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## Original Essays.

#### PSYCHIC PHENOMENA.

BY G. W. KATES.

The study of psychic phenomena has become quite prevalent. The monthly magazines and romances are replete with records of facts. All classes of people seem to be anxiously seeking the solution of causes producing effects. The writers admitted to the magazines are mostly anti, or prejudiced against Spiritualists. Some advocate the theory of spirits. but say it has no relation to Spiritualism. Others are Spiritualists cloaked by church titles and influence.

The Spiritualist per se is not a competent witness. His prejudices are not popular; he is supposed to be a fanatic or fool. Surely, we have as Spiritualists a right to be heard coequally with any who are seeking to discover the truth or falsity of our claims-and decidedly more than they who seek only to prove the excarnated spirit source a fallacy.

To examine without credulity or prejudice is praiseworthy. The persons unfitted for competency are they who on the one side believe all that seems to be, and the one who is determined to accept no evidence, and has formulated a knowledge of the possible and impossible.

In matters of physical phenomena, the scientific investigator is credited and applauded, but the explorer in psychic forces is too frequently doubted and condemned.

The Spiritualist is supposed to be a very credulous person-easily duped or deplorably dishonest. But such has been the case with all who have stepped aside from beaten paths of science, philosophy and religion. And yet there have always been some to protect and encourage. From Jesus to Columbus, in the old world, there were many in Church and State ready to persecute, and use force against any and all attempts to prosecute a new discovery. From Columbus to the Fox girls in the new world, the spirit of intolerance and persecution was in the air. Indeed, the vibrations are yet felt.

It is a welcome event to those who, since 1848, have been investigating psychic phenomena to see men and women of scholastic attainments giving heed to the revelations of psychic force. But they too often try to confine it within a given sphere of operation. The psychical research societies have endeavored to prove it is all caused by thought-projection or transferrence, mental aberration, unconscious cerebration-mind acting upon mind. They have not received sufficient positive evidence to classify the facts as being produced by excarnated minds—hence the necessity for testimony from those who have had such evidence. And yet the non coincidental evidence seems to greatly outweigh the coincidental. No longer does disease of body or mind-nor even the spiritual dissolution at physical deathproduce the cause and create the occasion. Purely independent phenomena are recorded outside of spiritualistic circles. Surely Mr. Savage is warranted in saving it is becoming a "fad." This scholar sees the necessity for mankind to know of the occult in nature, and will deplore the debasing of sublime knowledge to the mere sensuous interest.

The revelations of the past that ushered in a spiritual philosophy-the record of wonderful incidents in the lives of Jesus and his apostles-all had their foundation in the psychic relation of earth's children with the eternal principles of life, and with those excarnated from earth who have arisen in apirit to the aublimities of the spheres beyond the pale of this crude existence. Will these modern revelations produce a new understanding of the divine mission of Jesus, and a higher conception of the infinite? There are many who think so. Then the churchman, as is the scientist, should be deeply interested. No system is sufficiently grounded upon the bed-rock of alism would have upon the growth and develtruth to be free enough to slur and despise present-day innovations.

It is never to late to reform from error. If accepted by men of reason. The transfer

If revelations to day can be obtained to prove spirit-life to be a fact, then a belief that centuries ago there were such proofs pales into insignificance, and should have less force to support searchings after immortal principles.

If there is a psychometric sense that can in the spiritual emanations of our bodies, then earn food and clothing for himself and family,

clearer understood.

This science of Psychometry is one of the wonders of human development, and it should receive more investigation by the psychical researcher. It is a fertile field. Not only does it reveal psychic force in the conscious animate, but in the seemingly unconscious inanimate. Thus there may be evidence of soul-existence in all matter. If mind can act upon mind, and inanimate matter also act upon mind, with no excarnate mind acting as the power of profulsion, then what are we to think of human capacity? What of the innate psychic force that shows we possess other senses than the five crude physical ones?

The psychometric sense is no doubt related to our physical endowments, and not always the product of an excarnated spirit-mind operating upon the human as a medium. It is frequently difficult, then, to separate the action of spirit from our own unconscious actionbut there are many positive incidents too complete to doubt. I could relate a thousand incidents that have occurred with my wife as a medium, but my relation thereto might be deemed biased testimony. Trance, clairvoyance, clairaudience, psychometry, and also materialization, resulted without the seeking by any process of culture. They came undesired to herself and parents, when exch was deeply prejudiced. There is a second self manifested—and mostly a wiser person than she.

A girl, but very little educated, delivering a learned lecture in the state of coma or trance (she declares herself to be perfectly unconscious) upon abstruse subjects far beyond her capacity to comprehend, surely is a wonderful navchic phenomenon. Is it unconscious cerebration? Surely the claim is full of inconsistencies, and less liable to proof than the state ment by the present intelligence, "I am the spirit of a once mortal man." Proofs are what we want. Facts and not opinions will prove.

There are the natural proofs of spirit-existence after the physical death, and there are intelligent manifestations of mind in the independent occult forces. Thousands of living beings can offer excellent evidence that they have had communication with "loved ones gone before."

Living witnesses can tell of experience in their own dual selfhood (the spiritual self.) being projected to distant places, corroborated by evidence made there to others, and by their own sensations, while the physical body is lying in slumber similar to what is called death, and these spiritual selfhoods returning to revive and inhabit the physical. Is there not evidence in this that the spirit-man is incarnate in the physical? If so, is it not just as plausible and natural that death liberates itgives it a more beautiful habiliment, even as the butterfly evolutes from the chrysalis of the

## SPIRITUALISM AND NATIONALISM.

BY E. J. BOWTELL.

Although Spiritualism allows the most perfect liberty of judgment upon all subjects, and reckons among its adherents persons with every possible shade of opinion, it is nevertheless true that among those who honestly and intelligently follow the light which they receive from spirit communication, there is a unity of ideas which is not to be found outside their ranks. Hence we find them in every public question not only on the side of progress in the abstract, but to a great extent of one mind as to the direction in which progress should be

The churches naturally cling to the principles of the past to which they owe their origin. Progress means to them the progression of the people out of their power. Every onward step taken by humanity leaves them further in the rear, and compels them to discard some favorite teaching which has fettered their steps. By this means they endeavor to acquire sufficlent speed to keep a few backward stragglers of the human race in sight. Yet a little while and we see them painfully trailing behind us. Yet again a little while and we shall not see them, but may read of them in histories of times passed away.

The Materialists, although doing much good in destroying old errors, are without the model for construction which we possess. It is their department to pull down that we may build. In that they are united. In plans for the further elevation of mankind they are disagreed. These do not come within their sphere. We have learned something of the spirit world. We know that it is one step higher than that on which we now dwell, and that that which makes this world more like it is according to the eternal law of progress. From this cause it is probable that the larger number of intelligent and cultured Spiritualists are also Nationalists.

It might be worth while to bestow a few moments' thought upon the effects which Nationopment of Spiritualism. First, it would give all interested in it better opportunities for studying their inner selves. Unlike knowledge geology proves the Mosaic cosmogony to be of church dogmas, which may be acquired false, then the latter as a dogma should not be from catechisms and articles of faith, spiritual truth must be learned by each man investigating for himself. This requires time, and under our present system, money. Mediums and speakers must be paid, for, like other people, they have to eat, drink, and live in houses. A man whose physical energies are exhausted by hard toil has but little inclination or ability to prove the writing of life acts upon the soul, or devote himself to study. He who can scarcely

the dogma of a "Book of Life" in which God | cannot be expected to contribute to the supwrites our record, becomes a positive fact, port of spiritual teachers, however much he may desire to benefit by their work. Labor equally divided among all will require but a few hours from each. The labor of the spiritual teacher will be one of love only, and truth from higher spheres as freely imparted as received.

There are many places where there are numbers of Spiritualists, but they are too poor to decently remunerate a speaker, or procure the services of a test medium who can bring the evidences of immortality before inquirers. Under Nationalism these spiritually hungry ones will be fed. More important still, individuals who are now tempted by hope of gain to supply by trickery that which may be wanting in real manifestations, will no longer have this motive for their dishonest practices.

Nationalism will help Spiritualism by aiding to harmonize the conditions between this sphere and the next, by providing societies in places now unable to procure them with the necessary channels for communion with the spirit-world; and by freeing mediums from the struggle for their own existence, thus enabling them to keep their minds uninfluenced by earthly considerations, and in proper condition for receiving and transmitting messages from angelic minds.

#### A Reception to Mrs. M. E. Wallace of New York, by the Spiritualists of Washington, D. C.

To the Editors of the Banner of Light:

At the close of this lady's visit to this city, where she has been the guest of Col. and Mrs. II. J. Horn-the latter the gifted authoress of 'Strange Visitors"-a goodly number of the friends of Mrs. Wallace, to whom she had endeared herself by her own inherent amiable qualities, no less than by her rare gifts of mediumship, met in the spacious parlors of Drs. T. A. and M. Cora Bland, on the evening of the 4th inst., to extend to her their best wishes and parting blessings on the eve of her departure for a somewhat prolonged trip to England.

After an hour's social converse, followed by a piano solo by Mrs. Parslos, Dr. Bland called the company to order, when Mr. M. I. Edson, President of the Society, was made Chairman, and the writer Secretary. A committee of three, consisting of Dr. E. B. Fairchild, Mrs. M. Cora Bland, and Judge M. I. Clancey, were appointed to prepare resolutions voicing the sentiments of those present toward the guest of the evening. While the committee were attending to their duties, the company was favored with a song by Mrs. Crandall, accompanied by Master Lee Crandall, Jr., on the violin and Miss --- on the piano.

Col. Horn, late of Saratoga, N. Y., being called upon, disclaimed being a public speaker, foiled in this ignominious fashion! To be but would not refrain from expressing some. | foiled and baffled without the power of discovwhat of his feelings of grateful recognition of ering who it was that had so set against me! crawling worm? We await proofs to the con- the great merit and worth of the work which To see no chance of escape!.... It was intolerathe honored guest of the evening was doing | ble! I had a mind to take my own life on the day by day through the blessings of her spirit ual gifts. He proceeded to speak in a very complimentary manner of the lady, and of the value of mediumship to the world.

The Committee's report took the form of an address to Mrs. M. E. Wallace by the Spiritualists of Washington, as follows:

alists of Washington, as follows:

Dear Friend and Sister Your numerous friends in Washington, who are represented in small part only in this happy gathering, brought together by our thoughtful hosts, mindful of your great devotion to every good cause, especially the cause of Spiritualism, take this occasion to renew their expressions of pleasure at greeting you, and of listening to tender words of counsel and spiritual wisdom from your lips.

Your presence among us is, as it always has been, a great blessing, quickening and inspiring us to greater exertions in the Cause which is dear to us.

We recognize in you, dear friend, a gifted child of the spirit—one to whom it is given to comfort those who mourn, to encourage those who falter, and to confirm those who waver.

who could be to whom it is given to comfort those who mourn, to encourage those who falter, and to confirm those who waver.

Your mission seems to be well defined—and it is to voice with grace, tenderness and wisdom the sweet lessons of that life which are spiritual, and which do not cease when death releases the earthly bonds.

You bring to us with preculiar pertinence and charm tidings of our loved ones who have accended out of mortal limitations into the larger freedom through the thoroughfare of death.

This blessed work is, and has been for years, your daily task, with a fullness of purpose and consecration which endear you to all who know you.

We have learned that you soon expect to visit England, prompted thereto chiefly by the great desire to bear messages of comfort and peace to certain friends who dwell in our mother country. We congratulate our friends across the water in advance upon the good cheer that your visit will give to all who may have the happiness to meet you, and who may receive the lessons which your exalted guides never fail to impart to those who are ready to embrace them.

To such as you, dear sister, the world owes more than it will readily acknowledge, for by your conse cration and spiritual gifts you bring from the realms of spirit sweetest tidings of those who have left us for a season, and whose absence we mourn. Therefore it is that we who know and love you, commend you to all who love the truth and to all who in sincerity of heart are seeking for truth.

Our prayers and our blessing will accompany you wherever you go; and we shall anticipate your return to your own country and loved ones with the hope of again welcouning you among us, clothed with the power of the spirit, and of being permitted to sit down with you, as on this delightful occasion, in heavenly places.

It was unanimously voted that this instru-

It was unanimously voted that this instrument be adopted; to which Mrs. Wallace responded in an inspirational address of great

sponded in an inspirational address of great feeling and appreciation.

Letters, of regret were read from some who could not be present, and a telegram was received from New York conveying the congratulations of the sender and his contribution to the evening by reference to chapter sixteenth of his work, "Angels' Visits," which was read by Mrs. Dr. Bland.

Ramarks of a pertinent and appropriate char.

uy ars. Dr. Bland.
Remarks of a pertinent and appropriate character followed from J. L. McCreery, Mrs. H.
S. Lake, Dr. T. A. Bland and Dr. E. B. Fair-

The spirit and expressions of the occasion could not fall to strengthen and encourage the distinguished lady in her unselfish devotion to the work of angel ministrations to which her

the work of angel ministrations to which her life is dedicated.

We predict that she will meet with the warmest cordiality while abroad, that she will find her visit every way successful, and will return profoundly grateful for all the blessings showered upon her. Geo. A. Bacon, Sec'y. Washington, D. C., April 5th, 1892.

# Griginal Story.

# THE OTHER SIDE.

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

X-CONTINUED.

Then I ascended the stairs, but when I came again to the apartments which I had left they did not seem the same. Either the furnishings had been changed while I was going down those long stairs—though this I thought impossible or else I had come into different rooms. At any rate I did not like them. They looked gloomy, but after long and vain search for those I had left, I entered a plainly-furnished room, and threw myself on a very commonlooking sofa. I endeavored to collect my thoughts, to fathom the mystery of this place where I now found myself so unaccountably confined. I racked my brain, but with no result except that of being compelled to admit that I was baffled. This sensation was to me a most exquisitely painful one, for to my ambitious nature to run upon a drawn sword was easier, and preferable to the degradation of admitting myself vanquished.

As I lay there inwardly raging I fell into a doze, and seemed to myself to be dreaming. I had died. I saw my body laid and decked in state for burial; but not being of a timid nature I woke, laughing at all this nonsense, as

it really seemed to me.

Dead!... I drew my sword, struck my hand with it, and was quite convinced that I was alive, in spite of my dreaming; and had any person been near me, I am sure that I should have taken pains to convince him of the fact also. But no one came. I was still alone. I tried to collect my scattered thoughts, and looking around, I saw on a small table by my side food and water. I stamped with rage. . . . Who had dared to bring me food as if I were some common prisoner?

I strode about the room muttering, and wishing for some one on whom to vent my wrath. I looked at the food which had been brought. It was coarse and plain, just such as had been in the habit of allotting to my prisoners. I would not touch it, although I felt hungry and thirsty. No! I would die before I would touch that!

I went to the door and found it fastened. Oh! the horror of my sensations! I, to be spot. Anuthing, even the most desperate effort for escape! So I raged for awhile. Then vanity whispered within: 'Nonsense; you will beat them yet, only have patience.'

And I listened, and answered, 'Yes, I will

have patience.'

I seated myself, and my thoughts were busy with plans for revenge. They who should be found guilty of this great wrong to me should suffer some suitable punishment. I gloated over the torture that I would inflict upon them. I had only to wait till I could get them into my power.

While such thoughts were holding possession of me the place became dark, but I cared not; what had I to fear? I had never known the sensation of fear. And yet, although the darkness deepened, I seemed to see pictured before me in flaming colors the images of hell—such a hell as I had heard of. . . . . I seemed to be on the edge of a precipice, and looking down, down an awful depth into an abyss below, I saw moving about there the shapes of human beings who were suffering tortures of pain. What was that to me? I had often looked urmoved upon suffering, but now I tried to turn away and could not. From every direction to which I turned I saw before me scenes of woe-or was I looking within, upon the deeps of wickedness and cruelty in my own soul? I could not tell. I became conscious in some secret way that this misery and suffering was the result of just such selfish ambition and cruelty to others as I had been fostering in my own life. I cannot describe the horror that took possession of me. I felt myself falling, drawn down into some horrible vortex of anguish, and I cried aloud for help. No answer came except a sound of fiendish

laughter and jests, such as I had myself often indulged in at the expense of others. Oh, the horror of that moment! I could not endure it. I must escape. Was there any way? What was it that I had heard long ago about doing the will of God? What was God and where was he?

Such thoughts went flashing through me like a spiritual lightning as I felt myself slipping, sliding downward. . . . I clung to a rook, which delayed my fall, and realizing at last my utter helplessness, I prayed to God most humbly, most reverently, for help and relief. I prayed as I had never prayed before; resolve ing that I would at once begin to make my life me; yet I thought secretly: They have all different from its former course; that I would henceforth seek to help instead of harm others: that I would try to repair the wrong that I had done.

As I came to this resolve my prayer seemed to be answered, for I heard a voice above me. and, looking up, beheld a man whom I recognized as a faithful comrade of old. He was far above me, on a cliff, but, calling to me in en- At last I sat down upon the roadside to rest

couraging tones, he pointed out a narrow pathway, very steep but accessible, and assured me that by this way I could find escape from my perilous condition.

Tears of gratitude filled my eyes as I tried to thank him; but he pointed upward, saying: From God comes all goodness; to Him give all the praise.'

With much difficulty, and slowly, I crept away from that place of fear, and when I had escaped from the presence of those terrible scenes and sounds which had so appalled me. I felt humble in my soul. I knelt and thanked God earnestly and sincerely for my deliver-

It now seemed lighter, and the air fanned my cheek with a cool breeze, but my friendly comrade was gone. My feet were in the narrow pathway now, although I had so persistently shunned it before; and in my secret soul I became more and more assured that it was, for me, a better way than any that I had before chosen for myself.

I am still traveling on that 'narrow way.' ...It is not limited by time or space; but I am assured that it is leading me to better things, for my old earthly ambition seems to me a foolishness from which I pray to be released, and I find more happiness now in extending a helping hand to others who are in need, than I formerly enjoyed in the conquest of nations. And yet I am continually haunted with the secret consciousness that I myself have made it impossible to attain the same development toward perfection here which a life of integrity of purpose and honest uprightness while in the outward body might have made attainable. This consciousness is my punishment, and I accept it."

XI.

Another person now appeared upon the stage, and showed at once by his manner that he had been accustomed to addressing large audiences.

"Some account of my experiences in this new life may be of interest," he said. "My life in the outside world was spent in preaching, and pointing out to my fellow-men the path of righteousness; but however successful may have been in directing others, I have since learned that I failed in some important points myself. I thought it possible to pluck the motes out of my brothers' eyes, while quite unconscious of the beam in my own.

I preached constantly to others that death was not to be feared; yet when it came to me I was most unwilling to meet it. I had a dear wife and lovely children, whom I was unwilling to leave. My life in the world had been a comparatively easy one, and in addition to this I was reverenced and esteemed as a minister of the Christian church.

All this was very agreeable to me, and held me to my life there in the world. I had tried to do my work faithfully, but was conscious of one great fault-I wished more than any other thing to be popular; fame was of more consequence, in my opinion, than simple usefulness: flattery was sweet to my inmost soul, though I of course endeavored to conceal this, feeling it to be unworthy. Yet in secret I nursed it, and with my prosperity it grew. I am not able to conceal it now, for the speech and the heart are one here. I became popular. My name was known far and near; and that made life in the world still more desirable to me; so when death came I was unwilling to go; I was yet unwilling to meet the mystery of the future; but from this there was no escape.

When I awoke in this new life I found it very different from that which I had imagined and taught. I then began to understand the errors of my earthly existence.

When I first opened my eyes to consciousness in this world, I found myself lying on a seat in a little green-arched arbor. The fragrance of flowers was about me, and I rose to look around, and discover where I was. The place was not familiar. I did not remember to have seen it before; yet I had no thought of being elsewhere than in some place on earth. I thought for a long time, and then recalling my illness, I concluded that my friends had sent me away to be cared for; yet if that was the case I wondered at finding myself alone. I walked out into a beautiful garden, and wandered around. Everything there was arranged with the most exquisite care and tasted I looked about, and tried in vain to conjecture where I was, or how I came to be there. I saw no house near, but found a gate, and going out I found myself in a smooth carriage road where soon met people riding, but [all, passed me without notice, and did not appear to see me. I scrutinized each one carefully, hoping to see some one that I knew. All were strangers to without doubt heard of my fame. . . . . I have only to make myself known to receive over-

whelming attention 3> I began to be tired of walking, for it seemed to me that Ithad gone many miles, and I determined to address the next person who should pass, and at least find out where I was. But now I walked a long time and saw no one.

under the shade of some trees. I was conscious of a sensation of hunger and thirst, and wished that I had eaten some of the fruit which I had seen in the garden. After a time I rose to go on, and refreshed myself by eating some large, julcy pears which I found growing on the trees along the way.

When next I sat down to rest I think I fell asleep; for I seemed to go as in a dream to my own house, to see my family and my friends mourning for one dead and gone; to see the preparations for my own funeral, and yet to be perfectly conscious that I had departed from the earth life, and was now a spirit; but I wondered—I was confounded; for I had never believed a spirit to be what I then found myself: a conscious, substantial being. My former body appeared to me the immaterial part of my being, and I was pleased that this should be so. This now seemed to me a most plausible truth, and I wondered that I could yet they showed no appearance of haste. They have been so blind to the reality of spiritual existence.

Then I woke again in the place where I had thrown myself down to rest. I saw some people approaching, and determined to accost them. 1 stepped forward and addressed a gentleman who was driving by in a carriage. He immediately stopped and invited me to ride with him. I thought that he must know me, and felt gratified because he had anticipated my wish. We conversed as we drove along, and I at length hinted to him who I was. My selfcomplacency was somewhat mortified by the discovery that he had never so much as heard

I had often preached that we carry our virtues with us to the spirit-land; but I was now to be shown that vanity is no virtue! In the course of our conversation I inquired about the religions of the place, and was told that in the city to which we were going I should find a temple, and could see for myself. I had no doubt that my talent would find appreciation there, at least. I thought this person a good sort of man, though sadly devoid of what I called 'Religion.' I had yet to learn what Religion was.

We soon came to the city, where everything seemed so grandly magnificent that I was quite absorbed in contemplation of the things that I saw, and when the carriage drew up before a massive building of dark marble, having beautiful colored windows, latticed with silver, I inquired what it was. My companion informed me that this was the temple, and asked if I wished to go in. I thanked him for his kindness, and, stepping from the carriage, we walked in together.

The entrance was most beautiful, and sur rounded by seats within, where many were waiting, while others passed on through a doorway into another part of the building. I felt a great desire to look through this door, to see what was within, but had no opportunity to do so, since it closed quickly behind each one who entered. My companion asked me to be seated, and I took a seat, wondering what would happen next. He then left me, going, as I supposed, to announce my arrival.

I had no doubt that I should immediately be invited to ascend the pulpit, and assist the presiding minister in conducting the service. I waited a long time, but my companion did not return, neither was any message sent to me. Many people passed in and out, and occasionally one or another gave me a passing glance, but not one paid me any especial attention. My pride was wounded, and my cheeks tingled with an emotion which I made no effort to control, although I felt conscious that it was not of a laudable nature. I supposed that so famous a person as I knew myself to be would be recognized, even in this spiritland. I felt sure that I was well enough known even here, and felt indignant at the treatment which I was receiving. I thought a minister of the gospel should be received with especial favor and some show of respect, everywhere.

At length I rose to leave the building. I felt so angry at this failure of recognition that I | thou hast seen, and the things that are !" would not enter the church as a hearer. I was I listened, expecting to hear more; but all not humble enough to wish to receive any help in that way. Just then my companion appeared, coming out, and I greeted him with eager expectancy, assured that he came at last with the invitation for my services. He merely asked me, however, if I had remained as long as I wished, to which I replied that I had-and in this at least I was quite sincere!

We entered the carriage again, and drove on for as I knew not where to go, and this companion seemed to be the only person who took any interest in me, I allowed him to conduct me wherever he pleased.

I said not a word in regard to my treatment in the church; but it was all the more constantly in my thoughts. We conversed on different subjects, but I soon discovered that my opinion, which seemed to myself so very important, was of very little consequence here. This annoyed me so greatly that at length I could control myself no longer, and covering my face I burst into a paroxysm of weeping.

