal, progressive man or woman, whether creedal in faith or not. The very attempt to prevent his elevation by church formalists of the Father Ignatius school, only compacted the sympathies of the country and the world, and showed the meagreness, in numbers and influence, of these Ignatius school, only compacted the sympathies of the country and the world, and showed the meagreness, in numbers and influence, of these growlers of the conservative, anti-progressive school. Two more such victories and the Protestant Episcopal Church will find itself wheeling into line and keeping step with the grand march of the age. The angel world have had more to do with these than Heber Newton and his co-workers in New York, and Phillips Brooks in Massachusetts and the country. Yet as the mediums and agents of the excarnate, they have done noble service by their advanced liberality and true courage.

5. The last feature marking progress and calling for congratulations on this anniversary day which I notice, is the general increase of the numerical strength of the spiritualistic cause. We have no census of Spiritualists by decades, or years, since the raps called for investigation and rallied a spiritual discipleship. It seems a pity, but the pity will probably remain to be volced in future anniversaries.

The mission of Spiritualism thus far has been to disintegrate, to break the creedal forces which, for centuries, have practically destroyed personality by incorporating it into a churchly mass, governed by creed and dominated by terror and hope; terror of future eternal torments for the soul and hope that by some decree or act of God through the church, this hell of punishment would be escaped and a sensuous city of eternal happiness attained. Spiritualism restores the individuality of the race. It, speaking metaphorically, places man, double-sexed, upon his feet.

viduality of the race. It, speaking metaphor-ically, places man, double-sexed, upon his feet. Its teachings bid him stand erect in the image

of his Creator.

That the work of the spirit-intelligences in elevating the race to a true conception of its dignity as individuals, and the true nature of the conception of dignity as individuals, and the true nature of their conscious, eternal existence in spirit-spheres of life, has been intelligently planned, both as to methods and the continuous adjustment of forces, must be admitted by all students and observers of the psychic philosophy and phenomena. It required a John Baptist to prepare the way for the teachings of the humble, medium-philosopher of Nazareth. It required a breaking of the bands and a loosing of the creedal soul from its bonds, before he could both utilize and enjoy the freedom wherewith the spirit maketh free.

A consolidated church with adjusted machinery for its own perpetuation, with an abso-

A consolidated church with adjusted machin-ery for its own perpetuation, with an abso-lute supremacy over the conscience and life through the two moral elements already named, left little hope of success for the angels of the better life. They could not succeed as against Judaism and its theocractic legisla-tion and jurisprudence; they could not break through the solid ramparts of superstition en-trenched in the Romish Church; they have not succeeded as against ecclesiasticism with its dogmatism, in any past century, because of its dogmatism, in any past century, because of the want of popular intellectual culture com-bined with civil freedom. But evolution is the law in governmental forms as it is in the subjects and directors of governments, and as it is in all the universe. Under this law, a free republic, with an advanced citizenship, prepared the manger-cradle for the accouchement of this young Hercules of force from the spirit-world. All else being favorable, the "fullness of time" having come, what remained as the objective having come, what remained as the objective of the old. dowed with the requisite courage. Publishers have always been known as sensitives, but their one great motor nerve led directly to and ended in the pocket. The daily bank-balance was its electrical battery. "It will cost me subscribers" was both the reason and the fiat of refusal. But The Arena came to the front with the man who dares at its head. It was the sharp end of the wedge which split the moss grown trunk of conservatism in current liter ture, and its grand success, builded ribe decrees of Calvinism, entrenched in their last refrest in the Preshyterian Church. Durhas retreat in the Presbyterian Church. During the elapsed year this psychic force has brought even that stubborn, dogmatic church to a revision of its creed by a committee, and Presbyterian babies who hereafter leave the home-cradle and a mother's tenderest love and care, will be permitted to be saved. Wonderful condescension! If non-elect babies were eternally damned last year, or ever since the old Book was compiled, they will continue to be damned while the world stands and a baby dies. Not God, nor law, nor revelation, have changed since the stars were set in the blue vaults of space, but man has, and the large body of the compacted Presbyterian church

But the change has been wrought through spiritual influences, revelations and forces. No amount of machinery could keep the progressed, the evoluted natures of the families of the Presbyterian, or any other creedal church, loyal to its unreasonable teachings and demands. The disintegrating process has been steadily increasing, and more and more men and women are doing their own thinking,

men and women are doing their own thinking, upon religious matters especially.

Spiritualists are not organized, and have neither church nor binding creed. The individual gift, the family or social scance, the modest society with a code of by-laws for the government of its activities, these afford no annual census basis. And yet that it has increased in numbers, in intelligence, in moral force in communities during the past year we know from an examination of many sources of information. Spiritualism is not on the retroinformation. Spiritualism is not on the retro-grade, but upon the advance. It will ever ad-vance until it has first released from soul-bondage the race, and then captured it by eternal, changeless truth. The race on earth, as a whole, like the race in spirit-life, will be worthy the design and handiwork of its all-wise and beneficent Creator.

beneficent Creator.

Be it our pleasure, as it is our duty, to supplement the work on earth of these higher celestial evangels. Where they lead it is wisdom in us to follow. In so doing we prepare ourselves to join in that work so dear to the heart of the true humanitarian and lover of his kind, and to enjoy a future life of action rather than repose; of beneficence rather than selfishness; of reality rather than dreams; an immortal existence, practical, rather than dreamy and speculative.

After singing by the contract of these same and the selfish an

After singing by the quartet, benediction was pronounced by Hon. Sidney Dean, and the morning session closed.

Afternoon.—With an invocation by Hon. Sidney Dean the session opened at 2 o'clock—dinner having been served in the banquet hall. Referring to the song of "Galliee," which had been sung by the Misson quartette, Mrs. R. S. Lillie said it brought two waves of thought to her mind, the wave of Spiritualism which passed over the sea of Galliee and the wave that is passing over the world to day.

part:
Spiritualists believe in the personal survival of the individual after death. The enfranchisement of the soul has brought blessed influence to all Spiritualists, as the soul transcends all knowledge.
Spiritualism affirms—infinite goodness, and upon this we base our confidence that nothing can go wrong. Disorders may arise, but they are only temporary. All are considered preparatory to the hereafter. The event we celebrate to-day is second to none in importcelebrate to day is second to none in importance, not even to the birth of Jesus Christ, for events pass away, while spirits do not pass

What was the condition of the public mind What was the condition of the public mind upon the advent of Spiritualism? It was clogged and clouded by theological dogma. The dominating idea was that a personal God, with all the passions of a man, claimed our subserviency. The more religious the child, the more he believed in a despotic Creator. All free thinking was deemed heretical, and in this condition of slavery Spiritualism found the people. With the growth of spiritlife the material and spiritual have become associated, and the false conceptions of man must be banand the false conceptions of man must be ban-ished through Spiritualism. Spiritualists have been called *ir*-religious be-

cause they are not organized, and have no binding forms or creed. I view it as a great religious movement, and the means of break-ing down barriers on all sides. I believe the direct result of Spiritualism will be to make ree men and women everywhere. It teaches the brotherhood of man. Doubt not that when the spirit-world is reached we shall be better off than we are in the material world. Spiritualism brings with it no terror of death. It is a new revelation, fresh every morning, and makes life more worth living than it could under sectarianism, bigotry and intolerance.

Men know no more of God to-day than they
did one thousand years ago, and to search for
him by theology means disappointment. Spiritualism is deeper, higher and more incompre-

bensible than any one can yet realize.

During the afternoon session there were selections by the Temple Orchestra, Nilsson Ladies' Quartet, Miss Ella C. Luce; and Miss Lucette Webster recited "The Creed of the

Evening.—The evening exercises opened at 7:30 with singing by the Nilsson Ladies' Quartet. Invocation was offered by Hon. Sidney Dean, followed by a trio: "Swiftly Speed our Shallop," by Eva L. Baker, Marie E. Weale and Ella C. Luce.

The principal address of the evening was by Mrs. R. S. Lillie, who spoke as follows:

ADDRESS OF MRS. R. S. LILLIE.

Friends: We are celebrating the advent of Modern Spiritualism, and every time we say these words it signifies that we recognize Ancient Spiritualism, or recognize the fact that Spiritualism is much older than the forty-four Spiritualism is much older than the forty-four years which mark the history of that we speak of as Modern Spiritualism. The thoughts that we shall give you to-night, then, will be a few occurring to our minds on Ancient Spiritualism and their relation. Our brother, Sidney Dean, in an able effort this morning, gave a résumé of the last year's progress, as well as the march of the forty-four years I have mentioned. We look back over a past which is marked by peculiar spiritual efforts—by experiences belonging to mankind and the history of the race, which stand out as prominent features, showing man to be something more than mortal man—

which stand out as prominent features, showing man to be something more than mortal manan immortal soul or being; and all of these experiences, marked as they are, having become a part of human history, are index fingers that point the way of human progress. For in every one of these spiritual efforts there has been a notable advancement; or it has marked a period of growth where there has been a culminating point, where there have been such conditions that there could be made possible the spiritual communings which have possible the spiritual communings which have given us the foundation of every religious system, as well as that of Modern Spiritualism. So that, my Christian friends, we say to-night that Spiritualism is older than your belief, older than our modern phase, and goes back into human history as far as we have any record of man. record of man.

the relationship that he bore to the higher, which he always felt to be. And whatever earth has of ideas and interpretations of that higher—from the crudest idea of what God is in the savage past of human history up to the present—has been an effort of man in this direction, and has also been a ray of spiritual light, according to man's ability to reflect that light; and the soul has ever been as a mirror reflecting according to its surface—and its surface here on the earthly plane is the external body, the brain, the encasement of the spirit. body, the brain, the encasement of the spirit. For verily we are sons and daughters of the living God—verily, we are incarnate sons of deity if we know aught of this. In these incarnations of flesh we are burdened thereby. The soul is looked, as it were, within prison walls of flesh. It sees as ever through a glass darkly, and sometimes things become inverted. And the Great Healer of the past gives us a lesson in that where he found the physically blind, he touched them by the potent power of which he was possessed, and with the first manipulation said: "What seest thou?" and they answered, "I see men as trees walking." They were then imperfect in their vision, and that showed that this was but the first power, or the first manipulation. So we say man, as a spirit, has been touched by the power divine in the past; with these earlier manipulations they saw men "as trees walking." or their vision was inverted. And as they have seen thus they have been unable to give a clear and compresaw men "as trees walking," or their vision was inverted. And as they have seen thus they have been unable to give a clear and comprehensive view of self or of God—of God manifest in the vast universe, or of God manifest in self, or in the human race. For if we know aught of God from the spirit standpoint even, we must learn it through Nature, as God's manifestation or representation, and through man as the highest expression, intellectually or spiritually, of what God has manifested. This is as we find it, for when excarnate, as you speak of disembodied souls, who sometimes borrow the brain of another as a reflector to image their thought in a measure, we must say to you that whatsoever we find of God in the higher life, we find through Nature's manifestations—not as an individuality or personification, saye as we see it in the manifold powers and presentation in all Nature, and as we see it in man, and even down to the tiniest blossom that graces the bed of earth. And he who reverently seeks to know God finds him in the breath of every flower; in the glittering face of every starry sphere, and in the radiant countenance of man—in that universal power which we cannot comprehend, and yet which every soul reverently acknowledges a power indefinable, and a presence unknowable:

We as searchers, then, looking out through the past of human history, find that man has traveled, as it were, through pain and anguish of material suffering, making his pilgrimage out through these conditions up to the present time; and every throe and agonizing pain of that past has been essential to make the way for spirit-communing and spirit-return to-day. So that through these measures spirit-return has been made possible. And while we stand

for spirit-communing and spirit-return to-day. So that through these measures spirit-return has been made possible. And while we stand in our pride, celebrating the advent of Modern Spiritualism, we acknowledge every help, every stepping stone, every ray of light, every extended hand, every word, and the power and effort of every savior of the past—for these have been mates and nature has provided them. We speak of the saviors of the past, and we do not mean some one to save by aton-

From these she drew her lessons of the progress of spirit growth; and she believed the voices Christ heard on Gallee were the same as those heard by the Spiritualists of to-day.

Spiritualism stands for all that is calculated to make a man grander and nobler. God is made manifest through his sons, and the Marys and Marthas are touched.

Spiritualism has given material and mental equality to the sexes. Without irreverence, the light is stronger to-day than in the time of a subject for a poem, and a voice in the audition one oried out "Our Anniversary," where upon she improvised a poem full of ardor and startling enthusiasm for the Cause.

Dr. H. B. Storer was next introduced as one of the veterans of Spiritualism, and said in part:

Spiritualists believe in the personal survival

has been a torch-bearer of truth, who has saved man from the commission of sin, has been one of the saviers who have been able to save him from the consequences thereof. And thus we have had the sages, the philosophers, the seers, the spiritually-gifted ones, and the so-called messians and sons of God of past ages. For God has not left the race without a manifestation of his presence, nor has the earth in any portion thereof been left without spiritual light; for, as we have said, every age has had its light according to the ability of man to reflect that light.

Modern Spiritualism stands not without its aids of the past, all of which we recognize; and when you, Bro. Dean, enumerating these changes of the past, spoke of those who have been as John the Baptists in the wilderness of material things, crying out for the elevation of the spirit, and giving the signs of man's deliverance, in a measure—we say we have had these as a Luther, as a Wesley, and many that have been crowned with the power of spiritual sight, spiritual discernment and spiritual life. Every one of these marked a change in human history; but the revelation they brought has cryatallized grown cold as far as the spirit and sight, spiritual discernment and spiritual life. Every one of these marked a change in human history; but the revelation they brought has crystallized, grown cold as far as the spirit and its recognition are concerned; and it has been found necessary further on to rekindle this light upon the altar of human experience. And after a Christ born in Judea, out of the thralldom of ancient Judaism, protested against its errors, protested against its wrong and injustice to man, came out with the simple teachings of a simple form, the older Spiritualism, though not the oldest by any means: For prior to this were the prophets; and in speaking of ancient Spiritualism, I want to say to you that if human record is of any value whatsoever—if ancient records may be relied upon—there is scarcely a phase in modern mediumship that was not present in the past of human history. And you may go back two thousand years before a Jesus, inspired, touched by this living fire of truth, and you will find a Daviel, the prophet, and there were Ezekiel, Elias and Elijah, and each of these represented a phase of mediumship older than that which we celebrate to-night, and yet every one of them akin to this.

I want to say to you, my Christian or Protto this.

to this.

I want to say to you, my Christian or Protestant friend, whatsoever your faith may be, that the Daniel of that age was a trance medium, or would be so denominated in our day. Yes, even the Bible, as a record, says he was such, and in the history thereof it speaks of him as saying: "When such and such things were given me of the spirit I was in a trance, and the spirit said unto me thus." And you may turn to this record, back to the coming of our elder brother, the medium of Nazareth—who performed such wonders that these wonders performed such wonders that these wonders were called miracles, or have been called such by the Church, and sealed and stamped as the wonders and signs which should follow his teachings in order that man might be made to believe.

Now I want to ask you if there ever was an age when there was greater need of the signs of the power of God than there was amid the materialism of the nineteenth century? Was there ever a time when miracles were more demanded? when materialistic thought struck at the root of the pre-religious systems until it would have felled them to the earth were such not preserved by modern miracles?—for miracles they must be called in this nineteenth miracles they must be called in this nineteenth century. Again came the power of the spirit; again "the windows of heaven were opened," and the "rain" of the spirit descended upon mankind. Again these manifestations were given; again mediums walked the earth; again they were misunderstood, again denounced; and again "He came to His own, and His own received Him not."

I want to say to you that Modern Spiritualism is the coming of Christ which was prom-

I want to say to you that Modern Spiritualism is the coming of Christ which was promised, if it will ever have a fulfillment, when he said, "I go, but to come again; and if I go not, the Spirit, which is the Comforter, cannot come." Looking out through the future ages, he saw that the time would come when there would be another of these great waves of power sween over the earth; waves that come accord. sweep over the earth; waves that come according to natural laws, governed by the same, and make their advent when it is possible for them to come. And Spiritualism is here as the direct result of Nature. It could not have come with its present interpretations sooner than it did come; and all the powers of men and demons could not keep it back a day longer than they did keep it back. For every effort had been made in the past, and in the name of Gods or devils, these manifestations have been met in every instauce, beaten back if they could be beaten back, stopped if they could be thwarted, until at last in the nineteenth century, in 1848, in the home of the praying mother, in the housebold of one of the branches of the church, came such manifestations that prayers to God sweep over the earth; waves that come accordcame such manifestations that prayers to God or power of the demons or men could not longer hold them back or suspend their operations.

To night we celebrate, then, the advent of these returning spirits; the first one making it has been considered.

Man, as a spirit—for we speak of him as such these returning spirits; the first one making it has ever aspired to know more of his spirit known that he could return was an uncertain ual selfhood, and has ever tried to ascertain quantity, and I am glad of it—I mean by this, as far as salvation is concerned. He was one of the ordinary sons of men—no son of God more than this: he was one of the toiling sons as far as salvation is concerned. He was one of the ordinary sons of men—no son of God more than this: he was one of the toiling sons of men, who went from house to house, homeless and unrecognized, and upon whom the oppressing hand of man fell. He passed to spiritlife; and by-and-by, with the aid of other spirits, there was a resurrection of the old bones, as much as was ever prophesied, when with knocks and sounds he said: "My bones were buried," or "My bones were in the corner of this cellar; dig deep enough, you will find remnants of my bones, in testimony that I, as a living soul, live after death." And I want to say to you that the soul that did that did more for the great body of humanity than all the religious systems of the past have ever accomplished. And does this seem sacrilegious to you? If proof of one returning spirit be given, then reason and common sense say the rest can return here too. Give the proof that one soul, possessing only such attributes as you possess, is outside of any walled heaven or any pit of hell, and you settle the problem for every other soul in this universe; and that is what was done on the 31st of March, 1848.

Then you ask: What has Modern Spiritualism accomplished? It has unlocked the doors of the kingdom of truth; it has given a revelation that the ages have awaited for; it has knocked the bottom out of hell! And I say this with all sincerity and reverence; for, if you prove to mankind that the old theology that saved one and doomed ten is not true, you give the race a gospel of hope at least!

And the returning spirits have been of every grade. There are always critics in the mortal who say: "You, as Spiritualists, hold communion with spirits, and we hear all sorts of reports, all sorts of testimonies, and all kinds of messages; and by the tone of some of these messages we should conclude that these were but the results of evil spirits, or those who are outside the kingdom of heaven." Yery well, my friends; if this has been all that your investigations have brought yo

outside the kingdom of heaven." Very well, my friends; if this has been all that your investigations have brought you, if this is all that your reason has taught you from this lesson, then you have been superficial observers at least; for it teaches me, and every reasoning thinker, that if this class are free to return, then the others, with greater power of wisdom, love and strength combined, as the higher always have, must certainly be free to do so. How could you make it otherwise! Then it teaches also if this were the only class that communicated it would spoil all theology, because theology says they have been confined in a place of eternal punishment; and if we find they are let loose, then we hope at least for opportunities somewhere in their freedom for enlightenment and truth. And there is a greater teaching in Modern Spiritualism—which is progress for the human soul, instead of hell's eternal punishment. Sin has its own punishments, and metes them out in good measure, and the soul indulging in it will find enough to satisfy it; and Spiritualism, with all its teachings of love, does not teach that man is entirely free from this minishment if you

evil; and just at this point I wish to repeat what our Elder Brother emphasized when he said "the Kingdom of Heaven is within you"; and that is where we say both kingdoms are.

Forty-four years ago we started out with demonstrations in one home, and these have spread to demonstrations in thousands and hundreds of thousands of homes; we started with a knowledge that three little girls possessed a peculiar power, and around them strange sounds wore heard, and manifestations took place—we have come to a point where these are almost as frequently found as it is to find a home without any of them. And while we speak of the advent of Modern Spiritualism, you are very apt to say we celebrate the "rap," or these minor manifestations, or first manifestations. I want to say to you at that home at Hydesville there fook place every phenomenon of Spiritualism, which has been manifested. want to say to you at that home at Hydesville there took place every phenomenon of Spiritualism which has been manifested since that time; in that one household they had from the rap almost every phase, and even what we call materialized forms were discernible by those who looked upon them with a natural and not spiritual eye.

And while we speak of this, we wish to say ancient Spiritualism had these phenomena also.

And while we speak of this, we wish to say ancient Spiritualism had these phenomena, also; when we look at transfiguration, and other peculiar manifestations of the present day, we take you to the Mount, and there we find that the transfigured Jesus and Moses and Elias were seen on the mountain side, and so plainly that the disciples wanted to detain them.

