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Original Story.

MARY ANNE CAREW: WIFE, MOTHER, SPIRIT, ANGEL.

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CHAPTER IV-CONTINUED.

We traveled on in this way for a short time longer, and then paused.

"We are now upon the earthly plane," said Sigismund, "and quite near your former bome."

He waved his hands gently before my eyes and I awoke

or experienced a sensation as of awaking. Why, yes! Here we were just at my own door. How strange! But all things had taken on a different meaning to me. To grieve longer was impossible, for death had no sting. There was no death. All was life, beautiful life! Doors nor walls were now no obstruction to this living spiritual selfhood, and so we passed directly into the room, where I observed a shrouded body lying on a bier.

"Ah, who is that?" I asked, turning to Annie, for in the fullness of my life I had nearly forgotten that I was dead. She smiled radiantly as she drew me toward the pros-

trate form. I glanced at it with sickening horror, and clung to Annie like a child who is frightened, casting fur-

tive glances at the bold, lifeless thing.
"Enough—enough!" I cried. "Take me out of this room. Let us go to my husband and children."

We passed into another room, and here I found my dear husband, together with my mother and other near relatives. The nurse sat with my darling baby in her arms. My man of six was intently looking out of the window, and his little mind was busy wondering about this strange thing which had happened. My little toddling cherub of three was earnestly trying to get himself into mischief.

I rushed impetuously toward the nurse and eagerly caught at my baby, for the moment forgetting that I could not take her into my arms. Oh, bitter disappointment! My arms passed directly through her little body, and, try as hard as I might, I could not lift her. I turned to Annie with a sigh of regret. She gave me a bright smile of encourage-

"Kiss her and throw your desire of love upon her. There are other delights left you besides that of carrying her body in your arms."

Again I turned to my little sleeping darling, kissed her sweet lips, smoothed her soft flaxen hair, throwing all the desire of my mother-love upon her. She moved her little hands slightly, and a soft smile wreathed her baby lips.

The nurse had been wiping her own tearful eyes. Her attention was now caught by the baby's smile, and she said "Och, look at the darlint! She's laughin', she is. May

the howly Virgin watch over the motherless babby!". "The Lord willing," I replied, "I'll watch over my own child. I don't believe the holy Virgin loves her half so well as her own mother does."

The nurse paid no heed to my words, and Annie smiled as she said:

"Mary, you forget that the nurse cannot hear you."

Well, so I had. Again a sigh escaped me.

"And they cannot see us, either? Oh, it is not all joy,

after all!" "The sweet and bitter waters are mingled at present,"

she replied. I softly went to the window, where stood my little man of six, and laid my hand on his curly head. A slight shiver shook his small frame; he turned to his papa, saying, with

wide opening eyes: "I dess it's toldhere, papa; don't you finkso? I feel told just as mamma does." And he pointed toward the door of the room where that cold form was lying.

I threw off the force of my desire, which was upon him, that he might turn again toward the bright window, and fill his mind with pleasant thoughts of active life. I smoothed his curls and kissed his little face all over. He laughed softly, and forgot all about being "told"; his little heart was filled with love for mamma. He thought of her

as she had been before she was taken sick.

My little cherub, as I was wont to call him, now toddled, with his weak bow legs, up to his brother. Oh! how my mother-heart had yearned over those dear little legs! "The sweetest wee cherub in all the world," so I thought. If only those dear little legs would become strong and straight!" My heart yearned more fondly over this child than all the others. Because of his misfortune my mind had been more deeply agitated, my love drawn out with greater fervor and intensity. Ah! previous to his birth I had known a little sorrow. My husband had been in straightened circumstances, my own health had not been good; his poverty and misfortune had embittered him some what: my condition rendered me very sensitive. My child's bandy legs were not his only misfortune; a birthmark had discolored one of his eyes. This had caused me great sorrow and uneasiness. Now, as he stood by his brother's side, his sweet little mouth pursed up in grief, the tears resting on his chubby cheeks like jewels, for the sorrow and weeping of his elders had affected his little heart as the passing breeze moves a sweet flower, my soul was shaken to its foundations. I turned to Annie, orying:

Oh, would that I could take this child to be with me and his brother and sisters in heaven!"

Sigismund now went up to my little one, and gently waved his hands above the child's head, then passed them slowly before my eyes. Oh, strange transformation! The little soul was magnified to such an extent that I discovered great powers and gifts hidden there which the coming years would soon develop-powers and gifts even that would shake all mankind, and bring joy and gladness to thousands upon thousands of souls dwelling in the dark. ness of error; yea, sorrowing and grief stricken souls who could not see the light of truth.

"Dost desire to take your little unfortunate with you now?" asked Sigismund, with a deep and earnest look. "Oh! No-no! A thousand times no!" I exclaimed, the

tears filling my eyes. "This little one, whom you think so weak, is really the strongest and most gifted of all your children; for true power is not so much of body as of soul. His little limbs

will straighten as he grows older, the birthmark will nearly disappear, and he will yet walk the earth a king among, men. All are not kings who wear crowns, but the true kings and princes among men are those who give the most light, truth and happiness to mankind."

My husband sat with bowed head, and weary, desponding countenance. His eyes were dry and feverish with sorrow: He had struggled hard with the world, to keep the wolf from the door, and gain a competence, but our fast-coming family, my sickness, and now my death, had entirely disheartened him. He looked around on his little, motherless children, in a helpless, sorrowful way. Hope of a future life he had none, but sincerely believed that the death of the body ended the life of every individual. He did not believe in heaven, hell, or a future spiritual existence. He was a materialist. His wife was dead, and that was the last of her, so he thought. .

I approached him, and wound my arms about his neck, kissed his lips, threw the whole desire of my soul upon him, thinking he might be able to feel that I was not dead, but there by his side, conscious of all his thoughts, and, if he would but understand, could still love, comfort and advise him. But his mind was firmly set in its own way of thinking, and I could not make the slightest impression upon him; at least, not one that he would admit into his mind. He had barred and bolted the doors of his soul to keep ont all thought or hope of a future state of being; and when my impetuous spirit knocked loudly to be admitted he would not listen, and, although he really did sense my presence, would not open the doors of his mind, but was determined to believe that it was imagination knocking so loudly to be Lupon ages in which to gain the required wisdom? heard and admitted; but foolish imagination should find no place or lodgment with him. Therefore, he sat there, a earthly life had not yet left my soul. bereaved, desolate and heart broken man, with three help less children on his hands, to whom he must be father and

"Oh! hard and wretched fate!" But for the helpless children he would gladly have died there and then. To him death was oblivion, and surcease from all care and sorrow; and here was I, standing by his side, filled with life; new hopes and joys springing up within me.

I had found our children-his and mine-not dead, but full of sweet, beautiful life. Oh! how I longed to tell him of those dear children; his children that he believed were dead forevermore! Oh! how I desired to comfort and sustain him in his supposed bereavenment; but I was powerless. The portals of his mind were closed against me. How gladly would he have received me if he could have known the truth. But he did not, and so I stood there powerless to aid him; a great gulf fixed between us,-yet standing side by side. The gulf-was owing entirely to the condition of his mind, which would not and could not see the light of

There is a great gulf between the lower animals and man, yet they may be, and often are, walking or standing side by side; still, the animal cannot understand that which the man does. Something of this relation now existed between myself and my beloved husband. I knew that death did not end life, for I was dead, and yet more alive than ever, while he had not this experience or knowledge.

Finding that my presence had not the slightest effect upon him, and that, owing to the condition of his mind, I could not aid him in the least, I turned to Annie dejectedly.

CHAPTER V.

A BEREFT WIDOW.

H! Annie; I am indeed a widow! The husband who was mine but a few hours ago is mine no longer. We are separated—oh! we are separated! And yet how I love him-the husband of my youth-my first and only love, and the father of my six beautiful children.'

I covered my face with my hands, and went as I had never went before.

"Surely he is bereaved, and I am widowed! He desires oblivion and everlasting death. I desire—oh! what is my desire?'

"That is the real question at issue," said Sigismund. 'What is your greatest desire? for all desires or prayers are at length answered. The soul can desire nothing which natural law cannot supply. Do you desire, after what you have seen of heaven, to live within yonder cold form of clay once more?"

"No-no!" I cried, in shuddering horror. "I would as soon be buried alive. It would seem very much like it after having known the meaning of true life."

"Then, dear Mary," said Annie, "try to think, and tell us what you most desire." Again my soul was agitated, shaken to its depths; again

I stood between two worlds, the material and spiritual, and really not of either. I did not desire the material, and scarcely knew what to desire of the spiritual his mother followed, and first my unaided motions were slow and falheart was equally divided between mythree children on tering, then my sweet guides would look back with encourearth and my three in heaven: two boys and a girl on earth; aging smiles and beakoning of white hands. Thus, upward two girls and a boy in heaven. My earthly children had and onward we went. The scenery was much the same their father, my heavenly children now had their mother, of whom they had long been deprived. Thus I stood per arrived at Annie's home I became weary, like a child who plexed and sorrowful. What did I most desire? Really, I first tries to walk alone. could not tell.

length oried, "unite earth with heaven, and heaven with entered the house and the room from which we had started earth!

"Precisely," said Sigismund. "That, then, is the greatest desire of your soul?"

"But that: desire can never be realized," I said. "This gulf cannot be crossed. My husband cannot hear or see not entered my mind since finding myself a spirit; I had me. To my children I am cold and dead. To my mother, and other relatives, I am shut up in heaven, purgatory, or, perhaps-alasi-hell, with no power to reach them. How is it possible, then, to unite heaven and earth?'

"How is it possible?" repeated Sigismund. "Precisely! How is it possible? First, you have an earnest desire, and then you ask for the requisite knowledge whereby to obtain that desire. Your desire was created by your great love, and now you wish to unite your love with wisdom. so you desire or pray for knowledge.'

I stared at this Sigismund with wide open, surprised eyes. Surely, this husband of Annie's was a very singular being. Annie smiled upon him loyingly, their hands at the same time fondly clasped. "Sister," said Annie, kissing my brow, "you and my

precious Sigismund are both right. It is wisdom or knowledge which we must all obtain, and, united with our love, the great gulf of ignorance is easily spanned. "But where is one to obtain this knowledge how to unite

heaven and earth?" "At the never-failing fountain of truth," answered Sigismund.

"But where is one to find the fountain of truth?" I asked, rather impatiently, for his words seemed to me ambiguous.

Search and ye shall surely find," he replied,

"You are repeating the words of Christ," I said, "and here I am, and dead, still have not seen Christ," and I burst into tears.

"Yet, if you had sought earnestly for a bright jewel of word Christ is only shother name for love. It is truth; yonder little dog, the pony on which Joey rides, or any pow, which you are seeking, and not love. Your love, at other animal. Spirits eat bread and fruit only." present, is greater than your wisdom. When you have ob-

I dried my eyes and looked at him earnestly.

I understand your meaning at last. You mean that when I have wisdom enough to span the gulf, it will be ual, for seed germs can find no root except in matter. bridged over, and then my dear husband and children will know that I can cross and be with them whenever they and I desire it. Oh, Sigismund! tell me, if you can, how long it will take to bridge over this abyss, and where and how one is to obtain the necessary wisdom?

Before you can do this," replied Sigismund, "you must thoroughly understand the laws appertaining to the immortal spirit and its eternal life within the heavenly spheres.

I sank down in a crouching position, and covered my face with my hands.

"Oh! that will take ages upon ages!" I cried, despairingly.

Annie gently drew my hands away, and, holding them within her own warm clasp, she gave me a sweet, encouraging smile.

"Mary, my dear sister, do you realize that we have ages

"Oh. I cannot wait!" I exclaimed, for the impatience of

"If you cannot wait to gain the wisdom necessary to bridge the gulf, then must it forever remain unbridged, as far as yourself and your husband and children are concerned," said Sigismund, with a grave and rather sorrow

ful look.
"Would it not be better, dear sister," said Annie, "to commence at once and learn all you possibly can, and as fast as you can. That is the only way in which to construct the bridge. Impatience and despair will never accomplish anything toward it; beside, they are the opposites of true wisdom. Patience is far more beautiful than impatience, and hope is a queen to despair. Impatience and despair are victims of hell, while patience and hope are bright angels of heaven; in other words, when one gives way to impatience and despair, one sin hell, but when one admits hope and patience within one's soul, then one is in heaven, and wisdom-is the key with which to unlock all heavenly treasures. Rise up, dear sister, and let us return, for victory is the reward of diligence. Patience, hope and diligence: these three will eventually conquer all things." "Then must I again leave my darlings?"

"If you remain here forever," replied Sigismund, "the bridge will never be built, and you will not even have wisdom enough to do them any good whatever. Do you not wish to benefit these dear ones? Do you not wish to aid and help your children? Love is not potent without wisdom, and wisdom is of no use without love; the two must equally blend and balance each other. The love you bear your children has no -potency because you have not wisdom, but when your wisdom equals your love, then you will be able to bless, aid and teach your children. Come, dear sister, let us go. We can do no good by remaining

Ah-true! I had no power, as yet, to help my loved ones; not even the power to comfort them. Once more I kissed my babes, threw my arms about my husband's neck, one lingering, farewell pressure of my spiritual lips to his, and then, with a longing, backward glance, I followed my guides. This time I was not unconscious, but widely, most earnestly awake, eager and anxious to observe and understand everything which I might see or hear. A great determination entered my soul. Wisdom I would have, if earnest seeking and diligence could obtain it. This time my guides did not bear me between them; they told me I must learn to move or walk without aid.

"Mary," said Annie, "if an infant was never allowed to use its little legs it would not be able to walk, but must always be carried in the arms of those who could walk: You would consider such a course a great injustice to the child, would you not? in fact, an irreparable wrong; and if we were to continue to bear you up between us, we should do you a great injustice. You must learn to walk alone or guide-yourself, and, like the infant, the only way to do this is to desire and will it. Now, we will lead the way, and you must follow. You will find no trouble if you keep us in view, and earnestly desire to follow us.'

Saying this they moved on before me, and I tremblingly as it had been when we descended, and long before we

When my sweet sister and her noble Sigismund observed "Oh! would to God I could span this great gulf!" I at my fatigue, they again bore me between them; soon we on our earthly visit. I sank down into the restful chair, closed my eyes, and when I opened them Annie was just placing a dish heaped with fruit on a small table near by. I looked at the fruit in surprise. The thought of eating had not supposed that spirits could eat, but the fruit looked exceedingly tempting; and, really, I was hungry. Annie smiled at my questioning look of surprise.

'You thought, dear Mary, that angels never ate anything: but try these luscious grapes, one or two of those red-ripe strawberries, and you will agree with me that it is better to eat than to starve. This fruit is spiritual, as you are spiritual, also the flowers and all things else here are spiritual this being the case, they are adapted to your needs."

Annia now wheeled my chair to the table. Sigismund had already taken a seat, and she seated herself opposite him, handing me a small dish of berries, and placing a large bunch of grapes on my plate. Tasting them, their flavor was delicious; still, I was greatly astonished at the thought of eating in heaven, and could not hide my surprise. Sigismund looked at me earnestly.

"Mary," said he, "you were not very much surprised to find flowers in heaven, and you have discovered that there are animals, trees, water and houses. Now it is not reasonable to suppose that fruit alone is left out. If flowers are here; the same law that governs flowers governs fruit. Flowers are but incipient fruit, and fruitage is evolved from them, therefore is a step in advance of them. If anything were left out of heaven it would be the lower and not the higher; consequently, you find fruit here as well as flowers, edge. and pleasant to your taste, is it not?"

"Indeed it is, and very refreshing; it reunimates me and takes away all my weariness."

"Just so," he said. "But you will readily understand that we eat no animal food whatever, as the life of a living truth, and had found it, it would have taught you that the creature dannot be taken. It would be impossible to kill

I ate the grapes and berries, one after another, but found tained wisdom enough to balance your love, the gulf will no seeds within them; they melted away in my mouth without the refuse of skin or seeds.

"By a natural law," said Sigismund, "seeds gravitate entirely toward the material and do not enter the spirit-Dear sister, you perceive the harmony of this law at once. Seeds are but the covering of spiritual germs which must develop through matter; therefore, earth attracts and holds all seeds, whatsoever their kind. The spirits of luscious grapes and fruit ascend, but the seeds of the grapes, berries, and of all other fruit, remain behind on the earth. If this were not so, the earth would be barren, and heaven would have no delicious fruit. Heavens are entirely supplied from the earths."

CHAPTER VI.

THE RAINBOW BRIDGE.

FTER eating as much fruit as was needful, I leaned back in my chair and looked about the room with more interest and curiosity than before. My eyes riveted themselves on the picture hanging just above the foot of the bed, representing my husband and the children left on earth.

Oh! how my heart yearned over them, and how sweet and comforting it was to have such excellent likenesses of them, and I asked: "Who painted that beautiful picture? It is far better than any I ever saw on earth, and must have been the work of a great artist." "Mary, dear," she replied, "the artist who painted that

picture is myself, and it was painted and hung there especially for your pleasure; a present that would be valuable to you, one which you would prize very highly." "You were right, and very kind. Nothing could give me

greater delight; but when and how did you learn to paint so perfectly?" I found myself talking to her as naturally as people do to

each other on earth. "A few moments sufficed to paint and place that picture there," she replied.

"But a few moments?" and my eyes opened wide in urprise.

Would you like to see me paint a picture?"

"Oh, very much indeed!" at the same time attempting to arise, thinking of following her to another room where she must employ herself in painting. "It will not be necessary to leave this room," she said.

It can be done here just as well as anywhere.' She pointed to the wall opposite, saying: "Look steadily

at that blank place on the wall, and you will see how quickly and beautifully I can paint.' Following her directions, I fixed my eyes on the wall.

At first it appeared to be merely a beautifully-tinted wall of blue-gray; but as I continued to look, forms began to slowly outline themselves, indistinctly at first, growing gradually more perfect until a picture of living beauty appeared to my astonished eyes. The picture represented a wide and dark abyss, with a light and beautiful bridge thrown across. At one end of the bridge appeared a large city, which I recognized as the earthly city where my husband and children resided. At the other end of the bridge appeared a city of heavenly beauty, an angelic or spiritual city. The bridge was raised slightly in the form of an arch; in fact, it looked very much like a beautiful rainbow. On the bridge, in the very centre of it, stood a woman; her face was turned toward me, her eyes apparently looking directly into my own. The picture was so life-like that it seemed to me like real, moving, living things.

The form on the bridge had one hand extended toward me, the other toward the earthly city. The form of a man now appeared, slowly moving from

that city toward the form on the bridge, and as he walked, many other forms appeared near him, earnestly endeavoring to hold him back; entreating him not to venture on that frail support, the rainbow bridge. And now it seemed to me that I could hear what they said. "Oh!" said one, "the bridge is an illusion; there is really

no bridge there; it is but the freak of a rainbow; if you venture on it you will sink into the abyss, and be eternally lost: for the abyss between the two worlds really descends into hell." Others caught at the skirts of his coat, and tried by main strength to hold him back. Still others appeared to jeer and deride him, but he kept his eyes earnestly fixed upon the form on the bridge. And now workings of his mind were made clear to me, and I see to hear him say:
"This bridge is no delusion; although it is as light and

airy as a rainbow, yet I am certain it leads into the immortal country, and the woman standing there in the middle of it is as substantial as I am. In the bridge will bear her it will me. Let me but shake off these detaining hands, as cend the bridge far enough to grasp hers, and I shall learn all about this heavenly country that is now hidden from my sight because I cannot see across this wide and dark abyss; she, standing at the very acme of the bridge, and

my sight because I cannot see across this wide and dark abyss; she, standing at the very acme of the bridge, and half way between this and the country which is invisible to me, must clearly perceive both; and, whether I sink into the abyss or not, upon the bridge I will surely venture."

Saying this, he shook off the detaining, fearful hands, and with firm step he rapidly made his way up the rainbow bridge. At first he was fearful the bridge might prove treacherous, and let him down into the gulf, but the further he went the stronger the bridge appeared to be: It really, was as firm as the eternal rook of ages, and once fairly out upon it the gulf disappeared entirely. The rainbow bridge stretched out in width until it encompassed the whole earth—stretched into eternity, without beginning or end. All this he clearly saw before he reached the woman's side. At length his hand clasped hers.

"Mary," said Annie, "clasp that woman's other hand," and I at once obeyed.

Oh! joy- joy! The gulf was spanned! The bridge complete, for this woman was the medium of communication between the man and myself, whose, eyes were opened to the truth at last. But who was the man? I gazed at him in questioning wonderment. Really, I did not recognize him. He was a fine, noble-looking man in the prime of life, and I instinctively knew that he was great and good. A singular mark around one of his eyes attracted my attention. My soul shook like a leaf in the wind. Great heavens! It was my little cherub of earth—my boy of three—grown a man. His little bandy legs, that had caused me so much uneasiness, were now straight and well shaped; his form was erect; the birthmark had not entirely disappeared, but in nowise detracted from, his manly beauty. But the woman? Who was the woman? I had not known her on the earth, had never seen her before, to my knowledge.

[To be continued.]

RE-INCARNATION,

Her instrous eyes, with their southern heat, Look indifference into mine, And my pulses race with a fercer beat 'Noath her maddening smile divine! An ley chill in her sphinx like glance Scals torover my hopeless wee. I my future staked on a loser's chance, And her only wast was "No!" In some other world, in an age outgrown—

Say a million of years ago—
We two must have loved as I now alone.
While I never then told her so,
—Clarence Miles Boulelle, in Godoy's.

THE PROBLEM OF THE RESURREC-TION,

BY REV. T. E. ALLEN.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."-1 Cor. xv: 12-14.

While the major part of our Easter discourse will be devoted to the presentation of a view of the resurrection, about which I have as yet said nothing, incidentally I shall criticise the theories to which you have listened the last two Sundays.

You will remember that Prof. Cary maintained that Jesus was only apparently dead when taken from the cross, that he was resuscitated, that he appeared to the women upon Sunday morning, and to his disciples in Galilee in the same body they had always known. and, finally, that the other accounts of his appearances are not historical, but are legends which have attached themselves to the story of his genuine appearances. I can well understand and sympathize with the mental attitude which has made this explanation real and satisfying to my former teacher. And yet, I see objections to this theory. Prof. Cary argues that the revivification of Jesus proved that fainting spell ("syncope"), and that this is "a conclusion hardly to be avoided unless it shall appear that there was so much that was exfrom the application of the general law... Until modern psycho-physical science," he furthe accounts of the visible appearing of angels or other disembodied spirits among men," the actual appearances of angels to men "must be held to be incapable of conclusive proof." It is in the light of this last statement that the Professor finds in the vanishing of Jesus at Emmans, and his sudden appearance upon two occasions to the disciples when the doors of the room were closed, indications of the unreal and unhistorical character of most of the parratives.

As long as a theologian is in a state of mind where he believes that everything stated in the Bible must be literally true, so long as all inconsistencies are virtually obliterated by the claim that what is apparently contradictory to and beautiful shoulders; then, in rapid suchuman reason may or must be perfectly harmonious to the divine reason, just so long the difficulties which now confront us sink out of sight. But this state of mind results, as it were, from chloroforming reason, and is for each individual a temporary and not a permanent phase of experience. When, therefore, the influence of the anæsthetic passes off, the facts that the narratives are divergent and that the so-called supernatural features add a great difficulty, become apparent, and the thinker in trying to comprehend what took place just after the resurrection and the relation of those events to the beliefs and destiny of our race is forced to accept some statements as historical and to reject others. The student of Christianity who would grapple with the fundamentals of his religion at firsthand cannot escape this issue. Precisely what materials are declared historical will depend, to an extent, upon the prepossessions of the student when he enters upon the task of separation. Prof. Cary's attitude is, first, that we are to interpret the Bible in the light of human experience, and second, that since modern psycho-physical science, which is to be taken as the highest authority in its department, does not affirm that angels or spirits appear to men, therefore, we are to reject all accounts in the Bible which involve such appearances as in themselves unhistorical or as invalid inferences from something else that did happen. In his first premise, the Professor is right; the second, 1 question.

Few, if any, theories have ever been advocated which at one time or another have not described by Mr. Home. After a period of been rejected as false by what was recognized as the highest authority at some particular thought and action were no longer connected period. The growth of science shows us that the heresy of to-day becomes the orthodoxy of in a spirit body in every respect similar to the ing of the remarkable fact his visitor told to morrow. It frequently happens, then, that body which I knew to have been mine, and he who rejects the authority of to day by affirming what science pronounces-heretical, is nearer the truth than another who rests upon orthodox authority. The blood had circulated through the arteries and veins of the human body for ages before Harvey was born. There was an interval, however brief, when he alone knew the truth and the whole world was in Then the fight began between the new and the old view, and so intrenched was the latter that it is said that no physician in England over forty years old accepted his discovery. And yet, Harvey's belief was no less true when he shared it with none of his fellows than to-day, when it is universally received. If the modern psycho-physical science to which Prof. Cary appeals is correct, I have no criti- bathed in light, and about me were those for cism to make of his rejection as unhistorical of many of the appearances of Jesus. But is it correct?