My friend-for such he proved to be-dropped the reins, and clasping my hands in his, said:

This pain is for your good. Try to look at it so, and you will see that vanity has been your besetting sin. Unconsciously to you it has ruled all that you have done. Unless this error be conquered and put away, you can never know true happiness; ambition should not be to rule the lives of men, but to lead them to God, whose creatures we are. Think of it in this way, and you will rejoice when your vanity is crushed, instead of weening

These words comforted and helped me to see that these opportunities for proving and showing my real nature were given me for a purpose, and I determined to accept and work with them for my own salvation from error. I felt grateful and happy for this light on my path. I began to realize, as I had never done before, how narrow is the way that leads to through thee for others, and so his will shall be true life, and how I had been missing it myself while supposing that I was pointing it out to others. I determined to take up my life with given me, I said: "Give me only the grace to a new purpose; to think less of what was due | do thy will!" to me, and more of what was due to God. I wondered that I could so long have been blind to my own spiritual condition.

My friend took mer to a house, where he left me, saying that I would find there some with whom I could live happily. As I said Goodbye' to him, I thanked him most earnestly for the great kindness which he had shown to me but he said:

'I have done only my duty. The praise and thanks belong to God, in whose service I try to

I have never forgotten his words."

XII.

"Some time after the occurrences recorded in the previous chapters, I was one day walking in the streets of a fair city.

The buildings were more beautiful than anything I had yet seen; they were all stately and grand; the whole place gave me an impression of whiteness and of clearness.

I noticed many people coming and going, and each one had evidently his own purposes, yet there was no interference and no haste. There was a spirit of quiet busy-ness in the whole place, whose influence made itself felt, disposing me to follow, to inquire, to learn in some way of the high impulses which were manifest in the countenances, in the movements even of these happy people.

I was especially attracted to notice a man and a woman of lofty mien, who were walking together; and as I turned toward them I saw

full and clear:

"To do the will, I come; To do the will of Him-Of Him who has sent me!"

It was like nothing that I had ever heard before. An organ accompaniment filled out the harmony, and every voice of the choir was alive with a soul of purpose. It was like an inspira-

I entered the building, and sinking upon my knees near the door, I bowed my head to listen. My sense of hearing seemed taking possession of every other faculty. When the music ceased, a deep and solemn silence filled the whole place. Then I heard repeated, in clear tones, these familiar words: "Write the things which

was again silent, and I said to myself: "Those same words were spoken ages ago to the gentle John, and he obeyed them; but why are they spoken now? Have they any message for me? Have I anything to do with them?" Then, again, I heard the same words repeated: "Write the things which thou hast seen, and the things that are!"

Slowly there came to me the assurance that these words were spoken for me-that this was my work shown to me; that I was to accept it. Yet how could 1?-I, who had no gift for writing? I who had not the power of expressing "these things" intelligibly? There were so many others better prepared and better able than I to do such work. How would it be possible for me to do it?"

And yet again the words resounded full and clear, in the midst of yet above my questioning: "Write the things which thou hast seen and the things that are!"

Then arose in my secret thought a slow purpose of resolve, to make at least an effort to show to others the things that had been made so plain to me.

But how was I to do this until I had obtained some more satisfactory knowledge of the Lord of this place—the Ruler of all lives? If he were here, I had not yet found him. If he were to be seen of any, my own eyes were yet too blind to behold him. But I would do the work that was given; I would pray and I would wait. And with this resolution there came into my soul a great peace, with a secret consciousness of being led by a power outside of-or inside

of-and greater than myself. As I rose with head still bowed, and turned to leave the place, I became conscious of a "still, small voice" within my own heart,

which was saying to me: "Lo! God is in this place, though thou seest him not! Only let his life work in thee and

done! And as I went to the work which had been

And this is what I have written.

It will find its way to some hearts that are ready to accept such messages.

THE END.

### CONSUMPTION CURED.

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

# The 44th Annibersury.

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Cleveland, O.; Milwaukee, Wis. t Bloomington, Ill.; St. Paul, Minn.; Augusta, Me., and Other Places.

(Reported for the Banner of Light.)

#### Cleveland, O.

In forwarding report of the Anniversary Exercises in this city, I cannot do better than send you the following from The Cleveland Leader of March 28th:

I was especially attracted to notice a man and a woman of lofty mien, who were walking together; and as I turned toward them I saw that In spite of their noble bearing nothing could be humbler than thoir demeanor toward all who accosted them as they passed on. They seemed to be busy with important affairs, and yet they showed no appearance of haste. They were talking carnestly together as I turned to follow them, and I found myself moved by a not unworthy ourfostly to know what high behest was urging them on.

I heard the subdued and serious murmur of their voices, and, although I was unable to understand the connecting thread of their discourse, I caught such sentences as these:

"There is so great need of workers. There lies such a gulf of ignorance between the two worlds!"

"And yet," said the woman, "there are, in both conditions of life, spirits of delicate organization who could be very useful to one another and to the whole human race, it only they could be moved to do the right thing."

"And the alarmed at my apparently audacious boldness I shrank back timidly. But them an turned at once, although without anything of surprise in his manner, and fixing his bright, mild eves upon me with an earnest expression which reminded me of a picture of Christ which had once made a deep impression upon me, he said very quietly.

"Can I do anything to help?" I cried.

"Do you want to help?" I cried.

"

Following Mr. Tuttle's address were a num ber of platform tests given by Adrian B. Or-merod, the famous San Francisco medium, who

had arrived in the city the day previous.

Afternoon Session.—The afternoon exercises were conducted by The West Side Society at its Hall, 483 Pearl street, and every available seat west taken.

were conducted by The West Side Society at its Hall, 483 Pearl street, and every available seat was taken.

Mr. G. I. Rundell opened with a few remarks, and presented Mrs. Emma R. Tuttle, who read a poem written by herself for the occasion; following, extended remarks were made by Mr. Hudson Tuttle, supplemented by brief remarks by Mrs. Mühlhauser, Mr. Thos. A. Black and others.

The singing was led by Mrs. F. G. Wilson.

Evening Session. — The new and beautiful Royal League Hall, brilliantly lighted and decorated, was literally packed, to witness the Children's Lyceum entertainment.

Mr. Chas. Collier, the conductor, presided, assisted by Mrs. Kate Hicks, acting guardian. The following excellent program was finely rendered:

rendered:

rendered:

Part 1.—Overture. Lyceum Orchestra; Opening Remarks. Charles Coiller; Singing, Lyceum Scholars; Address, Hudson Tuttle; Recitation, Rosa Russell; Recitation, Hilda Parks; Recitation, Arthur Davies; Song, Walter Kritch; Recitation, Miss Edith Chase; Recitation, Miss Jennie Thayer; Anniversary Poem (original), Mr. W. S. Edmands; Dialogue, "The Duries of the Day," Mabel McCaslin (Sun.), Belle Copeland (Mon.), Tutl Upton (Tues.), Tille Coillier (Wed.), Lulu Orndoff (Thurs.), Lottle Lewis (Frl.), Ruby Snape (Sat.).

Part II.—Overture, Lyceum Orchestra; Reading, "Robert of Sicily," Mr. E. W. Miner; Recitation, Tutl Upton; Dialogue, "Night and Day," Mabel McCaslin and Belle Copeland; Violin Solo, Willie Kritch; Explanation of the object of the Band of Mercy, Mrs. Emma R. Tuttle.

The exercises throughout proved very inter-

cy, Mrs. Emma R. Tuttle.

The exercises throughout proved very interesting. Mrs. Tuttle, at the close of her apt and instructive remarks, presented the Conductor with the necessary outfit to start a Lyceum "Band of Mercy."

The services concluded with platform tests by Mr. Adrian B. Ormerod.

The sessions of the day and evening were enlivened with instrumental music by the Lyceum orchestra, under the direction of Mr. Sam Russell, Jr., and with vocal music by the Lyceum choir, strengthened by Mrs. F. G. Wilson and Mrs. Mary A. Coombs.

The following telegram was received by Conductor Collier:

The following social ductor Collier: 1

"The Boston Lyceum sends greetings to the Children's Progressive Lyceum of Cleveland.

MR. J. B. HATCH, Sec'y.

Which kind and timely favor was responded

Which kind and timely favor was responded to by Mr. Collier and sent to Tremont Temple, Boston, on the 3ist.

Notwithstanding the inclement weather in the early morning (rain and snow), a large number were present from the surrounding towns, prominent among whom were N. Powell of Willoughby: Mrs. E. J. Beardmore of Akron, O., Geo. Howard, Conneaut, O., Mrs. Henderson of Lily Dale, N. Y.

Very fair reports were given by all the city papers, and, taken altogether, the celebration compared very favorably with our efforts on former occasions.

Avenue. We had three sessions — morning,

Avenue. We had three sessions — morning, afternoon and evening.
At 10 o'clock A. M., the meeting was called to order by A. B. Severance; who, after the singing, made rémarks at some length, saying that we had come together to celebrate one of the most important events in the history of our country; and he considered that the 31st of March was a day above all others that the Spiritualists, should commemorate. He then gave an account of the progress Spiritualism had made since the first rap was heard at Hydesville, N. Y., up to the present time.

Mr. Miller followed him in quite a lengthy discourse in a similar line of thought.

Mr. Richard Shannon then took the floor, giving some of his army experiences, relating how he was warned from danger and saved from trouble by his spirit-friends.

Prof. P. M. Watson gave a very interesting talk, followed by Miss Bush and G. H. Brooks.

The services closed with singing, and all felt

that the opening of the meeting had been very

that the opening of the meeting had been very interesting.

Atternoon.—At 2:30 the Chairman called the meeting to order. The session was opened with music; then an address was given by G. H. Brooks of Eigin, lit., in which he spoke of the past religions, the effect that Modern Spiritualism has had on the leading minds of the age, and the growth the New Revelation had made in the last few years. He also treated at some length upon the future of Spiritualism. After his discourse he gave several psychometric readings, which were recognized as correct.

Evening.—At 7:30 we met again, with the hall packed much beyond its seating capacity. After the singling, Prof. Severance opened the meeting with a few remarks, followed by a short address by Prof. P. M. Watson on "The Purity of Spiritualism," which was very fine.

Then Otto Severance sang, by request, "The Old Arm Chair," accompanied by Mrs. Stillman on the organ. His rendition was full of feeling, and was warmly received.

Mr. Brooks was then introduced to the audience, and after making a few remarks regarding the experiences met with by him in becoming a Spiritualist—starting as he did in the church, and a minister at that—called for questions from the people, which were answered very satisfactorily to his hearers. Then he gave several psychometric readings, which were listened to with the most intense interest. Mr. Brooks is especially happy in making his readings very interesting, also in their being very correct. He gave very good satisfaction all through the meeting, both in his lectures and readings.

This has been one of the most interesting and successful meetings we have ever had on such an occasion. Much of the interest and pleasure was caused by good singing and music. Prof. Watson had it in charge, assisted by Otto A. Severance and Miss Anna F. Stillman. It was soul-inspiring. Prof. Watson with his deep-toned bass, and Otto with his rich tenor voice, reached with clear accents to the furthest corner of the hall.

The meeting was large, especially in th

The meeting was large, especially in the evening, showing an unusual interest in our city, where there is no organized Society. Many prominent people were present who had

when profinent people were present who had never attended a spiritual meeting before.

We consider that a very favorable impression was made. Very good reports of the exercises were given by our city papers.

V. M., Sec'y.

### Bloomington, III.

The Bloomington Progressive Spiritual Association was organized in December last, and has held meetings weekly at convenient residences. In due time, with increased numbers, the time, with increases in minders, it became inconvenient to hold meetings in private residences. We have, therefore, procured three rooms in "Sunderland Block," corner of Center and Washington streets, where our meetings convene every Sabbath afternoon at three o'clock.

Our Annual Social was held on the evening of the 3tst of March, at the residence of Wil

oth Annual Scenarios and the residence of William Shaffer. There was much enjoyment. Some from other cities joined us. A delicious supper had been prepared by the Committee, Mrs. William Shaffer and Mrs. Thad. Packard. We were entertained with poems by Miss Love day Nelson, and also Miss Eva Feidler, whose talent is remarkable for its naturalness and

pathos.

The Anniversary Exercises were held Sunday, April 3d. Though the weather was unpropitious—rain having for several days fallen

There were present several days ration in torrents—there was a good attendance.

There were present several pronounced Spiritualist ladies from abroad: Mrs. R. Broncheo of Lincoln, Ill., Mrs. Haffield and Miss Fitch of Atlanta, Mrs. James Odonald of Clinton,

Trialia, and others.

After preliminary remarks by our worthy President, Maj. W. Packard—who spoke of the trials and tribulations of some of the oldest avowed Spiritualists of Bloomington, believers in and workers for the Cause for over twenty-five years—the Rev. Flavius J. Briggs of Bloom ington was then introduced, and addressed the meeting. "Father Briggs," as he is called, has passed his eightleth "mile-post." Although time has left its mark on his body, spiritually he seems to grow brighter and brighter as he nears the veil which but thinly intervenes between him and the heavenly land. Time with tween him and the heavenly land. Time, with his "scythe and glass," deals kindly with him, so that he may remain a light shining in dark places, administering instruction to such as are inquiring for the truth, and who greatly need his wise counsel

need his wise counsel.

The address was listened to with the deepest attention. At its close Miss Eva Packard Feidler delivered an Anniversary Poem, a gem

and very ably presented.

Mrs. Edith Feidler rendered a piano solo,
"Above the Stars"; it was presented with her
usual sweetness of expression, after which
Mrs. Emmogene Akers gave a selection on the
organ in an artistic and impressive manner. The meeting then adjourned with the benediction till evening, at seven and one-half

'clock.

The choir opened the evening service, after which poetic selections were rendered by Mrs. Emmogene Akers, Mrs. R. Broncheo, Miss Loveday Nelson, Mrs. Mary D. Folsom, and Mr.

George Brooks.
A Fact or Experience Session was held which

proved to be of deep interest to all.

The meeting closed with a benediction by

Father Briggs.
A feeling of deep satisfaction in having been present was expressed by all, and the occasion was one that will long be held in pleasing remembrance.

WILLIAM SHAFFER, Cor. Sec'y.

MRS. EMMOGENE AKERS, Sec'y.

T. B. PACKARD, Reporter.

## St. Paul, Minn.

Sunday, April 3d, the services in Odd Fellows Hall began at 9 o'clock with a conference-all uniting in telling their experiences. At 11 o'clock Bishop A. Beals lectured and

At 11 o'clock Bishop A. Beals lectured and sang. His address was fine and instructive. Closed at 12:30 o'clock, when the people took dinner in the large dining-room.

Afternoon.—At 2:30 o'clock the large hall held an audience of eight hundred people. The services began with the singing, by Madam Hirst, of the beautiful solo: "There is Rest Beyond the Stars," and rendered it so beautifully that the great audience heartily applauded.

Then Mr. Frank T. Ripley, the well-known lecturer and test medium, came forward and read a poem, "All Hail, Ye Angels!" A soulful invocation followed. Madam Patridge sang, "Something Sweet to Think Of."

number were present from the surrounding towns, prominent among whom were N. Powell of Willoughby; Mrs. E. J. Beardmore of Akron, O., Geo. Howard, Conneaut, O., Mrs. Henderson of Lily Dale, N. Y.

Very fair reports were given by all the city papers, and, taken altogether, the celebration compared very favorably with our efforts on former occasions.

Thanks to the stanch BANNER OF LIGHT for its attention given to Anniversary Day.

Thos. Lees, Cor. Sec'y.

Milwaukee, Wis.

The Forty-Fourth Anniversary of the advent of Modern Spiritualism was duly celebrated in our beautiful city at Fraternity Hall, 216 Grand Avenue. We had three sessions — morning, effernous and evening.

evening that the dear BANNER OF Light—the oldest and best spiritual paper in the world—should be fully supported; and I think his pointed efforts in this direction will bring forth fruit soon.

fruit soon.

Evening.—At 7:30 P. M., the hall was crowded again, and the diuing-room that opens from off the large hall was also packed. Many could not get even standing-room. The Rev. Moses Hull was the speaker of the evening; and he held his audience spell bound by his eloquence. At the close of the lecture greaf applause and cheers evidenced the pleasure of the assembly.

At the end of Bro. Hull's splendid address Mr. Ripley gave more of his fine tests, and a hymn by the choir and audience concluded the memorable meeting.

ing of a bountiful pionic supper, we prised into the spacious parlors, where singing and an invocation prefaced many tests and messages from loved ones gone before—also psychometric readings and the delivery of a puem. At a late hour we departed for our several homes, feeling well pleased with our little effort to meet our angel-friends, and more determined to put Spiritualism into our lives and stand by its colors.

MRS. I. P. CARLETON.

#### Augusta, Me.

In Augusta, March 27th, the Society commemorated the advent of Modern Spiritualism by services held in Grand Army Hall.

Prof. True and lady furnished most excellent music

In Augusta, March 27th, the Boolety commemorated the advent of Modern Spiritualism by services held in Grand Army Hail.

Prof. True and lady furnished most excellent music and singing. Major Foglier, a prominent Unitarian, by request, served as President protem. In place of Mr. Raynolds. He opened the meeting with appropriate remarks, in which reference was made to the widespread interest in the spiritual phenomena which, with glad accord, they had assembled to commemorate, and for the teacher of nearly 1909 years ago who labored to bring life and immortality to light. Whatever helps on the great work of truth, and assures us of a victory over doubt and death, is worthy of the most earnest support of every individual. Modern Spiritualism does that, and hence should be persistently sustained. His remarks on evolution were followed by a recitation from Whittier, "Here and Now," which was finely rendered. Mrs. True sang an appropriate selection, accompanied by Prof. True on the organ.

The Anniversary address was given inspirationally by Mrs. M. J. Wentworth. In it mental and spiritual evention which marked the history of man, and ever brought him nearer a realization of the truth of a continuity of life beyond the grave. Man has arrived at that unfoldment where he can believe himself to be but little lower than the angels, and that Spiritualism is a link in an unbroken chain that reaches from the lowest to the immortal and unknown.

At close of lecture an insprovised poem was given, in which was portrayed the anguish of those who would not be comforted, but mourned because their loved were not, and the joy of those who in the knowledge of immortality say: "I know my loved are near." After a solo Dr. Merrili came upon the platform, and gave tests that were recognized. Sone fine tests were given to your correspondent from those of kindness from the writer, a young man who had passed on gave his name and said, "Thank you, my friend, for the good words and sympahly you gave me when in earth-life." Mr. — was the only

#### Indianapolis, Ind.

The Association of Spiritualists celebrated the Forty Fourth Anniversary in Lorraine Hall, Saturday evening, April 2d, and Sunday, April 3d.

The exercises commenced at 7:30 P. M. with a literary and musical entertainment. The program included a beautiful cornet solo (in which Master Mat. Davis executed some very difficult "triple-tongueing"); an address by Mrs. E. Cutler of Philadelphia, Pa. (who is the speaker during April); a soprano solo by Miss Nellie Dodson, and a very creditable recitation of the "Whistling Regiment," by Master Harry Olsen.

Olsen.

The particular feature of the entertainment, however, was the instrumental duet by Eurl Catalina and Ethel Blake—two very little people. They played with remarkable effect for juveniles, whose heads scarcely reached above the top of the piano.
Miss Bird and Mrs. Annibal also contributed reci-

Miss Bird and Mrs. Annibal also contributed recitations.

Following the entertainment refreshments were served; and an elegant landscape in oil by Gruelle—presented to the Society by the artist—was disposed of by lot, drawn by Bro. T. J. Cook, and by him given again to the Society to be sold a second time.

The Saturday evening anniversary concluded by Mrs. Cutler giving psychometric readings to eight or ten persons, who pronounced them all correct. Mrs. Cutler is one of the best psychometrists that I have ever seen, and her little Indian control, "Lula," very seldom makes a mistake.

The hall was crowded, and the Anniversary exercises were accounted a perfect success—spiritually and financially.

On account of the rain on Sunday the meetings were not as well attended as otherwise they would have been.

not as well attended as otherwise who been.

We are very well pleased with Mrs. Cutler, and are certain that she will do a grand work for us as a Society. Bro. Lyman C. Howe, who served us during the past month, gave us some deep and intellectual lectures which were all attentively listened to. He is certainly a gifted instrument in the hands of his controls.

trois.

[B. B. Smidt, President of the Society, also sends us aletter in which the above points are substantially given, and adds: "We have had this winter some grand speakers; among them Wilhard J. Huil, Lyman C. Howe, and others. Mrs. E. Cutler's remarks and psychometric readings, with spirit-descriptions and names, have been much enjoyed. We expect to continue our meetings for some time to come. Our Anniversary proved a success in every way.]

### Lynn, Mass.

March 27th the Anniversary was observed at Exchange Hall. The Spiritual Fraternity, the Children's Lyceum and the Elsmere Associates united in the cele bration, and a glorious meeting was the result.

In the morning there was a session of the Lyceum, and a large number of mediums spoke, making it a most interesting meeting.

In the afternoon short speeches and tests were given by Mrs. Shackley and Mrs. Lincoln of Boston; Dr. Wheaton, Mrs. Stone, Mrs. Prentiss and Mrs. Hare of Lynn.

Wheaton, Mrs. Stone, Mrs. Prentiss and Mrs. Hare of Lynn.
A delegation from the Boston Lyceum added much to the inferest of the occasion. Mr. J. B. Hatch, Jr., Mr. and Mrs. Wood, Dr. and Mrs. Root, and Mrs. W. S. Butter, each made some very interesting remarks; and Mrs. Hatch rendered a beautiful vocal selection. Masters Eddie Hatch and Carl Lee Root gave fine recitations, and little Winnie Ireland sung in a very sweet and pleasing manner.
Only a few of our Lyceum children being present, we had recitations from but two, Miss Amy Adams and little Carrie Moore (three years old), this being the second piece she ever rendered.

Mrs. C. Fannie Allyn gave a poem to close this session.

sion. Supper was served in the banquet hall to a very large

Supper was served in the banquet hall to a very large number.

In the evening Mrs. Allyn delivered the Anniversary address in her usual foreible and interesting manner, taking her own subject by special request.

Mr. Cushing of Boston gave a number of fine selections on his banjo—upon which instrument he is an expert performer. He was present both afternoon and evening. Mr. W. A. Estes gave a fine vocal selection. The music was under the direction of Mrs. J. P. Hayes, assisted by Mrs. Geo. N. Johnson, a well-known talented singer of Lynn. Mrs. Johnson is a great favorite in the spiritual ranks, and sang for the First Society here for a long time.

Our hall was decorated with eight large American flags, and, with our Lyceum flags, looked finely—giving a happy influence to all comers.

We consider our celebration of the Porty-Fourth Anniversary a pronounced success in every way.

53 Lowell street. Mrs. E. B. Merrill, Sec'y Com.

· National City, Cal. In this far-away land of subshine and flowers the First Society of Spiritualists celebrated the Forty-

First Society of Spiritualists celebrated the Forty-Fourth Anniversary.

The day was soft and balmy, and the breezes wafted from the ocean were met by the odor of beautiful flowers from the East; all things combined to make a fitting day for the coming together of spirits, both immortal and mortal, to celebrate the advent of the greatest Truth that has ever dawned on man.

Many brightand cheerful faces met at Griffith's Hall on the morning of the 31st of March; the vision was gladdened on entering; by beautiful decorations of paims and the waving boughs of the pepper tree, with rare and beautiful flowers interspersed among the green. The most notable of the decorations was a beautiful arch of calla lilles—and the wild flowers added their brightness and beauty to the display.

Next in order came the dinner. The tables, with [Continued on eighth page.]

[Continued on eighth page.]

## Bunner Correspondence.

#### Maine.

BUCKSPORT.-Dr. C. F. Ware writes: "At one of our 'home circles' we have recently had what we consider rather an unusual experience, that may interest some of THE BAN-MER'S readers. At the close of our campmeeting a number of earnest workers met at the cottage of the President and organized a Psychic Force Society.' They agreed to sit in a 'home circle' cach Sunday evening, at the same time, and to devote the first fifteen or twenty minutes to a concentration of psychic force, having for its object the financial prosperity and spiritual development of Verona Park Association.

It was arranged that the Secretary, Mrs. Cushing, residing in Massachusetts, should be considered a member of our family-circle, and that a chair should be placed for her every Sunday evening—she knowing nothing of the had what we consider rather an unusual ex-

Sunday evening—she knowing nothing of the position of said chair or the arrangement of the circle.

position of said chair or the arrangement of the circle.

One evening, about three months after our organization, two other members of the Society, Mr. and Mrs. Smith of Bucksport, sat with us. A chair had been placed for Mrs. Cushing, as was our custom. After we were seated I was conscious of the presence of a lady who seemed to pass me and seat herself in the vacant chair. She had a tablet of paper or small book in her hand. She seemed much hurried—said she could stop but a moment, and went directly away. Though I did not see her plainly enough to be sure of her identity, I was strongly impressed that it was Mrs. Cushing—as was my wife also.