Materialization, transfiguration, trance-mediumship! Let us go back to an old carnival in the kingly palace, and see the hand writing against the wall, and the finger writing in letters which could not be interpreted at first, and which frightened the king. It was, in modern parlance or phraseology, slate-writing. In the ancient days, prior to this manifestation, when it was said that the Great Spirit of the Universe gave the commandments to Moses, it would have been called writing on tables of

when it was said that the Great Spirit of the Universe gave the commandments to Moses, it would have been called writing on tables of stone. So from Moses as a slate-writer, and the hand writing on the wall, down to the modern Slade and Watkins, or any of those who gave demonstrations to day, we have a direct line of the spiritual developments of which St. Paul said: "Now, then, brethren, concerning spiritual gifts I would not have you ignorant."

I wish the Christians, from the time St. Paul gave this utterance up to the present time, had lived their Spiritualism. There would then have been no "Modern Spiritualism." Modern Spiritualism is here because they failed to keep this compact, and failed to follow this gospel and take hold of these promises. For was it not written: "These signs shall follow those that believe. In my name shall they cast out devils; in my name shall they heal the sick; in my name shall they cheal the sick; in my name shall they showed one of the signs of his belief—if every believer in the Church could have given one of his signs of belief—there would have been no quarrel between Spiritualism and the Church as it stood when the message went out: "Spirits have returned to earth." But they quarrel between Spiritualism and the Church as it stood when the message went out: "Spirits have returned to earth." But they failed to make use of these gifts; they lived in the letter; they depended on its interpretation, while they lost the power of the spirit. He whom they profess to follow said: "Go forth and take no thought what thou shalt say, for in the day and hour when it is needed it shall be given thee." If they had done that would they have built theological seminaries? It could not have been; because they would would they have built theological seminaries? It could not have been; because they would have depended upon the promise which was given. But these things gradually changed; man held to the interpreting of the law, to the coming of Peter and his visions; and forgetting that God lived, that the spirit was a living influence, and that man has as good a right to call on these powers and expect them and to use these gifts as he did in the past, there came a necessity for Modern Spiritualism and spirit-return. Spirit-return was made possible again by not only these experiences preceding it, but by the fitness—the unfolded intelligence—of the age in which it came.

It was so common for people in biblical times to see spirits, that when Peter first came out of prison, after having had a manifestation such as we encounter in our physical scances, his friends said: "We thought we had seen his spirit." They were not surprised at seeing the spirit of a man whose earthly form was in

his friends said: "We thought we had seen his spirit." They were not surprised at seeing the spirit of a man whose earthly form was in prison; and I sometimes wish we could look back with the mind's eye and see that more ancient form of Spiritualism, of which we have but a few glimpses, written through the New Testament, which are rays of golden light, and which make that Testament the record of spiritual events!

which make that Testament the record of spiritual events!

And now, my Christian friends, those who say that Spiritualists discard the Bible, I wish to say to you there is not a class of people on the face of the earth who can read the Bible as consistently as Spiritualists—illuminated by these latter-day manifestations. I want you to see that it is the Spiritualist medium who to see that it is the Spiritualist medium who understands its phraseology; there is not one of the mediums but who knows what our brother medium meant when he said: "I and my father are one; if ye have heard me, ye have heard him also." Ask Brother Dean how he gave his discourse to day, and why he left the Methodist pulpit, and is in this Cause as humble as a child who says: "I and my father and my spirits are one; whatsoever they give me to do I do obediently; wheresoever they direct I follow." This is the childlike simplicity and humility of truth belonging to the day, coming out of the past ages, budding a blossom in the nineteenth century like a fragrant flower of light.

flower of light.

We have not time to dwell upon the modern manifestations; but we know some of you will say: "What do you think of this and that, will say: "What do you think of this and that, where we have found so much that we know to be false and counterfeit?" What do we think of it? We think of it just as man has always thought of things of this kind. Everything worthy of counterfeiting has found some thing worthy of counterfeiting has found some man or woman mean enough to counterfeit it. Everything that is worth counterfeiting has received it, and Spiritualism has reached that value. But did it frighten you to death, or so that you would not take your risk on the next hundred dollars, because you found a counterfeit in your pocket? Would it frighten you so that you would not touch a two dollar bill because you found a counterfeit in the market?

that you would not touch a two dollar bill because you found a counterfeit in the market?

Then some one says: "How do you feel when every now and then some one, having been a Spiritualist, goes back and denies this, and goes and takes up the old line of thought, and denounces Spiritualism?" We feel a great deal as the rest of the disciples did when Judas did the same thing, or when Peter denied the Master. We feel ashamed and chagrined; then we halt a moment, and think it is a sign after all that this has a genuine seal upon it, when they dare to assume something else in its place. And then we buckle on the armor, and let Judas go and hang himself, just as he did before. If he gets rope enough, all he needs is the thirty pieces of silver—and some need but one. Human nature is human nature, and is made of such brittle stuff that every now and then you will find it just the same to day as in other ages; and then you see, aside from the Peter or Judas denying the Master, that Peter feels ashamed of himself, and the Peters feel so sorry that they, can be trusted better than they could before, and make good tenants to hold the gate of heaven, with the keys in their possession. Some one says, "How do you dare to trust one of these, after once betraying you?" Don't you'know that under certain temptations a man will do wrong? He may rob his employer, or his may do a wrong that in a moment of temptation he yields to, that in reality gives him strength in the future to make a man that can be trusted thereafter. There is an inborn sin, and a sin that is the result of a chain of circumstances, and they are just as different as black and white. Now Peter was a good sort of fellow all the way except that time, when there were so many against the Master, that it at least had its influence upon him, and he said: "I say unto you I never knew him." But none was ever more ashamed of himself than Peter, or a more faithful man after.

Do not misunderstand this lesson, and say we go for hand exhort people to sin; but say this: we s

[Continued on eighth page.]

. je 6 Written for the Banner of Light, ONE OF LIFE'S HEROES. Inscribed to Wm. Foster, Jr., Providence, R. I., on his Seventy-Afth Birthday, April 5th, 1802.

BY MRS. M. T. LONGLEY.

Soldier of Truth, thy soul is brave To battle with the ills of life; Thy willing hand is strong to save Earth's weaklings from despair and strife. For more than seventy years thy heart Has claimed a human brotherhood, And thou hast felt its life drops start In sympathy with "God is good."

Firm to the core, and sound and sweet, Thy soul refused to bow in chains, And high above the fagots' heat Of fashion's sneers and earth's disdains, Thy head was lifted toward the skies, And thou didst walk with happy smile Near to the souls of Paradise. Whose hearts are pure and free from guile.

Thus has it been that thou couldst hear, Amid the roar of earthly din, The music of that glorious sphere Where human lives are free from sin. Thy own heart beating for the right,

Could feel the touch of warriors strong, Who from their battlements of light Hurl shafts of Truth 'gainst human wrong.

For five and seventy years, Great Heart, Thy influence and strength's been given To aid humanity depart From evil ways, and seek that heaven

Whose kingdom is within the soul-Sweet happiness and peace divine, A gift beyond all earthly dole-Such heaven as fills all souls like thine.

May future years be spared to thee

To labor on this earth below. For like a giant forest tree Thy life gives shade and rest, we know. And when at last on scrolls of light Thy name is penned by angel hands, Thou 'lt say to earth, "Old friend, Good Night," And sing " Good Morn" in heavenly lands.

### Prof. Totten's Predictions.

Sunday morning, April 3d, W. J. Colville's subject of discourse at Arcade Hall, Boston, was "Prophecies." Referring to Prof. Totten's predictions, the lecturer said:

ten's predictions, the lecturer said:

Such men are conscious that something unusual is about to occur. They behold signs in the skies and in the affairs of earth; but their intense tendency toward bald literalism prevents them from seeing the spiritual truth hidden under the letter of biblical metaphor. If the "Acts of the Apostles" is accepted by evangelical Christians, it is a wonder they do not see that the world came to an end eighteen hundred and fifty years ago, for according to Peter's interpretation of Joel, not only did the coming of the Holy Spirit fulfill the prophecy that the spirit should be outpoured upon all mankind, but the sun was darkened and the moon turned to blood (vide Acts II.). Josephus describes remarkable astronomical phenomena transpiring about the time of the destruction of the Temple at Jerusalem, but the true ena transpiring about the time of the destruc-tion of the Temple at Jerusalem, but the true inwardness of prophetic statements is never grasped until they are interpreted spiritually. Events are now transpiring similar to those occurring nearly two thousand years ago, but with this difference: The cycle commencing then enlightened only the eastern hemisphere. To day the western world is to be the cradle of the new Christ, but the Orient is to share of the new Christ, but the Orient is to share every blessing vouchsafed to the Occident. As the New Dispensation spreads, races and religions will be more and more amalgamated; revivals will take place over all the world of long buried wisdom, and most of all will the sign of the new age be the universal dissemination of knowledge formerly imparted only to a faw. to a few.

to a few.

The present interest in occultism is one of the significant signs of the times, as it presages a clearer understanding of life on the part of the masses. Many of the theories put forward in such books as "Dr. Zell and Princess Charlotte" are crude, but anything—as the author of that singular narrative wisely says—which tends to divert popular thought from the exclusive mundane is beneficial. In the fullest sense of the term Spiritualism covers the entire ground, and psychic science considered apart from Spiritualism is but fragmentary and therefore imperfect.

A very important truth frequently overlooked is that a spiritual awakening, whether of an individual or of communities, is far more an arousal of dormant faculties and a stimulation of existing powers latent in man than a

tion of existing powers latent in man than a direct change in the attitude of unseen beings direct change in the attitude of unseen beings to those yet encased in flesh. As the patriarchs of old seemed to think they changed God by their prayers, so it appears to many people today as though the heavens bent down to earth occasionally, while in reality they are always close upon us, though we fail to recognize them. Seership is due to unusual clearness of psychic perception. Were we in condition to realize it, we should never be without unmistakable tokens of angelic assistance. To most people everything spiritual is shrouded in mystery through common lack of interior perception. Changes in man produce seeming in mystery through common lack of interior perception. Changes in man produce seeming changes in the universal order, but appearances are usually misleading; things are other than they seem. The planetary conditions just now are especially favorable to psychic development, and for that reason there is such a widespread desire to fathom the mysteries. After a little this will subside; curiosity will have been satisfied, and then will commence an age in which spiritual knowledge will be practically applied.

## Cleveland (O.) Notes.

To the Editors of the Banner of Light: To the Editors of the Banner of Light:

Change of Location. — The Children's Progressive Lyceum has removed from Memorial Hall to Royal League Hall, in Case Building, adjoining the post-office, on Superior street. Every one is pleased with the change; the present hall, while not quite so large as the old one, is far superior to it in every other way, more elegant in appearance more convenient for is far superior to it in every other way, more elegant in appearance, more convenient for Lyceum purposes, and particularly desirable for social gatherings. The ladies of the Good Samaritan Relief Society, auxiliary to the Children's Progressive Lyceum—Tillie H. Lees the new President—fully appreciate the new hall, with its dining-room, kitchen, and convenient antercome.

hall, with its diving-room, kitchen, and convenient ante-rooms.

Another Lyceum Organized.—The friends of the West Side Spiritual Society have organized a Sunday School under the title of "The Sons and Daughters of Progressive Thinkers," with Mr. I. W. Pope Conductor, and Mrs. Ellen Dalkins Guardian. Meetings are held every Sunday at one P. M., and the place, 483 Pearl street, corner of Jay. All friends invited.

Mrs. F. O. Hyzer.—This well-known and eloquent speaker addressed a large audience assembled at the West Side meeting Sunday afternoon (3d). Mrs. H. has a wonderful inspiration, and is one of the most accomplished mediums on the spiritual platform.

Prof. Adrian Ormerod of San Francisco, Cal., is a new arrival in this city, and judging from the little seen of him at the Anniversary exercises, bide fair to create quite an interest duriest the most of the most accomplessor of the control of the control

the little seen of him at the Anniversary exercises, bids fair to create quite an interest during this month at his Sunday evening seances in Royal League Hall. His parlors are at 54 Huron street, where he holds daily sittings, and on Thursday evening public seances.

Passed to Spirit-Life.—Oscar Macomber, in his seventy-seventh year, one of the oldest and most faithful of the friends in the city, debarred from the meetings for many years on account of deafness, passed quietly to the invisible March 5th. Hudson Tuttle officiated at the funeral exercises, and called on the writer for remarks and a poem. Mr. Lewis Gleason, Manager of the Clair Tuttle Dramatic Company, and step-son of the deceased, an old Lyceum scholar, did all he could in ministering to the last days on earth of the arisen one.

one. John J. Farwell, after a brief sickness, and contrary to all expectation, suddenly passed to spirit-life March 25th, in his seventy-first year. The autopey held revealed cancer: The

Cleveland Plain Dealer, in speaking of the fu-neral services, said:

neral services, said:

"The deceased being a life-long member of the I.O.O. F., and a well-known citizen, the house was unable to accommodate all the friends who attended. Mr. Farwell, having been a Spiritualist for over thirty-five years, the spiritualistic rites were observed. Mr. Thomas Lees officiated, assisted by part of the Children's Progressive Lyceum choir. At the close of Mr. Lees's remarks the lodge of Odd Kellows took charge of the remains, conveyed them to the Eriestreet cemetery, and concluded the obseques by reading their ritual in the chapel of the cemetery."

Mr. and Mrs. Philin C. McIlrath, the old and

Ing their ritual in the chapel of the cemetery."

Mr. and Mrs. Philip C. McIlrath, the old and well-known pioneers in Spiritualism and free thought, and workers with us in the Cause in Cleveland, are greatly missed by their numerous friends in this city, since leaving for their new Southern home in McMinnville, Warren Co., Tenn. We sincerely hope the Spiritualists around that section will call on them, and make their acquaintance; they are true blue, and it will amply repay all lovers of free thought to make their acquaintance. Mrs. Mc. is a well developed inspirational medium of marked spirituelle character.

Calico Bail.—The Lyoeum Socials this season have been a pronounced success, and are to be

have been a pronounced success, and are to be continued until the weather grows too warm.

The next one, April 15th, is to be a Calico Ball and Necktie Party in Royal League Hall.

Fraternally, Thos. Lees.

#### An Ex-Senator Pays Tribute to the Secress of Nashville, Tenn.

To the Editors of the Banner of Light: In periods of darkness light should not be hidden away, but should be placed on some eminence where its luminosity can penetrate and dispel the surrounding gloom; hence we would bear testimony to the spiritual powers of Mrs. Nellie Ulrich of this city. To say these powers possessed by this remarkable woman are of wide range and great diversity, is simply stating facts.

stating facts.
In referring to Mrs. Ulrich's work we cannot particularize, only to a limited extent, as a full detailed account of the marvelous events condetailed account of the marvelous events connected with her ministry here would require volumes, and to definitely describe the wondrous revelations and prophecies given, and the marvelous cures wrought through this woman's spiritual gifts, would astonish the most skeptical.

Healing.—The healing powers of Mrs. Ulrich are not subject to classification, they at times were so weird and strange in their manifestations as to confuse and bewilder even their possessor. In some instances her astral body

tions as to confuse and bewilder even their possessor. In some instances her astral body would be projected a distance to the patient's room, where she would appear, and advise and treat the patient, as realistic as if she was present in her corporeal body. The character, diversity and importance of many cures wrought through her were of a nature that precluded the possibility of their being accomplished by mundane agency.

the possibility of their being accomplished by mundane agency.

Life Delineations.—Her power to delineate the past events of an individual life is simply marvelous, often including events long since forgotten by the subject. The past history of criminals, and their proposed schemes of outrage, were often described with such accuracy as to startle the evil-doer, and in many in-

stances force from him a confession, and a resolution to reform and be honest in the future. One of this class came to the writer in a most distressed condition of mind, and stated that he belonged to the church, and that he had been led to believe that his guilt had been removed through the "vicarious atonement," but that this marvelous woman had laid bare his grainful acts and had informed his grainful acts and had alorged.

new about the responsibility of human actions, and the methods of eradicating the effects of human error.

Prophecy. — The most wonderful phase of power possessed by this, medium is a correct delineation of events not yet transpired, and when we consider the extent and accuracy with which this modern seeress forecasts the future, it is simply astonishing and perplexing to the most profound thinkers. These prognostications were not confined to generalities, but often comprised the minutest details of events which came to pass exactly as forecast. Incidents.—A friend of mine in this city informed me that he had just visited Mrs. Ulrich, and that she had told him that his business (especially the titles to some city lots) was in an unreliable condition, and that he should give it his immediate attention, as he would in a short time be called to the spirit-side of life very suddenly. He stated that her description of the condition of his business was strictly accurate; but as he was but little past middle age, descended from long-lived ancestry, and was an accuracy and more refined society, they follow its cause with an intensity of interest greater than men feel. It is akin to the fascination which a fielt-tlous tragedy on the stage has for women, and for women than men. It is a luxury for many good women to have their tenderest feelings of sympathy aroused. They enjoy going to funerals and wiping away tears shed in unison with those of sorrowing relicused. They enjoy going to funerals and wiping away tears shed in unison with those of sorrowing relicused. They enjoy going to funerals and wiping away tears shed in unison with those of sorrowing relicused. They enjoy going to funerals and wiping away tears shed in unison with those of sorrowing relicused. They enjoy going to funerals and wiping away tears shed in unison with those of sorrowing relicused. They enjoy going to funerals and wiping away tears shed in unison with those of sorrowing relicused to the highest plays that wring the heart are more at treative dle age, descended from long-lived ancestry, and was enjoying good health, he had no confidence in the warning she had given him of his early demise. In two weeks from then he was a corpse.

was a corpse.

A mother and her two little boys of ten and twelve years respectively visited Mrs. Ulrich, and when they were ready to start home Mrs. Ulrich informed the mother that her youngest boy was liable to be drowned soon. The mother confidently remarked there was no liability of any such occurrence, as the boy never went near the water. A few days thereafter he wandered off to the river with a playmate, and both were drowned. Railroad accidents, fires and innumerable events of every

but that this marvelous woman had laid bare his criminal acts, and had informed him that his guilt could alone be atoned for in "outer darkness," where he would be doomed to stay until the "uttermost farthing was paid." I inferred from this party's statement that he had learned from this woman something startlingly new about the responsibility of human actions, and the methods of eradicating the effects of human error.

after he wandered off to the river with a playmate, and both were drowned. Railroad accidents, fires and innumerable events of every character have been seen and minutely described by this gifted seeress, some of these occurring hundreds and thousands of miles distant, at the moment of their occurrence, hours before telegraphic information of them was received, and a large portion of them days, weeks and months before they occurred, and given in the presence of witnesses.

Mrs. Ulrich has her soul in this work. To her Spiritualism is a grand redemptive truth. Although struggling against tides of adversity such as would have appalled the bravest heart, supported by unseen helpers, she has made the fight alone and single-handed so far as earthly helpers were concerned, and has won the victory. Her life-career has been such as forced a favorable recognition of the spiritual philosophy at the hands of those who usually ridiculed and condemned it. May she be long spared to represent the Cause she so ably champions.

Warren Smith.

Nashville, Tenn.



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## WOMEN AT TRIALS

Why Ladies Flock to Court.

A Clear Definition of the Causes Which Hake Women so Susceptible to Emotion.

The New York Sun has an able editorial in which it seeks to show why some women love to attend sensa-tional or murder trials. It says: "Women are not stirred at all by many of the occurrences which agitate men, but when a case involving life and death comes up, a tragic case, and more especially when it has about it a mystery in which a woman is concerned,

men feel. It is akin to the fascination which a fictitious tragedy on the stage has for women, and for women more than men. It is a luxury for many good women to have their tenderest feelings of sympathy aroused. They enjoy going to funerals and wiping away tears shed in unison with those of sorrowing relatives. The plays that wring the heart are more attractive for them than the comedies which provoke merriment. They delight in having their feelings roused to the highest pitch."

This is all undoubtedly true, but there is a cause far back of all this. It is a cause which has its origin in the life and condition of the women themselves. Most women are weak and not in good health. When a woman is sickly, her feelings are quickly aroused, and she suffers keenly. This is the real actual cause of it all. Women should not suffer. They are designed by nature for happiness, not misery. And yet too often it is continual suffering, when there is a certain relief. Itead the experience of a New York lady.

Mrs. J. F. Beale, residing at 363 Lexington Avenue, says: "About six years ago I suffered from a severe attack of peritonitis and general kidney troubles. Despite the attendance of skilled physicians my aliments increased. I finally decided to try Warner's Safe Cure, and purchased a bottle. This step was taken upon the advice of several friends who had been benefited by its use. At this time the physicians stated that another attack of my malady would most assuredly prove fatal. I took four bottles of the Safe Cure, which entirely cured me. Whenever I feel as though any of the symptoms were returning I take a dose and immediately feel better. I now feel as well as in my girthood—and it is entirely due to this remedy."

Is this an isolated experience? By no means. It is precisely what hundreds of other ladles have found true in their experience. It shows that if women continue to suffer, if the trials of life weigh them down when they should be joyful, they have themselves only to blame. There is a means of relief, of re

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

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

## Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations.