My answer to this question will be implied in my own view of the resurrection, which I shall now give. In presenting this explanation to von. I do not claim that it is a finality, that it harmonizes all of the narratives, or that it and the lack of sustenance rather than from the indoes not need the support of many more facts. but I do express my belief that it is nearer the as his opinion that a healthy adult would live thirtytruth than any other theory which I have placed before you, and that the progress of record where the man did not expire until the ninth knowledge in the immediate future is destined

to add to its strength. First, then, I believe that Jesus died upon the cross, or within a short time after he was removed from it. I think, however, that Prof. Cary is right in saying that the evidence furnished by certain gospel passages does not conclusively establish death upon the cross.† My

. This is the last of three discourses upon this subject, delivered before the First Congregational Society (Unitarian) of Grafton, Mass. In the first, the theory of Prof. Geo. I. Cary of the Meadville Theological School was expounded, and in the second, the views of the Dutch School of Theologians, and of Meyer, a learned Orthodox German commentator, were given.

† The following are some of the principal reasons olted by Prof. Cary in support of his view: 1. We have no expert testimony to prove that Jesus was really dead, and it is well known that persons be-

believe that the body which vanished at Emmans and appeared to the disciples in the room with flesh through the operation of universal laws of which we know but little. I do not believe that the physical body of Jesus was reanimated after the crucifixion. I believe that | spirits who were watching over the sleepers. . . every man has a physical body and a spiritual body, the latter a duplicate of and interpenetrating the former during life. I will cite some testimonies in favor of this view.

Writing in 1865, the seer, Andrew Jackson Davis, said: "I will tell you what I have seen. I will not give descriptions of phenomena from my supposition or imagination. I... have had the . . . clairvoyant ability to see through man's iron coating [his physical body] for the past fifteen years.... I have stood by the side of many death-beds; but a description of manifestations in one case will suffice for the whole. I found that the physical body grew negative and cold in proportion as the elements of the spiritual body grew warm and positive. Suppose a human being lying in the death-bed before you. Persons present not seeing anything of the beautiful processes of the interior, are grief-stricken and weeping. This departing one is a beloved member of the family. But there, in the corner of the room of sorrow, stands one who sees through the outward phenomena presented by the dying one, and what do you suppose is visible? To the outward senses the feet are there; the head on the pillow; and the hands clasped, outstretched or

crossed over the breast. ... "Suppose the person is now dying. It is to be a rapid death. The feet first grow cold. The clairvoyant sees right over the head what may be called a magnetic halo-an ethereal emanation, in appearance golden, and throbbing as though conscious. The body is now what was supposed to be death" was only a | cold up to the knees and elbows, and the emanation has ascended higher in the air. The legs are cold to the hips, and the arms to the shoulders, and the emanation, although it has ceptional in the case of Jesus as to exempt it | not arisen higher in the room, is more expanded. The death-coldness steals over the breast. and around on either side, and the emanation ther says, "revises its verdict with regard to has attained a higher position nearer the ceiling. The person has ceased to breathe, the pulse is still, and the emanation is elongated and fashioned in the outline of the human form! Beneath it is connected the brain. The head of the person is internally throbbing-a slow, deep throb-not painful, but like the beat of the sea. Hence the thinking faculties are rational, while nearly every part of the person is dead!...

"The golden emanation, which extends up midway to the ceiling, is connected with the brain by a very fine life-thread. Now the body of the emanation ascends. There appears something white and shining, like a human head; next, in a very few moments, a faint outline of the face divine; then the fair neck cession, come all parts of the new body down to the feet—a bright, shining image, a little smaller than this physical body, but a perfect a lunch he made an examination, but did not prototype or reproduction, in all except its disfigurements. The fine life-thread continues | Thinking that some student was trying to attached to the old brain. The next thing frighten him, he picked up a revolver and put is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free! and prepared to accompany its guardians to the Summer Land. Yes, there is a spiritual body: it is sown in dishonor and raised in portant information to give him. At that time brightness. . . . Many are the witnesses," says Mr. Davis. "to these celestial facts."

Quite early in his eventful life, Mr. D. D. Home had an experience which seems to confirm the statement of Mr. Davis. "One evening," he says, † "I had been pondering deeply on that change which the world calls death, until, wearied, I found relief in prayer, and then in sleep. It appeared to me that, as I haps fifteen hundred miles from Bostonl and closed my eyes to earthly things, an inner per- had wasted it, remarking that he was now ception was quickened within me, till at last practically penniless. Then, after answering reason was as active as when I was awake. To my amazement, I heard a voice which his lips, the form, which he still retained a seemed so natural that my heart bounded with | tight hold upon, was suddenly gone from his joy [evidently that of his mother], ... it was the first time I had heard her voice with that nearness and natural tone. She said, 'Fear not, Daniel; I am near you: the vision you are about to have is that of death, yet you will not die.' Memories of the past rushed over me with fearful rapidity. During the whole time I was aware of a benumbing and chilling sensation which stole over my body." I shall not repeat all of the sensations and emotions unconsciousness, "I felt," he continues, "that with the earthly tenement, but that they were which I now saw lying motionless before me, giving of his mother's name, no mortal could on the bed. The only link which held the two forms together seemed to be a silvery light. which proceeded from the brain. The same voice said: 'Death is but a second birth; cor- the genuineness of any such phenomena. responding in every respect to the natural birth; and should the uniting link now be severed, you could never again enter the body. As I told you, however, this will not be... Be very calm, for in a few moments you will see us all; but do not touch us. Be guided by the one who is appointed to go with you, for I

must remain near your body.' "It now appeared to me that I was waking from a dream of darkness to a sense of light, but such a glorious light! ... And now I was whom I had sorrowed. One that I had never known on earth then drew near, and said, You will come with me, Daniel?' ... I was wafted upward, until I saw the earth as a vision, far, far below us. Soon I found that we

lieved to be dead have returned to consciousness 2. In cases of crucifixion, death results from exposure jury of any vital organ. An English physician gives six hours after being crucified. There is a case on day. There are cases, also, where men have lived after being taken from the cross. Some of the French convinsionists of the last century caused themselves to be crucified not once but many times. 3. The statement in John that a soldier pierced the side of Jesus with a spear, does not by any means afford conclusive evidence that the resulting wound would produce death even if the crucifixion had not already done so, breause the Greek word used signifies a touch or a prick, as well as a thrust capable of pro ducing a dangerous wound, because the issue of water does not prove that the spear perforated the perloardlum, and because the point of the spear may have come in contact with the body upon either side, and at any point between the shoulder and the thigh Again, blood does not flow from a corpse, so that the testimony of John relating to the time after Jesus is said to have given up the spirit, goes to show that he was still alive and not that he was already dead. "Death and the After-Life," pp. 14-16.

†" D. D. Home: His Life and Mission," pp. 28-25.

bellef is an inference from the nature of some had drawn nearer, and were just hovering over of the later appearances of Jesus. Second, I a cottage that I had never seen; and I also saw the inmates, but had never met them in life. The walls of the cottage were not the least obwhen the doors were closed was the spiritual struction to my sight; they were only as if conbody of Jesus, more or less completely clothed structed of a dense body of air, yet perfectly transparent; and the same might be said of every article of furniture. I perceived that the inmates were asleep; and I saw the various

"I was most deeply interested in all this, when my guide said, 'We must now return.' When I found myself near my body, I turned to the one who had remained near my bed, and said, 'Why must I return so soon?' ... She replied, 'It is now many hours since you came to us;'...I heard no more, but seemed to sink as in a swoon, until consciousness merged into a feeling that earth with its trials lay before me, and that I, as well as every human being. must bear my cross, and when I opened my eyes to material things, I found that the little star I had lain watching had given way to the sun, which had been above the horizon about four hours; making in all some eleven hours that this vision had lasted. My limbs were so dead that at least half an hour elapsed before I could reach the bell rope to bring any one to my assistance, and it was only by continued friction that, at the end of an hour, I had sufficient force to enable me to stand upright. I merely give these facts as they occurred;" concludes Mr. Home, "let others comment on them as they may. I have only to add that nothing could ever convince me that this was an illusion or a delusion; and the remembrance of those hours is as fresh in my mind now as at

the moment they took place.' I am well aware that the majority of people are very skeptical about accounts such as those to which you have just listened, that they are disposed to brush them aside as imaginary, or to say that a person, even though most trustworthy when testifying to ordinary matters, is deluded. I suspect, however, that it will be clearly shown within a few years that such persons have been too skeptical, that their mental attitudes involved a reasoning from past experience of an entirely different order in a place where not reasoning but experience must be appealed to, even if that experience be not of the many but of a few. In any event, you will perceive that modern phenomena may throw great light upon the problem of the res urrection.

I shall now tax your credulity by giving the details of another case, which stands in close relation to one of the points we are consider ing. The gentleman from whose lips I received the story is a college graduate and a practicing physician. He has been blind since he was six months old. A number of years ago-ten or twelve, I believe-he came to Boston to study medicine. One evening, after he had been in the city about a month, he returned from a theatre to his room in a boarding-house. While removing his necktie he heard three raps upon the dressing case, before which he stood. Thinking that the noise might have been produced by rats in one of the drawers in which he had find them. A second time three raps came a percussion cap on it. A lady's hand was laid upon his, with the command, calling his Christian name, to lay down the pistol. She stated that she was his mother, and had imhis mother had been dead twenty years. Supposing still that some one was trying to play a trick upon him, he seized the woman securely and indignantly. He was then commanded firmly but not unkindly not to interrupt her. She then told him that a near relative, using a forged power of attorney, had that day drawn his money from the bank in - [a city pertwo or three questions, with a light kiss upon arms, without a struggle or a quiver.

His visitor, whose form was that of a lady weighing about one hundred and twenty-five pounds, gave his mother's full name, which, so far as he knew, was not known to any one in Boston. The next morning he telegraphed to the bank inquiring about his account. They wrote back that his money had been drawn by the relative named at a quarter before two the afternoon before, i. e., upon the afternoon of the very day upon which he had the remarksble experience I have described. He was the only person east of --- who knew that he hadany money deposited in a bank. To say nothe him that the money had been drawn, and the have escaped from his grasp in the manner in which this form did. At the time of this event he was an atheist, and had no faith whatever in

I am satisfied that this story is true, and had it been your privilege, as it has been mine with in the past month, to hear the gentleman talk. you would have been impressed by his acute ness of mind and by that rare love of truth which leads a person to state both sides of a question: If I am not to accept such testimony because I never had a similar experience, or because it is not a common and generally believed occurrence, what is human testimony good for? and why should I believe the New Testament record? In my judgment the testimony of this one gentleman is worth more in the way of establishing as a fact that a spirit can clothe itself with flesh, or what appears to be flesh, than all the gospel narratives of the resurrection taken together! I say this largely because many theologians of good repute feel justified in declaring the later appearances of Jesus legends, while in this case a candid treatment of the testimony leaves no room for such. an explanation. It is to be noted, too, that the testimony of the sense of touch is more reliable than that of sight as a means of establishing the objective reality of anything. My reasoning is, then, as I accept this testimony, that it is probable that Jesus did appear to his disciples in a closed room, and that he permitted Thomas to examine his wounds, according to the account given by John.

It surely is true-setting aside certain phenomena claimed by theosophists to be genuine that the verity of the later appearances of Jesus involves, in the language of the Dutch school, "the return to earth of one already glorified, or the verifable apparition of a spirit." I criticise this school in the first place because it holds that such phenomena transcend "the limits of credibility." This state. ment is directly opposed to any sound interpretation of the requirements of the scientific method. In the second place, I hold that Christianity itself is too stupendous a phenom-

was needed to make the disciples believe that Jesus had risen and that his followers would also rise, when the common belief "of the Jews, including the apostles," was, as stated by the representatives of this school, that "all who dled, without exception, . . . must go down

as shades into the realms of the dead in the bowels of the earth."

Paul looked upon the resurrection of Jesus as a fact of tremendous significance, I think we may well say, as the central fact of Christianity, or as the keystone of an arch whose removal would ruin the whole system of Christian teaching. How otherwise can we interpret his words in the 15th chapter of I. Cor.:

"If Christ be not risen, then is our preaching vain, and your faith is also vain. . . If in this life only we have hope in Christ, we are of all men most miserable. . . . If after the tian teaching. How otherwise can we interof all men most miserable. . . . If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die."

A writer in the Schaff-Herzog Encyclopedia of Religious Knowledge says: "The firm belief in the resurrection and the eternal life is one of the products of Christianity, and rests upon the resurrection of Christ." "The resurrection of Christ," according to Smith's Bible Dictionary, "is the grand pivot of the Christian doctrine of the resurrection of the dead. . . Immortality is no longer a dream or a the-

ory, but a practical, tangible fact, a fact both proved and illustrated, and therefore capable of being both confidently believed and distinctly realized.... Christ brought life and immortality to light, not by authoritatively asserting the dogma of the immortality of the soul, but by his own resurrection from the dead." The difference in this writer's opinion between heathen philosophy and Christianity in respect to the doctrine of immortality grows out of the resurrection of Christ.

But how came the disciples to know that Jesus arose from the dead? Because they had the evidence of their senses! Rightly or wrongy, through more than eighteen centuries, Christians have relied upon the testimony of a few men and women who reported what they saw and heard and felt. Jesus arose from the dead, therefore he is immortal, therefore I am immortal, that is the thought,

The services throughout-Christendom to-day constitute a glad festival in honor of the teaching of immortality, and nothing is more worthy of commemoration than this. But there is what appears to be a dark side to the picture. Before the eyes of many critics, enlightened as they think by modern science, all of the fact in these five hundred photographs of every part evidence in the New Testament that points to the resurrection of Jesus in a manner that and of the most famous paintings and statuary in the stands in close relation to man's immortality, art galleries of London, Florence, Rome, Dresden and melts away until nothing is left. We continue to believe in immortality-to hope that we shall live-for the same reasons adduced by the philosophers of Greece and a few added ones, perhaps, but we do not know it, we no longer have anything worthy to be called evidence.

This was not the view of the apostles. They knew that Jesus still lived, and could and did he started while on earth, Without that belief there would have been, I believe, no Christian movement of any magnitude, no New Testament as we know it, if any at all. To Paul, the resurrection of Jesus was the expression and demonstration of a universal law; Jesus had arisen, therefore all would rise. To day, as I have pointed out, many maintain that the New Testament does not furnish valid eviis coming in Christian thought; and science, which is chiefly responsible for this decline in will rebuild with greater strength than ever talument. man's faith in the immortal life; nay, it will not stop until it puts knowledge in the place Chiefly Relating to Education and Culture. By W. H. Venable, LL. D. 12mo, cloth, pp. of many men and women is to be firmly established, and then we shall reason that because all men rise from the dead, therefore Jesus arose. No longer will the words "myth" and "legend" disturb our belief in this beautiful and indispensable doctrine, for modern science will have answered "yes" to that question, now so old, "If a man die, shall he live again? and religion will be truer and more helpful, and man's life sweeter, because death, the last enemy, has been destroyed by the discovery that the angel of death is one of the best friends of human kind.

[From the St. Louis (Mo.) Globe-Democrat.]

Robert G. Ingersoll Entertained for Several Hours by the Spirits.

WASHINGTON, D. C., Jan. 20th.—Robert G. Ingersoll, years ago, was an interested participant in one of the most wonderful scances ever held in Washington. This is not saying that Mr. Ingersoll is a Spiritualist. He is not. The believers do not claim him as a convert. But Mr. Ingersoll has on various occasions witnessed cerconceal the interest he felt. His later utter-ances, it is claimed, show a modification of his former views as to what is beyond the grave. Friends of his have told him some of their remarkable experiences, not with a view to convince him, but as a matter of personal concern.

Mr. Ingersoll listens with more than polite attention to these revelations. He does not scoff at Spiritualism.

at Spiritualism.

To the social gathering and seance to which allusion is made now, the great agnostic came with the intention of staying "only a few minutes." He had other engagements for the same evening. Mrs. Ingersoll, who accompanied him, was in reception costume. The carriage waited to convey them to other places. It was about nine o'clock in the evening when Mr. Ingersoll entered the parlor. It was nearly midnight when he went away, saying of the lady whom he had met, "She is a genius; she is a genius."

The lady is a medium, known to Spiritualists all over the country for her maryelous powers.

The lady is a medium, known to Spiritualists all over the country for her marvelous powers. She is now located in Chicago. She possessed the faculty of gliding almost imperceptibly into the trance condition. Only an expert could detect just when the lady left off conversing and the controlling spirit took possession of her senses and began to talk. The eyes did not close, as is often the case, and the voice underwent no marked change of tone.

went no marked change of tone.

Mr. Ingersoll sat down beside the lady and entered into a light and general conversation with her. In a few minutes the medium passed with her. In a few minutes the medium passed into the trance state so gently that Mr. Ingersoll, though looking and talking, did not perceive the change. There was no break in the thread of conversation, but gradually the topics changed. A broader field was entered. Brilliant arguments, flashes of wit, the keenest repartee came from both Mr. Ingersoll and the medium. Stimulated by the challenge to intellectual battle, Mr. Ingersoll put forth his powers. There ensued such a conversation as those who had the fortune to hear have not forgotten. All other conversation ceased. The little party of bright people present listened with delight. Mr. Ingersoll did not realize that he was debating with a spirit mentality. Suddenly, replying to something said through the medium, he exclaimed:

exglaimed: But, my dear lady-"Mr. Ingersoll," interrupted the spirit con-

enon to be explained by the action of the "ferd trolling the medium, "you are not talking to vid imagination" of either Paul or all of the apostles. Something more than imagination the trolling the medium, "you are not talking to this lady. You are conversing with a gentle-man. I am simply using her vocal organs for the trolling "

the time being."
The revelation rather dazed Mr. Ingersoll,
A smile went round the room. But the conversation continued, with even added brilliancy.
Mr. Ingersoll exerted himself. Again he made
the same mistake of confusing identities, and
again he was reminded of the fact that the lady was not speaking; that a spirit had complete possession of her mind and faculties. Several

chair and put her hands forward, one on either side of Mr. Ingersoll's head. A finger of each hand was bent inward until it touched lightly the temple. The medium glanced upward and immediately the controlling spirit began the delivery of a poem setting forth a close analysis of Mr. Ingersoll's character.

The language was choice. The meter was perfect. Within the body of the poem the spirit, in accordance with its custom, bestowed upon the sitter a name indicative of his interior or real character. The name given in verse to Mr. Ingersoll was "The Voice of Humanity."

After this was finished Mrs. Ingersoll sat, and the poetic account of her lovable characteristics was such as to visibly affect all present. A sweet poetic name was fitly interwoven in this reading.

this reading.

One strange revelation followed another, and, ignoring the engagements elsewhere, Mr. Ingersoll stayed, and listened, and wondered. For hours the gathering lasted. When he went away, Mr. Ingersoll's last comment was not an admission of spirit influence, but a hearty tribute to the gifted lady medium. "She is a genius; she is a genius," he said.

New Publications.

SCENES FROM EVERY LAND. A Collection of Over Five Hundred Fine Photographic Views, size 11½x14½ inches. Designed to Take the Place of an Extended Tour of the Globe, and Embracing the Most Beautiful, Interestand Embracing the Most Beautiful, Interest-ing and Striking Scenes that Divert the At-tention of the Traveler Abroad, the whole Forming a Photographic Panorama of the World. Edited by Thomas Lowell Knox. Royal quarto, pp. 400. Springfield, O.: Mast, Crowell & Kirkpatrick.

If one wishes to travel the world over and leisurely view its most notable places, their works of nature and of art, at the least possible expense and in the most satisfactory manner because not being obliged to leave his own home, and having the privilege of repeating the tour as many times as he feels inclined to do so let him possess a copy of this superb volume.

Seeing the world through a camera would have been an incomprehensible expression much less than century ago, but we have it as an accomplished of the habitable globe occupied by civilized nations, other great cities, including those of our own country. The size of these photographs is one of their chief ments, and with every detail clear, distinct, lifelike and real, brings the mind of the person looking at them in such close proximity with the place or object represented, that it requires no effort of the imagina tion to transfer his personal presence to the spot-in fact it is often found difficult to divest the mind of the impression that it is actually so. This is notably cooperate with them in carrying on the work | true of street views in London, Paris, Berlin, Vienna and other cities, and views in China, Japan, India, South America, Mexico, etc.

The letter press of the work consists of an introduction by Gen. Lew Wallace; a paper on "London and Paris," by Hon. Henry Watterson, and one on 'Amercan Progress," by Hon. Wm. C. P. Breckenridge. Descriptions of the pictures are given by Edward Everett Hale, D. D., Washington Gladden, D. D., Russell Conwell, D. D., Hamilton W. Mabie, LL. B., S. F. Scovel, D. D., C. H. Payne, D. D., J. H. W. dence of the resurrection of Jesus. But a crisis Stuckenberg, D. D. of Berlin, and other talented writers. It is a magnificent portfolio volume, superb. ly and durably bound, printed on extra heavy enameled paper-a work that no one will fail to find an exfaith, and which is apparently so destructive, haustless source of instruction and profitable enter-

274. Boston: Lee & Shepard.

The dominant purpose of this book is to oppose the deadening influence of mere mechanical routine in the training of children in schools, and at their homes. As the author says, "The 'Procrustean bedstead, the 'cramming machine,' the 'conservative groove, still find place in the generality of schoolhouses, and there is still need of abolitionists to urge their removal." These essays are authoritatively written, and their teaching the same as that of Phillips Brooks who, at the dedication of a schoolhouse a few months before his decease, urged as of primary importance the cultivation of the affections in preference to intellect, if either must be slighted-choosing, however, that they both receive equal culture; in other words, first be a man.

An Ounce of Prevention to Save America from Having a Government of the Few, by the Few tails for the Few. 12mo, paper, pp. 251. Chicago: Chas. H. Kerr & Co.

To prevent the evil mentioned the author proposes and argues in favor of the establishment, as a part of the national education system, of manual training schools, by means of which individual power may be developed, and thus each man be raised above the competition of the masses.

THE MEDIUMISTIC EXPERIENCES of John Brown, the Medium of the Rockles. With an Introduction by Prof. J. S. Loveland. 12mo, paper, pp. 167. Chicago: Moses Hull & Co. This is a second edition of a book previously noticed by us, and which we again recommend as a volume of interesting recitals of some of the most remarkable spirit-phenomena, control and guidance known in the early history of Modern Spiritualism.

Topson Faircliff; and The Fools of A DAY. Book II. How She Found Her Soul. By Alto Ventura. 12mo, paper, pp. 188.; Chl-cago: Dibble Pub. Co. An interesting story that will entertain, and leave upon the mind of the reader a good and lasting im-

-USE DANA'S SARSAPARILLA, ÎT 'S "THE KIND THAT OURES."

Passed to Spirit-Life;

From Haverhill, Mass., April 18th, 1893, Joel W. Coburn, aged 47 years and 5 months.

He was of a genial nature and patient soul—whose quali-ties were such as to insure all who knew him, of his life and his works. We knew him only to love him for his true heart and many traits of nobleness of nature. To-day he is at rest, and in that Paradise of peace he roams a spirit free; the record of his life of Parth a confort and joy to his mother, his loved here and dis many friends. Haverhill, April 30th, 1893.

W. L. JACK, M. D.

Cobituary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Tee words on an age-age make a line. No poetry admitted under the above heading.

Camp-Meeting and State A ssociation. Camp-Meeting and State A seciation.

To all Spiritualists of the State of Washington, greeting:
Realizing the need of closer and more harmonique colationship of the Spiritualists of the State of Washington, we, the representatives of various local societies, hereby issue this call for a State Convention and Camp-Meeting to be held in Seattle, Wash., commencing Saturday, June 31, and continuing one week, during which time a permanent State Association will be organized and such action taken as to advance the Cause throughout the State.

IRAD BRONSON.

O.D. KNIGHT.

MRS. LOORNELIUS.

MR. LANONT.

MRS. LANONT.

MRS. LAND MRS. RUSOUS.
MRS. LANDNT.
D. C. ASHMUN.
J. H. ASIMUN.
P. N. ASIMUN.
MR. AND MRS. SPAULDING.
MR. AND MRS. HUMMELL.
J. PUMMELL.

Spiritual Phenomena.

