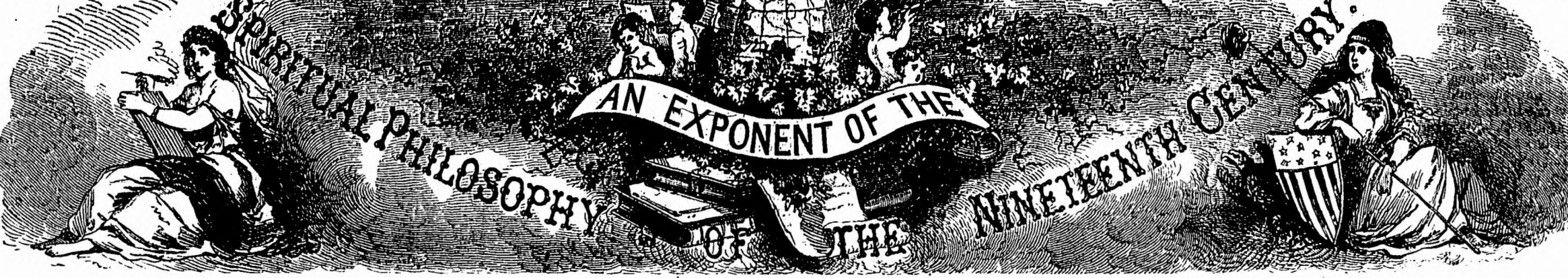


BANNER OF LIGHT.



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Written for the Banner of Light.

BOOKS.

BY MARY WOODWARD WEATHERSEE.

Never I sit alone among my books:
Some kindly face looks at me from the wall
In such familiar way, his very looks,
Though he were dead a century or more,
Assure a friend has entered at the door.

Great Shakespeare comes, and yet, as equals here,
We question each of life, and that dread change
That cometh after, and that all men fear,
Who've been unjust; of sleep; of perishment of dreams;
That make an evil of life that real seems.

And Plato, "he of all the world the sum,"
Sits with us twain in evening dialogue;
Here Lowell sings of "June," and insects hum,
Till, standing there, at Memory's open door,
Sweetly we hear "those evening bells" of Moore.

Ay! all the world, long gathered to its rest,
Sits here in company as living souls;
And I among them, with great wonder pressed,
Nor making answer for this power of mind,
So strong nor even Death its secrets find.

Oh! bliss unmeasured! so to read at will
From saints and heroes of forgotten times;
To feel the influence of their great hearts thrill
Our weaker selves, as if they had not died,
But still were sitting fondly at our side.

Worcester, Mass.

Some Facts and Thoughts Concerning Psychic Phenomena.

BY SIDNEY DEAN.

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THE purported messages of ancient through untransliterated hieroglyphs became very burdensome, consuming much valuable time; and as they were of no possible use in my investigations, I emphatically declined to be the amanuensis of any intelligence who did not translate his message into the English text. Some of the attempts to comply with this demand of mine were very humorous, and some painful, confusing the mind and torturing the brain with a painful sense of inability to perform something required to be done.

I now remember quite a long character message, so long, indeed, that I became anxious for its completion in order to learn what it was all about. When the translation commenced I was plunged into mental confusion and darkness. The words flowing from the pencil-point were a jargon, some English, some Latin, and some evidently manufactured for the occasion. The intelligence could easily manipulate the machinery to cut the figures, but was "all at sea" in the attempt to translate them. I endured this struggle for a time, but becoming wearied, I cried out: "Will some spirit please translate this message?" As a flash order came into the brain machinery, the answer was clearly and promptly dictated: "I will; Elihu Burritt."

Now I had not been thinking of the "Learned Blacksmith," my old preceptor and teacher in the "Academy" of my boyhood, neither did his name or person suggest themselves while writing, or during the struggle for translation. The reply was as a flash out of the darkness. I was made clearly sensible of another and commanding intellectual force at the seat of direction in the brain, and as rapidly as I could write, with an ease of diction unknown to me, the English translation, or what purported to be, flowed on to its finish and its signature. It is needless to report that I greeted and thanked my early and life-long friend, the great linguist of his age, then in the world of spirit.

Among the many perplexing questions to which this phenomenon has given rise in my mind, is one which I am not yet able to answer to my own satisfaction: "How much of my knowledge of the English language, of my habits of expression, construction of sentences and use of particular words is utilized by this intelligent force, or these intelligent message-writers, in their work of translation?" Any answer to this gives rise to other even more perplexing questions. I bring this matter forward now because in the message given below some words are used which struck me as very familiar while transcribing them under dictation.

The original message consisted of only fourteen characters, large, intricate, artistic, handsome. In fact, they take the place of honor as art creations among the great variety cut by my pencil. Each character was cut without conscious design upon my part, with great rapidity, the pencil moving rapidly to all angles, and outworking a complicated but evident design. There were no accidents, no blunders, and no intelligent person on examining them, and not knowing of this strange phenomenon, would congratulate me upon my artistic skill in designing and drawing strange characters. Some skeptical persons to whom the work has been shown and explained, have not been able by their manner to conceal their doubts of my veracity, though too polite to voice their opinions, and knowing me too thoroughly to believe that I would consciously affirm as true that which was false.

The message of fourteen characters was signed, under its English translation, by six equally bold and symmetrical hieroglyphical characters, and under these the signature and statement which caused the expenditure of much time in investigation. I know nothing of "Zoropater, a priest of Jupiter," have not obtained any trace of him in history or mythology, but simply give the message and signature as written, without endorsement of mine. If such a person had an earth or mythological record, I shall feel my obligations to any of your readers who will advise me where the record may be found.

What impressed me with great force was the addendum to the English translation, a kind of post scriptum, given while reading the message, but hastily written upon another piece of paper: "Interpreted by Cleon." It was an easy task to locate Cleon, the Greek, who was active in the Peloponnesian war, making himself famous as a military general, and falling with half his soldiers in a bloody battle about the year 425 B. C. But why should Cleon, a military man, or his spirit, translate into the English from the old Syro-Phoenician characters the message of "a priest of Jupiter," for me or any other English-speaking person?

"What's Iecuba to him, or he to Iecuba?"

That the Greek military general of a later age should assume the rôle of a scholar and linguist? In the case of Elihu Burritt, the "learned blacksmith," it seemed a natural thing. But "a priest of Jupiter," living on earth B. C. 3815, employing a Greek military general who lived three thousand five hundred years subsequently as a translator of the old Phoenician into English, gave me pause.

But where does the theory of "unconscious cerebration" apply to any feature of this singular message and its translation? The question, to me, resolves itself into one of two alternatives: I am either a hypocritical falsifier, and know it, or the theory of "unconscious cerebration," as a cause of spiritual phenomena, is false in toto. But to the English of this message:

"Our written language was more symmetrical and harmonious than that now in use by all the moderns. We studied combinations of beauty-lines and symmetrical art-angles. We also combined thought in forms of expression so as to condense and utilize space. We are glad that you like it. This is the ancient Syro-Phoenician text, as ancient as Enoch, and was lost out of history, both in writing and in spoken sounds, at the confusion of tongues among the Babel builders. Only the ancient Phoenician scholars could write or read it. There was no grammar of the language, as you use the word, but the signs and angles were arbitrary, alone or in combination. We will translate the above text:

"Child of the middle sphere and age of the earth! You come from oblivion; you will live forever. The combination of forces in your nature are more wondrous and beautiful than the circles, lines and angles of our ancient alphabet. The mysterious principles and laws which pervade and govern the immaterial spirit universe are so thoroughly interwoven in your spirit nature that in you are blended the two worlds of material and immaterial spirit-life. Matter, as you know it, is not eternal; spirit-life, conscious or unconscious, is unending.

You sense spirit conditions of being. You will know more fully the scope of spirit existence and power, and know it here before you depart from the material body. But in the other life, the beyond existence, the sun of knowledge shall arise on your soul and never reach its meridian. Its meridian would touch the outer cycle of the Infinite.

ZOROPATER,

The Priest of Jupiter, B. C. 3815."

Now, with all due respect to my unseen and unknown friend, Zoropater, I should feel the imputation most keenly if I were charged or credited with being the author of these stilted and bombastic platitudes. I prefer and use a rhetoric which in the plainest terms goes straight to the mark. I should have translated the message into simpler and plainer English. But perhaps the more flowery and ornate Greek, Cleon, using his native language, sifted the Syro-Phoenician through the Greek language into the English.

