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Original Story.

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

BY CARLYLE PETERSILEA.

Oceanides: A Psychical Novel," "The Discovered Country," "Amy Lester," Etc., Etc.

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CHAPTER VI-CONTINUED.

"She is, at present, a little child," replied Sigismund to my thought. "This beautiful picture, which Annie has painted for you, is but a forecasting of that which is to be.'

And as I gazed the picture slowly faded from my sight. "Of that which is to be?" I repeated. "How is it possi ble to know that which is to be?

"That which was, is; and that which is, was," said Sigis-

mund; "therefore, to the wise, that which is to be, is. You have been taught in the past that God knoweth all things, all that ever was, all that is, all that ever shall be. Now there is a great eternal truth, or law, hidden within those words, and when once your mind is entirely disabused from the idea of a personal God in the form of a man, and you accept the great truth that the soul of man is the God soul, you will at once comprehend that all there is to be may be known to the soul of man; and as Annie's soul has been freed from the material for many years, and become more wise and Gdl-like, she is able to see that which was, that which is, and that which is to be; at least, she can comprehend these things through long periods of time, which to your soul, not yet far advanced, might seem impossible."

"But how did Annie make that picture appear upon the wall?" I asked, utterly nonplussed. "It seems to me im-

possible, incredible!"

'You have been taught, also, that nothing is impossible with God, and you did not think such an assertion strange when you were on the earth. People there generally accept that thought as true. It is true, but not precisely as it is understood by man. I mean, not in the sense that there is a personal God, and to him and him alone are all things possible, but to the soul of man-the eternal Godsoul of man-all things are possible; and, for this reason, Annie was able to paint the picture on the wall, as you will also be able to do when you have the requisite wisdom, the knowledge which is required to perform the act."

Annie gave me a bright, sweet smile.

"Sister." she said, "thoughts are real things to the soul. I but projected my thoughts upon the wall, so that you might be able to perceive them like a picture. Earthly paintings are nothing but thoughts transferred or made objective on canvas by the use of a few colors, similar to those of the rainbow bridge, mixed up in oil or water. But we have more knowledge and greater art in painting than the poor, plodding, material artist, who cannot make the picture within his soul visible until he has toiled for months, perhaps, with brush and paints on canvas. Would you not much prefer to paint pictures as you saw me paint them, perfectly, and in a few moments, with little trouble and intense pleasure, than be obliged to plod like an earthly painter?

"Ohlyes," was my reply. "But your picture vanished away, and that of an earthly painter does not."

"Neither does my picture vanish," she said, "but will remain forever.'

"Remain? Why, it is gone! I cannot see it."

"Cannot you?" she said, with a little, quizzical smile. "Look within your own soul, dear Mary, and tell me what you see. My picture is merely transferred to your soul, where it will remain forever.'

And instantly within my mind arose the lovely picture, even more beautiful than at first, filling me with sweet hopes and joyful expectations, for to span the gulf had been my first earnest prayer or desire, and the picture was a sure forecasting of its fulfillment.

"The earthly plinter's Picture can easily be destroyed," said Sigismund, put soil pictures, never. Material things are fleeting and perishable, but spiritual things endure

The picture was so exceedingly beautiful, and I had been so happy in its contemplation, that for the moment I had lost sight of the fact that it must necessarily refer to a period of time very remote from the present. Certainly, very many years must pass before that dear little boy could be a man of mature years. My spirits fell as the thought forced itself home to me.

"Oh! Annie! Annie!" I cried; "you cannot mean that nearly half a century must pass before I shall be able to span the gulf betwixt my darlings and myself?"

"Mary," she replied, "what signifies half a century, or more, to a soul who can never, never die? Have you not half of your precious children here with you now? And,

sweet sister, look again upon the wall." My eyes rapidly turned to the blank place on the wall. Where the first picture had made its appearance another one was slowly outlining itself, and, presently, it glowed distinctly in all its beauty: it appeared to be the restless ocean, without any land visible. At first nothing was visible but a waste of waters. The waves seemed to be rolling in one after another. Soon I caught sight of a little form floating upon the water, and with each wave the child was borne nearer and hearer, until-oh, happinessi-my baby was thrown almost into my arms. I made a sudden spring, as if to catch her, when remembering it was but a · picture, I sank back with a gasp.

'Your baby will soon be with you, dear Mary," said Annie, "and then four children will be here, while only two remain below. Those on earth may not be conscious of your loving care for many years, but that will not deter you from watching over and guarding them from harm. Ay, you can do far more for them here than you could there. As soon as you obtain the requisite wisdom, you can nearly shape their course in life; you can daily feed their little souls with the breath of your heavenly love, and silently instill into their minds wisdom and power. Eventually the beautiful bridge spanning the gulf will be thrown across the abyes, and the feet of angels shall walk to and fro upon it."

"I begin to comprehend you at last," I said, starting up. "My love can do very little until I obtain more wisdom. One must understand how to do before one can accomplish anything, and like a growing child I long to begin."

"You began some time ago," said Sigismund. "You have | atmosphere is ethereal and our earth spiritual. If you let | my lap. "Going to little pappoose's school over there?" already taken your first steps, and are about to walk alone, or in other words, to seek wisdom for yourself. In dropping error and taking up truth you have advanced quite a distance on the road to wisdom, and you feel some strength tearth for many, many miles in extent; could distinguish

within yourself, do you not?" "Oh, yes," was my reply, as I moved briskly about the com. "But where are the children? Is it not nearly time for them to return from school?" going to the window and

looking out.
"The children do not live here," said Annie; "they merely came to welcome you. This is one of my homes, and your children do not reside with me. Now, sweet sister. you shall have your desire between two things; yes, between three. Sigismund and I will take you to visit one of the saints, the school in which your two little girls are placed, or we will take you directly to an educational hall for ladies."

"Am I not, then, to live here with you, and have my children live with me?"