Public Scance by Mrs. M. E. Williams. To the Editors of the Banner of Light:

On Thursday evening, April 27th, Krs. M. E. Williams held a test and materializing scance in Adelphi Hall, and it marked the most successful event in that phase of spiritual phenomena that has ever been witnessed in this city. It has attracted more widespread attention than any other occurrence in spiritualistic circles in years. There was one detective on the stage—perhaps more were within easy call -and newspaper representatives galore, who worked quietly, but were ever on the que vive.

I regret to say-in common with many Spiritualists—that the arrangements were not what they ought to have been. The Columbus Celebration was responsible in a way, and it was a very close shave that it was not also responsible for the absence of the presiding genius in the flesh (Mr. H. J. Newton), who, to quote himself, "had been on the water [at the naval review] all day, but in the evening sailed on the deeper waters of spiritual phenomena."

But the drawbacks were overbalanced by the success, which was of the first order, and beyond cavil, and it was all the more wonderful because the "conditions" were not just what they ought to have been. This must not be inbut, if rightly understood, it is indubitable evidence of her absolute control by the invisible

Perhaps I should say that it was a matter of general regret in the audience that the cabinet for a being of earth. was not on the floor instead of being on the stage. This was no fault of the medium, I was inexperience, perhaps, those to whom the arrangements had been intrusted did not con sult Mrs. Williams on this point. The dissatisfaction that this caused was even shared in by the cabinet spirits, as will be noted further on.

Inexperience will work unpleasant results, and this occasion did not prove an exception. The glare of the street lights, notwithstanding the precautions taken, interfered in some measure with the view of the spirit forms. At one time, when the familiar "Bright Eyes" was engaged in an interchange of pleasantry with a gentleman standing in the audience, he re marked, "It is too dark to see you, 'Bright Eyes.'" "Darkness" was not the trouble with the unsophisticated investigator at all. The trouble was that the spirit either could not or would not manifest itself with sufficient distinctness in the glare.

And just here it ought to be remarked that injuriously, and Mr. Cushman at one time pertinently remarked upon this. He was right, for in the vicinity of the writer were persons who could not see the first principle of the phenomena, and questioned, listened and criticised in a most provoking manner.

On the platform was a member of the Police Detective Bureau, and this overpowering shadow of suspicion must not have been very reassuring to the medium, but how it affected the spirits can only be conjectured.

There was no use for the presence of a detective anyway. It was superfluous, out-of-theway "caution." Why, there was the cabinet, four strips of board, connected at the top by other strips, placed in the center of the stage. The folds of a curtain of light material were drawn to one side Previous to the entrance of Mrs. Williams; and in unobstructed view of all were the posts, the curtain, and an ordinary chair.

And those who chose to were free to examine this cabinet.

I said the séance was a success, and it was. Strangely enough, it was the most brilliantly successful "dark" circle I have attended in my after the dissolution of the body, it was grandly successful-all that could be desired.

"Bright Eyes," who was as gleeful as a happy child of earth, prattled on in her innocent way with those in the audience whom she knew. and how "she saw in the dark" was a puzzle | curtain, and stood out distinctly outlined. to those who were there for the first time. She ! threw roses about, and pretty child-like compliments more frequently.

The courteous and astute president of the Psychical Society, Mr. J. F. Snipes, whose rich, musical voice was easily distinguishable during the singing, was paid a neat compliment by this enfant terrible, and invited to come upon his "orchestra seat."

I shall endeavor to record some of the happenings at this marvelous séance.

Mr. Newton made a few opening remarks, in which he said that no person was asked to believe anything which he would not be warranted in doing by the facts. He impressed of intimacy with the famous Gen. Boulanger. upon the audience the necessity of harmonizing His evidence of regret [at his own hesitancy] thought, and the abandoning of "dominant ideas." He referred to the presence of the "Hawkshaw," and said that if there was grounded suspicion, the blame must be placed on the New York detective force.

had any feelings of trepidation, they were con- ent of the Revue Spirite of Paris. trolled with admirable effect. Previous to giving a "test" seance, she made a brief address. "All intelligent people," she said, "know that the duty of investigation has devolved upon them, and it requires the very best thought of the investigator to at all come en rapport with the spirit world. When the public realize ent, had left a short time previous. This spirit something of the glorious philosophy of Spiritualism, and live in the atmosphere of its pure and wholesome religion, there will be a marked advancement in the general well being."

"I have no idea," said Mrs. W., "that I can on vince or convert people in this way, but I of investigating this truth? We consider it have at least, by persistent and earnest effort, directed the attention of the people to Spirittalism. [Applause.] If Spiritualism is the grand the acquaintance of the angels at your own firetruth that we claim, it is essential that the sides, where you will be free from suspicion, world should know it. If there is anything and there is nothing to mar the harmonious connected with it of a doubtful character, it is likewise our duty, as honest Spiritualists and mediums, to expose it." [Applause.]

On the platform were six persons, including the medium's beautiful daughter, Miss Gertie,

and the "lynx eved."

harmony.

The genial and gentlemanly Mr. Clark did good service as interlocutor for the cabinet spirits, and was assisted at times by Miss Gertie. Mrs. M. E. Morrison presided at the piano. and her sweet and soulful interpretation of that everything was on the "dead level," and

effect, and was roundly applauded.

Mrs. W. preceded the event proper by a test sance, and for fully half an hour maintained a rapid delivery of spirit communica-

tleman with flowing looks, who was very ex-noting in the minutia of identity before he the cabinet of Mrs. Williams, that I have since would accept it as true. The gentleman I refor to is, I understand, a sculptor, and his name is Wilson MacDonald.

There were many messages and no failure of a recognition at any time.

The lights were lowered, and the soft strains of the plane broke over the hushed and expectant audience. Then the people joined in singing a favorite hymn, and an admonitory "sh-lr" was sounded.

· A spirit had come upon the scene, and van-

The singing was resumed. Then lights were observed by some to float over the cabinet. Two forms appeared. There were some who were not used to this, and to them it was an impressive moment!

Bright Eyes" by this time had got on terms of intimacy with the audience, and the next of the cabinet spirits to make an appearance was Mr. Cushman.

Two or three forms were introduced and recognized, and held conferences with their friends. The form of a girl styled "Tillie" rushed exultingly toward her brother. Mr. Bates. This was a very interesting incident, it was so palpably a fact and so natural.

Mrs. C. H. Sutter had a remarkable experience. She went up to speak with her terpreted as imputing neglect to the medium, arisen aunt, and afterward assured me the materialization was most perfect, and that while they stood speaking Mr. Cushman remained alongside, the resemblance to earth-life being so exact that he would have been taken

Mr. Walter Howell went forward and conversed with a spirit-friend; and Gen. Jonatold. She had otherwise intended, but through | than Roberts, who said he had several friends present, was promptly recognized.

It was about this time that Mr. Cushman commented upon the disadvantage in placing the cabinet on the stage. He regretted this, as it made quick recognition nearly impossible, and sometimes names were lost.

Prof. Henry Kiddle's spirit was startlingly realistic and well defined. Mr. Newton greeted him, and he gave the assurance that his endeavors were ever in the direction of "proving deavors were ever in the direction of "proving the truth" of that which in life he labored to establish. He was joined by the spirit of his daughter, who was among the first spirits to bring the light of this truth into the heart of burner to her, but realizing our loss is another's gain, and knowing that other parts of the vineyard are suffering for such workers, we can but say go, and may the blessings of the angel-world continue with her." bring the light of this truth into the heart of his family many years ago. Mr. Kiddle introduced her to the people.

After several recognitions and conversations with spirit-friends—one of them being by a gentleman from California, who greeted a friend that departed mortal life there-Margaret Fulpredominance of the curious must have worked | ler's spirit materialized, and delivered herself thus: "God bless you. I will help you on your way to heaven.'

> Now it was the spirit of Henry Ward Beecher that stood before the wonder stricken people, with the plainly-visible characteristics of appearance and dress which made him so familiar to the public. He remained a brief period, and, whether it was owing to blunder or intention, the gas was raised, and the form vanished where it stood. Gen. Parsons of Washington had already recognized him.

"Louise Pomeroy" was a very well manifested spirit. She conversed with Mrs. Wallace for quite a while, at the close of which Mrs. Wallace said she had been entrusted with a message for a mutual friend (a Mrs. Scofield), who, the spirit said, was with her when she died at the Hotel Aberdeen in this city, Upon inquiry, this was found to be true.

Considerable satisfaction, I have no doubt, was given to other persons whose friends on the brighter side of life parted the curtain of Mrs. Williams's cabinet, and stood revealed before the public, but I fear I should trespass on your space to record all.

Senator Hurst materialized, and Mr. Haydesultory investigations. So far as establishing the fact of the return of spirit to earth-life tertained in an animated conversation by the wood of California came forward, and was en- The Bicycle in Its Relation to the Physician. By Scheca spirit of his friend. "Emily" was recognized by a gentleman from Brooklyn as his wife's spirit. Mr. Newton and Gen. Parsons also recognized and spoke with her. Spirit S. B. Nichols (of Brooklyn) raised the folds of the

Next to manifest was a spirit styled "J. Eldridge," if I can rely upon my notes made with "lights 'out." He came out with a brisk air, something of that of the every-day New Yorker whose time is money. But the man whom he had an engagement with-and who subsequently recognized his friend—was, very slow to do so, though "L. Derrégagaix" was spelled out sevthe platform, but could not be induced to leave | eral times; and the spirit left without delivering any other message than that "Gen. B." wanted to manifest and speak. Mr. D., whose card bears the words "Docteur Médioin, Compagnie Generale Transatlantique, Havre," after the scance informed us that his brother is a general in the French army, and was on terms was sincere, and through his confusion the public has no doubt lost something of interest-Another spirit with a French name, some-

what resembling a violent "Kerchoo," strode out in dangerous proximity to the edge of the Mrs. M. E. Williams stepped forward. If she stage. He was recognized by the correspond-

A spirit friend asked for Mr. T. D. Bunce, and Mr. Cushman announced that he had left for home. This furnished strong proof of the penetrating knowledge of the intelligences within the cabinet, for Mr. Bunce, who had been sitting in the vicinity of your correspondslowly resolved itself into the atmosphere, to the breathless amazement of everybody.

The spirit of Mr. Holland brought the scance to a happy termination, with a few words. "Do you realize," he asked, "the importance the highest religion known to the world. Try to understand it at your own homes. Cultivate conditions between you and the spirit world. May the light of the angels be with you now

and forever. Good night, friends." When Mrs. Williams regained her normal state she was warmly complimented on all sides.

When the seance closed the detective was asked what he thought about the remarkable happenings that transpired before him. He freely and in a gentlemanly manner admitted the selections no doubt added materially to the | further said that while Mr. Cushman and other spirits engaged the attention of the audience. Miss Herzog sang one piece with thrilling he had a quiet scance all by himself with the ffect, and was roundly applauded. Irrepressible "Bright Eyes." He confessed he would like to have selzed hold of her, but not being formally "introduced," he didn't wish

to be obtrusive! tions. Among them was one from Charles H. But to complete this most singular chapter

Foster, which was recognized by an aged gen- of phenomena, I must say anent the appearance of spirits with French names issuing from soon that lady and casually put her a question as to this subject, and I found her decidedly unacquainted with French nomenclature.

New York City. EXCELSIOR.

Banner Correspondence.

Indiana.

ANDERSON.-J. N. Hilligoss, M. D., writes: "As a Spirtualist and a friend of THE BANNER I wish to communicate to its readers and Spiritualists generally some account of the good.

I wish to communicate to its readers and Spiritualists generally some account of the good being done in Anderson. It is not very long ago that Spiritualists were to a great extent ostracised, the rest of the community putting them down as 'cranks' not worthy of notice. Now things have changed, the change having been brought about by a few noble-hearted Spiritualists, who built a temple of their own in which Spiritualists might gather together and listen to words of inspiration from the lips of those whom the spirit chose to use.

Spiritualists are now a recognized body in Anderson, numbering between two and three thousand. Spiritualism can no longer be ignored; the churches are feeling its power; many of their pastors once indifferent are now preaching against it on account of their members attending spiritual services. We even attract the attention of the secular press, and it gives fair reports of our meetings, and these are attended by intelligent audiences, attracted, some out of curiosity, others because they love to hear the inspired speakers. During the engagement of Mrs. Waite of California this month many who had never attended spiritual meetings have been drawn hither to learn of the truth of our philosophy, and become Spiritualists. Mrs. Waite has done a great work for Spiritualism in our city, converting many. While with us she worked for the best interests of our society, and was more than successful. To show our appreciation of her services. While with us she worked for the best interests of our society, and was more than successful. To show our appreciation of her services, and the high esteem in which she is held, the society had our temple beautifully decorated in her honor on her last Sunday with us, on which day it was packed to its utmost capacity with as intelligent people as ever assembled in any hall or church. Her tests are remarkable, astounding, and convincing the most skeptical. Her work is lasting in its results, and we cheerfully commend her to all and every society desirous of getting a test medium; for we believe she has no superior in her phase of mediumship. Words fail to tell how loth we are to part with her, but realizing our loss is another's gain,

Massachusetts.

EVERETT.-Geo. S. Trask writes: "Long before the word Spiritualism conveyed to me a comprehensive meaning, minds illuminated with its divine light had written and imparted to others its grand inspiring truths. At length it came to me and became a harbinger of light, and I have learned it is destined to sweep every shadow of doubt of the immortality of the soul from the mind of man. As its potency in upbuilding the human character is revealed, we are led to a broader comprehension of our duties, that charity, in its broadest sense, to our brothers and sisters, is one of the grandest attributes for us to develop, and that by its constant manifestation our lives will reflect the goodness of the Infinite Spirits? with its divine light had written and imparted

HAVERHILL - Inez Woodbury, Sec'y, (9 South street) writes April 29th: "The directors of the Ladies' Spiritual Union met at 15 Kenoza Avenue, Saturday evening, and it was proposed that a Spiritual Temple be built here as soon as funds could be raised; a paper was prepared and the ladies present pledged \$45.00 for the purpose; this paper will be passed to others, and we hope to obtain a sum that will be large arough to make the Temple an assured fact." enough to make the Temple an assured fact.

Pumphlets Received .- Crimes of Preachers in the Unit ed States and Canada. Fourth edition. Transcribed out of the Original Newspapers, and with Previous Transcriptions Diligently Compared and Revised. By M. B. Billings, pp. 124. New York: Truth Seeker Co.

The Philosophy of the Real Presence. By Robert A. Holland pp. 33. New York: Thomas Whittaker. Character Building: Talks to Young Men. By Rev. R. S. Barrett. pp. 78. New York: Thomas Whittaker.

Egbert, A. M., M. D. pp. 11. Boston: Albert Pope. Columbian Army and Navy Guard Memorial Service. Dedicated to the Youth of the United States of America, the Hope of the Nation. By John, McCarthy, Late Principal Musician of the 14th Regt. C. V pp. 12. Wild Flowers and Ferns, Etc. pp. 36. Southwick, Mass.

Edward Gillett. Melrose Highlands. Photographs of Suburbah Residences pp. 56. Boston: Nowell & Batchelder.

The Origin of Man and His Astiquity: or, How Came We to be Men and Women? Lecture by Wilbur Fisk Kimball. pp. 32. Haverhill, Mass.: The Author.

"Spiritualism" is the doctrine that there are spiritual beings not cognizable by the senses, a belief in the communication of intelligence from the worlds of spirits.
"Theosophy" is "divine wisdom" or knowledge obtained by direct intercourse with God and superior spirits; immediate divine illumination or inspiration. "Psychism" is the doctrine that there is a universal soul animating all living beings, the difference of their actions being due to the difference of individual organization.—Chicago Mail.

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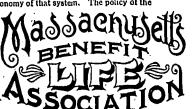
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At the first sweet peep of day,
And the jewelled hand of Light
Banishes each trace of Night;
When the birds sing wild and free,
As from leafy bowers they flee,
When the dew drops linger late
On the roses at the gate—
Then I think of you, my love,
Then I watt your name above.

When the midday sunlight beats
Down upon the city streets,
And I hurry to and fro,
Scarcely heeding where I go;
When my busy heart and brain,
Weary of their daily strain,
Cease one hour, sweet rest to find,
Rest of heart and rest of mind—
Then I think of you, my love;
Then I waft your name above.

When, at even, I retreat
To my curtained window seat,
And I watch the twilight fade
Into night's mysterious shade;
When the stars are gleaming bright
On the dusky brow of Night,
And, like dewdrops, blessings fail,
Peace and love and hope for all—
Then I think of you, my love;
Then I wait your name above.
When the city slessing los.

When the city sleeping lies Underneath the moonlit skies, And my dreary eyelids close, Shutting out my cares and woes; When the hand of balmy Bleep Leads me into dreamland deep, And I feel your warm embrace, As your kisses shower my face; When I wake to find my room, With its empty, trightful gloom—Then I think of you, my love, Then I wait your name above.

When my life draws to its close,
And in death I find repose,
As my spirit soars away
To the realms of endless day,
And I beg an entrance there
To that world unknown to care;
When I pray my God to lift
Ky tired soul from out the drift—
Then I 'll waft your name above,
— Lottie Elgin, in New Orleans Picayune.

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Banner of Pight.

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tromble, Ignorance dies, Krror decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Spiritual Healing. Let any one who in his lifetime has been

a sufferer from disease answer whether the prompting of a mother's love, a sister's, kindness, and the sympathy and charity of those around him, have not proved better than all the formulated methods of healing the sick; showing convincingly that whenever one's heart flows toward humanity to do good, no power of human egotism, no consciousness of the human mind, no effort of human intelligence can keep the powers of the spirit-world from pouring out this gift of healing; nor can we wipe out the intervening powers and go directly to the Source of all healing, and tell God a daisy. It was a valuable acquisition to our that he shall not employ angels and ministering spirits to heal. The healing may come, but if the veil were to be removed from the spiritvision the spirits and the angels would be found there also. Nothing is given man from a spiritual source that does not employ spiritual beings in its expression, and those spiritual beings are in exact adaptation to the conditions of humanity which are to be affected; and the blind who will not see, or the deaf who cannot hear, or those who do not understand that all the powers in the universe are not only those of God, but are exercised by the interblending of all the intelligent souls in the universe, will have that lesson to learn hereafter. Meanwhile, the outpouring of the gift continues. This is the substantial conclusion of an address of Mrs. Richmond several years ago; and a repetition of this thought is eminently proper at the present time when the "Regular" powers, medical and theological, are combining all over the country in an effort, through hostile legislation, to close the known avenues for this work on the mortal side-to blind the eye of the clairvoyant, and stay the magnetic healer's

What the light is to the material firmament, moving and vitalizing through its organic processes every atom to the unfoldment of the physical universe, so is the law of love and its all-notent sway to spiritual gifts of any kind whatever. The gift of Spiritual Healing bas come in various ways, under various conditions, in different degrees, and under various names, but the names have not affected the gift nor created it. Whatever, in the economy of nature, constitute the surroundings of man, are for his use and discipline, and are manifested in time by the experience through which he passes. Whatever is serviceable in the do main of spirit that man is ready for, is given according to his need. The power of spiritual growth comes from within, and that is from the Infinite life flowing through all the intervening powers that are available.

In the days of the Great Teacher, when others healed, but not in his name, he did not deny the fact of the healing. When his disciples were jealous of this power, and said there were others who were casting out devils and healing the sick but not in his name, still he recognized the gift although the healing was not done in his name. The theologians and the "regulars" who want to imitate in our day the jealous example of "the twelve," will do well to remember the lesson! It is not well to be tenacious about names, nor is it well to deny any gift in whatever age it may have come or in whatever form or method. When the gift of Spiritual Healing comes, it is to illustrate its independence of any human formulas or any origins of human thought. It descends not because of the formulæ or external ap at 3 o'clock.

pearances or man-made justifications, but notwithstanding these!

any sense that the material sciences are taught. That which is a gift must in itself dominate as ngift. As there is that in the universe which can suffer, and as the moment you enter the domain of human suffering you find there the domain of the snirit and its contact with matter. then you are at once elevated into another realm : YOU MUST TRANSCEND ALL, HUMAN SCIENCE AND HUMAN THERAPEUTICS TO FIND THE

Aid for Annie Lord Chamberlain.

While there are in every community, pecessarily, veteran Spiritualists and mediums who to aid is a worthy and commendable service, yet we desire specially at this time to call the public attention to the needy condition of one who was a pioneer among the spiritual mediums, and has for years been a prime factor in the cause of the Spiritual Philosophy: We alude to Mrs. Annie Lord Chamberlain.

Of her work in the past, those who are at all familiar with the history of demonstrated spirit communion must be cognizant. She has been one of the very best of the physical instruments developed to enlighten the inhabitants of earth regarding the supremacy of spirit power over material resistance, but for several years past the hand of sickness has been heavily laid upon her. She has received assistance from. THE BANNER, and others, from time to time-in response to which we have on file her grateful acknowledgments. She is still, however, in very needy circumstances, and we have replied to her personal request, by sending her \$5.00 from the "God's Poor Fund." Much more is needed for her immediate use. The benevolently inclined can send funds direct to our care, which will be publicly acknowledged in these columns, and at once forwarded to Mrs. Chamberlain.

Thought-Reading.

Rev. John Page Hopps is giving in London Light, from week to week, the consecutive chapters of his forthcoming book, "Death a Delusion." In a recent installment, after relating experiences with a medium, "a bright, intelligent, but imperfectly educated girl," in his own house, he anticipates the theory of an objector to his own, as follows:

" These are cases of thought reading,' some critic will say. Very well; all I know is that the critic who now cites 'thought reading' as an explanation would have laughed at thought-reading fifteen years ago. It is something to have got the critic into such a region. Personally, I think that if we now admit the possibility of mind reading mind apart from what we know as sight and sound, we may as well get rid of the body altogether, as a necessary factor, and admit what is at once the larger explanation and the larger hope. If the tenant is so independent of the house. and, apparently, so superior to it, is it so very difficult to believe that it may survive the house when it removes from It?"

Words of Appreciation.

One of the patrons of THE BANNER, who has taken it from the start, writes in this wise: Your twelve page paper, recently issued, was spiritual literature. I especially commend the persons had protested against it. Anniversary speeches of Luther R. Marsh, Esq., and Hon. Sidney Dean, two of the most competent advocates of the Spiritual Philosophy. By saying this I do not in the least detract from other talented public speakers. Every issue of your journal is excellent, and should bring you the measure then passed-as far as the Senate was in ample returns in the shape of yearly subscriptions."

G. W. Kates also writes: "Your anniv issues are most excellent. May years of peace on earth and cons of reward in spirit crown your labors and sacrifices. Let us all endeavor not to grow weary in doing good-which is a

25 The gates were closed at the Columbian Fair at Chicago, Ill., May 7th; the Sunday law was enforced, though over one hundred and fifty thousand people vainly clamored for admission. Creedal bigots threaten to "boycott" the Fair and injure as much as possible its financial prosperity-it is reported-if it ever is opened on Sunday: preferring, evidently, Theology to Patriotism!-The Chicago city council, May 8th, passed unanimously a resolution declaring for an open Sunday at the World's Fair Grounds, and, as representatives of \$5,000,000 stock in the World's Columbian Exposition, criticised the financial management which closed the gates one day out of seven. The real opening of the Fair will be about June 1st. That is, it will be ready then; and it is the general impression, say the press dispatches, whether it is a mistaken belief or not, that the doors will be open on Sundays by that time.

We see by the report of the Veteran Spiritualist Union of this city, published in another column, that the sum of fifty dollars was donated by a member of the Society as a gift, in commemoration of the late Mr. A. E. Newton, etc., the amount to be paid to his widow. We would here state that the senior editor of THE BANNER, who also highly appreclated Bro. Newton, took the principal care of him and his wife financially for several years, expending in their behalf nine hundred dollars and over. Beside this, the firm of Colby & Rich paid Mr. Newton ten dollars a month for. several years previous, to his demise, with the understanding that he was under no obligations to the firm in consequence.

On the 20th ult. Dr. Henry Slade was in Lawrence, Kan., and was visited by a reporter of The Record, to whom he gave an evidently satisfactory sitting, at which phenomena in his phase of mediumship occurred. Messages were written on closed slates in English, French, German, Spanish and in telegraphic characters, with translations appended.

THE BANNER has just learned that Mrs. H. S. Lake, late of Boston, has been installed pastor of the Cleveland Spiritual Alliance; in consequence of which congratulatory letters. telegrams and floral gifts were received. The reception was very cordial. We have been promised full particulars.

In Boston, Mass., on the 8th inst. -after an illness of some four weeks-Mary Lefler, wife of the gifted medium, Wm. C. Tallman, passed to the Higher Life. The funeral services were held at her late residence, 22 Berwick Park, on Wednesday afternoon, May 10th,"

PASSED THE SENATE!