The whole subject is pregnant with the "flats and sharps" of abstruse speculations, and, unlike most of the other messages, seems to lack, in some portions of its text as in its relations, what modern, practical minds term good common-sense and clearness. For all of which I do not hold myself responsible.

Boston, January, 1893.

The many friends of the birds, who have so often and so energetically protested against their use for the adornment of women's hats, will be interested in the fate of the moho, one of the most beautiful of the feathered inhabitants of the Sandwich Islands. These birds are now extinct, and Prof. Newton, of Cambridge, Eng., estimates that not above half-a-dozen stuffed specimens of the species exist in the world. They were clothed with magnificent yellow feathers, and for the sake of these, which were employed in making robes for the native chiefs of the island, the birds were ruthlessly slaughtered. When the supply became exhausted recourse was had to another yellow feathered bird of the islands, much inferior in beauty, however, and the name O-o, formerly borne by the moho, was transferred to this new victim of savage vanity. It can hardly be a comforting reflection for those who aid or encourage the slaughter of birds for the adornment of human head-gear, that they are simply imitating a thoughtless custom of the uncivilized natives of a Pacific Island.—Ex.

The following comprehensive editorial recently appeared in a Western newspaper: "We begin the publication of *The Rocky Mountain Cyclone* with some pithy difficulties in the way. The type pounder whom we bought the outfit prior to this printing opined that to supply any epics or rays, and it will be phour or phive weex before we can get any. We have ordered the missing letters, and will have to wait until they come. We don't like the idea of this variety of spelling any better than our readers, but mistax will happen in the best of regulated phamillies, and iph the os and exes and qux hold out, we shall ceep (sound the chard) *The Cyclone* whirling apter a phasion till the sorts arrive. It is no jouke to us; it is a serious aphair."

POPULAR GROWTH OF SPIRITUALISM.—A few years ago Spiritualism was considered little better than witchcraft, and any person who was employed in a "medium" narrated the experience under the seal of secrecy, fearing ridicule or odium for his audacity in obtaining an interview, whether he may have been induced into such proceeding from idle curiosity, and as a skeptic, or from some other cause. Nowadays it is different—'est tout change—and men and women of liberal education periodically have "sittings" with their favorite mediums.—Chicago Mail.

The Spiritual Rostrum.

What are the Revelations of Spiritualism Concerning the Soul, Past, Present and Future?

A Discourse Given by the Guides of
MRS. CORA L. V. RICHMOND,
At the First Spiritual Temple, Corner of Exeter and Newbury Streets, Boston, Mass.,
Sunday, Feb. 19th, 1893.

Reported specially for the Banner of Light

INVOCATION.

INFINITE SPIRIT, Eternal Splendor, Abiding and Perfect Life and Light, Thou Supreme Intelligence, who hath freighted the atom and the sun alike with glory, and given to each world and system its form and purpose, guiding the moving orbs to their appointed places, and governing all by the matchless harmony of thy law! Oh! thou who art syllabled in the rays of light and in the incense offering of the flowers, who art revealed in the insect's wing and in the majesty of moving worlds, who declarest thy presence amid the vocal harmony of the universe, and in the silence of the spirit, and maketh audible the sound of praise from murmuring streams and glad some birds in the forest, and who breatheth upon the winds and waters until they become symphonies of praise, but who within the soul of man findeth thy fitting temple and the attributes of thy divinity mirrored there, and breathing in word or in song on that divine perception, and making manifest by myriad signs and tokens thy presence; but chiefly by the inspiration that cometh from within, and by that perception that knows and declares itself allied unto thee by the thousand silent voices of the spirit that beyond and above all sounds declare thy presence in the wonderful harmony of the soul! We praise thee for the visible unity, for the forms that are clothed in light and beauty and harmony; for the matchless order that syllables the intelligence and working power of thy divine life; but from within the soul the thought wherewith to interpret these tokens, the intelligence to comprehend the light and to make it manifest, for this we praise thee more. May these thy children find, whether in the forms of nature or in the voices of the spirit, the fitting altar of praise within, where beyond all outward strivings and changes, beyond the pursuits of daily toil and seeking for gain, beyond the mortal government of nations and society, the light of thy divine love and wisdom reigns omnipotent, where from everlasting realms within and above the guidance cometh to declare supreme and perfect the realm invisible and divine. May such as mourn be comforted, such as feel dead and shadowy near the light ineffable and divine; and may, those who mourn because life on earth is so fleeting, turn to, where the beams of eternity pour out their living fountains of life and light forever, and the soul immortal is baptized in its divine inheritance. May all learn to praise thee, whether they walk in the shadow or in the light, whether with thorn-placed feet and hearts bowed down they turn unto the valley of sorrow or upon the heights behold the glory ineffable and divine, may they praise thee without ceasing. Amen.

DISCOURSE.

Spiritualism is a shining light. It stands for whatever in the world to-day teaches of man's immortal nature.

Not by any means do we think that because Spiritualism reveals the intercommunion between those who have passed from the mortal state and those who remain here that that intercommunion proves immortality. We are not of those who suppose that because there is a message from a future life and continuation of intelligence of the earth-life, that there is *prima facie* evidence of immortality. But it is a vast corollary proof. It is proved analytically, it is proved by analysis, that every spirit exists consciously and intelligently without the human organism; it therefore may continue to exist forever. Yet many Spiritualists have but a slender foundation for their evidence of immortality based upon this predicate. We will point out why.

We know a very scientific man who came into Spiritualism from materialism, as many have done. He had builded his structure, or the foundation of it, upon materialism, and all he did when he accepted Spiritualism was to put on another story to his intellectual edifice. His basis was matter; spirit was evolved from matter, and by a sort of differentiation and process known only to those materialists who can evolve spirit from matter, he concluded that, as he had evidence of the future existence of spirits by the testimony of those who had already passed on, there was something like an added function that had become evolved in this wonderfully involved theory, and that that added function made continuous existence possible. Of course he did not see that this was like creating perpetual motion without a cause, or like any other of the impossible impossibilities of the universe. But his superstructure was fine; he had a material foundation to start with; he had, next, the intellectual portion of the edifice, that had already been reared through the various processes of evolution, deriving added functions from evolution. He had come to think before he had the knowledge of Spiritualism that the life and power and intelligence of the human mind was but an effervescence, but the momentary, evanescent life that is extinguished at death, but most glorious while here. But when he had knowledge that his friends lived and had conscious, intelligent action after the change called death, he concluded that that effervescence continued, and by a subtle process known only to matter in its many and varied expressions, that effervescence could last forever. But we have met a materialist in spirit-life who passed out of earthly existence not knowing that this intercommunion was possible, and rejecting all idea of a future state for the intelligence or mind of man. When we met him in spirit, he said: "Oh! this is only going to last a few moments; it is the delirium of

disease; I think I am lying, but I am not. You will see in a little while it will all dissolve into empty air and nothingness, just as I have supposed." But when it went on, and when he saw myriads of beings whom he had known on earth, at last the consciousness came over him, over his mind and spirit, came up from the soul, that his intelligence was to endure forever. You have no idea what an inexpressible disappointment intellectually it was to this man; you have no idea what an inexpressible relief to his spirit. His intellect was grieved, which fortunately was wrong; his spirit rejoiced, because somewhat of hope, or prophecy, or whatever it is that pervades the innermost heart, even of the materialist, had made him long for a future existence and made him hope that it might be possible.

Spiritualism, as said before, reveals the future existence by the best method possible: the direct communion with those who have passed through the change called death. But when we are asked, "Does Spiritualism reveal immortality?" we answer, no; not if by Spiritualism you mean the mere contact and intelligent communion between spirits and mortals. But if you mean by Spiritualism all that knowledge that is within man, that perception that makes him aware, even here, of the inner life, and that consciousness that knows that it is conscious; if you mean by Spiritualism that great resource of humanity that has existed in every age and among all enlightened minds, the *a priori* knowledge of the Divine, then it reveals immortality.

The materialist is perfectly consistent: if the mind of man, the imagination, and all that man denominates intelligence, has its origin in matter, in the various degrees of evolution, the formation and differentiation from matter, then that must assuredly be dissolved by material processes as that it has been formed. There is no evidence in any school of science or material philosophy that any organic process has ever made of matter so subtle a force, so absolute, that it endures forever. No kind of material philosophy can prove that any combination of substance, that any association of atoms, or any aggregation of material essences, however subtle, endures eternally. It is only by recourse to the general term of natural law that the materialist is able to have something that antedates the mere form of existence, the mere expression of the highest form of the visible universe.