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MER by a reliable Chemist. This Ointment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany cach 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 mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Oliabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

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WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, I the place and date of their place is a status.

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 science, for a fee of \$1; Consultation fee \$1; at office, 200 Treat. mont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19.

THE UNSEEN UNIVERSE." A new fifty—
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A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose its cents in stamps with his order. STAR PUBLISHING CO., 93 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, 41.00 a year.

THE CARRIER DOVE. A Monthly Journal devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: 22.50 peryear; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

### BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

## Spiritual Philosophy.

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THE BANNER is a first-class Family Newspaper of RIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientifical Columns of the content of the columns of the

tific.

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Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light Tor \$12.00. phys attack

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer. Market of the writer.

The Newspapers sent to this office containing matter for appection, should be marked by a line drawn around the

# Banner of Pight.

BOSTON, SATURDAY, APRIL 16, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Bniered at the Post-Office, Boston, Mass., as Second-Class Matter.) PUBLICATION OFFICE AND BOOKSTORE,

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ISAAO B.\_BICH, ......BUSINESS MANAGER JOHN W. DAY, Communications for publication must be addressed to the Editors. All business inters should be forwarded to the Business Manager, in order to receive prompt at

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

### SPECIAL NOTICE.

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

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

COLBY & RICH, Publishers.

## Good Things for Banner Readers.

While the intensely interesting story, "On THE OTHER SIDE," will be brought to a close next week, we have a great variety of other literary productions of interest in reserve for future issues. Among the matter awaiting early insertion may be noted:

A highly prophetic sketch entitled "A Visit to Benjamin Franklin," (IN SPIR-IT-LIFE) BY PROF. CARLYLE PETERSILEA. THE NEXT NUMBER OF DR. FRED. L. H.

WILLIS'S GRAND SERIES OF CONTRIBUTIONS TO REING "Witcheraft."

"An Evening with the Spirits," BY WILLIAM FOSTER, JR., of Providence, R. I. Sterling Papers, BY W. A. CRAM, MARCENUS K. WRIGHT, and OTHER WELL-KNOWN ESSAYISTS.

Also, short stories and sketches of a spiritual nature are on file for use at an early day.

Now is the time to subscribe for the best paper in the world.

#### Was Henry Ward Beecher a Medium ? -Some Historic Reminiscences.

The famous New York writer, "Howard,"

knows what he is about "every time." His prolific pen never proclaims an error. His clear head analyzes facts. The policy-pleading of others does not disturb his equanimity in the least. He tells what he knows, and does it without fear or favor. Here is a specimen of his grit: He says that, as an illustration that Henry Ward Beecher believed in Modern Spiritualism, he recalls a conversation with him many years ago, to the effect that in the course of a Thanksgiving sermon Mr. Beecher drew a marvelously beautiful picture of the Goddess of Liberty standing regnant in the heavens, with a "diamond sceptre" in her hands. "Chaffingly," said Howard, "I called his attention to what I supposed was a misslip, and said, 'You probably intended to picture her as holding a diamond-pointed sceptre in her hand.' He was lying full length upon a lounge. Jumping quickly to his feet, he retorted, 'I guess I know what I saw. It was a diamond sceptre.' And that led to an interesting disclosure. Continuing in that vein, he told me how these visions appeared to him, and how what appeared to be carefully prepared and elaborately built-up pictures were in reality simply descriptions of what vividly appeared before him in the moment of extemporaneous speech." That is to say, he CAL.; BLOOMINGTON, ILL.; INDIANAPOLIS, (B.) was a spiritual medium, with an opened inner vision, and was under the divine afflatus whenever he preached. We have no doubt this was true. His marvelously spiritual sermons, which the BANNER OF LIGHT printed for two years, verbatim, attest the fact. Luckily we secured a first-rate reporter, and we received an acknowledgment from Mr. Beecher himself that his discourses had never before so correctly appeared in print. This was with Spiritualism was but little known, and as the result of THE BANNER's enterprise in this direction-coupled also with a full report of the sermons of Rev. Dr. E. H. Chapin, the eminent Mass., for the benefit of Mrs. Margaret Fox-Universalist divine this paper rapidly increased in circulation, both the Orthodox and the Universalists patronizing it.

This fact so far incited the cupidity of a to The Fireside Preacher, and advertised to for Mrs. Kane.

print its editions a week in advance of the BANNER OF LIGHT! Its publishers even had the temerity to send their advertisement to

Colby & Mich, Pablishers and Bookseilers, 9
Betwerth fireed (formerly Mentgemery Place), servery of Previace Street, Beaton, Mass. keep for saic a complete assertment of Spiritual Programs of Previace Street, Beaton, Mass. keep for saic a complete assertment of Spiritual Programs of Previace Street, Beaton, Mass. keep for saic a complete assertment of Spiritual Programs. This unspiritual scheme was duly inaugurated, and of course greatly incensed our business partner, Mr. William Berry, who, the first must be accompanied by all or at least half cash. When the money forwarded is not sundicint to fill the order, the balance must be paid (). O.D. Orders for Books, to be sent by Mall, 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 postage stamps const the fractional part of a dollar in postage stamps to the sale of Books on commission respectfully declined. Any Book published in England or America (not cut of print) will be sent by mail or express.

Bubscriptions to the Barnen of Light and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 6 cents for any sum under \$5.00.

This is the satest method to remit orders. in person, and complimented us on the correctness of our reports.

Bear in mind that we published each week for one year Beecher's Sunday morning sermons, notwithstanding the fact that he was at the time editor of The Independent. The publisher of that paper, learning that we were printing large editions of THE BANNER in consequence—at the same time sending out reports of individual spirit-messages, proving the truth of direct spirit-return-said to Mr. Beecher that he would like to publish his (Mr. Beecher's) morning sermon in his paper. Mr. Beecher replied that his Boston publishers had thus far issued his sermons in a satisfactory manner, and he should therefore allow those gentlemen to continue them another year.

This being the understanding, Mr. Beecher informed our New York agent that The Indenendent would publish at the expiration of the second year his morning sermons, but he would allow our reporter to send us his Friday evening lectures instead. This he did, we preferring the latter in consequence of their being more radical than his studied Sunday lectures.

At this time THE BANNER rapidly increased in circulation, as creedists as well as Spiritualists patronized it. But a new element came to the surface, in the shape of craftiness in a business point of view. This was just before the war, bear in mind. The Boston Evening Traveller, it seems, was, to use a common expression, "on its last legs" financially. It was then considered a semi-religious (?) journal. So, in order to increase its circulation, possibly -i. e., its Saturday editions—it printed one of Beecher's sermons that had been published in THE BANNER several weeks before, without giving the least credit therefor. Of course the bigoted oreedists—who wildly at that time repudiated Spiritualism, fearing for their future bread-and-butter, if it should prove a successpatronized the pious (!) Traveller.

The Traveller, after printing for a time our reports without due credit, ceased to do so, as we admonished them that it was an unprincipled procedure on their part, and did us great financial injustice. Their reply was that they were not aware any such paper as THE BANNER OF LIGHT was in existence!

But we now put on record the most dishonorable feature of the whole affair. The lead: ing spirit of the concern, fearing to continue on in this way, sent word to Mr. Beecher that he would give him one thousand dollars per year for an exclusive report of his (Beecher's) Friday discourses for publication in The Boston Evening Traveller. This was all done on the sly. Result: At that time Theodore Tilton was Mr. Beecher's business agent. He called upon us personally and made the above statement, saying at the same time that as THE BANNER had published Mr. B.'s sermons to his entire satisfaction, we could continue them by agreeing to pay the same amount offered by The Traveller!

This we at once declined to do; under the circumstances, we could not afford, we said, to pay out that amount-adding, that we were then expending six hundred dollars per annum for Mr. Beecher's lectures, and that was all we considered they were worth; not that we did not fully appreciate Mr. B.'s beautiful, in-THE BANNER CONCERNING "THE SPIRITUAL spired utterances, but we were heartily dis-FACTS OF THE AGES," HIS THEME THIS TIME gusted because of the utter selfishness of the contracting parties.

We at the time mentioned the fact as to why we ceased printing the Beecher sermons, giving the points in the case, which the Springfield Republican reprinted; and the paragraph was extensively copied in the daily press.

These are the facts in the case but only half told. The consequence to us was that as we had extensively advertised these sermons, and our circulation was materially reduced by the change of program, we, under the added pressure of the civil war, then going on, failed in business.

In the meantime Mr. William White and Mr. Isaac B. Rich, men of means, knowing that Modern Spiritualism was a great truth, reëstablished THE BANNER, we continuing as editor. The paper again reached a paying basis, and continued until the great fire of '72 destroyed its plant; but-principally owing to the liberality of wealthy Spiritualists who forwarded generous donations to it-it, sphinx-like, rose from its ashes, and has continued ever since to promulgate to the people of earth the glorious truths sent down from heaven by angel hosts for the lasting benefit of all mankind.

It is almost unnecessary for us to add that we were inspired by the remarks of "Howard" to put on record the above facts, and we thank him for quickening our memory in regard to past occurrences in re the career of the most talented clergyman of modern times.

The Forty-Fourth Anniversary .-THE BANNER gives in this issue, and will continue to do so for several weeks to come, (as has been its custom for many years) extended reports of exercises held in various places in commemoration of the advent of Modern Spiritualism. The event was this year more widely celebrated than ever. In addition to the reports we have given already, we have on file for publication accounts from SAN DIEGO, Ind.; Portland and Camben, Me.; Lynn, BROCKTON and HAVEBHILL, MASS.; TROY, BROOKLYN, N. Y.; CLEVELAND, O.; MILWAU-KEE, WIS.; ST. PAUL, MINN., and other points; and additional ones are being constantly received. We return our earnest thanks to the friends who have furnished these reports, and crave their patience in the matter of publication: We shall certainly print their favors—one and all—as rapidly as our space will allow.

We are in receipt of two dollars and sixtyfive cents from R. A. Grieves of Haverhill. Kane of New York, contributed at Brittan Hall, March 3ist; Myra F. Paine of Painesville, O., also sends us four dollars, collected at the Anniversary meeting of the Dayton Spiritual weekly paper in New York devoted to Spir- Society, March 31st. These amounts have been itualism that it changed its vignette heading forwarded to Mr. H. J. Newton of New York "The Unseen Universe."

This spiritual monthly, edited and published by Mrs. Emma Hardinge-Britten - to which fact THE BANNEH recently advertedhas, we are pleased to learn, a financial guaranty of being issued one year at least, which means success, we have no doubt, for a long series of years.

Just such a spiritual work is needed at this time more than ever. The London Spiritual Magazine, an able monthly, was published for a long time, many years ago, and we very much regretted its final discontinuance.

Mrs. Britten is known all over the world as a talented lecturer and an able writer, and badly reported; while, on the contrary, our pecuniary appreciation, as well as literary, ought certainly to crown her efforts in the mons, as printed in The Banner, were cor- new enterprise she has inaugurated. She has rect. Even on one occasion Mr. Beecher called | many friends in the United States, who should at once place their names upon her subscrip-

The first number of the above-named monthly has just come to hand. It makes a very oreditable appearance, and seems imbued with the true spirit. Following an Introductory, its principal contents are "Historical Spirit-"Prophets, Seers and Mediums," ualism." "Present Day Spiritual Situation," and "Spiritualism in America." Its typography is excellent, and, combined with the intrinsic merits of its contents, cannot fail to make a favorable impression, not only upon Spiritualists, but also on the public generally. Address Mrs. E. H. Britten, The Lindens, Humphrey street, Cheetham Hill, Manchester, England.

This magazine will be on sale at the BANNER OF LIGHT BOOKSTORE, No. 9 Bosworth street,

By invitation of Mr. HENRY GOODWIN, the urbane senior landlord of the Crawford House, situated in Scollay Square, Boston, a select party of ladies and gentlemen gathered at that hostelry March 30th to partake of a fine dinner, the occasion being the anniversary of Mr. G.'s first appearance in the earthly sphere of existence-where through the infinite law of reincarnation he previously resided deponent sayeth not. This is not averring too much, as our friend is a wit as well as an orator. These twain elements came as naturally to him as did Bobby Burns's rhymes the world so much admire. The different towns around (and in) Boston were well represented; the "long table" presented an attractive appearance; the dinner was greatly enjoyed, of course, as it was provided with all the delicacies of the season, under the management of headwaiter David E. Roberts, who thoroughly understands his business. In the parlors, after the dinner, Messrs. Blish, Todd, Liffler and Robeson entertained the company with bright speeches, and Bro. Goodwin responded in his peculiarly happy manner, expressing a wish that the company might meet again, unbroken, around the "long table" March 30th, 1893. So mote it be.

Mrs. M. E. Wallace of New York, after a somewhat protracted stay in Washington, D. C., has left that city, her next objective point being England, in which country she expects to remain for awhile, then return to the United States. At the close of her visit in Washington the friends held a meeting on the evening of April 4th at the residence of Dr. T. A. and Mrs. M. Cora Bland, whereat high appreciation was evinced for Mrs. Wallace by all present-whether as speakers or auditors-and an address adopted of a like character, as being the sense of the assembly. George A. Bacon, Secretary of the pleasant occasion, has our thanks for a full report of the exercises, which we shall print next week, the press of Anniversary matter precluding our so doing in the present issue.

Mr. B. O. Flower of The Arena gives a brief but very excellent sketch of our old friend, Mr. Gideon F. T. Reed, late of this city-a firm Spiritualist-who recently passed the highest and noblest sense of the term." ascended brother of late made his presence known to us in spirit-form, with no afflictions of the flesh apparent now; he informed us that he rejoices at his transition, and that he is just as firm a Spiritualist, and more so if possible, than he was in the earthly life.

Here is what Mr. J. J. Morse of England says in his Lyceum Banner in regard to our

paper:
"The oldest and best of Spiritualist periodicals is the BANNER OF LIGHT, which every Spiritualist ought to read, if they desire to know the status of our Cause the wide world

Miss J. M. Grant, a reliable trance-medium, is located at 81 Bosworth street, room 7.

"Cleveland (O.) Notes," on third page Cleveland Anniversary report next week.

Poor Business for Angels. - Eugene Field writes a poem in the Ladies' Home Journal, entitled 'The Singing in God's-Acre," in which he talks of angels walking to and fro in the graveyard or cemetery, singing their lullables, with their radiant wings folded and their eyes bended low, as if they were singing to the sleepers through the night," and God's Acre slumbered "in the grace of that sweet lullaby." He evidently believes that the spirits of the departed are imprisoned in the graves around, and sleeping the time away to the coming of the "glo-rious day." This is the old resurrection superstition versified. The poet is clear behind. Those old dogmas are wholly faded out. The notion that the dead, so-called, are gone to sleep, while their bodies are crumbling and mixing with the earth, belongs to another age, and makes but wretched material for the imagination to work upon.

Our thanks are tendered Mr. Mark Dennett of Beverly, Mass., for personal efforts to introduce the BANNER OF LIGHT to the people in that city and adjoining places. He reports as the result thereof that many hitherto unacquainted with Spiritualism are now attending the meetings of the Society in Salem, where next Sunday Mrs. Kimball of Lawrence is to officiate.

It is rumored that at the benefit to be given the Ladies' Aid Society at its Parlors, 1031 Washington street, Boston, on Friday evening, April 15th, by Mrs. Carrie E. S. Twing, the orchestra of the Children's Lyceum will attend and contribute music. Of late, and ending with Anniversary week,

Mr. J. Frank Baxter has been doing very effective service in Connecticut, particularly in Willimantic, Hartford, East Hartford and Winsted-an account of which will appear next week. The Connecticut Spiritualist Association,

Geo. W. Burnham, President, will hold its Sixth Annual Convention at Unity, Hall, Hartford, May 7th and 8th. Particulars next week. Solomon W. Jewett was to sail on Panama

steamship San José April 5th for Philadelphia, Pa.

He is a firm Spiritualist and a good man.

Mr. Colville in Boston.

On Bunday last, April 10th, W. J. Colville's work in Arcade Hall closed till Sunday, June 5th, when it will be resumed for at least five Bundays. The subject of his discourse was, "The Lessons Taught by Palm Sunday," which was listened to by the audience with

the closest attention. In the afternoon a number of questions were ably answered. In the evening an eloquent lecture was given on "Spiritual Views of Death and Resurrection," in the course of which many advanced ideas were forcibly expressed. A fine impromptu poem ended the services.

#### Married,

By Dr. H. B. Storer, at his residence, 406 Shawmut Avenue, April 5th, Dr. Amos H. RICHARDSON of Boston and Sarah P. Dow of Henniker, N. H. The congratulations of hundreds of personal friends of this widely-known veteran Spiritualist, and his bride, find spontaneous expression, with the hope that they may both live long and prosper among those by whom they are so highly esteemed

A Local Excitement.—Demonstrations have been recently made in a house in Endicott Court, Boston, that have excited unusual interest in that locality. The manifestations continued in spite of the close surveillance of the house, and its occupants became firmly convinced that they were produced by excarnated spirits. The contents of a chamber in the upper story were turned topsy-turvy, trunks being overturned, bureau drawers pulled out, and the contents spread over the floor, the clothes pulled off of the bed and thrown over a chair, and pictures turned face to the wall. On rearranging the room and returning after some time, all was found to be in confusion again. The door was locked after once more setting things in order, and a watch was kept over the room. There was no way for a person to enter it without leaving some trace of having effected it. On examination the same demonstrations were again found to have taken place. Pictures were turned round, the cover of a sewing machine was wrenched from its fastenings, the locks on the drawers were broken, and the contents piled on a mass of clothing on the floor.

A Boston Post Reminiscence.-We shall never forget when Gen. Zachary Taylor was elected President of the United States. The reason is obvious. His message to Congress arrived in Boston the day before Thanksgiving, and Col. Greene, who was the most methodical editor that we ever knew, had prepared the copy for the compositors to "set up" on the following day, by cutting it up into "takes," as is customary in all daily printing-offices. Well, we were the first at the office after the holiday, and consequently the first "take" of the message belonged to us to compose. On looking it over, however, we discovered a strange sentence, as follows: "We are at peace with all the world and the rest of mankind." We considered this a very queer misapplication of terms; and just at this time the Colonel made his appearance, when we called his attention to it. After reading it, he laughingly replied: "Set it up as printed. We have no right to alter the language of the President of the United States." So it went into The Post, verbatim.

"Sunday Legislation" Enough Now!-Those who would, for the sake of fleeting political advantage, sacrifice the priceless boon of free thought and religious liberty by favoring additional Sunday legislation, really do not know what they do. The measures now advocated in connection with such legislation lead to results which are little understood. The very least to be expected is the practical loss of that healthy freedom without which neither social nor political freedom would be worth the name. The glory of this our last and grandest experiment for genuine liberty will have completely departed, when the legislation of this country shall be deflected into narrow channels and become the servant of bigotry, arbitrariness, cruelty, persecution, and religious and social tyranny. Our glory will then indeed have departed. It is the first step that costs. Let us, then, beware of taking the first step in this Sunday legislation program.

Quarantine Rather than Vaccination .- At a meeting of the Rochdale (England) Anti-Vaccination Society, Mr. Frank Fairbank narrated his experience on a recent visit to America. On arriving in Boston he was asked by the officials if he had been vaccinated. Answering that he had not, he was told that he must be, or else go in quarantine for a fortnight. So he was put in quarantine on Galloupe's Island. On the third day of his stay the doctor came with his instruments to vaccinate him. He stated that he was then undergoing quarantine according to law, in order to avoid that very act, and threatened to the higher life. It is true, as Mr. Flower physical injury to the doctor if he did not at once says, that "Mr. Reed was a philanthropist in leave him-which the M.D. did. He staid the full time out, and said he was the only man who gives us much gratification to state that our came away from that island unvaccinated since the quarantine law was passed in 1872. He received letters while there from doctors in Boston and New York, encouraging him in the stand he was taking.

Mr. Benjamin F. Smith-husband of Mrs. B. F. Smith, whom our readers will remember for her sympathetic and conscientious work some years since on the platform of the Banner of Light Free-Circle meetings -passed to spirit-life on the afternoon of Friday, April 8th, after a long illness, from a complication of diseases, at the ripe age of seventy years. Preliminary rites were held at his late residence, Vernon Cottage, Crescent Beach, Revere, Mass., on Sunday afternoon, 10th inst., at which Dr. H. B. Storer officiated—at the express request of Mr. Smith, made months previous to his demise: the decedent's remains were subse quently conveyed to Lawrence. Mass., for funeral and

Mrs. Smith-who has been an invalid for some time past, but whose health is now improving-will have the sympathy of a large circle of friends (as well as

our own) in this her hour of bereavement. We are informed that at the session of the Children's Progressive Lyceum of Boston last Sunday Mr. J. B. Hatch, Sr., of Charlestown District, made a speech concerning the good work of THE BANNER, and urged all his hearers to read our paper. He recounted the liberality of its publishers always toward the children—hundreds of dollars having been given by them to the Lyceum cause, not only in advertising. but in money donations. He further told how the senior editor of THE BANNER once received the New York and Brooklyn Lyceums at a breakfast at his hotel, beside giving money and other help at the time those Lyceums were in Boston.