"Such a course would not be the best way to obtain heavenly wisdom," answered Sigismund; "and as you are now in quest of wisdom, if you were to remain in this place you would not even be able to teach the two little girls who are here in the heavens; they are at this time wiser than yourself, and you can learn much from them."

I felt a slight pang of disappointment, and seated myself while deciding which of the three things were preferable. Certainly a visit to one of the saints must be instructive and delightful, an educational hall for ladies would be charming, but my two little daughters rested nearer my

· Again my eyes roved around the beautiful room. There stood the white hed, but I was not weary, therefore the bed did not entice me, there being no present need of it. As the foregoing thought arose in my mind, the bed began to grow dim, and at length disappeared entirely. I looked into Annie's eyes with astonishment.

"Why! where has the bed gone?" "We have nothing here which we do not need," she replied, "and as you have no further use for the bed, we have

dispensed with it." "Dispensed with it? Why, what do you mean?"

"We created that bed especially for you at a time when you needed it. Surely, dear sister, you must perceive that the bed could not have been a bed created like those of earth. Consider, for a moment, all that goes to make up such a bed on the earth. First, an elaborate bedstead. Think of the time and labor of many workmen, which must go to make even that. Think of the years upon years which must pass before the trees can grow that form the wood out of which it is made-especially if it be an oak bedsteadof the art and elaborate carving, of the woodman who felled the trees in the wild old forest, of the saw-mill, of the great wheels and saws used before the rough planks were even formed, of the turning-mills and lathes; then of the mattress stuffed with hair, and the looms; the girls who weave the cloth; the labor that is required in the careful preparation of the hair of animals; then the fine sheets and woollen blankets; the downy pillows plucked from geese, and the labor of making them; and last, but not least, your bed had a white satin quilt. If that were made as they are by Annie's side without much assistance from her. The made on earth, think of the thousands of silkworms and their cocoons; the labor of preparing and weaving the silk; the extra labor of making it into satin, so beautifully white and glossy, besides the making and quilting of the quilt. Ah! sister, it is much better to live in heaven than on earth, for I formed that beautiful bed in a very few minutes within my mind, and like the picture on the wall it became a real object, because of my desire to serve you in your time of

Then slowly one by one each object within the room disappeared, and lastly the window, together with the walls.

The room and all it contained we created for you. Sigis mund and myself created them within our minds, because of our desire to do so: and they became real things to your spirit, because they were of the spirit, and you are a spirit. and can perceive and make use of spiritual things, which are thoughts of spiritual beings, thrown from their interior. projected into space according to natural law governing

My easy-chair had also disappeared with the rest.

CHAPTER VII.

VISITING THE SCHOOL.

CONSINNIE, Sigismund and myself were now standing together on what at first appeared to me to be an open plain; and I shall describe to my readers this lovely landscape, as nearly as it can be through a mortal's hand holding the pen to write out my thoughts, the thoughts of my recollections, as they are projected by me upon the sensitive plate of the brain: for the person who writes is like one who stands upon the rainbow bridge, a medium, standing half-way between the two worlds, the connecting link between heaven and earth, one whose hand I now clasp after nearly half a century has passed.

Oh, solemn thought! The mother who has waited all these years, and but just consummated her first earnest desire or prayer; who, all these years, has been earnestly striving to obtain heavenly wisdom that she might be able to teach her loved ones, care for and protect them: for love and wisdom are of no value unless used for the benefit of earth and heaven.

Oh, treat your mediums well! Be kind to them, standing as they do half way between heaven and earth; too spiritual to do hard battle with earth and material things not yet freed from the body, therefore often clogged and dragged down by it and their earthly surroundings. Treat them well. Uphold and encourage them. Shield them from inharmonious conditions, for their extremely sensitive natures instantly reflect the conditions around them, and if you drag them down by your own inharmonious states, do not expect they will clearly reflect heaven. The faults are with yourselves more than with the mediums Do not yourselves destroy the conditions necessary to ob tain wisdom, love and happiness.

We stood upon an open plain, and the eyes could roam for long, long distances around. The ground beneath our feet was soft and elastic. For a short time I sprang up and down upon it, somewhat as a child does when first sitting down on springs, merely for the pleasure the elastic springing motion gave me. My feet, really, scarcely touched the

The most exquisitely beautiful flowers were growing pro fusely around, more perfect and beautiful than any ever seen on earth, yet of the same species.

"The earth," said Sigismund, "rolls as a nucleus, about five miles beneath us, and we roll with it. We are now within the first Spiritual Sphere which surrounds the earth, and this sphere rests upon the earth's atmosphere. Our

your gaze rest downward for a short time, Mary, you will be able to see the earth," and he pointed downward.

I looked with eager curiosity, and at length could see the numerous towns and cities, the ocean, forests, hills and mountains; but oh! how dark, coarse and ugly they looked compared with this beautiful, spiritual, ethereal world. They were heavy and gross, while this world was light, airy, refined and exquisite. This spiritual earth did not obstruct dur sight in the least. One could look through it as easily as one looks through glass.

Glass is a very substantial substance," said Sigismund. 'It will keep out air and water, yet one can see through it with ease. Our spiritual earth is substantial to us, yet we can see through it, but, unlike glass, we can pass through it as well. The spiritual particles composing it are so rare and transparent that they do not obstruct our sight, neither do they obstruct man's sight on earth, and that is the reason why he does not perceive anything between himself and other planets except his own atmosphere, which he is well aware does not extend very many miles in thickness about the earth. He looks through the spiritual world as one looks through glass, and would not know it was there unless he came in contact with it. A man looking through spectacles would not know they were on his nose if it were not for the rims and weight of the frame. The spiritual world can only be seen by spiritual beings."

