

{ COLBY & RICH, 9 Bosworth St., Boston, Mass. } VOL. 72.

BOSTON, SATURDAY, MARCH 4, 1893.

\$2.50 Per Annum, Postage Free. NO. 26.

Written for the Banner of Light. BOOKS. BY MARY WOODWARD WEATHERBEE.

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 Shakspeare 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; perchance 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 not 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. V. BY SIDNEY DEAN.

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THE purported messages of ancients through untranslated hieroglyphs became very burdenseme, consuming much valuable time; and as they were of no possible use in my investigations, I emphatically declined to be the amangensis 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 know more fully the scope of spirit existence and

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 Peloponnessian 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 Syrio-Phoenician characters the message of "a priest of Jupiter," for me or any other English-speaking person?

"What's Hecuba to him, or he to Hecuba?" 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 Phomician 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 Syrio-Phœnician 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 Pho-niclan 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 ago 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 thy 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 un conscious, is unending.

You sense spirit conditions of being. You will manipulate the machinery to cut the figures, power, and know it here before you depart from the but was "all at sea" in the attempt to trans- material body. But in the other life, the beyond exist-

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 Ex eter and Newbury Streets, Boston, Mass., Sunday, Feb. 19th, 1993,

> Reported specially for the Banner of Light INVOCATION.

GNFINITE SPIRIT, Eternal Splendor Abiding and Perfect Life and Light Thou Supreme Intelligence, who hath freighted the atom and the sun allke 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 declareth 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 gladsome birds in the forest, and who breatheth upon the winds and wa ters until they become symphonies of praise, but who within the soul of man findeth thy fitting temple and the attributes of thy divisity 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 com eth 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 unisyllables the intelligence and working power of thy with 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, wheth-er in the forms of nature or in the volces of the spirit, the fitting altar of praise within, where beyond all outward strivings and changes, beyond the pursuits of dally toll and seeking for gain, beyond the mortal government of nations and enciety, 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 death and shadow near find the light in-

effable and divine; and may those who mourn because inheritance. May all learn to praise thee, whether and that which in most theologies is only ac they walk in the shadow or in the light; whether with cepted, only permitted under certain condi- all his strength and perfection of body, has no thorn-plerced feet and hearts bowed down they turn | tions, and therefore as improbable, in Spirit- | knowledge of the truth that a child possesses or unto the valley of sorrow or upon the heights behold the glory ineffable and divine, may they praise thee without ceasing. A men.

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 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 in-expressible 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 fu ture 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 that it is conscious; if you mean by Spiritualism that great resource of humanity that has existed in every age and among all enlightened | distinct and all-potent as the realm of matter minds, the à priori knowledge of the Divine, then it reveals immortality.

The materialist is perfectly consistent: i 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 matverse, for the forms that are clothed in light and ter, then that must as surely be dissolved by mabeauty and harmony; for the matchless order that | terial processes as that it has been formed. There is no evidence in any school of science divine life; but from within the soul the thought where- 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 If you do not believe it we can point out to 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 est form of the visible universe

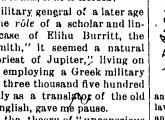
life on earth is so fleeting, turn to where the wons of the abstruse and abstract philosophy, ethical propositions and spiritual truths, of that which eternity your ont their living fountalus of life and light teachings and religion of the human spirit verges on the divine. If this does not convince forever, and the soul immortal is baptized in its divine (with the tangible experiences of daily life, you we will show you a giant, perfect in physi-

disease; I think 1 am living, but 1 am not. | was not destined to produce eyes, and there never would be any eyes; that the atoms might have been aggregated and segregated for myri--ads of times, and but for the intelligence that when he saw myriads of beings whom he had | 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 consciousnesss 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 un-

derstands, 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 metinner life, and that consciousness that knows happysical reasoning the spirit of man, reaching backward, declares the source--spirit : declares an immortal realm of spiritual causation as 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 denominate-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.

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 natural law that the materialist is able to to and freighted with a wealth of music, and have something that antedates the mere form glowing with fine artistic perception; in the of existence, the mere expression of the high- midst of the greatest physical frailty is, nevertheless, strong in the triumph of matchless he-Spiritualism, however, more clearly connects roism and in the perception of intellectual



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 messagewriters, 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 any 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.

I endured this struggle for a time, ence, the sun of knowledge shall arise on your soul but becoming wearied, I cried out: "Will 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 Syrio-Phomician 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.

Bor 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 inhabit-ants 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 islands, the birds were relentlessly shughtered. 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 rollection for those who aid or en-courage the slaughter of birds for the adorn-ment of human head-gear, that they are simply imitating a thoughtless custom of the uncivilzed natives of a Pacific Island.-Ex.

The following comprehensive editorial "We begin the publication of The Rocky We begin the publication of the hocky Mountain Cyclone with some phew diphiculties in the way. The type phounder phrom whom we bought the outphit phor this printing ophis phailed to supply any ephs or cays, and it will be phour or phive week before we can get any. We have ordered the missing letters, and will have to wait until they come. We don't lique the idea ov this variety ov spelling any better than our readers, but mistax will happen in the best ov regulated phanilies, and iph the cs (sound the c hard) The Cyclone whirling aphter a phasion till the sorts arrive. It is no joque 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 had interviewed a "medium" narrated the exhad interviewed at meuning marrated the cap perience under the seal of secrecy, fearing rid-icule or odium for his audacity in obtaining an interview, whether he may have been induced into such proceeding from idle our osity, and as a skeptle, or from some other cause. Nowanco such proceeding from idle our osity, and as a skeptic, or from some other cause. Nowa-days it is different—c'est tout change—and men and women of liberal education periodically have "sittings" with their favorite mediums. —Chengo Mail -Chicago Mail.

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 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 analytiexists consciously and intelligently without the human organism; it therefore may concate. We will point out why.

We know a very scientific man who came nto Spiritualism from materialism, as many have done. He had builded his structure, or put on another story to his intellectual edifice. His basis was matter; spirit was evolved from 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 effervesonly to matter in its many and varied expressions, that effervescence could last forever. But we have met a materialist in spirit-life ing that this intercommunion was possible,

er, as based upon material philosophy, you beconfirm 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 not of those who suppose that because there is 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 discally, it is proved by analysis, that every spirit integrating process that will gradually take away, particle by particle, attribute by attribute, this intelligence that is you. We declare tinue to exist forever. Yet many Spiritualists | that the ego, the entity, the eternal conscioushave but a slender foundation for their evi- ness from some vast realm of eternal splendor dence of immortality based upon this predi- 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 envithe foundation of it, upon materialism, and all ronment, not because of heredity, not because he did when he accepted Spiritualism was to of circumstances, however much your expression may be modified by these conditions, but because of this entity that is etermatter, and by a sort of differentiation and | nal, and that however you may be imprisprocess known only to those materialists who oned, 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 high- the fettered and broken fragments of external est spiritual revealment 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 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 cence continued, and by a subtle process known | 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 who passed out of earthly existence not know. countless myriads of forms; i. s., in groups of atoms must have become accustomed to the and rejecting all idea of a future state for the finest associations; that unless you trace intelligence or mind of man. When we met through the laws of organic being the demand him in spirit, he said: "Oh! this is only going for sight there would be no sight; that the sun to last a few moments; it is the delirium of might have shone forever on a universe that

cal organism and conformation, yet who, with ualism is resolved into universal permission, ¹ may possesse; the has not even an impression of into that which is by common acceptance the spirituality; he has no consciousness of the law of the spirit, and that which pervades and edivine. Yet the inverse of this can also be prevails with reference to the human eternal shown: A man of giant frame may perceive consciousness. But we declare, whether in the glory of the invisible as well as the visible keeping with spiritualistic ideas or not, wheth- universe : though a man of splendid physical endowments, he does not scorn the finest fabric lieve it or not, that if Spiritualism does not 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 is it 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 intellect the entity at last found an opportu! nity 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 thought and intelligence, and in the mind of care that are bestowed upon them are, under the philosopher and seeker for truth, that is spiritual light, found to be but imprisoned just as important which antedates this life as 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, of 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-

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BANNER LIGHT. OF

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olares that the present status of each individual life does not determine his or her eternal status ; that this feeble, limited human existence is not to stamp sternity with annihilation, or with that which is worse, the terrors of Hades, or with that which is not yet attained, the open communion every stage and grade of human intelligence can be reached; measuring the spiritual possessions by the spiritual conditions, and causing human beings to be made aware that whatsoever the physical splendor or external belongings, that unless the spirit has knowledge and wisdom and love, there is poverty in the realm of the spirit. Spiritualism is that which opens up this vast inner portion of human life, and makes every human being know that mere intellectual knowledge cannot win the kingdom of spiritual possessions. It tells you that you may compute the stars, may have the measurement of all systems; that you may with nightly vigils reveal the glories and the name of every world and sun in space, but unless there are also spiritual possessions those accomplishments are of little permanent value. If you glide behind this mystery of science, this realm of mathematics, you will find that it is of small import to the spirit to know how far it is to a distant sun or world; but that which is of more import is as to how shall I reach it? If with-swift pinions of thought and intellect you attempt to climb up the heights by the mathematical ladder millions and millions of miles, you will falter in your effort; but if with the strong power of the spirit, with that which is born of goodness, with that which is born of spiritual light and aspiration, you say, I would be there, then you are there: for that power from within so shapes and goverus the spiritual possibilities that it is to be worthy from within if the spiritual power is to be triumphant.

It is not human knowledge alone that makes the visit to the sky and soaring valuable; it is the message of sympathy and love that is valuable, it is the knowledge that cannot be taken from you, it is the spiritual possession that cannot be denied, because The soul is immortal and has in a past eternity had conscious being. Where or how or when may be revealed only by reminiscence, by some line that the poet 'calls imagination, like that which Schiller revealed in his "Mystery of Reminiscences," or the two worlds, the knowledge of what comes that existence with the whole that shall bind that which Wordsworth depicts in his wonderful "Ode to Immortality," where the spirit clothes itself with earthly garments, but brings a trailing cloud of glory close to the mortal state: like that which has been revealed by the giant minds and philosophers of the world, ple say: Oh! of course, we cannot have commuwhen on some height of transfiguration like that which Buddha attained, who saw the lines us; they have advanced, and their wisdom of light in all the worlds, where through many must be so great that we could not understand winding and devious ways he at last had gained them. Yet can you conceive of an angelon this spiritual and perfect victory. No life is the earth or in heaven who might not speak a without this *à priori* consciousness: somewhat word so simple that a child could understand? of that which has been seems to overlap your. The greater the majesty of the intelligence the present existence. No mother ever gazed into greater the simplicity and power of utterance; the face of her young babe that she did not feel, somehow, that the angels in Paradise theologically take, the expression of the perfect missed that child when the spirit came to man, the divine humanity, knew the simple earth. The glimmerings of this divine premo- lines of the Sermon on the Mount, the simple nition or reminiscence are with you in your daily life. You stretch backward to the Infinite love as you do forward to the Infinite love. And Spiritualism reveals to you while in the house of clay the open doorway to that realm which is beyond the grave, and through all that your intuition must pass to the eternal realm.

Nothing can ever prove immortality. Emerson was right when he said immortality could not be proven. You perceive immortality, or you do not ; that perception is its greatest evidence, and the greatest evidence that the soul is immortal, because if it were not, the thought

to be lost, either sleeping in the darkness of cient knowledge; this has been proved over wonder and delight upon universe after universe, oblivion or waiting for the trump to sound and over again by the manifestations from each lighted from its own radiant centre. In one in that would bring them again into conscious. life far away in some unknown realm, but it brings them close to your consciousness, makes that" these things cannot be because they are palpable their presence in the home and in the not in accordance with the laws of nature." glorious perfection of Paradise. Through this atmosphere, and makes the millions of spirit- As though any human mind, from a physical ual beings that walk the earth both when you wake and when you sleep no longer a mere statement of Milton the poet, or Hesoid the ancient Greek poet. What were these poets doing? They were declaring the ultimate proposition of the race; they were revealing the innermost knowledge which science and superficial knowledge would relegate to the domain of superstition. Who are freer from superstition than the

poets of any age? When Longfellow, reared in the midst of intellectual New England, as far removed from superstition as it is possible to conceive, wove the mystic hymn that is now sung in almost every Spiritualist congregation :

" When the hours of day are numbered, And the voices of the night

'Wake the better soul that slumbers To a holy, calm delight; Ere the evening lamps are lighted. And like phantoms, grim and tall. Shadows from the fitful fire-light

Dance upon the parlor wall, Then the forms of the departed Enter at the open door; The beloved ones, the true hearted, Come to visit me once more.

With slow and noiseless footsteps Come these messengers divine : Take the vacant chair beside me.

Lay a gentle hand in mine," What he declared is that not his reality today? And who shall say that these living poets only dwell in the realm of imagination, and that all this may be permitted in poetry? Do you accuse your poets, living or dead, of superstition? No doubt Elizabeth Stuart Phelps in her "Gates Ajar," and Mrs. Oliphant in her

true, or possible only in the imagination, the author has no right to foist upon the world a the skies, out of the coming race, to declare poetic falsebood.

race, and that which lives in the literature of complete and perfect perception of its own to-day is the revelation of Spiritualism pure erdowment, of life that is eternal, a consciousand simple, which is the open gateway between after the change called death. When that realm is opened Joes any Spiritualist suppose that the existence and the occupations and themes of lives that are only nearest to your earthly consciousness will be revealed? Peonication with those who are far removed from the Christ who typified, in whatever view you utterance of the Golden Rule, were to reach every life. Could not the world be made perfect in that light? Is an angel beyond speak ing a word that restores perfect trust and love? And who better than an angel can declare the divine meaning of God's love? Do not be so sure that angels are so far out of sight and beyond your reach that the lowliest child of earth may not be touched and overshadowed by their matchless presence.

Spirits there may be, and are, of all grades and conditions adapted to reach human lives; and from the highest unto the lowest, from the lowest unto the highest, there are no barriers of it could never have been in existence. Tell between the angelic life and that of earth. me, if you please, in what other realm of life. Where there is need there is response, and physical or intellectual, nature squanders her though the angel message might not come to powers, and sets at defiance her precedents of you clothed in the finest language or flowery rhetoric, or the most grammatically constructmortality, even as if there were no light and ed sentence, though a poor tisherman might nothing to see, man would never have dreamed stand up and declare in lowly language the love of God and the love of man, would it be less angelic, would it not be just as divine? Is there anything that can add to the glory of the perfect knowledge of the life of the soul, and the transfiguring intelligence of the love of God and the ministry of angels and spirits? No angelic harpers sweeping down with golden harps, no gateways closed excluding those who are not of the "elect"; but from the numberless states of human life, some of which you call high, some of which you call low-the higher frequently being misnamed, and the lower frequently being misunderstood-from all grades of experiences in human conditions, the potentate who needs elevating and those whom you condemn who might be their teachers; from every condition, whether enlightened or shadowed, whether ignorant or informed; whether possessed of small or great spiritual endowment; from every one of these states an aspiration rises to some condition of spirit in mortal or spirit-life, or to some angelic state beyond, and there is always a response. As the air that you breathe, as the sunshine that you appropriate according to your need, as the food that you assimilate according to your ability and the requirements of the body, so this impinging spiritual realm that imparts intelligence responds as readily, and is, primarily, as well governed in its response as are the air, the sunshine and all the benefactions of earth. Nay, more so; for while the sun does not intelligently or consciously shine upon you according to your needs, while you may exclude or admit it by your own devices (darkening or brightening it), yet the response of the spirit is aware; shapes its answer according to your needs; shines brightly or darkly, according to your state; adjusts itself to the feeble human vision, and shines not with too intense light of spirit until these mortal eyes (percep tions of spirit) have grown stronger to see. But to limit this dazzling glory, to attempt to bar the gates to the realm that is beyond, and still beyond, to say, "We may-know of a spiritstate or realm, but we cannot know what is beyond it," is human absurdity. There is no limit to what you may know save in your capacities or powers, and those grow and expand by what they feed upon. The intuitions and spiritual perceptions al ready awakened by Spiritualism reveal that and the senses, if need be, were overcome and convinced. This power, independent of the human will, abides in a realm that from time to time in the ages of the world has opened its floodgates and poured out its testimony as the world needed it. When the gateways are once opened that lead within and without, when the realm of the spirit is once admitted as a factor in human existence, it not only unseals the tomb, it not only restores the communion and presence of dear ones that were supposed

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W. R. C. Comments

spirits, the phenomena of Spiritualism, until at last the man of science has ceased to declare or intellectual standpoint, had measured the universe and could dgelare what is impossible! We say nothing is impossible when you enter. the realm to which that possibility belongs; but to pour a quart into a pint cup, or to make the body the standard for all that immortality means, these you cannot do. You can pass the barriers of time and sense, you can in the midst of these material fetters grasp the beauties of the coming state and the light of that which is beyond.

Then do you suppose that when state after state of spiritual unfoldment is reached, height after height of spiritual knowledge is won, there is not some state in which the heretofore as well'as the hereafter is clear to the consciousness, and the imperfect fragments and cycles of human life and the perfect sphere of divine life are merged in the eternal circle? From this segment that is here, from this small section of the circle of eternity, your eternal orbit may be measured. Those who are endowed with spiritual or soul-perception in angelic life unquestionably know, though these human lives are but fragments, to what circle or sphere of eternal power or force your individual intelligence belongs.

This sublime proposition, that makes each life, each entity valuable in eternity; makes its eternal orbit that is known as its own; this that does not take from any individual his or her eternal entity; this that makes complete, divine and perfect the fabric of existence; this is the soul-realm, the vestibule of which, the outer door of which is revealed by Spiritualism. Happy are you if you never have to change its name; if no creed or dogma or intellectual 'Little Pilgrim,'' would have you think them bigotry shall bind it so that the name will not works of the imagination. But if it is not stand for this eternal inheritance; but if it does even then another name will come out of this great truth, until the soul of map, free Poets are the prophets, the revealers of the here as it is in the life beyond, shall have ness that cannot fade: that separate and yet every soul in the confraternity of being, and all unto the Infinite God.

The Spiritual Heredity of Man---Ethics of the Spiritualistic Creed.

N the morning of Sunday, Feb. 19th, at Berkeley Hall, Boston, Mr. J. Frank Baxter announced as the subject of his lecture the first above-named, and spoke thereupon in part as follows :

It is demonstrated every day that the most important study for mankind is man. Too much of our thought and study has been to acquire a knowledge of other subjects rather than ourselves. Therefore I am glad to know that there are now men and women who, independent of all creeds, are destrous of investigating the truth regarding themselves, past, present and future. But looking among them I find two classes of thinkers: one class admits that we inherit only dust and ashes, without going beyoud the present life; the other not only admits this, yet goes beyond the present life and declares that we have to live eternally. Man wants to live, and instinctively shrinks from death, and we find this state of feeling in existence throughout the entire animal kingdom. We know there are animals in spirit-life, and the question arises, whence come they?

We cannot tell when, where or how matter origi-nated, neither can we tell where spirit had its origin. Everything perfects itself; we drop the material body. and the spirit thus freed expands, grows, and lives on to perfection. The spirit is invisible to mortal sight but the spiritual eye sees that which survives the body. Life on earth appears to be the development of brain power. Evolution is the result of the development of this brain-power, and this power may also exist in animals. Taking it for granted that there is a spirit-man the question naturally comes, whence came this spirit-power? All spirit-power is of God, whether in man or animal. Whence did this spiritual body originate? We read in the Bible that " God breathed Info his nostrils the breath of life, and man became a living soul." This is the old theology. The material and spiritual grow together; the immortal soul exists eternally. There is not an hour passes but what something relating to spirit-life presents itself. Man grows in spirituality, and the spiritual and physical are destined to live together. No one outside the spiritual ranks can in the least degree demonstrate the existence of the spirit body after death. There is, however, no attainment of perfection; our spirits are continually advancing to higher states of existence. This is the heredity of man, in this and the future life; constant progress to the higher standpoints of eternal truth. Our best capital is true spirituality. Ethics of the Spiritualistic Creed" was the topic of Mr. Baxter's evening discourse. Spiritualists have, he remarked, but two articles in their creed: first, a bellef in the existence of the spirit after death; sec ond, hon-belief in all other points of church doctrine. Spiritualism is a truth based upon phenomena. These phenomena have been verified to be facts with as much certainty as any before the world. Spiritualists recognize as truth, 1st, That after death the spirit lives on, and 2d, That this life is a school in which to pre pare for the future life: 3d. That, all the faculties are retained in the spirit world; 4th, That the type of character in this life determines the character upon our entrance into the future life; the act of to day has its influence upon fixing the destiny of the spirit in the future; 5th, That the capacity for improvement governing the spirit in this life will continue throughout the other life; 6th, That spirits manifest themselves to mortals by physical demonstrations of their pres ence; 7th, That clairvoyance and clairaudience ena ble those we call medium's to see and hear spirits, and be entirely conscious of their existence. Spiritualists are creating a mighty bulwark of facts that will soon astonish the world, and if we examine them in a proper manner we shall make them available for good, but we must understand their philoso phy. If there is a disposition to doubt the manifestations nothing can be determined with certainty. Those manifestations which are presented by the spirits themselves are the most successful. It is the office of Spiritualism to tell the bereaved parents that their dear departed child still lives and loves them with a pure abiding love; that our filends are around us with a continued interest in our welfare. Beckoning hands are calling us higher.

stance the illuminating centre would appear to us as a splendidiscariet sun, whose blood-red rays would dart forth in brilliant ruby radiatice to all the worlds and moons, subject to its imperial yet loving sway; in another case the central orb would appear blue as sapphiro; in yet another, green as emerald; in still another a deep, glowing orange, and again a delicate pink or violet orb would be discerned scintillating radiance on all its numerous dependent progeny. Were we to attempt to decide which was brightes and loveliest of them all, we should feel it an importinence almost a blasphemy to institute comparisons. "One star differs from another star in glory" would incessantly recur to us, and we should be content to praise the Eternal Power working through unchanging Law, whose command to every phase of existence is and ever will be: Unite, but Differ.