THE BANNER thanks Mr. Hatch for his kindly remarks. We have ever been a friend to the Children's Lyceum movement, considering it to be a prominent feature of the Cause on the mortal side.

"Fast Day" has become a holiday, instead of a holy day as in primitive times, and the clergy are kicking. Union services were held in Brockton, Mass., Fast Day, five clergymen being present, who repre sented two thousand people, of whom only seventyfive were present! One of the clergymen remarked that they might as well have termed it "farce day instead of Fast day." All which goes to show which way the wind blows in this latter part of the nine eenth century in re superstition and bigotry.

EF Mrs. William Pratt of 35 Bower street, Roxbury, Mass., informs us that she recognizes the message of Hattie M. Wells-printed in The Banner for March 26th-as coming from her daughter, who passed away in Salem in 1886. Mrs. Pratt says the communication is correct in every detail, and is in answer to a montal request made by her to the spirit not long before the message was given at our circle: The George mentioned in the communication is the youngest brother of the spirit.

R. A. Grieves writes from Haverhill, Mass.: "Our Anniversary Colebration was a grand and glorious success in every respect, fluancially and otherwise. The hall was packed throughout all the exercises."

On account of the press of Anniversary matter several articles, items, etc., promised for the present week are necessarily deferred to our next issue.

### MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall.-A large audience assembled in Berkeley Hall last Sunday at the morning service. The music, under charge of Mr. J. T. Lillie, assisted by Mr. Boyce on the cornet, was finely rendered and elicited applause. The lecture by Sidney Dean was a historical review of the race, chiefly on its religious side. He claimed that the religious element was inwrought in the na-

of the race, chiefly on its religious side. He claimed that the religious element was inwrought in the nature itself, and its outworking, in both philosophy and life, was conditioned upon man's intellectual status. Undeveloped intellects embodied their conceptions of Deity or First Cause in some form or forms of matter, thus making their religious service sensuous, having a material embodiment. The earliest known history discloses this characteristic of the race, and tradition bulwarks the historical assertion.

Two things must therefore be true: First, The race has always possessed a knowledge of the temporary character of their earth existence; and Second, All have had some conception of God, or First Cause. The dimness or clearness of that conception has depended upon the intellectual development.

The study of the religions of earth is pregnant with lessons, and gives the death-blow to the petty assumptions of creedists and sectaries. The yesterdays of history are filled with the graves of creeds, bigots and dabblers in the noisy merchandise of mere denominational peculiarities. The to-days and to-morrows are alive with the disclosure of forces and laws, which, taking hold upon the emancipated intellect, are not only disclosing the errors in former conceptions, but are moving the sons and daughters of the All-Father up and forward to their true position, to the crowning of the race yet to live in the mortal.

All chronology, save that taught by nature's geological book, is practically worthless when dating beyond the Christian era. It is of no value at all when sought to be applied to the antiquities of antiquity, as we use the term.

The lecturer considered Brahmanism. Buddhism, Confucianism, Mahommedanism, Judaism, their orlegin as far as known, their ethnic or local-character, and the evolutionary stops taken by each. He then discussed the Christian religion and its founder, showing to the first historic religion which was universal in its application to the race, its philosophy being founded upon the sp

service of the spiritual nature. Man's love for external show had made even of so spiritual a worship a sensuous form.

The religious nature in man made it possible to build a high ethical character, in harmony with the highest moral laws, and to create society of the same high character. It could be and was being done by the evolution of both the intellectual and moral or religious nature. With either absent neither man nor society could be exalted.

The design of creation, including the race of man, could only be understood or comprehended save upon this hypothesis. It will be a unit race under spirit conditions of existence, with God as its designer and All-Father. Through the law of evolution this design is being outwought, and the latest disclosure is in the fraternization and spirit-communion of the two states of existence. The spiritual philosophy and phenomena of to-day are the fitting crowning of a true spiritual philosophy, taught and exemplified in the life of our brother of Nazareth. This union will be more general, more clear and forcible as men and women become more intellectual, more spiritual and more highly cultivated in their religious natures. In the limitations of a brief report it is impossible to outline all the leading thoughts of this lecture, which closely held the attention of the large audience to its finish.

At 2:30 Mrs. Carrie E. S. Twing occupied the platform, giving perfect satisfaction to the large audience assembled, showing plainly that many are availing themselves of the opportunity of hearing "Ikabod" who has promised to devote all the time possible next Sunday to feeding the hungry people; also that he will give a remedy for the cure of cancers, if taken in season.

At 7:30 Hon. Sidney Dean held an interested and attentation will be a supported to the large and the other will calculate the law of the cure of cancers, if taken in season.

in season.

At 7:30 Hon. Sidney Dean held an interested and attentive audience spell-bound by his eloquence, and the grand scientific and philosophical thoughts he pre-Next Sunday Mr. Dean speaks at 10:30 and 7:30, and

Next Sunday Mr. Dean speaks at 10:30 and 7:30, and Mrs. Twing at 2:30.

The Helping Hand Society held its regular meeting April 3d, Mrs. Woods presiding. The usual business was held at 4 o'clock, supper served at 6, and the evening devoted to a circle, the following well-known mediums taking part: Mrs. Waterhouse, Mr. W. C. Tallman, Mrs. Fay and Mrs. Lillie. A delightful evening was passed. Excellent music was furnished by Miss Bailey.

Pink.

First Spiritual Temple.—Sunday, April 10th,

Prof. Carlyle Petersilea gave his first reading from

The Discovered Country" before this Society and many visitors. The service was long, but of interest, as was evinced by the close attention given to every note and word to the last. The program was as follows:

Mosart, Sonata, No. 4; Rubenstein, Songs, The Mariner; Fly Away, Nightingale; Yearnings. Bechoven, Sonata, Op. 53. Reading, "The Discovered Country;" Chopin, Etudes, Op. 10, Nos. 11 and 12; Ballade, Op. 52; Nocturne, Op. 37, No. 2; Valse, Op. 64, No. 1.

Op. 37, No. 2; Valse, Op. 64, No. 1.

The unusual and novel (because unusual) circumstance of the father in spirit-life writing a story of that life through the mediumship of his son, will arrest the attention of old Spiritualists as of others. We are assured by the Professor in emphatic terms that his agency in the production bore the same relation that the plane does to his masterly execution upon it. In plain terms, he was merely the instrument while his father composed and executed his compositions. And we here have Franz Petersilea, some years deceased, describing his discoveries in spirit-life in the order in which they occurred. His discoveries of the immortality of animals, fishes and insects were

amusingly told, and received frequent applause.

The Professor has an incisive delivery, and emphasizes the thoughts expressed with telling effect. This was noticeable when speaking to those present not spiritualists relative to the authorship of the story, and his deference to the authorship of the story, and his deference to the authorship of the story, Spiritualists relative to the authorship of the story, and his deference to the angelic spirits by whom he is taught and controlled, and in whom he firmly believes. The following program is for next Sunday after-

Morart, Sonata, No. 5. Lassen, Songs, Whither; Onco Again; Spring Greeting. Beethoven, Sonata, Op. 57. Reading, "The Discovered Country." Chopin, Etudes, Op. 25, Nos. 1 and 2; Polonaise, Op. 22; Nocturne, Op. 15, No. 1; Valse, Op. 42.

T. H. DUNHAM, JR., Sec'y.

Dwight Hall .- The developing circle in the morn-Dwight Hall.—The developing circle in the morning was of unusual interest, opening with a song service, led by Mr. Frank W. Jones, and an invocation by the Conductor, Mrs. Dr. Heath, who spoke upon the importance of being in earnest in our search after splittual truth. Remarks were made by B. H. Nelke, Mary A. Charter, Mrs. Cutting-Luther, Mrs. Dr. Spaulding of Worcester, E. J. Bowtell, and others.

Afternoon service opened with music, and an invocation by Mrs. Dr. Heath. Mrs. E. M. Shirley spoke of the grand development that comes to us through suffering. Mrs. Dr. C. E. Bell gave remarkable tests, citing names of spirits described, among them of several well-known and remembered persons. Mr. Byron I. Haskell said that the celebration of the Advent of Modern Spiritualism this year had been recognized by both the press and the people as a grand one.

Miss Frances Wheeler gave readings that were clearly understood. Dr. Blacken spoke very encouraging words for the Conductor of these meetings, and predicted good success.

Evening session was well attended and harmonious. After the usual opening exercises Mrs, Heath spoke upon the subject of "Work," which means a great deal to us as Spiritualists.

Mr. R. J. Bowtell continued the same line of thought, adding that too many who call themselves Spiritualists ignore the fact that they are here to carry out a beneficent purpose. The more falthfully we fulfill that purpose while in earth-life the happler we shall be in the Great Hereafter.

Mrs. McKenzle gave tests, with full names of spirits present. Peter McKenzle gave tests that were recognized. Mr. S. H. Nelke gave a description of his restoration to health. Rev. Mr. Taylor said that by giving we receive, and that Spiritualism is more or less in all the chirches. Mrs. Charter gave a few tests. Mrs. Dr. Heath closed the services by presenting tests that were recognized to several strangers. Mr. Jones gave experiences of the past.

These meetings are to continue throughout the season. ing was of unusual interest, opening with a song ser-

The Children's Progressive Lycoum opened its session April 10th with a fine selection by the orchestra-Willis Milligan, Director-after which sing-

chestra—Wills Milligan, Director—after which singing by the school, lesson from the Spirit Teacher, and the grand march, formed conspicuous features of the occasion. Recitations by Eddie Ranson, Willie Sheldon and Flossie Waltt, and a song by Hattle Fuller. We were favored with some very able remarks by Mrs. N. J. Willis, who is always highly appreciated by the school. We also had the pleasure for the first time this season of listening to Mrs. Carrie E. S. Twing, who spoke in her usual interesting manner to the children, giving them several watchwords to help them to keep to the right. Gracie Scales then sang in a charming manner an appropriate selection, which was received with great applause. Miss Maria Falls gave two very fine readings, and Prof. Weiscopf rendered a very fine readings, and Prof. Weiscopf rendered a very fine violin solo, which was heartly appreciated. Lyceum meets every Sunday merning at 514 Tremont street, Seats free.

First Spiritual Temple Fraternity School .-Mr. A. Danforth informs us that last Sunday the session opened at the Temple (Newbury and Exeter sion opened at the Temple (Newbury and Exeter streets) with the usual interesting ceremonies. The question presented in the morning for consideration was "Cremation," by Chairman Packard, Mr. Gregory, and others. To many cremation commended itself, and we may feel sure that it is destined to prevail in the future. The objections are wholly sentimental, and must, in time give way to more rational consideration. Spiritualists, said the speaker, more than all others, should feel it to be their duty to sanc-

'Worth a guinea a boz."

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OUR

76 page, Illustrated Pamphlet on Rupsture, issued Jan y, 1892, will be malled to any address, on receipt of 40 in stamps. SP Mention this paper. Address: MAGNETIO ELASTIO TRUSS COMPT., Dr. Piercea Son, San Francisco, Cal orbit Louis Mo.

NEW

tion and encourage every movement whose tendency is to direct thought away from the dead corpse to the im-mortal spirit, and should be in favor of all measures which shall rid the world of unhealthy cometries. Subject next Bunday, "The Significance of Easter."

Wirst Spiritualist Ladies' Aid Society.-This organization observed the Anniversary according to published program; report of exercises will be furpublished for the next issue of THE BANNER. It was a great success, spiritually and financially, and the members of the Society desire to express to every speaker, medium, the musical talent, and all who assisted in any way, their sincere thanks.

Six dollars were given at the last meeting to persons who needed assistance.

Evening experies consisted of some the speeches

who needed assistance.

Evening exercises consisted of some fine speeches by Mrs. N. J. Willis, Mrs. Kate R. Stiles, Mrs. Mary A. Chandier. Good communications were also given. Miss Willis gave several readings of much merit, Special Notice.—On Friday evening, April 15th, Mrs. Carrie E. S. Twing will give her Annual Reception compilmentary to this Society. Ikabod will, no doubt, give the best satisfaction, and some convincing proofs of the continuance of life after death. Spiritualists should fill the Parlors of the Society on this occasion. W.

K. of P. Hall .- The meetings on Sunday, April 10th, were well attended. The morning service was very interesting, Mrs. S. E. Buck, Mrs. C. A. Smith and the Chairman taking part.

and the Chairman taking part.

In the afternoon session Mrs. C. E. Bell, Mr. E. J. Bowtell. Mrs. Woodbury, Mrs. Newman, and others, gave some fine tests, which were all recognized.

In the evening Miss Katle Butler, Miss Monie Green and Mrs. Williams participated in readings and recitations, and the little blind girl from New Bedford singing and speaking—followed by remarkable tests from Mrs. Bell, Mrs. Woodbury and others.

The meetings are on the increase; excellent mediums in attendance; a collection of \$2.75 was taken up for the blind girl. A very select program is being arranged for next Sunday evening.

J. EDWARD BARTLETT, Chairman.

Engle Hall .- April 6th, after song by Mrs. Will Carleton, remarks were made by Drs. Thomas and Emerson, Mrs. Newman, Dr. E. H. Mathews, and the

Sunday, April 10th, at 11 A. M., the usual test and developing and healing circle. Good attendance. 2:30 F. M., opening remarks by Mrs. Jones, tests by Dr. Emerson. Mrs. Josie Higgins, Mrs. C. A. Smith, F. W. Mathews, Mr. and Mrs. Anderson, Peter McKenzie.

7:30 P. M., opening remarks by the chairman; followed by Dr. E. H. Mathews, Mrs. Bailey (controlled by Starlight), Mrs. Newman and Mrs. Dr. Bell. F. W. MATHEWS, Con.

Harmony Hall Spiritualist Meetings last Sunday were well attended; developing circle in the morning. At 2:30 the meeting opened with a praise

morning. At 2:30 the meeting opened with a praise service; David Brown followed with practical remarks, closing with tests; remarks and tests by Mrs. Jennie Wilson; Miss Jennie Rhind gave some visions and prophecies—well received. Closed with tests by Mrs. Howe.

The evening meeting was interesting and harmonious. The music was fine. The following mediums gave remarkable tests. Mrs. Jennie Wilson, Mrs. Davis, Mrs. Downing and Mrs. Howe. Mrs. Bates gave a reading of the "Old Minstrel," and Mrs. Pearson closed with the benediction.

Victor.

The Ladies' Industrial Society met last Thursday as usual at its rooms, 1125 Washington street. Mrs. Logan and Mrs. Whitlock gave tests at the after-Mrs. Logan and Mrs. Whitlock gave tests at the afternoon circle. A number of strangers partook of the supper and remained during the evening. The meeting was called to order at 7:45 o'clock, and after singing by the audience Mrs. Julia Davis, Mr. Whitlock, Mrs. Dr. Heath, Mrs. Stiles, Mrs. Jennie Conant and Miss Lillie Fay took part.

April 14th a costume party, the last of the season, will take place. April 21st, Mrs. H. W. Cushman will hold a musical séance at 4 o'clock.

The thanks of the society are tendered to Messrs. Colby & Rich for the donation of sample copies of the BANNER of Light, which were given to visitors at the rooms of the society, March 31st, 1892.

Mrs. H. W. Cushman, See'y.

Ladies' Aid Parlor.—The developing circle was

well attended on the morning of April 10th. Mrs. Mary F. Lovering furnished fine musical selec-

Mrs. Mary F. Lovering furnished fine musical selections, and a written communication from the late Wm. F. Duncklee to his wife.

Afternoon meeting opened with singing by Miss Jennie Hancock, after which the Chairman, Mrs. M. A. Brown, Dr. Hale and Mrs. C. H. Hall joined in remarks, tests and readings.

In the evening the Chairman, Mr. Quint, Miss L. E. Smith and Mrs. C. H. Hall were the participants.

J. E. HALL, Cond.

The Independent Club held its last session for this season Tuesday evening, 5th inst. The Fortythis season Tuesday evening, 5th inst. The Forty-Fourth Anniversary was duly noticed on the evening of March 29th. Mrs. Wellington read Lizzle Doten's poem, "The Good Time Now"; Mr. Jones read an anniversary poem; Mrs. Shirley, Mr. E. J. Bowtell, F. W. Jones, Mrs. Wellington, Mr. Marsh and Dr. Waters gave expressions of hope and cheer for the future of Modern Spiritualism—all which conspired to render the meeting one of profit and pleasure.

F. W. Jones.

Rathbone Hall .- At 10:30 the Chairman gave psychometric readings. At 2:30 Mrs. Mary F. Lovering sang, and remarks and tests were given by Mrs. C. A. Butterman, Miss Josephine Webster, Mrs. Jennie Warren, Mr. and Mrs. Anderson—the latter closing with song, Mr. Anderson accompanist. At 7:30 Mrs. Hatfield, Mr. Emerson, Miss Webster, Mrs. Lovering and the Chairman shared in the exercises.

DR. N. P. SMITH, Conductor.

## Our Foreign Exchanges.

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

## MEETINGS IN MASSACHUSETTS.

Haverhill and Bradford .- Last Sunday was the second in Mrs. A. M. Glading's engagement for the month of April before the Union Spiritualists in Brittan Hall. Good audiences attended both afternoon

and evening.

In the afternoon she spoke responsively to questions sent up from the people—her address giving great satisfaction to a close-listening audience.

In the evening her theme was the influence of Spiritualism in educational lines, and in that connection she spoke upon the school question, showing that the American system of education should be preserved free from the influence of foreign sentiment in matters of government and religion.

free from the influence of foreign sentiment in matters of government and religion.

Following these addresses many psychic descriptions were given by communicating spirits, all of which were satisfying and consoling to those to whom they were addressed.

Next Wednesday evening there is to be a public seance in Brittan Hall, and on Thursday afternoon a matinee by Mrs. Glading.

April 11th.

New Bedford .- On Sunday, April 3d, Mrs. R. 8. Lillie was the speaker for the First Spiritual Society and at the afternoon session gave an able, eloquent and at the afternoon session gave an able, eloquent and interesting address, the subject being "What is there in Spiritualism Differing from Accepted Forms of Faith?" The speaker held the large audience with rapt attention. The address was pronounced one of the best ever given here. The subject for the evening was, "The Spirit-Land—Some of the Occupations of Those Inhabiting It."

Sunday, April 10th, we had Mrs. R. S. Lillie again with us for the speaker, and Mrs. Annie E. Cunningham to the test medium. The addresses by Mrs. Lillie were of great merit, while Mrs. Cunningham gave some capital recognized tests. Next Sunday F. A. Wiggin of Salem will occupy our platform.

SEC'X.

Brockton .- Dr. F. H. Roscoe of Providence, R. I., lectured here last Sunday, in the Ladies' Aid Rooms to one of the largest audiences of the season. His theme was entitled: "What the World Owes to In-spiration and Mediumship"; and it was an excellent effort. Dr. Roscoe will speak for the Providence Spiritual-ist Society on Easter Sunday, April 17th, 1892.

Worcester.-Dr. Geo. A. Fuller occupied our platform April 10th. The late Warren Chase controlled the speaker, at the evening session, and delivered a most remarkable discourse, which elicited frequent applause. Mr. Chas. W. Sullivan, who has been Dr.

Fuller's guest for the past few days, contributed prently to the services by singing several selections with all his old-time fire and inspiration.

Rundays. April 17th and 24th Mrs. Clara H. Banks will be with us. GEORGIA D. FULLER, Cor. Sec y.

5 Houghton street.

Lowell. - April 10th Mr. Oscar A. Edgerly of Newburyport lectured and gave tests, and was warmly received.—Sunday, April 17th, Miss Williams of Fall River will officiate in like services for our So-clety. E. Pickup, Hon. See'y.

Quincy .- Mrs. Carrie E. S. Twing will occupy our platform at Faxon Hall, Sunday, April 17th, at 7 P M. H. CHUBBUCK.

#### 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.

## Onconta, N. Y.

[LETTER FROM DR. F. L. H. WILLIS.] To the Editors of the Banner of Light:

The town of Oneonta, Otsego County, N. Y., is beautifully situated in the valley of the Susquehanna River, which winds its sparkling way through it like a

The town of Oneonta, Otsego Coupty, N. Y., is beautifully situated in the valley of the Susquehanna River, which winds its sparkling way through it like a broad, silvery ribboo. Its beautiful Indian name means "The Place of Rest." It is encircled with hills, upon which yet linger the March snows, while the streets of the fown are dusty and dry as in midsummer.