I wrote to Mrs. C. at once, asking her if there was anything unusual in her experience that evening. Before receiving her answer, at another circle held at Mr. Smith's, two members of my spirit band were present, and, in reply to Mrs. Ware's inquiries, said that the presence we were conscious of was Mrs. Cushing, and the strong bond of sympathy between us was the reason of the manifestation.

A few days later I received a reply to my letter, substantially as follows:

'It is my custom to go to my room Sunday evening before the appointed time, and, sitting quietly by myself, get into a frame of mind that shall harmonize with the object of our meeting. Then, with closed eyes, my mind travels almost instantly to our beautiful camp.

that shall harmonize with the object of our meeting. Then, with closed eyes, my mind travels almost instantly to our beautiful camp ground, and seeks out the other members of our Society. First I visit "Forest Home," where I find our President and Mrs. Ware: then, one by one, I see and greet the others. Whether this is an effect of memory-pictures on the brain, or whether it is because our minds are all centered at Verona, I cannot say; I only know I see you all there.

'The Sunday evening you mention I was detained, and did not reach my room till five or ten minutes after the appointed time. Seat-

ten minutes after the appointed time. Seating myself in my accustomed place, I seemed almost instantly to be seated in a chair at your left, but not in the cottage at the Park. I seemed to have a small blank book in my hand, and it seemed that you had a similar one in yours. I was conscious of Mrs. Ware sitting at your right, but felt that I must not stop, or I should not be at the Park in season to see the others. I do not know in which room you have your sittings, but have the impression that this was in the room leading from the dining room, though I was more conscious of you and Mrs. Ware personally than of the surroundings.'

This experience corroborated ours in every particular save one, as I had nothing in my hand. The arrangement of the chairs, the room and all other particulars were identical. I thought the experience was worth relating, and might suggest some contributory explanation of the psychic law governing such manifestations."

#### Colorado.

DENVER .- Fred Bell, late of Columbus, O., writes under date of March 15th: "It may be interesting to your readers, especially those in interesting to your readers, especially those in search of Truth, if I give them the result of my investigations in Spiritualism. At the age of twenty three I was converted to the Methodist faith; this was twenty-three years ago. This interesting event took place in England; in a few weeks I began exhorting, and was very successful from the first. In less than six months I was a local preacher. Two years afterward I came to this country; a year later was ordained by Bishop Merrill of the Methodist church. For two years I was the singing missionary of the slums of New York, and more than four years pastor in Brooklyn, N. Y., preaching and singing most of that time in the Academy of Music to five thousand people twice each Sunday. In 1877 I went to England on an evangelistic tour of six months, but my success was such that I remained nine years; eight years of that time was pastor of the largest church (The People's) in Nottingham. But as early as 1876 I had renounced the Methodist faith, especially the doctrines of infant depravity and the eternal suffering of the wicked in hell fire. I have for years denounced human creeds, and yet I am still following the example of Christ, and am preaching the only gospel taught in the New Testament—a Gospel of Humanity—which says to every man: Do unto others as you would that others should do unto you. Then you will be filled with all kindliness, pity, mercy, love, generosity, all sense of justice and honor toward our fellownen.

During all these years of so-called heterodoxy I was investigating Spiritualism, and became search of Truth, if I give them the result of my

with all kindliness, pity, mercy, love, generosity, all sense of justice and honor toward our fellown.en.

During all these years of so-called heterodoxy I was investigating Spiritualism, and became acquainted with many of the leading lights. I was in search of the truth, and was determined to seek until I found. Four weeks ago I attended a public séance, and found Jules Wallace, the Australian medium, giving tests, the most remarkable of any I had ever seen or heard of. I was not aware that he knew of my presence, when he announced that the spirit of Henry Ward Beecher desired to communicate with me, which he did, and spoke of matters that none but he could have known, and cheered and encouraged me in my search for the truth. I asked Mr. Wallace's permission to say a few words, which he granted, and I briefly stated my position. I called upon Mr. Wallace the next day; he gave me a sitting which resulted in the removal of every doubt on the subject of Spirit Life.

I am sitting daily under the spirit influence of this wonderful and phenomenal medium. The last three Sundays I have preceded his public séances in lecture and song on the following subjects: 'Vacant Chairs and Empty Cradles,' 'Hell a Scarecrow' and 'The Ministry of Angels.' Next Sunday I speak on the greatest problem of the nineteenth century, namely, 'If a Man Die, Shall He Live Again?' There is much more I would like to say, but fear I have already wearied you; yet cannot close without saying my future shall be spent in lifting high in the breeze of heaven the unsullied banner of true Spiritualism, and, if needs be, I will die under its folds."

### Ohio.

AVON. - Mary A. Buzzell writes: "I did not realize the worth of the BANNER of LIGHT until I commenced reading it regularly. It has been a source of great comfort to me in my lonely hours, and periods of pain and sickness, and not a Spiritualist in the place to speak to, or, if there are any, they have not the moral courage to show their colors. There are here three churches, and much bigotry. I hope The Banner may be long and ably sustained to send forth joyful tidings to sorrowing hearts. I look forward through all the week to its coming on Saturday, and I assure you it is a welcome visitor.

one visitor.

The Methodist minister's wife comes to see me; she is a dear good old soul, and I think if she dare to say so, she is as much of a Spiritualist as I am, but she and her husband are old people, and not able to strike out into new fields of labor."

### Texas.

DALLAS.—Letta V. McConnell, Secretary, writes: "The spiritual wave sweeping over this continent has encircled our fair city. It has freshened and invigorated the menta"

This paper also reported in detail the scance. Let it be said, too, these were both unsolicited and unexpected articles, editorially given.
Two Sundays Mr. Baxter served Hartford, speaking to large assemblages in Unity Hall. His last Sunday, Anniversary Sunday, March 27th, he gave a

strength of the few who have dared to cut loose from all creeds, and led them to organize. On March 9th, 1802, those who prefer to think for themselves, stand on their own feet, and be guided by reason, met in our spacious City Ifall, and completed the organization of 'The First Spiritual Society of Dallas, Texas.'

Our constitution is a broad-gauged document. Our doors are open. Our knowledge of the truth of spirit-return is our strength, and our only creed is 'Eternal Progression.'

The organization was perfected through the kind efforts and ability of Dr. W. H. Bach of St. Paul, Minn. Fifty-one charter members are enrolled. Capt. J. C. Watkins, President; Mr. A. B. Bristol, Vice-President; Mrs. Lidia Hodges, Treasurer, and your correspondent, Secretary."

#### Massachusetts.

WORCESTER .- Georgia D. Fuller writes: The old folks' costume party given at Grange Hall, April 8th, was a very successful affair.
Mr. Charles W. Sullivan furnished the numerous costumes, and was himself a striking figure in a suit worn seventy years ago. Societies would do well to engage Mr. Sullivan as an artist or costumer when character entertainments are desired."

LOWELL .- A correspondent, "Lowellian," writes: "Two articles in THE BANNER for March 26th have stirred up several thoughts in my mind. In the spirit-message by Mrs. Hattie Wells—so sweet tender and consoling in tone—that lady speaks of the disappointment tone—that lady speaks of the disappointment of many spirits who, yearning to communicate to mourning earthly friends or relatives, find that by some law of spirit limitation they are unable to do so. Skeptics have often said to me, 'If Spiritualism is true, why don't the spirits do this, or why do n't they do that?' forgetting, or in their ignorance not knowing, that in the operations of spiritual phenomena there are governing laws as intricate as the mechanism of a watch, as delicate as the texture of a spider's web.

When I reflect that spiritual things are spiritually discerned—and then consider the

ture of a spider's web.

When I reflect that spiritual things are spiritually discerned—and then consider the dense materiality of people in general, coupled with the fart that many pass to the other shore in a very crude condition, spiritually—instead of wondering at the limitations of spirit in the matter of control, the surprise is that our arisen ones should be able to accomplish as much as they do.

My other thought is suggested by your excellent editorial on 'Supernormal vs. Supernatural.' As nothing ever has or ever cau—in this

ral.' As nothing ever has or ever can—in this world or any other—transpire outside of natural law, the substitution by Rev. M. J. Savage of the term 'supernormal' is a wise and apt one."

FALL RIVER .- Henry Gifford writes: "Mr. and Mrs. Perkins have been doing a good work lecturing and giving sittings in Brooklyn, N.Y., this winter. One of our earliest mediums, who has done a pioneer work in the fields of Christian Spiritualism, Mr. N. J. Ravelin, is, I learn, on his way East. He will be a welcome addition to our ranks. Prof. J. A. Mead, the California Astrologer, has kindly come to our assistance by giving a series of six lectures on 'What Religion does Astrology Teach?' He endeavors to show that Spiritualism and Christianity are proved by Astrology. The professor is now on his return West. Parties wishing his services as lecturer can address him at Batavia, Kane Co., Ill., in care of editor Batavia News. The BANNER OF LIGHT is a welcome visitor to our Society. We hold our meetings in Gifford's Hall, 479 Pleasant street." lecturing and giving sittings in Brooklyn, N. Y.,

LYNN .-- Mrs. E. B. Merrill, Secretary, writes us as follows: "In behalf of our Committee on Anniversary I tender you an earnest vote of thanks for your friendly courtesy in giving no-

tice of our celebration.

That you and the BANNER OF LIGHT may ever prosper is our fervent wish."

#### New York.

BROOKLYN. - "W. W. S." writes: "Mrs. Stoddard-Gray and her son, DeWitt C. Hough, gave the first exhibition of their month's engagement in Conservatory Hall Sunday even-fing, April 3d, to a highly interested audience. The physical demonstrations of spirit power they present are of a superior character, and sufficient to carry conviction to all skeptical

The playing of musical instruments, the transferrence of wearing apparel, and many other wonderful leats during the confinement of the medium in wire cage and knotted rope, of the medium in wire cage and knotted rope, were astounding to those not familiar with such demonstrations. As a method of missionary work this class of phenomena cannot fail of beneficent results. Much will be missed by the Spiritualists and other people of Brooklyn if the opportunity offered them this month to witness these demonstrations is not availed of."

### Minnesota.

ST. PAUL.-We are in receipt of the subjoined, with a request that we give it publication as an expression of the appreciation in which Mr. Ripley is held by the Spiritualists of the aboved named city:

ST. PAUL SPIRITUAL ALLIANCE.

8T. PAUL SPIRITUAL ALLIANCE.

To whom it may concern:
Whereas. Mr. Frank T. Ripley of Boston has occupied our platform for the past six mooths as speaker and test medium with signal ability; therefore be it Resolved. That the Alliance unanimously endorses Bro. Ripley as a gentleman and a reliable test medium and speaker, and most heartily recommends him to the spiritual public.

M. T. C. FLOWER, Pres.,
MRS. E. R. HALL, Sec'y,
JOHN SAUER, Treas.

Kentucky, LOUISVILLE.-W. Ruby writes: "At our regular monthly meeting March 27th we collected \$4.20 for the benefit of Mrs. Margaret Fox Kane, and sent that amount to Mr. Frederick F. Cook, 79 Fourth Avenue, New York. Our circle consists of Mr. George C. Weber, Mrs. Weber, Miss Annie Weber (our medium), Mr. Charles Stanfendiel, Mrs. Stanfendiel, and W. Ruby. We meet at Mr. Weber's, 3710 Rudd Avenue, every Monday tand Tuesday evening, for development, and the 27th of each monthly from two to four o'clock. To these monthly from two to four o'clock. To these monthly meetings we invite a few friends not Spiritu-

#### Mr. Baxter in Connecticut. To the Editors of the Banner of Light:

At the time Mr. Baxter was in Willimantic recently excitement ran high over certain exhibitions and denunciations by Starr, the trickster and self-satisfied exposer of Spiritualism, who had the week previous been performing and talking. To hear the church people and

poser of Spiritualism, who had the week previous been performing and talking. To hear the church people and street rabble talk one might have concluded Spiritualism squelched, and not interest enough retained to "give Baxter a baker's dozeh of hearers, beyond the 'faithful few' who would follow up any medium, fraudulent or not." But alas! how disappointed Starr's gloriflers must have been to know that Mr. Baxter's audiences were, as ever, very large, and his work most successful. How surprised they must have been to read in the Williamatic Heraid.

"Every seat was filled at Excelsior Hall last night to hear Mr. J. Frank Baxter locture and sing, and witness his mediumship. He gave a strong address, in which he took occasion to give some sharp hits at Prof. Starr, and other self-styled 'exposers,' urging that people should hear both sides of the question of Spiritualism, as well as those of other questions, before deciding, and in that, as in other things, we should 'prove all things, and hold fast to that which is good.' He gave a successful test scance, giving some strong tests, communicating with a number of spirits, and giving details for identity. (Here a full account of the scance was introduced.) Judging by the crowd called out people are bent on hearing both sides."

Mr. Baxter gave four lectures in Williamatic, and elicited much favorable comment from many who listened to and witnessed both the exposer and the advocate. The Williamantic Datty Chronicle printed editorially the following:

"Spiritualists, and others, filled the large Excelsior Hall to its utnost capacity Sunday evenings to listen to Mr. J.

ditorially the following:

"Spiritualists, and others, filled the large Excelsior Hall to its utmost canacity Sunday evenings to listen to Mr. J. Frank Baxter. The same elequence and power of versa tilty which has characterized his discourses in the past were displayed on these occasions. In the scance at the close of the lectures, Mr. Baxter as a medium brought many of the departed from earth-life into communication with friends, several of which must be considered as good tests."

This paper play apported in detail the scance. Let

powerful lecture in the afternoon upon "The Scope and Value of the Spiritualistic Platform," plainly setting forth, Its distinctiveness and need. In the evening he addraged the church going people, and they were out in force, not members necessarily, but attendants. His theme was "Spiritualism and the Church Face to Face." It is safe to say all who heard will nover forget. It was truthful, that is to say, axiomatic and impossible to confute. Mr. Baxter's ears must have burned, so many sounded his praise at the conclusion of that lecture and the intensely interesting exercise of mediumship which followed it. Description after description were given, and true to life and character.

On Monday and Tuesdav evenings, March 28th and 20th, Mr. Baxter is reported by the Winsted papers as being in that town with large audiences. They speak very appreciatively of his lectures, and in high praise of his music, but seem mystified by his mediumship, He certainly gave great satisfaction, even to the most fastidious, and as well to the most exacting critic. In Winsted the greatest interest centered upon his mediumship. All were pleased with and had much to think of after his first scance Monday evening. It seemed to Spiritualists as good as a public scance could be; but a strong agnostic and doubting element wondered why this, and why that, and demanded more to meet their needs. It is possible the second evening they got it, for after a very interesting and logical lecture, as the most positive, replete, complete and conclusive sort. There is no more fruthful report to be made than to say test after test followed forcefully and convincingly, and even the exacting materialists had many "hard nuts to crack." "Could n't Mr. Baxter remain another night?" No, for he must be in Boston for the Anniversary work there promised for March 30th, 31st and April 1st, and to do it left at 3 o'clock A. M. the next day. "Won't you secure him again?" Yes, at the first opportune time.

So Mr. Baxter has been at work in Connecticut. Other places

#### New Publications.

WHITE SLAVES; or, The Oppression of the Worthy Poor. By Rev. Louis Albert Banks, D. D. 12mo, cloth, pp. 327. Boston: Lee & Shepard.

In pursuance of his duties as pastor of one of our city churches, the author met with cases of destitution and unhealthy surroundings among his own parishloners that determined him to extend his investigations beyond the prescribed limits of his own church, and among those who, through inadequate wages paid them or inability to exchange their honest labor for the ordinary means of subsistence, are compelled to submit to conditions far inferior to those in servile bondage. The results of his investigation are here given, and are such as will startle the peo-ple of New England, who have fancied that while such evils exist in other large cities, Boston, a city of culture, comfort and benevolence, is comparatively free of them. More than fifty engravings from photographs of scenes and localities taken by Mr. Banks are given in illustration of the text.

GESTURES AND ATTITUDES. An Exposition of the Delsarte Philosophy of Expression, Practical and Theoretical. By Edward B. Warman, A. M., author of "The Voice, How to Train It, How to Care for It," Etc. One Hundred and Fifty-Four Illustrations by Marion Morgan Reynolds. Royal 8vo, cloth, pp. 422. Boston: Lee & Shepard.

This volume is a plain, practical and comprehensive representative of the teachings of Francois Delsarte who, born at Solesmes, France, in 1811, was a master of expression who never had a superior, and but few if any equals. Among his pupils were Rachel, Sontag, Macready, Jenny Lind, Pére Hyacinthe and Pére Lacordaire. He was offered an annual salary of \$20,

000 to establish a conservatory in the United States.

The author of the book before us having previously devoted a volume to a consideration of the voice and its control, treats in this of the body, and its manage ment as an instrument for the expression of thought and sentiment. That this treatment is purely Delsartean is sufficient to recommend it to all who would acquire correct habits of gesticulation and attitudi nizing.

Thais. By Anatole France. Translated by A. D. Hall. 12mo, paper, pp. 205. Chicago: Nile C. Smith Pub. Co.

A somewhat peculiar work. It claims to "deal with the momentous questions of religion and philosophy." It was not written without study, and exhibits skill in handling. Though not without a plain intention to denounce immorality, and justify purity and righteousness, its method of carrying out that intention is an open question.

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## Spiritual Philosophy.

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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.

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### Good Things for Next Issue.

We shall give our readers next week the full text of the grand E Easter Lecture! delivered by Hon. SIDNEY DEAN of Warren, R. I, in Berkeley Hall, Boston, last Sunday, under the auspices of the Boston Spiritual Temple Society.

We shall also print in the same number a highly prophetic sketch, entitled & \* A Visit to Benjamin Franklin in Spirit-Life," by Prof. Carlyle Petersilea.

# Spirit-Form Materialization.

There is no question in our mind but that it is as easy for spirit-chemists who possess the knowledge to draw nerve-aura from the air and from physical bodies of mediums in the earth-life, as well as from those present at materializing circles under proper conditions. to present to the beholders, in full form for the time being, their spirit-friends-so plainly as to be directly recognizable, as it is for earthly ingenious mechanics to discover the art of controlling electricity by mechanical appliances in order to utilize this grand power for the benefit of humankind? We have studied this phase of the spirit-phenomena-so little understood by people generally-for many years, until we are as firmly convinced of its reality as that we live. We have, at different materializing séances, entered the cabinets when the mediums were so deeply entranced as to be entirely unconscious of external influences, and have held children-spirits in our arms until their forms dematerialized, while we thought we had a firm

Many years ago we extemporized a cabinet in our public circle-room by putting together taken their reasons from an Orthodox tract of in the centre of the apartment a slight wooden general circulation instead of presenting their frame, covered with several woolen shawls, in own. Inasmuch, however, as they saw fit to order to exclude too much light, which our spirit-friends averred was necessary to enable he proceeds to meet it point by point, and to them to hold the nerve-qura, under their con- completely demolish it as he goes along. trol while experimenting, as otherwise the light dispelled it nearly as rapidly as they col-

The human eye, also, has a tendency to dispel the extremely sensitive materials utilized for the time being by the spirit-chemists. We placed the medium, known as the "Allen Boy," inside of our extemporized cabinet, leaving an opening on one side of it large enough for a hand and arm to be exposed to view. We then seated a friend with his back to the aperture, requesting him in the meantime to place his right hand over his shoulder near the opening. Instantly a small hand was seen outside the cabinet. It grasped that of our friend who stated that he felt it distinctly. "Keep hold of it firmly," we said. He did so, stating at the same time that it appeared to be as real as his own, and that if it were one of the medium's hands, it would not be released very easily.

During this time we sat near the extemporized cabinet-very near-in order to observe closely the materializing process, as we were at that time extremely skeptical in regard to the reality of spirit-materialization. This being our first experiment in this line of investigation, we watched the two hands clasped together for a while, when, to our utter surprise, we observed the hand and arm beginning to dissolve, and in a few moments nothing was Sunday. to be seen except the hand of our friend, who

declared he was satisfied that he still held in tian nation, and the consciences and sentiments his own hand another hand. We repeatedly of the people would be outraged. He calls for

the same answer.

cabinet had vanished, (as there was no illusion on our part,) we again questioned our friend if | he denies that it would be "hostile to religion," he was sure that he still held the hand. His "Use your muscular strength, and let us see if it is possible for you to pull the hand over your | just the same without molestation. shoulder." He did so; and it was highly amusing to ourself and those present as witnesses! to observe his utter astonishment when he found there was no hand to pull! This experiment satisfied us and our friends that some occult power or force outside of the medium-of which we at that time knew comparatively

nothing—was intelligently at work. On inquiry afterward, of our spirit-friends, what we saw was accomplished by spirit-chemists, who were just as anxious to experiment as we mortals were to behold the wonderful exhibition.

The experiment we have thus endeavored to a character as to suggest that another be tried at once without a cabinet. The medium did not object. We dismantled our extemporized screen, and taking one of the largest shawls from its frame, seated Mr. Allen in a chair in the centre of the room; we then placed the shawl over his shoulders, at the same time wrapping a portion of it around his armswhich were pinioned—and pinned it in front of his form, the loose ends nearly reaching to ke floor. We had no sooner carried into effect our new device than a small, delicate-looking hand and arm bare to the elbow appeared from under the shawl, to the astonishment of those present, proving beyond doubt the fact of spirit-materialization.

Similar experiments were tried by us some years ago; and since that time to the present we have witnessed full-form manifestations of such unmistakable character that not a doubt rests upon our mind in regard to them.

At some future time, health permitting, we shall continue to relate our experiences. We do not know why it is, but we are moved to write up our past spirit-experiences whenever we peruse Howard's highly interesting letters in the Boston Sunday Globe. The leading editorial in last week's BANNER, in re Rev. Henry Ward Beecher et al., was vividly brought to our mind on perusing Howard's remarks in The Globe of April 10th regarding Mr. Beecher and Modern Spiritualism. And in looking over the pages of The Globe of the 17th inst. we find another very interesting letter from the prolific pen of "Howard." After descanting upon 'Easter Theology" from a doubting point of view, this writer incidentally alludes to the Spiritual Philosophy in this wise:

"Look at Spiritualism, as it is called. Why, do you know that there are in this country five millions of intelligent men and women who boldly avow themselves Spiritualists, who not only believe in the life to come, but who are quite certain that communication is had with the people who are already beyond the flood, who have dug away the snow and found beneath the icy covering the ever-blooming plants of love and charity and happiness? Why is this? Why is so great an army ranged beneath that banner? It is because of the restless spirit there is within us. It is because hope springs eternal in the human breast, and humanity is not satisfied with the crusts that fall to the great mass from the tables of the very few who are rich. I envy a man who is so content with his knowledge, so satisfied with his acceptances, that he passes through this vale of tears unaffected. . .

"It may be that there is another land in which we lead another life, but where is the proof of it? It may be that communication with that other land is possible, but I have never had it. I have never seen any evidence that anybody else has ever had it. I could give you a list that would paralyze you, if you are not familiar with the facts, of names distinguished in every line of human effort, who believe or believed that they have had and some of them still have com munication with the other land. That won't do for

Peruse the account given above, Bro. Howard, and please inform us, if the physical mani festations we witnessed are not, in your opinion, of supermundane origin, how and from whence came they? There was no deception whatever, we are sure, while our experiments were going on, as we took especial care there should not be. Now if such demonstrations lead to a higher phase of manifestation—the trance, for instance- of spiritual gifts, wherein excarnated individuals manifest intelligent personality to their earthly friends, why won' such evidence do for you? That is a question we would like to have you solve, if it be possible for you to do so.

## A. B. French on Opening the Gates.

The Women's Christian Temperance Union of Clyde, O., last month publicly addressed to that distinguished Spiritualist, A. B. French, twenty-six reasons (so called) against the Sunday opening of the World's Fair, in reply to an article from him on the subject in a Chicago paper. He replies to these ladies of Clyde, in which village he has lived for thirty years, in the columns of the Farmers' Reporter of that place, regretting first of all that they had adopt what they found in the tract aforesaid,

The first reason adduced is that the opening of the Fair gates on Sunday would be a violation of "God's law" by the nation, and expose it to "His righteous wrath." To this Bro. French replies by asking them if they know just what "God's law" is, and if it has been revealed to them just when and how his 'righteous wrath" will be made manifest. He inquires of them when, where and how God told them he would be angry if the gates were open on Sunday. Why does he let the birds sing, the flowers bloom, the storms gather and the streams course on without regard to sacred days? Besides, when it is Sunday here, in other parts of the world it is Saturday, and in still others it is Monday. Even in San Francisco a man has two long hours of business after the Boston deacon has gone to his rest.