I now raised my eyes from the earth, and let my sight reach out as far as possible into the spiritual world, and here also were beautiful cities, towns, forests, mountains, lakes, rivers and ocean, all sparkling like jewels of light. Reader, if you have ever blown up a soap bubble when a child imagine something a little like it, but exceeding it by many degrees in beauty; imagine this bubble ten thousand times ten thousand larger, filled with all manner of life, and you have but the faintest outline of that which I wish to convey of the atmosphere and landscape around me, as far as the eye could reach, and the earth as a dark, coarse nucleus. The coloring of this beautiful world was ten thousand times more beautiful than the colors within a soapbubble or a prism. The colors of the rainbow are even gross compared with the coloring of this lovely land. Truly, it is the land of immortal and glorious beauty.

Earthly writers write romances of earth. Oh! let me write romances-true romances-of this heavenly country, where love never dies or grows weary; where youth is perennial and everlasting; where death or decay never enters; a vast store-house of all things which take root and grow on earth, and then translate themselves here.

"Mary," said Annie, "we are now ready to go wherever

"I should like to visit all three of the places you mentioned," I replied. "You can do so if you wish. You have only to decide

which place you would like to visit first." "Then I will visit the school where my little girls are. I greatly desire to know just how children are educated here

in this beautiful world." "Very well," she replied, and we started.

I did not follow after them this time, but was able to keep ort journey was so delightful that I must tell my readers

about it. We left the plain, and entered a grove. There were many kinds of trees within this grove, and all so exquisitely perfect that it was intense happiness just to look at them. There they stood in all their immortal beauty: the oak, the maple, the elm, the pine, and many others. A gentle breeze was singing sweet and solemn anthems through their branches, and beautiful birds perched among the green and perfect leaves, joined their musical notes in harmony with the sighing wind. Soft moss covered the ground like a carpet. All around were trailing vines and most beautiful woodland flowers. Nothing was crowded. All seemed to have plenty of room, and, of course, there was not a decaying leaf or twig, no prostrate rotting logs, everything was glowing and sparkling with fresh perennial beauty. All seemed to find their places by a natural law which I did not at that time fully understand—and do you, my dear sir, or madam, understand the natural law that causes your oak, elm, pine, or the birds and flowers which are in your earthly groves, to grow and find their natural places, when you are disposed to walk therein? And I did not understand, as I now do, the laws which governed this beautiful spiritual grove. It was enough for me, at that time, to walk through it feeling the joy and happiness which it gave me as a child of earth does when gathering its woodland flowers. The child laughs and sings as naturally as the trees and flowers grow, without questioning how they came there. If one were to ask the child how they came there, it would look at the questioner in surprise, and answer: "Why, they grow here;" it was enough for me to know that all this beauty grew here naturally.

Presently we paused by a rippling, singing brook. There was no hurry. Why should an immortal being hurry? The thought forced itself home to me, that eternity stretched forever before me, and death nor decay could never more touch me. I felt a strong desire to sit down on this mossy bank, to rest and dream. Dream of what? Ah! rather to drink in all this beauty, to make it a part of my very life; and so we seated ourselves on the soft turf.

Annie and Sigismund had remained quite silent. Really, conversation was not needed. To breathe in this delightful life, and observe, was enough. As we sat there I saw many wild animals, but it surprised me no longer, for my mind had recognized the truth that all life, of whatever kind, was immortal, and lived here in this heavenly worldas naturally as it had lived on the earth. I saw that the chain of analogy ran up into this world; that is, all life and beauty on earth had its root in the earth, and all life and beauty here had its root within the life and beauty which the earth produced.

As we thus sat dreamily gazing, I espied a tent across the brook among the trees, or, rather, as I soon saw, an Indian wigwam. A lovely Indian maiden came tripping down a ttle footpath, smiling and beckoning to us.

"Shall we let Dancing-Water ferry us across?" asked Annie turning to me, "or would you prefer to float over?'

The Indian maiden attracted me, and I replied: "Oh! we will let her ferry us across."

Annie waved her hand, and Dancing-Water stepped into beautiful little cance that was rising and falling with the mimic waves; a slight movement of her paddle, sent the frail boat across; it touched the shore just at my feet. The lovely girl stood up in the canoe, her beautiful eyes fixed on mine.

"Ahl pale face squaw, just come to happy huntingground?" she asked. "Welcome! welcome! sweet sister!" and she threw a bunch of the most fragrant flowers into gether become materialistic, and a united effort of all

and she pointed toward the east.

"Yes," answered Annie. "This lady has two little girls at that school, and we are about to pay them a visit. You may ferry us across, Dancing-Water, if you please."

This beautiful Indian girl appeared to be about sixteen years of age. She had an oval face, with soft, lovely features, clear, brown skin, large, flashing, dancing, black eyes. Her thick, shining black hair hung down her back nearly to her feet; her rounded arms and limbs were bare. She was clothed in a single short skirt, of what appeared to be a beautifully spotted leopard skin, together with a little sleeveless blouse waist of white satin. A bunch of red poppies rested on her swelling bosom. The canoe was like one of birch bark, lined with soft, white furs; there were two seats, which were like pearl, and the boat was strewn with the brightest and most fragrant of flowers. Her two little hands grasped the paddle, which was of ivory. Once or twice she took one of her hands from the paddle to throw kisses to me, while saying:

"Welcome-welcome! sweet pale-face lady! Welcome to happy hunting-grounds."

We were soon seated in the boat, and with a few dexterous movements she shot it across the stream. Thanking her, we waved farewell, and were soon gliding onward. We had not advanced far when in the distance I espied a little group coming toward us, and as they drew near I perceived young lady surrounded by eight or ten little ones.

"The children are coming to meet us," said Annie, with a smile.

And presently my two little darlings rushed toward me from out the band. I caught the youngest in my arms and covered her little cherubic face with kisses, while Agnes, the elder, had grasped my hand and was caressing it rapturously. Putting her little sister down, and kneeling, I smoothed Agnes's curly, golden hair, embraced and kissed

"Oh! my precious darling!" I said. "Mamma has come to see you this time. But where is Joey? Is he not with

"Joey does not belong to this school," replied Agnes, but we can go to see him whenever we want to, and he comes to see us. Joey is in a school for boys; they are all older than we are, and learn different things.'