While the ordinary observer of legislative proceed. Spiritual Healing, which it is now being sought ings might have supposed the Connecticut "doctors' Spiritual Healing, which it is now being sought in various quarters to abolish by law, is not a question of schools. It cannot be taught in contrary, precipitated in the Senate at Hartford, any sense that the material sciences are taught. Thursday, May 4th. We are glad to see that the measure was stubbornly opposed by the Senators who favored the broadest liberty of their constituents and they are entitled to the thanks of all friends of "free medicine and patients' rights" in the State (and elsewhere) for their-voices and votes-even though defeated. The bill is now on its way to the House:

where we trust it will meet with the defeat it deserves The Hartford Times has given extensive and exceltent reports of the hearing before the Committee, and the debate in the Senste; and to that able paper we are largely indebted for light as to the points at issue. We have previously noted that marked efforts have been made by the friends of the "medical" bill to draw an assumed line between "the art of healing" and the "practice of medicine," in the operation of this measure, so as to (endeavor to) disarm such public criticism as might favor the continuance (unreare suffering from sickness and want, and whom stricted) of "the art" aforesaid; it has been held that there is no intention of attacking those who do not give medicines; but whoever knows anything of clairvoyant practice is aware that a large portion of these gifted men and women recommend, as the result of examination, the necessary remedies, herbal or other, wise; this right is denied them by the bill; if a person in a clairvoyant or trance state is allowed by this proposed law to see the location of disease, why should such person, while still in the same condition, not be allowed to prescribe the remedles seen to be best in cach case? Why should the line be drawn (we repeat) between seeing and prescribing, when both are exercised by the same person, and in the same condition? And where is the justice of this attempt to pass a law which, while recognizing the first, denies in toto the exercise of the second?

The point at issue—as THE BANNER has frequently had occasion to say in its long extended struggle with the Allopathic powers in various States-is the right of individual choice-which is the constitutional possession of every free citizen of Connectiout—to select any person or system of treatment he or she may choose, wherefrom to obtain remedial aid when attacked by disease.

The bill proposed for Connecticut came up for consideration in the Senate, the Committee, through its Chairman, announcing as a preface, universally assigned by the "Regulars," that "Connecticut" in this case" has become the damping ground of irregular practitioners," and that "some restrictive measure was needed," etc., etc. The Senators who spoke for the bill were specially pedantic, sarcastic and imaginative in their remarks, but were-as far as to argument and fact-met at every point by the defenders of the people's liberty.

Senator Pierce spoke cozently in favor of an amendment-offered by himself (which was, however, lost) allowing the right of prescribing to clairvoyants; and fired a centre shot wice he declared: " There are dangerous quacks among poorly educated doctors of the regular schools, and trey are the most dangerous of all." In Bristol, he said, there have been twenty cases, to his personal knowledge, where the highest representatives of the regular schools have failed, and a Hartford woman, practicing under the clairvoy ant system, has saved the lives of the persons. Credit he rightly held, should be given to such cures as these.

Among the "specimen statements" made by the friends of this proscriptive bill was the claim advanced by Senator Holden (as reported) "that much of the practice of the 'regulars' is devoted to correcting the blunders of clairvoyants, magnetic healers, and such people." Senator Clevelard at once pronounced such a statement as wholly untrue. Senator Root (a lawyer), speaking against the bill, remarked truly that the State had "no right to say the people shall not employ them "- the "irregulars"; they were not irresponsible, but were amenable to the general laws: that every person professing to be a physician makes himself liable to pay damages in cases of malpractice." Senator Cleveland showed the opposition to the bill among the people by citing the fact that no petitions

had been received in its favor, while thousands of After a sharp debate, and the defeat of Senator Pierce's amendment in favor of the clairvoyants' right to prescribe, provisions were added to the bill which defended licensed druggists from its prohibitive provisions, and opened wider the door for the admission of "regular" doctors residing in other States concerned. We give the official roster furnished by The Times, trusting that the hitherto free people of

member how the several gentlemen voted: "The bill was then passed, thirteen to four, as fol-

onnecticut will at elections hereafter caref

Yeas: Senators Holcomb, Coffey, Holden, Fox, Crandall, Jones, Ferris, Morgan, Houliban, Brooker, Ensign, Perkins, Phelps.
Nays: Senators Cleveland, Root, Hall, Gross.
Paired—Senators Pierce and Milner (Senator Pierce announcing that he was opposed to the bill)."

New England Helping Hand Society.

The attention of our readers is called to the Home for Working Girls at 119 and 127 Charles street, Bos ton. There are now in the Home over thirty girls, who are employed in various ways, but, in the season when many have been out of work for a time, there have been heavy expenses with a diminished income and funds have become low, The work done for and the help given to needy girls who earn very low wages are too important to become crippled for want of funds. The board of the girls pays nearly all the expenses of the Home except the rent. All who read this are asked to belp the society by sending contributions to the Treasurer, W. O. Robson, 407 Shawmun Avenue, Boston.

Notice In Re Banner of Light Circle. Those of our patrons who have sent us questions or subjects for the consideration of the Controlling Intelligence at our Public Free Circle will kindly exerelse patience, as all such matter must necessarily await its turn for publication.

Mr. Wm. Brueck of Oakland, Cal., is here informed that his communication was presented in the circle of May 5th, and the remarks of the Spirit-President upon it will appear in the guillished report of that sance in due time. tracildes

The Margaret Fox-Kane Fund. Since the report of \$5, which we noted last week, under the heading of Bloomington, Ill., we have re-

ceived the following sums Mrs. Sarah Nichols \$1.00 W. R. Hurst \$1.00 Columbus Wells \$1.00

THE THEOSOPHIST in its April number gives chap ter XIII, of Mr. Olcott's interesting "Old Diary Leaves," in it recording reminiscences of the writing by Mad. Blavatsky of "Isis-Unveiled." Mr. Olcott in this sheds much light on the origin and progress of the production of that remarkable book, which will appear to the reader more so than ever upon a perusal of this narrative. "D. W." contributes an account under the caption, "Remearnation in Earnest," of singular occurrences in a family well known to himself, for the truthfulness of which he vouches. More True Welsh Ghost-Storles ! are given. Other papers treat upon "Modern Indian Magic, and Magicians." Traces of H. P. B.," and "The Hindu Theory of Vibrations, as the Producers of Sounds, Colors and Forms." Madras, India. For sale by Colby & Rich, Bosworth street, Boston.

A. E. Carpenter's merited tribute to the effielent work of Mr. A. E. Tisdale in Philadelphia, Pa., will appear next week.

A. E. Giles, Esq., and his estimable lady, of Hyde Park, Mass, have returned home from their Southern trip.

Wm. H. Colby, Manchester, will please receive thanks for a "box of New Hampshire Arbutus" for the Free Circle table.

TIMELY TOPICS.

Meredity Exemplified. - The theory that the stock of criminals is continually reinforced in numbers, if not in intensity likewise, by breeding, is being exemplified all the time by the criminal reports to be read in the public press. Here is a speaking illustration of it right from the oriminals' dock'. One such at Greenwich, Eng., on the eve of receiving his sentence from the court, made an address, in which he stated that he was taught to steal before he had learned to read or write, and that most of his life having been passed in jail, it was impossible for him now to get even a day's honest work. His statement made an impression on the listeners for its truthfulness, brevity and force: but he was sentenced all the same in ac cordance with the regular form and custom. A social problem of the gravest character is wrapped up in this single judicial episode. It is a serious question whether any progress is being made, in spite of all the ourrent professions of philanthropy in the rescue and restoration of the class called criminal. Worse than all, however, is the plain consideration that our boasted civilization is responsible for the breeding of a criminal race-a consideration that forces itself more strongly on our attention than that which concerns their reformation. It is a question whether so-called reform really corrects and eradicates evil propensities. The Investigator hits the nail exactly on the head in saying that it is a higher birth that is needed for the world. It impressively asserts that "the low, the vicious, the ignorant and degraded, have too many children, where in most instances they should not have any. The surest way to reduce the criminal class is to cut down the number of births among the criminally inclined. Better an empty cradle than one that holds the child of a criminal." It is a serious problem that society is summoned to confront, and its solution cannot be any longer delayed.

Lectures on Evolution .- Prof. Henry Drumnond, a Scotch minister of deservedly wide distinction, has been giving of late a series of twelve lec-tures on "Evolution," in the regular Lowell Institute course in Boston. He was born in Scotland in 1851 and educated at Edinburgh University and Tubingen Germany. He studied theology at the Divinity Hall of the Free Church of Scotland, and was ordained to the ministry. His lectures have drawn crowded and teeply absorbed audiences. His particular doctrine as he most impressively and eloquently presents it. is that all truth is one, as all law is one; and that, while perversions and misrepresentations may be disproved. investigation and the determination of scientific facts can only strengthen and sustain the basic principles of scriptural religion. He holds, and seeks to demonstrate, that the essentials of religion are not imperilled by the demonstration of truth in any of its discovered forms. His attraction further consists in his rare ability to make a clear presentation, readily apprehended, of scientific conclusions without employing the often abstruse and involved expressions of the agnostics. Prof. Drummond is widely-known by his publication "Natural Law in the Spiritual World," which has been more extensively read than any other work of its class, in which he sustains the proposition that there is but one law governing alike the material and the spiritual universe, by inustrations argumentatively based on the scientific conclusions of Darwin Wallace, Huxley and Spencer.

Tax Church Property .- The New York Independent says it knows "no reason why any property which does not belong to the State should not pay the State for its protection." We note the fact that a bill has been introduced into the Michigan Legislature to subject church property to taxation like all other property. With perfect reason the Boston Weekly Review admits that no sufficient ground for the exemption of churches from taxation is discoverable It is, comments The Review, a sad commentary on the churches that they strenuously oppose the imposition of their due share of taxation, while cheerfully acquiescing in arrangements which make the burden of the poor workman heavier. By refraining from take ing bread out of the mouths of the poor more good would be accomplished than by trying to save the souls of those driven to crime by destitution. Well said and truthful. This exemption of churches from the common burden of taxation was secured at a time when theocracy was the rule and the church was the State, no citizens being recognized or allowed except such as received sacerdotal approval. As those days are long past, their laws and customs should disap-

Mrs. Cora L. V. Richmond's Work in Chicago-Spiritual Consultations.

In response to many importunities, the guides of Mrs. Cora L. V. Richmond have consented to devote a portion of their medium's time and labor to-those seeking spiritual information (not tests) concerning mediumship, spirit controls, and in urgent cases the state of health psychopathically considered by Dr. Rush, one of her spirit band. She may be seen on Tuesdays and Thursdays from

to 5 P. M., at No. 40 Loomis street, Chicago. Letters also on the above matters may be sent to the above address. (Only a small remuneration for time and services will be required.)

Mrs. Richmond speaks for the First Society of Spiritualists every Sunday morning and evening, 10:30 and 1:30, at Washington Hall, corner Ogden Avenue and Washington Boulevard, Chicago. Her control. Ouina," also takes charge of Band of Harmony every Thursday evening at No. 11 North Ada street, Lodge

The Hon. John F. Whitney of St. Augustine Fig., is now located at his summer home at Rocking. ham, Vt. Mr. Whitney is a veteran Spiritualist of over forty years; was an associate with Judge Edmonds and others of his day; his investigations and experiences in all the phases of the phenomena have been of the most extended character, particularly as to full form materializing-to which he devoted several years of searching inquiry, with the most satisfactory results.

We are informed that Rev. S. Well, minister of the Jewish Reform congregation at Bradford, Pa., is writing a book entitled, "The Religion of the Future, or, Outlines of Spiritual Philosophy." The workwhich is to be a comprehensive one-will be pub. lished in the latter part of this summer.

"CRISP" PARAGRAPHS.

BY LACONIC.

That California woman, who mulcted the Onset Bay folks and Eastern Spiritualists generally last year, under certain pretenses of a quasi phlianthropic nature, is now doing the Western Spiritualists, or was lately, as I see by a "puff" for her in a late number of The Light of Truth, notwithstanding that The Propressive Thinker of Chicago published a cautionary letter (from Malden, Mass.) last year exposing the true inwardness of the matter.

When individuals, through "policy" alone, put themselves before the public as high toned moralists, while parading as cunning exalters of themselves, is it not time that good honest Spiritualists totally ignore such pretenders? The good ship Spiritualism has been too long-the bull of it has-barnacled with this sort of incumbrance, and it is high time the scraper should be used.

With some people "the end justifies the means." But I repudiate such policy for the reason that there is not a particle of spirituality in it, although several public speakers and writers inculcate it. Such "ethies" are not spiritual truths, however blandly they may be set forth.

A "CRISP" STANZA. While Greedy Gain avolds the Right. Still preaching Liberal Thought. It turns Bright Day to Dismal Night. As 't is with Evil fraught.

"Hold fast to that which is good," says an ancient oracle. That's just what we intend to do.

NEWSY NOTES AND PITHY POINTS

It was thirty three years ago the 10th of this month that Theodoro Parker passed to spirit life from Flor ence, Italy. During the few days previous to his departure his mind wandered, chiefly to Boston and his riends there. One day he was greatly troubled about his library, because, as he declared, everything there was in confusion. It was subsequently learned that at that "very time," says Rev. John Welss, "good Mary Drew was busying herself in the study (in Boston) with housewifely intentions." We sent Mr. At-bott (then of The Index of this city) ten dollars. toward a call for funds to repair Mr. Parker's tomb in Italy, but never heard whether such funds were utilized or not. -

It is said that The Century (magazine) confains 'strikingly" illustrated articles. The most strikingly illustrated articles in this contury are two brutes in human shape pummeling each other for money and the gratification of corrupt spectators.

> POUR LES DAMES. [Yarmouth Register.] NO. III.

When hoops went out, by some cracked brain
The busile was designed,
And woman's fashions it was plain,
Were getting quite behind. [To be continued.]

One feature of the Great Fair is the fact that the notel-keepers are doubling up prices. This alone will keep thousands of people away from the "windy What a pity!

During the last few years Professor Barnard, of the Lick Observatory, California, has been engaged in photographing in detail the Milky Way. It is said that when the plates are finished—which will not be for three years—the facts revealed by them will revolutionize the old conceptions of this phenomenon. The text-books declare that the Milky Way probably contains 20,000,000 suns, but Professor Barnard estimates that the campra will record the presence of at least 500,000,000, with the certainty that there must be a still larger number, which are not visible.—Ex.

What has the seer, A. J. Davis, to say to this?

What has the seer, A. J. Davis, to say to this?

Has anybody ever called attention to the fact that when Diogenes set out with his lantern to see if he could find an honest man he didn't go at once and stand before a looking-glass?--There were too many women round!

"It must be said of Swellington that he never loses his head," said one actor to another. "Yes," was the reply, "his head has gotten so big that he could n't lose it if he tried!"—Washington Star.

It is rather strange, by the way, that so alert and agile an advocate as Wm. F. Howe (says a New York paper) has not by this time selzed on the point against the legality of execution by electricity presented by the declarations submitted by Prof. D'Arsonval and M. Francis Beraud, those very highest scientific authorities, to the Biological Society of France, that condemned persons as now electrocuted in New York are invariably killed not by the electric discharge but by the autopsy and the knives of the surgeons.

Jack—" Why are you so cold and indifferent to me, Amy? And only a few weeks ago you told me that I was the sunshine of your life." Amy—But remember, Jack, that this Is the season when the sunshine loses its power."—Judge.

Rev. E. A. Titus addressed the Lynn Spiritualists in Cadet Hall recently. Previous to becoming a Spiritualist he was for thapty-eight years a Methodist cler-

> Men may come And men may go, But still remains The chronic crow Caw! caw! caw!

Miss Florence Marryatt, daughter of the whilom famous writer, has always made literature a profession. She lives alone, attended by two servants, at a pretty little house in West Kensington, Eng., where she has a remarkable collection of "pets"-dops, birds and

One of the May magazines publishes a real live poem, says a daily print: "They will take advantage of the editor's absence sometimes." This sharp hit reminds us of an episode that occurred many years ago in the town of Amesbury, Mass. John Caldwell at the time published The Chronicle, a weekly sheet; ourself and Joseph E. Hood (boys in that day) were the type-setters on the paper. The editor and publisher took occasion to visit Saratoga with his wife one summer, leaying "the boys" to get out the paper the best they might. But to be sure he made no mistake in so doing, however, he set up a long primer full-face line, prefaced by a fist, in this wise: "EDI-TOR ABBENT." The boys did n't like this reflection on their intelligence, so they put their heads together and wrote up five columns of editorials! The Haverhill Gazette, an opposition journal, took occasion to remark that The Chronicle was never so well edited before, and that "the editor had better stay away all the time"! Our brother apprentice, Hood, was afterwards the leading editor for years of the Springfield

The death-rate in Paris is 50 per cent. above the normal.

Perhaps some of our Amesbury, Mass., patrons would like to know that our old personal mediumistic friend, the late Mrs. Mary Webster, has just reported at our Public Free Circle Room, and the spirit kuown as Elizabeth Blake Lake, as well as Fred Brown of Newburyport. The reports of these messages will appear on our sixth page in due time.

The Veteran Spiritualists' Union. To the Editors of the Banner of Light:

The Union held its regular monthly meeting the first Tuesday of this month, May 2d, Dr. H. B. Storer presiding, at the Banner of Light Hall. The record of siding, at the Banner of Light Hail. The record of the previous meeting was read and accepted. Mr. Jacob Edson announced the decease and obsequies of Mrs. A. E. Newton; the latter having been conducted by our President. It may be here mentioned that on Dec. 14th, 1891, there was paid into the treasury of the V. S. U. the sum of \$50, the donor stating that the gift was in commemoration of Mr. A. E. Newton, his character and writings; that the amount was to be paid to his widow in ten annual installments of \$5.00 each, every Christmas, commencing Dec. 25th, 1891. As is the rule of the V. S. U. in receiving donations, any unexpended balance reverts to the Union on the decease of the done, unless otherwise provided for at the time the gift is received by our Treasurer from the donor.

cease of the conee, unless otherwise provided for at the time the gift is received by our Treasurer from the donor.

Mrs. M. T. Longley, for the committee to nominate officers to be voted for at our next annual meeting on Monday, May 15th, at 7:30 at the Banner of Light Hall, reported as follows:

President, Dr. H. B. Storer; Vice President, 1st, Christopher C. Shaw, 2d, Mrs. Abby A. Woods, 3d, Rben Cobb; Cierk, Wm. H. Banks; Cor. Secretary, Mrs. M. T. Longley, with the privilege of appointing an assistant; Treasurer, Moses T. Dole; Auditor, F. D. Edwards; Trustees, Jacob Edson, William Boyce, Wm. D. Crockett, Hebron Libbey, Dr. A. H. Eichardson; Historian, John S. Adams; Director, James H. Lewis. These fifteen officers constitute the Board of Directors.

The committee to procure speakers, test-mediums, singers and musicians for our second anniversary to be held at Berkeley Hall, on Sunday next (May 14th), at 2:30 r. M., reported encouraging progress, and a successful entertainment is assured.

Remarks for the good of our Cause followed. Speakers, Rev. E. A. Titus, Mrs. Nickless, Thos. Grimshaw, F. W. Jones, Mr. J. A. Kempster, Eben Cobb, Dr. Magoon, Byron I. Haskell.

At this meeting the sum of \$5.00 was paid into our Home Fund by Mrs Dr. A. S. Hayward, and eleven memberships received, including Mr. Titus and Mr. Grimshaw.

WM. H. Banks, Clerk.

Mr. Colville began his present short engagement

MR. COLVILLE began his present short engagement n Boston, Sunday, May 7th. On Sunday next, May 14th, he will speak in Berkeley Hall at 10:30 A. M. and 7:30 ne will speak in Berkeley Hall at 10:30 A. M. and 7:30 P. M., and in the Temple (Newbury and Exeter streets) at 2:45 P. M. His special courses of lectures on Anthropology and Psychic Science are in progress at Suite 4, 18 Huntington Avenue, Tuesday, Thursday and Saturday at 2:30 P. M., also Tuesday, Thursday and Eriday at 7:46 P. M. He is at liberty to make. an engagement for Sunday evening, May 2:1st, and can be engaged for Monday, May 2:2d.

Address all communications to 1:2 Dartmouth street until further notice.

For Over Fifty Yours

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

The Grand May Festival,

Given under the auspices of the Children's Progressive Lyceum of Boston in Music Hall, Saturday, May oth-afternoon and evening-proved to be a great suc-

Over twenty five hundred persons assembled at both sessions to observe the gala dancing marching and costumes of the talented participants in the festival. The performances were under the direction of Mrs. Lilia Viles Wyman, and Conductor Hatch of the School.

The Committee of Arrangements consisted of Mrs. W. S. Butler, J. B. Hatch, Jr., C. T. Wood, Mrs. J. B. Hatch, Jr., Mrs. C. T. Wood, Mrs. C. P. Longley and Dr. J. A. Shelhamer,

Dr. J. A. Shellamer.

The Program—as follows—made up one of the grandest affairs this city has ever known: Spring Dance by Juliet Caze, Helen Higgins, Amiee Barbler, Ina Stepheuson, Gracle Scales, Zolo Pratt; Sword Dance, with bagpipe accompaniment by Mr. Purdee (evening only); Louise Horner; Dance, selected, (afternoon only) Louise Horner; Dance, original; Baby Lou; May Pole Dance, by Nettle Dudley, Aden Kellogg, Angle Jordan, George Lang, Gracle Dudley, Edward Morgan, Alice Barnes, Watter Howes, Genie Bowen, Ernest Porter, Blanche Huston, Daniel McNiven, Lottle Davidson, Shubel Foster, Sadie Wixon, Willie Cook—"Jack of the Green," by Joe Jenkins; La Gitana, Mille Smith, pupil of Prof. Antholne; Highland Filing, (afternoon only) Amlee Barbler.

Shubel Foster, Sadie Wixon, Willie Cook.—"Jack of the Green," by Joe Jenkins: La Gitana, Mille Smith, pupil of Prof. Anthoine; Highland Filing, (afternoon only) Amiee Barbler.

Summer Dance, by Florence Freeland, Gerbie Hersey, Winnie Ireland, Justine McNaughton, Alice Hersey, Winnie Ireland, Justine McNaughton, Alice Ireland, Alice Atherton, Ethel Foster, Violet Wanser, Alexandria Barbler, Pearl Watson, Lulu Smith, Clara Robinson, Alice Wetherbee, Amy Daisley, Gra Martin, Maud Smith, Daisle Hurford, Both Thompson, Mabel Hall, Susie Hall, Marion Sawkile—"Mary, Mary, Quite Contrary," Alice Devett; Dance, Orlental, Alice Barnes; French Dance, by Stella Churchill, Juliet Caze; Salior Dance, by Lena Paris, Herbert Durgin, Eloise Hartmann, Eddie Hatch, Gertle Cook, Harris Wood, Hattle Forsythe, Merrill Rowe, Ina Stephenson, George Sawyer, May Small, Alphonse Calices, Amice Barbler, Charlie Hatch, Nellie Kurtz, Willie Marden; Hornpipe, Gabriel Barbler; Castanet Dance, Mattle Murphile.

Grand March of all Nations—arranged by J. B. Hatch, Jr.—which occurred in the evening only: Mr. and Mrs. J. B. Hatch, Jr., represented America, Mr. C. T. Wood, Mrs. W. S. Butler, England; the Autumn Dance, Scotland, Mr. Purdee, Mrs. Dalsley, Ireland, Henry Myers, Mrs. H. E. Sheldon; the Winter Dance, France, Dr. and Mrs. J. Root, Spiln, Dr. Toothacher, Mrs. Jordan; the May Pole Dance, Indian, Dr. J. A. Shelhamer, Mrs. M. T. Longley, Turkey, J. Weigel, MrsrS. A. Frost; the Sallor Dance, Mexico, Arthur Barnes, Mrs. Barnes, Germany, C. P. Longley, Mrs. M. S. Hatch; the Spring Dance, Japan, Emma Corbett, Mr. Cohen, China, W. E. Potter, Mrs. L. Burroughs; the Summer Dance, Greece, J. H. Madison, Alice Torrey, Italy, Irvin and Corabelle Pratt; the Autumn Dance, Aden Kellog, Genle Bowen, Ernest Porter, Maud Craig, Edward Morgan, Mille Smith, Daniel MoNiven, Stella Churchill, Frank Kellog, Bettle Felton, Sam Watson and Georgie Watson; Unina, W. E. Potter, Mrs. L. Burroughs; the Summer Dance, Selected (afternoon only), Baby Bates; the Coon Danc

Invited Guests—His Excellency W. E. Russell, Col. C. H. Taylor, Luther Colby, Esq., His Honor Nathan Matthews, Jr., W. S. Butler, Esq., Isaac B. Rich, Esq.