Another reason, Sunday is the sacred day of all America, and should not be desecrated. This Bro. French positively denies. In New York City are a quarter of a million Jews, and it is not their sacred day. Nor is it the sacred day of the Seventh Day Adventists. And in defiance of all statutes, three-fourths of the people of the country pay no attention whatever to its religious sanctity. To abstain from trade and labor is no evidence that they regard the day as sacred. Nor can it be shown that it would desecrate it to open the Fair gates on

Again, the tract asserts that we are a Chris-

questioned him upon this point, and received a vote on it. Catholics, Jows, Adventists, Universalists, Unitarians, and all liberal Christians Knowing that the hand and arm from the are not demanding it. The majority of people sabinet had vanished, (as there was no illusion outside of any sect want the gates open. And as alleged, to open the gates on Sunday. And reply was in the affirmative. We then said, if they are open, people are not obliged to go templation. Without any attempt to unite through. The objectors are free to worship

Nor can a quieter Sunday be secured by closing the gates. On the contrary, they should be opened in the interests of quiet and morality. By closing the gates people will not be forced to church. And to turn such a multitude of visiting strangers loose in the city, with all the saloons and theatres open, would deal the heaviest of all blows at public morality. Only two classes of people want the gates closedwe were told through a trance medium that the Chicago saloon keepers and the Evangelical Christians, whose zeal to compel the whole world to recognize their "sacred day" overrides all the exigencies of the occasion.

Another reason given for shutting the Fair gates is that visitors greatly need a weekly day describe in brief proved to be of so interesting of rest, and so do the people of Chicago. Not a doubt of it; and so do all the toilers, and they probably know enough to take a day best suited to their convenience. They are not obliged to visit the Exposition on Sunday or any other day, unless they desire to do so.

The Clyde W. C. T. U. further asserts and charges that Sunday excursions to the Fair would follow the opening of the gates, every railroad bringing them, and the train hands being compelled to labor, and probably millions of young people being enticed into "Sabbath-breaking and immorality." Now, as every railroad centering in Chicago has been running both through trains and excursion trains on Sundays for years, and this is indeed such an offense against morality, Mr. French inquires why the Clyde W. C. T. U. has not insisted that it should be abated long ago, instead of using it as a reason for closing the Columbian Exposition on Sundays. Many of these trains are run for the benefit of the church-goers, who live in the suburbs or outlying districts. He asks these women objectors why they do not come forward and insist that the church-goers shall come into the city on Saturday night and remain until Monday morning, and so save the poor "train-hands" from the sin of desecrating the "sacred day."

The statement that the mass of working people do not desire the opening, preferring a day of rest, is answered by the statement that many of the largest labor organizations in the United States have already passed resolutions demanding it, and still others will do the same. The objectors also say that as this is a World's Fair, the interests of the world should decide the question. Then, it is answered, shall onethird of so-called Christian people dictate to two-thirds who accept other religions? And the objectors further want to give the world 'an object-lesson of the best of our American institutions—the Sabbath, and invite them to follow our example." In this they are told they reveal precisely what they want, namely, to make to the world simply an exhibition of their "sacred day."

But so, too, would the fair Jewess like to exhibit her "sacred day"; and so would the veiled devotees of the prophet of the desert; and so would the half-clad monks in the mountain solitudes of Asia; and to make such an exhibition complete, all the world's religions should be represented. As Bro. French eloquently says, "Place there side by side the Vedas, Shastras, Koran, Book of Mormon and our Bible; also, paintings of pagodas, mosques, cathedrals, churches and Salt Lake Temple. Bring bronze idols from Japan, the tooth of the sacred Buddha from Ceylon, resting on a gold lotus leaf, with the daily offering of flowers; also, the sacred stone from Mecca, and the black veil from the Cooba. Then display there all the holy wars of history. Let a bust of also be represented in marble or bronze, and by the side of him Servetus in the agonies of

"Nor should Cotton Mather be forgotten. Also place on exhibition a representation of whipping at the cart's-tail, and hanging witches. The religious opposition to the progress of science could also be made effective with Galileo in prison, and a bust of Bruno. Then, to make our own exhibition more interesting to our heathen neighbors, let the Woman's Christian Temperance Union repeat one of our church Fairs, with a public lottery, wherein cakes, rings, quilts, etc., are deart out for the glory of God. And, to still more beautifully exhibit our love for the Sabbath Day, give the world an exhibition of the public auctioneering on this 'blessed day' by the pastor in the pulpit, calling for bids to pay off a church debt, not forgetting the ever-present and always hungry contribution box."

But, concludes Bro. French, whether the gates are opened or closed on Sunday, this grandest of all Fairs the world has yet seen will augment the fraternity of nations; help to break down and destroy the narrow and moss-grown walls of caste, party and creed; help to bury in oblivion the remembrance of holy wars and the blood of nameless martyrs; and reveal to the world, in a light never seen before, the manifest progress and destiny of the American Republic.

We consider the objectors to the Sunday opening of the World's Fair much more than answered. They are silenced.

A full report of the exercises held in honor of the Forty-Fourth Anniversary of the Advent of Modern Spiritualism, at the Banner of Light Public Free Circle-Room, on Friday, April 1st, will be found on our sixth page. On that occasion many of the old workers for the Cause gave from spirit-land through the medial organism of Mrs. Longley their testimony of continued interest in the work. A number of representative Spiritualists attended, among them William Foster, Jr., and Mr. A. B. Gardiner of Providence, R. I., Luther Colby, senior editor of the BANNER, Jacob Edson of this city, et al:

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

W. J. Colville's work in Newark, N. J., ended April 13th, in Brooklyn April 14th, and in New York April 15th. In all places the attendance was very large and enthusiastic, and the collections extremely liberal. The offerings on Friday were devoted entirely to the poor. Mr. Colville is now in Washington,

#### Gleanings from the Anniversary Harvest.

From the various addresses made in as many towns and cities of the land on the occasion of the recent Anniversary of Modern Spiritualism, could be culled and collected a body of religious truths that would constitute an invaluable treasury for all the purposes of consuch utterances with the names of those making them, it will suffice our present design to reproduce a few of them as they recur to our reviewing glance, leaving exact quotation aside and giving them substantially rather than literally.

We are taught that if what are called evil spirits are free to return, then those with greater power of wisdom, love and strength combined, as the higher always have, must certainly be free to return also.

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 punishment, which, by the law of compensation, brings the reward of merit or the consequences of evil. We say the sinner is not a hopeless case. That is the philosophy of Spiritualism, and many times a man who receives this experience may become the servant of God.

Not God, nor law, nor revelation have changed since the stars were set in the blue vaults of space, but man has changed.

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 stride in literary progress.

Spiritualism restores the individuality of the race. Its teachings bid man to stand erect in

the image of his maker.

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 faminehunger for this "bread of life." It has not been confined to professed Spiritualists, but the hunger has become more universal. Scientists have been delying and working like miners after golden ore, and many have been blest in the finding. 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. 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.

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 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. Consciously, the creedists resist Spiritual-

ism; unconsciously, they follow the lead of the overshadowing spirit-influences poured in increasing light during the past year.

The clamor of the few diploma bearers seeking a practical monopoly of rights, with power to invade the homes of others professionally, or to exercise a consorship over the question as to who shall be permitted to heal the sick of the family, is being answered in an unexpected direction.

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 most numerous 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.

The Spiritualist is equally entitled with the Peter the hermit be put there, and by his side | Baptist, Methodist, Congregationalist or Presanother one of the invincible Omar, and byterian, Trinitarian, Unitarian or Universal-Hamza, the lion of God. John Calvin should ist, to the enjoyment and practice of his religion. The invasion of these rights under pre tense of legislation is unconstitutional. The most casual observer cannot fail to see

that literature is becoming more and more pervaded with the cardinal ideas of Spiritualism. and the tone of the press is becoming more and more respectful toward us.

Without churches, schools, colleges or universities that train priests. Spiritualism is the High Priest in the world to-day. It is the interpreter of the new science of life in man's

Spiritualism has no conflict with either cince or reason, and it came when it did because humanity needed it. It came as positive and esistless as the foliage comes out in the springtime, because it was nature's time, and all efforts to stay its onward march must result in failure. To day Spiritualism is the hope of the world. It is a great light dissipating the gathered gloom and mists of all the past ages.

If we are cast down, betrayed, baffled, and even trampled under foot, we can afford to be patient, yes, happy; for soon we shall reach the portal opening into life eternal, where we shall find the same willing helpers who have striven to reach and aid us here.

We are all the children of the Infinite Life, and in so far as we receive this fact, and become unselfish in our purpose, we are in harmony with the perfect law of life, which is God. Happiness comes to all through unselfish love and devotion to good and truth. This is the true mission of Spiritualism to mankind.

### 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.

Mr. B. F. Randall of Fall River and Mrs. J. Paine will please accept our thanks for choice floral offerings for the beautifying of our Free Circle table; our thanks are also returned to M. A. Kennard Manchester. N. H.. for a gift of Easter Lilies, tendered for the same laudable purpose. And our spirit-visitors also thank the donors.

Mrs. Webb, the astrological medium, announces that owing to the depletion resulting from overwork, she will not begin her sittings in Boston until May 10th.

#### FROM OUR FOREIGN EXCHANGES.

Translated expressly for the Hanner of Light, BY W. N. EAYES.

A Prodigy. We read in Le Messager of the 1st and 15th of

March the story of Jacques Inaudi's appearance before the members of the French Academy of Science at Paris. This young man, twenty-four years of age, can neither read, write nor cipher. He has no aptitude for any mental work outside of his wonderful command of figures. His memory, worthless for other purposes, is astonishing in this. The ease and rapidity with which he solves the most difficult problems are almost incredible. Among the questions proposed by the members of the Academy were these: What is the number the sum of whose square and cube makes 3,600, The answer, 15, was given instantly. He 🎉 able also to solve two or more problems at one and the same time. To test this statement M. Poincaré asked him to square 4,800, subtract 1 and divide the result by 6; and M. Bertrand at the same moment proposed the question, 'What day of the week was March 11th, 1822, and how many seconds would a person have lived to-day who was born on that day?" In two seconds a correct reply to each question was given. There seemed to be no mental effort in this, for being asked to extract the cube root of a certain number to 17 places of decimals, he gave the result immediately; although he had not interrupted the conversation in which he was engaged with one of the members. At the close of the session, although he had not seen one of the many numbers given to him, he repeated to his astonished auditors

without an error. The Messager attributes this surprising ability to deal with figures to the mediumship of M. Inaudi; and considers him a conclusive and most interesting proof of mental powers acquired in previous existences.

the entire list of more than four hundred, and

#### No Devil!

M. de Gourney brings to a close, in the March number of La Revue Spirite, the account of his experiments in Spiritualism. His recapitulation of the facts ends with this excellent passage:

"I have too much faith in God to believe in a devilhis rival and adversary; but let us admit, to please those who do believe in one, that it is Monsieur Satan who plays the rôle of so many different personages. He has, then, greatly changed; the 'evil one' of the legend can no longer be recognized in him. The communications which I have received are numbered by the hundreds, and I seek in vain to find among my papers any trace of his agency. Not a single bad advice, not an immoral thought, not a gross word, not a blasphemy is to be found in them. On the contrary, I find there the constant expression of the sublime morality of Christ-counsel which seems drawn from the epistles of St. James. The sternest confessor would seem indulgent in comparison with certain spirits who teach us to bring ourselves to the bar of our conscience, not to satisfy ourselves with false reasons, but to acknowledge the evil, to avoid it if it is not yet done, to repair it if it is.

And it is in the name of God that they say that they are permitted to come to lead us to Him by the path of duty; to preach to us of charity, love for our neighbor, and the practice of good.

The materialists whom Spiritualism has led to believe in the immortality of the soul, the atheist to whom it speaks of God, the thoughtless whom it has made to understand that upon their deeds in this life will depend their happiness in the next, that all wrong-doing must sooner or later be repaired, that the judgment of conscience will impose upon them moral sufferings more painful than those of the hell with which their infancy was frightened; all these people, obeying the exhortations of the devil turned preacher, are in the way to devote themselves to the practice of all the virtues called Christian, and they will be damned because Satan has preached to them the word of God! This objection is absurd; it is not made in good faith.

They who believe in a devil must find themselves in an embarrassing dilemma when they study Spiritualism. But they do not study: it is much more agreeable to cry out 'Impiety.' To deny the spirit phenomena is no longer possible. Much more respectable is the simple believer in the old doctrines, who puts the new away from him and stops up his ears, than the very spiritual gentlemen who so pleasantly amuse themselves at the follies of Spiritualists. To them we may reply, 'He laughs best who laughs last'; and from the rapidity with which the modern revelation is moving, we shall be the last to laugh. Spiritualism has not said its last word; the spirits have undertaken a campaign against the skepticism, the selfishness of the age, and they will not cease until they have brought it to a victorious end."

### The Spiritual Lyceum Festival.

Attention is called to the May Festival at Horticultural Hall, Boston, on the afternoon and evening of Saturday, April 30th. It will consist of fancy dances in costume by the children, who, under the instruction of Mrs. Lilla Viles Wyman, cannot fail to please all who attend. The entertainment is given under the management of Mrs. Wm. 8. Butler, the proceeds to be used for the purchase of books and the starting of a library for the Children's Progressive Lyceum.

We find that there are many men and women the world over who profess the strictest morality, and though church members, are rank hypocrites. They profess what they do not practice. Their ministers, many of them, lecture against the use of tobacco in any shape-in fact, pass resolutions against its use by clergymen, yet these very clergymen use "the weed' all the same. We know of a Unitarian clergymanwho is a good man notwithstanding-who keeps a cigar in his mouth many times in a day as an inspirer while preparing his Sunday sermon. This we contend he has a right to do-a la Spurgeon-but how about those among "the cloth" who bitterly oppose the use

Look out for squalls in the Old World "about this time," as the Almanac-makers say from year to year. Bulgaria's note to "the Powers" stirs them up terribly. She declares that Turkey will not protect her; but is giving aid to the Russians. So things look likely for a big war at no remote time, which the world of spirits are sorry for, as they had hoped for better things from the educated masses. But as Napoleon the First was "ordained" by the Higher Powers to scourge the Materialists of his day in consequence of their infaulties, so it will be in the immediate future, possibly, in order that the nations may be spiritualized, and put on a higher basis.

The good Christian people of Boston who are sincere in endeavoring to Christianize the Chinese in our midst are excited in re the daily press that has been questioning the good results anticipated. It is asserted that the half civilized Mongolians, in whose company young girls pass hours every Sunday, live in dens of iniquity, where low society predominates, and amid daily scenes too vile to be tolerated in an enlightened community. We hope and trust the case is not so bad as the public press has represented. If true, it is simply awful.

Trouble is brewing in regard to the World's fair. The news from Chicago that the local Board of Directors of the World's Fair have repudiated the offer made by the President of the Board, Baker, to the Congressional Committee, to give a mortgage for. the gate receipts of the Fair if Congress would grant a loan of \$5,000,000, sadly endangers the congressional appropriation, and may kill all chance of a loan of any kind of aid from the government.

#### MEETINGS IN BOSTON.

Epéritual Meetings are held at the Banner of Light Hall, 8 liosworth street, every Tuesday and Friday after. noof, Mrs. M. T. Longley occupying the platform, J. A. Sheinamer, Chairman. These interesting meetings are free to the public.

Wires Epiritual Temple, corner Newbury and Except Streets, Spiritual Fraternity Society: Lecture every Sunday at 2M r. M.; School at 11 A.M. Wednesday evening Social at 13. Other public meetings announced from platform. Carlyle Petersilea, speaker. T. H. Dunham, Jr., Secretary, 177 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, a Herkeley Street.—Services [0]; A.M. and [1]; P.M. Seats free. Fublic cordially invited. William Boyce, President; L. O. Clapp, Secretary.

The Hisping Hand to the Boston Spiritual Temple meets every Wednesday at 2½ at Wm. Parkman Hall, 3 Boylston Place. Business meeting at 3 o'clock; Suppor at 6. Mrs. John Woods, President; Mrs. L. O. Clapp, Secretary; Mrs. C. P. Pratt, Treasurer. All are invited.

Eagle Hull, 616 Washington Street.—Sundays at 11 A. M., 21/2 and 7/2 P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Il A. M., 2½ and 1½ P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Children's Spiritual Lyceum meets every Sunday at 10½ A. M. in Red Men's Hall, 514 Trement street, opposite Berkeley. J. A. Sheihamer, President; Wm. F. Falls, Conductor.

Veteran Spiritualists' Uhion.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, Fresident; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors 1031 Washington street. Organized 1837; incorporated 1832. Business meetings Fridays at 4 P. M. Public Social meetings 24 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis-Hall, Conductors.

Commercial Hall, 694 Washington Street, cor-

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

24 P.M. N. P. Smith, Chairman.

Harmony Hail, 724 Washington Street.—Services every Sunday at il A.M., 2½ and 7½ P.M. Every Tuesday, at 2½ P.M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

Dwight Hail, 514 Tremont Street.—Meetings each Sunday P.M. and evening; Developing Circle in the morning. Mrs. Dr. Heath, Conductor.

K. of P. Hail, 241 Tremont Street.—Sundays meetings as usual, 10½, 2½ and 7½; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman.

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

Ohelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

Boston Spiritual Temple, Berkeley Hall .-It is a well-known fact that there are a large number of people who attend church once a year—Easter Sunday—to hear the music, see the decorations, the styles, and, lastly, to hear the preaching; but even these were not attraction enough to prevent Berkeley Hall from being nearly filled to hear the Hon. Sidney Dean's "Easter Lecture," the first delivered from a spiritual platform. No abstract can do it justice. Mr. Dean was, at its close, urgently requested to have it printed, and acquiescing, it will be found verbatim in the next number of The Banner.

At 2:30 Mrs. Carrie E. S. Twing inished a very acceptable and satisfactory engagement with this Society, before a large and deeply-interested audience. After the reading of a poem, Mrs. Twing said she would fulfill the promise made by her "control" to give publicly a remedy for the cure of cancer, though it might seem a little out of the line of Sunday work, after which Ikabod gave many recognized messages from spirit-friends.

On Tuesday evening, April 26th, Mrs. Twing will beld a veryance. day-to hear the music, see the decorations, the

after which Ikabod gave many recognized messages from spirit-friends.

On Tuesday evening, April 26th, Mrs. Twing will hold a séance, at 7:30 sharp, at 375 Columbus Avenue. This will be her last appearance in Boston this year. Next Sunday closes Mr. Dean's engagement with this Society. As he leaves next month for his new Western home and field of labor, it is doubtful when he will again be heard upon any Eastern platform. Let every good and true Spiritualist rally and pack Berkeley Hall, thereby showing Bro. Dean their appreciation of his work.

At 2:30 Joseph D. Stiles will hold a séance.

The Helping Hand Meeting of April 13th was well at tended and interesting. Pleasing remarks were offered by the Vice-Presidents, Mrs. Lillie and Mrs. Waterhouse, also Mr. A. L. Knight, Mrs. Collier, and Dr. Smith of Queen City Park. The music was furnished by Miss Balley, Mrs. Penney, J. T. Lillie, and W. H. Boyce.

by Miss Bailey, Mrs. Penney, J. T. Lillie, and W. H.
Boyce.

One of the most pleasing incidents of the evening was the appearance of Miss Webster in a new role. Quite early in the season one of the lady members of this Society attended a Fair, and while there found an orphan. In the goodness of her heart she took charge of this little waif, and brought it to the Helping Hand; but as this is not, strictly speaking, a charitable society, and its season is soon to close, the ladies feit that a home must be obtained for the little wanderer, and Miss Webster pleaded last Wednesday evening so strongly in its behalf that Mr. A., a kind and generous man, ever ready to assist the poor and needy, took the poor child off the hands of the Society. It was christened "Charity," Mr. B. and Mrs. W. volunteering to act as god-father and god-mother. We trust it will prove a blessing to its benefactor.

April 27th there will be a sale of the articles left over from the "March sale." On the evening of May 11th Miss Lucette Webster will give another of her charming musical and literary entertainments. It will undoubtedly be a right royal one, for Miss Webster and her pupils know just how to entertain.

First Spiritual Temple. - Last Sunday Prof. Carlyle Petersilea gave his second reading from the book entitled, "The Discovered Country."

Beside the reading the program included both instrumental and vocal classic music. His audience was large, and heartily responded to his artistic execution of difficult music. Its influence, no doubt, aided largely in elevating the minds of his hearers to the lofty theme upon which his book dwells, and from which he read. The strictest attention was given to the lesson taught, for it was not only an interesting tale of travel in spiritual realms, but an instructive lesson in science.

The concise language in which a description is given of the way a sun is created, the creation of worlds like our own, the process by which the sun becomes a light, enables the common man and woman to follow the description understandingly.

The statements he makes of the formation of suns and worlds will attract the attention and possiby the Beside the reading, the program included both in-

The statements he makes of the formation or suns and worlds will attract the attention and possibly the criticism of scientists, but it is safe to say the Professor will not shrink from any honest criticism of the truth of his statements. The audience remained deeply interested until the last word fell from the

deeply interested until the last word fell from the speaker's lips.

The recent decease of a pupil and her return in spirit to him was most sympathetically told by the Professor at the close of the reading. It was the oft-repeated account of the surprise and chagrin felt by one newly born into spirit-life at not meeting or inding Jesus—as was fully expected—and the impassable barriers found in trying to make this known to friends left on earth.

The sixth and last program will be next Sunday, and as follows:

\*\*Magart: Sonata No. 6. \*\*Prant. Sonata: "Oh Wert Thou in

Motart: Sonata No. 6. Frant, Songs: "Oh Wert Thou in Angry Storm"; "Slumber Song"; "Again the Pallid Ghosts are Rising." Beetheven: Last Sonata. Reading: "The Discovered Country." Chopin: Etudos. Op. 25, Nos. 6 and 7; Polonaise, Op. 53; Nocturne, Op. 48, No. 1; Valse, Op. 70, No. 1.

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

Dwight Hall. - The Developing Circle in the morning opened with the usual service of song under the direction of Mr. Frank W. Jones, who furnished most excellent music through the day, and an invoca

most excellent music through the day, and an invocation by Mrs. Dr. Heath. Remarks were made by Dr. B. F. Barker, Mrs. Lesile and E. J. Bowtell.

Afternoon.—The service opened with music and an address by Mrs. Dr. Heath upon "Inspiration and Prayer." Mrs. E. M. Shirley spoke of the old doctrine of resurrection as a mistake.

Mrs. Dr. C. E. Bell gave tests that were recognized. Mrs. Sarah W. Sawtelle remarked that heaven does not consist of lasper walls and golden streets, but of the good deeds of those who dwell therein. Mr. S. H. Nelke gave the full names of several spirits recognized by him as present, among them, Alexander Martin of Somerville, Edward Curtin, William Cunningham—who gave the names of four of one family by the name of Fox, yet on earth, which were recognized as true by a gentleman present.

Dr. B. F. Barker, under control, spoke instructively. After remarks by a well-known business man, Mrs. Shirley closed with tests and an improvised poem.

Evening.—Mrs. Dr. Heath spoke upon "Raster and the Lessons it Imparted." Dr. Blackden followed in the same line of thought. Mr. F. A. A. Heath spoke of life on earth and its purpose as now generally understood, and set forth what its aim should be from a spiritual point of view. Mr. S. H. Nelke related some of his experiences while a member of the church, and the manner in which he was led to embrace Spiritual ism.

Mrs. Dr. Heath closed the meeting with tests. Choice Specimens of Cut Crystal Glass and Porcelain, adapted to wedding

ism.
Mrs. Dr. Heath closed the meeting with tests.
HEATH:

College Hall .- The three sessions at this place of meeting were thronged on Sunday, April 17th, and a glorious Spiritual Easter was enjoyed. Conductor Eben Cobb opened with a discourse, the trend of which exemplified the true significance of the soul's

resurrection. Mrs. Ida P. A. Whitlook favored us with words of uplitting power. Mrs. A. E. King discoursed feelingly upon the theme, "Our Risen Ones." Father Locks held his listeners with new and glowing thoughts. Interesting remarks, as well as convincing tests,

were given by Mrs. M. A. Chandier, Mrs. Burnham, Mrs. C. W. Odiorne, Mrs. M. W. Leslie, Miss A. Penloed, Mrs. A. Brown, Mrs. F. Biration, Dr. Smith of Burlington, Vt., Mrs. I., Howe, Mrs. N. Thomas, Mr. J. Chaapel and Mr. W. Franks, M. A. C.