Annie now introduced me to the guide, or teacher, of this band of little ones. She was a beautiful young lady, perhaps eighteen, clothed in flowing, spotless white, with large, soulful, violet eyes, soit brown hair, coiled smoothly and loosely at the back of her head. Her form was perfect; her movements graceful in the extreme. I noticed a beautiful brooch at her throat, which contained a miniature set with pearls. She gave me her hand in welcome, and a soft smile parted her sweet lips.

"We are very glad to see you, dear madam," she said, and I hope you will be pleased with the care I have taken of your little ones."

My heart bounded toward her in love and thankfulness. "Then it is you who have cared for and taught my little babes, who left me weeping and mourning over their cold dead forms? I thought their little souls had gone to be with Jesus. It is you, instead of Jesus, who have cared for them?"

me in this little school. There are countless numbers of babes and children here in this world; they could not all be with Jesus. Thousands of young ladies, like myself, take charge of little children, guide and teach them. Each band usually consists of about eight or ten. I have at present ten with me, but two of the older ones will soon go to another guide, or school?" "Surely, I can never thank you enough!" I said, pressing

her hand to my heart. "Can you understand the gratitude of a mother's heart toward the one who has cared for her little babes, whom she supposed were lost in the great maelstrom of death, when she finds them blessed, happy, and content with such a beautiful, angelic being as yourself?" "Yes," she breathed, "I understand, I comprehend your

mother-heart, for I have visited you many times before you left the earth. I often took your babes to see their mother, not wishing them to forget you, and if they were lost to you for a time you were not lost to them. They have visited you nearly every day since coming here to live with me." I now looked at the other little ones composing the band,

and recognized two or three of them whom I had known on earth, had wept with their parents at their death, had helped shroud their little bodies for the grave; and here the precious darlings were safe, beautiful and happy. Oh! my soul was singing for joy. [To be continued.]

#### SPIRITUALISM AND MENTAL HEALING. To the Editors of the Banner of Light:

There ought to be much in common between Spirtualism and Mental Healing. There certainly cannot be any disagreement between what is true in each, for one part of Truth can never be out of harmony with its counterpart. It is quite a natural inclination to emphasize some particular side of Truth, often, somewhat out of proportion, but perhaps in its general evolution this may not be entirely harmful. The main thing to be guarded against is that in viewing one side too intently, we may not, unwittingly, miss some of its important harmonies and relations. The term "mental healing," as here employed, is used in its broad sense, as distinguished from "Christian Science" of the Eddy school, which is a thing by itself, not here considered.

The fact that mental healing and Spiritualism are two phases of spiritual truth which come together in many highly developed personalities, is good evidence that they are in perfect accord when they are not misapprehended. Seers like W. J. Colville, Dr. J. C. Street and many others. who are experts or adepts in both departments, furnish conclusive evidence that the two are only different sides of one whole. With so much in common, it would seem wise for truth-seekers in both departments to cultivate a more general sympathy, and to give each other a more definiterecognition.

Let us note a few points in common. Both are waging a general warfare against materialism. Both are generally ostracised by the press and public and frowned upon by theological and medical systems. Both are opposed to every form of religious and medical monopoly founded upon legal restriction. Both are seeking for the natural lines of spiritual law, while denying, not the divine but the supernatural. Both aim to aid in the spiritual unfoldment of mankind, and to help in the achievement of a victory over animalism and selfishness.

Conventional religious and medical systems have alto-

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spiritualizing influences is needed to counternot the downward tendency

Maleria medicaras a system, is of the earth, ent upon the "gray matter" of the brain. Spiritualism and mental science agree that the only his instrument or external expression. If the body be a result, or the outward manifestation of mental states, it is obviously logiward expression. Materialism consists in men thinking that they are bodies. To be sure, they are theologically taught that they have souls, but not practically, that they are souls. Either the mind shapes and determines the quality of body or the reverse, and this reverse is pure materialism.

Workers in the general cause of Truth should be broad and tolerant. The believer in mental healing may seem to emphasize his view of truth unduly to the one more exclusively interested in spiritual communications, but if each is only a different side of one harmonious structure, there should be a good understanding. All who are interested in a general spiritual development should minimize differences of emphasis, and magnify the many things that are held in common, in order to the best results. The fact of spiritual communications from those who have laid off the form, is generally conceded by students of mental science, even though they may not make a specialty of such manifestations.

Will it not be well for all who are earnestly seeking for a common inspiration, and who regard truth as of greater value than sect, dogma, or conventionality, to cooperate in hastening forward a general illumination, the dawn of which is now plainly apparent?

HENRY WOOD.

### Original Essays. PERENNIAL SPIRITUALISM.

BY W. A. CRAM.

Subject so much as we are to our common senses, it is hard for us to bring into daily consciousness the idea, the fact, of the reality of the infinite unseen world of forms and life that and things as being and living because we feel, hear and see them, and so know, it is hard for us to entertain the thought that after all our senses are very weak and crude, and can us, as a boundless realm of being, of forms and our visible world, compared with which ours is but as a dust-particle or drop in the ocean. As we grow to discern more inwardly, we come more and more to perceive this grand reality and presence of the infinite unseen part of our scope, only here and there a philosopher or earth-clod, the waters and atmosphere were teeming and crowded with invisible living from sun, moon and stars; all are bound and creatures, under the same natural law of or. related through the eternal bonds of soul. The science even when we cannot see. Yet even here, touches us, blesses us more nearly and creatures and life, even of little earth. Looking out into the illimitable spaces of atmosphere and ether, beholding only here and there a sun, moon or planet, all the atoms seems void and lifeless, and we are apt | to our world. to think so, simply because we cannot 'see and | feel aught with our dim eyes and dull fingers of this world's matter.