Spiritualism, however, more clearly connects the abstruse and abstract philosophy, ethical teachings and religion of the human spirit with the tangible experiences of daily life, and that which in most theories is only accepted, only permitted under certain conditions, and therefore as improbable, in Spiritualism is resolved into universal permission, into that which is by common acceptance the law of the spirit, and that which pervades and prevails with reference to the human eternal consciousness. But we declare, whether in keeping with spiritualistic ideas or not, whether, as based upon material philosophy, you believe it or not, that if Spiritualism does not confirm the revelation of the previous existence of the soul, then Spiritualism cannot prove immortality in the future; that by common consent of philosophy, by every evidence of logic, that which has a beginning as an entity must somewhere cease to exist; that if it is the result of associated atoms, or associated attributes, that have been gradually evolved from matter, there must be somewhere a disintegrating process that will gradually take away, particle by particle, attribute by attribute, this intelligence that is you. We declare that the ego, the entity, the eternal consciousness from some vast realm of eternal splendor must have been, as it will be forever, and that here in this brief sojourning the emphasis of human life is given to the earthly form and its various functions by the stamp of that entity. That you are you, not because of environment, not because of heredity, not because of circumstances, however much your expression may be modified by these conditions, but because of this entity that is eternal, and that however you may be imprisoned, or cramped, or dwarfed in the habitation of clay, that entity is not destroyed, nor impaired by this physical contact, however much it may be prevented from the expression of all that there is of its supreme power. The highest spiritual revelation declares the heretofore as well as the hereafter. While it is absolutely true that human affections and human longings, that human aspirations and desires, are more intimately connected with the hereafter because of the associations of time and the endearments of human life, and all that makes the expression here valuable; it is also true that in the contemplation of the higher thought and intelligence, and in the mind of the philosopher and seeker for truth, that is just as important which antedates this life as that which follows, and that the heretofore has been just as important in making up that which is called your existence.

For the sake of science you consent that every atom of your physical organism shall have passed through myriads of forms by various organic processes, that matter has become refined and triturated and prepared for this expression; for scientific analysis reveals to you that without this elaborate process, even your vision could not be what it now is; that the light must have vivified the atoms millions of times; that every atom must have been in countless myriads of forms; i. e., in groups of atoms must have become accustomed to the finest associations; that unless you trace through the laws of organic being the demand for sight there would be no sight; that the sun might have shone forever on a universe that

was not destined to produce eyes, and there never would be any eyes; that the atoms might have been aggregated and segregated for myriads of times, and but for the intelligence that wished for expression there never would have been anything to express intelligence; that nature does not stultify herself; had there been nothing to hear, nothing to see, nothing for intelligence to perceive and comprehend; there would have been no organs of hearing, no organs of sight, no organs of speech; that man, as the epitomization of this vast creation, would be but a mere senseless machine, devoid of purpose; but if the vivifying consciousness that takes its place behind the sensitized human eye, behind the sensitized human ear, which, from the vibrations of the sensorium, declares the intelligence that perceives and understands, what false and fictitious reasoning would be contained in that philosophy that would suppose (presuppose) that all this power came from matter, or substance that afterward is declared to be greater than the intelligence itself; that it (matter) produces a consciousness that is greater than its source; an effect greater than its cause; a perception greater than the primal source of being from whence perception came.

Behind all this thin film of material and metaphysical reasoning the spirit of man, reaching backward, declares the source—spirit; declares an immortal realm of spiritual causation as distinct and all-potent as the realm of matter—indeed, declares it to be more powerful, more potent, as spirit is greater than matter; declares that spirit meets the physical organism at the point of generation, and there reveals its light, its intelligence, gradually accumulating and manifesting through the physical functions, attributes and powers that you denominates human life; but that this intelligence, this entity, behind and before the physical organism, stamps upon that organism somewhat of that which is divine. Even though dwarfed and feeble, the body may express somewhat of the wonderful glory of the spirit.

If you do not believe it we can point out to you a small, feeble organism in which there is not the representation of any perfect function of physical existence, yet that organism is endowed with surpassing intelligence, is attuned to and freighted with a wealth of music, and glowing with fine artistic perception; in the midst of the greatest physical frailty is, nevertheless, strong in the triumph of matchless heroism and in the perception of intellectual propositions and spiritual truths, of that which verges on the divine. If this does not convince you we will show you a giant, perfect in physical organism and conformation, yet who, with all his strength and perfection of body, has no knowledge of the truth that a child possesses or may possess; he has not even an impression of spirituality; he has no consciousness of the divine. Yet the inverse of this can also be shown: A man of giant frame may perceive the glory of the invisible as well as the visible universe; though a man of splendid physical endowments, he does not scorn the finest fabric of artistic thought, the most subtle perceptions of the spirit, who, indeed, is intuitive, and whose whole being responds to the light and harmony of the realm of spirit as well as to the material universe.

When we point you to these illustrations it is not at least confirmatory evidence that the spirit is not born of the organism, but uses such an instrument as it possesses, shaping and governing that instrument according to generic law, but pervading it by its most potent power, while dominated by material laws, but looking to that which is beyond material laws for the fulfillment of higher functions; that even the imbecile and the lunatic are but spirits, immortal entities, fettered by the limitations and disabilities of the house of clay.

When Dr. Howe of Boston demonstrated that the educated idiot is as much superior as one untaught (we do not mean those who usually graduate from colleges and universities, that the absolutely imbecile could be appealed to through some function or attribute and the imprisoned intelligence set free; with some it was music that established the one avenue of open communication between the outer world and the spirit within the imprisoned mind; with others it was color, or sometimes a particular human affection, showing that through the fettered and broken fragments of external intellect the entity at last found an opportunity of expressing itself; as if a man had been imprisoned in a dungeon for long years, had waited until perhaps some one from the outer world had found a way to gain access to him: So it is with these lives that are accounted of no value; that in the great scale of physical science and human discovery these people who are thought to be hardly worth the pains and care that are bestowed upon them are, under spiritual light, found to be but imprisoned spirits, as you all feel yourselves to be at times in the house of clay.

Who is not aware of greater attributes and aspirations than can be expressed; whose eyes are sufficiently clear to see all that you wish to discern; whose ears are sufficiently acute of sensation to hear all that you wish to hear; whose senses and brain-power are sufficient in their scope to bring within range all that you wish to know, or crave to express? The eyes are supplemented by artificial lenses, and these are expanded into the telescope and microscope. The human intellect, prompted by the entity that is within, has supplemented every faculty of the physical organism, to enable that organism to grasp the distance and orbits of the stars by the power of mathematics and extended vision.

Oh, yes! Spiritualism reveals and opens up vast inner chambers of the spirit-realm, and de-

Spiritual Phenomena.

(From the Hartford (Ct.) Times, Feb. 20th.)

Spiritualism in the Past—A Recent Scene in Hartford.

[Under the heading "SPIRIT MANIFESTATIONS—THEIR STRANGE PROGRESS," a writer in the *Hartford Times* of above date reverts to the narration concerning a shadowy face appearing upon the pillow of a sick child at Newport, R. I. (an account of which appeared in THE BANNER OF FEB. 25th); and from the text thus presented discourses in the subjoined straightforward way—presenting an article which cannot fail of calling out universal interest among our patrons. The *Hartford Times* deserves the highest credit for its boldness and liberality in giving these facts to its readers.—E.D.B. or L.]

The development of these spiritual manifestations has been steadily going on since March, 1848, when the Fox sisters of Rochester developed as "rapping mediums." Loud raps came all around their house, on the tables, walls and doors. From these a system of letters and words was established—one rap for "no," two for "do not know," three for "yes." Then the alphabet was brought out and the finger passed over it. When a letter beginning a word was reached three raps came. This process was followed till words were spelled. The first intelligence that came from these was that a murder had been committed in that house years ago, and the body was buried in the northeast corner of the cellar. The place was dug up, and a skeleton was found there. This satisfied the Fox girls and their friends that there was a spirit-intelligence back of the raps; and many intelligent people afterward found that these raps came in the presence of mediumistic persons; and that intelligence was communicated by them. "Satisfy me that there is intelligence back of these raps, and you will convince me that they are made by disembodied spirits," said a distinguished Episcopal bishop of New England. Ministers of the Gospel and men of science visited "circles" and heard the raps from some invisible source, and could not explain them. Some people had communications that surprised them beyond measure.