Marmony Mall.-The meetings last Sunday were of unusual interest. The beautiful influence that comes to us always on the anniversary of "Easter" comes to us always on the anniversary of "Easter" was generally perceptible. The lovely music furnished throughout the day greatly assisted in producing harmony. Mr. and Mrs. M. A. Scott in the afternoon delighted the audience, especially the song by Mrs. Scott entitled "The Old Picture on the Wall."
The tests were stronger and more vivid because of the harmonious atmosphere. David Brown spoke practical words appropriate to the Easter occasion, following with a number of remarkable tests. Before this, however, Miss Jennie Rhind spoke at length on the significance of celebrating Easter, a time when all should seek to incorporate into their lives the Christ-principle—the spirit of Truth, the spirit of Justice. Mrs. Jennie Wilson gave excellent tests, as did Mrs. Howe. Mrs. Pearson closed with the benediction.

Mrs. Howe. Mrs. Pearson closed with the benediction.

The evening exercises commenced with song service, followed by an improvisation on the plano. Dr. Morris read extracts from writings of Victor Hugo and a song by Father Ryan, followed with a very impressive invocation. Mrs. Davis spoke feelingly and gave remarkable tests. Mr. Tuttle in a few words earnestly spoken followed, then gave tests and readings, all of which were acknowledged correct in every detail. Mrs. Louie Gay rendered two songs in a pleasing way, after which Mrs. Jennie Wilson gave readings and tests quite beyond the ordinary. Closed with congregational singing.

Next Sunday evening we are to have Mr. and Mrs. M. A. Scott with us again.—Mrs. M. A. Wilkinson is enjoying her vacation and improving in health, and will soon return to her post of duty to make all hearts glad.

Victor.

The Children's Progressive Lyceum held its regular session on Sunday last. The exercises were of a high order, and full of interest from first to last-

of a high order, and full of interest from first to last—
consisting of orchestral selections, an invocation, reading by Guardian and pupils, singing by the school, the morning lesson explained by Mrs. Long ley, the Grand Banner March and the closing Target March.

Appropriate remarks were made by Conductor Falls and Assistant Conductor Hatch during the session. Mrs. M. A. Brown gave a select reading and Mrs. Carrie E. S. Twing addressed the children in a most pleasing and instructive manner. Willie Sheldon and Eddie Ransom gave spirited recitations; Emma Mills and May Crozia each rendered a fine plano solo; and choice vocal selections were offered by Misses Grace Small and Hattle Fuller. There was a large attendance, and all seemed imbued with the spirit of harmony.

The Spiritual Lyceum of Boston is a credit to its members and to the spiritual Cause.

All regret the continued lilness of our Assistant Guardian, Mrs. Butler, and are united in the hope of soon having her with us again.

Lyceum meets Sunday mornings at 514 Tremont street.

SCRIBE.

K. of P. Hall.—The services on Easter Sunday

K. of P. Hall .- The services on Easter Sunday were very impressive. At 10:30 apt remarks and excellent tests by Mrs. C. A. Smith and Dr. C. E. Willis.

cellent tests by Mrs. C. A. Smith and Dr. C. E. Willis. 2:30, meeting opened with remarks by the Chairman, followed by Miss Wheeler, Mrs. Bell, Mrs. Woodbury, Mrs. Bent, Mrs. C. A. Smith and others, all giving satisfactory proof of the return of spirits. Miss Manie Green, in a very appropriate manner, presented the Chairman with a beautiful bouquet of flowers—he teelingly thanking the donors for the same.

7:30, meeting opened with singing by the audlence; Dr. Coombs, Mrs. O. E. Robbins, Mrs. Butterman, Mrs. A. A. Smith, Mrs. Balley, Dr. Willis, tests and readings. The singing by the little ones from South Boston was fine. Mr. and Mrs. M. Ainsley, sololists, then favored the audience with very choice selections; don't forget to hear them next Friday evening.

J. E. BARTLETT, Chairman.

Ladies' Aid Parlor. —The developing circle, 17th inst., was well attended. Mrs. Lovering furnished

The afternoon meeting opened with singing by the audience; remarks followed by the Chairman; Mrs. Brown gave many recognized tests; Mrs. Chase gave a select reading; Mrs. Ball made some interesting remarks on temperance, and gave a number of psychometric readings, which were all pronounced satisfactors.

metric readings, which has been more tory.

At the evening session Mrs. Pierce of Lynn, Mr. Hall, Mrs. A. Wilkins, Dr. Thomas and Mrs. C. H. Hall participated in remarks and tests; Miss Helen Blanchford gave a reading, and the meeting closed with a duet by two misses from South Boston.

J. E. HALL, Conductor.

Engle Hall .- April 13th, after opening song, tests were given by J. E. Bartlette, followed by Mrs. Burt, Mrs. Jennie Wilson, Mrs. C. A. Smith, Dr. Geo. B. Emerson and Mrs. Newman.

Emerson and Mrs. Newman.

Sunday, 11 A. M., an harmonious gathering met at the developing and healing circle.

2:30 F. M., opening song by Neilie Carleton; remarks by Dr. Blackden; readings and tests by Mrs. C. A. Smith, Mrs. Burt, Dr. Geo. B. Emerson, Dr. Toothaker and Dr. Bowman.

7:30, opening remarks by Mr. Quint; "Starlight," controlling Mrs. Balley, gave readings; F. W. Mathews a reading, "The Visible and Invisible." Some fine tests also given by Dr. Mathews.

F. W. MATHEWS, Con.

The Ladies' Industrial Union held an interesting meeting Thursday evening, Ap-Ida P. A. Whitleck presiding. Dr. Smith of Brandon, Vt., spoke in favor of Queen City Park Camp Meeting. The exercises of the evening closed early, that ing. The exercises of the evening closed carry, and all present might enjoy a costume party and social

an present might enjoy a costema party and soldence.

Thursday, May 12th, the Industrial Union will hold a Necktie Party in Arlington Hall; and May 28th a sale of fancy articles, commencing at 4 o'clock.

Meetings will continue every Thursday evening through the month of May, closing with a Strawberry Festival and dance the last Thursday of that month.

HEATH.

First Spiritualist Ladies' Aid Society.-Mrs. Carrie E. S. Twing gave her annual reception complimentary to and in aid of this Society on Friday even ing. April 15th. The hall was filled with a large and cultured audience, whose members were entertained by the gifted lady with poems and a long satisfactory seance with the almost world-renowned "Ikabod." Mrs. Balley, Mr. Milligau and Mrs. Kendall contributed much for the occasion.

Rathbone Hall. - Last Sunday morning the Chairman gave psychometric readings. At 2:30 Mrs. Mary F. Lovering sang; tests and delineations by Mr. Wm. Franks of Philadelphia, Dr. H. F. Tripp, Mrs. Jennie Warren, Mrs. Dickinson; song by Mrs. Edwards. At 7:30, congregational singing; remarks by the Chairman, and Mr. Kenyon from Atlantic; psychometric readings by Mrs. Lovering and Miss Martin.

DR. N. P. SMITH, Conductor.

Remove boils, pimples and skin eruptions by taking Ayer's Sarsaparilla.

Three pastors of Protestant churches in Somerville, Mass., have resigned. Church troubles are said to have been the cause.

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FRANKLIN AND FEDERAL STREETS. BOSTON.

Read E. J. Bowtell's essay on first page.

#### NEWSY NOTES AND PITHY POINTS.

He who is wise In his own eyes, Lacks wisdom, 1 am sure. The truly wise Needs no disguise, His wisdom will endure.

News from England, April 18th, states that the cold weather there shows no abatement. In some parts of the country the snow is a foot deep; travel is impeded, and the poor are suffering. In France, too, the weather is bitterly cold, with hall storms.

The thousands of people who sall on the many lakes of the interior, and on the waters of the seaboard, will be interested in a profusely illustrated article which will appear in the May Century on "Coast and Inland Yachting," by Frederic W. Pangborn.

Easter lilies last Sunday in Boston cost \$100,000, while many poor people were suffering for lack of wholesome food and proper clothing.

Another impostor, who called herself a "clairvoyant medium," but instead was a crafty swindler and lottery steerer, has come to grief, as she has been arrested by those she imposed upon. For which all true Spiritualists are thankful.

WOMAN SUPFRAGE.—The Woman Suffrage cause has progressed very materially of late years in New York State. In Great Britain just now it is in a high state of expectation, with Lord Salisbury as well as Mr. Gladstone warmly in favor of women having the full parliamentary suffrage. Municipal suffrage for woman has long been her privilege in England.

> STARS ABOVE. In deep wells at noon, they say, Golden stars reflected lie, Seeing faces fair alway, Loving earth though in the sky: Spirits of the pure and good, Ye I love beyond all praise, Through your light of angelhood, In my heart so bless the days! WILLIAM BRUNTON.

What some people would regard as extravagances, others would deem justifiable as heirloom pieces for the children so soon to take our places. Much of the fine china and glass that is sold has that destiny.

The Mississippi has of late proved superior to its banks; the Tombigbee River has overflowed; and the resultant loss of life, on the part of humanity, has reached into the hundreds, with great destruction of live stock, houses, plantation appliances, etc. The total property damage from these Southern floods is set at above \$2,000,000.

FOR NERVOUS DEBILITY USE HORSFORD'S ACID PHOSPHATE. Dr. H. T. TURNER, Kasson, Minn., says: "I have found it very beneficial in nervous debility, from any cause, and for

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This amount can be very easily saved by every reader of this paper contemplating the purchase of an organ or plane, while one hundred dollars is very often saved by writing to "Cornish & Co., the old established and reliable Plano and Organ Manufac-turers, of Washington, N. J.," for their new hand-some Catalogues, showing many handsome illustra-tions of their instruments, prices for cash or upon

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

Mrs. Carrie E. S. Twing made a pleasant call at this office on April 16th. She has been laboring of late in this city and vicinity—Sunday, 17th, being the last of three which she has devoted to the Boston Spiritual Temple, at Berkeley Hall. She speaks in Brockton, Mass., April 24th. She now has engagements till June, 1883.

Mrs. G. W. Kates will lecture in Newark, N. J., Sunday, April 24th. Mr. and Mrs. Kates will jointly lecture in Trenton, N. J., Sunday, May 1st. For suc-ceeding dates address them 2234 Frankford Avenue, Philadelphia, Pa.

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.

Bishop A. Beals has an engagement at Oklahoma City, Okl. Ter., during May. Can be addressed there for the month of June. Joseph D. Stiles will hold his last public seance for the present at Berkeley Hall. Boston, Sunday after-

noon, April 24th, at 2:30 P. M.

Oscar A. Edgerly having returned from a very successful four months' lecturing tour in the West, is engaged for the future as follows: Sunday, April 24th, Lynn, Mass.; Sunday, May 1st, Lowell, Mass.; May 29th, Duxbury; the entire month of June with the First Spiritualist Society, Bradford, Me.; the first two Sundays of July are also engaged, as is the entire month of August; September and October are engaged with the "Progressive Spiritualist Society" of St. Paul, Minn. Would like to make terms with Eastern societies for the 8th, 15th and 22d of May; also with camp-meetings for the last two weeks of July. Would respectfully solicit correspondence with secretaries of Western societies in regard to dates later than October, '92. Home address, 43 Market street, Newburyport, Mass.

Mr. J. R. and Mrs. Edith E. R. Nickless are now in

Mr. J. R. and Mrs. Edith E. R. Nickless are now in San Diego, Cal., where they will remain some months—Mrs. Nickless lecturing in Horton's Hall every Sunday morning and evening, also holding a meeting on Tuesday evening for answering questions and giving psychometric readings.

E. J. Bowtell will give his lecture entitled "From Rome to Spiritualism," in the First Spiritual Temple (Back Bay), Boston, on the evening of Wednesday, 27th. Mr. Bowtell will accept calls to lecture—Illustrating his remarks with psychometric readings and platform tests—wherever his services are desired. Address 223 Shawmut Avenue, Boston, Mass.

Mrs. A. M. Glading—an enthusiastic worker, a gifted speaker and a grand medium—is employed at Haverhill, Mass., during April. She has engagements to the end of March, 1893. May and September, 1892,

however, are still open.

8. H. Nelke is, we are informed creating an excel-lent reputation at the Boston meetings as a platform test medium of the greatest promise.

Dr. Dean Clarke, speaker, and Mrs. I. N. Sloper of San Francisco, platform test medium, have of late awakened much interest in the Orthodox city of Napa, Cal. (writes a correspondent), so that Spiritualism is a general theme of inquiry. The Amilversary exercises were successful—and conducive to good work in the nerved direction. the same direction.

Stratton,

# Jack and Jill

wouldn't have had to carry so much water if they had used

**Gold Dust** Washing Powder,

> and their work would have been sooner done, for nothing else that

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To Correspondents.

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

has been discovered.

MRS. H. E., NORTH VERNON.-We know nothing of the man you mention. He is not included in the list of known mediums and Spiritualists. From his flaming hand-bill we should class him among the pseudo-claimants to medial power who range the country.

8. E. S., SOUTH SEABROOK, N. H.-The party concerning whom you inquire is still in the mortal, and resides in Bos-

> Laconics. NO. XIII. BY TYPHO.

Brightest and best are the sons of the morning,

Who arise from their beds on the edge of the dawning. "Brag" is a good dog, but "Holdfast" is better,

sure enough! Some people think they "know it all"; but they will by-and-by discover that there is much to learn which they have never even dreamed of.

Sensationalism belongs exclusively to physical life. It has no foundation in the spirit realm.

Novel Bookmaking. - A correspondent writes us that Mrs. Josie Kenyon of New Bedford, Mass., having developed the power by which independent slate-writing occurs in her presence and surround ings, her guides are now writing a book by this process. It is to be called The New Light. "The sistes," he says, " are kept in a commode drawer, and are found almost daily filled with writings produced

[Spiritualist papers please copy.]

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# DR. ZELL

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# Message Department.

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

Answens to Questions, and the civing of Spirit Besages, will occur on the same Day, and the results be consecutively published in this Department of The Ban-

NHH.
At these Béances the spiritual guides of MHS. M. T. LONG-LEW 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 omice by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

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.

It 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, even
ally 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.

It is 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 igel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

#### ANNIVERSARY SERVICES

Held in the Bauner of Light Circle-Room, April 1st, 1802.

REPORT OF SPIRIT MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Spirit Invocation by Red Wing, one of the Me

dium's Guides.

Great Spirit, Manitou, Sout of Love, Divine Truth, enter into our hearts this hour; give spiritual strength, give sustaining power to each life, that it may put forth new shoots, new lines of growth full of promise, of loveliness and fruition. Thou Great, Grand, Eternal Presence, to thee we come, asking for the sunshine of love to illuminate our hearts. Not to the pale-face God, full of wrath and small and selfish things, but to the Great Spirit of all Life, all Truth, all Intelligence, broad as the universe, filling all space with grandeur, permeating all life with mighty forces, to thee, Divine Intelligence, us turn as the flower turns to the sunlight when the springtime opens with fragrance and beauty; and as the earth rejoices and turns to the bending skies that smile in radiance upon it, and calls forth from her breast the beautiful tokens of new life and growth and unfoldment. To thee, oh! Great Spirit, God of all Nations, Friend of all People, we give our thought to-day. We send to thee our best aspirations, and ask from thee and thy children the best of inspiration that we can receive and understand. Make us purer, fill us with new light, give us new strength of spirit that we may overcome the selfishness, the weakness and the littleness of those things that belong to the external. Give to us, oh! Great Spirit, give to us, oh! spirits of goodness in the hunting grounds beyond, that blessing which we can receive, which will spiritualize ourselves, and help us to be fitted to teach and to spiritualize other lives. This is the red man's prayer.

#### INDIVIDUAL MESSAGES.

John Pierpont.

Friends: We shall give you no Anniversary address, for you have been filled with the spirit of the occasion as brought from the angel-world and as dispensed by ministering minds of mediumistic mold during the last three days in this city. The very atmosphere of Boston is charged with the spiritualized, electrifying, magnetic forces brought from the spiritual kingdom at this time, for it is a day of rejoicing, the angels' jubilee, when souls translated unite with souls incarnated on earth to commemorate the advent of that glorious revelation to man, the immortality of human life as demonstrated through medium-

ship.
This is an important occasion, and felt to be such by the spiritual intelligences who approach you from the eternal world. Can you not believe that the date upon which there not believe that the date upon which there first came in this nineteenth century an indisputable evidence of an unending existence for man, the 31st of March, 1848, is remembered and commemorated in spirit-life even as fully as it is by Spiritualists on earth? Certainly bands of intelligences gather and mingle their thoughts and reminiscences concerning this latter-day revelation, and certainly do these intelligences unite with yourselves in your observances of the day and the date, bringing to you influences from the higher life with which ou influences from the higher life with which o stimulate your thought to new unfoldment, to illuminate your minds with fresh suggestions of the meaning and the purpose of life, and to strengthen your spirits for the coming time with its burdens and its experiences.

To-day there come thronging to our Circle-

Room hundreds of excarnated spirits who are alive with the fire of intelligence, who are alive with the fire of intelligence, wno are filled with active energy and thought, who have been identified in past years with the earth, and who are identified with its work at the present time in their homes in the spirit-life. They time in their homes in the spirit-life. They are your co-workers still; they hold an interest in your welfare and in your labors. Certainly they have a right to claim one day in the year at our hands upon our platform for the privilege of expressing their thought, their sympathy, and their desire to be useful and helpful to you, and so we permit them to voice their sentiments this day, affording them all the aid that we can, and asking for them your sympathy that they may be assisted in doing their best. John Pierpont.

### Henry C. Wright.

Chairman: I give you greeting, and I give my good friends present greeting. I see familiar faces, I feel familiar spirits close beside me that are in mortal form, and I can mingle my atmosphere with theirs, knowing that it catches a perfume and strength from them, and trusting that they may receive something.

my atmosphere with theirs, knowing that it catches a perfume and strength from them, and trusting that they may receive something as good from me.

I come to day, Chairman, for I have been accustomed during the last few years to control this medium upon your platform upon the circle-day nearest to the date of our Anniversary. I claim that as my privilege as long as she remains in this position, but I do not feel that I am selfish in this claim; for while I gain good for my soul by coming here, I always leave an influence that I believe reaches some heart, and bears its own blessing with it.

Oh! I am delighted at the present aspect of things. I know my good friend Colby feels that the world is full of friction, that there are many darts and stings shooting out toward the faithful worker in the Spiritual Cause. There may, perhaps, be more thorns than fragrant roses; but, nevertheless, I feel that the world is full of good things, and that humanity is full of good things. Sometimes they have a strange way of expressing themselves, but, after all, these good things assert themselves, and make their presence felt. We are lifted higher every year of our lives through the very experience that comes to us. I believe in giving a kiss for a blow; I believe in giving the right hand of fellowship in the face of scorn and contumely. The right hand may not be received; perhaps it will be spurned or struck aside by those to whom it is offered. What of that? The hurt comes not to me who have offered it; the hand of love and fellowship that is offered in good will.

So to me the world seems full of growth. We see many strange developments in the course

nand of love and fellowship that is offered in good will.

So to me the world seems full of growth. We see many strange developments in the course of unfoldment throughout Nature's departments. We gaze upon an orchard tree and see starting out upon one of its branches a little green bulb or globe. It grows and becomes firm to the touch, but remains green and hard. We pluck it before its time, impatient to enjoy what it has to offer our acceptance, and bite into it. It makes us pucker up our lips, and we east it forth as something distasteful and unwholesome. It is bitter and sour, and has no prophecy to our taste of the luscious fruit of which we desire to partake. That is our fault. We had no business to pluck it before it was right to yield to our touch. If we had left it upon the tree until Nature had ripened it through her own processes, we should have found it mellow, sweet to our taste, and wholesome.

Thus very often in our own experience we

Paulina Wright Davis. I am proud to come here in the company of such a good friend as he who has just spoken to you, and in association with other dear souls who are present on the spirit side, to find familiar faces and good souls present on the mortal side to whom I bring greeting, and I bring my love and spiritual thought to my friends everywhere. They are pressing on in good works. Not always known to the world are these good works, and not always widespread, but they are exercising an effect upon personal lives, bringing out the richness within and causing it to flow forth toward others

in and causing it to flow forth toward others in beneficent ways.

Spiritualism is the truth to me. I rejoice at Spiritualism is the truth to me. I rejoice at the return of every Anniversary season, for it brings hearts together in kindly association. The workers on the spirit side of life who have occupied prominent or humble places in the movement of Spiritualism on earth are united there. They do not have any bickerings, lit tle jealousies and exhibitions of feeling as if one were more exalted than another. There one does not turn his face away from a more humble worker, or gaze indifferently upon those who have tried to do their best, even though unknown to fame. They recognize the fact that the ant in the upbuilding of the universe may be as important and useful as the fact that the ant in the upbuilding of the universe may be as important and useful as the highest creature known in animal life, and perhaps more so, for the largest and seemingly most important animal never built a coral reef, but the tiny ant-life may accomplish that stupendous work. So those who have occupied positions of fame in this outward life—as far as Spiritualism could afford any sort of fame to the outspoken worker—comes to realize in the spirit-world that the humble advocate of the cause of truth who in private life has given the spirit-world that the humble advocate of the cause of truth who in private life has given his speech and expended his forces and his strength in the dissemination of this truth, and who has, through the channel of medium-istic labor, sent forth a helpful influence to spirits and mortals, may have been as useful in building up the great bulwarks of Spiritualism as have the foremost advocates of its philoso-phy and phenomena. Therefore we have no jealousies, we have no littleness of that sort in our life.

The workers in the spirit-world are full of rejoicing to day that you are coming together in the spirit of amity, good cheer, and brotherly and sisterly love, and exchanging senti-ments and magnetic forces with each other. You are finding that your fellow-creatures are better than you believed they were, that your brothers and sisters in the field are sweeter and more humane than you have given them credit for being, because at this time they are putting forth the fragrance of their spiritual natures. You are taking in these spiritual emanations from their lives because you are

emanations from their lives because you are letting out your own, and he who gives can but receive and appreciate that which he gains.

I come, Mr. Chairman, to speak a thought, for I was a spiritualistic worker. I have dear friends in different places. I turn in thought and love to Providence to-day, because I do feel that something had gone out from my life there which has remained, and which belongs to me. It is as if there had been cast out a line from the side of a great ship, and, although that line was elastic, and allowed the ship to sail on to different ports, yet that attenuated thread held the vessel to its own first haven of rest and strength, to which the ship returned time and again to pet a new freightage, and then to sail forth with it to other shores. So my line of magnetic strength seems to be cast my line of magnetic strength seems to be cast there in Providence, and near by, and though I sail to different ports—for the line is elastic, and permits me to go-yet I follow it back again for new freightage of love from the souls of my friends, with which to refresh my soul.

Brother Foster and good friends who are here, I am thankful to see your faces in Boston at this time. Bear with you from the city that seems to be the centre of spiritual thought in the world some magnetic life and strength that shall be a new power to our old place and give it fresh thought and induence from above. Paulina Wright Davis.

### Henry F. Gardner.

Mr. President: The Anniversary of Spiritualism could n't be complete in Boston without my presence. That seems egotistical; well, that sime. I'm right here to the front, and I that's me. I'm right here to the front, and I know I've made my influence felt within the last two or three days in this city. I know I have, and there are those in the mortal that know I have, not through this medium, but through others, for nothing gives me greater happiness than to feel that I can make myself felt in Boston.

I'm a Spiritualist. That, goes without the

felt in Boston.

I'm a Spiritualist. That goes without the saying. I could n't be anything else, and I feel that I have a standing position in the Banner of Light Circle Room. I was sometimes at loggerheads with my friend Colby. I am now sometimes, but we're good friends after all. I don't agree with everything that he believes, and he don't agree with me on every point, and we don't hesitate to say so; but I like this Circle Room and this establishment, and always feel at home here.

always feel at home here.

I'm not going to make a speech, though if I let myself run on you'll wish I had n't come; but I've just come in to give greeting to the friends of Boston and to tell them I think let myself run on you'll wish I had n't come; but I've just come in to give greeting to the friends of Boston and to tell them I think there's a stronger power gone out from the present year of Anniversary observances than you've ever known before in this city. I think so; I can see it. I've been to a good many places this week, and I feel a strong power for Spiritualism in the air. I'm glad of it. I want Spiritualism to get all the power it can. It can't have too much for me. I would be perfectly satisfied if it received such an impetus from the spirit world as to bring what would seem to the old dry bones of theology and superstition a cyclone to sweep down all their shaking institutions, from Harvard College is pretty liberal in these days, very different from what it was in my day—the days of early Spiritualism. It's lost much of its bigotry and superstition, and it is turning out young men that refuse to be fossilized like their ancestors, but it has n't begun to be as liberal as it ought to be, and I would like to see the strongholds of old theological assertions and dogmatic opinion shaken to their foundations by the power of Spiritualism. That would just suit me, and I believe the work is going on, and every one of us who are faithful Spiritualists are helping it along.