A feature not on the program occurred in the evening, when Miss Louise Horner, in a costume of snowy white, was drawn in upon a white-draped gun-carriage by the sallor lads of the occasion, the young lady standing in graceful position, clasping a beautiful dove to her breast. When the young escort had reached the centre of the hall they halted, and Miss Horner sang "Ohl Fly, Sweet Bird," with charming effect, loosening her hold upon the dove at an appropriate moment, which flew to a protecting haud just outside the door. As an encore Miss Horner gave another charming song, and amid a burst of applause was withdrawn from the hall by her sallor steeds.

Letters of regret at their enforced absence—addressed to Mrs. C. L. Hatch—from His Excellency, Gov. Wm. E. Russell, and His Honor, Mayor Mathews, were read during the evening by Mr. C. T. Wood.

Mrs. Wm. S. Butler was presented with a beautiful tribute of flowers, and each of the solo dancers were liberally remembered with sweet floral gifts.

The decorations of the spacious hall—which were furnished by Col. Wm. Beals—extended from the rafters to the first balcony (inclusive), and were pronounced by the decorator himself to be the handsomest ever arranged in that time-honored building—consisting of many colored streamers, national flags, banners, designs, and draperles of snowy lace.

The platform with its entire background from floor to celling presented a solid mass of tri-colored bunting, overlaid with shields and other designs, including the inscription "Children's Progressive Lyceum" in massive letters; while the entire hall seemed a veritable bower of beauty, especially when the calcium lights shed their soft hues upon the scene.

The Boston Sunday Globe of May 7th contained a column and a half descriptive of this wonderful and fairy-like festival, paying high compliments to the pictures year and soft he

The Veteran Spiritualists' Union Will hold its Second Annual Anniversary exercises at Berkeley Hall, Boston, on the afternoon of Sunday, May 14th. A lengthy and interesting program will be

may 14th. A lengthy and interesting program will be presented.

The list of speakers on that occasion will embrace many of the most prominent workers upon the platform; among them may be mentioned: Mr. Thomas Grimshaw of England, Dr. H. B. Storer, N. S. Greenleaf, W. J. Colville, Mrs. Townsend Wood, Mrs. M. T. Longley, Eben Cobb, Mrs. E. R. Nickless and others. The Hon. Sidney Dean, and Mrs. B. F. Smith (test medium); have signified their intention to be present if heakh permits. J. B. Hatch, Senior, of Lyceum fame, also Assistant Conductor C. T. Wood of the Boston Lyceum, will be present and make remarks. Messrs. Edson, Twitchell and Lemon of the Veteran Spiritualist Union will probably be heard from.

The brilliant vocalist, Miss Louise Horner, will render choice selections, and singing will also be furnished by Mr. J. T. Lillie and by the Longley Quhrett—Mr. and Mrs. C. P. Longley and Mr. and Mrs. J. B. Hatch, Jr., and Miss Georgie Watson, planist; Mr. Allie Barker, violinist and a fine cornetist, will provide the best of music for the exercises.

There will be no admission fee at this service, and all are cordially invited to attend. Contributions of flowers or potted plants for this occasion from friends and members of the Union will be thankfully received, and may be left at the hall on that date.

If your blood is vitiated, cleanse it without delay by the use of Ayer's Sarsaparilla.

That Virginia Well-Explanation.

PETERSBURG, VA., 2d May, 1893.
To the Editors of the Banner of Light:

Dear Sirs-At my request a friend of Mr. John J. Deyer, the proprietor of the celebrated well in Southampton County, Va., sent him a copy of THE BANNER containing your last article relating to the well.

Mr. Deyer's response is now before me. He complains very much of the report of Prof. Dolbear of the Psychical Research Society as to the result of his visit of investigation. The Professor's theory that the phenomena happening at the well were due to the emanations from the rotten timbers surrounding the well was suggested, Mr. Deyer says, by himself with the object of drawing out the "learned Theban" from Boston. At the time the Professor discredited the theory, remarking that such an explanation was without an antecedent.

Mr. Deyer asserts that the Professor's report in no way explains the phenomena. He (D.) is no Spiritualist, he says, but is fully convinced of the truth of Hamlet's remark [liberally rendered], "That there are more things in heaven and earth than we have dreamed of in our phi-Respectfully, losophy."

J. CAMPBELL KEMP, (An Old Subscriber.)

A Sensational Story

Has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gall Bor-den Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by Grocers and Druggists.

MEETINGS IN MASSACHUSETTS.

Greenwich.-The platform of the Independent Liberal Church was occupied April 30th by Mrs. 1da P. A. Whitlock (Boston). She spoke upon the "Sun, shine of Spiritualism"; the lecture was followed by a large number of psychometric readings, all of which were convincing. In the evening about thirty people assembled to meet Mrs. Whitlock in the hospitable parlors of Mr. H. W. Smith.

May 7th the writer was with the society. A noticeable feature of the Lycoum was the great improvement in the "March," in the increased precision of all the movements.

able feature of the Lycoum was the great improvement in the "March," in the increased precision of all the movements.

Mrs. Mary Munson, formerly of Amherst, has recently published a beautiful poem given inspirationally during the year 1873, through the mediumship of the late lamented Susan H. Blanchard of Worcester. The title is "The Journey of Immortality." Mrs. Munson has evinced her interest in the Society at Greenwich by presenting to it one hundred copies of the above poem, the proceeds of the sale of which will be a welcome addition to its funds.

Another lady (Mrs. Ira Witt of North Dana) for years in delicate health, has presented the society with a beautiful quilt, every stitch of which her feeble hands have wrought, guided by patient love.

In this connection I should like to say to the many friends of Ell W. Smith, now residing in Greenwich, that symptoms of improvement are noted in his condition of health, and although still very feeble, he looks hopefully toward the future of material life.

JULIETTE YEAW.

Lynn.-Sunday, May 7th, at Cadet Hall, services were opened with a song by Mr. George N. Churchill,

were opened with a song by Mr. George N. Churchill, who furnished appropriate music through the day and evening. Mrs. Cella M. Nickerson gave an invocation, then her controls took "The Dawn of Peace" for a subject. Their ideas were grand, and not one was lost upon her attentive hearers; she closed with an original poem

Evening, at 7:30, invocation by Mrs. Nickerson; the audience gave for noem "Angels' Voices," and for lecture "The Origin of Spirit," which her controls treated in an intelligent manner. She then gave a large number of tests and messages, all correct.

Next Runday at 2:30 Rev. E. Falles, Mrs. M. C. Chase. Mrs. Dr. M. K. Dowland and others; at 7:30 Hon. Sidney Dean will occupy the platform.

T. H. B. James.

Haverhill and Bradford .- Last Sunday evening Mr. W. J. Colville spoke to a large audience in Brittan Hall, chiefly upon the Columbian Fair, and, in Brittan Hall, chiefly upon the Columbian Fair, and, in addition, upon subjects proposed. Among these were "Evolution," "The Influence of Public Circles," "Theosophy," "Intitative and Referendum in Municipal Government." The Columbian Fair and its results were brilliantly presented, and woman, in particular, was highly praised for her position. Mr. Colville spoke an hour and a half to a delighted audience. Cella M. Nickerson will be the speaker next Sunday.

E. P. H.

Cella M. Nickerson will be the speaker next sunday.

E. P. H.

P. S.—Mr. Nehemish C. Fernald—Janitor of Brittan
Hall for the Spiritual Union—died on Sunday evening,
May 7th, at 11:35, from heart failure, at the age of 64 years. He was a comrade of G. A. R.

Worcester .- Mr. F. A. Wiggin gave excellent satsfaction here as a lecturer and test medium May 7th May 14th, Dr. Geo. A. Fuller lecturer.

May 12th the Woman's Auxiliary will hold a business meeting at 4.P.M., in Union Veteran Legion Hall Supper at 6. Mr. Edgar W. Emerson will give a searce at 8. GEORGIA D. FULLER, Cor. Sec'y. 7 Mason street.

Lawrence.—At Pythlan Hall, Sunday afternoon and evening, May 7th, Mrs. Ida P. A. Whitlock (Boston) occupied the platform.-Next Sunday F. A. ton) occupied the platform.
Wiggin (Salem) will be our speaker.
L. E. Goss, Sec'y.

Lowell.-May 7th Mrs. A. E. Cunningham (Boston) lectured and gave tests to good audiences.-Mrs. N. 'J. Willis (Cambridgeport) will speak for us next Sunday. E. PICKUP, Hon. Sec'y.

Everett.-Mrs. Chase (Boston) occupied the plat form at the Everett Spiritualist Association meeting-Sunday evening, April 30th. Good attendance, interesting remarks, excellent tests. G. S. T.

Washington (D. C.) Notes.

[By a Special Correspondent.]

The successful course of lectures which Moses Hull of Chicago has given before the First National Society during April was socially terminated on Saturday evening, April 20th, by a well attended and most enjoyable reception tendered him and Mrs. Mattle Hull by Mr. and Mrs. Chapman, whose guests they have been for the latter half of the month. About fifty friends accepted this invitation to meet Mr. and Mrs. Hull in this delightfully informal manner, to say farewell, and bid them God-speed on their mission of light and hope to other homes and hearts.

The pleasant flow of social converse was interrupted by the host, who gave cordial words of welcome to all, and then invited Mr. George A. Bacon to preside, which he did with his usual and well-known grace and ability, making most fitting introductory remarks, that served as a keynote to many subsequent oneshis line of thought being that the day had forever passed when people of intelligence sneered at the subject of Spiritualism; on the contrary, they showed their knowledge by their attention to, interest in and appreciation of this subject. As a matter of fact, a recognition of what it involved indicated relatively one's degree of intelligence touching the profoundest problems of life. He was followed by Dr. T. A. Bland, whose remarks fully coincided with this thought, and were warmly applauded. Mrs. M. Cora Bland, M. D., alluded to interesting facts of mediumship coming within her personal observation, following with a humorous reading, the comments of a colored brother years ago on a sermon by Rev. Thomas K. Beecher, and given in the peculiar tone and intonation of the fervent African preacher-so well-known and appreciated by her listeners.

The exercises were interspersed with congrega tional singing, led by Mr. Hull, with Mrs. Hull as organist. A fine whistling solo was effectively rendered by Mr. Winthrop Bacon of Boston, and a duet by Mr. and Mrs. Hull was one of the gems of the evening. Mr. W. H. Burr also made interesting remarks upon the rise, gratifying and rapid progress which Spiritualism is making everywhere. Mr. and Mrs. Hull most appropriately responded to the different remarks of the evening-the latter closing hers with an inspirational poem on the subject which had formed the topic of her own address, and suggested by the poem of Oliver Wendell Holmes, "No Friends Like the Old Friends," in which idea she differed from the poet while yet agreeing with him, and expressing this difference of opinion most poetically in the idea that, many times, the "new" friend is as dear as the "old" dear though that old may be. By request Mr. and Mrs. Hull sung, "Will you come to meet me, Darling?" and in conclusion, Mr. Hull, in the grand language and fervent tone so peculiarly his own, invoked spirit blessing upon each and all, which to be apprelated must have been heard.

Sociability again ruled the hour, and it was late when the guests bade a reluctant adieu to the host and hestess and Mr. and Mrs. Hull, wishing them a speedy return to our city and our society.

Medical Freedom in Rhode Island!

To the Editors of the Banner of Light:

OOD news! Pitch the tune, and sing in the key of "Glory Halleluiah!" The medical practice bill is dead; it is a very cold corpse. It had been before the Senate several weeks; a hearing was had nearly a month ago, but the matter lay dormant in the hands of the committee till recently, when it was reported, was taken up for action the 3d inst., and summarily disposed of. A short discussion ensued, when a motion was made to indefinitely postpone, which was overwhelmingly carried.

The defeated bill was much less stringent than previous ones which have been presented, the intent avidently being to draw it so mildly that it would not be autagonized, and thus become a law. It was to be the entering wedge, to be driven harder at the next session of the General Assembly, but the plotters were foiled. Senators were not to be deceived; they were too "level-headed." Their contempt for the measure was manifested in the vote to indefinitely postpone—a mode adopted to ignominiously kick an obnoxious measure out of doors.

I have been too lame to do much active fighting, but quietly put some friends on a track which I was sure would give a blow under the fifth rib. Three weeks ago I was satisfied the Allopathic rooster would lose his head and "tail feathers." So we will wait and see what another year will bring forth.

Providence, May 4th. "Way. Foster, Jr...
[All Liberal papers are requested to copy the above.] dently being to draw it so mildly that it would not be

[All Liberal papers are requested to copy the above.]

Gov. Flower and the "Edwards" Bill B suggested by its venerable senior editor in last

week's BANNER OF LIGHT, I mailed a copy, A marked, to the Governor of New York, and wrote him as follows:

wrote him as follows:

"In addition to the protest sent your Excellency on Monday last, signed by a Committee of seventy five, representing a number of Liberal Societies of New York City, permit be, in accordance with the suggestion of the editor of the Banner of Lioury, (a marked copy of which paper I septi in accompanying mail.) to respectfully request that you will kindly add the Resolution therein published to the Edwards Bill, as a just reflection of the prejudiced and bigoted spirit behind the latter.

the latter.

"When you consider that this bill proposes to include in its penalties all advisers on matters pertaining to another life, you will at once see its direct application as well to all ministers of the gospel. Certainly such was not the purpose of its zealous author, whether Catholic or Protestant; and such an attempt as this to suppress our religious freedom of thought and expression, and even the right to exercise whatever peculiar mental gifts may have been conferred by the Creator-is wholly unworthy of all constitutional rights and modern progress in this century and in this country.

ountry.

"It is sincerely hoped and expected, therefore, that our chosen Governor will heed our general appeal, and prove himself worthy of the confidence imposed in him by our political support in the past, and not allow any covert haste, lack of experience, or religious prejudice and bigotry of others to interfere with his ready recognition of the common justice of our Cause."

The Resolution as published in the last BANER,

and sent to the Governor, and as published verbatim in the Sunday Recorder of April 30th, I intended sim ply as a slight reflection of the spirit and absurd position of the Edwards Bill. The disposition of the uninformed, the misinformed and of bigoted ecclesiastics is still to ridicule whatever threatens their pet opinions or religious business profits. The gentleman who offered the bill I think must be a lineal descendant of Jonathan Edwards, and worthy of his narrow-minded forefather.

The fact that the three bills introduced about the same time into the legislatures of Illinois, Ohio and New York are either literal copies, or very similar. shows a preconcerted, determined, insidious and united movement on the part of the enemy, and now, if ever, is the time for all lovers of civil and religious freedom to exhibit their true colors without fear or favor, and to fight for truth and right. Imagine the effect of "detectives" in our public and private circles! J. F. SNIPES.

In Memoriam.

JULIUS CARROLL passed suddenly to spirit life or Tuesday, April 25th.

He was for many years prominently identified with the cause of Spiritualism in Providence, R. I.

the cause of Spiritualism in Providence, R. I.

The burial service was held in Foxboro', Mass., from his residence, on Kriday, April 28th—being conducted by Dr. H. B. Storer of Boston.

Memorial exercises were held at Columbian Hall, Weybosset street, Providence, on Sunday, April 29th, at 3 P. M. His pleture was appropriately draped with smilax, and a bunch of calla lilies was arranged at the base upon the platform.

The services opened by Mr. and Mrs. Spinning singing "Gates Ajar"; Mr. F. A. Wiggin read a poem "There is No Death," and also the burial service; Mr. and Mrs. Spinning sang a chant, "Gathering Home"; invocation; Mrs. Lapham sang, "Come ye Disconsolate."

Mr. F. A. Wiggin (trance speaker of Salem, Mass.) then delivered a eulogy, setting forth the characteristics of the deceased, and paying appropriate tribute to his zeal and energy for the Cause, and his devotion to the principles involved therein.

Mrs. Lapham (by request) sang "Beckoning Hands."

the principles involved therein.

Mrs. Lapham (by request) sang "Beckoning Handsd'

The Providence Spiritualists' Association was organized June 3d, 1833; incorporated Feb. 12th, 1893; B. K. Apnes, President; Bro. Carroll was an active member thereof, and might be termed the backbone of the society, also of the Ladles' Progressive Ald Society. He was a great worker, and the father of our Progressive School. His translation was a great blow to us all. We shall miss his presence and aid in the mortal, but we know he is receiving in the Better Land the rewards of good actions done on earth.

W. H. Whittum.

A large audience attended the obsequies of DANIE ALLEN, in the room of the Court of Appeals, Saratoga Springs, N. Y., Monday, May 1st, and the closest at-

Springs, N. Y., Monday, May 1st, and the closest attention was observed during the delivery by Prof. W. F. Peck of St. Louis of a discourse appropriate to the occasion. After a brief invocation, and the reading of a poem, Mr. Peck referred to the mystery that, until the advent of Modern Spiritualism, had enshrouded the event termed death, and continuing, said (among other points):
"Spiritualism gives knowledge where only faith existed before. It claims to demonstrate immortality, to prove it beyond question. Spiritualism comes not to destroy anything that is good in the old faiths, but it has eliminated many debasing errors."

At the close, says The Saratogian, in its report, "Mr. Peck addressed the family of the deceased in a very affecting and encouraging address, congratulating them upon the comfort they derived from their knowledge of Spiritualism, and assuring them that the son, brother and husband was standing in their midst more allve than ever before. He then presented each son, brother and husband was standing in their midst more alive than ever before. He then presented each member of the family with a flower from off the coffin, with an appropriate message as from the departed, and closed with an impressive benediction. Appropriate hymns were sung very sweetly by Mrs. Hattle C. Mason and Mr. and Mrs. Morris."

In The Saratoptan of May 2d Mrs. Minple Allen, widow of the deceased, publishes a card of thanks to the Firemen's Benevolent Association, who took charge of the obsequies, to Prof. W. F. Peck of St. Louis, Mo., for his kind services and words of consolation, and to all others who rendered her aid.

JOSHUA SEARS PALMER .- Mrs. Nellie S. Palmer the well-known medium of Portland, Me., has met with a bereavement which the truths and consolations of the Spiritual Philosophy alone render bearable, in the departure to spirit life April 26th of her husband, Joshua Sears Palmer. Mr. Palmer was engaged in several commercial enterprises in Portland. He was in the Common Council in 1851, an Alderman three years, and Postmaster during President Cleveland's first term. The Argus, in a lengthy notice of his very creditable career, says he traveled extensively both in this country and Europe, and was well-read, and an entertaining and instructive companion. His genial, kindly qualities and uniform good nature made him liked by all who knew him. with a bereavement which the truths and consolations

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

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

James Burns, 15 Southampton Row, London, Eng.; is agent for the BANNER of LIGHT

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.

MEDICAL.

If you need a medicine, pay attention to something which will cure you. It is known as

The Water of Life,

Water of Life

Is sold absolutely pure, as it is pumped from the spring, without the addition of any drug whatever. It is Nature's Remedy, pure and simple, and not a manufactured article. The success it has achieved has come mostly from its triends who have been cured by using it. Sendfor a pamphlet free, containing phote-engraved letters and recommendations from those who have used it, giving a forty page history and all particulars about this remarkable water, to

J. R. PERRY, Manager, 34 South Main Street, Wilkesbarre, Pa.

MARYLAND.

Halilmore.- Oscar A. Edgerly has just closed a successful month's work with the Rollgio-Philosophical Society, during which he has delivered lectures successful month's work with the Roligio-Philosophical Society, during which he has delivered lectures and given tests every Thursday evening, and twice on every Sunday, at Raine's Hall. This young worker—I believe he is the youngest in the lecturing field—has made a very favorable impression here. His carnestness and impressive delivery while under control, and the hard logic of his coholusions, indicate the high order of his guides. The society is more than satisfied, and, I understand, has secured Mr. Edgerly's services for another month hereafter.

This society was duly incorporated a short time ago, under the laws of the State of Maryland. It has been quite successful so far. The officers are energetic and devoted to their work; the cherished plan of building a temple of their own is no longer a mere wish—it is assuming shape—and I don't think we will meet next year in Raine's Hall, but in some unpretentious, yet suitable building, consecrated to spiritual truth.

The general interest in our Cause continues unabated. Four scances at the same hour on Sunday evenings, and half-a-dozen during week-days—all well attended—are evidences of this. The noble example set by the weekly paper. Every Saturday, has not been lost; all the big dailies have failen into line; they do not, as yet, admit free discussion of Spiritualism, but they copy Spiritualism payer.

Movements of Platform Lecturers. Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.]

B. Andrus Titus would like to engage to speak Sundays, June 11th and 25th. All other dates filled to July. Address South Abington Station, Mass. Mrs. Julia E. Davis spoke in Cadet Hall, Lynn, April 30th; in Nashua, N. H., May 7th; Worcester, 9th and 10th. Will speak in Taunton May 14th; Fitchburg, 21st; Malden, 29th. Has open dates in June. Address 232 Windsor street, Cambridge, Mass.

W. F. Peck is speaking during May in Springfield, Mass. Address 36 Vernon street. Will attend calls for lectures, weddings or funerals in vicinity. Societies wishing the services of A. E. Tisdale for the months of November and December, 1893, also for February, March and May of 1894, can address him at 547 Bank street, New London, Cenn.

To Correspondents.

S. P. K., PHILADELPHIA, PA .- Dr. C. T. H. Benton, En glewood P. O., Chicago, Ill., can perhaps give the informa-

THE LOST WORD may be found by looking carefully within. Eden may be regained by wise cultivation of the "garden" of the soul, the Microcosm.

The St. Louis Magazine Is an humble exponent of principles tending to assist the Neophyte in his present environment. We represent the Occidental Theosophy; publishing valuable articles upon interesting occult themes, rendering the same in such a manner that they may be practically applied to the life of each individual. Our atm is to inspire the reader with the determination to obey that ancient command

KNOW THYSELF,

Then he will know all, and have achieved victory not only over mental and physical disease, and all forms of earthly inharmony, but will have conquered man's last enemy as well; he will have become a conscious co-worker with Jehovah. All have the Divine Secret within; only prepare your Temple and the Manifestation will surely follow. We want YOU to see a copy of our magazine. Sample 10 cents. Subscription price \$1.00 per year.

ST. LOUIS MAGAZINE, 2819 OLIVE ST., ST. LOUIS, MO.

NOTICE.

THE ANNUAL MEETING of the BOSTON SPIR-ITUAL TEMPLE will be held at No. 52 Rutland Square, at 7:30 P. M., Tuesday, June 6th. to elect officers and to transact any other business that may be legally brought before the meeting. Per Order, GEO. 8. McCRILLIS, SECRETARY, May 13.

Perfect Baby Health

mean glowing health throughout childhood, and robust health in the



years to come. When we see in children tendencies to weakness, we know they are missing the life of food taken. This loss is overcome by

of Cod Liver Oil, with Hypophosphites, a fat-food that builds up appetite and produces flesh at a rate that appears magical. Almost as palatable as milk.
Propared by Scott & Bowne, N. V. All druggists.

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 spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee \$1.00. By mail only. Address 34 Sydney street, Dorchester District, Boston, Mass. 18w* Apr. 1.

Try Dr. Stansbury's Specifics. CLIMAX Catarrh Cure and Anti-Microbe Inhaler, 50 cts. Dyspepsia Tablets, Aromatic, Ethnulant and Anti-Acid, 25 cts. Psycho-Hygienic Pills, regulate the Liver, act on the Kidneys, aid Digestion, 25 cts. Postpaid on receipt of price. Pull list twelve Remediles, torms, etc., address DORN.

Full list twelve Remedies, terms, etc., address DORN BURGH & WASHBURNE, Olmstedville, N. Y. Agents For sale by COLBY & RICH.

A STROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions free. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass.

2w*
May 6.

A STROLOGY. Send time of birth, sex, 25 cts. for Prospects coming year, with character. 21 for Life Reading. PROF. HERRY. 53 Washington st., Lynn, Ms. Apr. 22.

TREE Diagnosis correctly given from a lock patient's hair when age, sex, and one leading symptom are sent. Enclose 3 two-cent stamps. DR. CARPENTER, 80 Berkeley street, Boston, Mass.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers.

TO LET. A Large Front Room in Banner of Light Building.
For particulars and terms, apply at Bookstore No. 9 Bosworth street, Boston, Mass.
Mar. 26

Buffalo Lithia Water

In Rheumatic Gout---Cold Water against Hot Water in this Malady.

General Colton Greene, President of the State Savings Bank of Memphis, Tenn., Leaves His Crutches at Buffalo Lithia Springs--Value of this Water in Cout, Uric-Acid Diathesis, Etc., Etc.

BUFFALO LITHIA SPRINGS, VA., September 29th, 1892.