God tolerates no uniformity in Nature's vast domain, but the Eternal One is Unity, whose expréssion is an infinite diversity. Of the twelve signs of the zodiac, which constellation is the more glorious? Of the twelve fruits of the Tree of Life, which is sweeter or fairer than its companions? Of the twelve tribes of Israel or the twelve apostles of the Lamb, who shall decide that any one is higher or purer than another? Is one month of the year or one season any fuller of delight than another? Some prefer, or think they prefer, June to December or May to October, but to the nature finely attuned to universal harmony unison or monotone is not the object of search.

In human life we cannot be all alike, nor would it be well for us if we could be; but may we not all come into such blessed, reasonable understanding of the fulfillment of law that health, happiness and use-fulness may be the portion of us all? Though we can all make our lives sublime, a Lincoln, a Darwin, a Brooks will always differ, but they do not and cannot disagree. Let us take as a helpful motto: Agree to differ, but never disagree. Let private heroism be commended as much as public heroism; let the kitchen and the office become sanctuaries: let the light of the spirit shine everywhere and upon all avocations, and then will the golden morning be ushered in, when peace and good-will shall be manifestly universal.

(From the Journal of Hygiene, N. Y. Heating by Music.

That music will some day become an acknowledged therapeutic, and especially hygienic agent for promoting health and curing disease. I think few persons will deny. Its influence in this age of hurry and excitement seems once in this age of hurry and excitement seems to me to be especially appropriate. Many thoughtful physicians tell us that our diseases for the most part come from disorders of the nervous system. It is certainly true that nu-merous ills of the mind precede the ills of the body, and it is even binted that ennul creates more patients than fever. Disorders of the emotional life, or the fatigue consequent upon over wrought emotion, LIE AT THE ROOT OF MUCH OF THE LL, UEALTH TO WHEN OF MUCH OF THE ILL HEALTH TO WHICH OUR YOUNG

MEN AND WOMEN ARE SUBJECTED. No one in this enlightened age doubts the No one in this enlightened age doubts the subtle power of music to break up stagnation, neither can we ignore its marvelous power to soothe and to create by calling into action other and unused faculties, relieving those already over-strained. For music as a health-giver, there is yet an almost untrodden field to be cultivated, and it seems to me that wise ones with their eyes and ears open may read while they run the hints of music's future des-tiny as a potent civilizer, recreator, work-in-spirer, and purifier of human life. In using music as a health-giving agent, of course the various moods of mind should be taken into consideration, and its different varieties used as required. There are certain kinds of music as required. There are certain kinds of music which act upon peculiar organizations injuri-ously, just as the whip and spur may stimulate the race horse at first only to kill him at last. There are other kinds of music, however, which have a tendency to soothe, and, perhaps I might add, lubricate the tired, nervous centres. To practice the art of music-healing successfully, it would be necessary to study the different temperaments and physical conditions of man, and to observe, write down and remember the and to observe, write down and remember the differing effects which certain kinds produce upon certain conditions of mind and body. The fascination of this new calling would lie in the delight of its exercise, smid the variety and endless excitement and surprises which might of character, the constant self-training and culor character, the constant self-training and cul-tivation of sympathy and desire for a definite result, as well as in the good effect upon our own souls when another's pain and distress has been alleviated by our efforts, must be considered.

> **QUALIFICATIONS OF THE MUSICIAN.** applying musi

can bear it I give them a great deal of music. Many of my brother physicians, in the city," he continued, "make me the but of their ridi-oule for it; but you know," said he, ", the man who laughs last, Jaughs the longest," and my patients have dono a good deal of this kind of laughing."

which have done a good deal of this kind of laughing." As related in the Book of Kings, Saul diso-beyed the Lord; thereupon the Spirit of the Lord departed from him, and he was tormented by the spirit of evil. The king's officers asked permission to bring into his presence a young man who could play upon the harp, that he might hear its tones when he was possessed by this evil spirit. The king consented, and David was brought before him; each time that the tormenting spirit took possession of Saul, David touched his harp, and the king was comforted, and became calm again, for the spirit of evil left him. Timotheus, while playing on the lyre the air known to the Greeks by the name of Ortias, could either rouse Alexander to fury or quiet him. Numberless instances could be cited in relation to the mayvelous power of cited in relation to the mayvelous power of music. In playing for the sick I would suggest music. In playing for the sload would suggest that in using music as a therapeutic agent, one should have command of a large range of com-positions from which to select their remedies. They should establish between themselves and their patients a predisposition to listen to the music. The sweet voice of a friend, accom-panied by the guitar, is almost equivalent to saying, "I wish I could do you good." Such a voice and such an instrument will, I believe, often bring peace and good tidings to the weary and suffering L. LAY WATEON. and suffering. J. J. A. 255 West 43d street, New York. J. JAY WATSON.

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LIST OF SPIRITUALIST LECTURERS. " If there are any errors in this List, we wish thos most interested to inform us.

For if there were no imearthly existence? of it. It is not the desire for continual physical existence that stamps this love of immortal life upon mankind. We deny what the Materialist says: That it is born of the surpassing hope and love of physical life. It is not so. When the physical life is the lowest, or most important, when the world is filled with the most inducements, or filled, for the individual, with the least inducements, this consciousness of immortality surges in and through the brain, in and through the perceptions of man, and makes its stamp upon the human consciousness, declares itself there beforehand, and urges humanity to its knowledge by the revelation that comes from within and above.

We say that the manifestations of spiritual existence are not born of superstition. We denv what the unbeliever says: That it is only in a superstitious age that religion is born and the thought of immortality has sway. In the midst of intellectual Greeks Socrates avowed the immortality of the soul, and in the midst of the material-worshiping Jews Jesus taught the kingdom of heaven that was within, and amid the scholarship and philosophy of the Northern schools the thought that gave birth to such poets as Goethe and Schiller, and this in the midst of the conflict of the schoolmen; and the subtle spirituality of that which thronged around the court at Wiemar was not the product of a superstitious age. Spiritualism is born in the nineteenth century, a century replete with utility, which you believe indicates the greatest age intellectually that the world has ever known; yet stepping in between an intellectual philosophy and an intellectual theology Spiritualism declares itself, not to the superstitious and credulous, but to the unbelieving mind, and the more intellectual and the more unbelieving the greater the evidence of its power and of the presence and communion with spirits. Psychic research societies in vain relegate to the domain of superstition the ghosts seen and which the secular press denominates the remnant of superstition.

The communion of spirits is more distinctly proven to human intelligence to-day than to human ignorance. You do not look for the evidence in the credulous walks of life that accept without questioning every fable that may be told. On the contrary, inch by inch, step by step, every Spiritualist has fought the evidence that came to his door, until the mind and spirit,

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The Possibility of Attaining Greatness in this Life.

HE lecture of W. J. Colville in Chicago, Sunday evening, l'eb. 12th, was in review of the great service rendered the world by Abraham Lincoln and Charles Darwin, the day being the anniversary of their birth. Eulogistic words were also spoken in reference to Phillips Brooks, and kindly mention made of James G. Blaine. At the close of the lec-

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ment, common sense, and, above all, sympa-thy, and by this I mean affectional and musical sympathy, will be in part our guide, but, un-doubtedly, experience will eventually give us doubtedly, experience will eventually give us rules for its right application. Let some con-genial friend, well versed in the "divine art," perform upon the violin, guitar, harp, or some kindred instrument capable of producing the sweetest sounds, allowing the patient to as-sume a reposeful attitude, and prescribe the kind most suitable for himself or herself. That the music must be an *equator* with the organi the music must be en rapport with the organi-zation of the tired one will soon become man-itest. Tact and quick sympathy of the musician must do the rest.

CASES.

Mrs. Cynthia Leonard, mother of Lillian Rus-sell, the well-known cantatrice, told the writer that a little sister of Lillian was once lying very ill, and her life seemed to hang upon a very slender thread. The little one had ap-parently noticed nothing for several days. A musician who occupied an adjoining room, per-haps realizing the state of affairs, played a sweet, soft melody upon the violin, of which instrument he was a master. The little sufferer, upon hearing it, opened her beautiful eyes, and casting an inquiring look around, softly whis-pered, "Moosic." Shortly after the musician was invited in the room, where the child lay in a stupor. Another sweet melody brought Mrs. Cynthia Leonard, mother of Lillian Rus-

hered, Moosic. Shortly after the musician was invited in the room, where the child lay in a stupor. Another sweet melody brought the little one again to consciousness. "This experiment," remarked Mrs. Leonard, "was followed up for several days, and," said she, "I attribute my child's recovery almost en-tirely to this unlooked-for but happy applica-tion of the marvelous power of sweet-music." A celebrated physician, well-known through-out New York City, called upon thgwriter a few days since, and, upon my stating to him that I was about to contribute an article on the healing power of music to Dr. Holbrook's *Herald of Health*, he gave me the following an-ecdote, which confirms the experience of Miss Russell's mother. In company with his wife he head called to see a sick girl, the child of a friend of his family. They were very much attached to the little one. Upon reaching the bedside of the sick child the good doctor soon became aware that the disease had reached a culminating point. As they and the mother of the abdid ware silently eithing by the bedside became a ware that the disease had reached a culminating point. As they and the mother of the abild were silently sitting by the bedside, the child, much to their astonishment, feebly whispered the word "Sing." The mother's heart, already lacerated with deep suffering, could not at once respond; recovering herself, however, she gang a vorse of one of the beauti-ful melodies of Balfe's opera of the "Bohemian Girl." The immediately good effect, to the utter astonishment of all present, seemed mag-ical. The mother, overcome with emotion, could sing no more, but the little one, already somewhat revived from the effects of the song, again repeated the word "Sing." The mother again sang a sweet melody, when the child seemed to be lulled into a quiet sleep, and from moment, said the doctor, her recovery was rapid and sure.

A PHYSICIAN'S EXPERIENCES.

 MIRS, N. K. ANDRES, Derlan, Mith.
 MIRS, M. C. ALLERS, Barton Landbar, V.
 W. H. ANDRESS, M. J. Center Falls, In.
 C. FANDER, ALLEY, NUMERIA, MARCHARD, MASS.
 MIRS, N. M. ATLERT, N. ACHARD, Parrett street, Lum, Mass.
 WILLAN ALLOY, T. Lock Bas 69, Orango, Mass.
 MIRS, N. M. ALLOY, E. MARCHARD, MILL, M. Munchester, E.G.,
 HISTOY, A. BEALS, SCHLESTER, LUMBARY, COLUMNES, C. L. ANDRE, C. M. BULLEY, C. M. MARCHARD, M. M. MURCHESTER, C. M. MARCHARD, N. Y.
 MIRS, A. LULLY, E. MARCHARD, M. M. MURCHESTER, C. M. M. M. MURS, A. M. MURS, S. M. BULLY, C. M. MURS, J. M. MURS, SCHLESTER, M. M. M. M. MURS, A. M. MURS, S. M. MURS, M. M. MURS MHS. JULIA A. B. SEIVER, Tainpa, Pla.
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 MRS. HATTIE BMART, Chelsed, Mass.
 MRE. JULIA C. SMITH, Hotel Cablo, Appleton street, Boston.
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 MRS. JULIA C. SMITH, 12 Min street, Worcestor, Mass.
 MRS. J. W. STILL, MOTIS, N. Y.
 DR. J. C. STREET, 181 Tremont street, Boston, Mass.
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 MARS. K. WHIGHT, MORTH, MAS

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* Will also attend funerals.

MARCH 4, 1898.

Spiritual Phenomena.

[From the Hartford (OL.) Times, Feb. 20th.] / Spiritualism in the Past-A Recent Scone in Hartford.

[Under the heading "SPIRIT MANIFESTATIONS-THEIR STEADY PROGRESS," a writer in the Hartford Times of above date reverts to the parration 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.-EDS. B. or L.]

The development of these spiritual manifes-The development of these spiritual manifes-tations has been steadily going on since March, 1848, when the Fox sisters of Rochester devel-oped 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 pro-cess was followed till words were spelled. The first intelligence that came from these was that a murder had been committed in that 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 "cir-cles" and heard the raps from some invisible source, and could not explain them. Some people had communications that surprised 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, 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 steam-ar down the Pacific the letter coming across had heard from his son by the previous steam-er 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 his murdered son. His friends over there were already alarmed about the absence of young Simmons. They found the tree by the descrip-tion given by spiritual raps, and also found the body of young Simmons concealed in the hol-low 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 old-er readers may recollect the account, which was published in full in The Times. Improved methods were afterward devel-

Improved methods were afterward devel-oped for receiving spiritual communications. Thousands of people in Connecticut, and hundreds of thousands in this country and in Eu-rope (for spiritual communications are known

rope 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 ma-terialize, and appear and converse in the hu-man form. This remarkable development, it is asserted by respectable persons who have man 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 perfec-tion. It would be surprising were any one to believe this without actual personal knowl-odre. The requirement of a derkened room edge. The requirement of a darkened room for the medium in order to secure materialization, gives the skeptic an opportunity to de-

nounce it. I could not believe in materialization or tol-

part of his body was dissolving; and he kept on taiking till his body, except his head, had disappeared. Then the head went down like-wise. Nelson Seymour, the well-known min-strel, he said, whose father was formerly mayor of Baltimore, came out in a jolly way, taiking to the guests, and telling of his happy spirit-life. He sang in front of the ourtain, 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 employé of the gentleman who had invited us to this remarkable exhibi-tion, came out, and passing over to his old em-ployer, greeted him cordially. If had suffered here, but was very happy "over there." Mirs. Hooker's daughter came 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 con-scious. 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 spiritual

friends who had gone before greeted then, and the wonderful beauties of the spiritual life opened to them. The body, like an old garment, was thrown off, and life and intelli-gence went on. "There is no death," was the gence 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

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 scance was closed. What are we to think of all this? It be-wilders me. Here is a gentleman who would play false to no man, and who would tolerate no trickery in his home. Those who looked on before the medium went into a 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 knowlcould get into that room without their knowl-edge; 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 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 deceiv-ing 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 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 mer-its 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,

SCHIAPARELLI AND LOMBROSO ON MEDIUMISTIC PHENOMENA.

Investigation in Italy by Savants 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 Steelyards and Recorded with the Camera - Schinparelli Pummelled and Ris 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 experi-

vestigators 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 Zöllner had become convinced during his researches for proofs of a fourth dimension. The scientific men met in Milan in September last. The medium was Eusapia Paladino, Der last. Ine medium was Lusapia i ananno, a Neapolitan, whose fame bas spread through-out Europe. She is a robust looking little woman, about thirty-five years of age. She is married. Her husband is a carpenter and she was discovered when she was 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 of the class to which she belonged, being ignorant, ridiculed her; and, as the fa-tigue 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 is an ironer. It was discovered when she was aversion to the mysterious influence that for ten years she never experimented with it. It was only through the insistence of Signor Fr cole Chiajia that she was induced to do so again. Signor Chiajia is a gentleman living in Na-ples. He has been distinguished by the King, and is a man of means. He could hardly be and is a man of means. He could hardly be suspected of having dubious motives in bringing Eusapia to the attention of people, espe-cially as she does not give public sittings. His motive has been to call her to the notice of When it became known that these sittings 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 phenom-ena were produced by trickery. He professed to be able to explain the tricks, and declared that she could not produce one of the phenom-ena were productions stated by him. Eusapia ena 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 disposition 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. After some delay the journalist explained the phenomena as being performed eleverly by thus she had the other hand and foot free to work with. The lights he explained as being phosphorus on her fingers. The moving of heavy objects at a distance, the appearance of hands, figures, and the like, he accounted for as being the work of an accomplice. This explanation satisfied the public at large, but seemed to have no effect on the scientific men, who con-tinued their researches. From time to time avanations were told of what took place

light enough for them to see Eusapla's form distinctly, and to watch her movements; how-ever, the usual phenomena occurred-the mov-ing of furniture, noises, appearance of hands, and so on. The journalist was impressed, and the next day he took up the defense of Eusapla in his paper. He pointed out the fact that she was in a house where she had never been be-fore, 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 accomplice. accomplice.

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BANNER OF LIGHT.

was a Spiritualist, and she could have had no accomplice. 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 experi-ments were performed is the library. The Mayor said that in the sitting which he attend-ed 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: "How can I say that I believe a thing which I can ac-count for in no way? I should define the phe-nomena as mediumistic, and I consider them of great interest to science." Prof. Broferio, who took the ton thousand franc prize offered by the Italian government for the best scientific article of last year, said that he though t the way to explain the phe-nomena collectively, in the easiest and most

that he thought the way to explain the phe-nomena collectively, in the easiest and most probable way, was to call them the work of spirits.

The public at large, with true Italian indif-ference, said that it was all a thing for scien-tific 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

REPORT OF THE MEN OF SCIENCE. In consideration of the evidence given by Prof. Cesare Lombroso regarding the medium-istic phenomena produced by means of Signora Eusapia Paladina, the undersigned met here in Milan to hold with her a series of experi-ments for the purpose of verifying such phe-nomena, subnitting her to as rigorous observa-tion as possible. We held in all seventeen sit-tings, 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 pre-sented by Cav. Chiajia, who was present at only a third of the sittings, and generally dur-ing 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 ap parently or really important and marvelous: but in the greater number of cases it was im possible for us to apply to the same those rules of experimental art which in other fields of ex-periment are considered necessary for arriving at sure and incontestable results. Among these periment 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 rtain details of the experiments, and from time to time introduced such changes of her own accord; but these were concerning cir-cumstances which were of trifling importance according to our way of thinking. On the other hand, the changes which in our judgment doubt, were either not accepted by the me-dium 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.: Vocal-" Happy Days of Child-Infolgmout taily, and the results of the experiments excited much discussion. Among the investigators were Schiaparelli, "Will They Answer if Unite?" F. Flemming, John the discoverer of the lines on Mars, and Prof. St. George; "Oh, Tell Me Not," Viola Lang, D. L. Lombroso of Turin. The majority of the in- White; "Lullaby, My Baby," by Minnie Fowler Scott White; "Lullaby, My Baby," by Minnle Fowler Scott (aged cleven years); "For Love's Sake," Robert Coverly; "Perhaps," E. H. Balley, Insramond – "Grand Festival March," planoforte (four hands), Geo. Schletharth; "The Golden Rod." schottische, and March, both by F. E. White; "Roses of April," waitz, Charles Godard; "Vienna Forever," march four hands), Johann Schrannmel; "Gavotte" (for vio-lin and plano), Rial Roberts; "Home Again Waltzes," In "Orchestra and Band Music," by Eben II, Balley, -----PETER HENDERSON & Co., Seedsmen and Florists of 35 Cortlandt street, New York, have issued a superbly-illustrated "Manual of Everything for the perbly illustrated "Manual of Everything for the Garden," of 156 pages, the first third in *red*, the sec-ond in *while*, 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 but fragrance. Owing to the great cost of its publication, this Man-ual cannot be sent free, but any one sending to the above address 25 cents will receive one and find him-self richly profited by the investment.

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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,

ne 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 lighthearted 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.