I like the Veteran Union, and I speak of it because there are members of that society here. I tell you it will be a power, not only in Boston but in the whole country. I know it will. Now those who doubt this need n't believe what I say. I never cared whether they did or not when I was here. I spoke my mind just the same, and I speak my opinion now when I say that the Veteran Union will be a success, and that it will, before another Anniversary comes, have gained very much in membership and influence. I'm a member of that society, and I'm going to work for it from the spirit-side. Judge Edmonds is a member of that society; so is Dr. Brittan, and many more I might call over, but I won't stop to do it. So it is n't all on this side, and t

## Jennie Dixon.

Thus very often in our own experience we may presence in any public way, and so many reach out to other lives to take from them years have passed since I stood upon the spirit-something which they possess that we think all platform in my bodily form and voiced the It has been so long since I have manifested

will do us good. It may be an opinion, an influence or a magnetic force, but the ripening
process has not progressed sufficiently, and
that which we have taken to ourselves we find
bitter indeed. After a while we shall know
better, we shall know enough to wait until
Nature herself and God in the universe bring
us the experience, the force or the thought
that has ripened and is full of sweetness to
our souls.

Chairman, give my love to my friends. Tell
them I am alive, I am not dead; I have no idea
of dying; I never shall die, because there is
too much activity in my soul for that; I
haven't got time to die, but I am living year
by year, finding more of grace in God's purposes, more of love in the universe, more of
soul satisfaction in life, and pressing on to
other works. I will not tarry longer, for there
are many who wish to speak.

Paraters Well.

Will do us good. It may be an opinion, an influence or a magnetic force, but the ripening
angls whom I love, in order that some thought
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ing or murmuring hearts on earth, that per
liaps my friends will think I have passed on
from out the atmosphere of this life to the
longs to this earth, and I have a home there
that is sweet and delightful. I have the president of blooming flowers that do not fade, the
association of sweet souls that never grows
cold. I have the sunlight of love that is never
that has ripened and is full of sweetness to
out the atmosphere of this life to the
longs to this earth, and I have a home there
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can use my magnetic forces in reaching the outer understanding of spirits who occupy the same plane that I do.

So I am happy; but I could not be happy away from my friends, those who are here pressing on, tolling over the rugged pathways of an experience that is trying and severe, and reaching out for comfort and instruction to minds that are sufficiently raised above the cares and annoyances of earth-life to understand their motives and aspirations. To these friends I come to-day with my friendly love and greeting, which is not confined to one day or month in the year, but which lives through all the months, and is ever, ever fresh.

Tell my friends and co-workers that I come to-day with that radiant presence who, in years gone by, was known to them as Electra. She sends her greeting, too, to friends on earth. Tell the dear ones of my family-circle that I know the years have been pressing upon them, that I know weariness has many times come to their lives, and that the burdeus have seemed heavy. Tell all that I try to bring them influences that will give them strength to bear the trials and to rise above the pain.

Tell the Kips that I do not forget any one, that I bring them all my love and my sympathy, and I try to give them peace.

I would like so much, Mr. Chairman, to mention every friend, every relative, all I have known, but I cannot do that to-day, for my time is short. One dear soul who occupies a prominent position in the field of Spiritualism, my near and truest friend, will know that I refer to her life and its works, that I have

my near and truest friend, will know that I refer to her life and its works, that I have been very close to her in her private and public labors. Sometimes for long whiles they have been more private than prominent since I have passed away, but I have known of the influence that has gone forth to them, and I have known that she has performed many good works which the world does not understand. I know that an abiding strength is given her by the sweet, pure souls who have her in their keeping, and who guide her work to its own results.

I was from Brooklyn, N. Y. I was best known as Jennie Dixon, but my full name was Amy J. Dixon.

#### Andrew T. Foss.

[To the Chairman:] Perhaps, sir, I am not as widely known as those who have preceded me, and perhaps many who have known me in the past seldom think of me now. Eighteen years is a long while to remain out of the sight of our friends, and to those who were close to my life and close to me in my work, eighteen years bring whitened heads and bended forms if they do not take those friends to another

Many whom I left upon this side, Mr. Chairman, toiling along under their heavy burdens, have passed to the spirit-world to take up a have passed to the spirit-world to take up a new life and to find new refreshment for their souls, and I have met them. More than one old veteran has joined the great army of the other life and renewed his fealty, reported at his post of duty and expressed himself as ready for service in the great Cause. They send back their greetings, these old friends, to our friends on the mortal side, and I join mine with theirs. Many times since I passed from the body have I stood by the side of my stanch, firm old friend Pillsbury, and as he was expressing, by voice or pen, some burning thought for humanitarian helpfulness and instruction, I have myself caught a flame of fire from his soul and become uplifted and strengthened in my own line of life.

line of life.

I was identified in many ways with reforma-I was identified in many ways with reformatory measures for the amelioration of human misery and suffering. I disliked to see human beings incarcerated in the prison of selfishness, held in the bondage of servitude, or in the slavery of passion, and shackled by the clanking chains of persecution and oppression of any sort. It gave me pain to know that my follow beings were kent down by the leads and of any sort. It gave me pain to know that my fellow beings were kept down by the lash, and so I tried to do what I could toward bringing freedom to those in bondage of any kind that I could reach. Now I have the sympathy and the company of such souls as William Lloyd Garrison, Charles Sumner, Henry Wilson and others of that class, in whose companionship my spirit rejoices. Do you think they are idle? You do not begin to dream of their work and their influence; you are not ready to see the results of them yet.

Do you know that sometimes you gaze upon a flower at nightfall, and the petals are all folded over so closely that you can see no sign folded over so closely that you can see no sign of the inner life; but there has been a work going on through natural law for some time, and when you rise in the morning and gaze upon what was a sealed bud, you behold a transformation. While you have been asleep the petals have opened, and the inner heart is disclosed, glowing in beauty and redolent with fragrance. So the work for humanity goes on. You may not realize it, you may be asleep, or you may fall into a state of indifference for a little time, unmindful of the influence of such souls as 1 mention that is impressing itself upon human life; but you will awake to the fact that the morning has dawned, that the bud has burst into bloom, and human life is disclosed in its beauty and fragrance as it has never been able to express itself before, just because the sunlight of the spiritual influence has been acting upon it to give it strength.

Now I will not speak any longer. I lived in Manchester, N. H. I had a good many friends, not only there and in other parts of the old Granite State, but in New England generally, and perhaps some will be glad to know that the old veteran who belonged to the great army in more senses than one, who was a soldier at the post of duty, or who tried to be, has come of the inner life; but there has been a work

in more senses than one, who was a soldier at the post of duty, or who tried to be, has come back to your Circle-Room to give a thought. I am Andrew T. Foss.

Elizur Wright wishes me to give his love and greeting with my own to his friends.

### George W. Morrill.

George W. Morrill.

I cannot resist the temptation to say a few words. I shall be brief, but I doubt if I shall ever have such an opportunity, or so much power given me to speak through your medium, as I have to-day.

I come to bring my love to my friends, and they are here in your Circle-Room, as well as outside of it. I come to give greeting to all my good friends who have been near to me in spiritaffinity in the years of my earth-life.

I am a Spiritualist from the crown of my head to the point of my toes; I am a Spiritualist through every fiber of my being; I was here, and I am no different now in that respect from what I have been. I wish to tell my friends that I am rejolcing to-day in this great jubilee that the spirits are holding with their mortal associates in commemoration of the great good that has come to humanity from the other world. This is a carnival in which we have time and opportunity to express our exuberance of feeling, of joy and thankfulness for all the blessed things of life. We ought every one of us to be glad that we are living in this day, that we belong to these times, that we did not belong to the dark ages, but were privileged to come into potency of thought and action in this nineteenth century. We are all making a mark upon the times. Some make a good deep impression, others may only make a feeble one, but it will be strong enough to last, and will exercise an influence in some degree.

My family of the spirit-world are with me in my good feeling and love for my friends and dear ones on this side of life. I will not call any names to-day, Mr. Chairman. I do not come for that; I only come in love and good will to all.

George W. Morrill of Amesbury, Mass.

Dr. A. S. Hayward. Now, my friend and friends who are here, do

you think that a circle of spirits in the Banner of Light office manifesting in colobration of the Auniversary of Spiritualism could be comthe Anniversary of Spiritualism could be complete without a word from ma? You see, I seem to be a good deal as Gardner was when he spoke; he thought you could n't get along without him, and I hope you can't get along without me, for I can't get along without my friends on this side—and I've just rushed in here for a minute to say "How do you do? I'm well; I hope you are, and I hope you'll all live forever, as I intend to do." You will, if you're alive and awake, but if you go to sleep and let your faculties die out for want of use, I do n't know but what the powers that be or have control will think as long as you're willing to be useless and do n't want to stir about, you might as well be allowed to die out entirely. I do n't intend to be caught in any such fix as that. I mean to keep straight up with the movements of the times, and I tell

any such fix as that. I mean to keep straight up with the movements of the times, and I tell my friends here in Boston and everywhere else that I have n't been idle nor asleep since they heard from me on this side.

I run up to Saratoga occasionally, and there not long since I met my friend Vosburgh. He's gone to the spirit-life, you understand. I'm sorry for it, not because I don't want to see him over there, but because he was needed here. [To the Chairman:] I don't know what it is, Doctor, hardly as yet—I have n't studied it scientifically, but I'm going to sometime when I have the time—that takes such men as Vosburgh and myself out of the body in a whiff, so to speak, just when they seem to think their

when I have the time—that takes such men as Vosburgh and myself out of the body in a whiff, so to speak, just when they seem to think their powers are in the best condition for doing extensive work; but I suppose that is because they use up the magnetic forces a little more than they have any idea of.

I was going to say that I saw Vosburgh, and he gave me an idea of the condition of things in Saratoga. I asked him what brought him from Troy. Well, he said he was following a line of magnetic attraction toward some sensitive that he thinks can be unfolded for magnetic work, who lives in or near Saratoga. I don't know as Vosburgh would be able to explain this for himself, so I thought I'd speak for him. He'd like to have me, I know. In fact, he told me the first opportunity I got of communicating in public to speak a good word for him to his friends in Troy and other places, to say that he is strong in the work and strong in the knowledge of spirit-life, that he has power of soul and spirit to put into this work, and he believes that his influence will be felt and understood forcibly in years to come. I think so, too. and understood forcibly in years to come. I think so, too.
Peleg Wadsworth of Boston, one of our

healers and workers, stands down in the audience, and he says, "Hayward, don't forget to say a word for me," and I won't. Just consider it said that he is full of good things, and

is giving them out to humanity.

I'm not going to speak any longer. Give my love to my friends. Tell Mrs. Hayward I have answered her silent desires in more ways than one. She knows that I am with her in the work, and that she, in her magnetic labors for others, has brought me more closely if possible to her side, for I can use my own powers through that avenue, and also through the agency of Mr. Hatch. I mean my brother-inlaw Converse Hatch

law, Converse Hatch.

I have a great deal I'd like to say, but I'd

I have a great deal I'd like to say, but I'd only be exhausting the magnetic forces of your medium, and if I use them up she'll never be willing I should come again. Give my goodwill to the boys down stairs.

[In answer to Mr. Colby's query if he had been up to the State House, the spirit continued:] Yes; all winter. That is one of my posts of duty, friend Colby, and I'll stick by it until I see every bigoted legislator worked out of office into the street where he belongs, for he could get ideas in the street from the passhe could get ideas in the street from the pass ing throng.
Good-by, friends. I need n't announce my

self, but you may call me A. S. Hayward, or Aaron S. Hayward.

Now do, before I leave, do let me say to my good soul-friend, Col. Crockett, that I am with him very often, and get food for my spirit in his delightful home.

#### Oneeka.

[To the Chairman:] How? [How do you do?] Oneeka come to close the Council, to give strength to the little squaw. Pale-faces use magnetic forces of your medie; Indian spirit give magnetic forces.

Oneeka speaks to the pale-faces in love. Give greeting on this big day, when the sunshine of the Great Spirit smiles on your hearts. Oneeka say to the good braves and squaws that do the spirit's work: Be full of cheer. that do the spirit's work: Be full of cheer. Storms comes, clouds darken, but do not last. Sunlight lives forever, and cannot die. Clouds gather from earth-life, go up in the mists to hide the sun. The sun lives in heavens and burns away the clouds. They belong to the material; sun belongs to the everlasting spirit. Oneeka send word to the little squaw and to his medie squaw.\* Get love and blessing from hunting grounds where spirit-bands live in peace, coming with healing words of cheer to bless the home-life. Oneeka see new power, new strength, little squaw, new health for the home, for you all, when the flowers bloom. When the forest leaves fall and drift on the

\* To Miss Spalding, the reporter.

FOR "

ground you feel the power of the spirit with new life, new good cheer.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Jos. 39 (Continued).—Cora Allen; Capt. Samuel White; Controlling Spirit, for Thoodore Howell, Alice Wentworth, Ligate French.

Feb. 2.—Henry B. Luce; Earle Alexander, who also spoke for Henry Branklin Lewis; Mary P. Warren; John Hoxson; Joe Hunt; Maria Scott; Robert Anderson.

Messages here noticed as having been given will appear in due course according to routine date. April 8.—Julia Arkwright; Joe Ashley: Peter C. Brooks; Capt. John McGowan; Charles Manley; Robecca Armstrong; Ira Davenport.
April 2.—A. E. Newton; Nicholas Brown; Cora S. Abbott; Charles H. Twichell; Helen Baker; George Anderson; Charlette Smith.

Written for the Banner of Light. NOT DEAD.

BY MYRA WENTWORTH BMERSON.

Outside the winds of November rave. And the snow falls thick on a little grave; I sit alone in the firelight's glow, And my tears fall fast as the wintry snow.

My baby girl-how to-night I miss The little face that I used to kiss, And the loving arms that were wont to twine Around my neck like a tender vine.

But now-alast can I bless the hand That has made my life the desert sand, With never a blossom to cheer the way. But list! do I hear a sweet voice say: "I am with you still, though you do not see,

And 1 ofttimes sit upon your knee; For the 'Golden Gate' it is open still. Through which angels come and go at will. Ay, we come so oft, though you may not hear,

And my home is still with my mamma, dear; So grieve no more, life holds no ill, There are no dead-they are living still." Outside the winds of November rave,

And the snow falls thick on a little grave; But I weep no more: I feel, I know That she lies not there 'neath the drifted snow.

#### False Economy

Is practiced by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist bean it.

Passed to Spirit-Life, From Arlington street, North Cambridge, Mass., April 5th. at the home of his daughter, Mrs. W. S. Brown, Fiske Russell, aged 81 years.

sell, aged 81 years.

Mr. Russell was a native of Temple, Me, but had resided in Cambridge since 1864. He was a mechanical draughtsman by profession, and had honorably filled important positions of trust and responsibility.

Upright in character, courteous and urbane in bearing, he was beloved by a large circle of friends outside of the immediate domain of home affection. Children and children's children call him blessed, and will sadly miss his accustomed presence.

He was an ardent Spiritualist, and it failed him not when

Ho was an ardent Spiritualist, and it falled him not when he know rolease was near.

At his request the writer and Rev. Mr. Bicknell (Universalist) officiated at his funeral, which was largely attended. The serene beauty of the aged face, the rare flowers, the exquisite music of a male quartet, the sweetly solemn truths of Immortality, the genial day—all conspired to touch mourning hearts with gleams of heavenly peace.

The body was interred in the beautiful Cambridge Cemetery, near Mount Auburn.

May his arisen spirit comfort his loved ones, and may their last days be like his.

From Montville, Me., April 8th, 1892, Charles P. Randall,

aged about 60 years.

Our brother was an ardent Spiritualist for upward of thirty years. He was true and faithful, and an earnest worker in the Cause; was a kind friend and neighbor, a devoted husband and a much respected citizen. His loss will be sorrowfully felt. The BANNER OF LIGHT was a welcome guest at his freside for the last ten years. The spirit-world has become enriched by another ripe soul. While we know the mortal body is laid away from our sight forever, we feel his spirit has joined the companion, father, mother and three sisters who have watched and waited at the beautiful gate to welcome him to the higher home he has builded with his own good deeds and the nobic life he has lived.

He leaves an invalid wife and two sons, who have our deepest sympathy in their affliction.

The funeral services were conducted by Mrs. Morse of Searsmont, Me.; many friends gathered to pay their last tribute to one who was loved and respected by all who knew him.

Mrs. Dr. M. A. MOODY.

Lowell, Mass.

From Keene, N. H., March 12th, 1892, Elisha Towne, at the

From Keene, N. H., March 12th, 1892, Elisha Towne, at the age of \$4\$ years.

He was a good townsman, a kind neighbor, a faithful husband and father, and an earnest Spiritualist. For many years the BANNER OF LIGHT has been his guiding star, and he was cheered by the beautiful truths it advocated. When the summons came, he was found ready to accept the call to "come up higher." His transition was very suddes at the last, although very quiet. He leaves an aged companion and two daughters to mourn the loss of his material presence—although they feel that husband and father can come to them and bless them with his influence.

The funeral services were ably conducted by Mrs. Sarah A. Wiley of Rockingham, Vt.—it being his request that there should be spiritual services at his funeral, and the wish being faithfully carried out by his family. M. M. HOLT.

Obituary Notices not exceeding twenty lines published gra

# AYER'S Sarsaparilla

# **YEARS** THE **BEST**

Your blood is impure and moves sluggishly. That Tired Feeling and General Debility manifest themselves in every movement you make. A SPRING MEDICINE is needed. Don't fancy that these feelings will pass off in a few days. Don't wait for your nervous system to become disordered, your heart to lose force, or your stomach, liver, kidneys, and bowels to fail in properly perform-

ing their duty, but take AYER'S Sarsaparilla and take it NOW. It is the best of all medicines for purifying, vitalizing, and enriching the blood. It restores the bloom of youth to cheeks which have become pallid and thin, and it vitalizes and invigorates every organ of the body. AYER'S Sarsaparilla does more than give temporary relief, it strikes at the root of the trouble, removing the conditions which make disease possible, and thus enables nature to speedily repair her losses. AYER'S Sarsaparilla is composed of the best, most expensive, and highest grade alterative and tonic ingredients known to the medical fraternity and to pharmacy. The method employed for extracting and concentrating the full medicinal power and curative value of each ingredient, is the best, most scientific, and comprehensive which human ingenuity and skill ever devised, and is more expensive than other manufacturers find it profitable to adopt. AYER'S Sarsaparilla is always the same in strength, in appearance, in flavor, and in the effect produced. It is the medicine for MARCH, APRIL, MAY. It Cures Others, and Will Cure You.

#### THE UTOPIAN PARMER.

Come here, my dear, I want ter say a word or two ter you you in think's the proper thing for me 'n' you ter do.
Ye've gave me mighty good advice sence we was wed that day back in sixty-one, 'n' now I'd like to have ye say Ef ye do n't think I've got a right to do as others does. does,
'N'sell the crops before they grows, jest like them
Easterners.

Why, Meg, a man out in Noo York hez sold a lot o' Thet's several thousand bushels more then what the country's borne—
'N' got his money too, I'm told, 'n' did n't have a peck
Of grain of any kind in hand to back his little spec.
He cleared a hundrid thousand cash! 'N', Meg, that's

more 'n we Have cleared at farmin' all our days, or ever will, by

'N' I can't say I sees the use o' workin' day by day 'N' only sellin' what we raise for mighty little pay. When them as has n't any grain can sell up there in

town A million pecks of wheat 'n' corn, 'n' git their money down. The modern plan's a dandy, Meg, 'n' ef we makes it go, I'll get you that planner, 'n' the trottin'-horse for Joe. We'll raise the mortgage off the roof, 'n' paint the old

barn red,
'N' send the gals to Paris, France, and buy a rosewood bed.
We'll get new carpets for the floors, 'n' keep a hired

man, Ef only I can go to town 'n' learn to work the plan. 'N' mebbe, Meg, I'd make enough ter run for 'N' mebbe, Meg, I'd make enough ter run for Governor, ()r get sent down to Washin'ton a full-fledged Senator.

i tell yer, gal, this is an age thet beats creation. Say, What would yer father've said, d'ye think, if he wuz here to day, Ter see folks sellin' wheat and corn, and hull cars

full o' rye,
'N' 'leven twelfths of all they sold nowhere but in their eye?
How he would yell to think of us a-makin' of a pot
O' gold at sellin' fellers things we have n't really got? What's that ye say? It is n't straight to sell what ye

do n't own?
'N' if I goes into the spec. I goes it all alone?
The music on the planny ye think would drive ye mad
If it was bought from sellin' things ye never rightly

Wall, have yer way; I'll let it go; I did n't mean no But what is straight in cities can't be crooked on a farm.

-John K. Bangs, in Harper's Magazine.

#### April Magazines.

THE ATLANTIC MONTHLY.—The contents the present month are of a breezy and interesting character; to our mind this is one of the very best numbers ever issued in the history of this always popular magazine. William Henry Bishop contributes No. 1 of "An American in Europe," the homelike descriptions of life under a foreign sky, etc., contained in which will make No. 2 looked forward to; Edward Kirk Raw son writes appreciatively of "Admiral Farragut," and the paper merits close reading by the present generation of Americans; F. Marion Crawford's "Don Orsino" reaches Chapter IX; "The Limit of Battle Ships" (by John M. Ellicott), and "American Sea Songs" (by Alfred M. Williams), will interest respectively the statistically and the romantically inclined among those who delight to peruse matter concerning"life on the ocean wave"; articles fitted to the lovers of the historic and classic in literature are to be found in addition, and the poetry, regular departments, etc., round out a fine display. Houghton, Miffin & Co., Boston, publishers.

WIDE AWARE.-An Easter number, bright and entertaining in stories, poems and illustrations: "The Flowers' Easter Message" (poem) by Emile Poulsson. 'Story of an Easter Hat," by Miss Brastow. Mrs. Lewis describes" The Easter Tree" and its festivities in Germany, and Miss Harris. "How Easter Came to the Little Nuremberg Maids." "The Romance of a Callco Gown" is a war story by Zitella Cooke, a Southern lady. Lieut. Col. Thorndike con tributes a thrilling story, "Out of Paris in a Balloon," in which the faithfulness and sagacity of a dog are finely illustrated. Two chapters of that remarkably interesting story, "The Lance of Kanana," are given, and in "Men and Things" is much to instruct and amuse Boston: D. Lothrop Co.

THE LADIES' HOME JOURNAL .- Mrs. Wm. E. Gladstone contributes the first of three papers, entitled "Hints from a Mother's Life." "Grace Greenwood" and Ella Wheeler Wilcox supply interesting reading, and several short complete stories are prominent attractions. Articles of practical value include " Artistic Embroidery on Linen," "Side Talks with Girls," and "The Use and Abuse of the Needle." "The Brown ies" amuse in their quaint way, and Mr. Rexford treats upon the culture of flowers. Philadelphia: Curtis Pub. Co.

THE QUIVER for April begins with a short story. Such a Suitable Match." Among others in the contents of an excellent number may be noted: "A Corner in Life," a truly pathetic story; Lady Laura Hampton's parable, "The Discontented Briar"; "A Workhouse Episode," and "Out of the Shadows." Cassell Publishing Co., 104-106 4th Avenue, New York

GOOD ROADS.-This new monthly appears in advocacy of a much-needed reform: Better roads as a humanitarian and pecuniary benefit to the people and their faithful allies, the horses and cattle, in the development of this country. It should have a strong support. New York: League Roads Improvement

NOTES AND QUERIES.-The April number contains "A Chapter of Quotations on the Devil," filling eight pages, gathered by Mrs. Allan Ransom of Chicago, a list of the "Grand Masters of the Knights of Malta," " Why Dec. 25th is Called Christmas," etc. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

OUR LITTLE ONES is as attractive as ever in its contents, that include "Stickleback's Housekeeping,"
"What Happened," "Whistling Bennie," "Mischlevous Monkey" and "Learning to Swim." Boston: Russell Pub. Co.

HERALD OF HEALTH.—"Cycling and Physique,"
"Suggestions Concerning La Grippe," "Health Habits of Farmers," etc. New York: Dr. M. L. Holbrook,

UNITY PULPIT has reached the twenty-second number of the thirteenth volume, giving Rev. M. J. Savage's sermon on Compromise. Boston: Geo. H. Ellis, 141 Franklin street.

HISTORIA is an illustrated monthly of Historical Stories for Young People. Chicago, Ill.