United States Senator Simmons of Rhode Island had the curiosity to visit one of these circles as far back as about the year 1849 or 1850. He was told by raps and the alphabet that his son had been murdered in California, and that his body was then concealed in a large hollow tree, after having salt put on it, and the location of this tree was accurately described, on a branch of the Feather River. There was neither railroad nor telegraph wire to California at that time. Senator Simmons had heard from his son by the previous steamer down the Pacific, the letter coming across the isthmus, and to New York by steamer from Aspinwall. It required about a month to get news from San Francisco then. Senator Simmons was impressed by the story of the "raps," and he wrote to friends in California, describing his strange adventure among the "mediums," and related the communication about the fallen hollow tree and the body of his murdered son. His friends over there were already alarmed about the absence of young Simmons. They found the tree by the description given by spiritual raps, and also found the body of young Simmons concealed in the hollow tree. The Senator wrote out an account of all this for the *New York Tribune*, and it was published in that paper. Some of our older readers may recollect the account, which was published in full in *The Times*.

Improved methods were afterward developed for receiving spiritual communications. Thousands of people in Connecticut, and hundreds of thousands in this country and in Europe for spiritual communications are known all over the world, have heard mediums who were in an abnormal condition report by speech communications of the departed spirits. They have seen tables and pianos moved by unseen hands.

Years ago the spiritual communications in private families said that before long spirits, in the presence of proper mediums, would materialize, and appear and converse in the human form. This remarkable development, it is asserted by respectable persons who have seen it, has occurred; and of recent date in some instances to a great degree of perfection. It would be surprising were any one to believe this without actual personal knowledge. The requirement of a darkened room for the medium in order to secure materialization, gives the skeptic an opportunity to do violence it.

I could not believe in materialization or tolerate a story about one of our wealthy and well-known citizens, who has occupied high positions of trust in this State, to witness them. It was on the evenings of Monday, the 13th, and Tuesday, the 14th, of the present month.

The medium was Mrs. L. S. Cadwell of New York, a modest, well-appearing lady of perhaps fifty years of age. Her husband is a decorative painter in New York, going there from exhibitions, in this State. She gave no personal exhibitions, and only in private, the most diligent solicitation being made. She came by invitation, and absolutely alone. Only a few persons were invited, as guests. There was no trickery in that household—no object except to elicit truth.

Mrs. Cadwell sat alone in one of the parlors. The only door to it opened into the broad hall. The guests saw that no other person was in that room, which was then darkened, and they sat in the hall in front of the curtained door, in a dim half-light.

Very soon voices were heard by the side of the medium. That of a child, apparently of six years of age, was marked. It was the little daughter of Mrs. Cadwell, who died eleven years ago, at the age of six. This child announced that her grandmother, who had "materialized," would appear. She walked out into the hall, and taking the guests, one at a time, by the hand, led them into the adjoining parlor where there was a light. She raised her gauze veil, and her pale face appeared. She made some audible remarks to each. On the second evening she appeared again, and to one gentleman whom she had led into the lighted room, she said: "Do you doubt? I have no eye-balls. Examine and satisfy yourself." The gentleman raised the eyelids, and rubbed his finger in the hollow, where eye-balls should have been, but there were none. She returned to the hallway, and passed into the room with the medium, where, as she said, strengthened by the medium, she made a beautiful address. The wife of the gentleman who had invited us appeared both evenings and addressed a few words to her husband and several of the guests, shaking hands with each, saying she could not remain long in this form. Charles Foster, the famous medium, in whose presence previous to his death, several years ago, I had received remarkable communications, came out in full dress. "There is no death," said he, as he took me by the hand, which felt as natural as in life, "and I am glad to see you here." He spoke to nearly every one in the hall, and then disappeared, as if going down the hall, near to the spectators. George William Curtis (or a form representing himself as Mr. Curtis, and he appeared as Mr. Curtis did in life), came out. I took him by the hand and said, "I am glad to see you here, in this form." He replied as distinctly as in life, "And this tells you that there is no death." After speaking a few words to each, generally of the beauties of the spirit-life, he went down distinctly through the floor, in the presence of all. Honorable Bencher, a messenger to his sister, Mrs. Isabella Hooker, touching a certain personal matter, and an incident important to her at her funeral. He, too, passed off through the floor, or it so appeared, as he was dematerialized at the legs, then the body, his head sinking as the lower

part of his body was dissolving; and he kept on talking till his body, except his head, had disappeared. Then the head went down like a stone. Nelson Seymour, the well-known minister, he said, whose father was formerly mayor of Baltimore, came out in a jolly way, talking to the guests, and telling of his happy spirit-life. He sang in front of the curtain, and came out a second time with the little girl on his shoulder. She was dressed in white, and appeared merry. She was asked if it would hurt her were she to fall from Mr. Seymour's shoulder to the floor. "Oh, no, it would not hurt me, but it would break this circle." A small man, once an employe of the gentleman who had invited us to this remarkable exhibition, came out, and passing over to his old employer, greeted him cordially. He had suffered here, but was very happy "over there." Mrs. Hooker's daughter once and shook hands and conversed with several, and then orally sent a special message to her mother, which it was understood must have been comforting to her. All of them said that no words of earth-life could describe the beauties of the spirit-world. On no account would they come back to stay. All declared that in passing from this world there was no pain of which they were conscious. It was only as if they were passing from one room into another, where their friends who had gone before greeted them, and the wonderful beauties of the spirit-life opened to them. The body, like an old garment, was thrown off, and life and intelligence went on. "There is no death," was the glad story of all.

As the interview came to a close, the little girl who had been prattling all the evening by the side of her medium-mother, and had peeked through the curtain and kissed a gentleman for letting in a little barking dog who had been shut out, came in a short white dress. Like a little fairy, not over three feet in height, she stood in the hallway, in full view of the spectators. In a clear voice she said: "I am going home now; may the angels be with you and protect you, and make you happy"—and her little form, as she smiled sweetly upon those present, sank down. As her head touched the floor she said, with a smile, "Good-night!" and she was gone—and the séance was closed.

What are we to think of all this? It bewilders me. Here is a gentleman who would play false to no man, and who would tolerate no trickery. This home, where he looked on before the medium went into the trance saw her pass into that state, and take her seat in the room by herself—all knowing that no one could get into that room without their knowledge; they could detect no false act or form. Before their eyes large men and small ones, a tall woman, and women of smaller size, and a little child, came out, talked, shook hands, and disappeared at our feet, in the plain sight of our eyes. Could we be deceived? With all my stubborn disbelief in "materialization," I dare not say it. The gentleman who invited us to be present—he would permit no more than twelve to come—has no object in deceiving any one. He does not know that this is to be published. He made sure that no one but the medium was in the sitting-room, and that no one could get there. He is only trying to satisfy himself, and he wants no notoriety. At his own expense, in a quiet, private way, he brought the medium to his own home, in order to satisfy himself, if possible, of the merits of what many believe in this advanced day to be a great, gratifying and inspiring truth.

From the New York Sun, Feb. 19th

SCIENCE AND THE SPIRITS.

SCHIAPIARELLI AND LOMBROSO ON MEDIUMISTIC PHENOMENA.

An Investigation in Italy by Savants of World-Wide Fame. Remarkable Manifestations Studied in Darkness and in Light—The Medium a Woman Celebrated for Her Peculiar Powers No Trickery Here, the Wise Men Say Mysterious Forces of the Air Weighed with Steel Yards and Recorded with the Camera. Schiaparelli Pummelled and His Spectacles Removed. Report of the Learned Investigators.

MILAN, Jan. 31st. A scientific investigation of mediumistic phenomena was recently made in Milan. As some of the investigators were world-renowned, great interest was felt throughout Italy, and the results of the experiments excited much discussion.

Among the investigators, Schiaparelli, the discoverer of the lines on Mars, and Prof. Lombroso of Turin. The majority of the investigators were not believers in Spiritualism; each came with his own theory explaining the phenomena. Schiaparelli was perhaps the only one who had no theory whatever concerning them. He had been told by his friend Zollner, the astronomer, that there was something true in spiritualistic phenomena; of this Zollner had become convinced during his researches for proofs of a fourth dimension.