Craig, "which affected my heart, head and stomach. I doctored with physicians of our town, but got no rehef from the terrible sick headaches, pains in the heart and stomach, until I used Dr. Greene's Nervura blood and nerve remedy. Before 4 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 Nervura blood and nerve remedy before my head and eyes were cleared of their dull aching, and 1 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

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"I was stricken with nervous disease," writes Mrs

crate a story about it till invited to the spa-cious parlors of 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 per-haps fifty years of age. Her husband is a deco-rative painter in New York, going there from Bloomfield, in this State. She gives no public exhibitions, and only in private at the urgent. solicitation of friends. She came by invita-tion, and absolutely alone. Only a few per-sons 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 out in the hell in form of the curtained door 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 an-nounced that her grandmother, who had "ma-terialized," would appear. She walked out into the hall, and taking the guests, one at a time, by the hand, led them into the adjoining 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 your-self." 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 beau-tiful address. The wife of the gentleman who had invited us appeared both evenings and ad-dressed a few words to her husband and sev-eral of the guests, shaking hands with each, saying she could not remain long in this form. Charlie Foster, the famous medium, in whose Charlie Foster, the famous medium, in whose presence previous to his death, several years ago, I had received remarkable communica-tions, 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 go-ing down through the floor, near to the specta-tors. George William Curtis (or a form repre-senting hinself 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 split-life, he went down distinctly through the floor, in the presence of all. Henry Ward Beecher came out, and the person certainly resembled Mr. beccher as he appeared in life. His marked Beecher as he appeared in life. His marked face and gray, ourly hair hanging down on his shoulders could not be mistaken. He walked across the hall, and in the light of the opposite parlor, he said: "I believed in spiritual mani-festations when a preacher in Brooklyn. I knew this great truth. I ought to have preached what I believed. I have repented, and feel better for confessing it." He said: "Let us contend for the *truth*-for the truth always." He asked a gentleman present to convey a message to his sister, Mrs. Isabella Hooker, touching a certain personal matter, and an in-cident important to her at his funeral. He, peared, as he was dematerialized at the legs, then the body, his head sinking as the lower

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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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SPECIAL WOTICE. Celby & Hish, Rubishers and Bocksellere, O Besworth Bireet (Grmserly Mentremerry Place), corner of Provide Sireet, Hoston, Mass., keep for sale a complete absortment of Spiritual, Pro-gressive, Reformatory and Miscellancous Hocks, "Take OASH-Orders for Bocks, to be sont by Express, must be accompanied by all of at leath hif cash. When the money forwarded is not sumbled to fill the order, the bal-nce must be paid 0.0.0. Order for Bocks, to be sent by Mail, must invariably beacompalied by cash to the samount of each order. We would remind our pairons that they can remit us the fractional part of a dollar in postagestamps -ones and twos preferred. All business operations looking to the sale of Bocks on commission respectfully declined. Afy Bock published in Engress O. at any place where hard of the American Engress O. at any place where that Ompany has an agency. Agents will give a money or-der receipt for the samount sent, and will forward us the money order, which is cends for any sum under §5.00. This is the safest method to remit orders.

This is the safest method to remit orders.

LY In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal tree thought, but we do not endorse the varied shades of opiaion to which correspondents give utterance. When and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

article or articles.

Banner of Fight.

BOSTON, SATURDAY, MARCH 4, 1893. 18SUED EVERY THURSDAY MORNING FOR THE WEEK BNDING AT DATE. _____ 2

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Luther Colby.) John W. Day, J Isaac B. Rich.Business Manage

Matter for publication must be addressed to the EDITORS. All business inters should be forwarded to the BUSINESS NANAGER, in order to receive prompt attention.

tremble, Ignorance dies, Brror decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Plerpont.

______ Good Things for No. 1, Vol. 73.

We shall give our readers next week an interesting array of matter, among which may be noted the following articles

The Report by the Scientific Committee AT MILAN, concerning séances for the investigation of physical phenomena, etc., in presence of Eusapia Paladina Profs. Schiaparelli, Lombroso, Aksakow and others being concerned therein.

No. 50 of ECHOES FROM ENGLAND," by our foreign correspondent, J. J. MORSE.

A further continuation of "FACTS AND THOUGHTS CONCERNING PSYCHIC PHENOM-ENA," by HON, SIDNEY DEAN: Together with a lecture by MRS. RIGHMOND, correspondence from various parts of the country, spirit-messages and their verifications, etc., etc.

It will be a grand issue to circulate among the people, and THE BANNER hopes its patrons everywhere will give our New Volume the favor of a kindly mention to their friends [ful results of their wrong conduct upon us, and and acquaintances.

What is to Crown the Coming Era?

A Shorter Working Day. we must learn to wait also. One is the necessary complement of the other. We may well A little volume with this title, the conjoint feel an exultation over the approach of great product of an experienced business man condays and nobler times, but let us remember that they are the fruit and product of the ages

cerned in the steel industry and an Oxford University student in political economy, has gone before, toward the consummation of just appeared in England, and deserves the which our contributed part has been trifling at widest reading by all classes of workingmen the utmost. All that we do or can do is as on this side of the Atlantic. The Himitation agents, whether willing or unwilling, and it by statute of the length of the working day to would as surely have been done without us as an uniform eight hours has become a rapidly with us. So that while we rejoice over ripengrowing issue in England, and is likely to as ing results, let us not indulge in boasting, but sume organized shape in this country before ever bear in mind that what we charge as the much more time has gone by. The real queserrors and wrongs of others were, in their aption is whether the working classes themselves pointed place and way, as conducive to the should accomplish the work of establishing the consummation that is drawing near as were shorter day or the State should do it for them. the sincerest efforts of their more righteous It is at the disposal of the trades unions; and judges, divested of the crowning grace of divine these are advised that by strengthening their charity. After the noblest attainments of this ranks throughout the country, and developing marvelous century of activity shall have been an independent labor party in the House of collected into a single view for the grateful ad-Commons, they would soon find that at least miration and assimilation of humanity, and all three-quarters of the laboring classes of Great the varied achievements of its superior intel-Britain were strongly in favor of the movelects and great souls shall have been spread out ment. To this conclusion these two highly in a matchless record, it will have to be accapable writers come, discussing the subject knowledged that the highest glory and the most from the practical and the theoretic points of lasting worship is due to the virtue only worthy view.

> It is no new thing, this movement for a shorter working day. Prof. Thorold Rogers says that the laborers of the fourteenth and fifteenth centuries, as a rule, worked eight hours a day, and were paid for over-time, and that their work compared favorably in quality with that of the present time. The first agitations for a shorter working day began in England in 1817, and the greatest struggle took place in 1847, when the ten-hour bill was passed. porter here in August last, who spent about three Mr. John Morley, in his Life of Richard Cobden, says the principle has been extended with astonishing perseverance, the agitation proving quite as effective outside of Parliament as within it. In 1853 the London building trades started a nine-hour movement, which came to | man. He was completely convinced that the "well," an issue in 1858. The eight-hour agitation has been pushed ever since with all possible en- | riddle, or a something he could not fathom. ergy, although the working classes are not yet united on it. The issue is in Parliament, and of my knowledge-only not a hundredth part of what is not at all likely to be withdrawn until it is settled in favor of an eight-hour day.

> Not very long ago Mr. Gladstone said on this most interesting and important subject, "It is now full time for every laboring man to of Maylast, which day I left home (before the disbethink himself what all these political and covery) for Roanoke. Over four thousand people social advances mean, what are the changes | have visited the well since, coming from all parts of either accomplished or begun in his condition, the country, and I am receiving letters from promiand how far and in what way with his condition he himself ought to change. Taking the United States. So far I have made no charge, but history of the world as a whole, the mainspring of a workingman's life has been placed, for the most part, as it has with the young child, as with the slave, at times almost as with a domesticated animal; that is to say, it has lain outside himself. For very large numbers of working men it has now gradually shifted to a point lying within his base, and is coming nearer and nearer to the very centre of his own being. Instead of being controlled principally by others, he now principally, and from year to year increasingly, controls himself. With this self-control goes the desire to have some voice in the disposal of his time, both for work and for recreation; and it is this factor which is moving the minds of the working masses more than anything else."

The case is admirably outlined in this brief statement. It opens an issue that the working classes will find they can better advance by their own united action than by entrusting it to the precarious chances of demagogic legislation. An eight-hour working day, we fully besocial problems, by hospitably welcoming the lieve, is yet to be established by law as the recognized day for labor.

Doctors' Etiquette.

The editorial comment in the Boston Daily Advertiser on "Medical Etiquette," copied into last week's BANNER, was a pointed expo- all over the country. sition of the spirit quite prominent at least in

afflicted ones in every community; not to assail logislatures with domands that they shall be legally regarded as the exclusive proprietors of such knowledge and skill, and that all those who heal by other means and in different methods shall be fined or imprisoned on their complaint, as if it were a crime to know something besides that which the faculty permits. The monopoly of "salvation" for both body and soul is not to be dispensed as a favor of legisation.

The Well Phenomena Genuine!

As our readers will remember, in its issue for lov. 5th, '92, THE BANNER gave them an illusrated article (from the New York Herald) setting forth the wonderful appearances seen in the well at the home of Col. Deyer of Handsom's Station, Va.

One of our subscribers, residing in Petersburg, becoming interested, addressed a letter to the Colonel asking about the phenomena, and received a reply from him fully endorsing the account published.

As certain "Researchers" are now circulating a report that the well phenomena were not well-i.e., not genuine-and that the owner of the property was on record to that effect. we at this time reproduce the Colonel's letter from our file, as evidence to the contrary:

HANDSOM'S, VA., Nov. 2d, 1892. Yours of 25th ult. would have received earlier attention but for continued absence from home for the past month or so.

In regard to the well matter, the reports you have read of it are doubtless conied from the New York Herald, which enterprising sheet sent a special redays investigating the strange phenomena. His purpose, as he stated, was to expose the fraud. He was frank in the matter, and I gave him all the aid in my power to make said exposé; but much to my re gret and his astonishment, he was completely baffled in all his hard work, and left here a wiser if a sadder as a phenomenon, was a matter of fact-a puzzle of

His story, as told in The Herald, is true to the best he and others saw at the time was told, as it would require too much space in that paper. The thing is still in existence, though not so plain, or figures as numer ous as they were in the summer months.

The discovery was made by my daughter on the 2d nent and all other kinds of people from all over the shall be compelled to do so in self-defense.

JNO. J. DEYER.

Mrs. Cora L. V. Richmond's Guides addressed a large audience in the First Spiritual Temple last Sunday afternoon. After answering a few questions briefly, as is their usual custom, they chose the following as the theme of their discourse: "What is the Realm of Reality?" This excellent lecture was reported in full for THE BANNER, and will be published next week.

Mrs. Richmond spoke twice at Waltham on Feb. 15th, afternoon and evening, before a adies' society and friends, and March 1st for the Ladies' Aid Society at Brockton.

We understand that the classes taught by her guides meet regularly on Tuesday and Thursday evenings at 170 West Chester Park, Boston-no new members being admitted.

Mrs. Richmond will lecture at the Temple, corner Newbury and Exeter streets, during the Sundays of the present month.

The Anniversary .- Soon the season will arrive when the 31st of March will usher in the Forty-fifth Anniversary of the Advent of Modern Spiritualism—which event will this year be observed with more than ordinary interest

Talented platform speakers, and grateful

NEWS AND THOUGHT.

A "Gaping Skull"!-The late Henry Ward Beecher was remarkable for the clearness with which he placed his views before his auditors. Compare, he once said, a confession of faith or a catechism with the apostle's [Paul's] creed. Ask-Paul what he believes. His ready answer is: "I believe in everything that is true, in everything that is honorable, in everything that is just, in everything that is pure, in everything that is lovely, in everything that is of good report among men. There is my confession of faith." Our confessions of faith, said Mr. Beecher, are well called skeletons of doctrine. Christianity looks, in many of the exhibits that are made of it, intellectually and doctrinally, as a man would if he had been dead ten years, and there was nothing but his ghastly, gaping skull left of him!

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Reforms in New Zealand .- The New Zealanders are showing themselves to be adepts in the solution of some of our most perplexing modern social problems. And they persist in keeping on in the line they have successfully struck. Already it is named by a titled British writer the New Britain in the Southern Cross. This capable writer and observer is oute certain that women will soon receive full citizenship in New Zealand, and that legislation providing for arbitration and trade disputes will be passed by both Houses of Parliament. The provisions recommended for adoption in the United Kingdom are. among others, an easy system of land transfer, the appointment of a public trustee, advisory aid to farmers, the acquisition of land in blocks to cut up for the settlement of families, the extension of the franchise, including its bestowal on women, the municipalization of functions that in private hands involve monopolies, and the enlargement of the powers of the labor union.

٠,• Aboliah Vivisection !- Dr. Ernest Hart, having indulged in denunciation of the women and clergymen who object to legalized vivisection by doctors, Canon Wilberforce vigorously sets forth, on the pages of the New Review, the reasons which led the anti-vivisectionists to distrust the practice of torturing animals to death in order to discover the laws of health. Dr. Wilberforce declares that the anti-vivisectionists' movement " is promoted by men and women who have the patience to saw down through sophistry to the falsehood that hides at the bottom, and who, undeterred by Dr. Hart's marked literary ability, unrivalled position of advantage as editor of a scientific organ and preëminent facility of invective, will fight on until the impious inquisitiveness, the dastardly cruelty and demoralizing consequences of vivisection are abolished by legal enactment."

Automatic Writing .- Mr. James Burns, of the Medium and Daubreak, stated in a recent public address, speaking of automatic writing, that he once learned of a case in which a considerable amount of writing was produced by the action of a table above which a pen was firmly held. He further said that automatic writing and automatic action of various forms lie at the basis of mediumship, and in Mr. Stead's case the messages come in some instances from minds still in the body. "This," he added, "is not by any means new to Spiritualists. Mrs. Britten has been subject to this ability to influence others at a distance. When she returned to America over twenty years ago, a circle at Huddersfield received a message from her, and as far as 1 remember it was investigated so as to give satisfaction as to its being genuine.'

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Cookery and the Home. - PROF. ELLEN A. RICHARDS, of the Massachusetts Institute of Technology, has been giving a series of lectures on domestic economy at Wells Memorial Institute, in Boston, which were recently terminated with an interesting exhibit of articles of daily diet at the Institute. It was the first meeting of the Institute since women were admitted as members, and they were present on the occasion for the first time. Miss Parloa addressed the audience, and spoke of the work of woman in beautifying her home with the work of her own hands. Women, she said, who do not care for the common things of the home, are not fit to form a true home and, whether it be a rich or a poor home, happiness does not dwell there. Cooking is no longer a matter of luck, but of exact science. She said that plain foods of all kinds are best. *.*

Fighting Vaccination .- THE BANNER not long since informed its readers that Mr. Joseph N. Belden, of Bridgeport, CL-determined to protect the health of his child against the vaccinator's lancet-had taken action which brought the matter to a head in the courts. Judge Kelsey, before whom it was tried, dismissed the case against Belden for not sending his child to school-the accused rightfully claiming that the Board the so-called medical fraternity. There is not laity also, will be inspired to discuss the grand of Education had no authority to compel him to have his daughter vaccinated. State School Agent Potter then caused his arrest second time, and Judge Pickett of New Haven, deciding against the precedent of the former Judge, found Beiden guilty, and fined him \$1 and costs. Mr. Belden has now appealed to the Court of Common Pleas, and proposes to test the vaccination law in the highest court, if necessary, THE BANNER wishes him the highest success in his laudable struggle against disease by law. The World's Congresses: Dates of Commencing their Messions. - The various Departments of the World's Congress Auxiliary of the Columbian Exposition in Chicago the coming summer have had the dates for the commencement of their sessions assigned as follows: Woman's Progress, May 15th; Public Press, May 22d; Medicine, May 29th; Temperance, June 5th; Moral and Social Reform. June 8th; Commerce and Finance, June 19th; Music. July 3d; Literature, July 10th; Education, July 17th; Engineering, July 31st; Art, July 31st; Government, Aug. 7th; Science and Philosophy (includes Psychics), Aug. 21st; Labor, Sept. 4th; Religion, various dates from Sept. 5th, The World's Parliament of Religions, Sept. 11th. The specificawork of these Congresses is stated to be: To establish fraternal relations among the leaders of mankind; review the progress already achieved, state the living problems now awaiting solution, and suggest the means of further progress.

MARCH 4, 1898.

We all need the charity of others as well as to exercise it on our part toward them. When we pause to reflect on the limitations and all the adverse conditions which surround men and women, overcome as many of them are with the degradation and despair of their inherited appetites and tendencies, and powerless to break up confirmed habits of evil desire, we can hardly refuse to extend them our ready sympathy instead of denouncing and condemning them and casting them out as totally unworthy from our consideration or even our recognition. Spirit E. H. Chapin, known to so earth, said in the Mesage Department of last the spark of the Infinite Presence in his soul is a child of the Supreme Spirit, and that he work out into the light and to the grandeur peace of his heart toward all men, he sent out to bond and free, to those stricken with mortal anguish as well as to those who are working bravely with the best of their strength toward that which is noble and sweet. He felt that we are living in beautiful times, and nearing the close of a wonderful era.

It is an era through which men and women have struggled, have sometimes fallen backward, but have risen again in the strength of unverified theories and questions of doubtful the spirit and pressed onward, all the time disputation, especially where they have, or nearing the goal and reaching out toward freedom of thought and its expression. But in dency to unsettle the faith of the unlearned this struggle and rush, these advancing and in the holy scriptures." "For the sake of our receding tides of active circumstance, people church," say the Chicago Presbyterians, "and as a whole have exhausted and are still exhausting their nerve-forces very rapidly. The earnestly request a truce and the cessation of human body consequently is unable to preserve the required balance of its elemental forces. to hear the brethren cry "enough." They see The vital action of its organs is therefore im- plainly that nothing is settled for them, while peded. It is being constantly depleted of the everything is unsettled. As for the cultivation electric force known as nerve aura, which is of a religious temper by this process of inquisithe requisite for the perfect action of the or- tion by ecclesiastical court-martial, it seems gans as well as for a perfect comdition of health to have a precisely contrary effect. But it and vigor. So that, unless this undue waste of tends to dissolve the bonds of ecclesiastical vitality is arrested, and we discontinue to ex- organization, and that hurts worse than all pend in one year enough nervous energy to the rest. Even `orthodoxy finds it has got to last for ten, the average of human life will be respect popular opinion and not go against it found to grow shorter and shorter, instead of longer and longer as many people vainly imagine. All this loss comes from being in such haste to accomplish desired ends sooner than they naturally can come about; from wanting to accumulate wealth more rapidly than we ought, having to fight the fiercest competition in accomplishing it; from lack of a deep trust on which patience reposes as a foundation, and of that charlty which suffereth all things and endureth all things.

By exercising divine charity and practicing pa. tience, things would advance even more rapidly friends no doubt will welcome her presence than they do with the proffered aid of our en- in America, among whom Mrs. Britten may ergetic efforts. We must of course work, but | include the BANNER OF LIGHT.

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morally held, and leave us to absorb the poisoning social elements which they have generated into our generous system. It is time we paused where we are, and had a reckoning. It at least is certain we cannot safely go on much further in the direction we have been pursuing.

to wear the crown, which is charity.

Time to Stop and Consider.

Now that the proposal to restrict foreign im-

migration is so seriously engaging public at-

tention, and the question is before Congress

in the form of a bill to effect that purpose for

at least a single year, there is a consideration

attached to the whole question which in com-

ous place in the final disposition of it. A nu-

tive-born American must go through a slow

and laborious experience of twenty-one years

before he can attain to the privileges of citi-

zenship, whereas foreign, ignorant adultship

comes in and achieves sovereignty almost with-

out any preparatory stages, certainly none to

be compared with those which the native-

born has to pass through. This comparison,

so greatly to the disadvantage of the Ameri

can native, is one that has long occasioned

sore dissatisfaction on the part of the children

of the soil, who would like to see so serious an

inequality removed by just and adequate legis-

A writer in a Washington journal expresses

his view of it in this way: "An American

child, nurtured in the cradle of liberty, enjoy-

ing every advantage of a school system born of

advanced thought, capped by colleges of world

renown, must attain to twenty one before ex-

ercising political functions. Foreign arrivals

usually seek the influence of kindred spirits

who have arrived before, keeping themselves as

much as possible from being Americanized.

Our whole system is wrong, radically wrong. For it we demand a change." The Boston Her-

ald editorially observes that "one effect of the

restriction of immigration by our government

should be to compel European governments to

deal with their own social problems through

the check thus put upon the vent hitherto af-

forded by the easy opportunities at hand for

getting rid of their surplus populations. If

these masses of humanity are kept at home,

popular discontent will necessarily increase to

such a pitch that radical measures for its re-

Both of these considerations are weighty,

and worthy of serious thought. How foolish

we of the United States indeed have been, to

volunteer so generously our help to European

governments in the settlement of their ugly

coming among us, with the promise of speedy

trouble. Why not, sure enough, leave them to

manage the responsibility for their social con-

dition for themselves? By emptying the fright-

thus getting rid of them altogether, they so far

escape the responsibility to which they are

and easy citizenship, of the cause of their

lief will have to be taken."

lation.

mon justice and reason deserves a conspicu-

-----Getting Sick of the "Heresy" Business.