It is situated on the Delaware and Hudson Canal Company's railroad, whose extensive repair shops are located at this point. A State Normal School has been recently located here in a finely-appointed massive building of imposing style of architecture. Its own public buildings, its churches and private residences, indicate a prosperous and weatily community. I have rarely, if ever, visited a place where there were so few evidences of poverty.

Here on Wednesday evening, March 30th, it was my privilege to deliver, to a large audience, that filled the Universalist church to the extent of its capacity, the first lecture on Spiritualism ever delivered in the town. My subject was, "My Own Wonderful Psychical Experiences, or Why I am a Spiritualist." I gave in detail many of the most marvelous experiences of my own meditumship, and then a brief synopsis of the beautiful moral and spiritual pillosophy based upon the facts of Spiritualism.

My audience represented the best elements of the place. Clergymen of different denominations were present, also lawyers and physicians. My lecture, necessarily a lengthy one, was listened to with the closest and most respectful attention. I was deeply gratified with the fact that notwithstanding the strong present, also lawyers and physicians. My lecture, necessarily a lengthy one, was listened to with the closest and most respectful attention. I was deeply gratified with the fact that notwithstanding the strong present, also lawyers and physicians. My lecture, necessarily a lengthy one, was listened to with the closest and most respectful tone speaker.

Altogether the event was a decided success, a brilliant success, and many

#### The Government Buying Royal Baking Powder.

Large purchases of baking powder have recently been made by the United States Government. We understand that in one lot 80,000 pounds were bought of the Royal Baking Powder Company.

During the last year, including the contract just made under date of March 5th, the Royal Baking Powder Company has supplied over 212,000 pounds, or 106 tons, of baking powder for the United States Government and its Army and Navy officers.—New York Tribune.

Since the tariff duty was taken off tea its use has increased, and better qualities are imported. The new method of making it pure with the new china tea infuser, which Jones, McDuffee & Stratton are the sole importers of, has become as popular here as in England, where tea is more freely used per capita than in the United States.

Open Letter to Dr. J. A. Shelhamer. DR. J. A. SHELHAMER: My Dear Friend-I was prostrated by La Grippe, and the medicines pre-scribed by the "fegular" physician were, to say the least, useless. My strength seemed entirely gone, and day after day my condition remained the same At this time your "Pneumonia Specific" came, and I began taking it in place of other remedies. I wish to tell you that I at once received benefit, and before the contents of the bottle were taken, pronounced myself restored to health. If I had got it in the beginning of the attack, I feel sure that I should have been saved from weeks of painful illness. It surely is a specific for throat and lung troubles, and for all forms of influenza.

With every regard, I am fraternally yours. HUDSON TUTTLE.

Berlin Heights, O., March 25th, 1892.

The Jews began their "Feast of the Passover" last Monday, and will eat unleavened bread for eight days.



A desideratum for making a cup of pure

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

Mrs. Celis M. Nickerson of New Bedford, Mass., is engaged in Albany, N. Y., for the month of April; in Saratoga the first Bunday in May; in Conn. May 7th, 8th, 10th and 20th. Would like to engage in that State and vicinity for May 22d and June 5th. Societies wishing to engage her for the season of 1892-93 will address her at 94 Chestnut street, Albany, N. Y. Mrs. Add Flove inspirational lecture and platform Mrs. Ada Foye, inspirational lecturer and platform test medium, is engaged this month in Troy, N. Y.; during May in Cincinnati, O.; June, in Topeka, Kan.; July, in Kansas City, Mo. Societies desiring her services for week evenings during next season, will please write and secure dates as soon as possible. Her permanent address is P. O. Box 517, Chicago, Ill.

Her permanent address is P. O. Box 517, Chicago, Ill.
Mrs. E. Cutler, Philadelphia, Pa., trance medium
and psychometric reader, speaks for the Society in
Indianapolis, Ind., the month of April. Societies
wishing her for the month of May in that State can
make terms to suit. Address Mrs. E. Cutler, 607
Mississippi street, Indianapolis, Ind.
Willard J. Hull is the speaker for the Society of
Union Spiritualists, Cincinnati, O., for the Sundays of
April. He is open for engagements the last three
Sundays of June and fore part of July. Address 468
Baymiller street, Cincinnati, O.
Prof. J. W. Kenyon occupied the platform of the
Providence, R. I., Spiritualist Association on Sunday, April Sd.
Mr. J. Frank Baxter on Sundays, April 3d and 10th.

Association on Sunday, April 3d.

Mr. J. Frank Baxter on Sundays, April 3d and 10th, lectured in Watertown, N. Y., also spoke there the 17th; on Sunday, April 3d, the Sundays of May, except the last, in St. Louis, Mo.; on Sunday, May 20th, in Brockton, Mass. His present address is 12 High street, Watertown, N. Y.

Abby N. Burnham of Boston spoke March 13th, 20th and 27th in Trenton, N. J.; March 30th addressed the Ladies' Union in Philadelphia, Pa.; April 3d and 10th spoke in Baltimore, Md.; will also lecture there the 17th and 24th insts. Boston address, 25 Hauson street.

Prof. J. W. Kenyon lectured in Providence, R. I., April 3d; in Atlantic, April 10th. His work in Providence—writes a correspondent—has been extensive and successful. He is making dates for '92 and '93. Societies wishing his services can address him at 163 Pleasant street, New Bedford, Mass. Mrs. Josie Kenyon will also accept calls to lecture and give platform tests, for which she can be addressed as above.

Mrs. Ida P. A. Whitlock would like to correspond

Mrs. Ida P. A. Whitlock would like to correspond with Societies in reference to engagements for the season of 1892 and '93. Her time is all taken for this season. Address Madison Park Hotel, Sterling street, Boston, Mass.

Boston, Mass.

Mrs. Emma Miner of Clinton is to be the speaker Sunday, April 17th, in Lawrence, Mass.

W. J. Colville's work in Washington, D. C., commences Sunday next, April 17th, at 3 P.M. His classes in Spiritual Science will be held at 519 Seventh street, N. W. Evening lectures open Monday, April 18th, at 3 P.M. Afternoon lectures, Tuesday, April 19th, at 3 P.M. He is also afranging to give lectures in Baltimore. Until the end of May his address will be 519 Seventh street, N. W., Washington, D. C.

Dr. F. H. Raseog was announced to lecture for the

be 519 Seventh street, N. W., Washington, D. C.
Dr. F. H. Roscoe was announced to lecture for the Spiritual Society in Brockton, Mass., on Sunday, April 10th; he will speak for the Providence Spiritual Association on Easter Sunday evening, April 17th. Will receive lecture engagements for the Camp-Meetings, and for the fall and winter season of 1802-'93. Address him 430 Broad street, Providence, R. I.
Mrs. Mary A. Charter is now in the State of Maine, where she will do her medial work in Gardiner, Hallowell, Bath, Augusta and other points. Will arrange with Societies or private parties at reasonable terms. Address 9 Bosworth street, Boston, Mass.
April 17th Mrs. Annie E. Cunningham of Boston

April 17th Mrs. Annie E. Cunningham of Boston will speak in Fitchburg, Mass.

Passed to Spirit-Life, From her home in Pembroke, Mass., on Thursday,

March 31st, Mrs. Ellen L., wife of A. W. Barrows, at the age of forty-six.

March 31st, Mrs. Ellen L., wife of A. W. Barrows, at the age of forty-six.

Mrs. Barrows had only been ill one week with pneumonia, and as her case was not considered dangerous her decease came as a startling announcement to her many friends.

She was an earnest and consistent Spiritualist, a devoted wife and mother, an efficient member of the Woman's Relief Corps and a warm-hearted friend.

The funeral services occurred on Sunday, April 3d, and consisted of an uplifting invocation, at the residence of the deceased, by Mrs. M. T. Longley, me dium for the Banner of Light Circles, after which the body was taken to the Unitarian church at Pembroke, where Mrs. Longley conducted the exercises, under the influence of Spirit John Pierpont, in an impressive and spiritualizing address which could not have falled to reach all hearts.

The church was well filled with friends and neighbors of Mrs. Barrows—the Relief Corps being present in a body, also members of the G. A. R., of which society the husband of the departed is a member. Many present listened to the presentation of the truths of Spiritualizing mothers of the first time, and received new light concerning its work and mission.

During the service Mr. C. P. Longley rendered his beautiful songs: "Open the Gates," "Only a Thin Veil" and "When the Dear Ones Gather at Home," in a manner that brought tears to many eyes.

At the close of these services the body, covered with exquisite floral offerlings, was conveyed to the neighboring cemetry, where the exercises of the Woman's Relief Corps were conducted by members of that Order in token of farewell to their departed friend.

## MARYLAND.

Baltimore.-Mrs. Abby N. Burnham of Boston is the speaker for the Religio-Philosophical Society during April. Her illustrations and arguments are pleasing and convincing. Our meetings are well attended. Mr. P. F. de Gournay has been elected as our Presi dent; we all esteem him highly; for Vice-President we have chosen Mr. J. E. McClellan. We think with such an administration we shall progress finely.

[MISTOOK HIS CALLING.]—"And you say that your son wants to be an editor?" "That's what he 'lows." "What are his specific qualifications?" "His what?" "Qualifications." "Maria," said the farmer, whispering to his wife, "I guess John's mistook his callin'. He can cut five cords o' wood a day; toat water three miles, an' cuss in a kinder onery way, but he can't cuss like that!"—Atlanta Constitution.

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

England has "excellent ideas," but she tempers them with gunpowder and cannon balls. Yet she is a "highly" refined Christian (?) nation.

The Psychic Researchers, both "American" and (branch) "British," have just begun to quarrel with one another, which goes to show—what? That the promoters know but little of the spiritual phenomena they so superficially discuss.

### OHIO.

Dayson.—The Progressive Spiritualist Alliance holds meetings Sunday evenings at 7:30, at Knights of Honor Hali, 110 East 3d street. W. R. E. Kates, Secretary; J. M. Clark, President. Dr. J. W. Haines will conduct services the Sunday evenings of April.

We do not know, why Scott's Emulsion of cod-liver oil is so useful in those simple but varied conditions which you know as "having a cough." We cannot explain it; we only know the fact from experience.

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Apr. 16.

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## Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held a the Hall of the Hanner of Light Establishment, free to the public, commencing at 8 o'clock P. M. J. A. Shelhamer, Chairman,

Answers to Questions, and the giving of Spirit Mesages, will occur on the same day, and the results be consecutively published in this Department of The Ban-

NRE.

At these Seances the spiritual guides of Mns. M. T. LongLEY occupy the platform for the purpose of answering
questions propounded by inquirers, having practical bearing
upon human life in its departments of thought or labor.
Questions forwarded to this omce by mail, or handed to the
Chairman, will be presented to the presiding spirit for consileration.

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

to do so.

The lt should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The first our earnest desire that those who recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

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

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

Report of Public Séance held Jan. 22d, 1892.

Spirit Invocation.
Oh! thou Divine One, thou Tender Parent, thou who art the universe itself, intelligence, wisdom and truth, thou Supreme Spirit in whom we live and move, and from whom we draw our consciousness and life, we approach thee in thought and aspiration this moment, seeking to draw from thy being that magnetic strength which shall stimulate our minds and inspire our souls. From thy ministering angels we seek to gather influences of goodness which shall be uplifting to our spirits and assist us in our search for knowledge and for truth. We know that thy grand revealments are pearls of great price, which shall enrich tho mind that receives them. We know that these gems of light and beauty are brought to human souls on earth by tender and loving minds from the world beyond, and we would become receptive to these treasures; we would that our hearts may be open to the messages of light and cheer, and to the instructions and counsels which these brave spirits have to bring to us who are struggling along those weary ways of mortal life. Ohl may we be illuminated by the light that is brought from heaven; may we be inspired by the truths that are revealed by returning souls; may we come to see and to understand the great lessons of life opening before us; and through our study and observation may our minds be exhalled to bear the experiences of life with fortitude, knowledge the seed of the process of the weight of our spirits. Spirit Invocation.

ing that each one is for the blessing and the benefit of our spirits.

We destre to come into communication with pure beings who have something to unfold before us which shall be elevating and educational. May they be given strength to reach out through such avenues as they may find here below unto mortal friends with their ministrations and inspirations, and may those of earth who are privileged to come in contact with such teachers be ready to receive and to understand the light, to comprehend the truths of immortality, and to realize that there is nothing to fear in the approach of death; that there is no terror in the thought of a change, which only comes to deliver mankind from the thrallom of earth and the limitations of matter, and to assist them to rise to higher planes of thought, labor and knowledge.

We ask thy blessing, on! Spirit of all Light, and the blessing of good and beautiful souls to be with us as we journey along in this life and when we pass onward to higher scenes and greater works.

#### Questions and Answers. CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman.

Ques.—[By "A Friend" in the audience.] I have for years visited the Banner of Light circles, and have closely observed the variety of thought, the various individualities and the difthought, the various individualities and the different grades of intellectual expression—not to
speak of the changes of voice and countenance,
sometimes very marked—manifested by your
medium upon your platform. A skeptic may
say the names, localities, etc., given as messages
from controlling spirits have been picked up, or
in some way learned by your medium; but if she
could possibly learn of and memorize these,
would it explain the varying marks of an intelligence independent of herself that a close study
of the different shades of control in these circles
reveals?

ANS.—One who is but a casual charver of

Ans.—One who is but a casual observer of the phenomena of mediumship, or one who but occasionally seeks to know anything concerning its laws, is very apt to jump at a conclusion, which conclusion he is free to express; but later on, after years of closer study and observation, he will be thankful to revise that conclusion, and will be more cautious in the expression of an opinion. Those who have given mediumship and its manifestations the closest scrutiny and most careful investigation are those who confess that they can only gathare those who confess that they can only gather from this study the fact that mediumship expresses very many evidences of an intelligence and a power that is manifested independently of the mediums employed.

In regard to the manifestations taking place apon the Banner of Light platform, we are canvinced that any individual who visits this circle-room from time to time, closely studying the matter expressed, or those who carefully read the columns of your "Message Department" from week to week, studying the varying characteristics and individualities of varying characteristics and individualities of the communications there printed, will be something more than a finished. One must be something more than a finished then we shall find our teachers from both sides of clever trickery on the part of your medium. One must be something more than a finished actor to be able to give to the world from week to week through years of service those mani-festations which are called spirit, and which it is claimed are produced independently of the

medium's brain.

A clever actor might be able to delineate to you the various characteristics of human beings, but he will not be able to delineate to you the characteristics and individualities of human beings whom he has never seen or stud-jed, persons who may have lived years before he was born, or in far distant localities which he has never visited, and whose lives he knew nothing of. Consequently, it would be impos-sible for the most finished delineator of human characteristics to produce these satisfactorily, so that the ones characterized would be rec nized as the prototypes of these representa

The study of Spiritualism and mediumship in their varying manifestations is one that calls for close thought and observation. One cannot glance at the subject carelessly and then dismiss it from his mind with an expressed conclusion. Preconceived opinions do not meet the case at all. Here is at work a power and intelligence demanding human recognition and investigation. It comes to you through such mediums of various abilities all over the world, giving to the public grades of thought and intelligence, from the feeble expression of a weakened mind, or of a little child, to the lofty, keen, intellectual manifestation of a brilliant mind. Frequently these varying grades of thought and manner of expression are given within an hour through one instrument or medium, and it calls for thought instrument or medium, and it calls for thought and close reflection on the part of a thinking mind to determine the source and whence the power of such expression.

We are content to leave the work of this

we are content to leave the work of this circle-room for the last thirty years and more in its various labors and achievements, in its different manifestations of spirit-intelligence, to the judgment of the candid and thinking public. It matters not to us if those who are public. It matters not to us if those who are not informed, or who are skeptical concerning the truths of Spiritualism, deny its power and the advocacy of its claims. It does not disturb us if the careless, heedless mind declares it is all fraud, and the result of trickery on the part of these clever mediums. This brings no disturbance to our atmosphere, for we know that the thinking, investigating mind that is liberal and tolerant, that does not rest itself upon preconceived opinions, but is open to the truth, cannot study from week to week itself upon preconceived opinions, but is open to the truth, cannot study from week to week through the passing years the result of the labor of the Banner of Light Circle Room without confessing to itself that here is manifested a power and intelligence which cannot be produced by the medial organization employed, but which must find its source in some superior though invisible world.

Q. [By the same.] Why is it that after forty which wi years of experience Spiritualists do not crowd identity.

our places of meeting, where spiritual truths are presented by wise intelligences through inspired lips? One would suppose that this Circle Itom would be all too small to hold the earnest throng that would come to learn of Spirits Pierpont and Brittan, and that no hall in Bioston would be large enough to contain the many who would seek spiritual knowledge from such teachers as Mrs. Lillie and Mr. Colvillo.

A.—Where there is an earnest desire and longing in a human soul for truth and for knowledge of spiritual things, there will be an effort made on the part of that individual to seek or to reach that truth and knowledge.

It is, as your questioner states, true that for more than forty years, Spiritualism has maintained in the world, and particularly in this country, as a living revealment and manifestation of immortal truths, and it has succeeded in the face of great opposition, and in spite of stupendous obstacles thrown in its way, in reaching the homes and the hearts of millions of human beings, so that it counts itself blessed in this work, and its exponents and revelators from the spiritual world count themselves fortunate in having accomplished so much with human life on earth as has been achieved by them. Nevertheless, it is true that wise and good spirits from the immortal world, strong, brave characters who have identified themselves with every reformatory movement that has brought comfort and joy and instruction into human life, are earnestly reaching out through mortal avenues, by inspirational and other manifestations, toward human life on earth in order to teach and to uplift the weak, the ignorant, and those who have need of spiritual enlightenment. It is also true that thousands of such brave and beautiful spirits, who are thus thoroughly spiritualized in character, are earnestly seeking to britting into every home such influences of a gritting lante every home sands of such brave and beautiful spirits, who are thus thoroughly spiritualized in character, are earnestly seeking to bring into every home such influences of a spiritual nature as will refine, strengthen and educate the members thereof. Through their chosen instruments these workers in the field of reform and of spiritual truth seek to reach the masses, and while it is not discouraging to the spiritual teachers, it is true they find that, out of the thousands who recognize in Spiritualism a grand truth, there are but comparatively few who seek to receive from these higher worlds that philosophical and spiritual enlightenment and instruction which will prepare them more and more, not only to enter the higher life when the summons comes in such manner as when the summons comes in such manner as will be fitting to one who steps out into a better condition, but also to live the life of earth more faithfully, and more in accordance with the laws of life and the divine laws of the higher state, thus enabling them to reap the best possible results from their existence in the

er state, thus enabling them to reap the best possible results from their existence in the body.

Yet, Mr. Chairman, we can understand something of the cause of this state of things. This is a period which is transitional in human events and human life. It is, so to speak, the time of passage from one era of thought and accomplishment to another which is to open upon the world. It is an age of restlessness, especially in this land. Human beings here are living in a state of excitement, drawing largely upon their nervous energies, and expending these prodigally without thought of reservation, and in such ways as continually exhaust their resources. What is the result? They are, as a mass, looking for the sensational, seeking for that which is enlivening, so to speak, or exciting. Therefore, if the announcement is made of the approach of a sensational preacher, or of some exhibition or entertainment that is to be filled with sensational or marvelous appearances or statements, you will find that the largest hall in Boston will be well filled.

This is the experience of all who are interwell filled.

This is the experience of all who are interested in public life at the present time. It is asked why the churches of our land are not well filled, and Spiritualists say it is because human beings have become so intelligent that they are tired of the old husks of creed and dogma, and reach out for something more sustaining; but, on the other hand, while this is largely so, it does not explain the fact that some of our most liberal and eloquent speakers, especially among Spiritualists, do not attract that large following of earnest thinkers that one would expect, and therefore their explana-tion does not cover the whole ground.

tion does not cover the whole ground.

It is a sensational age, we repeat, and this state of things will undoubtedly last for a dozen years to come, although it may not be so marked as it is at the present time. However, there is no cause for discouragement. Every one of the speakers or the mediums whom your questioner mentions in the query attracts sincere minds, attentive listeners and earnest investigators into spriftial truths who attracts sincere minds, attentive listeners and earnest investigators into spiritual truths who are desirous of gaining enlightenment from the world beyond. They have a following that is goodly in size and appearance and is to be compared favorably with the audiences of the speakers and teachers in any of the denominational churches of the country.

We know that outside in country places

We know that outside, in country places, much trouble is experienced in the local societies of Spiritualists because of this lukewarmness, or spirit of apathy, which is dis-played among the believers in our Cause who fail to sustain their organizations, leaving the work to be accomplished by a few. But, as we have said, we believe that this state of things will pass away, that a more solid, restful condition will take its place in the minds of human of life gaining all the attention that they may desire from those who should be students and thinkers upon this side.

## INDIVIDUAL MESSAGES.

Henry B. Milliken.