Colonel Thomas F. Goode:

Dear Sir:-It is now four weeks since I reached Buffalo Lithia Springs, suffering from the effects of recurrent attacks of acute articular gout in both feet, which had lasted and confined me to bed for two months. Though I had biennially, sometimes annually, suffered for short periods, the malady on this last occasion was more violent than before, and threatened to take a chronic form. My digestive organs were impaired, my health was shattered, I was crippled, and calcareous deposits were appearing on both feet. Directly on my arrival I copiously used the water of Spring No. 2 conjointly with daily hot battle. A fortnight later I was in condition to walk without the use of/crutches, the swelling and inflammation of the parts had measurably subsided, and my health improved. To-day my general health is better than it has been in twelve months, the deposition of uric-acid sediment is dissipated, and my feet, though sensitive to pressure, are restored to their normal condition. Respectfully yours, Colton Greene.

BUFFALO LITHIA WATER. Its Great Triumph in Rheumatic Gout.

Statement of Mr. Charles Bernaschina, of Hot Springs, Ark.

Proprietor of Buffalo Lithia Springs, Va.:

Dear Sir:-I cheerfully place at your disposal the following statement, showing the remarkable benefit which I have derived from the Buffalo Lithia Waters in a case of Gout. I am a resident of the Hot Springs, Ark. In October, 1885, I was attacked with Rheumatic Gout, in a very severe form, being confined to my bed until the April following. For fourteen consecutive months I used the hot baths, and visited many of the noted mineral resorts of the country, and from time to time since have made use of the hot baths, but without finding any relief. Chalky deposits formed in most of my joints; I was unable to walk or to use my hands. Four months ago to-day I arrived at these Springs, and was for some time after confined to my bed. At the expiration of six weeks slight improvement was perceptible, the chalky deposits began to disappear, and I have continued to improve to the present time, and to an extent that I consider, under the circumstances, almost marvelous, the chalky deposits having almost disappeared. I am now in vigorous general health, and walk readily and actively, walking often several miles over the surrounding hills, and am able to use my hands in dressing myself and at the table, which I was not able to do previous to coming to the Springs.

You are doubtless aware of the fact that my case has attracted unusual attention among your many guests from all parts of the country. Yours very respectfully, CHAS. BERNASCHINA.

Water in cases of one Doz. Half Gallon Bottles, \$5 f. o. b. here.

THOMAS F. GOODE. Buffalo Lithia Springs, Va.

Message Department.

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

At these Scances the spiritual guides of Mns. M. T. Long-Lay will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing apon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Galirman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send have an opportunity to do so.

messages to their-relatives and friends in the earth-life will have an opportunity to do so.

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

It is our carnest desire that those who recognize the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Departmen must be addressed to Colby & Rich.

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

Report of Public Seance held Feb. 10th, 1893. Spirit Invocation.

Our souls cry out to thee, oh! Infinite Spirit, for light and strength. We feel our weakness as the duties and the responsibilities of life press upon us, and we realize that not from the external, not through the avenues of material exstence and supply can we gather that vital force and spiritnal power which are necessary to the human soul in its search for knowledge and truth and in its pathway of experience: but from that which is eternal, from the great fountain of all wisdom and power must we look for that which will uplift and sustain. So, at this hour, recognizing our needs, feeling that we are faltering along the pathway of discipline, we ask of thee that inspiration and sustenance which shall feed the spiritual portion of our natures and give us

We ask that thy ministering spirits, those who are filled with beneficent thoughts for humanity, and who, through willing service, are ever seeking to uplift and bless the for lorn, the unfortunate, and those who require aid, may come to us at this time filled with that supply of spiritual influence which will be as a balm of healing to our souls, which will be instructive to our minds, and which, with its penetrating rays, will illuminate our understanding so that we may perceive more closely those great, vital truths and questions which are all around us. We know that much of ignorance is ours; we feel that the veil has been but partially lifted, and, though we may perceive the gleams and glimmerings from external and internal sources of truth, yet we realize that all abroad in the universe even here in our midst, are certain laws in operation having a vital effect upon human life and happiness, which we realm there are forces and laws at work which we do not understand, and so we ask for light, we seek for knowledge and would become receptive to the teachings of those who come to us from the higher life.

Give us of your strength, oh! ministering angels; stimu late our minds with your influence and magnetic force that we may see more clearly, that we may understand more deeply, and, seeing and understanding, may we be willing and ready to press on with the burdens of life, performing our duty and fulfilling our mission as best we can. We ask that all may be blessed, those who seek for light, and those who are content in their ignorance to travel along the road of error. May each be uplifted and strengthened until the light shall come permeating every darkened corner with its rays, and giving grand lessons with its up

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT .- Your questions are in order, Mr. Chairman.

Ques.—[By Mrs. L. J. Fuller, McMinnville, Oregon.] A friend desires me to ask if a father, after having been in spirit-life twenty-five years, would come back and injure the health of his own daughter so that she is insane at times, to yet revenge on his wife because she does not be-lieve as they did when he was with her. She has the total by a medium that such is the case, and that her husband carries his Bible under his arm constantly. I would like to hear from Father Pierpont on the subject.

the spirit-world to injure his child must be a very passionate and depraved spirit indeed; but one who has been an excarnated being for twenty-five years, and who has, undoubtedly, had many opportunities in the other life to see clearly wherein he was wrong in his prejudices and opinions on earth and to have the light of truth brought directly home to his understanding, would not be likely to cherish hard thoughts of his companion.

truth brought directly home to his understanding, would not be likely to cherish hard
thoughts of his companion, even if she did
differ from him very essentially in many ways.
We do not very often find spirits of such a
character, although it is true that there are
thousands in the other life who have been
very creed-bound, self-opinionated and filled
with prejudices on earth, and who, for a long
time after passing from the body, cling to their
own ideas and cherish that which belonged to
the earth earthy; but they were those who had own ideas and cherish that which belonged to the earth earthy; but they were those who had no desire to learn or to grow in any depart-ment of self-culture and improvement. There are other spirits who have been depraved on earth, willfully doing wrong and defrauding or working injuries of a vital character to their neighbors. They are disturbed in the other neighbors. They are disturbed in the other life, and many times they delight to live in the dense atmosphere of this earth and wreak vengeance upon those whom they may not admire. But these cases do not seem to apply to the one under consideration, and we very much one under consideration, and we very much doubt if a spirit-father would come to injure his child willfully and intentionally, because it seems to us that this parent must have had the sentiments of paternal regard and affection for his child on earth, and he certainly could have no less affection for her now after his long sojourn in the spirit-world.

We think that the lady has been micinally could have the high that the lady has been micinally could have no less affection for her now after his long sojourn in the spirit-world.

We think that the lady has been misinformed, that the spirit who made such an assertion must have either willfully or unconsciously made a false statement, and we should certainly advise be to the box to the description. certainly advise her to use her own judgment in regard to this matter, to consider what was the general bearing of her husband toward his the general bearing of her husband toward his daughter when in earth-life, and draw her own conclusions. Although of a bigoted nature, perhaps clinging to his theological ideas when here, yet his may have been character that was open to conviction when the light was brought fairly and clearly home to him. We believe this is so, and we believe the lady has no reason to fear that her spirit husband will direct any injurious influence toward here. direct any injurious influence toward her

If the latter is affected by some encroaching intelligence from the other world, no doubt it is some one of the earth-bound spirits we have is some one of the earth-bound spirits we have mentioned, who has possibly come into her atmosphere because of some inharmonious condition or association in earth-life, or perhaps her nervous organism is not altogether strong and well balanced, and therefore the obsessing spirit has found the opportunity of reaching her life; but if she can be surrounded by harmonious conditions and friends, be given sympathy and magnetic assistance from this side of life, and if she herself has the aspiration to call to her aid only those spirit intelliside of fire, and it she herself has the aspira-tion to call to her aid only those spirit-intelli-gences who are wise and pure-minded, she will be freed from the undesirable influence, and find herself in a more healthy and powerful condition of mind and body.

gences who are wise and pure-minded, she will be freed from the undesirable influence, and find herself in a more healthy and powerful condition of mind and body.

Q.—[By Charles H. Starr, Preston, O.] When Sir John Franklin, Dr. Kane, and many others who explored for the North Pole, perished in their efforts (or from their after effects), did they go on and discover the object of their search when freed from the physical body?

A.—Sir John Franklin, Dr. Kane and many others of a scientific bent of mind who have endeavored to find an open passage to the so-called North Pole, have continued their investigations in the splitt-world, although they have not had at all times the instrumentalities on the mortal side for making such a thorough search as they have desired. Yet most of these minds, we think have become satisfied of the

existence of an open sea, and many of them are busy trying to impress minds who are interested in these investigations to respond to their thought by making other journeys in the direction of the North Pole.

We believe the time will come when the opportunities and facilities for making these voyages of discovery toward the arctics will be much better for those on earth than they have been or are at the present time. We believe that climatic conditions will arise causing changes which will be beneficial in this line, and which will aid the explorer in making further discoveries.

and which will aid the explorer in making fur-ther discoveries.

If we could come and say to you that there is an open polar sea, and that there is a fair country beyond the region already explored, we could give you no evidence of the truth of our statement: so we refrain from saying any-thing of the sort, although we do predict that the time will come, probably not in this cen-tury, but before another shall close, when ex-plorers will succeed in traveling much further North than they have ever done, in the past. piorers will succeed in traveling much furtible.

North than they have ever done, in the past.

Indeed, we think that every voyage of discovery in that direction reveals some new and interesting fact to the minds of those whose study is directed in this line, and that there is something worth searching for and investigating beyond the North seas.

- INDIVIDUAL MESSAGES. -

Sadle Coffin.

[To the Chairman:] How do you do? I was a little girl when I lived here. I was not eight years old when I passed to the lovely Summer-Land, with its sweet flowers and music and all the light places, where I found so many of our family and bome friends that we seemed to form a circle of our own in that other life. Now, I am over thirty, so you see I have been in the spirit life many years.

in the spirit life many years.

I know more of the spirit world and its conditions than I do of this earth-world, although I have many times come back into contact with it and the dear ones that I left on this mortal side. I had a mother and a father here, and they loved to think of the spirit friends and they loved to think of the spiritfriends being with them. Sometimes all the children would come from the other life, and there would be such a home feeling and influence right here that mother would know we were

We have our family now in the spirit-world. and I do not know why I should come back here after all these years, only that I thought here after all these years, only that I thought perhaps it would interest some who still live on this side to know that the little onesigrow in the spirit-world, that they do not remain as children, but that they gather strength and knowledge as the years go by. I can remem-ber some things—quite a good many—of my earth-life, and I like to do sp. I like to feel that I belonged to this world as well as to the spiritual life.

All the dear relatives and friends who are

All the dear relatives and friends who are there send greeting to any one here who remembers them, and who would like to hear from their spirit friends.

My father was Alexander Coffin. I lived in New Bedford, Mass. I have always felt ever since I was old enough to understand the value of the Spiritual Philosophy and the communication between the two worlds, that there were those in our city who were interested enough in this Cause to try to have its truths given to those who did not understand them, by holding meetings and circles where light could be brought from the spirit-world, and sometimes I and others of our family have tried to bring some little influence to help along in to bring some little influence to help along in the good work.

There is a nice-old colored gentleman that

there is a nice-old colored gentleman that came from our place, and I am going to help him come to speak, because I know it would please him very much.

My name is Sadie Cossin.

John H. Jennifer.

[To the Chairman:] Good-day, sir. Do you allow any one not of your color to come in? Certainly; anybody is welcome.] You are kind. In the spirit world we do not pay much atten-tion to the hue of the skin; we look more to the

life and thought within.

I, sir, lived a good many years in the body I had an extended experience, and I feel that I can say I was an old citizen of New Bedford who was well known.

I have been getting very interested in this line of work, and I have been studying it up pretty closely. I'd like my people to know about this, and to open ways, if they can, to get knowledge of the spirit-world through such means as this

work.
There is a good soul from our place that seem There is a good soul from our place that seemed to know a great deal about this spirit return—more than some of the rest of us did—and he just helped me along this way. He said it would do me good, and it might do some of the folks down in our town good if I'd say I'd seen Mr. James. He was a Spiritualist, and he has been giving me some good advice. Perhaps you know him. [I have heard of him.] I find it helps me along to understand these things of the spirit-life very much indeed.

I thank you, sir. I hope I can do something

I thank you, sir. I hope I can do something for you sometime; I'd like to very much. You'd like my name, I suppose? [Yes.] It is John H.

Mary Eliza Beals.

[To the Chairman:] How do you do, Anthony? You'do n't know me, do you? [I do'n't know whether I do or not.] Well, I've come here to-day with your mother, and she wants me to give her love to you and all the rest of the children, too.

children, too.

I like to come here, though I don't speak only once in a while. I liked to look into the Banner of Light Circle when I was here. It was held down on Washington street in those days. We didn't have so much of Spiritualism as you have now, and so such circles as this were thought to be a big thing—an open way from the spirit world where the spirits could talk and tell their full names and all that sort of thing, and those were the days when we had a thing, and those were the days when we had a great deal to do to make people know there was a truth in spirit return.

great deal to do to make people know there was a truth in spirit-return.

Well, I've come back here to day because we thought it would be a good time for me to speak. I remember when this little girl was first controlled as a medium in my circle, and your mother says it is twenty-five years ago to-day. I remember very well when she was taken by a spirit and made to personate the characteristics of another, and I thought that was good, for we needed new mediums, and it was well for the children to be developed by the spirit-world to take the places and do the work of the older ones who were passing away. That was twenty-five years ago, and I look back to the little girl that was controlled by a spirit, and I see that a great many changes have taken place in mediumship since that time. Why! soon after that I went to California. [To the Chairman:] You know who I am now? [Yes.] I did my work of mediumship there, not as well as in Boston, not so much as I did here; but I did my work as it came, and then, over twenty-one years ago, I went to the spirit-world. They harded my came, and then, over twenty-one years ago, I went to the spirit-world. They buried my body from a hall there in San Francisco, Dash-

ing to get along into line with you who have grown up in it, because the spirit-world can do a great deal through his mediumship, and I

do a great deal through his mediumship, and I always told him so.

I have seen Sarah and Ettle that he thinks so much of in the spirit world, and they do as much for his sake as they ever did. Liz. has traveled along, going up over the bowlders and trying to reach for new life. I think she is doing very well, but I don't see very much of her, and I have work in other ways to attend to.

Well, now, if there are persons here in Boston, out in California, or anywhere else, who want to hear from me. I am just ready to give them my regards and say I am glad to come back to give a few words. But a good many that were my friends when I was here are on our side of life, and I have my associations our side of life, and I have my associations

There is one medium in Boston, a voung There is one medium in Boston, a young man, that I come very closely to, and sometimes I sit by him and use his organism pretty constantly. I have come near to the good old places in his atmosphere, and sometimes I seem to be living my life over again. Well, he is a good medium, and doing a grand work, and I do n't think I do him any harm.

[To the Chairman:] Cive my love to Theresa and the friends. I don't know as I'll ever come again, but I thought I must come this time.

I was known in Boston as Mary Eliza Beals.

L. Judd Pardee.

It seems only natural, Mr. Chairman, that I It seems only natural, Mr. Chairman, that I should follow one of Boston's old time mediums, because I feel in a measure that I belong to the old times of work and usefulness in the Spiritual Cause. Feel myself identified also with the present ourrent of events along the lines of spiritual progress, and I shall never let go my hold of the plow and the harrow as long as there are human hearts to be dug up and planted with new seeds of truth, and old thorns and tares of error and superstition to be weeded out.

be weeded out.

1, too, have been attracted here because it is 1, too, have been attracted here because it is a sort of anniversary to your medium, for years ago I had the privilege and the pleasure, in company with other spirits, of making use of her mediumship in order to reach the public with words of truth and warning from the spirit-world. My good friend Densmore is with me to-day, sending his greeting to his friends here and all through the country; for he like myself feels that he has friends in friends here and all through the country; for he, like myself, feels that he has friends in many places. When I established the "Voice of Angels" through his agency, which bore such sweet tidings of joy to many, I felt that we traveled in good company, for we had the assistance of many bright souls on both sides of life. Although long since our work was suspended through that particular channel, but not altogether given up, we still travel along with those associates, and are seeking to plan

not altogether given up, we still travel along with those associates, and are seeking to plan a new growth of thought and of truth which will sometime spring into the bloom, the beauty and sweetness of spirituality.

It always gives me a great deal of pleasure to reach out through this channel or any other and touch the lives of my friends on earth with my influence and magnetic force, for I feel that we are brothers and sisters, and that as we journey along, each one doing his own work according to his best light and information, we can afford to let little differences of thought go by, to ignore the little peculiarities and personalities of each other in the light of the larger truth that we have to disseminate, and in view sonalities of each other in the light of the larger truth that we have to disseminate, and in view of the sweetness we may gather from associating harmoniously one with the other. I for my part am willing that any other man who believes differently from what I do, as long as he cannot see the light as I see it, should hold his own opinion in any department of human thought or welfare. Not but what I would combat his errors and bring all the logic at my command and all the batteries of truth that I could muster to beat down his prejudices or his could muster to beat down his prejudices or his bigotry; but at the same time I should not oscould muster to beat down his prejudices of his bigotry; but at the same time I should not ostracise him and try to get society to kick him out because he did not believe just as I did, for I think there is room enough upon this footstool for every man. I have no regard for plutocracy or that grasping monopoly which gathers up millions of dollars representing the brawn of the masses, but I have a genuine respect for honest labor well exercised and conscientiously expended, whether it is the capital of the hod carrier in the street or whether it belongs to the most brilliant thinker in our scientific circles of investigation.

Mr. Chairman, I bring my greeting to my spiritualistic friends, and tell them to hold fast to that which is good. I believe that they will yet see a brighter day for their encouragement. I know the lines have been rather hard of late, the roads rather steep, but I think they will gather up a reward for their well-doing in the thought that many an old shackle has been stricken from human limbs, many a rerror banished from eyes dim with weeping, and many a sorrow removed-from heavy hearts by work which the argels have done.

Ella Haskell.

Ella Haskell.

My name is Ella Haskell. I have friends on the mortal side. I have not been away in the spirit-world as long as those who have spoken to you, or most of them, but I have been a few years out of the body, and the affairs of life have gone on with my friends just the same as if I had been here. Still I do not think they have forgotten me wholly; I believe they sometimes give a thought to my memory, and feel that they would like to have had me stay with them.

I am now only a memory to my friends, but would like to have them realize I am a living being, something more than a fading memory, and that I bring them my love, tender thought and that I oring them my love, tender thought and care. I would so like to assist them in their daily duties; I would be so pleased to brighten the way for them, and drive some of the shadows from their lives and hearts. Sometimes I do bring a little strength. Even though they do not know whence it comes, the work is accomplished just the same, and I am

made happy thereby.

Louie sends her love with mine, and Charlie from the spirit-world wants his friends to know that he is more of a musician than he was on this side. He loved music, and tried so much to give expression to the inspirations that were brought by spirit-friends, and partly drawn out under their influence from his interior life. Now in the spirit-world he has the rior life. Now in, the spirit-world he has the opportunity of gaining more knowledge, and giving greater expression to music than he would had he remained on this side for many

years.
Our friends live in Philadelphia, and some of them, being interested a little in Spiritualism, will, I think, hear of our return, because I have been helped to come by a lady who lived there once. A long time ago she was a medium by the name of Robinson. One of our relatives had a sitting with her, and got some very interesting things from the spirit side. Since then the lady has been more or less familiar with spirit communication, and I think through her I may be able to reach others of my family.

George Walker.

Good afternoon, Mr. Chairman. [Good afternoon.] I have taken a fancy to come to your Circle-Room and say a few words if possible to my friends in old Salem, Mass., and to those in other parts of the State also who might be interested in learning something of spirit return. It is a good thing to know about, it is a very good thing to study, and if at first it does not bring all the satisfaction you would like, it is all right to keep along with the investigation, because it is sure to bring forward something lovely, something quickening to the spirit-forces, and something that will call out the faculties of the spirit. I think so, and I tell my friends to look into it and get all the light they can in regard to its claims.

I am doing very well in the spirit-world, and I have many a kind and warm thought for the dear ones on this side of life. There are near and dear ones in the other world with whom I spend many happy hours, but I am not an idle man. I like to be busy doing something that will tell for future usefulness.

I send greeting to my brother Abbott, and I am glad he holds fast to the faith; I am glad he stands by the old Cause of Spiritual Truth as a fearless soul, and I know that when he comes to the spirit world his reception will be Good afternoon, Mr. Chairman. [Good after-

as a fearless soul, and I know that when he comes to the spirit-world his reception will be a good one.

Over beyond we see things a little more clearly than we do on earth. The mists and cobwebs do not hang before our eyes so thickly, webs do not hang before our eyes so thickly, and we understand each other better. On the whole we have a little the advantage of you people on this side, in the same way that the college youth has the advantage, if he profits by his opportunities in gaining information and knowledge, of the little one who is plodding along in the primary department and trying to get his a, b, c's and his first ideas of education. We have just that advantage of you: You are plodding along amid the mists and cobwebs, and we are like the college youth, a little more advanced in our classes and studies. If we take advantage of our opportunities there, of course we can geta little more light and knowledge than the scholar does who is down in the edge than the scholar does who is down in the lower grade, but the lower grade is necessary before we can take up the branches of the higher department. I am George Walker.

Emma Hersey.

I will not take much of your time. I was so afraid I could not get in to day, for I have been here a good many times to try to speak a few words.

I am Emma Hersey. I have a father some-where here on this side, as well as friends, that I would like to reach. I think that he is in Springfield, Ill., for he was a while ago. I thought if I could only get to him in some such way as this it might be a consolation to him, for now father has gone through many triels. way as this it might be a consolation to him, for poor father has gone through many trials, and has had much to break him down in spirit as well as body. He feels that he has been deprived of much that makes life worth living, for he does not know that we of the spirit-world, who have been taken from the mortal, still live and care for him, and try all we can to brighten his way and lighten his burdens. We bring our love to him every time that we can come anywhere near to his life. Sometimes we have been able to come very close, and then again the shadows have grown dark, the material conditions have been so dense we

the material conditions have been so dense we could not get through the atmosphere which seemed like a wall to us. Perhaps if we understood this way of coming better we could over-come these things, and I am trying to learn

in regard to them.

My father's name is William.

I send my love to all my friends who are on this side, and hope they will feel that death does not end all for the conscious spirit, but that it opens a way for that spirit to pass to another life, where there is everything to live and work for. and work for.

Report of Public Séance held Feb. 14th, 1893. QUESTIONS AND ANSWERS.

QUES.—[By a Subscriber.] Why do some spirits give a name, and others will not? Surely a father controlling a medium to speak to his child would not object to give his name as v means of identification. Yet such was the case only a few weeks ago in my experience. Can the intelligence explain this and give some general information with regard to such cases?

Ans.—Does the correspondent understand that it is not the brain of the intelligence who manifests that is under operation at the time a message is delivered? Does he understand that a spirit is not only returning in thought to the arbitrary conditions of the earth-life and its associations through which he has passed, but that he must also bring a brain foreign to his own, entirely different, mayhap, in construction from his own mental machinery, under his control, and positively machinery, under his control, and positively make that brain respond to every vibration of

thought from his own mind?

This may seem a very simple thing to accomplish to a casual observer, but to a deep who investigates closely the complish to a casual observer, but to a deep thinker, to one who investigates closely the operation of psychic laws, it does not appear so easy. It is not that the spirit does not choose or desire to give his name to his earthly friends, nor is it because he has forgotten the cognomen by which he was known when on earth; but it is perhaps because the medium is not adapted altogether to his will-forces and magnetic power. It may be that the medium he handles is very well adapted to certain uses for that spirit, and perchance the controlling intelligence may be able to present his characteristics through the sensitive or be able to refer in part to events which have taken place in former years which will assist in identify-

in former years which will assist in identifying him to his mortal friends; but that organ of the brain termed "memory" may be so deficient in the medium that the spirit will be unable to touch it with his forces and so bring a remembrance of that which has belonged to to him flashing through the mental organism of the suscentible instrument of the susceptible instrument.

Then, again, names are very arbitrary things, as also are dates, and while many spirits are capable of communicating sufficiently clear through various mediums to give certain matters which will serve to identify them, to exhibit certain characteristics which belong to them, and which are not at a lill like those of the medium they are unable to them, and which are not at all like those of the medium, they are unable to impress upon the brain of the instrument the name of the place where they lived, the name which they bore on earth, or the date of their birth, death, or anything of that kind, because many of our mediums are partly conscious even though they may not be aware that they are not altogether oblivious to the conditions of earth.