The heresy trials in New York and Cincinnati of Messrs. Briggs and Smith appear to have | supreme legislative authority for monopolizing created a surfeit of that sort of pabulum in the the treatment of disease, and fining and im-Presbyterian communion. At the recent din- prisoning those who refuse to wear the badges ner of the Presbyterian Social Union of Chicamany whom he helped and blessed while on go, at the Grand Pacific Hotel, a resolution these self-styled "regular" physicians have eswas adopted that called a halt in heresy-huntweek: "Sometimes I know each one must feel ing. They thought it had gone far enough. The concerns nothing but their own overweening resolution regarded these creedal controversies seeking expression, and I realize that each one that were distracting the Presbyterian church as "injurious to her reputation, her influence needs to understand himself before he can and her usefulness, and as fraught, if pursued. with disaster, not only to the work of our own of a loftier life." And in the goodwill and church, but to our common Christianity." If that means anything in particular, it means the expression of his thought in a wave of love | that the cause of Christianity is larger than the cause of a church or a creed.

> The resolution, therefore, earnestly counseled Presbyterian brethren on the one side to "avoid applying new tests of orthodoxy, the barsh use of power, and the repression of

> honest and devout search for truth"; and on the other side it "urgently advised" them 'against the precipitation upon the church of under any circumstances might have, a tenall her precious interests and activities, we ecclesiastical litigation." It is not surprising too strong.

1 It seems by late information from oup regular correspondent in England, Mr. J. J.Morse, that the editor and publisher of the Medium and Daybreak, London, is in trouble. We also regret to learn that Mrs. Emma Hardinge Britten's spiritual monthly magazine will soon be suspended. It is also intimated that this lady contemplates visiting, or revisiting rather, the United States, where she did yeoman service

in the Spiritual Cause years ago. Hosts of

the first excuse to be invented for the occurrences specially rehearsed, either on the score of necessity or humanity. And this is a fair specimen of the supposed sympathetic devotion of the "family physician," calling himself a 'regular," belonging to the class that claims to know everything about human ailments and sufferings, that denounces all outside of their own conceited circle as "charlatans" and 'quacks," and that demands the exercise of of their exclusive providing. Merely because tablished a rule of professional etiquette that vanity, human suffering must be prolonged, and precious human lives must be reckoned by them as mere counters in a game of pretended importance.

It is nothing to the point that perhaps all 'regular" doctors are not of the stripe portrayed in the account of the one given by The Advertiser. The professional rule they have adopted is the thing; that best exposes the

real spirit of the body that is striving in every way to establish a medical monopoly. This is a fair specimen of the men who would organize a huge "trust" or "pool," and surround it with rigid rules which the living and the dying together cannot break over. What a monstrous thought it is, aside from its absurdity, that a regular family physician, familiar with the physiological wants and common habits of his patients, should be thrust out of their appealing reach by a secret rule of professional etiquette, and an abhorrent outsider should have it in his power to step in and dictate treatment and dispense life or death according to his august assumption of supreme authority! And to reflect, also, that it is just such men who go to our legislatures and ask for the enactment of statutes that, among other demands, shall make such rules law, that shall forbid a family to choose its own physician and healer, and torture the dying with refusals to grant their last uttered wish!

Cases like the one instanced by The Advertiser, occurring right here in Boston, are per haps necessary to awaken the general mind to a realization of the impudence of the class

that seeks to organize itself into a power which all of us shall fear even more than the disappearing superstitions and dogmas so long imposed by the clergy. This is called the age of science. If it indeed be so, then it is prepos terous to talk of combining the various gifts of healing in the form of exclusive - privileges, pools and trusts. Science is free for all alike, and spurns the bare mention of monopoly. If the medical faculty were in actual possession, and exclusively so, of all the knowledge and skill requisite for the treatment of human disorders and diseases, it ought, humanely speaking, to display the utmost willingness to spread it

principles inculcated by the Spiritual Philosophy of the nineteenth century

The BANNER OF LIGHT respectfully asks that the secretaries of the various societiesand the chairmen of committees where no stated societies exist-will forward reports of the proceedings in their special neighborhoods. We will give place to such accounts as rapidly as space will permit.

Bo As stated in our issue for Feb. 25th, the New York Sun of Feb. 19th devoted nearly a page of its space to the report of the Milan (Italy) scances last autumn. As many of our readers may be interested to peruse a report concerning spiritual phenomena which is couched in the language peculiar to scientific experimenters in other fields-and the great public of inquirers may desire to more fully know as to what conclusions were arrived at by the distinguished men composing the party -we begin this week (to be concluded next), on third page, the insertion of The Sun's account in extenso.

107 The long-continued experience of the BANNER OF LIGHT in the field of spiritual reform, and all that that term signifies, has naturally led to ramifications in its service for humanity which are not included in the list of merely business enterprises of a material nature. We need more funds to successfully sustain this work. Friends! all over the country, shall we receive such aid? We await your reply.

10 Bro. W. J. Rouse-while thanking you cordially for your earnest efforts to crush out medical monopoly, sought to be effected in Maine by statute-the BANNER OF LIGHT suggests that you and other friends make earnest and practical endeavors to at once circulate this paper all over your State for the purpose of awakening public sentiment that shall frown down all such self-seeking enactments now and in the luture.

\$55 THE BANNER is always pleased to receive brief accounts of doings, spiritually, in all parts of the country; but writers forwarding the same are especially requested to spell proper names with care, and be sure to affix their own names, and the names of the towns and States from which they write.

Kor A valued literary correspondent writes, under recent date: "I read THE BANNER regularly. It is as usual head and shoulders above all other so-called spiritualistic papers, and as thousands of its readers know this fact, the publishers should be satisfied.'

DO Our thanks are hereby extended to Mrs. S. M. Ingraham, Windsor, Vt., for flowers doabroad for the common benefit of the countless | nated to our Free Circle-Room Table.

"Do the Dend Return ?"-A clergyman of the Church of England, whose name is not given, has, we learn from The Medium and Daybreak, recently published in London a book bearing the above title, in which he relates his experiences with Spiritualism, and as the result of those experiences, covering a period of three years, gives an affirmative reply to the query. He first became interested in the subject by, as he says, coming " in contact with a family in whose house the phenomena occurred spontaneously-unbidden, unasked for." •_•

Seances by Watkins .- By reference to the seventh page, present issue, it will be seen that CHARLES E. WATKINS, medium for independent slate-writing (and also other phases), has, in obedience to the wishes of his guides, decided to devote Monday, Tuesday and Wednesday of each week to the giving of seances to the public-devoted to the specialty which has rendered his name in the past so prominent in the spiritual movement. ***

The United States Census Bulletin No. 852, reports that the statistics of prisoners in the penalin-stitutions in the United States show-omitting those whose nativity cannot be ascertained-that 43.19 per cent. is chargeable to the native, element, and 56.81 per cent, to the foreign element. Of paupers in almshouses, 11.50 per cent. of native, and 58.44 of foreign extraction. Restrict immigration "instanter"1

197 Geo. W. Kates had a truthful article in THE BANNER for Feb. 18th, which will well repay thoughtful perusal. We have another paper by Bro. K. on file for publication as soon as space permits:

100 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.

MARCH 4, 1898.

BANNER LIGHT. OF

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.

Colby & RICH, Publishers.

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.

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\$7.00

Ro 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 ių Maine.

Under date of Augusta, Feb. 26th, Dr. W. J. Rouse informs us that the Allopaths there are filing petitions every day for a law in their own favor reallythough 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 headquar ters for an aggréssive educational campaign at Augusta Feb. 22d. Immediately upon their arrival they retained Attorneys Baker, Baker & Cornish, of Au-gusta, 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 Communion.

Mrs. Emma Eggleston-DeWitt, formerly of Springfield, Mass., visited our Circle Room Feb. 14th, and at the close of the seance 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 ship of Hattie C. Mason, from her daughter, stating that the latter had been to the Banner of Light Circ

NEWSY NOTES AND PITHY POINTS. AN INVOCATION.

AN INVOCATION. ' Forward, we march, with faces 'galust 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 colls twined round the mountain's side; Eternal Spirit, shine while we ascend, Fling out a light our stumbling feet to guide." -Guyau.

-Guyau.

Lieut. Peary, 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 grad-uated next June from conservative old Johns Hop-kins University with the highest degree in its glit— that of doctor of philosophy. The recipient of this unprecedented honor is Miss Florence Bascom, daugh-ter of Prof. John Bascom of Williams College, Massa-chusetts -E.x.

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 motion which says: "He has much to do who tries to please everybody." If it is much to do to tri, it must be that "he who has pleased everybody has performed a miracle."-N. O. (La.) Pleagune.

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 A tlantic 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 sowe shall give our Experiences of Forty Years a Medium.

Exharter—" Come, thou heavy laden." Old Soughk— " Do n't look at me that way. I aint 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 "piert," found also in one of George Ellot's novels; "backed up," "call," in the same sense of reason of necessity; "chipper," "darn," as a mild oath; "fall" for auturn, "gal-hses," "heft," "hunk," "jaw," meaning to scold; "jiffey," "get out of kilter," "rare," in the sense of underdone; "thick," for intinate; "gumption," "tan," meaning to thrash; "spells" of weather, 'put to rights'" etc.

"KEEPING COMPANY."

ш. " In joy we've sought each other's eyes To share the gladuess and surprise; In pain, life's utmost test of III, 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:

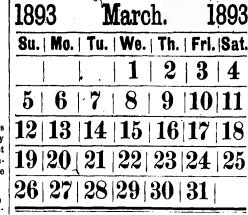
• Ob' wad some power the glftie gle us To see o'rsels as lthers see us, It wad frae mony a blunder free us. And foolish notion."

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 X111., 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 Diog-eness one Anthagorus. *Anthagorus.*—"Hast not yet found thy man, ob! Diogenes?" *Diogenes.*—"Ay, of a verity that have 1. It was but yesterilay 1 did be-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 while there received a message, through the medium- Galena, in the Territory, which is said to be many feet in thickness.



LACONICS. NUMBER RIGHT.

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

111 When prominent church-members and exhorters run at the same time intoxicating liquor saloons, is n't It about time that consistent reformers at least endeavor to "reform" those people?

111 Is a man athletic ever prophetic?

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

111 "HOME RULE." Gladstone is right In the great fight. 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.)

(ieo. A. Fuller, M. D., lectures before the First Asso-ciation of Spiritualists of Philadelphia, Pa., during the month of March. He speaks April 2d and 9th at Wor-cester, Mass.; the 23d at Willimantic, Conn., and 30th, New Bedford, Mass. Has the 16th unengaged. Ad-dress 5 Houghton street, Worcester, Mass.

Mrs. 1da PrA. 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 spoke 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.

Bishop A. Beals speaks at Los Angeles, Cal., the month of March. Address 137 North Broadway, Hill Side Home.

E. J. Bowtell spoke at Pawtucket, R. L., Feb. 26th; speaks in Salem, Mass., March 5th. Address after March 6th, for a few weeks, Asbury Park, N. J. Would like to arrange for camp-meeting dates during the summer, and to locture in or near New Jersey during April and May.

G. W. Kates and wife will lecture in littsburgh, Pa., during March. Address 378 Wylle Avenue. [Du-buque, Ia., letter next week.]

A Pertinent Message 1

To the Editors of the Banner of Light The cause of Spiritualism brightens in this flourishing city under the persevering efforts of Messrs. Ja-

cobs and Shaw, a noticeable increase in our and)ences and many new faces appearing from time to time, so that our fine hall is well filled and often over-

time, so that our fine ball is well filled and often over-flowing on Sunday evenings. Last Sunday Mrs. Carrie F. Loring was our speak-er. Her theme, "The Signs of the Times-Watch Them." upon which an interesting discourse was rendered, after which (as is her custom) she volced the messages given her by many departed ones. The first to so report was the late Hos. GEORGE ROBRINS of Fitchburg, an ex-Mayor of that city, and for many years Vice-President of the Onset Bay Grove Asso-ciation, 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 Hoard of Directors, and urged that each be firm and unswerving 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 heauty and power. Contrast-ing the foy and good cheer he ever found in the spirit-ual teachings while here with all he had met since es-caping the fetters and palms of the mortal, he said ... T caping the fetters and pains of the mortal, he said: find the life eternal full of inexpressible joy, far

J. R. HERSEY, Spencer, Mass. **"INDIGESTION** AND Extreme Constipation," My Friends Thought I Must Die." "I AM NOW A CURED MAN." A ALI JUN A UUKED MAN." The following wonderful statement was event us by C. B. Corponter, Druggist, 140 Main St., Bpencer, Mass. DANA SAIBAPARILLA (O.: GENTM: Sume ien years ago I commenced to Sail. IN DIG ENTION and EX. TREEME CONNTIPATION caused me to how fick I composed processor TREME CONNTIPATION caused me to lose fields very fast. Jemployed Physician and tried Saraapariliar, but continued to grow worke. I had a continuous bendinche, my akin turned yellow, and my friend thought I must die. My strength left me and courage also. This was my condition last Febru-ary when I commenced to take **DANA'S** SARSAPARILLA Before the first bottle was gone, there was a grant improvement. My friends wanted to know what caused auch a change in me. 1 replaced "DANAS SARSAPARILLA." I am now taking my third bottle and consider myself at the age of 59, after Doctors had fashed, a CURED MAAN. Yours respectivily, J. R. HERSEY. No. 50 Main N., Spencer, Mass. Dana Sarsaparilla Co., Belfast, Maine. AT LEDTIME TAKE PLEASANT 1800

To Correspondents.

and of the progressive march of humanity toward the high-er light and unfoldment, but also brings evidence of the im-

mortal existence for intelligent and conscious mankind. Thousands of individual spirits have returned and com-

municated with earth friends, identifying thomsolves un

C. O., QUINCY, MASS. - No truly exalted spirit will deceive

another. An intelligence from the other life may seem to

by pure and good by the character of his 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 con-

duct is reprehensible. No pure and aspirational medium

will attract this class of spirits, nor will such be long dis

turbed by them. You do well to shun the medium and spirit.

THAT CURES

THE KIND

mistakably to the same.

Miss A. W., WRAT SUPRIION, WIS .- Spiritualism in its fundamental claims and teachings not only gives a philo-sophical explanation of the-sceming-mysteries of life,

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Olubs 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.

5

COLBY & RICH, Publishers.

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A Large Front Room in Banner of Light Build-ng, admirably arranged for Physician or Moing, admirubly arrunged for Physician or Me-dium's office. For particulars and terms, apply at Bookstore No. 9 Bos-worth street, Boston, Mass. Mar. 28. A STROLOGY - Most fortunate dates for all purposes, life writings, advice, etc.; full descrip-tions *free*. Send date and hour of birth with stamp. T.A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston. Mass. 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. A LARGE HIEROGLYPHIC By RAPHAEL, the Astrologer of the Nineteenth Century

Seventy-Third Year, 1893. CONTENTS.~

CONTENTS.~ Beventy Third Annual Address. Monthly Calendar and Weather Guide. The Volce of the Heavens. Raphael's Every Day Guide. The Parmer's Breeding-Table. Astro Meteorologic Table. Table of the Moon's Signs in 1893. Symbols, Planets, Moons' Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Govent Graden Measures; Fish Table. Ready Reckoner and Wages Tables. Building and Income Tables. Building and Income Tables. Manure and Weather Tables. A Calendar for 200 years. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Tide Table for the Frincipal Ports, Bamps, Taxes and Licenses, Good and Bad Harvests, etc. Fizers of Tanks, etc. Pawnbrokers' Regulations, Marriages, Annuities, et The British Empire, Foreign Food Imported, etc Religious Denominations, Religious Denominations, Religious Denomination, Physical Information, Eclipses during 1893 Rest Periods during 1893 for observing the Planets, General Predictions.

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CONTENTS						
Angels, Come to Me. Angel Presence,	Shall We Know Each Other There ?					
Beautiful Iste. Come Angels.	The Happy By and Bye. The Soul's Destiny.					
Compensation. Day by Day.	The Angel of His Presence. There is No Death.					
Going Home. Guardian Angels.	They Still Live,					
Home of Rest.	The Better Land. The Music of Our Hearts.					
Hope for the Sorrowing. Humility. Humility.	The Freeman's Hymn. The Vanished.					
Happy Thoughts. He's Gone.	They will Meet Us on the Shore.					
I'm Called to the Bette Land.	The Other Side.					
1 Thank Thee, oh, Father, Jubilate,	Will You Meet Me Over There?					
Nearer Home,	Hon Will Guide My Spirit Honory Whisper Vs of Spirit-Life.					
Over There, Passed On	wanting the this shore.					
Reconciliation. Repose.	Waiting Mid the Shadows. Welcome Home.					
She Has Crossed the River, Strike Your Harps Some Day of Days.	Welcome Angels. We Long to be There.					
sective reacy of reacy s	•					

NEW PIECES. Bethany By Love We Artse, Gone Before Rest on the Evergreen Shore, Ready to Go. Sweet Rest at Home. Gone Bone, Gone Bone, I Shall Know His Angel We'll Know Each Other Name, Nearing the Goal. Nearing the Goal. Nearing the Goal. New Yill Meet Them By and-By e. We'll Meet Them By and-By e. But Goog Again. Nearing Ibane, Nearing Beyond the River Will Bloom Again. Such context on context on context on context on context. Parting Hymn. When zaving Labors Conc. Leatherette cover. Price. Single copies, 20 cents; per dozen, \$2.00; 50 copies, \$7.00; 100 copies, \$13.00. For sale by COLBY & RICH,

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. Asouth informed Mr. Picton, in the House of Commons, Feb. 7th-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 MONEYS RECEIVED. Friend to the Poor, \$1.00; Mrs. Aur. S. Blinn, \$1.00; Mrs. S. T., \$1.00; P. and E. \$1.00; A Friend, \$1.00; Mrs. Geo. Vorhauer, \$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 Spir-itual 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 F. 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 spiritlife, Mr. Charles C. Hayes of Milton, Me., aged sev-enty 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.

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

Irate 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 tacks through his pants, and then put 'em on inside out by mistake."—The Haberdashers' Weeklu 'em on Weekly.

Father Killeen, of Bergen Point, N. J., has a letter from Apostolic Delegate Satolli, 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 lu-tollect and imagination of man.-Tyudadi.

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 volce gave a crack, And his neighbors are filed with high glos. $-E_x$. 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. —*Musical Messenger*.

SOPRANO and ALTO to hear(!) from.

The man whó loves his neighbor as himself is not the one who smokes on a street car platform.—Ram'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 Sawbuck (entering a lamp) store) — "Thar, I 've brung this instrument back." Dealer—" What's the matter with it?" Uncle Sawbuck—" You said it was a planner lamp; but Sairy Ann can't get a blame note out of it, nohow."—Harper's Bazar.

-The lighthouses of the world number 6,000, with about 250 lightships. Of these lights Europe has 3,309; North America, 1,329; Asia, 476; Oceanica, 319; Africa, 219; South America, 169, 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, Buf-falo, N. Y.

A dry corn-cob, says the Fox Lake (Wis.) Represent ative, will hold enough kerosene oll 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 The visitor was in the composing room of a prineval newspaper and observed the foreman cleaning the forms. "What's that you have there?" he asked. "Lye," responded the foreman. "Eh?" queried the astonished visitor. "Lye, I said," responded the fore-man. "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 down-town Boston, with H. E. Dennett, D. D. S. Solution of the seventh page. The use of Hall's Hair Renewer promotes the growth of the hair and restores its natural color and beauty, trees the scalp of dandruff, tetter, and all impurities. Annongy man went into a fashionable down-town restaurant, and gave an order for dinner. Among other dighes hie ordered calf's liver and bacon. The waiter was absent a long time, and when he served the meal he said, apologetically: "Borry to keep you waitin', sah, but de calf's liver was out an' we had to send for it, sah." "But this is mot calf's liver; this is to ver with his fork. "Garn't help it, sah. Dat was a calf's liver when we ordered it, suah, sah."-D. F. P.

surpassing any possible conception of glad reunion of earth." WM. F. NYE. New Bedford, Mass., Feb. 27th, 1893.

A Cottage for Mrs. H. S. Lake.

To the Editors of the Banner of Light: An effort is being made by the friends of Mrs. Lake

in the West to build for her a cottage at Lake Brady. in the West to build for her a cottage at Lake Brady. We are glad that the worth of this grand exponent of spiritual traths is being acknowledged in this sub-stantial manuer. We at the East are as fully con-scious 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 re-gard 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. CHURCHILL.

.

Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond (Chicago, 111.) will, during March, speak every Sunday afternoon at the Spiritual Temple, corner Newbury and Exeter streets, Bos-

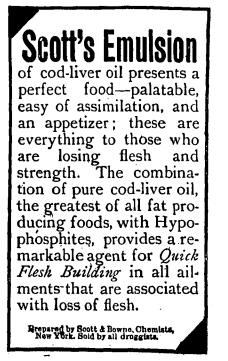
Her address while here will be 170 West Chester Park, or letters may be sent in care Colby & Rich, 9 Bosworth street, Boston, Mass.

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

Serious Railway Accident.