Slowly we are learning that all the vast spaces of ether and atmosphere are grand and and homes of myriad fold life and creatures, somewhat like our own, only so immeasurably greater and more perfect, doubtless, in many ways that we can only dream of it now. 哮

Moreover, all this outer and upper world of beings and life interblends and interworks idle fancy or miracle, but, according to the with our little earth. Life rises and flows in constant tide through all, seen and unseen. As the sun and stars touch, influence, and nourish our earth, so does the vast unseen realm feed and mold our world. As the sun, millions of miles away, reaches out, feeds and uplifts the tiny grass-blade and flower in our gardens, so does the infinite life-energy of this unseen spiritual and ethereal realm flow out, feeding and molding us all in our daily thoughts, loves and strivings. This is no more dream fancy, it is simply one of the eternal facts of our daily lives, just as natural and constant as the sunbeams feeding the flower, or a vision of beauty, a word of love from sky, field or friend, feeding our minds and hearts. Thus seeing and thinking from day to day, this idea, this fact of the presence and interworking of the unseen spiritual world grows to be a constant presence and reality. We begin to be conscious of and understand how earth, atmosphere and ether are ever interchanging elements and life in nature's eternal process of birth, growth, decay and death, Souls, elements and energies from the invisible, realm, are born and grow into our seen world, abiding a little while as grasses, trees, insects and animals, then dying out into the earthly senses as a sublimated, shadowy, or unseen again, yet never the soul lost, the life bond broken—only re-born, transformed.

Here week, who the beings, who the inhabitants of these outer and upper lands and homes, with which we are so closely related yet cannot feel or see directly, and through our bodies of this world's matter?

What multitudinous and various life peoples the invisible universe that has not passed through our visible world degree we know not yet, any more than we can know what part of the myriads of creatures that inhabit the way- being ground into a demonstration of the side pool may have lived in the forms of grasses and trees about our door, ere; being born into the bodies and lives of microscopic beings of the water. This we do perceive and under-planes of organic life. stand more and more clearly, that the elements and energies, the souls of rocks, trees, grasses,

law and reality of life's immortal continuity, which the growing science, philosophy and re-ligion of our day with united voice proclaim, earthy. It makes montal activity, depend- we are constrained to think of all these souls of creatures and things, of our neighbors, Thinking is only corebration, and ideas are friends and loved ones, thus passing into the brain secretion. It logically makes mind only spiritual and othereal world, as living there in a function of body. It is plain that when a ways of higher continuance with ours, in home, thing perishes, its functions must perish with in thought and love and striving. Moreover, it; All functions are entirely dependent. Con- by the natural laws of developing organization sequently majoria medica furnishes no logical and life, we are led to believe that such inhabground for independent spiritual existence. I tants of our world as thus migrate thither are not separated from us, but more closely related mind, or soul, is the man, and that the body is in life giving, that they touch and minister to our lives from the unseen; in higher and richer ways than when abiding with us here. This we call perennial Spiritualism. It is an inspi cal to go to the cause in order to rectify the out- ration and education, from souls and life the upper side of this world's death, according to the same natural law as we are fed and inspired by lives and energies of our seen world, only in higher continuous ways of love and truth, of beauty and goodness.

How plain science makes to us the daily fact of the constant action and influence of elements and energies, bodies and lives upon each other on our earth. The air is full of this intercommunication, these comings and goings of spirit and life from one to another, from each to all, and all to each, in our homes, in the fields or street. Enlarge this view and understanding, almost immeasurably, and we dis eern just as clearly that the same law obtains through all the solar system and starry realms. We discover that elements and life from moon, sun and stars, act upon, influence and help mold us, even every rock, tree and creature about us. The solar fields, the milky way and starry spaces are full of the flow, the coming and going of life-elements and energies from world to world.

Again, how simple and plain a fact is the in-

fluence and action of thought, love and striving of neighbor upon neighbor, friend upon friend, poet, artist, hero and saint upon each and all in this life. Enlarge this view as before, almost immeasurably, and we discover and understand how, according to the same natural law, reaching wider and higher, the life of all things, creatures, neighbors, friends. poets, teachers, heroes and saints, alike in seen and unseen worlds, influence and interwork. More and more real is this thought coming to be. Evermore the consciousness grows and abides with us, as a rich, joyful, prophetic part of our daily lives, of the constant, perfecting intercommunion of the seen with the infinite unseen, in love and wisdom, in beauty and joy, in hoping and striving for more and better life; and yet, how silent, litsurrounds us. We are so educated and fixed in the noticed is this irresistible, limitless flow of the habit of recognizing and limiting creatures | unseen spirit and being-even as the constant and measureless tide of electric elements and forces that feed our world. We stand in our gardens in mid-summer; about us the rich, joyful, growing life of plants and animals, yet the grasp or report only a very small part of the mightiest and most abundant source of all this worlds and life that enfold us. Thus we are is silent and unseen. It is the deep, full tide slow and doubtful to conceive of the limitless of electric elements and energies flowing ocean of atmosphere and ether over and about around and through all; it is feeding and upleading grasses and flowers, insects and singlife doubtless in many ways more perfect than | ing birds. Yet there is no noise or show in its coming, no lightning flash or thunder peal, no earthquake's roll or crash. It is the silent, unseen, perennial flow of electric life-tide.

We look again; we look wider, higher, more inwardly to the movement of the soul of things, universe. Before the invention of the micro- and we perceive how a great spiritual life tide is ever flowing in and flooding all. We are no scientist among the millions dreamed that the more separated from the spiritual worlds be yond death than our earth is separated in life ganization and life as man. The microscope new born life of ascended friend and lover, of has revealed this so plainly we all accept it in poet and artist who taught and inspired us now we have to hold ourselves hard to the fully from those upper spiritual kingdoms thought, to keep the reality in daily conscious- than while on earth, though in silents occult ness. In our homes, in the street and fields, ways. Those we write dead prophets and we are slow to think that we can see only the heroes are not lost, but more alive for us. That week with no uncertain sound. the spirit of Elijah risen beyond scended upon Elisha in fuller, richer measure than when walking this world's ways together we discover to be no miracle, no fable, but vast surrounding of these apparently scattered just Heaven's natural life, ministering daily

This is perennial Spiritualism. It comes as the electric tide comes, flooding our fields and gardens and homes, ever imparting new and joyful life of beauty and wealth to grasses, trees and animals; it comes without lightglorious outer and upper worlds, invisible land ning's flash, the roar of thunder, or earthquake's shock, yet ever bearing more and better life from the outer and upper realms of the soul-for each and all. If through our higher philosophy and science we are reading nature or the ways of the soul aright, then this is no same natural law as the growing of grasses. the blossoming of trees and the love-songs of birds, only a little higher up on the way of the soul.