The scientific investigation in Milan, in September last, The medium was Eusapia Paladino, a Neapolitan, whose fame has spread throughout Europe. She is a robust looking little woman, about thirty-five years of age. She is married. Her husband is a carpenter and she is an ironer. It was discovered when she was quite young that she seemed to possess some strange power. No one could understand what it was. When she was asked what she thought it was she said: "How do I know what it is? The people to the glass to which I am referred, being ignorant, ridiculed her; and, as the fatigue of exerting the strange force was very great, she concluded that it was not worth while to exert it. Indeed, she took such an aversion to the mysterious influence that for ten years she never experimented with it. It was only through the insistence of Signor Ercole Chiajia that she was induced to do so again.

Signor Chiajia is a gentleman living in Naples. He has been distinguished by the King, and is a man of means. He could hardly be suspected of having dubious motives in bringing Eusapia to the attention of people, especially as she does not give public sittings. His motive has been to call her to the notice of scientists.

When it became known that these sittings were being held in Milan, an editor of one of the daily papers published an article in which he offered to bet three thousand francs that Eusapia was a humbug, and that the phenomena were produced by trickery. He professed to be able to explain the tricks, and declared that she could not produce one of the phenomena under conditions stated by him. Eusapia is an ignorant woman; she cannot even read or write. Prof. Aksakow, one of the investigators, answered for her, saying that at his request she had placed herself at their disposal for a scientific examination of the phenomena, and that as he and some of the other investigators had come from a distance, and had no more time than was necessary for that purpose, they did not wish to be interrupted. If the journalist was able to expose any trickery he begged him to do so, and they would thoroughly investigate the matter.

light enough for them to see Eusapia's form distinctly, and to watch her movements; however, the usual phenomena occurred—the moving of furniture, noises, appearance of hands, and so on. The journalist was impressed, and the next day he took up the defense of Eusapia in his paper. He pointed out the fact that she was in a house where she had never been before, and that no preparation had been made for her coming, as it was unexpected. She was a stranger to all of them, not one of the party was a Spiritualist, and she could have had no accomplices.

This journalist was known and respected, but in the opinion of the public at large the whole question was odious. One paper even declared that it was against the decorum of the city. The Mayor went to investigate the matter. He attended one of the sittings with the scientific men. These sittings were held in a palace in Via Monte di Pietà, the home of Signor Finzi. The room in which the experiments were performed was the library. The Mayor said that in the sitting which he attended he felt pass over his face a large, damp, hairy hand, which certainly was not the hand of Eusapia, though he really could not say whether or not it was the hand of a spirit.

Signor Schiaparelli, being asked by a reporter if he believed in the phenomena, said: "I have said that I believe a thing which I can account for in no way? I should define the phenomena as mediumistic, and I consider them of great interest to science."

Prof. Brofferio, who took the thousand franc prize offered by the Italian government for the best scientific article of last year, said that he thought the way to explain the phenomena collectively, in the easiest and most probable way, was to call them the work of spirits.

The public at large, with true Italian indifference, said that it was all a thing for scientific men and lunatics, but the report of the investigators was read with interest. Here is their report in part.

REPORT OF THE MEN OF SCIENCE.

In consideration of the evidence given by Prof. Cesare Lombroso regarding the mediumistic phenomena produced by means of Signora Eusapia Paladino, the undersigned met here in Milan to hold with her a series of experiments for the purpose of verifying such phenomena, submitting her to as rigorous observation as possible. We held in all seventeen sittings, which took place in the house of Signor Finzi, Via Monte di Pietà, between the hours of nine and twelve in the evening.

The medium, who was invited to come to these sittings by Signor Aksakow, was present at only a third of the sittings, and generally during the first and least important part of them.

On account of the agitation made by the press in announcing these sittings, and seeing the diverse opinions of the press in regard to Signora Eusapia and Cav. Chiajia, it seems well to publish the following brief account of what we have seen and experienced.

Before entering upon the subject, however, it will be well to say at once that the results of the experiments did not always correspond with our expectations. Not that we have not had, in great abundance, facts which were apparently or really important and marvelous; but in the greater number of cases it was impossible for us to apply to the same those rules of experimental art which in other fields of experiment are considered necessary for arriving at sure and incontestable results. Among these rules, one which is most important is to vary one by one the circumstances of experiment in such a way as to isolate the true causes, or at least the true conditions of every fact. Now it is precisely in this regard that our experiments seem to us only too deficient. It is true that many times the medium, in order to prove her good faith, spontaneously offered to change certain details of the experiments, and from time to time introduced such changes of her own accord; but these were concerning circumstances which were of trifling importance according to our way of thinking. On the other hand, the changes which in our judgment seemed necessary, in order to remove every doubt, were either not accepted by the medium, or if they were put into effect, resulted usually in rendering the experiment null, or at least were conducive to results which were not clear.

[Concluded next week.]

New Music.—We have received the following from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass.: "Local" Happy Days of "Childhood," words, Clifton Ware, music, D. L. White; "Will They Answer If I Write?" F. Fleming, John St. George; "Oh, Tell Me Not," Viola Lang, D. L. White; "Lullaby, My Baby," by Minnie Fowler Scott (aged eleven years); "For Love's Sake," Robert Coverly; "Perhaps," E. H. Bailey, *Instrumental*—"Grand Festival March," pianoforte (four hands), Geo. Schellarth; "The Golden Road," schottische, (four hands), J. E. White; "Roses of April," waltz, Charles Godard; "Vienna Forever," march (four hands), Johann Schrammel; "Gavotte" (for violin and piano), R. Roberts; "Home Again Waltzes," in "Orchestra and Band Music," by Eben H. Bailey.

LETTER HENDERSON & CO., Seedsmen and Florists, 125 Cortland street, New York, have issued a superbly illustrated "Manual of Everything for the Garden," of 166 pages, the first third in red, the second in white, the last in blue, commemorative of the Columbian Year. The engravings are numbered by hundreds, and the colored lithographs as beautiful as the floral queens they represent, in all its fragrance. (owing to the great cost of its publication, this Manual cannot be sent free, but any one sending to the above address 25 cents will receive one and find himself richly profited by the investment.)

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How a Happy and Joyous Nature Can be Acquired.

Women make the sunshine of life.

Did you ever watch the flowers turn with irresistible persistence toward the sunlight? So does the bright, joyous, sunny nature of a woman irresistibly attract all to her light-hearted, merry and buoyant spirits.

Such a nature makes glad the heart; it makes happy the time.

For a man, all the anxiety of business, the weight of care, the gloom and depression of spirits are dispersed as clouds by the sun before the bright smile of a joyous, happy wife.

And it follows no less surely that a cross woman, one never pleased, always fault-finding, discontented and unhappy, will repel all who approach her, and make those who should love her shrink from her society.

Now, the first requisite of good nature is good health. No one out of health can have bounding spirits and feel particularly good natured.

If a woman feels nervous, weak, tired, languid, lifeless and miserable, experiences a faintness, sense of fullness after eating, has irregular appetite, constipated bowels, frequent headaches, wakeful or disturbed and unrefreshing sleep, weak back, backache, dragging down pains, irregularities, female weakness, any or all of these, it is impossible for her to be light-hearted and happy.

And in the spring these feelings are very prevalent because of the torpid condition of the system after the winter. She must be cured first, and, with returning health, her old-time spirits will come back.

If women will follow closely the advice and example of our bright and attractive correspondent, Mrs. Elmer Craig, of Le Roy, Ill., they can easily attain both health and good spirits.



"I was stricken with nervous disease," writes Mrs. Craig, "which affected my heart, head and stomach. I labored with vertigo, sick headaches, pains in the heart and stomach, until I used Dr. Greene's Nervina blood and nerve remedy. Before I used this wonderful medicine the nerves in my eyes were so affected that I feared that I would lose my sight. I would get so nervous and weak I could not walk across the room without terrible palpitation of the heart. I had not taken one bottle of Dr. Greene's Nervina blood and nerve remedy before my head and eyes were cleared of their dull aching, and I am growing stronger every day. I cannot do half justice in the praise of this medicine."

This wonderful remedy is the greatest boon to women ever discovered, and by its use you can be restored to sound, vigorous and healthy womanhood. By all means use it now, in the spring, for everybody needs a spring medicine at this season of the year. This is the best of all spring medicines, and is recommended as such by the doctors to invigorate the blood, strengthen the nerves and start up the natural action of all the organs. You can procure it at the druggist's for \$1, and it is purely vegetable and harmless. Indeed it is the prescription of the great specialist in chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass., who gives consultation free, personally or by letter. Use it and it will bring back strength to your nerves, freshness to your complexion, brightness to your eyes, the bloom of health to your cheeks, elasticity and spring to your step, and that happiness and enjoyment of life which you have missed so long.