Milk train in collision; no milkinan turns up; disap-pointed housekeepers; coffee without crean. 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 drug-gist.

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 hor-rid grind—I declare, he has gone! Hope I did n't offend him."



LANE'S MEDICINE

All drugglists sell it at Sec and Si a package. If you in not get it, send, our addre. For a free sam-ie. Lance's Family Medicine moves the howels ach day. In order to be healthy this is necessary, carss. Obstront F. WoODWARD, LE REV. N. Y-

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

ys it acts gently on the sto ind is a pleasant laxative

mach, liver This drink

Mrs. M. T. Longley,

UNDER the influence of her Spirit Band, will answer questions and give advice upon the development and care of mediumship, matters of spirifual interest, health, and business prospects. Will diagnose and pre-scribe for disease. Send leading symptom of patient. Fee \$1.00 By mall only. Address 34 Sydney street, Dor-chester District, Boston, Mass. 138* Dec. 31.

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canted. For sale by COLBY & RICH. Is Feb. 4.

FREE TO BALD HEADS Information how to grow a beautiful and Lux-uriant growth of hair. Also Stop Failing Hair, Address BAN YAN BABL GROWNAG IN-NTFTUTE, 308 Main Street, Cincinnati, O. Mag. 4

Mrs. Bickford,

MASSAGE. Magnetic and Test Medium, 102 West Spring-field street, Boston. Hours 10 a. M. to 7 P. M. Mar. 4.

MASSAGE MRS. MARY E. FIELD, Mar. 4. Hotel Pelham, Room 410.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotei Aldrich, 88 Berke-ley street, Boston. Hours 10 to 7. is May 9.

A STROLOGY. Send time of birth, sex, 10 cts, and stamp for Prospects coming year, with char acter. PROF. HENRY, 62 Washington street, Lynn, Mass. Feb. 25.

SPECIAL NOTICES.

Dr. F. L. H. Willie may be addressed at 6 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, Lon-don, 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 \$3.50 per year, or \$1.75 for six months.

17 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.

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

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OUTSIDE THE CATES: AND OTHER TALES AND SKETCHES.

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1893, by

BANNER OF LIGHT.

Message Department.

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ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings are held a the Hall of the Banner of Light Establish-ment, free to the public, commencing at 8 o'clock P. M., J. A. Shel-hamer, Chairman.

hamer, Chairman. At these Séances the spiritual guides of MBS. M. T. LONG-LEY will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing non human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Ohairman, will be presented to the presiding apirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so. The 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 ivee -whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a lighter state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that doet not comport with bis or her reason. All express as much of truth as they perceive-no more. The Nutural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the airs of Spirituality their floral offerings. The Letters of inquiry in regard to this Department must he addressed to

must be addressed to COLBY & RICH.

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

Report of Public Séance held Dec. 23d, 1892.

[Continued from last week.]

Joseph Strong.

Well, I suppose I can come here. I was no preacher: I was neither a doctor nor anything else in that line. I was just a plain, humble working-man, and my name is Jose Strong. I believe my full name is Joseph, but I've been called Joe so much it's sort of familiar, so I beng to that hang to that. Well, I came along with the crowd that I saw

coming here. Some of them were dressed up fine, and others were sort of shabby like, but they all seemed to be taken in, and I thought

they all seemed to be taken in, and I thought I'd come along too. I'm not dressed up as fine as some of them, but I've got very good clothes, and I'm not ashamed of what I have on. I've been trying to get along so as to keep ahead and not get put down in the books since I went over. It was a little hard at first, and I had to sort of rough it. I had no notion of coming back then. Some of the good folks on the spirit-side said you had places where such people as I could come and speak and tell all people as I could come and speak and tell all about themselves, but I didn't have any idea of doing that. I didn't want to tell about myself then: I wasn't dressed up well enough. So I went ahead, plodded along, and made my way slowly, and now I ve got on to better ground, where there are more flowers growing and not so many stones to stumble over. I feel just like coming back and telling my friends now how well I've been getting along, and that I'm feeling first-rate. I don't want to come back here to live, and I wouldn't anyhow if I had the chance.

I did have a good deal that I wanted to say, but it strikes me that perhaps it would be bet-ter to say some of this more quietly if I can. I don't know as any of my people will want me to come again in public or private, but if they will give me the chance 1 'll let them know something of what I've been through kince I went to the spirit-world. It will read as good as a novel, I can tell them. There is more truth that is wonderful in human life than they have any idea of, even if death does take the old outside of a man.

the old outside of a man. There is a little one, they call her Nellie, that I would like very much to see if I could come to her. She is been growing a good deal since I was around these parts. I've a fond feeling tor the child, and I would like to know how she is been getting along, and have her know that I'm alive, and not dead. I hope I'll find a way to get near to her so she can know I 'm there. That 's what I want. It 's all very well to go to your friends and stand and look at them, but I want to take hold of their hand and say:

I'm here, I'm glad to see you, and I want you to feel that we're not far away. To the Chairman: Well, sir, do you know where Fall River is? Yes. That's where I used to be, and that's where I take an interest now on this side of the line

John Lawton.

[To the Chairman:] Good afternoon. haven't a great deal to say, but I thought I

to know that I am anxious for their happiness. I would like Leonard to feel that there is a good and a bright condition coming into his life through changes which will be made, and which will, I think, bring cheer and helpful-ness, and I am so glad, for I want all to be happy.

happy. I ask that I may be given a chance to come and talk in a quiet way. I have so much that I would like to say, but I do not want to give it to the world. It does not belong to the public, it belongs only to those near and dear to me.

Life on earth seems to have been short even with the experiences I had, and perhaps in some ways I would have learned many more some ways I would have learned many more things, and have accomplished more could I have stayed for years longer in the body: but, on the other hand, in looking over my spiritual surroundings, and seeing how broad and free life is there, I feel that I can do better in many ways than I could if I had stayed on the mor-tal side. Yet I have work to do here, friends to watch over, and when I have learned how best to do for them, I shall work daily for their blessing and benefit. I lived on Wood street, Philadelphia. My

husband is Leonard Atkinson. I am Emma K Atkinson.

Foster Beach.

I see so many coming this way eager to send their little word of remembrance to their dear friends, that I feel a longing to do the same. I am anxious to reach my wife and little ones, and bring an influence that may be felt from the spirit-world. (To the Chairman:) I went from the body,

sir, young in years, with many ties and attrac-tions holding my heart to this side, and I cantions holding my heart to this side, and I can-not say that there was so much to allure me to the spirit-world is some seem to have, for my home-life and my family ties were very dear to me. Yet I find a pleasant world, with condi-tions to my advantage. I am not depressed, as ono must be more or less who has the physical body with its demands and weaknesses; but, on the other hand, it does seem to me many times that I ought to be here, that I am useded, that my work should be on this side. So I am like one standing between two worlds, with loves and attractions on this side quite as many if not more than I have on the spirit side.

if not more than I have on the spirit side. There are kind friends in the higher life, beautiful souls who are full of spiritual affection and sympathy. I appreciate their pres-ence and helpfulness; they do me a great deal powers which I did not dream were strong within me, and that I am giving expression to others which I felt within, but which never had full development here. So I do not come complaining, I do not come rebellious at the conditions of life; far from it. I enjoy and ap-preciate all the many good things that I have in the spirit, but I only express my thought when I say that I have strong ties drawing me to this side. to this side.

to this side. I had many friendships outside of the family-life that I enjoyed, and I had many associa-tions that are pleasing to me to remember; so if you will kindly give my love and greeting, to the dear ones at home, if you will kindly say to my friends that I remember them all, it will be a great service to me. I want it known, also that I will do not best to watch ever these also, that I will do my best to watch over those of my home-life, who, perhaps, will be no worse for a little attention and influence from one In the spirit-world who loves them very much. I come from Worthington, Mass. My friends are there. I have other friends in that part of the State also, to whom I give a thought of good cheer. I am called Foster Beach.

Report of Public Scance held Dec. 27th, 1892. **Npirit Invocation.**

Oh' thou Supreme Spirit, we turn to thee with joy and praises in our hearts. Our souls' aspirations for light go forth unto thee, who art all light. We seek for an under standing of the laws and the mysteries of life from thee, who art the Supreme Intelligent Mind that can reveal to our comprehension the true meaning and the purposes of existence. We know that we, as human beings, possess possibilities and attributes which link us to the Divine Parent of all life, and we ask that these attributes may be touched upon by spiritual powers and quickened, and that these possibilities may be unfolded into active expression so that we shall grow more and more into a likeness of the Infinite One, whose ways are wise and grand. To this end we destre to be purged of all selfishness, to rise above those limitations which blud us to the dross of purely ma terial things, and to expand our spiritual natures to that degree that will cause them to soar aloft in aspiration, and in the fulfiliment of desire, communicating with the biessed ones of heavenly life and receiving from them in struction and knowledge concerning the wiser and the bet

ter part. We ask that in this hour we shall come under the influence of ministering spirits, those who are pure and sweet, and who are seeking use man from th plane of rance and servitude. We ask that these beautiful and beneficent ones may be given power and strength not-only to reach into our lives with something of blessing, but to go forth unto those who are in need everywhere, to bestow upon the lowly a stimulus that shall call them up to a higher and purer condition, to give knowledge to the ignorantstrength to the weak and such helpfulness to all as they most require for their spiritual elevation and unfoldment. We thank thee for all the blessings we have received, and we praise thee and thine angels through every hour.

who are able to give their names and other facts concerning their earth-life are few indeed compared with the hundreds who come eagor to manifest, but who; when they reach the at-mosphere of the medium and find that they must manipulate her brain, fix their thought upon it and make it respond to their thought, either fail in power, are unable to give their names, or if they can tell that much are una-ble to say where they live or speak of other matters which they would like to discuss.

Q.-[By "Seeker."] Will the controlling in-telligence please state his opinion briefly as to the likeness or the difference between Mesmer-ism, Hypnotism and Spirit Control?

A.-Mesmerism is the expression of the power A.—Mesmerism is the expression of the power of mind over mind, as exercised by Mesmer, the scientist, as we are pleased to call him, or the physician scientist, who discovered that the mind of a sensitive patient could be brought under the subjection of a more positive mind, and made to reflect the thought and desire of that operator in the expression and movement of the patient. Mesmerism has become known more thoroughly in these latter years than formerly. At first it was scoffed at, and denied by the leading physicians and scientists of the day, and, of course, by the people in general who were unfamiliar with the occult laws of human life; but in the present age its power is

human life; but in the present age its power is recognized more or less by scientists and the mass of mankind. Hypnotism seems to be only a new name

Itypnotism seems to be only a new name given to mesmerism, meaning the exercise of the same power, that of the positive will-forces of a human being directed toward the mind of another human being. It is what we spirits and Spiritualists call psychology. And why called psychology? Because it is of the soul. It belongs to the realm of psychics more thor-oughly, perhaps than to the realm of physics It belongs to the realm of psychics more thor-oughly, perhaps, than to the realm of physics, for, although physicians may claim that hyp-notism is merely the exercise of the potential physical force directed by intelligent mind toward a sensitive subject or a diseased pa-tient, yet we of the higher life know that this magnetic power of the physical body is man-aged and directed by an intelligent spirit, whether that spirit is inhabiting a mortal form as a mesmeric operator, or whether it is a spirit excarnated who stands behind the mortal op-erator, and exercises his power of magnetic force and will upon his subject. Ifypnotism and mesmerism, then, Mr. Chair-man, we claim to be one and the same force ex-ercised upon human beings by positive minds,

of good, and they make me more reconciled to existing affairs. I know that I am unfolding powers which I did not dream were strong making them conscious or unconscious as the making them conscious or unconscious as the case may be. Some who are mesmerized (or hypnotized) are conscious of what they are made to do, but are unable to resist the power. Others are totally unconscious, and do not know what words they express, or what they do while under the influence of this occult force.

The spirit-control of a medium is the exer-cise of this same psychological power, only the operator is in the unseen world, but is an in-telligent mind just the same as is the mesmeric operator, and this unseen intelligence directs his thought and magnetic force toward his medium, making her sensitive to his power and subjecting her brain to his will, so that it becomes a positive instrument in his hands, and is then means the subjection of the subjective set of the subjective instrument is activated by the subjective set of the su

becomes a positive instrument in his hands, and is thus caused to reflect into external life the thoughts which he impresses upon it. Spirit-control, then, you will remember, is the action of intelligent mind separated from a physical body upon abother intelligent mind in the mortal flesh. Hypnotism or mesmerism is the exercise of intelligent mind that uses for its valued a physical form and directs its for its vehicle a physical form, and directs its power upon another intelligent mind encased in the material frame.

INDIVIDUAL MESSAGES.

Mrs. Olive Hilton.

I bring the beautiful white Christmas flow-ers as an offering of love and remembrance to

ers as an one ing far-away locancies and friends not far away. One year ago, as the Christmas chimes rang out their joyful tidings upon the frosty air, telling of peace and good-will to man in their soft, silvery tones, I, as a newly-arisen spirit, was becoming acquainted with the beautiful conditions and aspects of the new life -of that the which I had crossed, and the result of the term of term of the term of the term of the term of the term of term of the term of term of the term of ter was becoming acquainted with the beatthin conditions and aspects of the new life of that spiritual country to which I had crossed, and where I received a glad welcome, made sweet to me because manifested by the loving tones of friends who had preceded me to the better land

triumphant resurrection for the immortan sour above the dust and the clay, and that there is no sleeping of weary minds in the grave; ab, the resurrection came to me as soon as the resurrection came to me as soon as I found myself transported to another life, where all was sunshine and peace. It seemed a fitting time, and I was so glad to feel that life was truly an immortal heritage to human-ity, and to realize—as one can never do here, whatever their belief may be that this is a whatever their belief may be that this is a reality beyond all matter of doubt, the im-mortal resurrection of the spiritual intelli-gence from the clay. To me the butterfly ris-ing from the chrysalis, spurning the dust with its brilliant wings and soaring aloft upon the buoyant air, is a beautiful symbol, for it seems so much like the spirit rising from the clay and alogging the given the bia profit binome of home cleaving the air with the joyful pinions of hope and love to reach the upper heights where light and pence abound. I bring my greeting to my friends, and tell them that there is no pain where I am in the spirit world, but all is calm. Although I have had many lessons to learn during the last twelve months, have met with many strange experi-ences, and have had vital truths brought home to my soul, yet I feel that all has been so grand and free that i cannot express my thankful-ness and joy sufficiently for it all, and for the privilege of coming as a living spirit to breathe a thought of this beautiful life to my friends on earth. This is my Christmas and New Year's greeting to them. I would have come immediately a year ago, and given them tidings for the new year, but perhaps it will be as well now, for the experiences of the past few months have been of great usefulness to me, and I can truly say that I have found all things alive and

from nervous exhaustion that I passed away, that too much of a strain had been put upon me which I could not endure, and in a very short time I went into the spirit world. There are bright spirits, some young and others older, that are always trying to do good to those on the other side who do not under-stand the conditions of life there, and who are restless or dissatisfied. I have seen many of stand the conditions of life there, and who are restless or dissatisfied. I have seen many of this benevolent class, and now I like to join them in their good work. One of these sweet spirits who met me and tried to help me un-derstand life during the last year or two, was a dear girl whose people live where 1 did—in St. Louis. She has done much for me, and she told me to come here boday and nerhans 1 St. Louis. She has done much for me, and she told me to come here to day and perhaps 1 could speak. She has taken me to her father's home and shown me how spirits could come and manifest and become useful to people on earth. Sometimes when I have been there 1 think I have been seen but not known. I want to say that I think I could be a cabinet spirit to help others come who could make them-selves useful to the world. This sweet spirit whom I have mentioned, and who is so full of loving thoughts and good works, is Annie Joice, and I have met her in the spirit-world, because we both love music, and because she is one who is always trying to help young people who are in need.

and because she is one who is always trying to help young people who are in need. [To the Chairman:] Now, sir, perhaps I have spoken too long, but I had this all in my mind that I wanted to say, and the good man who has charge on the spirit-side was so kind he told me to come right along, and you would take it down for me take it down for me. I am Bertha Mayberg of St. Louis.

Joseph Turner.

[To the Chairman:] Well, sir, you have been listening to spirits that report from the West, and now I hope you won't object to hearing from one nearer home. [You are welcome.] Well, that is good. I never got very far away from old Massachusetts, and I feel a sort of cling-ing to the old Bay State now, though I have been a spirit as you call it for some years.

a spirit, as you call it, for some years. My name is Joe Turner, more properly Jo-seph; but I was called Joe by my friends, and I liked to have them call me that, for it made me feel that I was one of them. I do n't think there was anything very formal in my nature, though I liked to have people treat me well, of course, and I tried to treat them as well as I I have got friends right here in Cambridge,

I have got friends right here in Cambridge, and some few of them are around in the differ-ent parts of Boston, so I thought perhaps if they heard that Joe had made his way back along these lines it would give them something to think of. I suppose they imagine that I'm buried a good many feet deep under the dust, but I'm not, and I'm fully alive. I always way wide awake when in the bolk and I know

but 1 'm not, and 1 'm fully alive. I always was wide awake when in the body, and I know some of my friends thought perhaps I did n't have sleep enough. I do n't know how that is, but I know I used to sleep sometimes with one eye open so as to see what was going on in the night, and I'm pretty active now. I get along very well indeed in the spirit-world. There are some hills to climb on the spirit-side. You need n't think it's all dead-level ground that you can skip over without any difficulty. If it was all a level way we should soon get tired of it, but where there are kills we can climb to the top, look over and kills we can climb to the top, look over and see what is on the other side. It makes one curious, and he works hard to get where he can see off. I think the spice of life is to have the ups and downs come together, and to make the best of them. I have come back to see the good folks, and to wish them a Hanny New Year. I how they

I have come back to see the good folks, and to wish them a Happy New Year. I hope they will have a good year from the first of Janu-ary to the last day of Degember; and if I can help them, one and all, I will do so, but I shall do it in my own way. Sometimes I would like to get hold of some of your mediums and say some strong things to see if I could n't wake the folks up, but I suppose they 'II all come to it in time and learn about

they II all come to it in time and learn about this great truth. I hope they will, and I will

[To the Chairman:] As a spirit Spiritualist, my friend, and as one who admires the work of land. To day I come bringing my gift of white TSies and of heartfelt love to the dear ones West and East, that they may know there is a triumphant resurrection for the immortal soul triumphant resurrection for the immortal soul MAROH 4, 1898.

E. A. Oushing.

[To the Chairman:] How do you do, sir? (x [Pretty well, thank you. How are you?] I feel well now, and I have been well for a long time.

time. I enjoy this spirit-life to the full, for when I took it up I found that I was not cut off from all the things that I loved, and I found that I had new powers through which I could express myself in many ways. I have been a student in the spirit-life, and I feel that I am one still. Eight years nearly have passed since I was called to that other life. I was young in years, but the summons came to me, and I passed on. I am pow twenty-five years of age and I feel

but the summons came to me, and I passed on. I am now twenty-five years of age, and I feel that I have really moved on to the strength and maturity of a quarter of a century of ex-perience, and that I did not stop in advance-ment when the body was laid away. I am happy in knowing that this is so. I come here to this place to tell my people that I am able to return to them; that I have experienced much in the spirit-life that is pleasant; that I have seen and heard the musi-cians of the upper spheres, whose composi-tions fill my soul with harmony; that I have watched the works of great artist-minds there and beheld their beautiful creations, which seemed to draw out something responsive to them from my own soul; and that I have gone on trying to learn and to unfold my feeble powers, hoping that I, too, might do some-thing that would be useful to my fellow-beings

thing that would be useful to my fellow-beings in the spirit-world and on earth. My home was here close by, in Dorchester, with my parents. I felt for a long time that my home was here on earth after I passed away, but now the spirit-world claims me per-haps more than the earth does, because I have associations there that are drawing on my inner powers, and that employ my time and thought for special works.

I was named for my father; I have just the same name that he bore-E. A. Cushing. My mother's name is Sarah.

Viola Gibson.

They are looking for me to come here-my friends, I mean. They have watched your pa-per, I do n't know how long, but a good while, to see my name, hoping to hear from me. They to see my name, hoping to hear from me. They have sent out the thought, so anxious and earnest from their hearts, requesting me to come and say a few words, if nothing more, to let them know that I received it in my spirit-home. It was like a telegraphic message that you get from a far distant friend that tells you of his love and longing, and his anxiety to hear from you. from you.