NEW MUSIC.-We have received from White Smith Music Publishing Company, 62 and 64 Stanhope street, Boston, Mass., the following: Instrumental—" Meadow Brook: Reverle," "L'Esperanza Waltz," Loren Bragdon; "Orlstmas Roses Waltzes," C. A. White; "Captain Thérèse Waltzes," "Miss Helyett Waltzes," B. M. Davison. Vocal—"Bright Stars Above Me," romanza (soprano or tenor, the same also for contraito or bass); "My Mother's Song," (quartette) soprano or tenor, also for contraito or bass; "Zerlia," (alto or bass in Eb) also the same for mezzo soprano or baritone in F; "Sing and Be Happy," quartette male voices; "The Sinking Ship," words and music by C. A. White; "A Job Lot," Charles Brighton, Walter Hastings, arranged by John S. Baker; "He is Irish," (comic character,) "Little Maggle Magge," waitz song and chorus, Loren Bragdon; "They're Afier Me," Frank N. Scott, as sung by William Hoey; "Lift your Glad Volces," Easter song, C. C. Stearns; "The Picture That We'll Never Turn from View." Arthur Malone. —The Folto for April—same publishers—has a full-page picture of Michael Nolan (author of "Little Annie Rooney,") gives interesting letter-press, and furnishes a good program of vocal and instrumental compositions. don: "Christmas Roses Waltzes." C. A. White;

[Bigotry Par Excellence.]—An exchange reports Rev. J. H. Willey of Syracuse, N. Y., as teaching in a sermon, lately delivered in that city, that in order to preserve the religious observance of Sunday the Government must legislate to that effect, and then enforce its laws, and saying: "When the law is made, then I appeal to you as a church; I appeal to you as Christians, stand by the ship of State, and if any one dares to descerate the day—over the rail with the wretch!"

To have carried out the nautical figure of speech to an exactitude he should have said, "Let him walk the plank!" It has been evident for some time that there are pirates on board this ship of State, who intend to mutiny, capture the ship, and do their best to send all who oppose them to Day Jones's locker. They must be very sure of success to appeal so openly to their [God-in-the-Constitution] co-conspirators.—

The American Sentinel, N. I.

## URIC ACID.

What It is and How It Forms.

A Clear Description of This Most Subtle Enemy of Modern American Life-What a Prominent Professor Says.

A well-known professor connected with a leading medical college, in conversation, recently made the following wonderful assertions: "There is probably nothing which has ever been

known in the history of the world that has caused more real misery to men and women than that simple and yet dangerous element called urle acid. This dangerous substance gets into the blood of men and women, and even children, even before they suspect it, and the havor that it works is simply appailing. It causes

and even children, even before they suspect it, and the havoc that it works is simply appalling. It causes rheumatism, neuralgia, gout and pneumonia. It is the cause of most colds, and the actual source of nearly every case of grip.

"You ask how this dangerous acid gets into the blood? Very easily. The principal duty of the kidneys and bladder is to expel uric acid from the system. They fail to work very frequently, and, instead of being driven from the system, this poisonous uric acid goes into the blood. When once in the blood it ferments, it poisons, it causes unnumbered diseases, and too often occasions death.

"It must be plain, even to a novice, that the only way in which to keep this acid out of the blood is to keep the kidneys and bladder in a strong, a healthy and a vigorous condition. This is the whole problem in a nut-shell, and the man or woman who does this is invariably free from uric acid and the infinite troubles which it causes. I have never known of but one thing that will in every case drive uric acid from the system, and that is Warner's Safe Cure. It has been found by the medical profession to be possessed of properties unknown to any discovery of ancient or modern times. I have known of women who have been debilitated and wholly unnerved, who are to-day pictures of health and strength, and they know as well as I do that the result is due to but one thing—the great cure of which I have spoken."

The great truths above stated are as certain as existence, and they reveal the real cause of most physical misery of the present day, and they clearly reveal the way of excaping from such misery. No man or woman at the present day should be the victim of uric acid poison. That it is very prevalent is most true, but to permit it to get into the system, or having gotten there to allow it to remain, is simply folly.

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Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

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Skin, Scalp and Hair troubles by using CACTUS BALM SKIN CURE.

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Falling of my Hair, and gave me a New Growth in less than a
month." Mrs. N. Jaquith, Topeks, Kansas, May 20, 1804.

"By its use, Salt Rheum on my handa, arms and body disappeared within a week, after several months of medical
ireatment had failed." W. H. Keeden, 31 Hawley St., Boston.

Ech. 13.

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A WOMAN'S thrilling story of Gospel, Temperance, and
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Apr. 2.

# CONSUMPTION. Thave a positive remedy for the above disease; by its

use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FIRE, with a VALUABLE TREATISE on this disease to any sufferer who will send mo their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y.

DEAF NESS & HEAD NOISES CURED by Felty Invisible Tubular far Cuphions. Whispers only by F. History, 6138 Hway, N. Y. Write for book of proofsFREE Apr. 16.

Apr. 16.

17

OPIUM Morphine Habit Oured in 10 to 30 days. No pay till oured. DR. J. STEPHENS, Lebanon, Ohio.

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Gives Sittings and Treatments faily from 9 until 5. Six Sittings for Development for \$4.00 in advance.

PATIENTS VISITED AT THEIR HOMES.

Apr. 16.

### Mrs. S. S. Martin,

Thursdays, at 2:30 P. M.: Wednesdays at 8 P. M.
GEORGE T. ALBRO, Manager.

Apr. 22.

J. K. D. Conant,
Trance and Business Psychometrist.
SITTINGS daily from 10 A. M. to 4 P. M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street, Will hold Public or Private Séances.
Apr. 23.

# Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. to 5 P. M. Development of Mediumship a specialty. Magnetic treatments also given by Mr. and Mrs. Stiles. 573 Tremont street, corner Union Park. Apr. 23.

Miss Jennie Rhind, Seer. SITTINGS daily, with business advice. Circles Monday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Enclose 81. 1064 Washington st. Apr. 23.

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00 loll Washington street, opposite Davis street, Boston.

Apr. 23. lw\*

#### Dr. L. Freedman, AUSTRALIAN MAGNETIC PHYSICIAN

CAN be seen in April at Banner of Light Building, 8½ Bos-worth street, Boston. Six Developing Sittings for \$5 00, advance. Patients treated at a distance, \$1.00. Apr. 16. Hattie C. Stafford,

#### 48 Worcester Street, Boston, SUNDAY, Thursday and Saturday, 2:30 P. M.: Wednesday, 8 P. M. Newton Stansbury, Manager. 13w\* Apr. 0.

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

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium, will hold Circles every Sunday and Tuesday evening at 7:30. Sit-lurg dally. Ladles 25c., 50c. and 3l. Gentlemen 50c. and 3l. 22 Winter street, Room 16, Boston. 4w\* Apr. 2.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. Circles Thursday and Sunday evenings, 8 o'clock. Winter street, Room 6, Boston. 1w Apr. 23.

### Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w\* Apr. 9.

Mrs. A. E. Cunningham,

M EDICAL. Business and Tests, 247 Columbus Avenue, Suite 8, Hotel Waquoit, Boston. Will answer calls for platform tests. William Franks,

BUSINESS CLAIRVOYANT. Magnetic Treatment given Stritings daily from 9 A. M. to 9 P. M. 156 West Brookline street, Boston. 1w Apr. 22. Mrs. Fannie A. Dodd,

# MAGNETIC PHYSICIAN and Test Medium, No. 233 Tro mont street, corner of Ellot street, Boston. Apr. 23. George B. Emerson,

PSYCHOMETRIC PHYSICIAN. Platform Test, Communicative and Test Medium. Hours 9 to 9, 66 Allen street, Boston. lw\* Apr. 23. Mrs. C. T. Crockett, M EDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. 2w\*

# Mrs. Webb,

ASTROLOGICAL MEDIUM, will open in Boston May 10th. Miss Dr. Boice Harrington,

ELECTRIC and Magnetic Treatment, 251 Columbus Avenue. Suite 15, Boston. 2w Apr. 16. Carrie M. Lovering,

MAGNETIC PHYSICIAN, 267 Shawmut Avenue, Controlled by the late Lemuel Spear.

Miss J. M. Grant, TRANCE MEDIUM, No. 812 Bosworth street, Banner o Light Building, Boston. Apr. 2.

#### Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Mar. 26.

MRS. C. E. BELL, Test, Business and Medical Medium, gives Magnetic and Electric Treatments. Circles Sundays at 7:30 P. M. 1644 Tremont street, Boston, Room 4. Hours 9 to 8. DSYCHOMETRIC and Business Reading, or A six questions answered, 50 cents and two stamps MARGUERITE BURTON, 1472 Washington street, Boston. Mar. 12.

WRITTEN COMMUNICATIONS, Business, Medical and other, by a Lady Psychic. Sittings one dollar. 201 West Newton street, Boston. 4w Apr. 16.

R. L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston. 10teow\*

Mar. 12. 10teowMRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

9w\*

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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Miscelluneous.

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ORGAN. Clark's New Method for Reed Organs,

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"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

It is a phenomenon which has already attracted the attention of many in the scientific world, and it opens lumnense fields of research in this and other of the higher lines of thought.

## thought. The instrument complete in box, with full directions, and cut illustrating the manner of using it, \$1.00; postage 25 cts For sale by COLBY & RICH. SOUL READING.

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

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

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Dec. 5. 28w\*

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4w\*

Apr. 2.

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PARALYSIS CURED WITHOUT NEDICINE.

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B CENTRAL MUSIC HALL. CHICAGO.

Jan. 2.

### A LIBERAL OFFER,

Y A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FIRE.

Address DR. J. S. LOUUKS, Shirley, Mass.

Mar. 5.

ASTONISHING OFFER.

## CEND three 2-cent stamps, lock of hair, name, age, sex, one Steading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Apr. 9. Sealed Letters Answered. A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. Terms \$1.00. 4w Apr. 2.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. POSIUVE CUIPS FOR PREUMUNIA AND All LOCAL INHAMMAUORS.

DREPARED expressly for DR. J. A. SHELLHAMEH by a reliable Chemist. This Ointment contains
all the essential proporties of my La Grippe Specific, and is
warranted to accomplish all it claims with the patient if
faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each
box. By being reduced to this available form, I can 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, Diabetes, Liver Complaint, Stone and Gravel, and all Nervousaud Lung Troubles.
Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer.

## Also Spring Bittors. J. A. SHELHAMER, Magnetic Healer, May 2.—1. 8% Resworth Street, Hoston, Mass. "Glad Tidings of Immortality."

TINELY executed lithographs bearing the above title have been received by us. The size is 22½x38¼. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a seroll inscribed with the words "Message of Love." Over her head are three stars. The drappery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line. "A thing of healty is a loy foreout." From above a ray of light-radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britton, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings linistrative of the Spiritual Philosophy.

Price 50 cents. Price 50 cents. For sale by COLBY & RICH.

# DIAGNOSIS FREE.

SEND two 2-ct. stamps, look of hair, name in full, age and Sez, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALLMHATS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Bapids, Mich. im Apr. 2.

New york Adbertisements.



## **HERBA VITA** The Great Oriental Remedy,

**CURES** Constipation, dyspepsia, sick headache, corpulency, and all discuses due to deranged liver and kidneys, by eradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances, simple, harmless, sure. Samples, 10c. Small puckages, 25c., large ones, 31. Sent by mail to any address, post paid.

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281 West 42d Street, New York Oity,
MAGNETIC Specialist for Nervous and Chronic Diseases.
Magnetic Specialist for Nervous and Chronic Diseases.
Patients at a distance successfully treated. Dr. DAKE An Patients at a distance successfully treated. Dr. DAKE An Patients at a distance successfully treated. To THE FRIENDS OF SOIENOE.

I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric invostigation and Diagnosis, as well as Spiritual powers.

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

Trance Medium, CAN be consulted at 268 West 43d street, New York City Hours 9 to 4, and Tuesday evenings. Public Scance Thursday evenings, admission 50 cents. Mr. Fletcher appears at Adelphi Hall at 3 and 8 P. N., on Sundays. Letters answered.

# DYEMANUEL SWEDENBORG, containing the DUNIVERSAL THEOLOGY of the Church of the New Jerusalem. 982 pages (5); 18% inches), good paper, large type, bound in binek cloth. Mailed prepaid for \$1.00 by the AMERICAN SWEDENBORG PRINTING AND FUBLISHING SOCIETY, 20 Cooper Union, New York. 18teow Mar. 12.

Mrs. H. L. Woodhouse,

TRANCE and Business Medium, No. 880 Sixth Avenue, I 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. Clair-voyant Examination of Disease. Magnetic Treatment given. Accommodation of patients with board. 1w Apr. 23.

ANNA E. KINGSLEY.

DSYCHOMETRIC Readings on BUSINESS or HEALTH.

SIX Questions answered for fifty cents. Full Readings
\$1.00. Lock of hair preferred for diagnosis. Certain and
sure. Sittings by appointment. 109 Fourth Ave., New York.
Mar. 12. Dr. J. R. Newton
STILL HEALS THE MICK! Great cures made
through Magnetized Letters sent by MRS, NEWTON,
Address MRS, J. R. NEWTON, P. O. Station G, N. Y. City,
Mar. 5.

Mrs. Stoddard-Gray and DeWitt C. Hough H OLD Materializing Seances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. 2w Apr. 16.

PILES Remedy Free. INSTANT RELIEF, Final once in todays. Never returns, impurge, no sayer, mosuppository. A victim tried in vain every rem dy has discovered a simple cure, which he will mail free to his follow aufferers. Address J. H. REKEVES, Box 2200, New York City, R.Y. (16t. 10.

# DR. F. L. H. WILLIS

May be Addressed until further notice. 46 Avenue B, Vick Park, Rochester, N. Y.

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

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes.

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

Jan. 2.

MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N.Y.

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BREAKFAST. BREAKFAST.

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

114 MEC EDBO 2 CO Hammed All (Lamit)

JAMES EPPS & CO., Homocopathic Chemists,

#### Oct. 24. 13teow\_ London, England.

STELLAR SCIENCE. I 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, At the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical 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, 298 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1864, Boston, Mass.

July 19.

# ABRAHAM LINCOLN



## A SPIRITUALIST?

Curious Revelations from the Life\_of a Trance Medium

BY MES. NETTIE COLBURN MAYNABD,
OF WHITE PLAINS, N.Y.
Together with Portraits, Letters and Poems.
Illustrated with Engravings, and Frontispiece of
Lincoln, from Carpenter's Portrait from Life:

This book will be found peculiar, curious, startling i-more so than any work issued since uncle Tonk's Cabins. It breathes forgotten whispers, which the rust of time had almost covered and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRARM LINGOLN."

Cloth, 12mo, illustrated, pp. 264: Price \$1.50.

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MRS. JENNIE OROSSE, Business, Test and Medical Medium. Six questions answered by mail; 50 cents and stamp. Whole Life Reading 31.00. Magnetic Remedies prepared by spirit-direction. Address West Garland, Me.

WANTED—A copy of Prof. Hare's work.

WANTED—A copy of Prof. Hare's work this office, naming price.

Apr. 18.

[Confinued from second page.]

their loads of good things, were arranged the entire length of the mail; and as we sat around the festive board our spirit friends were preparing our minds for the spiritual food to come in the attennon.

At 2 P. M. the exercises were opened with singing, and an introductory speech by the President, Mr. P. T. Grimth. He was followed by Mrs. Edith E. R. Nickless, who gave a shlott and forcible address on "The Anniversary." She was followed by others. Then the meeting was adjourned till evening.

The evening exercises were conducted by the home mediums. They did great credit to themselves, and to the Society—showing nuch spiritual growth in the past year. Several new mediums who have been developed within the year also took part in the exercises. At the close of till exercises the hall was cleared, and old and young enjoyed dancing till 12 M.

MARY I. DIMOCK.

#### First Spiritualist Ladies' Aid Society, Boston.

The morning of April 1st dawned bright and beautiful. The members of the Society were early at work, for the enthusiastic meetings of the Spiritual Temple at Odd Fellows Hall and of the Lyceum at Tremont Temple assured them that WELLS HALL was not any

Temple assured them that WRLLS HALL was not any too commodious to receive their friends.

Through the kindness of Mrs. A. F. Butterfield, Mr. Heywood of Weymouth, Mrs. Alice Waterhouse, and Mr. and Mrs. Osgood of Amherst, the platform was decorated with an exquisite display of cut flowers.

The President, Mrs. A. E. Barnes, in well-chosen words—at a few minutes past ten o'clock—greeted the large audience, then introduced an ordained minister of the spiritual religion, Mrs. Carrie E. S. Twing. The inspiration of the occasion was given through her, and her words touched every heart.

Mrs. Mary A. Chandler then voiced for the angels many truthful descriptions, and a fine inspirational address.

Mrs. Mary A. Chandler then voiced for the angels many truthful descriptions, and a fine inspirational address.

One of the veterans, Mrs. M. H. Fletcher of Lowell, was greeted with hearty applause, and her speech was full of fraternal good-will to all.

"Pond Lily," through the mediumship of Mrs. Shackley, gave a large number of truthful communications. Rev. S. L. Beal of Brockton in graphic terms depicted the march of the progressive army, and alluded to the grand thoughts which we receive from the spirits-die of life to educate us as we journey on. Mrs. Nellie Thomas followed with an excellent descriptive scance, all the spirits delineated being readily recognized. Brilliant addresses from Dr. Roscoe of Providence and J. H. Wiggin of Salem closed this most interesting session. The Boston Transcript of April 1st contained a very fine report of the proceedings. Miss Amanda Bailey surpassed all former occasions in vocalizing spiritual music to the delight of all; she was ably assisted by Mrs. Lovering and others.

Afternoon.—Long before the hour announced for the opening the hall was well filled, and soon platform, windows, anter-noom and every place where a person could hear the speaking in the vicinity of the hall, was occupied. Mr. Eben Cobb delivered an address profound, scholarly, eloquent. Mrs. Sarah A. Byrnes then gave one of the best practical talks which a spiritual audience has listened to for many a day. She admitted she did not come to speak honeyed words, but the truth as her guide saw it. She made many grand truths plain to all. C. Fannie Allyn, another old-time favorite, created much enthusiasm and applause with a witty speech, at times eloquent and sarcastic, delivered with all the power which characterized her in the days of yore. She concluded her address with a poem.

Mrs. N. J. Willis entered into the inspiration of the

poem.

Mrs. N. J. Willis entered into the inspiration of the hour and gave a brilliant address, which was highly appreciated.

Mrs. Juliette Yeaw, another veteran, touched the spiritual natures of all by her address, which was a choice spiritual bouquet of flowers gathered by one who for long years has been a faithful pioneer for the truth.

who for long years has been a fathful ploneer for the truth.

The concluding addresses by the veteran, Dr. H. B. Storer, and Mrs. R. S. Lillie, were such as can be heard only from the spiritual platform through the lips of those who are truly inspired, as in days of yore.

Mrs. Mary Bagley was the medium for communication for this session, and as usual was very successful. Miss Amanda Bailey and Mr. J. T. Lillie, accompanied by Mrs. Burnett, rendered excellent musical selections.

tions. Several well-known clergymen were present, and

by MIR. Burnett, rendered excellent musical selections.

Several well-known clergymen were present, and many very prominent people.

The hosts of friends of Mr. H. W. Smith of Greenwich were glad of the opportunity of grasping again the hand of that noble man, who has done so much for the Cause and for humanity. Mr. and Mrs. Jenkins also were the recipients of many an enthusiastic hand-shake. This session was a magnificent exemplification of Spiritualism in its beauty, and the great company went away with joy and peace radiating from their countenances.

Evening.—The evening exercises opened shortly after the close of the atternoon session with an old-time love feast, in charge of the "Evangelist of Light," Mrs. Carrie E. S. Twing, assisted by Mrs. Lovering, Miss Bailey, Mrs. Penny, and other vocalists. A hearty social sing, interspersed with brief gems of truth by Mrs. Twing, made specially good conditions for a real spiritual meeting. Dr. Richardson was introduced in a witty speech by the President, and retailated with humorous remarks which caused much merriment and applause. He concluded his remarks with a beautiful word-picture of the work of Spiritualism in the past and its promise for the future.

I. P. Greenleaf then eloquently, through the mediumship of Mrs. Carrie Loring, addressed the company. Mrs. Loring also gave some spirit descriptions very accurately.

Mrs. M. T. Longley was introduced, but our sprightly friend "Lotela" claimed recognition, and proceeded to delight the audience with descriptions of spirit-friends present. Lotela was complimented by many on her success, which was very marked on this occasion. J. Frank Baxter (who came to speak in the afternoon, but did not succeed in gaining admission) in an able and scholarly address thoroughly interested the company, and concluded with one of his remarkable descriptive talks of and for the angel host about us. Mr. Baxter and Charles W. Sullivan contributed a musical gem of a duet, "Trip Lightly Over Trouble."

about us. Mr. Baxter and Charles W. Sullivan contributed a musical gem of a duet, "Trip Lightly Over Trouble."

Mrs. Kate R. Stiles gave an address, which was eloquent, and appealed to all that was good and noble in the hearts of her audience.

Mrs. B. S. Lillie then gave a description of remarkable phenomena which she witnessed, and succeeded, as usual, in thoroughly entertaining, instructing and spiritually elevating her auditors, who encouraged her with hearty applause.

Mr. James B. Hatch, Jr., Mrs. Hatch, Prof. Longley and wife, Miss Amanda Bailey, Mrs. Lovering, and others, rendered fine music during the evening.

The Anniversary poem, written by the poet author, Mrs. Emma Miner, and read by her during the evening session, was a literary production of much merit; also a poem by Mrs. M. S. Wood. Mr. Chas. W. Sullivan was given a warm reception by his friends, who were more than pleased to meet, greet and hear his musical voice again. Miss Lucette Webster received readings.

On account of the crowd your scribe found it very hard work taking notes of the proceedings and attending to other duties; so if errors are found, with the friends please remember I did the best I could under the circumstances? FRANK B. WOODBURY.

### Olympia, Wash.

The Spiritualists of Olympia celebrated the Forty-Fourth Anniversary in Barnes's Liberal Hall, Sunday Fourth Anniversary in Barner's Liberal Hall, Sunday evening, April 3d. The display of flowers and plants was very fine. A large and well-trained choir, with Miss Fitch presiding at the organ, added greatly to the occasion. The discourse was delivered by F. D. Moore, who introduced his subject by showing that the human spirit not only continues to exist in a personal or individual torm, after the process called death, but in the spirit-world it is clothed with a spiritual body. In fact, man has a dual body here on earth, an outer and physical form with its external sense, and an interior form, real, yet invisible, with its finer spiritual sense, and is indestructible; and death destroys the outer body only to release the inner or spiritual body, which it does not and cannot touch, that it may enter the upward path to a higher life. This constitutes the resurrection and the only resurrection of the body.

Mr. Moore proceeded to give a general review of Modern Spiritualism from its advent in 1848 through its nearly half a century of growth, citing the names of many prominent in jurisprudence, science, literature and social and political life, who have been among its firmest believers and most eloquent advocates of its truth.

Mr. Geo. A. liarnes will please accept our thanks for a copy of the Olympia Tribune, from which we gather the above. The occasion was a notable event as being the first of its kind in the new state of Washington, and which we are gratified in being able to say was a grand success. evening, April 3d. The display of flowers and plants

say was a grand success.

### Fort Worth, Tex.

The Forty-Fourth Anniversary was celebrated by the United Spiritualists at Fort Worth, Tex., Sunday, April 8d. The attendance was large, and "the entire services," says The Gazette of that city, "were beautiful and impressive, and every one seemed to feel it was good to be there." The exercises commenced with a composition of Haydn by Prof. Auit and Messrs. Kline. The singing of "Hap, Rap, Rap, We Heard the Angels," to the melody of "Tramp, Tramp, the Boys are Marching," so enthused every one that the chorus rose and swelled a perfect jubilee of melody. Then came the reading of a spiritual chapter from the Bible and invocation by the Chaptain, Dr. J. E. Fleming. The President, Capt. Cooley, then introduced the lecturer, Mrs. Hugh T. Wilson, who pretaced her eloquent address with a poem entilled "A Beautiful Angel Comes to Me."

After the address, Haydn's symphony, "La Reine," was rendered by Prof. Auit and Messrs. Kline. The music, remarks The Gazette, seemed to lift one up from all the sordid cares of life into a purer and higher atmosphere. Then the Secretary, Mrs. H. C. L. Gorman April 3d. The attendance was large, and "the entire

read an original article entitled, "Her First Voice from Spirit-Life," the introduction speaking of it as "one little picture selected from the many paintings hanging upon the walls of memory."