#### GHOST REALITIES.

BY G. W. KATES.

I am very much surprised at the flippancy of the Popular Science Monthly editor under the caption of "The Everlasting Ghost." With his usual perspicuity and fairness, a more dignified discussion would be expected. It would seem that an unscientific spirit, and an intolerant one also, had taken possession.

Having read so much from his pen, and from his valued contributors, that denounced the opposition of bigotry to scientific advancement, one is wholly unprepared to hear a diatribe against the possibility of a well-proven natural fact. He utters one word that he might find much justification for, and that is everlasting," as applied to the ghost.

If there is an immortal part of man that lives after the death change (and much proof is extant of such a fact), it must have a natural basis, and could only manifest itself to man's ghostly embodiment. And if there is continuity, it is some proof of immortality, or an 'everlasting" existence. The word "ghost' is not now a scientific term to convey an accurate estimate of the desired idea. To the ignorant only are there uncanny ghosts. To the psychic student, immortal spiritual entities are the perfecting possibilities of atoms under the laws of nature.

"The grist of the Spiritualist mill," or of the psychic or scientific mill, is undoubtedly greatest fact possible for himan discovery, viz.: the fact of immortality and an intercommunion between the earthly and spiritual

The "experiences of an occult character' and energies, the souls of rocks, trees, grasses, are not works of darkness"; even though a insects, animals and men of our earth are constantly moving, migrating through death into ness, yet mental light may abound. It is true this same invisible universe about us. By the that the great majority of occult experiences are not "works of darkness"; even though a

now are obtained in the light, yet darkness is not a stigma upon natural law, being one of its primal forces in producing natural phenomena. If mental darkness exists, it is a stigma upon the individual and his progenitors. But the law of heredity is a fact—and heredity is the result of the law of reproduction which requires darkness in the matrix. Who is so wise that he may dictate to nature how to operate? As a scientist, he should seek to show how, when, where, etc., nature can express itself in any form or force.

Now, it seems to me that an avowal of inoredulity is not identific. 'Agnosticism has a scientific basis, but incredulity is the child of bigotry and intolerance.

Haunted houses seem to frequently be some thing more than base impersonations by earthly individuals. There is a recognized occult force here that even causes a scientific editor to imagine that "it may curdle the blood" of his readers that they could find a prevalency of the fact. It would be more scientific to discover the cause of the "haunt," and having learned thereby that humanity is sent into spirit-life but half made up-woefully undeveloped-it would not then raise a question "lamentably silly" to investigate. In the light evolution is casting upon atomic development, we might discover a law in the phenomena of haunted houses, which would open a field for proofs of facts in spiritual heredity as well as in the physical. It will be a great good to humanity to learn that life after death is the natural and responsible consequence of the life before death. The individual being the natural embodiment under the operating laws that produce "like from like," we cannot expect augels in immediate birth from human demons, or even from selfish and ignorant hu-

As scientists fail to grasp all the laws controlling earthly forms and forces, can they expect to comprehend all these, and also the laws of the spiritual realms immediately after they are excarnated from the physical tenement of been undiscovered and hence not utilized. Even now man is evidently but dimly comprehending the electric utilities. Can any one aver that an excarnated mortal will at once grasp the mighty truths of the eternities, and be able to chain them to do his bidding?

In the light of what evolution has revealed. they would be more consistent to say it will take vast cons of time. Then why dictate to the spirits (not ghosts, but realities-positive excarnated individuals) to produce a phenomenon of your bidding? It is far wiser to seek for any possibly occurring evidence and studiously examine the same. Facts in nature have never been sweptaway by a sneer. If the spirits of once mortal men produce any phenomena whatever through the forces of earth or by any 'occult" power of the spiritual realm, it is truly a nine-days' wonder, when we consider the mental and spiritual encrustations that abound. It is simply marvelous that so much does occur as is in evidence by sane and healthy minds.

Does truth cause people to be "flighty" and ill balanced"? This is an old claim of bigots against scientists, and not an argument of the latter. There are millions of persons to-day investigating-nay, convinced of-the "occult." I meet many thousands of these each year, and find them thinkers, scientists, moralists, prosperous, and in many ways the hope of this age for progress. The editor asks for a percentage of these that are "flighty" and "ill-balanced." I assure you the percentage is scarcely one in a thousand. I know whereof I speak. One proof is they are scientists, seeking only facts.

The world is not waiting for "the very first message of any practical importance" coming from the spirit side of life (which is the implied ghost message), but several millions of people daily receive these, and from thousands of lecture platforms these messages are given each

As to spirit photographs, I will be cont make a few assertions: This phenomenon is not in its infancy, but is several years old. Mumler may not have proven it in court, but his prosecutors failed to disprove. To many individuals he gave positive proofs. I was a few years ago commissioned by the Chicago Journal to investigate spirit-photography. In the city of Cincinnati we subjected such a medium to every possible test, with skilled photographers preparing and developing plates in strange galleries, and yet obtained the result of purported spirit-pictures; at least of faces that could not be accounted for on any other seeming hypothesis. There are thousands of positive recognitions which could be put into evidence. And yet this scientific editor speaks of the ghosts possibly succeeding in being photographed. The possibility is accelerated by the positive happening.