We know it to be a fact that most of our spirit mediums are extremely sensitive in the

spirit mediums are extremely sensitive in the direction of wishing to have whatever is given to them from the spirit side of life accurate, infallibly so, that there may be no possibility of mistake, and that none who come in contact with the communications given can criticise them adversely. Consequently the mind of the medium is on the alert, and if a sitter re-quests in a most positive manner, or demands to know the name of the spirit who has taken to know the name of the spirit who has taken control, in nine cases out of ten the sensitive brain of the medium will begin to quiver, fear will be aroused lest the name be not given correctly, anxiety is caused, and the placid surface of the brain, which before responded to the action of spirit power, reflecting that which was impressed upon it as a clear sheet of water reflects its charge, becomes as distributed.

which was impressed upon it as a clear sheet of water reflects its shores, becomes so disturbed that the spirit is unable to communicate that which he would be very glad to give.

Therefore there are many reasons why these positive facts may not be given to an investigator; but if one pursues his inquiry for any length of time, and continues to give the operating spirits all the advantages they require, he will, after a while, receive enough from his unseen friends to convince him of their identity, and of their desire to communicate with tity, and of their desire to communicate with him, and to give him what he may wish.

You must remember, also, in this connection that names are not to the spirits what they are to you. Here one man is called John Brown. After a while he grows to manhood, forms do-mestic ties, and a son is born to him, who be-comes John Brown, Jr. In a long family line there comes to be a number of John Browns, but that fact does not work any confusion in this life, because the older ones have passed away, and there may be but one or two of that name at one time on this planet. In the spirit-world, however, if there is enough sympathy existing between the members of the family of Browns to cause them to associate together in works and conditions in the spirit-world, you can see at once what a confusion would result were there a dozen or two John Browns in one

were there a dozen or two John Browns in one locality or one home.

Therefore names are not to the spirit what they are to you. In the spirit world a spirit's friends and guardians give him a cognomen characteristic of himself, of his own peculiarities and personality, and it may not be anything at all like what he has borne on earth. Suppose a spirit who has been an inhabitant thing at all like what he has borne on earth. Suppose a spirit who has been an inhabitant of the spirit-world for twenty-five or thirty years, passing under the name that was given him when he became associated with progressive souls in the other world, were to come in contact with earth again and into the atmosphere of a medium. The magnetic environment of his children or friends here will attract him. He comes to them in sympathy and love, seeking to aid and instruct them. Perhaps his whole soul is been upon this purpose, and also that of giving them evidence of immortal life. But suddenly he may be startled in his work by a demand for his name. That by which he has been known so long in the spirit-world would not be recognized by his friends, and it may not be possible for him his friends, and it may not be possible for him to at once give the name by which he was for-merly known through a brain with which he is

not familiar. So, perhaps, he is sent back dis-heartened into the spirit world to gather up more positive force to use in his errands to earth because he has been unable to give that which was required of him, even though he may have given sufficient evidence of the truth of spirit return in what he has communi-cated to at least create an interest in the sub-ject in the minds of those to whom he came with the desire to be of use. with the desire to be of use.

Q.-[By Mark Deunett, Beverly, Mass.] Do intelligent, progressive spirits, after leaving the mortal body, have the privilege and power of visiting and enjoying the scenery of places they have not beheld while in the mortal body? For instance, will some of our friends who have been promoted to the other life be likely to enjoy the Columbian Exposition next summer? Columbian Exposition pext summer ?

A.—No doubt thousands of spirits will accompany their friends on earth who will journey to Chicago to enjoy the Exposition there to be held next aummer, and there will be hosts of invisible intelligences interested in the great exhibits who will also be attracted there are though though they do not accompany movide. eyen though they do not accompany mortal

friends.

Spirits who are not earth bound, held to any Spirits who are not earth-bound, held to any one physical environment on account of the weighty elements of selfishness, greed and other undesirable qualities which they have taken with them to the other life, are not confined to any one locality or situation. Progressive spirits who wish to understand and learn all that they can of their own inherent powers that they may be more useful, and who also desire to gain all the knowledge they can of life and its possibilities from the wise and exalted souls who are willing to serve them as teachers and guides, may very soon learn, after passing to the other life, to traverse space and visit one locality and another either here or in the world of spirits.

the world of spirits.

There is many a soul who was tethered to the body and its immediate surroundings on earth, but who had a great longing to visit distant shows to available and the surrounding the surrounding surrounding to the surrounding s tant shores, to explore various scenes and localtant shores, to explore various scenes and local-ities, to pass from palace to palace of art and science, and to roam through the different countries of the world. That same desire goes with the spirit to the spiritual life, where it be-comes intensified, and after a while he finds himself enabled to gratify the wish and to visit the localities whither his thought has gone so many times.

many times.

Perchance an artistic soul right here in Bos-Perchance an artistic soul right here in Boston who is chained by the force of circumstances to delye in certain ruts, and never leave the city's epvironments, may long with all his thought for the privilege of visiting Rome, and Naples, and Venice, and other places where works of art abound, and when he passes to the spirit-world the time will come when he will be able to go and view the glorious architectural structures; the temples of science, and the various beautiful creations of artists and sculptors that he has longed to see. Not but what the spirit world has its palaces of art and its beautiful creations far surpassing those of earth; but the strong desire that has possessed the soul for years will not be satisfied until it has its expression and fulfillment through such channels as it has longed to pass, and such channels as it has longed to pass, and such channels as it has longed to pass, and such souls will find many mediumistic individuals on earth in the localities toward which they are attracted, through whose atmosphere they will be able to see, to hear and to learn that which they have desired to do in ways that we have mentioned.

INDIVIDUAL MESSAGES.

Austin Leathan.

It is somewhere about three years, good friends, since I went to the spirit-world. I cannot say I was prepared to go, or that I anticipated passing out of the body at such a time as I did, for the cause of my going out was an accident, as we call those things on this side of life. I do not know whether it was foreordained that I should go in that manner or not, but this accident occurred on the road at Oswego, N. Y.

I have been busy since then. Part of the time I have been with my dear ones of the family and my friends on earth, but not altofamily and my friends on earth, but not altogether. I have been with many friends and relatives in the spirit-world, seeking to know of its conditions and forms of law and labor, and I have also traveled about somewhat, as your speaker has been telling of, visiting one place and another in both worlds, and finding my time well occupied.

I was a man of business, and my energies were employed in bringing the most successful results to my business enterprises. I was in-

results to my business enterprises. I was interested not only in the shoe manufacture, but also in other lines of utility, and I feel that I am not defidient in that a more than I am not defident in that I am not defident in the I am not defident in that I am not deficient in that energetic force which I felt when here, and which is a part of

which I felt when here, and which is a part of me as a living man to-day.

My people and interests lie in East Bridgewater, Mass. I send my greeting to my friends and all who care to hear from me, not only to those in the old place but to those at other points, for I take an interest in all my friends and dear ones, and I wish them to know I am not a dead man. I am alive, and I feel that I am still one who can think and plan and work, and press on to greater achievements, not satisfant. am still one who can think and plan and work, and press on to greater achievements, not satisfied with that which he has accomplished, but looking forward to something more. In a spiritual way it helps me very much to have this aspiration or desire, because when I have gained one truth and mastered one subject that comes before me for study, I find others springing up that seem to be more easily comprehended. So I try to keep pace with the friends who have been in the spirit-world before me, but who are kind enough to try to give me the enwho are kind enough to try to give me the encouragement and the hope that they have received in the spiritual world.

[To the Chairman:] My name, sir, is Austin Leathan.

Nellie Potter.

The gentleman said he had been gone three years, and I thought "What a little while that seems!" for I have been in the spirit-world somewhere about twenty-four years. Oh! how beautiful the life of that world has been to me, so enlarging, so full of strength and power! I do not feel any of the weakness and the pain that came to me on earth. My body, although as real and tangible as was the earthly one; has never felt any of that feebleness which came to me here, and I have enjoyed the years in their passage. their nassage"

I have not been far away from the dear ones I have not been far away from the dear ones on the mortal side, I have seen them pass through strange experiences; I have known changes to come; I have welcomed the dear ones to the spirit-world, and I have gone with friends sometimes through the shadows that fell upon them on this side, and tried to give them influences of light that would help them. Even amid the shadows and the changes I have seen the sun shining ever, and heard the music ringing out from the bright spheres of the heavenly life, and so I have only had cause to rejoice indeed in the beautiful world that I entered when I passed from the weary form.

heavenly life, and so I have only had cause to rejoice indeed in the beautiful world that I entered when I passed from the weary form.

I was in one sense glad to go from earth, because I felt it was best. I did not wish to leave my husband and friends on the mortal side, but I knew that the dear spirit-ones were waiting to give me greeting, and I often felt their influence before I went to join them in their happy home. I saw the beautiful light and the sweet faces that came about me, and I had no fear. I felt that all would be well, and I could look the fact in the face that death was near by without a shadow or thought of pain. Yes, I saw the loving angels coming in their robes of white, bringing me a spirit of welcome to their home of love so bright, and I felt that if I could I would return and bring influences of peace to other lives, and try to make them feel that there is no shadow and no pain in death, but that only the light and beauty of the heavenly world ever comes to those who are prepared to meet it.

I liyed at and went away from Pleasantville, Pa. I do not know as any one will be looking for me, for it is a long time since I passed away. I thought parhaps it might do some good to send a ray of light and a loving thought to the friends I have known in the past who are still on earth.

Nellie Potter.

Nellie Potter. INDIVIDUAL SPIRIT MESSAGES

70 BE FUBLISHED NEXT WEEK.

Peb. 14 (Continued).—James O. Draper: Hannah Shumvay; C. B. A. Mouroei George Willis; Olivia.

Peb: 17.—Eleazar Pope; Joseph Snow; Mary Ann Roberts;

Ell Wolden: George W. Freeman; Birs, Julia 4. Allen; Embline Ryder,

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

April 21.—Augusia Currier: Capt. Robert Boyd, U. S. N.;
Rufus Dwinell; Asa Worthington; Unarlotte Anderson;
John Rannedon. Ruius Dwineli; Ann Worthington; Charlotte Anderson; John Remington,
April 25.—Baniel P. Wood; William Morrisey; H. S. McGlom; Amy Beynour; Mary Julia Benton; Tom Haggerty;
Joseph Martin,
April 28.—Benjamin Morrill; J. V. Warner; Capt. Martin
Lincoln; Margaret Harris; Elizabeth Gordon; Franklin
Jaggers; Susan Crane.
Ady 2.—Mary Webster; Elizabeth Blake Lake; Fred
Brown; Andrew Horton; Charles Penbody; William B. Allen; Annie Chase; Susan Stone; Mary Ann Rogers.

SORROW OR GLADNESS.

To the Editors of the Banner of Light: The following poem formed a part of the services held over the mortal remains of Mrs. HANNAH HUS-SEY, who passed to spirit-life Jan. 19th, 1893, in the ninety-fifth year of her age. For many years she has been a sincere believer in the Spiritual Philosophy:

Smiles or tears, which shall it be?
Slighs of grief and hymns of sadness,
Sorrow's hollow mockery,
Or sweeter tones of joy and gladness?
Bands of crape or blooming flowers
For our dear sister higher risen,
Leaving to these hands of ours
Only this—her earthly prison?

What's the loss and what's the gain?

What's the ross and what's the gair
Let us note this angel's mission
With no throb of selfish pain,
Or of fear and superstition.
Lost, this garment, worn and old
By the years about it pressing,
Bearing in each tattered fold
To the wearer naught of blessing.

Lost, this temple of our care,
Worn by time's exuitant marches
Till unfit that one so fair
Dwell beneath its crumbling arches.
Loved by us because, erewhile,
Just within its lighted portal
We never failed to meet the smile.
Of the spirit grown immortal.

Now the curtains have been drawn, And the light no longer swelling,
And the light no longer swelling,
Shows us that the inmate's gone
From the poor and worthless dwelling.
Gone, but where, and what the change?
Let us strive to read the meaning—
Pierce the gloom that ever strange
"Tween here and there is intervening.

Gone from age to golden youth,
From helplessness to strength and beauty;
Gone to learn a higher truth,
And follow out a higher duty.
Gone to know the friends of yore;
Too dim our eyes to trace the meeting
At the ever open door;
Too deaf our ears to catch the greeting.

Gone to wear a robe more new

Gone to wear a robe more new
Than this poor worn-out one before us;
Gone to learn a way more true
Than to our gaze has glimmered o'er us.
Gone to a temple fairer lar
Than could here on earth be builded,
Just "beyond the harbor bar,"
By worthy deeds adorned and gilded.

Gone from winter chill and bare

Gone from winter chill and bare
To summer-lands forever vernal;
Gone from weary pain and care,
To that sweet home of love eternal.
Dead? Oh, not she is not dead,
She whose smile was ever winning,
But, in a fuller life instead,
Her truest work is just beginning. "Gone," did we say? . She is not this,

Gone," did we say? "She is not this,
"I is but our mortal loss expressing,
And we may feel her angel kiss
And yet receive her angel blessing.
Hers is the joy that shall endure,
And ours the changeful thread so brittle
We ought to bless the angel pure
Who brought so much and took so little.

If tears we shed, oh! let them fall
For our own poor mortal blindness,
That hides beneath a funeral pall
God's purest law of love and kindness.
Smiles and joy and flowers for thee,
Our angel-sister higher risen;
Thine is all eternity,
The the work port earthly prison

This thy worn-out, earthly prison.

We will gently put a way
What upon thine earthly mission
Served thee for a little day,
Useless now to thy condition.
From those wondrous fields of light
We would never seek to hold thee;
Fitted is thy spirit bright
For the glories that enfold thee.

But we'll keep for thee a place,
And, when free from higher duty,
Bring us with thine angel grace
Glimpses of that holy beauty.
Let us hear thy voice once more,
Telling o'er the sacred story
Through the ever open door
Whence you passed to scenes of glory.

This same way we, too, shall go
Just a little further only;
And the water's solemn flow
Will not seem one half so lonely
Since thy hand will reach across,

Clasping ours to aid the landing.
And teaching all the gain and loss
To our darkened understanding. So we bring but smiles and flowers,

So we brink but smiles and flowers,
From whose fragrance we can borrow
Promise of those radiant bowers
Out beyond the reach of sorrow.
There's no cause to weep for thee,
Angel-sister higher risen;
Thine is glad eternity—
Ours the clouded earthly prison!
EMMA TRAIN.

May Magazines.

THE ARENA.-Wm. Ordway Partridge, a sculptor whose Madonna on exhibition at the Museum of Fine Arts last autumn won unstinted praise as a type of womanhood, contributes the opening paper. It is, from many points of view, a remarkable one in its treatment of "An American School of Sculpture" in prospective, and a valuable addition to the constructive literature of this new era of thought and action. Louise Chandler Moulton, whose portrait is given as the frontispiece, and who has had the reputation many years of being a Spiritualist, furnishes "Four Strange Stories," which, though they may be new to some, are not "strange" to any one familiar with the facts of Spiritualism. Fred. L. Hoffman deals with "Suicide and Modern Civilization," in a manner that will at-tract to the subject all readers interested in vital social problems. Liberal views on subjects of popular discussions are presented by various able writers; Kate Buffington Davis on "Practical Theosophy," and Prof. Cone on "Evolution of Christianity Prior to Dr. Abbott." Gerald Massey contributes a poem, and the editor an earnest and able plea: "Room for the Soul of Man," Boston: Arena Pub. Co.

THE CENTURY.-The illustrations of the opening article," At the Pair," are a marked feature of this number, and have never been excelled in this monthly. They consist of early morning and evening views of the buildings of the Exposition, which, half concealed by the rising mists, appear as structures of another and more ethereal world. Mr. J. A. Symonds gives "Recollections of Lord Tennyson," followed by a sonnet "To Alfred Tennyson" by Aubrey de Vere. "Personal Impressions of Nicaragua," illustrated, are contributed by Gilbert Gaul. The third of the series of 'Leaves from the Autobiography of Salvini," will be read with interest. "Relics of Artemas Ward," is the title of an entertaining paper by Don C. Seitz. Its illustrations are a portrait and fac simile. The serial stories are continued, and Part I. of a two part story "Writing to Rosina," given. The departments, "Topics of the Time," "Open Letters" and "In Lighter Vein," are well filled. New York: The Cen

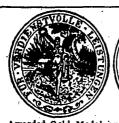
NEW ENGLAND MAGAZINE .- " Phillips Brooks and Harvard University," is the subject of the leading article. In it is given an account of the relations of Mr. Brooks with the university as a student and a teacher, the frontispiece being his portrait when the former, and the illustrations that follow many and of much interest. The phenomenal growth of American cities is vividly shown in an illustrated account of "The City of Seattle," by J. W. Pratt. The routine, atudy and social life at the Naval Academy are described by W. G. Richardson, U. S. N., with illustrations. A résumé of the exhibit of New England Art at the World's Fair, illustrated, is given by W. H. Downes, art critic of The Transcript. Other papers of interest are "Old Ship Building Days at Duxbury," The Legends of Jokyl Island," "Pietro Mascagni," stories, poems, and the contents of the "Omnibus," Boston: 281 Columbus Avenue.

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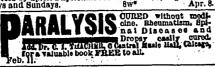
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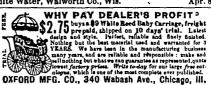
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The Wondrous Writing Power.

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 mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

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

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The instrument complete in box, with full directions, and cut-lilustrating the manner of using it, \$1.00; postage 25 cts.
NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, DAESTU cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

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The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

to use it.

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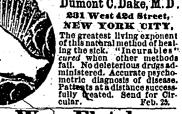
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Dec. 31.
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Mrs. Stoddard Gray and Son, De Witt C. Hough THE Materializing Mediums, hold Seances Sunday, Weduesday and Friday eveniums: Saturday at 2 o'clock. 323 West 34th street, New York. Sittings daily.

Apr. 29.

MRS. M. C. MORRELL,
CLAIRVOYANT, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings.
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Apr. 22.

MRS. M. E. MORRISON, Magnetic and Massage Treatment; also Medicated Baths. 311 W. 55th st.

May 6.

W. J. COLVILLE

WILL DELIVER TWO LECTURES DAILY DURING THE SESSION OF

Summer School of Psychic Science at Lily Dale, N.Y., COMMENCING

Wednesday, June 7th, 1893. Wednesday, June 7th, 1893.

He will speak daily at 2 P. M., also on Tuesdays, Thursdays and Saturdays at 10 A. M., and on Mondays, Wednesdays and Fridays at 7:30 P. M.

From June 7th to July 5th, complete courses of twelve Lectures will be given on the Spiritual Science of Health, Sacred Anthology, and Spiritual Cosmogony, or Man's Relation to the Universe.

From July 8th to 20th, on Spiritual Teachings of the World's Great Poets and Authors: Psychometry; and second course on Spiritual Science of Health.

Terms-92.50 for any course of twelve Lectures, or \$4 for two tickets admitting to twelve Lectures each (24 in all). Visitors' single Lecture tickets 25 cents.

Questions from the audience will always be in order at the close of the Lecture if they pertain to the topic under consideration.

W. I. Chiville will speak in the Auditorium on Sundays.

the close of the Lecture if they pertain to the topic under consideration.

W. J. Colville will speak in the Auditorium on Sundays June 11th, 18th and 25th, at 10:30 A. M. and 2 P. M. Mrs. Lillie and W. J. Colville will lecture on Sundays July 2d, 9th and 18th. W. J. Colville and Mrs. J. B. Jackson July 23d.

PROF. GEO. W. MORRIS of New York, who is a Paris and Berlin graduate, has been secured as planist and organist for the summer school. He will also take pupils and give recitals.

Apr. 8.

DR. F. L. H. WILLIS

May be Addressed until further notice,

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

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

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Miss Titcomb is one of the very fow persons who have written upon Mind-Gure who seems to have a clear and definite idea regarding the process by which cures are effected; and it is a curious fact that, having made the subject a matter of earnest and conscientious study, ahe differs from the entire school of mentablealers, operators and stantism in her conclusions as to the means by which curraitive effects are produced. That disease, even brande, can be cured, as well as caused, by the mind, she asserts; but she ropudiates the idea that the theology which underlies creating of the systems has anything to do with it. The result, she claims, is due to the concentration of thought.

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Panner of Tight.

BOSTON, SATURDAY, MAY 13, 1803.

MEETINGS IN BOSTON.

Hanner of Light Hall, O Hosworth Street.— piritual meetings are held every Tuesday and Friday af-racon, Mrs. M. T. Longley occupying the platform; J. A. leibamer, Chairman. Free to the public.

ternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. Free to the public.

The Hoston Spiritual Temple, Herkeley Hall, & Herkeley Hreet.—Services every Sunday at 10½ A. M. and 7½ P. M. Andrew L. Knight, President.

The Heiping Hand to the Boston Spiritual Temple meets every Wednesday at 2½ at 3 Boylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. R. S. Lillie, President; Mrs. A. A. Eddidge, Treasurer; Ida M. Jacobs, Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 2½ P. M.; School at 11 A. M. Wednesday evening Social at 1½. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists' Association meets Monday evenings at 7½ o'clock in the first Spiritual Temple. Mediums, Spiritualists and Investigators welcomed. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parker C. Marsh, Gen'l Sec'y, Hyde Park, Mass.

Children's Spiritual Lyccum meets overy Sunday at

Children's Spiritural Lycomm meets every Sunday at 1056 A. M. in Red Men's Hall, 514 Trement street, opposite Berkeley, J. A. Shelhamer, President.

The Lycom Ladies' Aid Association incets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

ndent.

Engle Hall, 616 Washington Street.—Sundays at 1 A.M., 2½ and 7½ 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.8½ Bosworth street, at 7½ P.M. Dr. H. B. Storer, President.

H. B. Storer, President.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 3½ and 7½ F. M. (7½ F. M. meeting in Commercial Hail) Thursday at 2½ F. M., N. P. Smith, Chairman.

Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2½ and 7½ F. M. Every Tuesday, at 2½ F. M., meetings for testing standard and psychometric readings. Mrs. M. Adelino Wilkinson, Conductor.

First Spiritualist Ladies' Aid Society, 1031

Washington Street.—Husiness meetings Fridays, at 4 F. M. Public meeting at 7½ F. M. Mrs. A. E. Barnes, President.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening corner Washington and Dover streets (up one flight). Ida P. A. Whittock, President.

Harmony Hall, 724. Washington Street.—Meetings are held every Sunday at 11 A. M., 2% and 7% P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Meeting Sundays at 10% A.M. and 2% and 7% P. M. Eben Cobb, Con ductor.

uctor.
The People's Spiritual Meeting, Ladies' Aid
Parlors, 1001 Washington Staret, every Sunday at
94, 24 and 74. Prominent and reliable mediums at all
essions. Prank W. Jones, Conductor. Lincoln Hall, 102½ Warren Street, Charlesown District.—Meetings held each Sunday at 2½ and ½ r. M.; developing circle in A. M.

Pilgrim Hall, Chelsea.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

The Spiritualist Ladics' Aid Society meets at Pilgrim Hall (Hawthorn street) first and third Tuesdays of each month, P. M. and eve. Mrs. Adams, President; Miss G. A. Dodge, Secretary (61 Tudor street).

Society Hall, Everett.—Sunday meetings 11 A.M. 6 and 72 P.M. A. D. Haynes, Chairman.

Boston Spiritual Temple, Berkeley Hall.-We regret to report that Mr. Andrew L. Knight has been obliged to resign the office of President and take a much needed rest, owing to ill health. Vice President James H. Lewis presided last Sunday, who, upon opening the morning services, remarked that the people and the press are becoming more and more interested in the future life, seeking to know what lies beyond the vell. After a song by Mr. John T. Lillie, accompanied by Wm. H. Boyce upon the plano, Dr. H. B. Storer was introduced as the speaker for the day and read a poem written by Mr. Thomas L. Harris. Mr. Lillie sang very acceptably "The Beautiful Island of Sunshine," and Dr. Storer announced as his subject, "The New Methods." It is very evident, he said that many new methods are being adopted. The Spiritual Philosophy is fast taking the place of dogmatic theology. For the same reason that people attend theatres we find them in the churches, to be entertained. There are, however, a few who are seeking for the advancement of the Spiritual Philosophy. We know there is another world just as certainly as we know of the existence of the world of matter; the method we employ to acquire a knowledge of that other world is scientific, and our reason is brought to bear upon the conditions we find. We were told in old theology that the human race was imperfect, and subject to the avenging spirit of its god. There are conditions surrounding every human being which make him what he is, and there has never been a human being so perfect that he can be accepted by this god of perfection. No one has been able to define God or tell where his throne may be, and he bears no relation to us other than through the laws of nature. He who knows himself most thoroughly knows the Supreme Intelligence from which all his aspirations are derived, demonstrated here and to be more fully demonstrated in the hereafter. The thought of a Divine Intelligence is universal, and we are assured that sometime on a higher plane of existence we shall enjoy the society of those we love. We regret to report that Mr. Andrew L. Knight has

those we love.