[To the Chairman:] I am gratified, sir, at the privilege of stepping in and taking a place in this circle, which seems to me to be a brother-hood, where kindred minds gather for the exchange of thought on subjects of mutual interest

est.

I do not understand very well how to proceed in expressing my sentiment, but my great object in coming is to announce myself as not only a resident of the spirit-world, but as one who also claims a place here on this earth. I shall do so as long as any member of my family or any well-remembered friend remains to struggle with physical cares and the conditions of this mortal life. Perhaps when they have all gone over to the spirit-side I shall then withdraw myself from contact with earth and be content to pass on to other scenes and occupations, but I cannot tell how that will be. It seems to me now as if I shall always take an interest in the affairs of mankind on earth, and I believe that in doing so I shall only increase my knowledge and perhaps my power for discerning things that are worthy of obfor discerning things that are worthy of ob-

crease my knowledge and perhaps my power for discerning things that are worthy of observation.

I was, sir, for nearly a lifetime, a locomotive engineer, and I have made my time for long distances through many years. In looking back over my career I gather a sense of satisfaction from it, for I feel that it was carved out in a way by myself, and that its work was accomplished in such a manner as to leave only pleasant remembrances of my friends. For many years I was engaged on the Hudson River and New York Central Railroad, and I have also been engaged on other lines, but I shall not mention them for, as I said, I have given up those things, which belonged to the body. I have not, however, given up all thought of work. I am interested in the perfection of lines of transportation that will be for the great convenience of humanity, and we have special branches of study and employment in the spirit-world which attract my attention, and which are useful to me in developing greater energies than I knew I possessed. I wish to give my greeting to my friends and relatives in New York, and not only to those dear ones of mine who live there, but also to friends I have made and known in other places along the lines, for I would not have any I ever knew feel that I had forgotten or neglected them. I wish all to feel that I have a kindly regard for and remembrance of my friends. Tell them that although I have made my run to another country, I am able to return over the same track, and if they will open the way for me, I will be very glad to give them a signal which will assure them of my presence and identity.

小河 都行成 镇立时封

You may call me Henry B. Millikon, and I thank you for the privilege you have afforded

Hollis Bowman.

ITOILIS ROWMEN.

[To the Chairman:] Well, sir, I, too, am happy to claim the attention of my carthly friends, and I hope I shall succeed in doing so.

I may say I was from Bangor, Me., and that I love the old place so much that I often think of it and sometimes visit it, even though I am a spirit and am classed among the dead by those who live on earth and remember me. I turn a good thought now to the city, and wish that I could make my influence so strongly felt there that each one would recognize it and realize that I am a living man. I bring my greetings to the old place and its people, and I also send my love and greetings to friends in other parts of this great country, for I want all to know that I live.

My wife not long since passed on to the future life, which she found so real and beautiful that she was for a time surprised; but, although the change came not long ago, she has already begun to feel herself at home, and to fit into her new condition, as it were, so as to take naturally to it. She wishes to send her love to the friends here and to friends in California, and to assure them she is safe and well

love to the friends here and to friends in Cal-ifornia, and to assure them she is safe and well

and strong and active, and has no desire to come back to this earth-life.

I believe that is all I have to say, but it will be a great satisfaction to me to have this expressed as coming from Hollis Bowman.

### Marry Konnedy.

[To the Chairman:] How do you do, sir? [How do you do?] I am well; I have been well for a long time. I did not have much sickness when I was here, but I had to get out of the body nevertheless. It takes some a good while body nevertheless. It takes some a good while to get out, and others go rather quickly. It didn't take me very long to go, or very long to find out where I was, or a great while to come back, hunt up the old places and friends, look about myself and observe the two distinct states of life, which are yet so close to each other that I could hardly find any dividing line. I studied men and characters when I was here, but I never had half the opportunity to study them that I have gained since I went out

nere, but I never had half the opportunity to study them that I have gained since I went out of the body. One sees all phases of human life and nature on the spirit side, just as he can observe them here if he is inclined to do so. One person may go along through the world for sixty or seventy years and not take much notice of human beings generally, so that many shades of character and expression escape him, while another is conserving that he finds very while another is so observing that he finds very many varying shades and conditions that sur-prise him greatly. So it is in spirit-life. You can find on the other side plenty of human sub-jects for study if you are inclined, and that to be the way in which my mind is at-

tracted. I was rather an active man when here. I had a good many friends in more places than one. Some of my theatrical friends, now in the city a good many friends in more places than one. Some of my theatrical friends, now in the city of Chicago, are looking into Spiritualism. Well, there is a good deal of Spiritualism among the profession. You may not believe it, but it is a fact that a great many of our people not only have an intuitive knowledge or belief in spirit assistance and guardianship, but they also have had evidences of the attention which they receive from the other world more than you suspect. I would astonish you, no doubt, if I were to tell you of some public individuals who believe in Spiritualism and who have it right in their own families. I have learned of this fact more fully since I went to the spirit-world than I did on earth, but I had a knowledge of it while I was here. I have been gone quite a good while. I may say that somewhat after a fashion I was interested in the theatrical world myself, and that I found my attractions in that line more or less, though I had other interests of a business nature.

Well. I have been studious in this line since

line more or less, though I had other interests of a business nature.

Well, I have been studious in this line since I went out of the body, and I have gained more experience and knowledge than I ever could have hoped to get on this side. Tell my friends that I am satisfied with what I have found. It is a very good country over there—very good indeed. It seems to adapt itself to you, or you seem to fit yourself right to it, I do not know which; but anyhow you grow into it naturally like, and feel as if you had just slid along to your own particular groove. That is the way I have found these things, and others express themselves in the same way. themselves in the same way.

I do not know as I can set the river on fire

I do not know as I can set the river on fire or accomplish any great result by coming to your meeting and speaking in this way, but I certainly shall please myself, and I hope I shall be able to bring a gleam of truth to some one on this side who knows me. Tell my friends I am the same character that I ever was. Perhaps I have improved unconsciously to myself, but as far as I can tell I appear to be just the same sort of a chap that I was on earth. I am all right, strong and straight, and in condition to come back to my friends if they will only give me a chance to speak to them. I am called Harry Kennedy.

## Sarah Martin.

My children, boys and girls, live in Balti-more and very close to that city. They are grown men and women now, but I call them my boys and girls, and my mother heart yearns for them just as much as it did when I was here with them and they were of my house-

They have gone out into the world and met with its experiences. They have had their sorrows and their joys, their failures and disappointments, as well as their hours of sun-light and prosperity, and sometimes they have thought that life was rather hard for them, but take it as a whole I think they have done very well, and the experiences have been good for them. They are stronger in mind and force of character than they would have been without the trials.

force of character than they would have been without the trials.

I went through my discipline, and sometimes it seemed very severe. I thought the shadows were very long, but they disappeared at last, and I found bright sunshine a little while before I passed from earth. After I went to the spirit-world there was light for me, and by its aid I could read the lessons of the shadows and know why they had come into my life. So I say to my dear ones: Wait and trust, and you' will by and by grow clear enough in your spiritual sight and your mental reasoning to read the lessons of the shadows and learn why they came to your lives, and how important they have been in making up for you the sum of experience that is your righteous heritage. I wish all to feel that my love and blessing are with them. I do not fail to think of them daily, and to seek to send an influence about their lives which will be helpful and perhaps bring a measure of peace. To one and all I bring my love again and assure them that there is no end to life, that there is no blighting of the spirit, so that we live forever, as far as I can judge, and we who go through the valley come out upon the mountain top later on, whence we can look down over our path and see how far we have mountain top later on, whence we can look down over our path and see how far we have traveled.

I do not know as my friends will believe I have come; I only hope so. Spiritualism is not to them what I trust it may become, but perhaps even this will help to bring a gleam of light to minds that are not now strong in the sunshine of spirit-communication and reveal-

Lam Sarah Martin? B. H. Carter.

Report of Public Séance held Jan. 29th, 1892.

[To the Chairman:] My dear sir, I know you will allow me to speak at your public seance. I look upon this as valuable ground, made holy—and I say it with reverence—by the magnetization of spirit, intelligences, who approach earth to be of service' to mortals. I come here with the desire to reach my dear friends. This Spiritualism is a blessing to me, as it has been to numbers of my friends, and I trust it will be so more and more fully, that their lives may be silluminated brightly, with its light, and that they may feel themselves buoyed above all the troubles of earth, and made strong to endure the trials that may come.

I had quite an extended life on earth, and a varied experience. I interested myself in different lines of business life, from the cultivation of a plant to the consideration of a telegraphic system. I am interested, as I always must be because of my early associations in that quarter, in York State, yet my thought

and influence turn to good old California at the present time, for it was there I gained my most precious experiences, and lived out the more apiritual part of my influe. To the dear ones in Oakland, where Flived, I bring all that part of me which may be of use to them, and which may perhaps assure them that I love them still. To my friends in that city and in San Francisco I say, Be strong and wise and brave; follow that line of life and rule of conduct which appeals to your highest sense of justice and right, and you will most assuredly dwell among high and pure associates when you pass to the spirit-world.

I am interested very much, sir, in the conand influence turn to good old California at the

spirit-world.

I am interested very much, sir, in the consideration of questions looking to humanity's welfare, particularly among those who are depressed by unfortunate circumstances, who, because of their conditions, have expressed deprayed natures, which natures I believe can be trained under wise tuition into a more beautiful exhibition of human traits. I believe that every one on earth who is mischiovously inful exhibition of human traits. I believe that every one on earth who is mischievously inclined, and who does wrong, is only exercising the strength and energy of his life that might be directed into more useful channels, and developed to a higher state of manifestation. I also believe that good practical work, which leaves him no time for the expression or the consideration of evil traits and inclinations, is what each one needs to bring out the best that is in him.

I am happy in the spirit-world. It is a levely

I am happy in the spirit-world. It is a lovely spot to me. I consider California the garden of the world, but I consider the spiritual life which surrounds me as the garden of all life; for, in beauty, bloom and fragrance, it appeals Tell my friends I hope to meet them in such ways as will be of profit to us all. My influence has been felt through channels nearer home, but I desired to express a thought in this place, and I am very glad to do so. B. H. Carter.

#### Charles F. Johnson.

I am not much given to visiting this circleroom, though I am not a stranger to earth; but my time and thought in connection with this world are given to other places and other matters of business interest connected with my friends, though I know very well of this place, and have looked in upon it a few times during the many years of my life in the spiritworld.

world.

I come here to-day and am pleased to watch the work that is going on. Now I hurry in, with the permission of your Spirit-President, to send a few words to one whom you may call I. Baker R. I do not give his full name, for I do not care to do that, but he will see it and understand. I wish to say to him that we were with him in New York on Tuesday and Wednesday, and, according to the promise of his friend Berry, we brought a magnetic force. How spiritual it was he can determine for himself, and we trust the results are satisfactory. We look forward to the future and feel gratified.

ried.

I just step in, Mr. Chairman, to give my old friend my best love, for he is about as near to me as a brother, and to assure him that I shall look out for his interests every time. I may not always accomplish what I wish to do. Sometimes I may fall, and sometimes the band that is with me—for I do not work alone—cannot accomplish what it desires; but, on the whole, we succeed fairly well, for we have a sort of electrical vitality in our band that can at times make its way through material forces and create results in physical life. We do not often use mediums, but we have means at our command that serve very well. He will undoubtedly understand this.

Tell my friend I am also looking after his son, and, as I have promised, will stand as a guard for him and his interests as long as he deserves it. Whether he recognizes my presence or not does not matter to me. I like the work, and am attracted to it.

work, and am attracted to it.

That is all. My friend lives in Boston. You may call me Charles F. Johnson.

### Charles H. Dennett.

wholly unfamiliar to me. The thought has come to me many times since I went from the come to me many times since I went from the body that I ought to speak and tell of my life, which goes on and on and has not been quenched; and also say that I am sometimes directing my thought to the curative agencies that are good for the ills of humanity—not after the line that I followed on earth particularly, but in such ways as could be applied directly to human need without the intervention of prescription or the application of any external force. I know I shall not be understood in speaking in this way, because these stood in speaking in this way, because these elements and forces with which we deal on the other side are not clearly comprehended by men on earth; but the way is opening for minds to learn in this direction as in all

Sometime I hope to come and give privately a message concerning affairs that are close to my mind, and which affect certain individuals on earth. I cannot touch upon them in public

on earth. I cannot touch upon them in public, but I thought if I could take control of your medium I could gain an experience in this line that might assist me in coming close to others in a more private way.

I must say, sir, that while I have been standing here a young spirit has approached me, wishing me to speak for her to her friends in Charlestown. She went away as a little one, but has grown in the spirit-world to womanhood. She desires to have her love expressed, and to have it known that she has never for and to have it known that she has never for-gotten any friend, but has always remembered the dear ones at home with much affection, doing her best to help them with a spiritual influence as the years went by. She is Elizabeth Rice, but was called Lizzie in her child-

There is a man here who seems to be at racted by some one in the audience. He tells me to say that he is Henry Thompson, and that he wishes to tell his friends that he is alive. That seems to be the burden of our cry, alive. That seems to be the burden of our ory, "We are alive!" for we know that death means dissolution, coldness and inactivity. This man does not wish to be thought dead, but alive and full of concern for his friends, bringing them his greeting and the assurance that he is doing what he can for them. He has friends in this city and near by, and I trust he will be assisted in his efforts to reach them by making himself known to me. I am Charles H. Dennett. H. Dennett.

# Report of Public Séance held Jan. 29th, 1892.

coming receptive to higher influences, to an iniliux of inspirational blessing from the spiritual
world. He who prays for the moral or spiritual progress of another, whether that other has
passed to the spiritlife or not, will send out
toward that other life a ray of light from his
own soul, a magnetic force that is warming, invigorating and spiritualizing, and that will in
time be received and felt by the one to whom
it is directed.

In such a case as this, both the petitioner
and the one petitioned for must be benefited
because the warmest sympathies, the most
spiritual aspirations and longings of his soul
are acted upon and exercised in behalf of
another, and thus there will not only flow out
from him spiritual magnetisms which are uplifting, but he will be made receptive by the
very attitude of his nature to high spiritual
forces from the other life. The one petitioned
for will be assisted by the prayer because there
will come to him, no matter into what depths
of darkness he may have sunk in the spiritworld, a warm, magnetic flow of light, sympathy and love from the friend who is praying for world, a warm, magnetic flow of light, sympa-thy and love from the friend who is praying for his progression. Thus your correspondent may be certain that there is benefit in such unself-ish prayer as this.

be certain that there is beneat in such unselfish prayer as this.

Even the prayer of one on earth unselfishly
directed toward a friend in the spirit-world
who may be supposed to be in a darkened condition because of a past record, may have the
effect of pieroing the darkness and the cold,
almost material environment of the spirit, and
of bringing to his inner self a warmth and radiance which shall influence his soul-life, drawing it-out from the darkened state toward a
consideration of that which is higher and better for his spiritual growth. Thus may he,
even by the prayer of a mortal, be set upon the
upward road of progression, which shall eventually lead him to a state of happiness and
peace.

peace.
In this sense the prayer of the Catholic, who sends up his petitions, and who says mass for the repose or for the development of the soul of a friend, is of a beneficial nature. He has also a grain of truth in his claims that these prayers are useful in helping the departed to a higher state, because all that which belongs to the spirit of man—to his affectional nature, to his interior life—reaching out in unselfish love, sympathy, and the desire to be of help to others, will bear with it a blessing and a benefit which cannot fail to have good results.

## INDIVIDUAL MESSAGES.

Eliza S. Nodyne.

I hardly know what to do now that I am here, but I was invited to come by others who understand the spirit-life better than I do, by friends that I have met who have been in that life a good while, and who seem to know just what is best for a new comer. They have come here with me, and they advised me to try to manifest to my friends on earth. I am pleased to do that, or I shall be pleased if my dear friends will know I have come and believe that I am still alive, and that I did not die a little while ago, but only changed my outside garment and took on a new and a fresh one. If they will believe that I can see them sometimes, and that I am not altogether shut away from this earthly life and its interests, it will make this earthly life and its interests, it will make me very happy indeed.

me very happy indeed.

I like the spirit-world. What I have seen of it pleases me greatly. It is so home-like, and its people are so like one's own family, that I have not felt strange or lonely since I entered in the strange of like one's own family.

I want to bring my love to my friends. Tell my husband I have many things I could say to him if I could see him privately, and I hope in this way, through some private channel, that I may reach him and tell him of these many things that I have in my mind to speak about.

(To the Chairman:) I lived in Plainfield, N.
J., and I wish you would send my letter to
J. O. Nodyne, Plainfield, N. J. That is my
husband. I am Eliza S. Nodyne.

Charles H. Dennett.

[To the Chairman:] Will you kindly inform the friends of my earth-life, also the members of my dear family, that I am here with greeting and with love to reach them in spirit if possible? No greater joy could come to me than the privilege of bringing to each one of them the proof positive of this immortal life—the tangible evidence of my continued existence.

After an earthly experience in various directions, through the channels of business-life, as well as in other ways, I have gathered up that the spirit-world ready for action and study. I would like to have the friends of other years in Saco, Me., know of this truth. I would like to have them think of me as one among them, not seen by the mortal eye, but yet strong to be with them in their work, and ready to bring them any good influence that I can from the spirit-side.

I am not a stranger here, Mr. Chairman, for I have been near to Boston and made my feeble influence felt, so to speak, and I feel that I am treading upon ground that is not wholly unfamiliar to me. The thought has come to me many times since I went from the body and went my ways, living in the fear of the Lord, and trying to work ont my life so that it would be according to his approval.

A great many changes have taken place since I went out of the body. People have begun to think differently, to dress differently, and to the standpoint that it is so; that there is no standing still, but that wherever you are, on this side of the great eternity or on the other, you must keep moving on and bringing out something new from within, thus showing to yourself and to the world your relationship to the great lnfinity.

I do not understand things or look at them as I did when here. I have been going through a school and have studied many lessons since I went over to the spirit-world. At first it seems to me since I went out of the body. People have begun to think differently, to dress differently, and to the world your relationship to yourself and to the world your relationship

not in harmony with my ideas of the future, and what would come to man after death; but I grew into it after a while, and then when I found myself really able to comprehend it, I was glad that I had become freed from the old

opinions that were so wrong.

I could not come back here to say anything about it, and I do not know as it made any difference. Sometimes when I came round the old places it seemed as if I could make an influence felt, and I think I did, because I was a positive man when in the body. I generally made it understood what I meant when I had anything to say or to do, and that characteristic is a part of my being just as much now as it ever was.

[To the Chairman:] Well, sir, they have been coming over. Those that I have known and loved have been coming, one by one, to the spirit-world, and there is a large company there of friends and home people. I do not know as I have missed seeing any of those that have passed out. They do not all stay in one have passed out. They do not all stay in one spot. Some go to one place and some to another, each according to his bent or according to his work, but none are missing. They are all safe in the spirit-country, and doing that which is leid worn them to do.

safe in the spirit-country, and doing that which is laid upon them to do.

I thought many times that I ought to come here and say a word, and now that I am here it makes me feel good. I do not want to see error gaining headway or taking a hold upon the human heart. If I erred it was because I did not understand, and not because I wanted to cling to any opinion, and it seems to me that the friends of earth want the truth. They do not want to cling to that which is false, and if they can only get the clear light so they can if they can only get the clear light so they can see which way to go, they will not stumble along, but will be able to walk firm and erect

and find the true lessons of life.

I do not know, sir, as I shall be accepted or recognized, but you may say I used to be in [Continued on seventh page.]

# ARE YOU BILIOUS? DARSONS PILLS.

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50c. E. T. Hazeltine, Warren, Pa.

[Continued from sixth page.]
Stratham, N. H., and I was known as Deacon
John Wingate. I would like to say that one
of my family that stepped or into the ethic
country not long since wishes the friends on
earth to know that all things are well with
her.

Charles II. Horton.

Charles H. Horton.

[To the Chairman:] How do you do, stranger?
[How do you do?] Woll, I feel protty woll. I always did feel well. I do n't know how it happened I went out of the body, but I did go, and that's why I come around here.

I'm not familiar with these parts. I'm better acquainted with the old State of Illinois, and I have friends there, particularly in Springfield. Perhaps they will be glad to know I ve come back, and perhaps they won't care anything about it; but it's quite an event to me to come back into this earth-life to say a word, and I'm glad enough to come.

I'd like to say to the friends that I'm doing very well on the other shore. It's not quite what they think it is. As for myself, I had n't much of an idea concerning it. I didn't trouble my mind very much about a future life. Of course, like every other man, I wondered if there was such a thing, if really we should be ourselves after the death of the body, and if we should meet and know our friends in that mystic state; but I had no clear conception of the spirit-life, and I did not take much stock in the creeds and the dogmas of Churchianity.