I read the message, and understood it, though I read the message, and understood it, though no words were spoken, no thoughts written in any way, and I have been trying to come here for a good while. This is the first time I have been able to speak, and I want them to know that I love them, and that I often visit them in their homes, bringing my spirit-blossoms, and my beautiful bird. The bird that died here, and ceased its singing in the mortal life, is not lost. I have it my spirit bloge, and its sweet. lost. I have it in my spirit-home, and its sweet melody cheers me, for it brings me a message from the earth-life, and the dear ones here. So I sometimes bring the beautiful songster when I visit these places and those who are dear to that we are there, for it seems to me it would

that we are there, for it seems to me it would do their hearts so much good. I want them to understand that I am busy with school life, a broader, freer school life than you have on earth, one that seems to train every faculty of the mind and spirit, so that it can express itself to the best advantage. I am happy in the spirit-world with the flowers and the birds, and I know the dear friends will join me in that other. life when their work here is me in that other life when their work here is tinished. I am Viola Gibson.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Thomas Starr King: George Constantine, Lydia Judge Nathan Cleaves; Carrie Chase; Col. S. P.

Junia - Samuel Bogert, Ida J. Whitman ; Mary L. Mather , . T. Adams , Amabel Boward ; Jeremiah Cahili ; Laura

Messayes here noticed as having been given will appear in due course according to routine date. File, I., - Elegar Pope, Joseph Snow: Mary An Roberts; File, I., - Elegar Pope, Joseph Snow: Mary Ann Roberts; Eli Welden, George W. Freeman, Mrs. Julia A. Allen; Em-eline Ryder, File, 21. Rev. John A. McKinstry; Louisa Snow; Felix Thomas, George A. Kingsbury, Ella Stratton; Fred C. Clark, Helen Smith.

WHAT WE WANT.

BY JAMES JEFFREY ROCHE.

We are the hewers and delvers who toil for another's gain: The common clod, and the rabble, stunted of brow and brain. What do we want, the gleaners, of the harvest we

would like to come in, and send a greeting to the good folks in Ware, Mass. I want to tell them I've got back, and I wish them a happy

them I've got back, and I wish them a happy New Year. I hope they'll have a good year all along, and what little I can do, though I went over to another life, will be of good to them. I just want to say here that I have been very much pleased, as far as I've gone, with what I 've seen on the spirit-side. There's a great deal I do n't understand; I've got a good many things to have but it 'not so here it was to be things to learn, but it's not so hard to get your lesson there as it is here sometimes; so I keep along, and am doing the best 1 can.

I would like to speak of some material affairs connected with friends on this side of life, and I'm looking about to see where I can find an open way to do that. I was told to come here, and I might get some good; so I thought I'd drop in, send a happy greeting and good cheer to the friends on this side, and try to find out what is best to do from the spirits who have charge in this place. I'm John Lawton.

Ella Howard.

This is a beautiful time -1 mean a beautiful time for human beings here on earth - for 1 see so much of sympathy and affection manifested everywhere in thought of friends, and it makes me feel that this is a good time for me to come them any gift of gold or jewels, but I bring them my love and beautiful flowers from the spirit world, and I wish them all the good things that life can give.

If they could know of this existence beyond the grave, I feel that it would be so much to them, brightening their thoughts of the future and taking away the fear of death. Why! so many of my friends dislike to think of death. many of my friends dislike to think of death. They shudder at it, and put off the thought of it as far from their minds as they can; but I am sure if they could only know that it is like stepping out of a shadowy nook into a broad field, they would not feel that way. So I come back with love, asking them to look into these things, and try to gain knowledge of the spirit-friends that have gone before, and of the world in which they live.

I was weak and helpless for some time be-fore I was weak and helpless for some time be-fore I went from the body. I could not even attend to my own wants, and I grew so tired that I was not really sad to go, even though I did not know what was beyond; but I am strong and healthy in the spirit-world, and I have none of the weaknesses and pains that made my life a burden here.

I have many pleasant memories of the dear friends who were so kind to me. I send them my love, and I wish them to know that I prize the thought of what they have done in the past for me. When they come to the spirit the thought of what they have done in the past for me. When they come to the spirit-world I will try to repay them with added measure for every gift they brought and every sympathetic word they spoke. My name is Ella Howard. Some of my friends are in Willimantic, Ct., and some of them are in New Haven.

Emma K. Atkinson.

with love for my dear friends. I want them tain number of spirits every week, but those

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.--We will now attend to your queries, Mr. Chairman.

QUES. By Henry Mason, West Rindge, N. H. Why are some spirits able to tell the exact time that they have been in the spirit-land, while oth-ers cannol, or do not?

Ass. - There are many individuals on the earth who are very correct in remembering and stating dates and certain experiences which have occurred in their lives or in the lives of others, while there are very many other indi-viduals who cannot remember a date, especially if suddenly called upon to do so, if their lives depended upon it. So it is with spirits. Many of them have fine

memories, and also the power of recalling facts and dates when suddenly called upon, or in times of emergency, while others do not have this ability. Then, again, spirits do not keep track of time by days, months and years as you do on earth, and if some certain ones have been separated from the earth and its conditions for any length of time, be it weeks or months, and have directed their thought and attention especially to the action and the con-

attention especially to the action and the con-ditions of the spiritual world, only occasionally visiting earth and renewing its associations, they will not be likely to realize how many months or years have passed since they went out of the physical body. The conditions of the spirit-life proper, inde-pendent of the atmosphere of earth-friends, are very different to human intelligences from what they may have been on earth. Under-stand us: Life in the spirit-world is just as real and full of activity to intelligences there as and full of activity to intelligences there as your life here is to you. Individuals there have their employments, their duties and their associations just as you have here. Their occu-pations are such as are best adapted to the unpations are such as are best adapted to the un-foldment and expression of their native talents, and that is not just as it is here, because nine-tenths of the individuals of earth are not adapt-ed to the occupation they follow. While life in many respects on the spirit side corresponds very largely to human life on earth, yet there are conditions and associations which are not after the menner of earth and which mortals after the manner of earth, and which mortals could not at all understand should we attempt to describe them, since you have nothing here

with which they may be compared. While it is true that spirits do not measure time as you do, and therefore may not realize what period has elapsed since certain affairs have taken place, and while many have not the faculty of remembering dates and events, you must also remember that these spirits who come have to manage another brain. They are not only expressing their thought through their own brain, but they are manipulating a for-Emms A. I feel that I should be ungrateful not to ex-press a thought of the pleasure it gives me to come in such a way as this, for I have dear ones on the mortal side. Perhaps it will be a surprise to them to see my name and to be in-formed that I have come from the other world. Perhaps some of them will not believe it, but I and very few spirits except those who are familiar guides of mediums understand how to do this perfectly. Consequently, many who Iormed that I have come from the other world. Perhaps some of them will not believe it, but I hope they will. It is a truth that those who pass from earth can come back and watch over their friends. It is a truth that those who die find them-selves alive in another world, where the weak-mess and pain of earth do not come. I am here with low for purposes of identification. You receive at this public circle communications from a cer-this public circle communications from a cer-for purpose for a certific circle communications from a cer-this public circle communications from a cer-for purpose for a certific circle communications form a cer-for purpose for a certific circle communications form a cer-for purpose for a certification certificat

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full of activity in the spirit-world. I was the wife of the Rev. J. V. Hilton. I passed away in Denver, Col. I am Mrs. Olive Hilton.

Bertha Mayberg.

The good guides of this Circle-Room are help-ing me to speak, and I feel so pleased that I can do so to day. It is, I think, just a little over five years since I died. The anniversary went by a few weeks ago, but it does not seem as if five years have passed, for I have had so much to fill up my time since I went from the body.

I was not pleased to go at first. When I found myself out of the form I was not satisfled, though I saw nothing unpleasant, or anything to be atraid of. There were flowers around me, and kind voices were speaking loving words, but I was not satisfied. I wished to be here, for I had many bright hopes and pleas-ant things to keep me on this side. I was mak-ing preparations for a great change in my life, and I was so full of anticipation and hope that Is seemed to belong here with those I loved. That was why I was not satisfied to find my-self what the world calls dead.

self what the world calls dead. I have been attending a school since I went away, and learning many things, so that I feel I have grown, and I am glad that it is so. Then I have been assisted by good spirits to come back to one place and another to see how those who wished to do good work managed in reach-ing mortals on earth to help them in some be-nefficant way and so I have been interseted and have studied this subject in many ways.

and have studied this subject in many ways. I was never here before to speak in your cir-cle. I never heard of you, or these good friends who are present, but I have been brought here by kind spirit friends, and I am so pleased that I can speak to tell those I love so well on earth that it is all right now. I am not dead. I am in a spirit-world of brightness, and I am pleased with its life. I do not feel disatisfied now, and I have no desire to come back here to live

for the good old State of Maine. I have friends in Glenburn and in Bangor. It was only a few days ago that I saw some old friends in Belfast, and I thought I should like to quicken their spiritual perceptions so that they might realize I was with them to give them greeting. I am happy to be here, and just now I want to say I am that a good soul in Augusta has been attracting me lately, and I think I have made my influ-ence felt so as to be recognized by that friend. So you see I feel that I am still a part of this life and its great works. I am still interested in utilizing my magnetic forces to aid those who are weak and debilitated in body or depressed in mind as much as I ever was on earth, and I find many opportunities for going on with this work, so I do not have to sit back in the this work, so I do not have to sit back in the corner and feel myself of no use to any one. Why! there is a plenty to do on both sides of life. When I come back in contact with the physical I find all that I can attend to, and when I am in the spirit-world I find much to be done there. So the days go by. I could understand fully what your Spirit-President sold about our peenle over worden

President said about our people over yonder taking no thought of the passage of the years, but only noting the events that come into their lives. We do not have to count the months to make them a year, and then think we shall have only ten or twenty of these years, more or less, in which to work, for eternity stretches on before us; and even if we change conditions, go to other localities and meet with new experiences of life, thought and energy,

new experiences of life, thought and energy, the consciousness and memory and all that make us living entities remain, and there is no thinking of death or the loss of vital power. Please give my greeting, sir, to all the dear ones. Tell the good friends 1 am happy and comfortable. I have so many kindly thoughts and pleasant remembrances, which are to me like so many flowers blooming in my pathway They shed fragrance upon my life, and greet me with their smile of beauty every day. I am glad to have the opportunity of coming back and expressing a thought to my finded

I am glad to have the opportunity of coming back and expressing a thought to my friends everywhere. You can record me, if you please, Dr. S. I. Emery, from Glenburn, Me.

Sarah Ann Gliddings.

[To the Chairman:] I am, air, from Cleve land, O. My name is Sarah Ann Gliddings. I do not know how long it is since I went from the body. That has gone to dust long ago; but the spirit lives, and is strong and active, a good deal more so than when I lived here, because then my powers had grown weak, for the body was frail. I was glad to change conditions and leave the old worn-out casket, for I did not want to be a helpless clod upon the earth.

the earth. Lhave a dear family on this side. There are my precious girls, who have lived and gained experiences in many directions since I went away; and I thought, sir, I would just love to come and send a word out over this line, be-cause it might reach some of them, and they would know I have such a warm feeling of al-faction for them. I want them to know I have would know I have such a warm feeling of af-fection for them. I want them to know I have seen them in times of trial and in times of sunshine. I know they have had sorrows, and they have had pleasures, too, and the whole goes to make up a life of experience that will do them good. John sends his love from the spirit-world, and Betsey too wishes to he apmembered

and Betsey, too, wishes to be remembered. All those who went away from the earth-life are strong and well over there. There are and I have no desire to come back here to live. I went away suddenly. I said I was full of they are all contented and comfor hope, and I was, but something took me and seemed to hold me as in a vise, so that I felt a torpor creeping over me. They told me it was none crippled and none that are weak, but they are all contented and comfortable, and doing their own-work. So I think the change is a good one for us all, when the time comes

What do we want, the neuters, of the honey we have heaped?

We want the drones to be driven away from our golden hoard; . We want to share in the harvest, we want to sit at the

board; We want what sword or suffrage has never yet won

for man: The fruits of his toil God promised when the curse of

toll began

Ye have tried the sword and sceptre, the cross and the sacred word, In all the years, and the kingdom is not yet here of

We are tired of useless waiting; we are tired of fruit-

less prayers. Soldler and churchman and lawyer—the fallure, is it

not theirs? Ye have tried, and failed to rule us; in vain to direct

Not wholly the fault of the ruler, not utterly blind the guide.
Mayhap there needs not a ruler, mayhap we can find the way.

the way; At least ye have ruled to ruin; at least ye have led astray.

What matter if king or council or president holds the

reign, If crime and poverty ever be links in the bondman's

What careth the burden bearer that Liberty packed

his load, If hunger presses behind him with a sharp and ready goad?

There's a serf whose chains are of paper, there's a king with a parchment crown; There are robber knights and brigands in factory, field and town,

But the vassal pays his tribute to a lord of wage and

rent; And the baron's toll is Shylock's with a flesh and blood per cent.

The seamstress bends to her labor all night in a nar-

row room; The child, defrauded of childhood, tiptoes all day at the loom;

the loom; The soul must starve, for the body can barely on husks be fed; And the loaded dice of the gambler settles the price of bread.

Ye have shorn and bound the Samson, and robbed him

Ye have shorn and bound the Sanison, and robbed him of learning's light; But his sluggish brain is moving; his sinews have all their might. Look well to your gates of Gaza, your privilege, pride and caste; The glant is blind but thinking, and his locks are growing fast. -N. Y. Independent.

Verifications of Spirit-Messages.

I read in THE BANNER of Nov. 12th a message from PHEBE HOUGHTON, who passed to spirit-life from North Easton. I was recently informed by a relative of hers that the message was correct. She lived in the mortal to see her one hundred and first year, and was gen-erally known as "Aunt Phope." She retained She retained her faculties to a remarkable degree to the last, and was universally honored and respect-ed by all who knew her. N. W. PERRY. South Haston, Mass., Jan. 27th, 1893.

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 sent in a recognition of two 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.

They be black the Constitution

MARCH 4, 1898.

BANNER LIGHT. OF

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Banner Correspondence.

Maryland.

BALTIMORE .- " Paul Francis " writes : "A regular reader of the BANNER OF LIGHT, I do not see very frequently in its bright columns reports of the progress of the Cause in the Monumental City. This omission does not mean that Spiritualism is languishing; far from it; the officers of our societies are, perhaps, kept too busy with their home duties to remem-ber that their brother Spiritualists in other parts would be glad to know it is well with them. I know this gladness 'enters my heart when, taking up the dear BANNER, I read of the great work the spirits are doing in the four quarters of the globe. Believing this feeling to be reciprocal, I venture to send a few words of good cheer to the scattered workers who are so closely united by the bonds of sympathy. A single fact will go to show conclusively that Spiritualism here is not only alive, but growing at a very fast rate: Last Sunday night, at the same hour, there were three meetings in full blast, Mrs. A. M. Glading officiating at Raine's Hall for the Psychic Society, and Miss Maggie Gaule holding a test-scance at Spirit-ualists' Hall, Saratoga street. All three spoke to full houses, and this at the very time Messrs. Moody and Sankey in two other places were appealing to their thousands of sinners to' come to Christ and be saved.' not see very frequently in its bright columns

to full houses, and this at the very time Messrs. Moody and Sankey in two other places were appealing to their thousands of sinners to' come to Christ and be saved.' This, coincidence led one of Mrs. Glading's heavers to ask what the controlling spirit thought of Mr. Moody's work. The answer was that it is good work, for no honest, earnest effort is made but contains some good. Mr. Moody's energy and zeal should arouse emula-tion among Spiritualists. With such energy and whole-souled devotion, backed by the truths of Spiritualists believe, and tak, and try to live right, but they do not throw them-selves bodily into the fray. They should, at least, individually, make it their duty to not keep the blessed Truth to themselves, but spread it, and share the boon with others. Ev-ery man and woman who has received the pure spiritual light can impart it to others by word, act and example. Mr. Moody's success is due to his personal magnetism and his method of working upon the emotions of his hearers. Are the emotional conversions thus obtained all sincere and lasting? Surely not. Acfew conthe emotional conversions thus obtained all sincere and lasting? Surely not. Affew con-verts are gained who will remain in the church; verts are gained who will remain in the church; the majority lapse back into their old ways. But even these carry away something to think about. One wicked instinct plucked out from the soul leaves a vacuum into which it cannot be forced again. The emotion is spent, the reaction sets in, but the man is no longer quite This old self; he thinks and ponders over the words that have stirred him so much; his soul is sick unto death; yet the panacea offered does not satisfy him, he does not *feel* that it will cure him. Having reached that stage of wretchedness, he can find comfort and peace only in the teachings of Spiritualism. The sinner sins because he does not think; the re-vivalist who shows him the error of his ways vivalist who shows him the error of his ways fails to give satisfactory answers to the ques-tions the awakening of his thinking power must evolve

Mrs. Glading's work here is productive of much good. The Society certainly appreciates it, as shown by the three months' engagement it made with her. She remains here until the

end of March. The steadily-increasing number of strangers The steadily-increasing number of strangers who attend the various Spiritualist meetings has been very noticeable of late. A spirit of inquiry is awakened that bodes good for the future—honest inquirers do not long remain skeptical. But how to lead people to inquire is the difficulty, since the Spiritualist papers can-not reach them and the secular press, as a rule,-will not insert a line in favor of Spiritualism, while alware proput to unblich any linear ab will not insert a line in favor of Spiritualism, while always prompt to publish any lie or ab-surd charge that will hold it in contempt. An independent editor has been found, however, who knows and probably cares little about Spiritualism, but who believes in fair play. Since last October his weekly paper, *Ecery Saturday*, has opened its columns to the dis-cussion of the *pros* and *cons*. of Spiritualism, and I an happy to say the *pros* have so far had the best of it. This may be an entering wedge that will break the deadlock of free discussion so jealously guarded by the so called guides of public opinion." public opinion."

Wisconsin.

ALMOND.-E. F. Cowan writes: "After the World's Fair has been formally opened to the public I hope that such mediums as Mrs. Hat-



Rew Pork Advertisements.

Dr. Paul H. Collins, Bpscialist in Chronic and Nervous Diseases, Orice 300 West 41st Street, New York City. CONSULTATION or Examination by letter or in person. In making examinations at a distance, all that is neces-ary is the name, sex and correct address of the person. DK COLLINS has elaborated an entirely new and com-pletely successful plan for the treatment of chronic and hervoirs diseases: The treatment is based, with sectorities constitution of man, and has proved, and is constantly prov-ing, invariably successful. In addition to bis own matural powers and special training for the work, the Doctor has in consultation the greatest living psychic. DR. COLLINS has also a positive specific and radical cure for the sphilitic taint in all its varied stages, and especial by prompt in the secondary, tertiary and he editary forms of the disease. Correspondence solicited Mar. 4.



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tie Stafford-Stansbury, Mrs. M. E. Williams and Mr. P. L. O. A. Keeler and many others may be prevailed upon to locate at Chicago in a public capacity. Having never seen any ma-terialization myself, it would detract one-half terialization myself, it would detract one-half from my anticipated pleasure (at least) of vis-iting the Fair, could 1 not be able to visit a materializing séance. The eyes of the Middle and Western States are upon such journals as THE BANNER to keep us properly informed, should such be the case. I scan your lists of movements of platform lecturers weekly, in hopes to see if some one will not be coming near enough so that we may engage him or her.¹⁹ near enough so that we may engage him or her.

New York,

NEW YORK CITY.-Titus Merritt (319 West Fifty-fourth street) writes: "1 take pleasure in stating that Mrs. M. E. Morrison, whose adin starting that Mix. M. E. Morrison, whose ad-vertisement appears in the New York column, seventh page, of the BANNER OF LIGHT, is well and favorably known in this city. All who have had occasion to test her method of treat-ment speak highly of her success, and I hope others will find her at 311 West Fifty-fifth street, New York."

Massachusetts.

LAKE PLEASANT .- E. P. writes: "A numher of new buildings are being finished this winter, and several are to be built when spring opens. The Putnam Cottage has been raised up, and renovated throughout. There are ten families living on the old camp grounds this winter. The coming season is expected to be the liveliest one for a number of years."

Rhode Island.

PROVIDENCE. - A correspondent informs us that Dr. F. H. Roscoe spoke in Lawrence, Mass., Sunday, Feb. 26th, and has ongagements in Salem and Lynn to follow. He would be pleased to hear from societies desiring a lec-turer or test medium for the 30th and 31st of March. Address 151 Broadway, as above.

New Publications.

A YOUNG KNIGHT-ERRANT; or, Cruising in the West Indies. By Oliver Optic 12mo, oloth, pp. 329. Illustrated. Boston: Lee & Shepard.

The happy faculty of presenting to the young the excellencies and beauty of an upright life, characteristic of the author, is exemplified in this book, in which the hero of previous volumes continues his voyage. meeting exciting adventures and absorbing information.

SHORT TALKS ON CHARACTER BUILDING. By G. T. Howerton, M. S. Illustrated, 12mo, cloth, pp. 227. New York: Fowler & Wells Co.

The author, a teacher, avoids sermonizing to dullness, and in a free and easy conversational style, with frequent anecdotes, makes a book of exceeding interest, one that gives help to young people toward an understanding of character and improvement in desirable lines.

Passed to Spirit-Life,

From South Hingham, Mass., Feb. 13th, Samuel L. Fear ing, aged 84 years.