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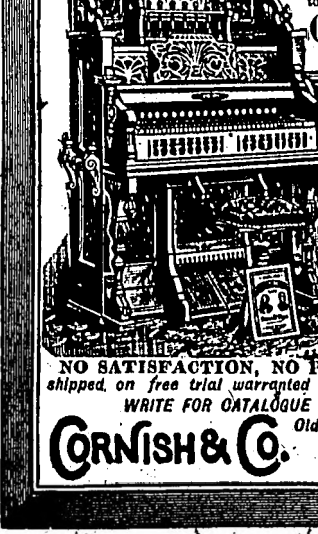
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THE BANNER has several splendid articles and essays on file for its columns, which will appear soon—especially a fine story from the pen of MR. EBEN COBB of this city, which our patrons will no doubt highly commend.

Special Notice—A New Volume.

THE BANNER begins Volume 78 with its issue for March 11th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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Funds Solicited

For the Destitute Invalid, Mrs. Margaret Fox-Kane.

The case is urgent, says a reliable informant. All funds sent to the BANNER OF LIGHT for this purpose will be duly acknowledged and promptly remitted to our distressed sister, Mrs. Kane—who, it is said, is rapidly failing in health, and probably will not remain in the physical but a brief time.

FUNDS RECEIVED TO DATE.

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Read the direct testimony in favor of spirit-form manifestation (on third page), transferred to our columns from those of the *Hartford Times*.

The Struggle for Medical Freedom in Maine.

Under date of August, Feb. 26th, Dr. W. J. Rouse informs us that the Allopaths there are filing petitions every day for a law in their own favor really—though the "protection of the dear people" is their cry.

By invitation of our correspondent, J. Winfield Scott, Secretary of the National Constitutional Liberty League of Boston, joined him in opening headquarters for an aggressive educational campaign at Augusta Feb. 22d. Immediately upon their arrival they retained Attorneys Baker, Baker & Cornish, of Augusta, and Mr. Clarence Hale of Portland, to plead with the judiciary committee at the State House for a continuance of the Constitutional Liberty now enjoyed by every citizen of Maine—of employing the physician or healer of his choice!

"We are," says Dr. Rouse, "mailing remonstrances by the thousands, and thousands of signatures have already been received. The effect of this systematic campaigning, the noble cooperation of the BANNER OF LIGHT and the pleadings of the most gifted barristers of Maine, must result in a quick and decisive victory over the 'Regulars' who have the impudence to ask for legislative protection against successful competitors."

Verification of Spirit Communication.

Mrs. Emma Eggleston-DeWitt, formerly of Springfield, Mass., visited our Circle Room Feb. 14th, and at the close of the séance stated that she desired to express her gratification at receiving a message from her daughter, Jennie Eggleston, which was published in the Message Department of the BANNER OF LIGHT, Oct. 18th, 1890.

At that time Mrs. DeWitt was in Salt Lake City, Utah, and did not learn that her daughter had thus communicated; but in the summer of 1892, after her return to the East, she visited Lake Pleasant, and while there received a message, through the mediumship of Hattie C. Mason, from her daughter, stating that the latter had been to the Banner of Light Circle in Boston, and given a communication which had been printed. The spirit daughter requested her mother to find the same and publicly acknowledge it. This Mrs. DeWitt was only too happy to do, as the message—which was readily found by looking through the files of this paper—proved to be correct in every particular, she said, and bore evidence that it emanated from the source whence it purported to come.

Anti-Vaccination in England.

Mr. Asquith informed Mr. Pleton, in the House of Commons, Feb. 15th—so says the *Christian World*, London, for the 9th ult.—that he had prepared and would shortly bring in a bill to carry out the interim recommendations of the Royal Commission on Vaccination.

The report is dated April 21st, 1892; and it states that, without as yet committing the Commission to any opinion one way or the other on the value of vaccination, they have no hesitation in recommending the cessation of the practice of prosecuting parents again and again for the same child, and also the protection of anti-vaccinationists from treatment as criminals, when imprisoned for non-payment of fines. It appears that these recommendations cannot be carried out except by an alteration in the law—hence the proposed bill of Mr. Asquith.

Fund for the Destitute Poor.

DONATION MONIES RECEIVED.
Friend to the Poor, \$1.00; Mrs. A. S. Blinn, \$1.00; Mrs. S. T. Vorhies, \$1.00; A Friend, \$1.00; Mrs. Geo. Vorhies, \$1.00; Ethel M. Mason, \$1.00; M. L. Stickney, 50 cents; A Friend, \$1.00; A Friend, \$1.00; 1. Holton, \$5.00.

THE PROBLEM OF LIFE.—Two valuable contributions from W. J. Colville enrich the contents of the February number: a Spiritual Science Lesson upon "Divine Maternity" and an essay upon "The Spiritual Antidote for Crime and Poverty." Both are worthy of attentive reading. These are followed by a fine tribute in memoriam of Phillips Brooks, and a large number of minor articles, items of news, and correspondence. New York: Frank P. Lovell & Co. Boston: For sale by Colby & Rich.

Augusta W. Anthony, Marengo, Mich., writes: "I have a nearly complete file of THE BANNER which I would donate to some liberal library that would put it in shape to benefit the public." This kindly offer should draw a receptive response from a society of the friends in some quarter.

ANOTHER FIRM SPIRITUALIST has passed to spirit-life. Mr. Charles C. Hayes of Milton, Me., aged seventy years five months. We shall in our next issue print a more extended notice of our late brother in the good Cause, written by his friend, Mr. J. R. Boynton.

An interesting letter from JULIETTE YEAW, relating to the transition and obsequies of the youngest member of the Children's Progressive Lyceum at Greenwich, Mass., is received, but unavoidably deferred until our next issue.

Removal.—Dr. W. W. Beaman, dentist, formerly of School street, can now be found at 25 Beacon street, Boston, with H. E. Dennett, D. D. S.

Spiritualism in Baltimore is interestingly considered on seventh page.

The use of Hall's Hair Renewer promotes the growth of the hair and restores its natural color and beauty, cures the scalp of dandruff, tetter, and all impurities.

NEWSY NOTES AND PITHY POINTS.

AN INVOCATION.
"Forward we march, with faces 'gainst the wind,
Bending beneath the dolorous weight of thought;
At last our eyes the hazy pathway find,
Not the smooth road our wistful hearts had sought,
But rough as life, and like it without end,
Its tortuous coils twined round the mountain's side;
Eternal Spirit, shine while we ascend,
Flung out a light our stumbling feet to guide."
—Gyau.

Leont. Penry, the explorer of North Greenland, is an enthusiast who is willing to work for opportunity to secure greater fame. He is lecturing in the East to raise funds for his proposed expedition next summer. Explorers generally return to lecture for the filling of their private coffers.

One of the most significant signs of the times is the fact, just made public, that a young lady is to be graduated next June from conservative old Johns Hopkins University with the highest degree in its gift—that of doctor of philosophy. The recipient of this unprecedented honor is Miss Florence Bascom, daughter of Prof. John Bascom of Williams College, Massachusetts—E. R.

It is reported in Paris that the Rothschilds and Baron Hirsch are at the head of a new Panama Canal syndicate, and will each subscribe 25,000,000 francs. The formation of the syndicate is conditional on an extension of the canal concession.

The Pass Christian Coast Beacon has a motto which says: "He has much to do who tries to please everybody." If it is much to do to try, it must be that "he who has passed everybody has performed a miracle."—N. O. (La) Picayune.

There are to-day about sixty-five hundred women graduates and under-graduates of higher institutions of learning in the United States who are members of Greek letter secret societies, says the *Philadelphia Times*.

Beyond the vague Atlantic deep,
Far as the farthest prairies sweep,
Where forest glooms the nerves appal,
Where burns the radiant Western fall,
One duty lies on old and young—
With filial piety to guard—
As on its greenest native sward,
The glory of the English tongue.

One of these days—if we live long enough to do so—we shall give our Experiences of Forty Years a Medium.

Exhorter—"Come, then heavy laden." *Old Sought*—"Do not look at me that way. I am half loaded yet."
—Detroit Free Press.