You see when one grows up with a new country, so to speak, lives out a good deal with the

Mas of Churchianity.

You see when one grows up with a new country, so to speak, lives out a good deal with the trees and the rocks, and listens to the whispering of the wind, he don't seem to have room in his mind for narrowing creeds and dogmas. They seem too feeble and little for him to take hold of. I was something of that sort, and so I haven't much on my mind to sponge off in this connection, even if I do not know much to say about the country I went to after I stepped outside of the body.

to say about the country I went to after I stepped outside of the body.

I kept pretty busy all the days of my life on earth. I always found something to do in some place or another, and I did n't know very much what it was to have time hang heavy on me. Well, I've been keeping busy since I went out of the body in different ways. I have had to rustle, I tell you, sometimes to keep a good place, because I needed to, I suppose; but I am very well satisfied with the country and its situation, and I feel that there's room enough over there for all who go from this world to that.

that. Notes for all who go from this world to that. Notes I'd like to give my greeting to my friends. Tell them Charlie's got back, and he's just about the same as he ever was. If the time ever comes that I can talk to them nearer home in private or public, I'll take the opportunity of doing so and letting them know that I still live. & Charles H. Horton.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE PUBLISHED NEXT WEEK.

Jan. 29 (Continued).—Cora Allen; Capit. Samuel White;
Controlling Spirit, for Theodore Howell, Alice Wentworth,
Lizzle French.

April 1.—John Pierpont; Henry C. Wright; Paulina Wright
Davis; Henry F. Gardner; Amy J. Dixon; Andrew T.
Foss; Goor, e. W. Morrill; Dr. A. S. Hayward; Onecka.

Messages here noticed as having been given will appear in due course according to routine date.

April 5.—John McLarren; Daniel Potter; Herman Bisbee; David Wilder; Sophia Coles; Joseph C. Cram; Clara Cushing.

Written for the Banner of Light. GARDENS OF THOUGHT.

BY WILLIAM BRUNTON.

I have found the gate that leads To kings' gardens passing fair; There long ages sow their seeds, To expand in blossoms rare; Knowledge flourishes in love. Fairest flowers rejoice all'day, On high branches coos the dove, In the sunshine fountains play!

There the grass is always green, Soft as carpet of the spring; There blue skies are always seen, There bright birds in chorus sing! Though the sun may wither far Earth around, or winter blow, Steady as the Northern star

These divinest gardens grow! Men have sought and ever seek Pure retreats where peace is known, Where comes courage for the weak, Where the mind and soul are shown;

And the living-dead reveal, In their cloister calm of lore, Sheltered Edens, where we steal, Hid from tumult evermore!

Oft I wander there awhile, Lured by spirits brave and bold; They the happy hours beguile With heroic tales of old; They recount great deeds of worth,

Monuments of might they show, Bringing splendor to our earth. Holding here the long ago! There are faces loved of yore,

Voices sweet and low and dear; All the spirits we implore, To our hearts in strength draw near. When perplexed and faint and sad, Sweet content I there can wint, Glorious gardens make me glad, Heavenly summers there begin!

Who shall tell the rapture keen, Pleasure found within the shades. Where the light of God is seen, Where the light of man ne'er fades? Wondrous is its richness rare, Common comfort if we will;

Sweet rose-gardens everywhere Have their home for students still!

#### Passed to Spirit-Life, From her home in San Mateo, Cal., March 18th, Mrs. E. C.

Pakison Pile.

She was a close reader of the BANNEH OF LIGHT for a number of years, and was versed in the knowledge of the beautiful philosophy of Spiritualism. We feel deeply the departure of a dear wife and mother; but we cannot mourn our loss, as we have the evidence of immortality vouchsafed by the angel world. Her cartb-life was one of active labor in the interest of her family and humanity. WM. Pills.

From Lewiston, Me., March 21st, Dr. Ira Nevens, in the 79th year of his age.

79th year of his age.

Truly another veteran worker in the cause of Spiritualism has gone; but his carnest manner, his pleasant, cheerful face and sprightly form, will long be remembered by a large circle of friends.

The Association in Auburn, over which he was President, has met with a great loss.

He leeves a kind and toving wife, who made his last days peaceful and happy.

Funeral services at his home on Oak street on March 23d.

East Turner, Mc.

Mins. L. M. LEAVITT.

From her home in Berlin, O., Mrs. Anna Macomber, in the

Sith year of her age.

She was one of the courageous band of pioneers who converted the wilderness of Northern Ohio into the cultivated fields of the present. She was beloved by a large circle of friends, and her neighbors will deeply feel her loss.

Mr. Hudson Tuttle conducted the services, and Mrs. Emma Rood Tuttle sang and recited spiritual hymna of her own; and at the grave they read the funeral service prepared by them.

R. L.

From his residence in Cleveland, O., March 7th, Oscar

From his residence in Cleveland, O., March 7th, Oscar Macomber, in the 75th year of his age.

He was a firm believer in Spiritualism, and made it the corner-stone in the conduct of life. He was too honest and honorable for success in business as at present conducted, and the later years of his life, as it were, walked alone. Two days before he left the body he speke of the presence of his wife, who passed away three years ago, and he was assured and cheered by the thought that she would be with him to the end.

Hudson Tuttle officiated at the funeral, assisted by Thomssieness.

From Somerville, Mass., Dec. 30th, 1891, Edward Curtis

From somervine, Mass., Dec. 30th, 1891, Edward Curtis Dickinson, aged 3 months and 4 days. He was the dearly beloved son of Mr. and Mrs. E. C. Dick-inson—the mother being one of our well-known mediums. Appropriate services were held at the family residence by the writer.

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

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Apr. 16.

Miss Jennie Rhind, Seer. SITTINGS daily, with business advice. Circles Monday at 7, Thursday at 2 P. M. Advice by letter. State in own hand-writing, age and sex. Inless \$1. 1064 Washington st. Apr. 16.

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

George B. Emerson, PSYCHOMETRIC PHYSICIAN. Platform Test. Communicative and Test Medium. Hours 9 to 9. 66 Allen treet, Boston. Apr. 16.

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Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. 1W Apr. 16.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magneti Treatments. 34 Hanson street, Boston, Mass. Apr. 9.

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Apr. 2.

MRS. LOOMIS-HALL, Test and Business Medium; Massage Treatment. Sittings daily. Six questions for 50 cents. 128 West Brookline st., Suite 2, Boston. Apr. 18.

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Mar. 12. Mar. 12.

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic. 258 Shawmut Avenue, Hotel Johnson. 2w\*

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hauson, Boston.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 35 Common street, Boston.

DR. JULIA M. CARPENTER, 303 Warren Apr. 16.

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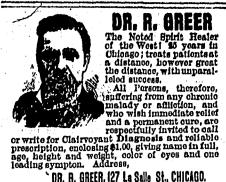
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Electric Appliance. This Invention comes to the notice of the Public unher-

alded by misleading statements or senseless and pretending claims which cannot be substantiated. It is entirely new throughout, and has many features hitherto unknown which commend it closely to the advanced thought of the present enlightened period. By it we may apply an Electric Current so mild that only the use of the most delicate tests can detect it, or so powerful that the Electrodes will blister in an incredible time. The Current is Entirely and Completely under the Control of the Patient using it, this being accomplished by an ingenious adjuster, which, with the Constant Contact Device, obviating the possibility of a Shock and Inducing a Uniform Strength of Current, is fully cov ered by patents secured by the Inventor, MIR. JOHN A. CRISP.

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tally.
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Mar. 19. SOUL READING,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription of therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

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60 cents, or register your letter, with lock of hair and stamp,
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Dec. 5. PSYCHOMETRY.

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Mar. 5. 13w\*

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Mrs. H. L. Woodhouse, TRANCE and Business Medium, No. 980 Sixth Avenue, New York. Consultation on Business with accuracy and fidelity. Those in trouble or affliction can communicate with their spirit-friends through her power of mediumship. Clairvoyant Examination of Disease. Magnetic Treatment given. Accommodation of patients with board. 1w Apr. 16.

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DSYCHOMETRIC Rendings on BUSINESS or HEALTH.
Six Questions answered for fifty cents. Full Rendings.
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May be Addressed until further notice. 46 Avenue B, Vick Park, Rochester, N. Y.

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D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Dr. Willis is permitted to refer to numerous parties when have been cured by his system of practice when all others had failed. All letters must contain a return postage stance. Send for Circulars, with References and Terms.

Jan. 2.

Psychometric and Planetary EXPOSITION of your life and future changes. Lock of hair, date and hour of birth, secures sample reading 2s cents; complete, \$1.95, with special clairvoyant advice in trouble or health, \$2.00. GUIDE MARZZO, 163 57th street 4w\* Mar. 2s.

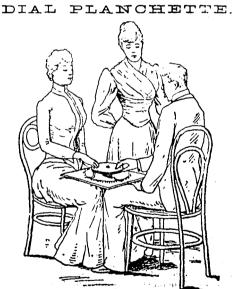
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[Continued from third page.]

rience of this kind that Spiritualism passes through makes it stronger.

I see the press represented here, and I wish to say that this Spiritualism has had an impetus of growth from that direction. If we have not had persecution enough, we expect to get it. To-day we are receiving respectful consideration; and every now and then when we receive a stab, we say: "Go on; you have lifted us every time you do it." And just as surely as in the past he who most philosophically could look upon life, said: "Evil has ever been made the servant of good," so we say even our enemies have been made to praise the cause of truth through their own endeavors, unconsciously; and the truth moves on majestically grand. Sometimes the old chariot wheels have been pushed by the earnest endeavors of its friends, sometimes given an impetus by its enemies, who did not mean to do it; but the charlot has moved onward until the central thought of Modern Spiritualism—life and immortality and the ability of man to communicate with the denizens of the spirit-spheres—has been largely accepted to-day. spheres—has been largely accepted to-day.

REMARKS OF HON. SIDNEY DEAN. Mr. Dean, whose name was down on the program to make some remarks, then rose, and in briefly introducing Mr. Edgar W. Emerson, gave a few salient suggestions. He said:
"This audience believes that I have common

sense enough not to commence an address at this hour, when there is waiting beside me him

sense enough not to commence an address at this hour, when there is waiting beside me him whom you wish to hear, and whom I wish to hear, on what is known as the phenomena of Spiritualism. He just whispered to me, asking if I knew Thomas A. Doyle. He was the Mayor of Providence, and one of my intimate friends, but has passed to the other side. And I am glad that there are many such friends here.

After the intellectual treat from Mrs. Lillie, who was evidently inspired, you do not want a fragmentary speech from me. But I desire to give you two points to study at your homes—not to amplify them, but suggest, in order that you may study them at your leisure.

First, the rap at Hydesville would only have evoked the examination of scientists into natural forces, but for the fact that it voiced intelligence. If it had been simply a concussion with resultant waves of sound, it would have been upon the material plane, and subject to the examination of scientists and philosophers; for the world has not yet comprehended even the laws of matter. But when it spoke through the English language, and has continued to converse intelligently in the same way to this hour, it has awakened the attention of the world. I want you to study that at home.

My second point is, that which the world is slowly coming to acknowledge—very slowly—and among the greatest skeptics on this point are to be found Spiritualists, and some very intelligent Spiritualists, but this fact will stand—stand the test of examination, stand the test of future history—that every man, woman and child born upon this planet possesses medium—

stand the test of examination, stand the test of future history—that every man, woman and child born upon this planet possesses mediumship; and the only question with every man and woman on this planet is the development of this psychic force, which is born with the soul, and a part of its inheritance. And its development must come through obedience to psychic and natural laws. I do not say that you will know the phases of your mediumship, or have it just as you want it. I do not think you will. I think the wish will never be father to the peculiar phase of the development, but every one can be assured that it is an inheritance of nature.

Now if you want to know the truth about

ance of nature.

Now if you want to know the truth about Spiritualism, cultivate your psychic powers, and disclose your mediumship, and do n't take it from others, but from yourself."

Mr. J. T. Lillie, who was announced on the program to sing at this point, excused himself to the President, as some members of the Nilsson Ladies' Quartet wished to get home, and did not wish to be delayed any longer on account of having to reach a certain train. The Quartet then rendered Abt's famous "Ave Maria."

Maria."

Mr. Edgar W. Emerson then gave what was to many one of the principal features of the evening. In a few introductory remarks he said in part: "I think for once, friends, I am a little disappointed in not listening longer to the remarks of our good friend Dean, although I suppose he is wearied by the cares of the day; and then, I did not think he would tell on me when I whignered a save thought in his ear. and then, I did not think he would tell on me when I whispered a sweet thought in his ear. But I suppose he is like all others. If they happen to get a good thing they always like to tell others of it. I shall endeavor again, friends, to place myself in a condition to be manipulated and operated upon by the unseen intelligences and powers that I know exist, and are able to manipulate my brain and vocal organs and prove to you such things as may be given to us. Again I ask you, as an audience, to recognize as rapidly as possible that which may be imparted to you through me at this time. There were several who came to me at the close of the afternoon's session, telling me that they recognized certain things which were given, although they did not do so during the service.

given, although they did not do so during the service.

I wish to say, friends, that being in an unconsolous state most of the time, I am unable to recollect anything after the session, and I rather, if you are able to recognize anything, to do so while you are here. I do not ask it, friends, for myself or for the Cause which I promulgate, nor for you, either, but for those who are seeking to come into rapport with you, and bring that positive knowledge. And I hope again this evening that you will readily recognize that which may be given, and I trust if I am able to come in contact with any of you in the audience, that you will freely and frankly recognize all that may be imparted.

In coming into your environment again and reaching out from our spiritual nature unto

reaching out from our spiritual nature unto yourself, and noticing the intelligences seeking to communicate with you, I trust I shall be able to come so near to you that we may catch those waves of thought that are intended to do to communicate with you, I trust I shall be able to come so near to you that we may catch those waves of thought that are intended to do you good. I perceive about you this wonderful magnetic wave this evening even more than I did this afternoon. I cannot help noticing especially the form of a young lady who gives the name Alice Sampson, and says her transition was caused by the falling of a tree."

Mr. Emerson expressed himself as being surrounded by a number of spirits, the majority of whom hovered about a venerable old gentleman in one of the front seats. A spirit who looked as if he had been an elderly person in life touched him on the shoulder, and Mr. Emerson, revealing the thought of the spirit, told the audience his message was, "Aldrich, God bless you!" He said also, "The old captain is here," and he also mentioned the Gardiners and Jacksons as having found a home in heaven. He also told the gentleman above referred to that Aldrich's family circle was a very large one, consisting of twenty-three members, comprising a father, two wives and nineteen children, which was confirmed as accurate by the gentleman addressed. He then described a number of other spirits who wished to communicate with their relatives in the audience. They recalled in their messages the different widely scattered parts of the country in which their homes had formerly been. Among others were different members of the Aldrich family from Southern Illinois: "Uncle John Freeman," of Suffolk, Ct., and "Aunt Mary Chapin," of the same place. William Southwick announced to a friend, "Robert is here." A lady in the audience recognized him as her husband. "Do you remember Uncle Joe Morris of Canton, Mass.?" asked the medium. The lady replied she did; he was not a relative, but a dear friend of her family. "Dr. Barnard," "Frank Linfalls" and "Frankie Aiken," of Webster Lake, also sent messages, which were received, in many cases, with tears of gladness. Among other spirits desiring remembrance were "Frank Fisher Stearns," "Harrington Hinckley"

## Pittsburgh, Pa.

The Forty-Fourth Anniversary exercises were of a varied and interesting character, under the direction of the ladies, aided by Mr. and Mrs. G. W. Kates.

ual services were held in the hall, when a new organ, just purchased by the scolety by a special fund raised by the organist and at the previous Sunday meeting, was first used. The generous contribution of a two hundred and fifty dollar organ shows there is a substantial interest in the meetings. Several instrumental pieces were effectively performed.

G. W. Kates addressed the assembly. He spoke of the marvelous growth of Spiritualism in forty-four years, and of the sacrifices made by mediums; also of the devotion of the spirits. He extolled the value of Spiritualism to the world. The expansion of manifestations into varied character was shown to be the result of a widespread influx of spirit-power to a people willing to receive and utilize. He then read a poem.

a widespread influx of spirit-power to a people willing to receive and utilize. He then read a poem.

Mrs. Kates, under spirit-control, then gave an eloquent address. A verbatim report would have made good reading, but it would have been difficult to obtain, so rapid was the flow of words. No synopsis can give an idea of the true worth of the address.

Amongst the brilliancy of eloquent thought we caught the following:

"In the high heavens that swell and expand, we have ever looked for joys. Mortals have painted the beauties of mountains, valleys and streams. You have seen the sunlight catch the peace of the valley and flood it with a brilliant light; or, descending low, paint the western horizon with a golden glory. You have seen the grandeur of Vesuvius. But we have seen something better than all that. Witness the purity and beauty of these lilies.

Materialism had driven hopes of a life continuous from so many people that a reacting force became necessary. There came the cry for life. Hearts had grown hard as granite. And then there came through a little child a manifestation of wondrous meaning that startled the world. It told the people that all are immortal, and that the loved ones can return. The Nazarene had said: 'A little child shall lead you.' The prophecy was fulfilled. Thus in 1848 a light greater than a meteor, a moon or a sun came to illuminate the earth. It awoke men from their lethargy. Historians, scientists, statesmen and poets, talked and sang of the 'Gates Ajar.' Through those beautiful gates came the loved ones who told us that death's sting is gone. A little child was the instrument.

Who has not felt the touch of baby fingers!

that death's sting is gone. A little child was the instrument.

Who has not felt the touch of baby fingers! They who have not, have missed the sweetest of sensations. What is more hallowed than a mother's love? When cruel death has claimed these little pearls of earth, a mother has cried: 'Oh, where is my child? Let me feel once more the touch of the little dimpled hand, and hear the whispering from the loving lips.' When you'ldid the little one away, the funereal loneliness was oppressive. Have you felt it, mothers and fathers? No one, from the highest to the lowest, is exempt from the icy touch. But there are also heard and felt all around about us, the tender footstep and touch of those who have gone to the bourne from whence it has been—though erroneously—said 'no traveler returns.' They do return and visit parents and friends.

These forty-four years have been the grand-

returns.' They do return and visit parents and friends.

These forty-four years have been the grandest milestones of human career. Socrates, when asked by his friends as to where they should bury him, replied: 'First catch me, and then you may bury me.' The souls drift out swift or slow into the great sea of eternal life where havens of agreet beauty and value. life where havens of great beauty and value are found. God can never deny to his children the slightest gift that will be to them a blessing or reveal to them a truth. And all are his children. He loves all with the love of a

ing or reveal to them a truth. And all are his children. He loves all with the love of a father.

From North to South goes out the glad acclaim to-night that there is no death! Only a few of this greatcity may gather here to celebrate, yet the spirit will touch and bless you. 'Ring out the old, ring in the new.' As Spiritualists, see that you let the grandest symphonies swell. May all reach out and drink from the fountains of truth and holiness. Place the golden chalice to your lips and drink the nectar of life. In forty-four years more greater numbers of soulforces will mingle together in these celebrations. You will have thousands seeking admission to your halls. Then we shall more distinctly hear the silvery voices of loved ones. As spirits we are not done! No! our labor for earth's children will continue, and Spiritualism will shed its radiance as shall Jupiter and Venus continue to shine in the heavens.

Give your best thoughts to-night. Forget business; do not object if spirits shall fail to manifest to you here assembled. Lift your souls in glad acclaim for the joys that have come to you. You have had a mother's greeting, a father's blessing, a child's love.

You shall long remember the night of the new year that brought the beautiful truths of immortality. When another year has gone you may have passed away from these scenes, and can then return with the sweet influence of a spirit who has well spent the life on earth and is hallowed by the harmonies of heaven."

The spirit then improvised a song on "The Dawning Light," the melody and impressiveness of which lifted the audience into the heights of spiritual ecstasy. The effect was

mediums and endorse the facts of spirit-communion, but never assist the public Cause. He told of a séance where the members represented the wealth of eleven millions of dollars, but none would visit a medium in their home city, nor assist the struggling spiritual society. What cause has ever so prospered without the support of the worldly wealthy?

Thursday afternoon, March 31st, conference was held, and a supper followed. The evening was made a season of rejoicing by an entertainment that packed the hall with eager listeners. It was an excellent expres sion of talent, highly complimentary to this

soin of talent, highly complimentary to this society.

The program was as follows: Remarks by G. W. Kates; Organ Recital by Mr. Coleman; "Rock-a-by-Baby," sung by little Miss Fannie Cridge; Orchestral selection by the Arlington troubadours; Recitation by Miss Eddy; Piano Solo by Miss Klotz; Vocal Solo, "T is not True," by Miss Nora Dixon, with accompaniment by her sister, Miss Dixon; Recitation, "Where is Hell?" by Mr. Van Ordstrom; Duet by Mrs. Kates and Miss Hughes; Recitation by Miss Alexander; Piano Solo by Miss Jennie Cridge; Song by Miss Nora Dixon, and Quartet, Arlington troubadours; Tableaux of "The Missing Bride"; Witticisms by Mr. Knight; concluding with a representative piece accurately costumed to represent various peoples, entitled, "Colloquy of Nations; or, Liberty Seeking a Home."