Ing, agod 84 years. A pleasant and comforting burial service was given by Dr. II. B. Storer of Boston. Mr. Fearing was an honest and just man, a confirmed Spiritualist, not so much by reason of the phenomena as by invition and the deductions of the preason. Ho was for many years a reader of THE BANNEIL, and gave his support and presence to the spiritual meetings and Ly. Course as long as they were continued in town. A CO-WORKER.

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Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. Dec. 31. lyeow

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SURGEON CHIROPODIST and Magnoric Healer, of Hos-ton, has located in Lynn, is City Hall Square, Room 2. Modical Sittings given daily. 13w* Dec. 10.

Mrs. William H. Allen, **406 Washington Street, Providence** SEANCES for the present season Sunday, Tuesday and S Friday evenings, at 8-o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

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MRS. K. E. FISHER, M. D.; also Massage and Electric. Chirvoyant Examinations. 180 Tremont street, Room 5, Boston. 2w* Feb. 25. MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 342 Tremont street, cor. Hanson, Boston. 8w*

DR. A. H. RICHARDSON, 27 Adams street. Oharlestown District, Boston, Mass., tf Nov. 26. DR. JULIA M. CARPENTER, 303 Warren Jan. 7.

^{ff} IF YOU WOULD KNOW." YOUR Future Business Prospects, consult FIRED A. HEATH, the Blind Medium. Enclose Postal Note for 60 cents, or register your letter, with lock of buir and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken. June 4.

WanTED-A situation by a capable woman as Housekeeper, or companion to an invalid lady, in or near Boston. Refers to the BANNER OF LIGHT Medium. Address E. J., care of Mrs. M. T. Longley, 9 Bosworth street, Boston, Mass. 244

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A the place and date of their birth (giving sox) and 25 cents, money or stamps. I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sel-ence, for a fee of gl; Consultation fee gl; at ollice, 200 Tre-mont street. Nativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD. Box 1664, Bos-ton, Mass.

ton, mass. July 15. M holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Orescent Beach, Revere, Mass, Terms, §1.00. Hours, from 9 A.M. to 6 P.M. tf* Oct. 11.

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t is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium. "DAESTU" conclusively demonstrates this, as by its means the infind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

ally. - It is a phenomenon which has already attracted the atten

This a phenomenon which has already attracted the atten-tion of mars in the scientifle world, and it opens inmense fields of research in this and other of the higher lines of thought. The instrument complete in box, with full directions, and cut filostrating the manner of using it. **ShO0**: postage 25 etc. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES, Under existing postal arrangements be tween the United States and Canada, DAENTU cunnot be sent through the mails, but must be forwarded by express only, at the purchaser's expresse. For sale by COLBY & RICH.

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And directions, by which any one can can't to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. – Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchasor's expense. For sale by COLBY & RICH. tf

The Astrology

OF THE

Old Testament. BY KARL ANDERSON,

Professor of Astrology, Professor of Astrology, A volume replete with interest, with instructions in As-trology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and *judge* the flying, and more of science of whotager nucleosition volume to and more of science of whotager nucleosition.

This work is especially recommended to all Free Masons, students, and men of science, of whateger-personasion. By the science of Astrology, purely magnetical and math-ematical, the well-practiced adept can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigation, Astronomy and Burreying-the source of all knowledge, prophecy and wisdom of the an-cient peoples, and of the ten great religions of the past.

cient peoples, and of the ten great religions of the past. MASON IC TEMPLE, BOSTON, Feb. 17th, 1893. KARLANDERSON, ESQ.: Dear Nir and Broher-1 beg to acknowledge, with thanks, the receipt of your very learned and valuable volume en-litted "The Astrology of the Old Tostamont; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure It will be the object of great curlosity and Interest. Very truly and fraternally yours, BERENO D. NIOKERSON, Recording Grand Secretary.

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RULES TO BH OBBHRYAD WHEN PORMING SPIRITUAL CIRCLES.

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BANNER LIGHT. OF

Banner of Bight.

BOSTON, SATURDAY, MARCH 4, 1893. NO MEDICAL MONOPOLY.

Letter from Alexander Wilder. To the Editors of the Banner of Light:

THE BANNER this week makes note of the progress of the Medical Conspiracy in Maine. Again and again have the wolves been driven back; again and again, with open mouths and thirsting tongues, they press on to rend the prey.

In the Legislature of **Pennsylvania** are some fifteen or more Old School doctors. They have nerved themselves for conflict, and the ground is contested inch by inch. They demand a single Board of Examiners, to have ample powers—and of course themselves to be substan-tially the Board. Pennsylvania is behind the other Northern States in medical breadth and liberality. For a wonder the courts are further ahead than the doctors. The true men are on the alert; if they win they deserve the highest meed of honor.

meed of honor. In **Connecticut** the Yale College doctors have employed a lawyer to lobby their case. One of the principal arguments offered for the proposed legislation is that there is a med-ical statute in thirty-eight States, and nobody complains. To this there may be two answers made: One is that it is unconstitutional to in-terfere with a man induce violate as a physician terfere with a man whose rights as a physician are already recognized. So when restrictions are established, the doctors in practice are made a privileged and protected guild, or Trade Union. Those, however, who are desirous to practice the healing art in future are the vic-tims of this selfish exclusiveness. On them, as on young men desirous to learn a trade, the iron hand of the oppressor is laid. They are the weaker party, and in a government of priv-ileged rank the weaker party has no rights. They may not even protest. Our public press, with a few honorable exceptions, is hermeti-cally sealed against every such complaint.

cally sealed against every such complaint. Another reply that may be made to the story that nobody complains, is that nobody is *per-mitted* to complain. The press, as I have re-marked, is shut against them; and when they find a place to utter a voice they are met with vituperation and wanton abuse, till they are cowed down. Manliness is steadily ceasing to be an American virtue. be an American virtue.

be an American virtue. I agree heartily, making no reservation, with the declaration of the *Homocopathic News*: "These Medical Boards belong to the domain of the Czar of Russia, and not to free and en-lightened America." No physician gets any more safety from them. In Switzerland an English physician was lately

In Switzerland an English physician was lately punished for treating his sick wife; and years ago Samuel Hahnemann was forbidden by law in Germany from dispensing his own homeo-pathic attenuations, instead of trusting them to be made up by unscrupulous and unfriendly

apothecaries. To this extreme all medical legislation steadily tends. We want some moral heroes like Paracelsus, Rademacher, Hahnemann, Samuel Thomson, to thunder against usurpation and statute-circumscribed medication!

ALEXANDER WILDER. Newark, Feb. 23d, 1893.

The Old Folks Concert, Under the auspices of the Children's Progressive Lyceum, held at Union Hall, Boston, Mass., Feb. 21st. proved to be a grand success.

A chorus of seventy-five volces, under the leader ship of "Grandsire" C. W. Sailivan, rendered a number of "ye old-fashioned tunes" in ancient style. The

costumes were antique and qualit. Credit Is due J. B. Hatch, Jr., Conductor of the Ly-

ceum, and his aids, for the success of the concert. The following numbers of the program will give the reader an idea of its general excellence and charac-

ter. Ye Firste Parte - Song of ye Old Folkes, Worldly Speech, Lattle Carl Leo Root, Little Winnie Ireland will sing, Ce-lestial Watering, Invitation, Little Olive Smith will enter tain yon, Ye Finny Song, Little Folde, A Solo on ye Plano, Blanche Houston, Ruffa, A Solo on ye Anchent Fydle, Sonny Hatch, Another Talk, this time Billy Shel-don; New Jerusalem, Worldly Dance (Baby Lour, Louise Kivlan; Worldly Song, Lottle Toupkins, Tommy, Don t tio, Grandstre Sullivan, Aunt Polly Lang, Goode With Hatch, Goode Man Hatch, Coronation, In Wh all ye People touch.

Finder, the second state for the second state of the second sta

Thorndike, which were given at the time and prior to their entrance into spiribilio. Mr. Baxter announced as the subject of his lecture, "True Hereism; or, An Object in Life," saying that the world has misconstrued the real and true object of life. The leading points presented in continuing his consideration of his theme will be placed before our readers in our jext laste.

of life. The leading points presented in continuing his consideration of his theme will be placed before our readers in our next issue. After the singing of "Walfing Midst the Shadows" by Miss Davis, Mr. Baxter gave delineations and proofs of spirit/pressored. Among the first to come was one who was not a Spiritualist when in earth-life, but lived in a clergyman's family, giving the oame Mrs. Lafayette Colver, a daughter of the late Rev. Sylvanus Cobb. Another came saying, "It is not all of the to live, nor all of death to die." This man in his early days on earth bad strange ideas regarding the future life, but became a Spiritualist at last. Charles Read and his father. Gideon Read, recog-nized. One who passed from a hospital gave the name of Mrs. E. L. Brooke. An old fashloned man, a Quaker, passed out from Lynn, was a shoe manu-facturer in this life; gave as his name Jonathan Boyce. Well remembered. A lady one a teacher in our public schools gave the name of Harriet B. Wil-liams; Mary Crowell, well known. Dr. A. S. Hayward made himself known, and was gladdy welcomed by many present; B. Howard Rowell came with him, also David Hill, his grandfather, and Mrs. Wallares A. Rowell. There once lived in Old Cambridge Mr. Curtis Davis and George Day, who were associated in earth Hie in Odd Fellowship and well known. Phineas, E. Gay and Laura, his wife, were recognized. Mary Danforth, Mrs. D. W. Dodge, R. P. Mallory, Susan Jordan, John B. Dymond and wite, and several others, were named and all recognized. The séance closed with an invocation. Mrs. R. S. Lillie will speak next Sunday at 10:30 A. M. and Mrs. Carrie E. S. Twing give one of her unique séances at 2:30 p. M. BANNER OF LIGHT for sale at each session.

nique séances at 2:30 p. m. BANNER OF LIGHT for sale at each session

HEATH.

The Helping Hand Society gave, on Feb. 22d, a Martha Washington" supper. Charles W. Sullivan and Mrs. Alice Waterhouse personated the principal

and Mrs. Allee Waterhouse personated the principal historical characters during the afternoon and even-ing. This day was one of the most successful and en-tertaining ones of the season. The exercises of the evening were opened by the singing (congregational) of "America," followed by interesting remarks of a patriotic nature by Chas. W. Sullivan, and speaking by Jacob Edson, Mr. Lewis, Mrs. Pratt, Mrs. Waterhouse; reading by Mrs. Piper, and tests from Mrs. Dr. Wright, Mrs. Kate R. Stiles and others. Mrs. Stiles made her last public appear-ance on this occasion prior to her departure for the West. Perhaps the absence of no medium in our midst would be felt more keenly than that of Mrs. Stiles. She takes with her the bearty good wishes of many friends. Songs were contributed during the evening by Mr. Sullyan. The ball upon this occasion was handsomely and appropriately decorated. MRS 1. M. JACOBS, See'y.

The Children's Progressive Lyceum met as usual on Sunday morning last. The exercises were varied and interesting. Orchestral music delighted all. The grand march was finely executed. Reading and singing by the pupils were well rendered. Every one was glad to greet Assistant-Conductor Wood again after his long illness, and that gentleman made a most pleasing and instructive address. The lesson of the day upon "The Divine Spirit" was attentively listened to. Remarks by Conductor Hatch were timely and impresive. Helen Higgins executed a plano solo; Miss Gould gave a cholce reading; Gretch-en Stripp recited; Little Eddle sang sweetly, as did Kittle Bingham; Lottle Davidson recited a poem, and Miss Huff of the School of Oratory read "The Little Rqbel" so finely that she was enthustastically en-cored, at which she gave the reading of "The Katy-did" with fine effect. Louise Horner sang brilliantly, and was encored; Mande Bourne also gave a sweet vocal selection, and Mille Smith did the same. Lyceum meets each Sunday at 10.45 A. M. at 514 Tremon street. Science of "Little Eddle" will be pleased to learn that he is to be tendered a benefit at Wells Memorial Hall on Monday evening, March 13th. A grand program is announced. Tlekets only twenty five cents. The hall should be well filled on that occasion. Science usual on Sunday morning last. The exercises were

Ludics' Aid Purlors.-Last Sunday morning developing circle; well attended; song, Mrs. Mary F. Lovering; remarks, Chairman; tests and delinea-

Hughes, Econing — Duet, Mrs. Lovering, Mrs. C. D. Chap-man (South Boston), invocation, Mr. A. D. Haynes, psychometric readings, Mrs. G. M. Hughes, tests and, delineations, Misse L. E. Snith, Dr. S. H. Nelke, song Miss Sadie R. Lamb The benefit and literary entertainment tendered to Mrs. C. Loomis Hall was a success, and a nice sum of money was realized. Mrs. Itali extends her sincere thanks to all who assisted in it, and ministered to be during her filness.

her during her illness BANNER OF LIGHT for sale at each service.

J. E. HALL, Conductor,

First Spiritualist Ladies' Aid Society met at the Ladies' Aid Parlor, Feb. 24th. Business meeting followed by circle. Vocal and instrumental music, Mrs. A. W. Staples (Charlestown) and Mrs. M. F. Lovering; remarks and hivocation, Mrs. J. E. Logan (Chelsea): Tests and delineations by Mrs. Shackley, Mrs. M. E. Allbe, Dr. C. H. Huot, Mrs. J. E. Logan, Mrs. H. C. Mason, Mrs. M. A. Brown and Mrs. Chan berlain. Musical selections by Mrs. H. C. Mason on autohard

ings. 7:30 P. M., Mr. A. H. Quint, address; Mr. Chase, recitation; Mr. C. W. Quimby, Mrs. A. Wood-bury, Mr. W. B. Hall, tests; Josephine Webster, ad-dress; readings by Chairman; Mrs. Rockwell and Mrs. Caritou, musical selections, assisted by the cor-

net. Commencing with next Sunday, all the meetings will be held in Commercial Hall, on the same floor; except Thursday, when the usual mediums' meeting will occur at 2:45 in Rathbone Hall. A. J. WEBSTER.

Commercial Hall .- Miss Josephine Webster will speak and give platform tests in this hall next Sunday morning at 101/2 o'clock.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnogle Music Hall Building, between 58th and 57th streets, on Seventh Ave-nue; ontrance on 57th street. Services Sundays, 103, A.M. and 73, P.M. Henry J. Nowton, President. Knickerbocker Hall, 44 West 14th Street.-Meetings of the Ethical Spiritualists' Society each Sunday Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 52d Street and Broadway.-Lectures and clairvoyant tests every Sunday at 3 and 8 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary, 268 West 43d street.

Secretary, 268 West 43d street. **The Psychical Society** meets in Spencer Hall, 114 West lith street, every Wednesday avening, Bo'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Carnegic Hall .- Last Sunday the beautiful day and the popularity of Mrs. Clara H. Banks brought out large audiences, morning, alternoon and evening.

Carnegie Hall.—Last Sunday the beautiful day and the popularity of Mrs. Clara H. Banks brought out large audiences, morning, alternoon and evening. The morping lecture was a vigorous Appeal to Spiritualists to leave the dolls and playthings of child-hood and come up into the work and philosophy of manhood and womanhood of Spiritualists. Chrisilanity and Spiritualism, said the speaker, are the hope of the work, but are needed; both have their work; the one is the dependent of the other. Every system of religion, every system of thought and all life, has its birth, childhood, maturity, old age and apparent death. Not real death, for all things live eternally; what you term death is only chauge. All religions have so passed. Shall Spiritualism have the same history 7 is it now at the stage of maturity and about to pass into old age? It depends on you, Spiritualists, whether it be so or not. If you cease growing it will. If you leave the playthings and dolls of childhood and come into the lowe of the real, vital life that is in it all, you will rise from stage to stage and make alive that which the spirit world has worked to accomplish. It has given you the phe-nomena, as the dolls and playthings of childhood, be-cause you needed them, because they lead up to youth and manhood. They represent the real, but are not the real. No man or woman who stops with phenomena can be absolutely convinced of the truth of spirit-life, of the continuity of life after death, of immortality. That must come, and can come fully, only through your own interfor consciousness. All phenomena, and I speak now of the physical, have their use, their place, but they are for the child-hood of your spiritual growth. Pass on to the higher unfoldment of your intriror spirituality. Whang to that life, live purer and truer lives because of its lessons. But do not throw phenomena away i ay them carefully by for the children whocome after. Do n't despise the things they represent. The discourse was a very forci-he one, and one of a class neede

bying it to the enort of scientists and medical men to claim their discovery of the forces to be new and of great value after they have renamed them as hypno-tism for Mesmerism, which Mesmer so long ago-taught us how to use. Dr. Wright was frequently ap-plauded. Judge Bullari told of the remarkable help given to the exposure and unraveling of fraud in two cases of property of deceased persons. Dr. Ewell of 318 West 29th street, a cultured physician, gave mar-velors psychometric readings from articles, every one clearly recognized. Mrs. Banks spoke with her usual carnestness and and effectiveness. In the evening the half was full, and after a touch-fme invocation and a beautiful solo finely rendered by Miss Minna Herzog, and highly appreciated by the andience, Mrs. Banks took for her test, "Seek first the kingdom of heaven, and all things shall be added unto you." She portrayed the condition of those who have found the true liberty of their own souls, who love justice and purity in their own lives; thus show-ing to others the beauty of holiness. Time and space will not permit even a faint presentation of this noble discourse.

win not permit even a faint presentation of this noble discourse. At the close of the lecture a vote of thanks was unanimously tendered Mrs. Banks, and regrets ex-pressed at the termination of her ministrations, which have touched every heart and made her a host of friends. Mrs. Banks responded feelingly. Mr. J. Clegg Wright comes next Sunday, and will speak during the months of March and April. R. Speak during the months of March and April. R. Our annual meeting and redection has just been held. Mr. Henry J. Newton is still our Président, and we trust he may be long spared to us to occupy that position - one he has held for more than twenty years. Such men are an honor to humanity, and an ornament to Spiritualism. Mrs. Newton is Treasurer, and L. O. Robertson Vice President; Mrs. Milton Rathbun. Corresponding Secretary. Michael Goode was elected a member of our Board, in place of Mr. Lum deceased. Lum deceased.

MEETINGS IN MASSACHUSETTS.

Worcester .- Rev. E. Andrus Titus gave great satisfaction here Feb. 10th, and will be cordially welcomed to our platform again.

Joseph D. Stiles drew large houses Feb. 20th. Mrs. Edith Nickless will be our speaker for March

Mrs. Edith Nickless will be out, specified oth and 12th. The meeting of the Woman's Auxiliary, on Feb. 24th, at the residence of Mrs. Cella Prentiss, was a very enjoyable one, Mrs. Emma Miner generously do-nating her services as medium. GEORGIA D. FULLER, (or. Sec'y. 5. Houghton street.

Lynn.-At Cadet Hall, Feb. 26th, services opened with a song by George N. Churchill; lecture, "The Interpretation of Things Spiritual and Divine." by Mrs. terpretation of Things Spiritual and Divine," by Mrs.
M. C. Chase—which was well received, followed by a number of tests from spirit friends. Evening, appropriate music by George N. Churchill; lecture, "The Claims of Modern Spiritualism—Its Use and Abuse," which thene her controls handled in a masteriy manner: followed by tests and messages. All recognized.
— Next Sunday Mr. F. A. Wiggin will lecture and give tests at 2:30 and 7:30. March 20th Mrs. Cora L. V. Richmond will speak for us at 7 P. M.
88 South Common street. T. H. B. JAMES.

Malden .-- Children's 'Progressive Lyceum opened at 2:30-Mr. Potter in the chair. Singling and invocation by the school; classes take up the lesson; tion by the school; classes take up the lesson; warch; recitations, Ethel Dodge, Ernest Carter; song by Gussie Potter; Jessie Chipman, Alfoe-Fagan; reci-tations by Rosabel Wentworth, Ralph Carter; auto-harp solo, Gussie Potter; plano solos, Miss Sturgeon, Mabel Carter and Miss Chaffield; remarks, Mrs. Thompson; singing, school; benediction by Mrs. Thompson. E. M. Doborg, See'y.

Mrs. C. Fannie Allyn lectured before the Society the 26th ult., to a good addience; her remarks were forci-ble, progressive and truthful.—The Ladies' Aid is progressing here. MARY E. THOMPSON, Ser'y.

Inverhill and Bradford.-Last Sunday Hon. Sidney Dean of Boston was the speaker before the Spiritual Union in Brittan Hall, as ever giving most Spintal official in Britain Hai, as even aving most entertaining and instructive practical addresses.— Next Sunday Mrs. Carrie F. Loring of Braintree is to be the speaker before the Union.— The President an-nounced last Sunday the establishment of conferences to be held every Sunday noon hereafter at 12:30, foi-lowed by the afternoon service at 2 P. M. E. P. H.