It has been called a fraud-and it will be so called—but the proofs in fact outweigh all possible assertion. The testimony is ready and voluminous.

By patient study of the laws of nature the scientific basis will be found, and the utility will be far greater than merely demonstrating a fact-for it will show there is a natural foundation for a spiritual realm, and that the laws governing time and eternity are interblended, From the comprehension of the "occult" will come a religion based upon science, that shall banish ignorance, superstition, bigotry, intolerance and all, night shades into the dark realms of past ages. Is it necessary to further state the Qui Bono?

Philadelphia, Pa.

VISITATION. BY BIOHARD HOVEY.

Was it a dream, or did I see him there, Was it a dream, or did I see nim there, That quiet presence in my easy-chair? Surely a sacred hush was in the room. And a dim sense of legends made the gloom of unit tapers and a dying fire Rich with the grace of wonderland drawn nigher, And there across the table, who but he? I cannot think but that he thought of me

France think but that he thought of me Far off in some diviner atmosphere.

And thinking so—if he did not appear Indeed, as I half fancied then, and now still sometimes dream, so clear the wide, calm brow, Shadowed with a sweet seriousness; I see, Across the table in my reverie—

Yet, thinking so, his loving thought had power To make me feel his presence like a flower. That sends a heavy ordor through the air.

To make me see him, though he was not there,

Oh! gentle ghost! I would that I could deem: Onl gentle ghost! I would that I could deem
That I were worthy of that passing dream.
I would that I could think that my poor song
Had reached thee where thou walkest with the throng
Of gracious poets in their glory crowned.
Shakspeare and Keats and Shelley laurel bound,
And pleased thee but so much that thou shouldst turn
And yield one sigh for those who still must mourn
On this harsh earth—one smile for him whose line
Were too much graced in that one thought of thine.

Lost Time

MENAOING FORCES!

To the Editors of the Banner of Light:

TT is but arguing from precedent when we assume that at varying intervals a crisis is bound to take place in every department of our social economy. In several of the States Spiritualists are now, or shortly will be, called upon to meet the foes of free thought in the halls of the law-givers of our country. They must do this, or submitto having their rights, as Liberals, to free speech and action greatly circumscribed, and eventually find themselves suppressed altogether.

It is obvious that but a small proportion of the friends of spiritual progress realize to what an alarming extent their libertles are being threatened, through adverse action of the Legislatures of the several

Spiritualism, with its silent but persistent forces, has not failed to fulfill its own prophecy to invade the churches, instructing itself unseen, pervading all their social elements, and will continue to do so until the white-robed messengers eventually sit enthroned in every pulpit. Liberalism in various phases has fought its way among the people until its influence is powerfully felt, not only in the churches, but in all departments of our social economy, and its exponents are no longer to be ostracised by society. Discussions on the philosophy underlying free thought and the iconoclastic sciences, so destructive to Orthodox tenets, are now encouraged rather than discouraged; and persecution, in its virulent phases, for the exponents of spiritual manifestations seems for a time to have practically ceased.

Especially have those highly-favored ones whose souls have been cheered beyond the power of words, and whose life-burdens have been lightened by a knowledge of spirit communion, allowed themselves to ignore that true and ever vital sentiment: "Eternal vigi ance is the price of liberty!" Meantime the enemies of freethought, composed largely of the ultra-Orthodox promulgators of old superstitious, seeing their churches, as it were, honeycombed by the advance of liberal principles, have become well nigh panic stricken for the fate of those darling children of their decaying system, the hide-bound creeds.

Leaders of the church organizations have seen that the trials for heresy that have from time to time taken place, when one of their ministers has presumed to stand on too broad a platform, have almost invariably resulted in acquittal. As a further result the culprit earth? For centuries the electric forces have is usually exalted above his accusers, and secures the reputation of being a man of brain. These finales could only encourage those who had hesitated hereto fore to declare themselves to come forth in their true colors, and bask in the light of broad principles.

The average school of Theology is not apt to be a cradle of Freethought. The student taking a course therein during that period when brain and mind are in the formative stage has his mental faculties whipped into certain very prescribed limits-at least in the special line in which he is expected to labor-not being permitted even to think out of the narrow Orthodox channel. When he is given a "charge," and the fledgling steps into the pulpit before his congregation, it is with a timorousness of spirit lest he shall say something sacrilegious; he is prone to believe it is as much as his reputation is worth as a man and that his soul's salvation is endangered should be read a liberal book or investigate spiritual phenomena. Under these circumstances—unless he is a man of real genius, possessed of Talmagian attributes-the congregation of such a preacher is likely to get away from and beyond him; and he is apt to know less about the vital questions of philosophy than a large proportion of his hearers who have learned to think for themselves.

Religious bigots have recently entered into a "com bine" to crush out all forms of what they term heresy, as expressed in magnetic healing, and all the multifarious manifestations embraced in the phenomena of spirit-communion; eventually will follow, as a natural sequence, the passage of a law to prevent the distribution through the mails of liberal publications. This state of affairs can be prevented, but only through the organized action of those legislated against. Let every liberal society in the land pass resolutions of protest to be forwarded to their State representatives, calculated to show that such legislation will altenate a large element in their constituency. The baffled exponents of Orthodoxy having failed to prevent the spread of Freethought by way of the pulpit, recourse is to be had to the enactment of arbitrary un American prohibitory laws.