Social intercourse followed, and a grand season of enjoyment was experienced.

son of enjoyment was experienced. VICTOR.



A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report. Wednesday evening, March 30th, the spirit- ROYAL BAKING POWDER Co., 106 Wall St., N.Y.

On Thursday, the dist ult, the Forty-Fourth Anniversary of the inauguration of Modern Spiritualism was celebrated in the most enthusiastic manner by the

versary of the inauguration of Modern Spiritualism was celebrated in the most enthusiastic manner by the friends at Lily Dale. No pains were spared in making it a memorable day. A Committee on Program was appointed early, and Sub-Committees on Decoration. Music and Reception duly appointed, all of whom performed their parts in the most efficient manner.

Miss. May Coville, Mrs. Oscar Allen and Miss Nellie Morrill were the Committee on Decoration, Mrs. Poud, Profs. Barrett and Mansfield, young Mr. Agnew, and many others, giving helpful assistance, and through their skill and excellent taste Library Hall was transformed into a commodious and beautiful reception a neon. A beautiful carpet covered the restrum, upholstered furniture, mirrors, paintings, lace curtains, rich drapery, vases of flowers, pots of house plants, festoons of red, white and blue, evergreens and other ornaments were brought from the woods and from the different homes, all joining in loving accord in making the place attractive to this and the other side of life.

Mrs. J. E. Hyde was the leader in the musical program, and she and the choir received great credit for their fine and appropriate selections, and the superior rendering of the same.

The weather in the morning was decidedly uppropicious, being rainy and lowery, but through the kindness of Messrs. Oscar Alien, Rathbone and Todd, carriages were furnished for those who were unable to "stem the storm," and by half past ten the hall was well filled.

The exercises opened with a soul-stirring piece of music by the cholr. Mr. H. D. Barrett (our Chair-

riages were furnished for those who were unable to "stem the storm," and by half past ten the hall was well filled.

The exercises opened with a soul-stirring plece of music by the choir. Mr. H. D. Barrett (our Chairman) gave a few touching words of greeting, another plece of music was rendered, and Mrs. H. T. Stearns was presented as the speaker of the morning. She having been in the lecture-field for forty-four years, and being one of the oldest, most fearless and earnest champions of Spiritualism and human progress, it was but fitting that she be chosen to make the opening speech, and in point of appropriateness to the occasion, a representation of the difficulties which Spiritualists had encountered during the forty-four years of their upward progress, and as an inspirational discourse, hers was a decided success.

She began by comparing the clouds and chill of the morning to the spiritual condition of the world in 1848. The human heart was chilled and borne down by gloomy dogmas, and unfathomable doubts shut out the sunlight of truth and obscured man's vision of the dear immortals who have ever been striving to make themselves known and folt. But the sun is ever shining above the clouds, and will at length push them aside and bathe the world with light and joy. When the tiny rap was heard in that obscure and humble home at Hydesville, intercourse between the two worlds—the visible and the invisible—was established. The misty veil which separated the world of spirits from the world of mortals was lifted, and the dawn of a new revelation rose, bearing glad tidings of great joy to a doubthm age, and dispensing balm and incense to all sorrowing and bereaved hearts.

A loving tribute was given to Mrs. Aldin, whe passed

balm and incense to all sorrowing and bereaved hearts.

A loving tribute was given to Mrs. Aldin, who passed to spirit life at a ripe old age, and who had been a medium for many years, quietly but firmly maintaining her convictions in those days when to be a Spiritualist was to be a martyr to public opinion.

The advent of Modern Spiritualism was represented as the dawning of a new spiritual era in which the fact of immortality is not only brought to light, but our knowledge of this life, its duties, its possibilities and its purposes, enlarged, deepened and broadened. It has virtually merged the two worlds into one, and the time is approaching when we may talk face to face with our disembodied friends.

Mrs. Stearns's discourse made a deep impression, and a wonderful baptism of the spirit rested upon the people.

Mrs. Stearns's discourse made a deep impression, and a wonderful baptism of the spirit rested upon the people.

After the rendering of another selection of music the remainder of the forenoon was spent in a very interesting conference. Several related their personal experience, all testifying to the truth of Spiritualism and the consolation it had given them. Mrs. Stearns dismissed us with a touching benediction; some remained to luncheon and coffee in the hall, and others dispersed to cottages to pass the intermission in sociality.

The Afternoon Session was opened by an invocation by Mrs. Stearns, followed by music by the choir. Prof. Barrett rendered that beautiful poem, "The Rainbow Bridge," by Lizzle Doten, in a most impressive manner, and delivered an eloquent discourse upon "Immortality and Modern Thought." He first reviewed the teachings of the ethnic religions upon the subject of life beyond the grave. Confucianism, Brahmanism, Buddhism, Judaism and Greek, Roman and Norse mythologies and philosophies were brought out in brief, and many striking points presented to view. The speaker claimed that while these people had something of a hope of life beyond the tomb, not one of them claimed to be able to demonstrate the existence of that life. Confucius believed the past and its legacies should be respected. "Learn the past and thou shalt have learned the future," was one of his precepts. Brahmanism was all God—individual souls being only parts of him to be absorbed into his infinite bosom at dissolution; hence immortality for human beings as conscious entities was nothing to this religion. Buddhism was represented to be in advance of this doctrine, and the speaker gave a glowing tribute to Buddha, as well as to the moral effect of his teachings.

Judaism through the Old Testament offered some little evidence in proof of life hereafter, but the shadowy underwood of this religion proves that the Jews had no real apprehension of the survival of the soul after its separation from the body. The "miracles" of the

Spiritualism. In fact, remove Spiritualism from the Bible and it becomes worthless chaff to all rational minds.

Christianity was carefully reviewed, particularly its branches, Calvinism, Methodism, Universalism and Unitarianism. Each of these sects brought forward some light, gave some gems of truth to the world, but none of them could prove that there was an after-life; all rested in the hope, but scouted the idea of proving its existence, and it was not until Spiritualism came in 1848 that there was any proof offered in evidence of a demonstrated immortal life. The speaker quoted from Mrs. R. S. Lillie, saying: "Methodism put away the shrubs and briars; Universalism prepared the soil; Unitarianism planted the seed, and the fruit of these efforts was and is Modern Spiritualism, the highest development reached in the world of religious thought."

In speaking of what Spiritualism had done to clarify the religious thought."

In speaking of what Spiritualism had done to clarify the religious thought of the century, Mr. Barrett's tribute was earnest, and not only betokened his sincerity but an exalted inspiration. No brief summary can give the reader an idea of the scope of thought presented, or of its effect upon the audience.

In closing, the teachings of Spiritualism were compared with those of Infidelity, Agnosticism and scientific skepticism. The labors of Ingersoil, Huxley, Spencer, Tyndall, and others of that school, were commended, but it was claimed that they must eventually carry their investigations forward in search of the whole truth, instead of resting upon the uncertain foundation of doubt.

The speaker referred to such scientists as Crookes, Varley, Hare, Wallace, Zöllner and Flammarion, and asked if these intellectual giants are not worthy of a hearing.

The speaker referred to such scientists as crookes, Varley, Hare, Wallace, Zöliner and Flammarion, and asked if these intellectual giants are not worthy of a hearing.

"Call us dreamers, if you will, oh! scientists and philosophers, but if I be dreaming do not awaken me until the soft-lipped anged death kisses down my eyelids in their last long sleep, and then I shall never know my error, for that will be the end of me as an individual. I shall know no more forever," were the closing words of this most eloquent discourse, which was followed by a plano duet by Misses Peate and Hyde. Mrs. Ransom Payne read an original Anniversary Poem that was well received. A discourse was then given by Mr. Ransom Payne. The subject was "A Retrospective View of the Planet Earth, and the Trend of Modern Thought."

A musical selection by the choir and a benediction by Mrs. Stearns closed the services of the afternoon.

At 7:30 o'clock the people again assembled to enjoy the evening's entertainment, which in point of variety and excellent execution was a perfect series of surprises from first to last, and more than once the enthusiastic delight of the audience found expression in roars of side-splitting laughter at the ingenuity displayed in the tableaux and humorous pleces. The program was as follows: Chorus, by choir, "All Hail"; recitation, "Each and All," H. D. Barrett; tableau, "Birth of the New Light," Mrs. Coville and Nellie Rathbone; plano solo, Prof. Simpson; recitation, "Aux Indiens," Miss Peate and "Turner; recitation, "Barbara Frietchie," Mrs. May Ceville; vocal duet, "Life's Dream is O'er'; Miss Peate and W. L. Purple; recitation, "Home, Sweet Home," Prof. Simpson; recitation, "Home, Sweet Home," Prof. Simpson; recitation, "Home, Sweet Home," Prof. Simpson; are recitation, "Home, Sweet Home," Prof. Simpson; or ceitation, "Home

Boston, Mass.-" At Home."

While other organizations in this city were celebrat ing the Forty-Fourth Anniversary in Tremont Temple, and elsewhere, the members of the LADIES' IN DUSTRIAL SCOIETY WERE "at home" in their visiting friends, and all were made most heartly welcome.

Dinner was provided in Arlington Hall—over eighty sitting at the well-furnished tables—after which a public meeting was held, and speeches appropriate to the occasion were made by Capt. Richard Holmes, Mr. L. L. Whitlock, Mr. John Haines, and Prot. Kenyon and lady.

Mr. L. L. Whitlock, Mr. John maines, and from Kenyon and lady.
Mrs. Ida P. A. Whitlock presided in her usual affable and pleasant manner.
Supper was served from 6 till 7:30 and another public service held from 8 to 9:30, Mrs. Whitlock presiding. Eben Cobb. Esq., was the first speaker, remarking that all through the ages this question has been upper most: "If a man die does he live?" Dropping all philosophy, let us think of that which Spiritualism rests on. It is this: We claim that we have absolute proof of a continued life beyond, and the grandest

thing is to know that mortal, individual life is extended into the great life beyond.

Mr. James of Lynn represented the Association in that place, and made some very carnest remarks.

Mrs. Kato II. Billes gave tests—and especially one from Dr. A. B. Hayward, who sent greeting to all; also Leah Fox Underhill came with a loving message.

Mr. Bowtell (late of Springfield) gave some exportences, and added that in the proportion which fortyfour years bear to the entire volume of a man's life, Sprintualism is but yet in its earlier stages. Progress is the watchword everywhere.

Mrs. A. E. Cunningham, under the control "Rosy," gave some very clear tests, with names, all of which were recognized.

were recognized.

Mrs. H. W. Cushman presented Mrs. Whitlock with a beautiful bouquet of flowers—presentation speech made by Eben Cobb, Esq.

After the service all interested remained for a social dance until "high twelve." This Society is doing a good work for the Cause.

HEATH.

### Baltimore, Md.

March 31st, 1892, the Anniversary was celebrated at Raine's Hail, under the auspices of the Religio-Philosophical Society.

Although the rain poured down incessan tly all day and evening, it was a surprise to all to see the meeting so numerously attended. It is safe to assert that within twenty years we have not had such a spiritualistic festival. Experience has taught us this time how we may improve, on the Forty-Fifth Anniver-

ualistic festival. Experience has taught us this time how we may improve, on the Forty-Fifth Auniversary.

The program was quite pleasing, opening with the Lyceum March, Mr. Edward Wright, Conductor, and Mrs. C. V. McClellan as Guardian. The Lyceum with its various colored flags presented quite a happy seene; then followed a song and Golden Chair recitation by the children, succeeded by the excellent elocutionist, Master Albert Wahle, in "There is no Such Thing as Fail"; then a solo, "Sweet Spirit, Hear my Prayer," artistically sung by Mrs. R. Wahle, and an invocation and ringing address by Mrs. M. C. Lyman of Fulton, N. Y., in which she reviewed the experiences of only forty-four years, traced Spiritualism's grand progressive march and outlined its unlimited possibilities. She was heartily applauded.

Miss Annie McClellan, well known in spiritualistic society, followed, and also favored the audience with a solo.

Mr. J. D. Roberts, one of our noted test mediums, next responded; a skeptical gentleman was called on the platform and questioned the recipients of messages, etc., concerning their verity; all were duly acknowledged as correct.

Sister Mrs. H. V. Kapp deserves credit for her work displayed in the floral decorations, arrangement of potted plants, etc.

The hall was cleared of benches at the conclusion of the literary exercises, and for several hours old and young enjoyed the merry dance.

Chesapeake.

#### Port Huron, Mich.

The Spiritualists of Port Huron celebrated the Forty-Fourth Anniversary on the evening of March 31st. at which time a hall just completed was tendered to them by Hon. James H. White, for the free and exclusive use of spirits and Spiritualists.

Now that a hall is provided, the Spiritualists here propose to organize and work for the good Cause, and we hope in the near future to report a prosperous scalety.

we hope in the near rule to logical we society.

Mrs. Sheets of Grand Ledge, Mich., an inspirational speaker, was present, and delivered the Anniversary address; she also dedicated the hall in her most happy manner, and to the delight of a large and appreciative audience. The spirits also suggested a name: "The Temple of Truth."

She was followed by Mr. Olney and Dr. Pace, who read the following resolutions, which were unanimously adopted:

read the following resolutions, which were diaminatedly adopted:

Resolved, That the thanks of the Spiritualists of the city of Port Huron are hereby tendered to Hon. J. H. White, for the privilege we enjoy in meeting in this commoditions and comfortable hall, which he so generously places at our

and comfortance and, which we disposal.

Resolved, That we will strive to profit by this act of generosity, to the end that regular meetings shall be established where Liberalists may meet and exchange views on a free platform.

Resolved, That a copy of these resolutions be forwarded by the secretary of this eneeting to the BANNER OF LIGHT and The Better Way for publication.

Quite a generous contribution was taken up for the benefit of Margaret Fox-Kane. Mrs. Sarah Robinson, an inspirational medium, was instrumental in providing good music for the occa-

sion.

Thanks are also due to Mr. S. D. Clark for his untring efforts to render the meeting a success in every respect—and that it was so all who were present will testify.

C. H. Hubbard, Sec'y.

### Providence, R. 1.

The Forty-Fourth Anniversary of the Advent of Modern Spiritualism was remembered at Columbia Hall, 248 Broad street, Wednesday, March 30th, 1892,

Hall, 248 Broad street, Wednesday, March 30th, 1892, by the Spiritualist Association. The hall was tastefully decorated for the occasion with the "red, white and blue," potted plants and cut flowers.

Program as follows: Conference from 2 to 5; supper from 5 to 7; evening exercises 7:30. Male chorus, Norwegian Singing Society; violin solo, Miss Bessie Clough; tenor solo, Mr. John D. Chester; recitation, Miss Florence Williams; chorus, Norwegian Singing Society; address, Dr. Geo. A. Fuller; soprano solo, Mrs. M. J. Lapham; recitation, Miss Williams; violin solo, Miss Clough.

It was a grand success, and an occasion long to be remembered.

S. D. C. AMES, Sec'y.

## North Scituate, Mass.

The Forty-Fourth Anniversary was celebrated at Gannett's Hall, on the 31st, by a union of the Lyceum, Ladies' Aid and "Happy Band," with the following exercises: Singing, "Ring Out, Wild Bells," to the grand old tune "Duke Street"; violin solo and accompaniment by the Misses Esther B. and Edna P. Smith of Franklin (former members of this Lyceum); address by Mrs. I. B. Downing of Boston; violin solo; the presentation of a portrait of Elwood Litchfield by Mrs. Carrie Nott; followed by a grand Lyceum March, and dancing until eleven o'clock.

D. J. B.

## Sickness Among Children,

Especially infants, is prevalent more or less at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

## CONNECTICUT.

Norwich .- Sunday, April 10th, Mrs. Kate R. Stiles of Boston occupied the platform in Grand Army Hall afternoon and evening. After singing by the quartet, afternoon and evening. After singing by the quartet, and an invocation, Mrs. Stiles spoke in response to questions presented by the audience, supplementing each address with names and descriptions of spirits, which were very correct. Mrs. Stiles is an easy and interesting speaker, presenting the spiritual philosophy in an acceptable manner.

Next Sunday Mrs. Carrie F. Loring of East Braintree will speak for our Society.

MRS. J. A. CHAPMAN, Sec'y.

## RHODE ISLAND.

Providence.—Sunday, April 10th, Mrs. Ida P. A. Whitlock spoke and gave readings, etc., in Columbia Hall-so we are informed by Sarah D. C. Ames, Sec'y —the services being eloquent and instructive. April 17th, afternoon, conference; evening, Dr. F. H. Roscoe will speak.

## NEW JERSEY.

Newark .- Mrs. G. A. Dorn, President, informs us that the Spiritualist Society's meetings in this place have been very successful during the winter—Mr, Howell, Mrs. Kates, Mr. Rggleston, being among the speakers. Mrs. Zaida Brown Kates is to be there from April 17th to 25th.

### Lydia E. Pinkham's Vegetable Compound

A haimless posttive cure for the worst form of Female Complaints, all Ovarian trou-bles, Inflammation and Ulceration, Failing and Dis-

Spinal Weakness and Leucorrhea. It will dissolve and expertumors from the uterus in an early stage of development, and checks the tendency to cancerous humors.

It removes faintness, flatulency, weakness of the stomach, cures Bloating, Headache, Nervous Prostration, General Debility, General Debility,
Sleeplessness, Depression, Indigestion, that
feeling of Bearing
down, causing pain,
weight, and backache.
All Drugglits sell it, or sent
by mail, in form of Pills or
Lozenges, on recept of 81.00.
Liver Pills, 26c.
Spondence, freely answered.
Address in confidence,
LYNIA EPINKIJSA MED. Co.,
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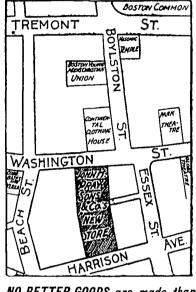
Lydia 8. Riilhom

## "Spring"

## means

House cleaning. House cleaning means new carpets. That is where we come to your assistance.

We have lately moved into our new store. This will show you exactly where it is:



NO BETTER GOODS are made than we sell!

NO LOWER PRICES are named than we quote!

## John H. Pray, Sons & Co.

Carpets, Rugs, Upholstery Fabrics, 646 to 658 WASHINGTON ST.,

Opposite Boyiston St.

# Grove Meeting. Grove Meeting. The annual Grove Meeting of the Clackamas County Religious Society of Spiritualists will be held at New Era, Ore., beginning Friday, June 10th, and holding over three Sundays. The Board of Managers will arrange for speakers and mediums, and for the general welfare of attendants. The Society has a comfortable hall in the grove of first which so gracefully ornament the grounds; also a hotel, which will be conducted for the accommodation of visitors. We have good test mediums, both public and private. A good materialization medium would be gladly welcomed by us on that occasion. W.E. JONES, Sec. W. PHILLIPS, Pres. Clackamas, Ore. No. 91 Alder street, Portland, Ore.

Sick-Headache? BEECHAM'S PILLS will relieve

## ILLINOIS.

Bloomington.-An organization has been formed under the name of "The Bloomington Progressive Spiritualist Association," with the following officers: Spiritualist Association," with the following officers: President, Major W. Packard: Vice-President, Dr. Zera Waters; Treasurer, Amanda M. Thayer; Secretary, Mrs. Emmogene Akers; Corresponding Secretary, William Shaffer. A letter from Mr. Shaffer, giving an account of the growth and progress of the Society, together with a report of its celebration of the Forty-Fourth Anniversary, Sunday, April 3d, will appear in our columns next week.



PIMPLES, blackheads, red, rough, chapped, and olly skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,
With their weary, dull, aching, lifeless,
all-gone sensation, relieved in one
minute by the Outleurs Anti-Pain
Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

According to the Medical Almanac, is the time to clean the system, as well as the house. "Gentle Spring" is far gentler than their Spring medicines, Suppose now, instead of taking a dose for the stomach, that our every day house cleaner, the blood, was purified as nature does it—with the air we breathe? Suppose for this purpose you should take Drs. Starkey & Palen's Compound Oxygen, which is common air, enriched with oxygen, and magnetized? This done, supposition ends. That this will purify the blood, heal the lungs, and quiet the nerves, is as easy of demonstration as that water will quench thirst.

If you are sick, or run down, try Compound Oxygen. You will miss the taste and the trace of the Spring medicine, but a better result will be yours. We have over 60,000 carefully recorded cases. Some of them are printed in a book of 200 pages, which we send free to any one requesting it.

Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia. 120 Sutter St., San Francisco, Cal. 864 Broadway, New York. 66 Church St., Toronto, Canada,