Lowell.- Dr. Willis Edwards (Lynn) gave two lectures here Feb. 26th; tests followed each lecture.-Sunday, March 5th, Mrs. E. C. Kimball (Lawrence)

On the evening of the 25th the young ladies of the Lyceum gave a successful Valentine Party, which consisted of a supper, literary and musical entertain-ment. E. Pickur, Hon. Socy.

Fitchburg .- Mrs. Nettle Holt Harding (East Somerville) spoke for the First Spiritualist Society Feb. 26th. Subject in the afternoon: " Spiritualism and its Progress," followed by a test scance which was very salisfactory. Evening subject: "The Needs of the Hour." Mrs. Harding is a most excellent speaker and test medium. We have engaged her services for several open dates during this and next season. DB. C. L. ROX Sect. DR. C. L. Fox, Sec'y.

Chelsen .- The exercises on Feb. 26th consisted of a developing circle at 2:30. Evening meeting at 7:30. Tests and readings, Mr. and Mrs. Anderson. Music and song by the same. W. ANDERSON, Chairman.

ILLINOIS.

Chicngo .-- Whilst our brothren in Boston are enoying a feast of good things given through the instrumentality of our beloved pastor, MRS. CORA L. V. RICHMOND, we are faring royally under the ministrations of her co-worker, MR. W. J. COLVILLE, who is catering to our spiritual needs during her absence. He is not only an eloquent speaker, but certainly an indefatigable worker. What with services three times on Sundays, lectures Tuesday alternoon and evening, and Thursday atternoon on the "Divine Science of Health." Thursday evening Band of Harmony. Friday and Saturday on Theosophy (all sides of the city being equally favored), with funerals, literary work and minor engagements, his time would seem to be almost fully occupied. We were greatly disappointed on the first Sunday of the month, as owing to the difficulty of transit he was unable to be with us, but since then we have been amply repaid. catering to our spiritual needs during her absence

unable to be with us, but since then we have been amply repaid. Mr. Colville follows closely along the same line of spiritual teachings as that given by our own guides, and his discourses have been exceptionally fine. The first morning lecture, "Born of Flame," and that of the evening, "True Greatness," were listened to with rapt attention. The next Sunday's subjects, "A Prac-tical and Spiritual View of the Beathudes," and "One Day's Experience in Spirit-Life," proved in their treat-ment intensely interesting, and were shighly appreci-ated.

ated. He has been very warmly welcomed and greeted by He has been very warmly welcomed and greeted by large audiences, and we are glad to find he proposes to remain in Chicago during at least a portion of the World's Fair. With such a "team" of workers in the Field of Spiritual Philosophy as our own peerless "Water Lily" and Mr. Colville, what may we not hope for in the way of progress (1 will not say re-vival, for that is already apon us) in the sublime truths we all love so well? Surely we may look for-ward to a spiritual "sharing up of the dry bones" in the valley of creed and dogma.

Indigestion.

MARCH 4, 1898.

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LOUISIANA.

New Orleans.-The "Crescent City Association of Spiritualists " certainly bas secured a prize for this month in the person of Mr. George V. Cordingly of

month in the person of Mr. George V. Cordingly of St. Louis. He is a very eloquent speaker, and a fine test and poetical medium. After the openling hymn Sunday evening. Feb. 12th, Senator Smith of Nashville, Tenn., a veteran Spirit-ualist, was requested to make a few remarks, and complying, spoke strongly against the tobacco habit, and gave good advice to his hearers. Mr. Cordingly occupied the platform the remainder of the evening, Feb. 6th, at the parlors of Dr. Benson, President, a dark scance was held for the benefit of the Association, two physical mediums, Messrs, Cordingly and St. Ceran, taking charge of the circle. The admission was a dollar each, fifty per-sons were present; and for a promiscious circle, where the conditions are none the best as a general rule, the manifestations were wonderful. MADEL, KLINE.

Special notice was given of the Lyceum's Anniver-sary at Tremont Temple, March 31st.

MEETINGS IN BOSTON.

Banuer of Light Hall, 9 Bosworth Street.-Bpiritual meetings are held every Tuesday and Friday af-teraoon, Mrs. M. T. Longley occupying the platform; J. A. Bhelhamer, Chairman. Free to the public.

The Hoston Spiritum Temple, Berkeley Hall, **4 Berkeley Street**. Services every Sunday at 10% A. M. and 7% P. M. Andrew L. Knight. President. *The Heiping Hand* to the Boston Spiritum Temple meets every Wednesday at 2% at 3 Bojiston Place. Bushness meeting at 30'clock: Supper at 6. Mrs. R. Lillie, Presi-dent; Mrs. A. A. Eidridge, Treasurer; Ida M. Jacobs, Sec'y.

dent; Mrs. A. A. Eldridge, Freasurer; Ins.N. Jacobs, Sec Y. First Spiritual Temple, corner Newbury and **Exctor Streets.**-Spiritual Fraternity Society: Lecture eveny Sunday at 24, P. M., School at II A. M. Wednesday evening Social at 74, Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualist' Association meets Monday, evenings at 75 o'clock in the First Spiritual Tem-ple. Medhans, Spiritualists and Investigators welcomed. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Wilard L. Lathrop, Gen'l See', 17 Taylor street, Boston.

Lathrop, Gen'l See y, 17 Taylor Sfreet, Boston. **Children's Spiritual Lyceum** meets every Sunday at 10% A. M. In Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Bhelhamer, President. *The Lyceum Ladied' Aid Association* meets every Wednes-day. Business meeting at 4 P. M. Mrs. M. T. Longley, Pres-tion

day. ident.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M., 75 and 75 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Veteran Spiritualists' Union.-Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 85 Bosworth street, at 75 p. M. Dr. H. B. Storer, President.

Bathborne Hall, **604** Washington Street, cor-ner of Kneeland.—Spiritnal meetings every Sunday at 1 a. M., 2% and 7% F. M. (7% F. M. meeting in Commer-la Hall) Thursday at 2% F. M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every unday at 11 A. M., 2% and 1% P. M. Every Twesday, at 2% 'M. meetings for tests, speaking and psychometric read-ngs. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Aid Society, 1081 Washington Street. Business meetings Fridays, at 4 F. M. Public meeting at 7% F. N. Mrs. A. E. Barnes, Presi-dent.

dent. The Ladies' Industrial Society meets weekly Thurs-day afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President. Ladies' Aid Parlors, 10B1 Winshington Street.--Meetings are held every Sunday at 11 A. M., 2½ and 1½ P. M. J. E. Hall, Conductor. Harmony Hall, 724 Washington Street.-- Meet-ings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Con-ductor.

America Mall, 724 Washington Street.-Meetings undays at 10% A. M. and 2% and 7% P. M. Eben Cobb, Con-

Lincein Hall, 102% Warren Street, Charles-town District.-Meetings heid each Sunday at 2% and 3% P.N.; developing circle in A.M.

Pligrim Hall, Chelsen.-Spiritual meetings held Sun lays; developing circle at 2%; evening meeting at 7%. Mr W. Anderson, Chairman.

Society Hall, Everett.-Sunday meetings 11 A. M 23 and 73 P. M. A. D. Haynes, Chairman.

Berkeley Hall .-- Last Sunday's morning service opened with a song by Miss Maude Davis, plano ac-companiment by Mr. W. H. Boyce. Mr. J. Frank companiment by Mr. w H. Boyce. Mr. J. Frank Baxter prefaced his morning lecture with reading Jizzie Doten's poem, "Compensation," and singing one of his own songs. The subject of his remarks was "Humanity ps Christianity," an abstract report of which will be given next week. The evening service opened with the hall crowded. Miss Maude Davis sang very finely one of Father Locke's songs.

Miss Maude Davis saig very finely one of Father Locke's songs. At the scance Sunday evening Feb. 19th Dr. William H. Thorndike gave the result of his experience in earth-life in connection with anosthetics, and Mr. Batter explained that the anosthetic itself was of spirit origin, having heen given through a medium to Dr. U. K. Mayb of this city, Dr. Moore, who was a Spiritualist, accompanied Dr. Thorndike, and was her physician upon wilow this anosthetic was first ried and found to be a success. This was proved by resenting the affidavits of both Doctors Moore and

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berlain. Musical selections by Briston variables, autobarp. Evening exercises commenced with a musical selec-tion, "1 will arise," etc., by Miss Amanda Balley; In-teresting remarks by Mr. Edson; duet, Miss Amanda Balley and Mrs. A. W. Staples; Miss, Annie Cunning ham gave tests and delineations; Mrs. M. A. Brown a reading; Charles W. Sullivan entertained the au-dience with humorous recitations. Mrs. M. F. Jov-ering and Miss Burnett, pianists. E. D. MAYO, Sec'y.

Engle Hall. - Wednesday, Feb. 22d, afternoor meeting was one of interest, participated in by Mrs W. H. H. Burt, Dr. Coombs, Mr. Tuttle.

Sunday, 26th, morning developing circle was well attended; both atternoon and evening sessions were successful, both in numbers and results. Meetings were opened with singing by Mrs. A. Sterling; excel-lent remarks were made by Mrs. T. F. Dean, Mrs. J. K. D. Conant, Dr. Coombs, Mr. Chase (Lynn) and Mr. Tortha. Cond their and reading alread and Mrs. K D Conant, Dr. Coombs, Mr. Chase (Lynn) and Mr. Tuttle. Good tests and readings were given by Mrs. W. H. H. Burt, Mrs. E. E. Downing, Mrs. Conant, Mrs. J. Woods, Mrs. M. A. Chase, Dr. O. F. Stilles, Dr. T. Perrin, Dr. Coombs, Mr. Qulinby and Mr. Tuttle, Mrs. Dean, inspirational poems; Mr. Chase, a selected reading; Mr. Tuttle answered mental questions. BANNER OF LIGHT for sale at the door. HARTWELL.

The Ladies' Industrial Society met as usual Feb. 23d, in Arlington Hall, afternoon and evening Supper at 6. At 7:45, singing, remarks, tests, recita Supper at 6. At 7:45, singing, remarks, tests, reelta tions: phrenological reading by Prof. Willis, followed by Mr. Chase (Lynn), Mrs. Conant; song by Mrs. Sylvester, Mrs. Mason, Miss Nolan, Mrs. Shirley, Master Nolan, Mr. Tuttle and Mrs. Whitlock.
We shall hold a 'Fair March 30th, afternoon and evening, with ''Magical Orange Tree,'' 'Glpsy Tent,'' and various other new attractions. March 9th, a supper and dance. Regular meeting March 2d. H. E. JONES, Sce'y.
19 Oak Grove Terrace, Roybart.

19 Oak Grove Terrace, Roxbury.

Harmony Hall .- Sunday, Feb. 26th, developing circle as usual at 11 A. M., results satisfactory. The following mediums and speakers were present during following mediums and speakers were present during the day-apd evening, and gave excellent safisfaction: Mrs. Chandler Balley, Mrs. Howe, S. H. Nelke, Dr. Willis, Mr. Thomas Perrin, Mrs. Nutter, Mrs. Hughes, Dr. F. W. Mathews, Mrs. Newman; song by Mise Lamb; Mellen Trask (Everett), the inspired musician, furnished music throughout the day. Large audiences in attendance. Meetings are held in this hall every Tuesday and Thursday at 3 P. M. Admission free. BANNER OF LIGHT for sale at each session. F. W. MATHEWS, Conductor.

America Hall .- The three sessions held last Sunday at this hall, under the direction of Mr. Eben Cobb, were in every respect "grand." The speaking was full of good lessons, and the tests the best ever given. The hall was, in spite of the like walking, well filled. The following named mediums took part in the exercises: Mrs. Peabody, Dr. S. H. Nelke, Mr. Ran-kin, Dr. Quinby, Mrs. Waterhouse, Father Locke, Dr. Webber (Fairfield, Me), Miss Williams, Dr. Huot, Mrs. Howe, Mrs. Forrester, Miss Smith. VINDEX.

Lincoln Mall (1021/2 Warren street, Charlestown District). - Progressive Spiritual Union, Mrs. May Moody, President. Services at 2:30 opened by a plano

Moody, President Services at 2:30 opened by a panno solo, Miss Ella Taylor; invocation and remarks, Mrs. Staples, followed by Mrs. Dr. Bell, Mrs. Taylor, Drs. Coombs and Banders. 7:30 service, songs by congregation; Mrs. Buck gave the opening address; Dr. Sanders invocation; Mrs. Taylor remarks; Mrs.-Bell tests; Mrs. Moody tests and remarks; Dr. Sanders readings. Both services were well attended and great interest was manifested. Miss Ella Taylor, planist. BANNER OF LIGHT for sale at every meeting. PANSY.

Rathbone Hall.-Mrs. Chandler-Bailey, Mrs. J. Woods, Mr. J. Coombs participated in the morning.

PANSY.

2:30 P. M., Josephine Webster, address; Dr. C. D. Fuller, Mrs. J. K. D. Conant, Mr. David Brown, Mrs. Joan Woods, Mr. W. B. Hall joined in tests and read-

Adelphi Hall .- Mr. Fletcher's guides Addressed a crowded audience Sunday afternoon upon "The Hope Fulfilled," eliciting much applause. The disourse from beginning to end was of a high spiritual order. This was followed by an interesting test-scance by Mr. Fletcher. Mrs. Mott Kuight held one of her unique slate-

writing scances, at which a number of messages were received. Miss Grace McCarthy and Prof. and Mrs.

writing searces, at writer a function of messages were received. Miss Grace McCarthy and Prof. and Mrs. Penalver were the musicians. The evening was devoted to a testimonial to Mr. Pletcher, at which the hall was crowded by as an in-telligent and fashionable audience as seen for many a day. The following named participated in plano solos, recitations, songs, dramatic selections and speeches: Mr. Frederic Mariner, Miss Grace McCarthy, Miss Kate Kerman, Mr. J. S. Grege, Prof. Kiernan (teach-er of elocition), Miss Rose Revere, Mr. and Mrs. J. W. Fletcher. A large sum was netted to be devoted to the meetings. Next Sunday Mr. Electher speaks in the afternoon; Mrs. Mott Kuight will also hold a slate-writing sé-ance. In the evening Mr. Fletcher speaks and gives tests. A. E. WILLIS, See'y. 268 W. 43d street, 1893.

The New York Psychical Society (114 West 14th street) celebrated Washington's Birthday on Wednesday evening, Feb. 22d. Regardless of inclem-

Wednesday evening, Feb. 22d. Regardless of inclem-ent weather, and general interest in holiday annae-ments, a large and intelligent audience attended. The stage of the hall was brightly decorated with flags, one extending the entre length of the platform, and the singth of patriotic songs added to the inspiration of the occasion. Appropriate remarks were offered by the President upon i The Day we Celebrate," and the recent inves-tigations of mediumship by eminent scientists of Italy. Mrs. Tingley, one of our most reliable mediums, de-monstrated her remarkable kifts, similar to those of E. V. Wilson, by giving many dates, experiences, family conditions, and spirit tests, without a single failure. Mr. Fletcher, although delayed by other business, arrived in time to supplement matters with similar re-sults. The subject of his next consideration will be "Preëxistence," to be followed by tests.

CONNECTICUT.

Wartford .- The past two weeks we have had interesting and profitable meetings, with home talent. Feb. 20th we had with us Mrs. Hattle C. Mason (Boston), with tests and music. She gave perfect satis-faction to good audiences, both afternoon and even-ine. We think there has been a real growth here in Spiritualism this season. J. W. STORRS.

Norwich.-Sunday, Feb. 20th, Mr. and Mrs. J. T. Lillie closed a month's work with the Spiritual Union of this city. Mrs. Lillie gave a splendid address in the attenson upon the subject. "Love, the True Sa-vior of Mankind." In the evening "A Knowledge of Spiritualism Overcoines the Fear of Death " was the foundation of an eloquent and philosophical discourse. Mr. Lillie's fine voice has added much to our music, and the roles have been well unpreducted.

Mr. Lillio's fine volce has added much to our musio, and his solos have been well appreciated. Sunday evening, 10th ult., Mrs. Lillie called for a collection for the benefit of Mrs. E. Lewis (the attend-ant of Mr. A. E. Tisdale, our blind speaker), she hav-ing broken her ankle by an accident, thus heing dis-abled for a number of weeks at least. The friends re-sponded generously. Next nowth our platform will be occupied by Wil-lard J. Hyll (Buffalo, N. Y.). MRS. J. A. CHAPMAN, See'y.

Nothing equals Ayer's Sarsaparilla for purifying the blood, and as a spring medicine.

truths we all love so welly "Surely we may look for-ward to a spiritual "shaking up of the dry bones" in the valley of creed and dogma. Mr. Colville's subject. "The Beatfudes," was sug-gested by the exercises in our Sunday School, and in speaking of this I must relate an incident, which were I able I would trumpet forth to the world as one answer to those who ask. What is Spiritualism? A few Sundays ago a bright little girl of ten or twelve summers-who, I am proud to say, belongs to our little band-with some of her companions visited an orthodox Sunday school, where a good Methodist revival was in progress. The Superintendent called upon all those present who felt they had been washed in the blood of Jesus to stand up; all responded but our little heroine; here, at least, it was surmised, was an uncultivated spot in the vineyard, and the good Su-perintendent could not miss such an opportunity. Go-ing to her, he said: "And you, little one, have you not been washed in the blood of Jesus?" Looking at him with the calm light of assurance in her eye, she said: "Well, we Spiritualists don't know much about the blood of Jesus; we are satisfied with the *love of* Jesus." What his reply was history recordeth not. Truly, "out of the mouths of babes and sucklings (dod ordaineth praise." MRS. C. CATLES.

MAINE.

Lewiston .- Our meetings here are well attended ach Sunday. We have had with us the last two Sundays Miss S. Lizzle Ewer (Portsmouth, N. H.); she gave perfect satisfaction; she is a power in herself; at the class of each lecture she gave many fine tests. She deserves the support of Spiritualists everywhere. She speaks for us again March 12th. DR. E. H. MATHEWS.

Rockland.—Andrew Cross (Portland, Me.) enter-tained the First Spiritual Society here on Sunday, the 26th. He gave a very good impression to our people. His ripe years and varied experience in Europe and America, his easy manners and his elocutionary pow-ers, enable him to deeply interest his hearers. Mrs. Nettle Holt Harding of Boston will be with us on Sunday, March 19th. F. W. SMITH.

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SOAP, an exquisite skin purifier and beautifier, and CUTICUTA IG. SOLVENT, greatest of humor reme-dies. This is strong language, but every word is true, as proven by thousands of grateful testimo-nals. CUTICUTA REMEDIES a beyond all doubt the greatest? Curces, Blood Purifiers, and Humor Remedie.

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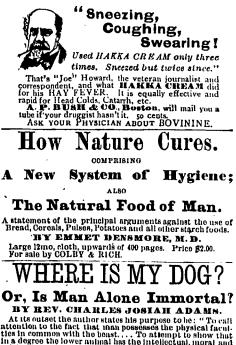
Buffalo .- Mrs. H. S. Lake closed her engagement with our Society Feb. 26th, giving two lectures of marked ability on that day to overflowing houses. That of the afternoon on "Theosophy and Spiritualism " was pronounced by some to be the banner address of the course: Our people have received her very en-thusiastically, and have decided to engage her for the next sense. next season

next season. As a worker Mrs. Lake is a decided success, and as a speaker she is indefatigable, brilliant and logical. 120 13th street. J. W. DENNIS.

RHODE ISLAND.

Providence.-The Spiritual Association met in Columbia Hall, No. 248 Weybosset street, Feb. 26th. [Progressive School at 1 P. M.]

In the afternoon, conference; in the evening, Elder J. N. Sherman spoke carnestly for the Cause, and was listened to by an appreciative audience. Mrs. Sarah E. Humes gave satisfactory tests. March 5th Mr. A. C. Whipple will speak. SARAH D. C. AMES, Ser'y.



At its outset the author states his purpose to be: "To call attention to the fact that man possesses the physical facul-ties in common with the beast... To attempt to show that in a degree the lower animal has the intellectual, moral and spiritual faculties in common with man, and to discuss whether there is any argument in favor of man's immortai-ity which may not give us hope for a future for our more humble brothren, who cannot speak for themselves." Oloth, 12mo, pp. 202, Price §1.00; For sale by COLBY & RICH.

MEETINGS IN BROOKLYN'.

ILIPITIANO IN DRUUKLIN. The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 6 o'clock. Good speakers and me-diums always pressyl. Sentatroe. All cordially invited. Conservatory Mall, Hedford Avenue, corner of Fulton Street.-Bunday II A. M. and 7% F. M. W. J. Rand, Sceretary. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 461 Franklin Avenué, every Sunday evening at 8 o'clock. Fraternity Rooms, corder Hedford Arenue and South Scened Street.-Services held under the auspices of "Beacon Light Ladies' Ad." Meetings Bunday evenings, 7% o'clock. Good speakers and meetings Bunday evenings. dor, President, 142 Union Avenue.

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