A number of words which English writers usually class as American provincialisms have been found in the old dialects of some of the smaller British islands. Among them are "cute" and "pleat," found also in one of George Eliot's novels; "backed up," "call," in the same sense of reason of necessity; "chipper," "darn," as a mild oath; "fall" for autumn, "gal-lies," "heft," "hunk," "jaw," meaning to scold; "jiffy," "get out of kilter," "rare," in the sense of underdone; "thick," for intimate; "gumption," "tan," meaning to thrash; "spells" of weather, "put to rights" etc.

"KEEPING COMPANY."
III.
"In joy we've sought each other's eyes
To share the gladness and surprise.
In pain, life's utmost test of ill,
Our hearts have clung together still."

A "CRISP" PARAGRAPH.—If one can continue to consciously suffer injustice that greater final good may result, it is much better to do so than to adopt drastic measures:

"Oh, was some power the little else
To see such as I live,
It was from some blunder free as
And foolish notion."

Fast Day will come April 6th this year. It would be more in accordance with "the eternal fitness of things" if it came April 1st.

Pope Leo XIII., whose fifty years of episcopal office were so grandly celebrated recently, is reported to have said: "Gladstone and I, although the oldest leaders, have the youngest ideas."—*Hartford Times*.

SUCCESSFUL END OF THE SEARCH.—Time, 2000 A. D. Scene, public square in Athens. Enter to Dialogue one Anti-Atheist, *Antitheos*.—"Hast not yet found thy man, oh! Diogenes?" *Diogenes*.—"Ay, of a verity that have I. It was but yesterday I did think me to look in the cemetery."—*Chicago News Record*.

Genuine volcanic dust has been found in Kansas and the Indian Territory. There is a deposit near Galena, in the Territory, which is said to be many feet in thickness.

Advertise! Advertise!
Wealth is won by enterprise.
Slow Go sits and sobs and sighs,
Advertise!

Irish Father—"I am ashamed to see you laugh at your brother having been punished." *Young Son*.—"Can't help it, pop. Johnnie knew it was coming, and punched licks through his pants, and then put 'em on inside out by mistake."—*The Hubertdasher Weekly*.

Father Killen, of Bergen Point, N. J., has a letter from Apostolic Delegate Sallotti, showing that the controversy with Bishop Wigger has been decided against the bishop, and in the priest's favor.

Presented rightly to the mind, the discoveries and generalizations of modern science constitute a poem more sublime than has yet been addressed to the intellect and imagination of man.—*Tyndall*.

The Wyoming State Legislature has passed a concurrent resolution of confidence in Woman Suffrage, and directed the Governor of the State to send copies of the resolution to every State and every legislative body in the world.

A tenor whose name was McPhee.
Tried to reach up one day to high C.
His voice was heard in the air,
And it never came back.
And his neighbors are filled with high glee. —E. R.

A basso profundo named Pratt,
Attempted to reach low B flat.
He reached it one day,
But his diaphragm gave 'way,
But no one is caring for that.

Soprano and Alto to hear (I) from.

The man who loves his neighbor as himself is not the one who smokes on a street-car platform.—*Ham's Horn*.

The famous Confederate General, G. T. Beauregard, died at New Orleans Feb. 20th of heart failure. He was born near New Orleans May 28th, 1818, of French descent.

Uncle Sambock (entering a lamp store).—"Thar, I've brung this instrument here." *Dealer*.—"What's the matter with it?" *Uncle Sambock*.—"You said it was a lantern lamp; but Sairy Ann can't get a flame out of it, nohow."—*Harper's Bazar*.

The lighthouses of the world number 6,000, with about 250 lightships. Of these lights Europe has 3,300; North America, 1,320; Asia, 476; Oceania, 319; Africa, 219; South America, 160, and West Indies, 106.

We wish to call attention to the ad. of the BANNER OF LIGHT of Boston, Mass. It is full of interesting matter and is worth perusal.—*The Horse Gazette, Buffalo, N. Y.*

A dry corn-cob, says the *Fox Lake (Wls.) Representative*, will hold enough kerosene oil to kindle a fire. Farmers should remember this, as there is no safer way to use kerosene than by saturating a cob.

The visitor was in the composing room of a primeval newspaper and observed the foreman cleaning the forms. "What's that you have there?" he asked. "Lye," responded the foreman. "Ch?" queried the astonished visitor. "Lye, I said," responded the foreman. "Oh, oh, excuse me," begged the visitor. "I thought they only used that for editorial purposes."—*Detroit Free Press*.

The ocean is more productive than the land. An acre of good fishing ground will yield more food than an acre of the best farm.

A hungry man went into a fashionable downtown restaurant, and gave an order for dinner. Among other dishes he ordered liver and bacon. The waiter was absent a long time, and when he served the meal, he said, apologetically: "Sorry to keep you waitin', sah, but de calf's liver was out an' we had to send for it, sah." "But this is not calf's liver; this is cow's liver," said the disappointed customer, burning it over with his fork. "Garn! help it, sah. Dat was a calf's liver when we ordered it, sah, sah."—*D. F. P.*

1893 March. 1893

Su.	Mo.	Tu.	We.	Th.	Fri.	Sat.
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5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

LACONICS.

NUMBER EIGHT.

The man who allows his long-time reputation to be come soiled by the greed of his associates is a blanked fool. He should fight to the death before submitting.

When prominent church-members and exhorters run at the same time intoxicating liquor saloons, is it about time that consistent reformers at least endeavor to "reform" those people?

Is a man athletic ever prophetic?

Is there any excuse for a person of sensitive nature for at times being cranky?

"HOME RULE."

Gladstone is right.

In the great right.

It will be a vile sin.

If the Tories shall win.

Movements of Platform Lecturers.

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

Geo. A. Fuller, M. D., lectures before the First Association of Spiritualists of Philadelphia, Pa., during the month of March. He speaks April 2d and 9th at Worcester, Mass.; the 23d at Williamstown, Conn., and 30th, New Bedford, Mass. Has the 16th unengaged. Address 547 Bank street, New London, Conn.

Mrs. Ida P. A. Whitlock speaks in Lawrence, Mass., March 5th; Lewiston, Me., March 19th; Fitchburg, Mass., March 20th. She has March 12th, April 9th, May 14th and June 18th which she would like to fill. Address Station A, Boston, Mass.

E. Andrus Titus speaks in Worcester, Mass., to large audiences, Feb. 19th. The Monday *Telegram* contained an excellent report.

Societies wishing the services of A. E. Tisdale for October, November and December, 1893, also for the lecture season of 1894, may address him at his home, 547 Bank street, New London, Conn., or near New Jersey during April and May.

E. J. Bowtell spoke at Pawtucket, R. I., Feb. 26th; speaks in Salem, Mass., March 3d. Address after March 6th, for a few weeks, Ashbury Park, N. J. Would like to arrange for camp-meeting dates during the summer, and to lecture in or near New Jersey during April and May.

G. W. Kates and wife will lecture in Pittsburgh, Pa., during March. Address 378 Wylie Avenue. [Duquesne, Pa., letter next week.]

A Pertinent Message!

To the Editors of the Banner of Light.

The cause of Spiritualism brightens in this flourishing city under the persevering efforts of Messrs. Jacobs and Shaw, a noticeable increase in our audience and many new faces appearing from time to time, so that our fine hall is well filled and often overflowing on Sunday evenings.

Last Sunday Mrs. Carrie F. Loring was our speaker. Her theme, "The Signs of the Times—Watch Them," upon which an interesting discourse was rendered, after which (as is her custom) she voiced the messages given her by many departed ones. The first so reported was the late Hon. GEORGE ROBINSON of Fitchburg, and Mayor of that city, and for many years Vice-President of the Great Bay Grove Association, who passed to the other life several months since. Addressing himself to the writer, who was elected at the last annual meeting of the Association to fill the position made vacant by his death, he spoke kindly and feelingly of his long and pleasant relations with the present Board of Directors, and urged that each be firm and unwavering in holding the beautiful summer camp by the sea true to the sentiment in which it was conceived and had its birth, when we should see it growing in beauty and power. Contrasting the joy and good cheer he ever found in the spiritual teachings while here with all he had met since escaping the letters and odors of the mortal, he said: "I find the life eternal full of inexpressible joy, far surpassing any possible conception of glad rejoicings of earth."

New Bedford, Mass., Feb. 27th, 1893.

A Cottage for Mrs. H. S. Lule.

To the Editors of the Banner of Light.