"The Article of Association" was read by the Secretary; the Chaplain, Dr. J. E. Fieming, then gave a short discourse upon "How to Become a Spiritualist." Mrs. Hugh T. Wilson then sung "God, Our Rock of Ages," words of her own composition, to that most beautiful air, Hottschalk's "Last Hope," Prof. Ault and Messrs. Kline rendering the accompaniment.

"Never have we heard anything so beautiful and impressive. Tears coursed down many checks, and again the knowledge came to us that the angels were near."

The President, Capt. Cooley, then gave a short talk upon the hopes and prospects of the Association, and remarked that he hoped it had been fully demonstrated to those present that a lady could and did make a better speaker than a man. He extended a cordial invitation to all present to meet with them again, and requesting all to rise, the spiritual song, "Oh! Mortals, Shout Aloud for Joy," to the air of "Auld Lang Syne," made the welkin ring, and the solemn hush at the close was broken by the few well-chosen words of benediction which fell upon the bowed heads.

The Fort Worth Gazetts gave a lengthy report of the proceedings, including the address of Mrs. Wilson, for which act of liberality it is to be highly commended.

#### Haverhill, Mass.

On the evening of Thursday, March 31st, the Haverhill and Bradford Union celebrated the Forty-Fourth Anniversary by appropriate exercises in Brittan Hall, which had been beautifully decorated by a committee headed by Mrs. Cate and Mrs. Dr. Hayward. Evergreen wreaths, clusters and flags ornamented the wails and galieries. Potted plants screened the stage, while upon the piano stood handsome bunches of cut flowers. Upon the left wall hung the charter of the Union draped in white. At 6:30 o'clock a bountiful home-made supper was served by the ladies, of which three hundred persons partook.

At eight o'clock the following program was artistically rendered, President Grieves acting as master of ceremonles: Anniversary by appropriate exercises in Brittan Hall,

Belection	
SingingReading	
Reading	May Drillic
Violin Solo	Jessie Little
Song	Mr. Haye
RecItation	Marion Hun
'Cello (composed 1690)	
Song	Mr. Have
Reading	Miss Drillio
Bong	
After the entertainment pre-	series were distributed

After the entertainment presents were distributed from a large fir tree by Secretary Smith. Ticketholders beld a number, and each number called for a present on the tree. At the close of the distribution Hall's orchestra took possession of the stage, and the remainder of the evening was passed in dancing.

#### Washington, D. C.

The Spiritualists of this city celebrated the Forty-Fourth Anniversary of Modern Spiritualism, March 31st, at the Builders' Exchange Hall, which was filled to its utmost capacity, notwithstanding the inclement

to its utmost capacity, notwithstanding the inclement weather.

The hall was most beautifully decorated with choice plants and flowers.

Mr. M. C. Edson, the President of the Association, presided, and opened the exercises with a few and appropriate remarks.

A fine program of instrumental and vocal music and recitations was followed by an oration and poem from Mrs. Jennie B. Hagan-Jackson, our speaker for March—which effort was fully up to her high standard of excellence, and was received with great entusiasm.

Then followed short addresses by Mrs. Wallace of New York and by Rev. Mr. Hicks of Florida—a former pastor of the Tabernacle Church in this city, who in turn was followed by that most remarkable and gifted test medium, Miss Maggie Gaule of Baltimore.

Miss Gaule has through her wonderful mediumship brought many to the light and knowledge of Spiritualism. She is one of the grandest workers in the Cause.

Jause.
The exercises closed with dancing.
The celebration was a grand success.
GOFF A. HALL, Sec'y.

## Baltimore, Md.

The Psychic Spiritualist Society celebrated the Forty-Fourth Anniversary on Sunday evening, April 3d. in its hall. Howard street.

The hall was packed, and the occasion proved a grand success. The place of assembly was elaborately decorated with mottoes, palms, lilies, and other

rately decorated with mottoes, palms, illies, and other flowers.

The regular speaker, Mrs. R. Walcott, gave an eloquent and forcible lecture, suitable for the occasion, which was highly appreciated. Miss Gaule kindly assisted, and began her tests with very appropriate remarks; her tests were very fine and satisfactory.

The music, both instrumental and vocal, was excellent. The audience was very attentive.

[On Sunday evening, April 10th, Mrs. Walcott, by request, gave a very luteresting Memorial Service in memory of the departure to spirit-life of Mrs. Flentje, a medium, whose funeral service Mrs. W. lately conducted. There was a full house, and all were deeply interested. Mrs. Walcott is a fine medium, and herself and Miss Gaule are doing a good work in Baltimore.]

#### Springfield, Mo. The Progressive Spiritualist Society celebrated the

Anniversary at its hall on Commercial street on Sunday, April 3d.

At 10:30 A. M. Prof. J. Madison Allen delivered a

discourse on the higher education, in which he set forth the principles and philosophy of Spiritualism. At 2:30 P. M. a general conference meeting was had, in which all were invited to participate—non-Spiritualists as well as Spiritualists. At 7:30 a good audience assembled, and after the rendering of music and songs and reading of poems, Prof. Allen delivered a discourse on "Spiritualism, Ancient and Modern." The lecture occupied about an hour and a half, and was listened to with close attention.

[At the close suitable resolutions were adopted by

[At the close suitable resolutions were adopted by the society, thanking Prof. Allen (who was about to go to another field of labor) for his efficient services for the society and the Cause of Spiritualism for the five months that he has been its speaker.]

### Hartford, Ct.

The Forty-Fourth Anniversary was celebrated by the First Spiritual Society of this city at its rooms

No. 81 Asylum street, on Sunday evening, April 3d.

The exercises opened with singing, followed by an invocation; an address by Mrs. 8. W. Sweet; solo by Mrs. Bunton; Mr. Walter D. S. Hayward delivered a short address, and then gave some excellent tests and psychometric readings. Remarks were made by Mr. E. M. Lay and Mrs. Mitchell; after which Mrs. W. D. 8. Hayward gave a few tests that were recognized. [Meetings are held in this place every Sunday and Thursday evening, conducted by Mr. Walter D. S. Hayward.]

Marion Harland's Endorsement

Royal Baking Powder.

[Extract from Marion Harland's Letter to the Royal Baking Powder Co.]

I regard the Royal Baking Dawder as the best manufacture and in the market. It is an act of comple justice and also a pleasure to recommend it magnalifiedly to American Hansewises.

where an audience of nearly four hundred assembled. The stage was act with a drawing room scene, and profusely and tastefully decorated with roses and calla lilles.

iiles.
The exercises were opened with a plane sole by Miss June Custer; an invocation followed, by Mrs. Edith E. R. Nickless; song. Miss Mabel A. Nickless; recitation, "Jerry." Miss June Custer; hymn, "Nearer, My God, to Thee," congregation; lecture, "Ancient and Modern Spiritualism, and What it has Done for Man," Mrs. Edith E. R. Nickless; song. Miss Mabel A. Nickless; recitation, "Secret of Death," Mrs. Hattle Johnson; tests of spirits present, Mrs. Edith E. R. Nickless.

Everything passed off pleasantly, and all seemed swell pleased with the exercises. J. R. NICKLESS.

#### Portland, Me.

The First Spiritual Society held Anniversary exercises Sunday, March 27th, afternoon and evening. Two of the largest audiences of the season greeted

Two of the largest audiences of the season greeted the speaker, Miss Lizzle Ewer of Portsmouth, N. H. The Anniversary address of the afternoon was followed by tests, emphasizing the day with inspiration and messages from Life Beyond.

Taking for her theme of the evening, "Our Great To-Day, and its Spiritual Expressions of Power," the speaker held the close attention of the audience by a vivid portrayal of truth.

The floral offerings were many—the platform being beautifully filled with bouquets and potted plants; a handsome basket of flowers graced the speaker's stand.

In the outer world the day was all that could be desired—clear skies and mild air of the early springtime prevailing; and mortal life was touched by the great beauty and power of the immortal.

A. C.

#### Buffalo, N. Y.

During a pleasant call we received recently from Mrs. A. M. Glading, that lady spoke in high terms of commendation regarding the Anniversary remembrance and its successful outcome in Buffalo.

brance and its successful outcome in Buffalo.

The commemoration there was two-fold in character—being carried out on the intellectual and spiritual plane March 27th, by the Society conducting the meetings regularly: the social portion of the celebration (with supper) being furnished on March 31st by the Women's Union of Buffalo.

The hall where the services occurred was finely decorated with flowers, plants, etc., and was crowded to its fullest capacity by earnest and thoughtful people. All who attended the celebration voted it a grand affair.

All who accended to Mrs. Glading a fine bou-affair.

The Union presented to Mrs. Glading a fine bou-quet of flowers, as a mark of the respectful apprecia-tion in which she was held by its members.

Troy, N. Y. Thursday evening, March 31st, the First Progress ive Society of Spiritualists of Troy celebrated the Anniversary at its room in Keenan Hail. The ladies provided an excellent turkey supper. A literary and musical entertainment was given after the supper. A vocal duet by Miss Maggie King and Miss Nellie Lovejoy was given with pleasing effect; Miss Carrie Adams executed some difficult movements with Indian clubs that were well received; Miss Minnie Cutler and Master Arthur Campbell pleased the audience with recitations; Miss Lovejoy, Miss King and Harry S. Romaine sang a trio that was well received. The Anniversary was continued on Sunday evening, when Mrs. Ada Foye gave some of her remarkable test manifestations to a very large and appreciative audience. Mrs. Tilly Reynolds delivered a fine address at the opening of the meeting.

H. C. Romaine. niversary at its room in Keenan Hall. The ladies

#### 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 bes remedy for Diarrhoa. Twenty-five cents a bottle.

#### MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Newton, President

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

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 r. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conduction

ductor.

Adelphi Hall, West 53d Street, East of Broadway,—Meetings will be held here regularly on Sundays, J. Wm. Fletcher being the regular speaker.

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway.

Psychical Society. - Wednesday evening, April 3th, this society (114 West 11th street) engaged in a consideration of the statement, "Whatever Is, is Right." The first speaker was Mr. Benjamin Hastings on the The first speaker was Mr. Benjamin Hastings on the affirmative. He was followed by Gen. Lee, Mrs. Beach and Mr. Fletcher, all of whom acquitted themselves ably from the standpoint of a first cause, natural conditions, unavoidable circumstances, as trology, etc. The President, Mr. Snipes, on the negative side, spoke, in part, as follows:

If it be true that Whatever Is, is Right, under natural and universal law, Whatever Was, was Right. If the latter be true, nobody should find fault with the theology of the dark ages.

ural and universal law, Whatever Was, was Right. If the latter be true, nobody should find fault with the theology of the dark ages.

If whatever was, was right, all the ignorance and bloodshed and superstition of primitive man and primitive Christianity were right, and whatever is fundamentally right at any time is right at all times; but whatever is not right now, never was right, and never will be. Whatever is that is different from what was, and is right now, was previously wrong; and this applies as well to combinations as to individuals, to cruel crusades as well as to private persecution in the name of religion or orthodox science.

Our friends on the affirmative side of this question declare that what appears to be evil is not evil, because it is the result of spirit, and spirit is eternal and eternally right; that vice as well as virtue is intended as an object-lesson; that high and low are properties of matter, not of the soul; that good and bad are distinctions of time, not of eternity; that inferior and superior are terms belonging to earth, not to heaven.

The worst forms of vice are rampant. If right, why

the First Spiritual Society of this city at its rooms, No. 31 Asylum street, on Sunday evening, April 3d.

The exercises opened with singing, followed by an invocation; an address by Mrs. S. W. Sweet; solo by Mrs. Bunton; Mr. Walter D. S. Hayward delivered a short address, and then gave some excellent tests and psychometric readings. Remarks were made by Mr. E. M. Lay and Mrs. Mitchell; after which Mrs. W. D. S. Hayward gave a few tests that were recognized. [Meetings are held in this place every Sunday and Thursday evening, conducted by Mr. Walter D. S. Hayward.]

San Diego, Cai.

The Spiritualists of this city celebrated the Anniversary on Sunday evening, April 3d.

The exercises were held in Fisher's Opera House, a proper distinction, according to effort, merit and extending the first property of the stankful that in time, or in time continued, there is and will be, for all mankind, not only a proper distinction, according to effort, merit and extending the first property of the stankful that in time, or in time continued, there is and will be, for all mankind, not only a proper distinction, according to effort, merit and extending the first property of the stankful that in time, or in time continued, there is and will be, for all mankind, not only a proper distinction, according to effort, merit and extending the first property of the stankful that in time, or in time continued, there is and will be, for all mankind, not only a proper distinction, according to effort, merit and extending the first property of the stankful that in time continued, there is and will be, for all mankind, not only a proper distinction, according to effort, merit and extending the first property of the stankful that in time continued.

perience, but an aspiration and opportunity for development into the better and the best conditions of montal, moral and spiritual existence.

Mr. Fletcher closed with a very satisfactory scance,

REPORTER.

Adelphi Hall .- Mr. J. W. Fletcher instructed a large audience upon the means of salvation, holdlarge audience upon the means of salvation, holding that ignorance was the one enemy to be saved from; and that every man who added a single truth to the world was, to that degree, its savior. To-day, throughout all Christendom, the glad Easter hymns are ringing, the altars are decked with flowers, and imposing cormonies recognize that one man, great, and good, demonstrated the law of continued life, Modern Spiritualism reveals the law of universal life, and shows the pathway over which your loved have passed, and also assures each one of their return.

Then followed a descriptive scance, which caused many who were there from curiosity to wonder more and more.

In the evening Mr. Fletcher answered questions

and more.

In the evening Mr. Fletcher answered questions propounded by the audience, and gave some remarkable tests. The platform was beautifully decorated with flowers sent by friends, and the music was under the direction of Mr. and Mrs. Ward.

A. E. WILLIS, Sec'y.

#### MEETINGS IN MASSACHUSETTS.

Haverbill and Bradford .- Last Sunday, the Easter hour for the world, was an occasion of unusual interest to the Union Spiritualist Fraternity in this locality, and preparations were made for its joyful observance. Brittan Hall was handsomely ornamented with potted plants, supplied by many friends; and, in addition, by clusters of Easter Lilies which had been contributed from unexpected sources. Mrs. A. M. Glading it was expected would be led by her inspiration to speak, in general terms, of the Easter event, the world's great occasion for rejoicing over the great fact of the resurrection of mankind to immortal life, but a wave of sorrow suddenly swept over the surface of their interests by the death of Mrs. Susan Trow, a well-known member of the Union, at 2 o'clock on that bright Easter morning. This changed the order of the afternoon exercises, and an inspirational memorial service was given by Mrs. Glading, in which a beautiful tribute was offered to the memory of the just liberated and ascended spirit—fresh and appropriate in its reference to the great event of the ascension of Jesus of Nazareth from the new sepulchre in Jerusalem. The occasion was one of deep and profound interest.

Mrs. Trow was present on the Sunday previous, and then in good health. She was well known among Spiritualists, having for several seasons resided at Onset, and was an enthusiastic believer in the gospel of Spiritualism. Her age was 64 years 8 months 13 days.

In the evening the time was given to answering interest to the Union Spiritualist Fraternity in this

days.

In the evening the time was given to answering many questions from the audience, and each service was followed by psychic illustrations.

E. P. H.

New Bedford .- Mr. F. A. Wiggin of Salem was the speaker for the First Spiritual Society at the afthe speaker for the First Spiritual Society at the afternoon meeting. The lecture was of the nature of an Easter address, the subject being: "He is not here; he is arisen." The evening subject was: "Consider the lilies, how they grow; they toil not, neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these." Both discourses proved of a very interesting nature, and were attentively listened to by large audiences. Recognized tests were given at the close of each lecture. Mr. Wiggin is to be with us again next Sunday.

SEC'Y.

Greenwich .- We gather in the Independent Lib eral Church every Sunday to hear the words of truth, love and wisdom addressed to us by our good friend

love and wisdom addressed to us by our good friend Mrs. Juliette Ycaw, who is our regular speaker. She always gives us a grand lecture. The seed she has sown will spring up and bear good fruit.

The year past has been a successful one; the meet ings have been well attended, and the Lyceum very interesting. May the angel-world bless the builder of this spiritual home for all he has bestowed upon this people, and for his help and encouragement in carrying on the good work here.

M. J. K.

Newburyport.-Sunday, April 10th, Mrs. Carrie F. Loring lectured very acceptably. The tests given afternoon and evening were perfect, and the audience expressed its satisfaction by applause.—Oscar A. Edgerly will probably be with us next Sunday, April Ath.
The Independent Club celebrated its fourth anni-

versary Monday evening, April 18th. Music. Address by C. Fannie Allyn. Supper and a dance.
Sunday, May 8th, Prof. Carlyle Petersilea will give readings and music. This will be our closing Sunday service, and will be held in Veteran Hall. F. H. F. Lawrence.—April 17th, Mrs. Emma Miner of Clin ton was our speaker at Pythian Hall. She gave some of the most comprehensive truths regarding the phi-

losophy of Spiritualism, also some very beautiful poems. This being her first lecture here, she has made many friends.—Next Sunday Mrs. A. E. Cunningham will be our speaker. F. S. E. Worcester.-April 17th a conference meeting was reld in the afternoon, and Dr. Geo. A. Fuller spoke in the evening.---Mrs. Banks will speak for us the

Friday evening, April 22d, supper and dance at Grange Hail. GEORGIA D. FULLER, Cor. Sec'y. 5 Houghton street.

Lowell .- Miss Williams of Fall River, Mass., lecand very satisfactorily.—Sunday, April 24th, Mrs. Kimball of Lawrence will occupy our rostrum. E. PICKUP, Hon. Sec'y.

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff and scalp

### CONNECTICUT.

Norwich.-Mrs. Carrie F. Loring of East Braintree, Mass., opened an engagement with the Spiritual Union, Sunday afternoon, April 17th. After an invocation and singing by the quartet, she delivered a short address under the influence of an unseen intelli-gence upon "The Gates Ajar."

gence upon "The Gates Ajar."

In opening the speaker said: This day, when all the churches are celebrating the Easter festival, carries us back a few days to our own Spiritual Easter when East and West the great event which placed ajar the gates between the two worlds was celebrated with greater enthusiasm than ever before. And as we look back upon the work accomplished in the forty four years, we feel a sense of pride and encouragement to go on—standing firm by our convictions and helping others to see the light.

After the address a large number of spirit names and delineations were given, which were remarkably correct in detail.

The evening session was equally interesting, fine audiences assembled giving the closest attention to the remarks and delineations of the speaker.

Mrs. Lering will occupy our platform again next Sunday.

The Wist Spiritual Association held.

Hartford.—The First Spiritual Association held its regular meeting on Sunday evening, April 17th. The exercises opened with singing; an invocation by Mrs. G. Pierce. Mrs. Osborne delivered a fine discourse on Spiritualism. Mrs. Bunton sang, after which the chairman, Watter D. S. Hayward, read a poem and made remarks. Mr. and Mrs. Merr'am, Mrs. Pierce and Mrs. Dowd addressed the audience, Mrs. Dowd giving several tests.

Good News from Rhode Island. To the Editors of the Banner of Light:

The would be Allopathic czars of our goodly State have been silent this winter. I expected they would renew the attempt to engraft upon our statutes a restrictive, monopolistic medical law; but they kept

strictive, monopolistic medical law; but they kept quiet.

I carefully scrutinized the daily doings of our Gen ral Assembly, that I might take the necessary meas ures seasonably to meet them. I advised with several of the members, and found them ready to meet the question should it be presented. But for some reason the M. D.'s did not appear. At the annual meeting of the khode Island Medical Society last June the committee which engineered the plot and scheme a year ago was responsibled. None of the members muttered, neither did they peep. So we are safe for another year, and were saved the fight which this time would have been a wharp one.

There is one very happlying event incident to our like election. Trefer to the defact of Senator L. F. C. Garvin, M. D., of the town of Cumberland. He has been a member of the General Assembly for several sessions, always championing the proposed restrictive legislation. Last winter he was a member of the "Committee on Special Legislation" to whom the medical bill was referred; and, although a member of the medical Society, he sat on the committee and zealously worked to secure a favorable report. Thanks to the intelligent electors of Cumberland, he is now "off duty!"

WILLIAM FOSTER, Jr.

They are going to have a heresy trial out in Cincin nati. A modern heresy trial and a militia court maratial are invested with equal terrors. There is money for the heretta, however, in a modern heresy trial—Boston Transcript.

Indigestion! Miserable! Take BRECHAM's PILLS.

That All-Gone

women are taken with that "all-gone" or faint feel-ing, while working, Faint Feeling walking, calling, or shopping. The cause of this feeling is some derangement, weakness, or irregularity incident to her sex.

This is an every-

Anatters little from what cause it may arise; listant rolled, may always be found by using Andin Er Pinkham's Vegetable Compound. It is the only Positive Cure and Legitimate Remedy, for those personners were reserved. culiar weaknesses and ailinches of women. It acts in perfect harmony with the laws that govern the female system under all circumstances.

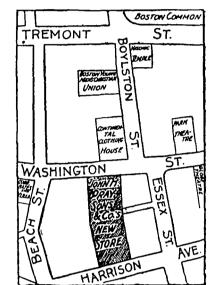
All Purgeists sell it, or sent by male in form of Pills or Lozenier, on receiptof 1.00 liver Pills, 24c. Correspondence freely answered form on Medical Correspondence in condence. LYDIA E. PINKHAM MED. CO., Lydia & Richaus LYNN, MASS.

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RHODE ISLAND.

Providence.-Sunday, April 17th, the Progressive School met at 1 P. M. in Columbia Hall, 248 Broad street. In the afternoon a conference was held under the auspices of the Spiritualist Association; Mrs. C. the auspices of the Spiritualist Association; Mrs. C. M. Whipple, Vice-President. Mrs. J. N. Sherman, Mr. William Foster, Jr., Mr. T. J. Fales and Mrs. Della Smith took part—the exercises closing with tests by Mrs. Sarab E. Humes.
In the evening Dr. F. H. Roscoe acceptably addressed a large audience—also gave remarkably correct readings and tests at the close of his discourse.
—Bunday, April 24th, J. Frank Baxter will be with us.

SARAH D. C. AMES, Sec'y.

53 Daboll street.

us. 53 Daboll street.

### MAINE.

Portland.-The First Spiritualist Society had the pleasure of listening to Dr. Briggs of Fitchburg, Mass., last Sunday; in the afternoon on "The-Resurrection"; evening, on "Knowledge and Facts of Spirit-ualism." He is an eloquent orator, and we bespeak a long career of usefulness for him.—Marguerite St. Omer. will be with us next Sunday.

N. F. P.

# **What Can Cuticura Do**

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They

Children, the CUTICUTA
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the scalp of scaly humors, and restore the
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save your children years of mental as well as physical suffering by reason of personal disfigurement
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are speedy, permanent, and economical. Sold every-where. Pottes Drug and Chem. Corp., Boston. All about Skin, Scalp, and Hair" free. BABY'S Skin and Scalp purified and beautified by Curicura Soar. Absolutely pure.



Annual Convention in Connecticut.

The Connecticut State Spiritualist Association will hold its sixth Annual Convention at Unity Hall, Hartford, Saturday and Sunday, May 1th and 8th.

It is hoped that the Spiritualists of the State will give us their presence and support on this occasion, as we contemplate making it very interesting. We shall prove that Spiritualism is a demonstrative religion. The public are conducted in the state of the Spiritualism is a demonstrative religion. The public are conducted in the state of Spiritualism is a demonstrative religion. The public are conducted in the state of Spiritualism is a demonstrative religion. Speakers—Birs. Cella M. Nickerson of New Bedford, Mass.; Mrs. Clara Banks of Haydenville, Mass.; Mr. F. A. Wiggin of Salem, Mass.

Program—Saturday, May 7th, 11 A. M., business meeting for the choice of officers and the reports of committees, etc. 2r. M. and 7:30 r. M., regular services, comprising excellent music, eloquent remarks and descriptive tests.

Bunday, May Sth, II A. M., confecence. 2r. M. and 7:30 r. M., geofieral services as above.

If desired, and time will permit, psychometric readings will be given, and sealed letters may be placed upon the desk for examination.

MRS. J. W. Storrs, Sec'y. Annual Convention in Connecticut.

Grove Meeting.

The annual Grove Meeting of the Clackamas County Religious Society of Spiritualists will be held at New Ers, Ore., beginning Friday, June 10th, and holding over three Sundays. The Board of Managors will arrange for speakers and medians, and for the general welfare of attendants. The Society has a comfortable hall in the grove of firs. The Society has a comfortable hall in the grove of firs. 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'y.

No. 91 Alder street, Portland, Ore.