Spiritualism has come to give light and present new methods; first, by a system of sounds, then by taking hold of matter and moving ponderous bodies by physical force, followed by causing to appear before us material bodies similar to the bodies worn by our ariagn friends when dwelling on earth, and this conclusion comesto us: that this body we wear is worthy of respect, and dignified as containing the material

or respect, and dignified as containing the material which may be used in the method of materialization. We are assured that we have immortal life in ourselves; death may disarrange our business, but we do not regard it as a finality; "we know that if this earthly house were dissolved we have a building of God, a house not made with hands, eternal in the heavens." There are other-methods which we call psychical, for the soul is never separated from the substance of things. Mental phenomena were anciently worshiped as they became manifest, but we are coming to know that God has no special endowments to bestow upon any one, for we can always trace these endowments to some intelligence which works by law. The power is in a certain sense inherited, and many of our spiritual seers are able to diagnose disease perfectly where the generally recognized "medical faculty" fail. We are drawn to or repelled by this psychic power, and it will direct us hereafter into the society to which we are adapted. This method leaves every one free—not to escape the penalty of law, for nature's laws must be obeyed—but to-learn that this life and the future are one and inseparable; we shall never find the "old judgment," but each shall be his own judge; you cannot forget any evil thing you have done, and will be reminded sometime of all your evil deeds. The conditions around us make us what we are, and Spiritualism teaches us to show pity to those who offend, and not seek their destruction here or hereafter. The spirit-world is all around us and ever ready to assist.

The meeting closed with the singing of "Shadow Land," by Mr. Lillie,
The evening session opened by the audience singing "America." Dr. Storer read another poem by Thomas L. Harris. After the singing of Phose Cary's "I Am Nearer My Home To-day." by Mr. Lillie, accompanied by Mr. Royce, the subject of the evening lecture, "Spiritual Sphores," was dealt with by Dr. Storer with a substantially as follows:

Jesus spoke of "mansions" he was going to prepare for his disciplies, b

The Veteran Spiritualist Union will observe with appropriate exercises its second anniversary in this

May 28th by Mrs. Safah A. Byrnos, thus closing the public rervies for this season.

The Helping Hand to the Boston Spiritual Temple hold its social on May 3d at 3 Boylston Place. Wo had with us many mediums, and nice music was furnished: Songs, Miss Halley, Mrs. Lovering and Mr. Lillie; remarks, Mrs. Waterhouse, Mr. Kempster; Mrs. Nickless, excellent tests; remarks and improvised poem by Mrs. Lillie. The Hand meets for the rest of this month, Wednesdays, at 3:30, suppor at 0.

I. M. JACOBS, Scoty.

Marmony Mall. - Meetings held as usual Tuesday and Thursday afternoons were well attended and in-

Sunday morning, May 7th, developing and healing circle, very successful in results; exercises participated in by Drs. Blackden, Slight, Shute and Bowman. Afternoon opened with slight, Shute and Bowman. Consider the superscript of the supersc

Mrs. Georgia al. Hughes, Mats. Dr. Evening, music; invocation and tests, Mrs. Hughes; remarks and tests were made and given by Mrs. M. A. Charter, Mrs. J. E. Nutter, Mrs. Dr. Bell and Mrs. M. W. Lesile—good music being interspersed.

Meetings held in this half every Tuesday and Thursday at 3 P. M. Sunday at 11 A. M., 2:30 and 7:30 P. M. F. W. MATHEWS, Conductor.

Engle Hall .- Wednesday, May 3d, an interesting

meeting. Sunday, May 7th, morning, developing circle was bunday, anay 7th, morning, developing circle was latgely attended, with good results. Afternoon, opened with singing, Mrs. A. Sterling; invocation and remarks, Chairman; recognized readings and tests, Mrs. J. Woods, Mrs. W. H. H. Burt. Mrs. J. K. D. Conant, Mrs. Dr. Bell, Pr. O. F. Stiles. Mr. C. W. Quimby, Mr. E. H. Tuttle; remarks, Mrs. J. K. D. Conant.

Conanf.

Evening, remarks and invocation, Mrs. M. E.
Pierce; readings, Dr. Wm. Franks; remarks, Mrs.
M. W. Lesile, Mr. N. Chase; poem, Mrs. I. E. Downing; tests and readings, Mrs. M. W. Lesile, Mrs. I. E.
Downing, Mr. E. H. Tuttle. We are glad to welcome
Mrs. A. Sterling, who has returned much improved in health

BANNER OF LIGHT for sale at each session.

First Spiritual Temple (Newbury and Exeter Streets).—Last Sunday Mr. W. J. Colville spoke to a large audience on "The World's Fair and Its to a large audience on "The World's Fair and Its Spiritual Significance." The lecture was replete with advanced spiritual teaching, and has been fully reported for the BANNER OF LIGHT. The grand organ pealed forth majestic strains, and the lady vocalist who officiates as cantor sang with much sweetness and expression. The services ended with an improvisation on "The Law of Kindness."

Next Sunday Mr. Colville will again lecture in the Temple at 2:45, subject, "The Coming Parliament of Religions; What will Result from It?" Questions are answered on Wednesdays at 7:30 r. M. On Sunday, May 21st, there will be a special musical service at 7:30 r. M., when Mr. Colville in connection with a fine organist will give an inspirational lecture and poem on the Great Musical Composers, whose works will be illustrated upon the organ as they are mentioned by the speaker.

The Children's Progressive Lyceum held a spirited and very entertaining session on Sunday last; the usual exercises were finely executed; the lesson

the usual exercises were finely executed; the lesson talk proved instructive; the remarks of Conductor Hatch and of Assistant Conductor Wood were in character with the occasion and the Lyccum work.

The forcible and inspiring speech of Mr. Grimshaw of England made a deep impression on all minds; Miss Stella Churchill gave an excellent reading; Winnie Ireland sang sweetly; Baby Butler gave her first recitation in winning style; Miss Pratt executed a charming plano solo: Alice Ireland gave a recitation; and the entire service was thoroughly enjoyed by all. Lyccum neets at 514 Tremont street, Boston, Sundays at 10:45 A. M. Seats free.

The First Spiritualist Ladies' Aid Society held its weekly meeting at 1031 Washington street, May 5th, at 4 P. M., Mrs. A. E. Barnes, President May 5th, at 4 P. M., Mrs. A. E. Barnes, President. Evening exercises commenced with a plano solo by Mrs. Eva Cassell (Chelsea) which was admirably executed; song, Miss Amanda Balley, "Fear not, I am with you"; tests, Mrs. M. A. Brown; Mrs. Cassell, plano solo; song, Miss Balley; remarks, Mrs. Nick less; after an interval of song by Miss Balley, Mrs. Nickless gave satisfactory tests; Mrs. Shackley, remarks and tests; Mr. Kennpster, remarks.

Next meeting will be held May 12th. As there will be but three more meetings before the vacation a full attendance is desired.

E. D. Mayo, Sec'y.

The People's Meeting. - The exercises in the Psychic's Class held Sunday mornings in connection with the People's Meeting at Ladies' Ald Parlors, with the People's Meeting at Ladies' Aid Parlors, were participated in by Mr. J. A. Kempster, Mrs. E. R. Nickless, Mr. C. W. Quimby, and Mrs. O. A. Robbins. Dr. D. S. Baker gave the opening address in the atternoon; remarks by Mrs. E. M. Shirley and Jacob Edson followed; Mrs. J. W. Hill and Peter Mc. Kenzle remarks and tests; Dr. Adaline W. Wildes recited an original poem. James Magoon, M. D., spoke in the evening, contrasting "Spiritists with Spiritualists." Mrs. Nickless followed, explaining the difference between "Psychic and Spiritual Development," closing the exercises with several clear and positive tests.

'Our morning class for psychics proves to be one of growth spiritually... F. W. Jones. Conductor.

Ladies' Industrial Society met Thursday after. ternoon and evening. May 4th. Business meeting at 3:30, President in the chair. Various matters were arranged for the next season's work. Quite a large number to supper at 6. Our evening was devoted to 'dancing, and was enjoyed by a large number. May 1ith, supper as usual, and May 18th a basket and conundrum party.

H. E. Jones, Sec'y.

Commercial Mall. - (694 . Washington street.) 2:30 P. M., Miss Annie Hanson, Mrs. A. Woodbury, Mrs. J. Woods, Jennie Conant, psychometric readings. 7:30 P. M., Mr. A. H. Quint, Dr. Gridley, remarks; Dr. Franks, readings; Mrs. Kate Shepley gave fine musical selections. Miss A. J. Webster.

CONNECTICUT.

Norwich .- Sunday, May 7th, Helen Stuart Richings opened a month's engagement with the Spiritual Union of this city.

Union of this city.

Mrs. Richings prefaced the afternoon address by reading a poem entitled "Little Things."

Among the questions presented for consideration, "Is Spiritualism Constructive or Destructive?" and "What does Spiritualism Teach about Heaven and Hell?" formed the basis of a spiendid address.

While Spiritualism, said the speaker, was at first forced to be aggressive, it has reached the constructive period and receives recognition wherever human language is known, by its beautful name given by the spirit world—Spiritualism—standing to day in all its beauty, as the culmination of all the religious thought which has preceded it.

The evening services were doubly interesting, owing to the fact that Joseph D. Stiles was present holding one of his inimitable "test-séances," at the close of Mrs. Riching's address. A large number of names were given and recognized.

Miss. J. A. Chapman, Seo'y.

Martford.-The Good Will Hall Spiritual Meetings are very successful. Several new media are rapidly developing. Prof. Pease has skill in the work. Mrs. Marshall Flansburgh, a Philadelphia inspira-tional speaker, will officiate at this hall during the Sundays of May—at 10:30 A. M., 2:30 and 7:30 P. M. Travelling media will be welcomed here. W. Preston.

Forestville. - On Monday evening last Mr. J Frank Baxter, in response to a call from some interested in Spiritualism and his work, appeared in the

ested in Spiritualism and his work, appeared in the Foresters' Hall in Forestville, Conn. A large audience attentively listened to all he said. He captivated them with his song, held them in thought with his arguments, and astonished them with his remarkably clear and forcible tests.

Large numbers were over from Bristol and vicinity, Nothing for years has created so much discussion in the village. Many now are really eager to hear and see more of Spiritualism. Prejudices have greatly weakened since Mr. Baxter's presentation of the subject and his convincing demonstrations of that evening. Another season—possibly early in the fall—it is hoped Mr. Baxter can be with us again.

East Hartford.-Tuesday evening of last week Mr.J. Frank Baxter again visited East Hartford. His worth in Spiritualism for good has been abundantly worth in Spiritualism for good has been abundantly demonstrated in this town. To announce his coming is all that is necessary to fill the hall. On this gocasion at 7:30 all available sitting and standing room was taken. All anticipated instruction or pleasure, and it is agfo to say none were disappointed. His singing sedmed never better, and his lecture on the "Status of Spiritualism" was most entertaining, and to many an eye-opener to the situation of affairs.

He gave a scance of fully one hour's duration, fraught with proof that our "departed" are not far away, or at least can and do return, communicate, and make their presence known. None of those present will forget the positive demonstrations, and it is doubtful if there was one not moved to thought or favor.

Mr. Baxter and Mrs. Brigham have done great and

hall at 2:30 r M. May 21st, the platform will be occupied by Mrs. C. Fannie Allyn of Bioneham, and May 28th by Mrs. Barah A. Byrnes, thus closing the public rervies for this season.

Heath.

The Helping Hand to the Bostoh Spiritual Temple held its social on May 3d at 3 Boylston Place. We had with us many mediums, and nice music was furnished: Songs, Miss Halley, Mrs. Lovering and Mr. Lillie; remarks, Mrs. Waterhouse, Mr. Kempster; Mrs. Nickless, excellent tests; remarks and improvised poem by Mrs. Lillio. The Hand meets for the rest of the rest of this month, Wednesdays, at 3:30, support at 6.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Mandy P.M. Henry J. Newton, President.

Knickerbocker Hail, 44 West 14th Street:—
Meetings of the Ethical Spiritualists' Society each Sunday.

Mrs. Helen Temple Brigham, speaker.

Adelphi Hail, 52d Street and Broadway.—
Lectures and clairvoyant tests every Sunday at 3 and 8 P. M.

Mr. John William Ricther, regular speaker. A. E. Willis,
Secretary, 268 West 43d street.

Secretary, 268 West 43d street.

The Psychical Society meets in Spencer Hall, 114
West 14th street, every Wednesday evening, 80 clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Snipes, President, 28 Broadway.

Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Suiday at 3 and 8 P. N. Good mediums and speakers present.

Soul Communion Meeting on Friday of each week,
3 P. M.—doors close at 314—at 443 8th Avenue, 3 doors above
32d street. Mrs. Mary O. Morrell, Conductor.

Carnegie Hall.-May 7th, Mrs. Clara H. Banks

Carnegie Hall.—May 7th, Mrs. Clara H. Banks spoke for us moraling and evening, and also at the alternoon meeting, in her usual elequent manner, and her words were those that stir the heart. In the moraling she spoke substantially as follows: "Few can discern harmony and music in the cyclone and the storm, in what are-called the discords of nature, but their sounds are all notes in the divine harmony. To the untrained eansome of the classio music of the great masters is not harmony but discord, and such a listener might say it was an affectation, a pretense, to call it harmony. Yet it all had its place, and music would not be complete without it.

The coarse/ignorant, even bolsterous and profane man, who, roused by the demands of a great need, rushes through fire and flood to save the child or the woman; strikes the chord in the divine music of human life which makes him a savior, an "atturer" of life, and he tones by te the chord a so-called perfect man and the saint to condert pitch, and makes of such a live and working agent in the world, in the music of human progress."

The afternoon meeting was especially interesting for the remarks upon the aggressions of the religious and other bigots through our various State legislatures to block the progress of our glorious truths.

Mr. H. J. Newton said the alarm of last Sunday was premature, as he had been informed that the bill had not passed, but was offered at the last moment. Mr. Prince from San Francisco spoke to the point of the necessity of some effective organization through which to make our power felt. "Eternal vigilance is the price of liberty" is as true to-day as when first uttered. Mrs. Banks followed in the expression of confidence that there was no reason for such a move; that the spirit world is a power to be considered, that every effort to have a ceutral national organization had falled, and she for one felt that it was well, as by organization we had been in the past confined and restrained of our liberties, and she believed we are now guided by

is opened by the facts and demonstrations of Modern Spiritualism.

An effort is being made by gentlemen connected with the societies in Washington to form a National Association of Spiritualists, by which to provide conditions for united action upon questions of importance to all, and especially to make effective resistance to legislative encroachments upon our rights. If well carried out such an association would be of great benefit, and give tangible evidence to the world that we are a concreted power. The matter is to be considered by the First Society at their afternoon meeting May 14th, when it is hoped many will approve and aid.

[BANNER OF LIGHT for sale at each session.]

[BANNER OF LIGHT for sale at each session.]

Adelphi Hall .- Mr. J. W. Fletcher took for his

Adelphi Hall.—Mr. J. W. Fletcher took for his subject Sunday afternoon: "What Points has Spiritualism Suggested to Science, Religion or Reform?" and made out of it an interesting discourse, which was roundly applauded. This was followed by a successful test seance.

In the evening Mrs. J. W. Fletcher came forth from her long retirement, and spoke upon "The Coming Religion," to the delight of the largest audience of the season. At the close of her able address the enclosed letter was handed her, which she read:

"Dean Mr. Fletcher kindly announce to your most esteemed assemblage that no such bill as the Edwards Bill' ever passed. After great expense of time and money I ascertained myself this most important fact; any desiring to see the document received from the hands of the Hon. W. Salzer, Speaker of the House, can do so at my residence, all honest Spiritualists,

The above was received with the greatest application. The above was received with the greatest application. This will be her last appearance this season.

A. E. WILLIE, See'y.

Arcanum Hall.—Sunday, May 7th, at 2 F. M., Mr.

Arcanum Hall.—Sunday, May 7th, at 2 F. M., Mr.

Mellvering a very interesting lecture on "Facts from Experience." He has become a universal favorite in the Crescent City during his work the past month. We all regret his departure. He travels North.

Experience." He has become a universal favorite in the Crescent City during his work the past month. We all regret his departure. He travels North.

Ex Senator Smith (of Tenn.), a broad-minded and radical speaker, will give a series of lectures during May. His announcement from the Platform Sunday May. His departure. He travels North.

At our home Monday night, May 1st, a few friends May. His announcement from the Darbor was greeted with delight.

At our home Monday night, May 1st, a few friends through the medium state, and the long the past of the past

Arcanum Hall.-Sunday, May 7th, at 8 P. M., Mr. Tatlow (73 Bank street) and Mrs. Lewis (Brooklyn) gave spirit messages, clairvoyant descriptions and psychometric readings.

recognized.
May 14th, at 3 and 8 p. M., Mr. Tatlow. Seekers after truth invited. Other meetings announced.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradburg Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clocks. Good speakers and mediums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street, Sunday II. A.M. and 7% P.M. W. J. Rand, Secretary. 1900(2): 1. Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 451 Franklin Avenue, every Sunday evening at 8 o'clock.

Fraterinty Ecoms, corner Hodford Avenine and South Second Street.—Services held under the auspices of "Beacont Light Ladies" Aid," Meetings Sunday evenings, 7% o'clock. Good speakers and meetings Sunday evenings, 7% o'clock. Good speakers and meetings. Mrs. Kate Schröder, President, 142 Union Avenue.

The Advance Conference meets at Mrs. Walton's, 436 Carleton Avenue, every Tuesday ovening, 8 o'clock. Admission free. Emily B. Ruggles, Secretary.

Conservatory Hall,-After an absence of two ears Mr. J. W. Fletcher made his reappearance at the above hall. Every seat, was occupied; the platform was, handsomely adorned with flowers, and the
speaker warmly appliqued as he appeared. The subject was "Carlyle Harris, or Capital Punishment from
the Standpoint of the Spiritualist." The speaker was,
never heard to better advantage. A unique scance of
great interest followed.

Mrs. O'Neill spoke in the morning, as she will next
Sunday, upon "Astrology."

Next Sunday evening Mr. Fletcher speaks upon
"Minot J. Savage's Book," and gives tests. He will
be followed the remaining Sundays by Mrs. Brigham,
Mr. Colville and others.

COM. the above hall. Every seat, was occupied; the plat-

RHODE, ISLAND.

Providence Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, at 2:30 and 7:30 P. M., on the 7th inst. [Progressive School at 1

Mr. Edgar W. Emerson (Manchester, N. H.) occu-pled our platform, and gave us two able and instruc-live lectures. In the evening the subjects were taken from the audience. Tests, both afternoon and even-ing, were acknowledged correct. Audiences were

largo and appreciative.
Sunday, May 14th, Elder J. N. Sherman will speak in the atternoon, Mrs. M. A. Goodrich in the evening (Both of this city.)

No. 95 Daboll street.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the bair, including its growth, health, youthful color, and beauty. It will please you.

- ILLINOIS,

Chlengo.-W. J. Colville's work in Chicago ended (till August) very pleasantly and successfully on Thursday evening, May 4th. At 7:45 P. M., no particle pated with Mrs. Cora L. V. Richmond in interesting exercises at Lodge Hall, 11 North Ada street, and prococded at 8:30 to the Health College, 8 South Ada street, where he gave one of the most stirring inspirational addresses to which your correspondent ever

coeded at 8:30 to the Health College, 8 South Ada street, where he gave one of the most stirring inspirational addresses to which your correspondent ever listened.

The new college is now well under way. Dr. Geo. Duton, its President, ably and wisely fills the chair. His lectures on Anthropology, in all its branches, are well worthy the closest attention of all who value a complete health education, for though some of them are intended specially for medical graduates, the bulk of the instruction is actually needed by the masses of mankind if the general tone of society is to be elevated and public health improved. Dr. Dutton having spoken on "The Relation Between Psychology and Physiology" while Mr. Colville was participating with Mrs. Richmond in the exercises of the "Band of Harmony," when Mr. Colville arrived to deliver his address, the subject was most harmoniously continued. The two speakers treated the great theme from somewhat different standpoints, but neither premises nor conclusions were in the least at variance. Metaphysical teachings are becoming more and more comprehensible to the general public every year, and while the people are getting to understand them better, the teachers are wisely refraining from advocating positions of so extreme a character that needless opposition would be aroused.

As a good sample of Mr. Colville's leading thought on spiritual healing, conveyed in his concluding remarks, I append the following quotation: "There are certainly several distinct planes of expression in the universe, and while all of these, doubtless, express the same undivided and indivisible Principle of Life we call God, these planes of spiritual operation are discreted or distanced the one from the other in a decidedly appreciable manner. We hear much to-day from some sources concerning man's seven fold construction: let us look for an instant at the seven fold manifestation of life, as some of us at least-feel we are consolous of it. The seven planes may be tabulated thus, reckoning from the source do one song of praise to the one eternal, and the splittual unity of all benevolent minds will be clearly demonstrated in practice as in theory."

After the lecture several questions were ably answered, and the large company adjourned to the refectory for social talk and a light supper.

COLORADO.

Aspen.-At a meeting of the members of the First Spiritual Church of Aspen, held in its hall on the evening of April 30th, 1893, the following resolutions were adopted by a unanimous and rising vote of the audi-

ence:

In appreciation of the splendid service rendered the Society by Mrs. Ada Foye, be it Resolved, That during Mrs. Foye's ministry in the cause of Spiritualism in Aspen, it has been promoted here as it never was before. Through her lectures, and the phenomena produced by her instrumentality, many persons have been convinced of the truth of Spiritualism—the organization has been greatly benefited and strengthened, and, as we believe, placed on an enduring basis.

Resolved, That these declarations are the unanimous expressions of the First Spiritual Church of Aspen, and also of the neople of the community—all of whom will be glad to welcome Mrs. Foye again to this inviting field.

(Signed)

J. E. FREEMAN, Pres.

(MRS.) JAS. F. MORRELL, Cor. Sec'y.

GEO. L. SANBORN, Fin. Sec'y.

Mrs. Foye was also presented with a handsome basket of cut flowers—roses, lilies and smilax. She will be in Milwaukee, Wis., in May.

Dr. H. F. Stanley will be here this month.

LOUISIANA.

New Orlenns.-Prof. Barrett closed his engage ment with our society Sunday night, April 30th, after delivering a very interesting lecture on "Facts from

instructive lectures, delivered in this city by Mr. Geo. L. Colby. In them Spiritualists, investigators, skeptles, in fact nearly all who desire to learn the truth, have been interested and delighted.

On the evening of the 24th uit. Mr. Colby addressed an audience in the old Methodist church upon 'How Does the Spirit Retain Individuality after the Change Termed Deatty' It was dealt with from the standpoint of science. The Times, in a notice of the discourse, termed it's a sermon of rare ability,' remarking that 'the language was most eloquent and the reasoning thoroughly logical and to the point.'"

MICHIGAN.

Grand Rapids .- The Haslett Park Camp opens July 26th and closes the last-Sunday of August. The July 20th and closes the last Sunday of August. The following speakers have been engaged; Mrs. A. L. Robinson, Mrs. A. E. Sheets, Hon. L. V. Moulton, Lyman C. Howe, Silas W. Edmunds, Mrs. R. S. Lillie, Mrs. S. C. Allen, Mrs. E. C. Woodruff, Mr. D. P. Dewey, Edgar W. Emerson, Dr. Charles Andrews, Dr. H. D. Thomas, Hon. A. B. French.

For Woman's Day; Mrs. Mary L. Doe, Mrs. Martha E. Root and Melviu E. Root.

This is the eleventh annual camp meeting, and arrangements are being-perfected to make it equal to the best ever held here in Michigan.

Dr. A. W. Edbon, No. Lansing, Mich., Manager.

Effie F. Josselyn, Cor. Sco'y.

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MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Avenue (an trance at Hutchinson street). Prosident, Benj. P. Benner; Vice-President, James Marior; Secretary, Frank H. Morrill; 221 Chestnut street; Treasurer, James H. Marvin. Services at 1932 A.M. and 1942. M. Lyceum at 1942. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 25-F.M. S. Wheeler, President, 472 N. 8th street.

NEW YORK.

Troy.-Miss Roynolds (of Lansingburgh) would be pleased to correspond with a test medium or speaker who will visit Troy for the receipts after expenses. Good accommodations will be given, and every effort made to render the visit a success both in a harmo-nious and financial way. Address "Care 576 River street, Troy, N. Y."

OHIO.

Dayton.—A new society has been organized in this place called "The Spiritualists' Library Association." tholds regular meetings every Sunday at 7:30 P. M., at its half in Central Block, second floor, corner 8th and Jefferson streets. Donations to Library solicited. Have suitable rooms for mediums to hold circles in. We invite correspondence. J. C. Cox, Cor. Sec. y.



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