An effort is being made by the friends of Mrs. Lule in the West to build for her a cottage at Lake Brady. We are glad that the worth of this grand exponent of spiritual truths is being acknowledged in this substantial manner. We at the East are as fully conscious of her ability and worth as our Western friends, and no doubt there are many in this section who would like to show their kindly feeling and regard by contributing toward the fund for the erection of the little home at Lake Brady.

Contributions can be sent to Mrs. Thos. Black, 319 Huntington Avenue, Cleveland, Ohio.

JANE D. CUTHBERT.

Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond (Chicago, Ill.) will, during March, speak every Sunday afternoon at the Spiritual Temple, corner Newbury and Exeter streets, Boston.

Her address while here will be 170 West Chester Park, or letters may be sent in care Colby & Rich, 9 Bosworth street, Boston, Mass.

Mrs. Richmond will receive those wishing to call on her Monday evenings and Saturday afternoons.

Serious Railway Accident.

Milk train in collision; no milkman turns up; disappointed housekeepers; coffee without cream. A petty annoyance resulting from a neglect to keep the Gall Borden Eagle Brand Condensed Milk in the house. Order now for future exigencies from grocer or druggist.

A CANDID CRITIC.—*Callow Author*.—"How did you like my story?" *Particular Friend*.—"Splendid! So like life, you know." *Callow Author*.—"You flatter me." *Particular Friend*.—"Not at all. Your story, like life, has happy moments." *Callow Author*.—"Yes." *Particular Friend*.—"But, like life, it is mostly a hard grind—I declare, he has gone! Hope I didn't offend him."

Scott's Emulsion
of cod-liver oil presents a perfect food—palatable, easy of assimilation, and an appetizer; these are everything to those who are losing flesh and strength. The combination of pure cod-liver oil, the greatest of all fat producing foods, with Hypophosphites, provides a remarkable agent for *Quick Flesh Building* in all ailments—that are associated with loss of flesh.


Prepared by Scott & Bowne, Chemists,
New York. Sold by all druggists.

To Correspondents.

Mrs. A. W. WATKINSON, Wis.—Spiritualism in its fundamental claims and teachings not only gives a philosophical explanation of the seemingly-mysterious of life, and of the progressive march of humanity toward the higher and unfulfilled, but also brings evidence of the immortal existence for intelligent and conscious mankind. Thousands of individual spirits have returned and communicated with earth friends, identifying themselves unmistakably to the same.

C. O. QUINCY, Mass.—No truly exalted spirit will dwell in another. An intelligence from the other life may seem to be pure and good by the character of its utterances, when in reality he is an accomplished rascal, as there are brilliant intellects on earth—wolves in sheep's clothing—whose utterances savor of divine things, but whose private conduct is reprehensible. No pure and aspirational medium will attract this class of spirits, nor will such be long disturbed by them. You do well to shun the medium and spirits mentioned.

THE KIND THAT CURES



J. R. HERSEY,
Spencer, Mass.

"INDIGESTION AND Extreme Constipation."

"My Friends Thought I Must Die."

"I AM NOW A CURED MAN."

The following wonderful statement was sent us by C. H. CARPENTER, Druggist, 140 Main St., Spencer, Mass.

DANA SANSAPARILLA CO.

Q.—Some ten years ago I commenced to feel ill. I was not able to eat or sleep. I was very weak and nervous. I had a continuous headache, and my skin turned yellow, and my friends thought I must die. My strength left me and I was unable to do anything. This was my condition last February when I commenced to take

DANA'S SANSAPARILLA

Before the first bottle was gone, there was a great improvement. My friends wanted to know what I was taking. I told them I was taking Dana's Sansaparilla. I am now taking my third bottle and consider myself healthy. This is necessary. I had a continuous headache, and my skin turned yellow, and my friends thought I must die. My strength left me and I was unable to do anything. This was my condition last February when I commenced to take

No. 36 Main St., Spencer, Mass.

Dana Sansaparilla Co., Belfast, Maine.

AT BEDTIME I TAKE A PLEASANT LANE'S MEDICINE



THE NEXT MORNING I FEEL BRIGHT AND NEW AND MY COMPLEXION IS BETTER.

My doctor says it acts gently on the stomach, liver and kidneys, and is pleasant to take. It is made of purest ingredients, and is prepared for use as easily as tea. It is called

LANE'S MEDICINE

At all druggists and at 25c a package. If you cannot get it send our address for a free sample. Lane's Family Medicine moves the bowels, cures indigestion, and is a healthy tonic for all. It is called

LANE'S MEDICINE

Prepared by J. W. LANE, 100 N. 3rd St., New York.

Mrs. M. T. Longley,

UNDER the influence of her Spirit Band, will answer questions, and give readings of the past, present and future of individuals, families, and communities. Health, and business prospects. Will diagnose and prescribe. Also, the personal history of a spirit. Fee \$1.00. By mail only. Address 34 Sydney street, Dorchester District, Boston, Mass. 13th Dec. 31.

Try Dr. Stansbury's Specifics.

CLIMATE Catarrh Cure and Anti-Microbe Inhaler, 50 cts. Dyspepsia Tablets, Aromatic Stimulant and Anti-Acid, 25 cts. Pschic Hygiene Pills, regulate the Liver, act on the Kidneys, aid Digestion, 25 cts. Postpaid on receipt of price. Full list twelve Remedies, terms, etc., address DORRIS RICHARD & WASHINGTON, Olmstedville, N. Y. Agents wanted.

FREE TO BALD HEADS

Information how to grow a beautiful and luxuriant growth of hair. Also *Stop Falling Hair*. Address HAN YAN HAIR GROWER, 18 N. STITTITE, 304 Main Street, Cincinnati, O. Mar. 1.

Mrs. Bickford,

Massage, Magnetic and Medium. 19 West Spring Street, Boston. Tel. 10. M. to 7 P. M. Mar. 4.

MASSAGE

MRS. MARY E. FIELD, 74 Boylston St., Boston, Mar. 4. Hotel Belham, Room 410.

Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also REMEDIES. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. May 9.

ASTROLOGY. Send time of birth, sex, A. 10 cts. and stamp for prospects coming year, with chart. PROF. HENRY, 62 Washington street, Lynn, Mass. Feb. 25.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 7.

J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$5.50 per year, or \$1.75 for six months.

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.

Send for our Free Catalogue of Spiritual Books—It contains the finest assortment of spiritualistic works in the world.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned 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.

COLBY & RICH, Publishers.

TO LET.

A Large Front Room in Banner of Light Building, admirably arranged for Physician or Medical Office.
For particulars and terms, apply at Bookstore No. 9 Bowdoin street, Boston, Mass. Mar. 28.

ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full description. Send photo and date of birth with stamp. T. A. BEARDS, Astrologer, 172 Washington street, Room 12 and 14, Boston, Mass. Mar. 4.

RECEIVED FROM ENGLAND.

Raphael's Almanac!

OR,
The Prophetic Messenger and Weather Guide,

FOR 1893.
Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year.

By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Third Year, 1893.

CONTENTS.
Seventy Third Annual Address.
Monthly Calendar and Weather Guide.
The Value of the Heavens.
Raphael's Every Day Guide.
The Farmer's Breeding Table.
Astro Meteorologic Table.
Table of the Moon's Signs in 1893.
Synodus, Planets, Moons' Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Convent Garden Menus and Wine Table.
Ready Reckoner and Waste Table.
Farmers and Gardeners' Tables.
Building and Income Tables.
Nature and Weather Tables.
A Calendar for 200 years.
Table for the

IN THE BANNER of Dec. 17th, 1892, I noticed a communication from E. C. BAILEY, a member of my husband's family. I knew Mr. Bailey when he was publisher of the *Boston Herald*. The Mr. Pulsifer whom he refers to I knew as one of the publishers of *The Herald*. I have been surprised that as late as this no one has been able to recognize one of such noble-hearted men as they were. I can speak from a personal knowledge of Mr. Pulsifer.

MRS. M. M. WITTERS.
Leverett, Mass., Jan. 28th, 1893.

USE DANA'S SARSAPARILLA: IT'S
"THE KIND THAT CURES."

and I will give you a CLAIRVOYANT DIAGNOSIS of your
AILMENTS. Address J. C. BATDORF, M. D., Pri-
vate Magnetic Institute, Grand Rapids Mich. 1st Nat.

OPIUM Morphine Habit Cured in 1 to 20 days. No pay till cured.
 June 4. DR. J. STEPHENS, Lebanon, Ohio.