It has been the policy of the conferences, synods and other theological assemblages held during the last year to appoint committees of one or more whose specific office it shall be, when favorable opportunities offer, to introduce and urge the passage of bills of like character to that which has lately been made a e of the State of Ohio, and that referred to in The Banner of April 22d, now before the Illinois House of Representatives, which, if allowed to become a law, would, without doubt, inaugurate an era of persecution to which our land has long been a stranger, and which would bring the blush to the cheek of every true American, when confronted by one of the Old World's children of tyranny,

It has been, and is at the present juncture, war to the knife between the church factions ruled by bigotry-now trying to force their star chamber edicts on to the statute-books of the several States-and the liberal element, in this instance, at least, awake and roused to the dangers that threaten our Cause. The passage of such a bill as that proposed would cause members of the legislature to be the recipients of rapturous adulations from the exultant propagators of creeds; and this, in turn, would give encouragement to other like bodies to attempt the same measure until certain narrow minded Congressmen would con celve the idea that the movement was popular-and what does, the average politician seek more eagerly than popularity?—until the Freethinkers of America shall awake, when too late, to find that a cruel, bloodthirsty Jehovah, with his mediaval personality, has crept into the councils of the nation and taken possession of the Constitution!

I do not wish to appear as an alarmist, or as one unduly exercised over what enemies are doing against us, but this much is evident to even the superficial observer of the signs of the times, that the principles taught by our philosophy, and the freedom to think, speak and act in accordance therewith, are in jeopardy. Therefore, let there be combined action on the part of Spiritualists and Liberal societies in order to oppose this sortle of the foes of Freethought. Let us meet the issue boldly; let us meet craft with craft; unite our forces as our enemies have done, and who realize that in union there is strength.

Bills of a mischlevous character may be "railroaded" through legislatures before their real bearings are understood, in the interest of some clique or party, thereby inflicting serious injury on a large body of constituents. Ohio contains a very large liberal ele-ment, yet while the somnolent sentries sat nodding at the gates the enemy advanced and captured an outpost, without eliciting one note of alarm!

We are at the present juncture treading above half a score of boiling, hubbling volcances, metaphorically of. Vesuvian calibre, and all on the eye of an eruption. There is the religio-political crater; the crater of finance; the pauper-immigration crater, with its lava of cholera, fifth and ignorance, and on ad infinitum; and none can predict which will be the first to fulminate

The friends of Freethought have been lulled by the siren voice of Peace into an undue sense of security. and there is a strong tendency to "lie supinely on our backs until our enemies shall have bound us hand and foot." Let us prove ourselves worthy descendants of the grand old patriots, contemporaries and companions of Washington, Franklin, Jefferson, Paine-the framers of the Constitution, and whose voices insisted that the fullest liberty should be given to all phases of philosophy and religious belief; whose wise and beneficent action made Spiritualism possible and gave Freethought an abiding place, from whence, spread ing beyond our shores, it has fearlessly invaded all the despotisms of the Old World.

, Wilmington, Del. , THEODORE F. PRICE,

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

Psychochaphy. Marvelous Manifestations of Psychic Power Given Through the Medium-ship of Fred P. Evans, known as the "Inde-pendent Slate-Writer," By J. J. Owen, late editor of The Golden Gate, etc. Royal oc-tavo, cloth, emb., pp. 214. San Francisco, Cal.: The Hicks Judd Co., 23 First street.

The remarkable phenomena occurring through the medial agency of Mr. Evans have been so often and fully described in tilese columns that the medium reguires no introduction to our readers at this time: neither does the compiler, Mr. Owen, who is equally well known as the Able editor of our former San Francisco contemporary, The Golden Gate, and author of the volume "Spiritual Fragments." The book before us is one that should interest every one, for the reason that it turnishes irrefragable evidences of the continued existence of some who, having once lived upon earth, have passed from it, and assures us that if they live, we shall live also beyond the event termed death.

Mr. Owen informs us that most of the phenomena described took place either in his (Mr. Owen's) presence, and under the most crucial test conditions, or in that of others in whom he places the most implicit confidence. One of the most interesting of the contents of the book is an article explanatory of the methods whereby the writing is done upon the slates by psychle power. This was written Dec. 24th, 1892, in presence of Mr. Owen, by John Gray, the chief control of Mr. Evans. It completely filled fourteen slates, consisted of twelve hundred words, and was done in about fifteen minutes. An engraving is given, showing one of the methods of producing writing upon slates—that of transference, by which it is done instantaneously.

The volume contains upward of fifty descriptive articles, illustrated with more than twenty page-size engravings of slates, upon which messages and portraits have been produced; these include one in twelve languages, one in four colors, one containing thirty messages, produced before the Psychological Society of Brisbane, Queensland, and one of four knots tied in an endless string between two slates. An "Introductory" and a biographical sketch of Mr. Evans precede the general contents, the work being dedicated "To All Souls Seeking for Truth, or A Knowledge of Life Beyond the Grave."

No other preparation so meets the wants of a debilitated system as Ayer's Sarsaparilla.

#### May Magazines.

THE ATLANTIC MONTHLY has for its opening number an able article by Henry Van Brunt, wherein he considers "The Columbian Exposition and American Civilization," coming to the conclusion that art may expect a great advance in appreciation by reason of this convocation of the world's peoples; Chicagoans -and every one else-will read with especial interest the historic story of personal remembrance "'T is Sixty Years Since," by Hon. John Dean Caton, one of its very earliest denizens; A. T. Mahan writes of "Admiral Saumarez"; "The Old Hall and the Portraits," by Sir Edward Strachey, will be perused with absorbing attention; Prof. Shaler has a pointed word to say regarding "European Peasants as Immigrants"; there are other articles, together with poems, sketches and reviews, which join in the make-up of this sterling number. Houghton, Mifflin & Co., publishers, Boston, Mass.

CASSELL'S FAMILY MAGAZINE. - An excellent table of contents greets the readers of this excellent monthly. It includes installments of two serial and four complete stories, and in its miscellany "The Romance of Mining," "A Round of Golf," "Drawing-Room Problems," and many other interesting papers. New York: Cassell Pub. Co.

#### THE WORLD'S FAIR.

THE WORLD'S FAIR.

Final Arrangements for the Sale of Tickets via the B. & O. R. R.

For the henefit of those desiring to attend the World's Fair the Baltimore & Ohio Railroad will sell Excursion tekets to Chicago and return, at all stations on its line, at low rates. Tickets will be on sale until November 1st, and will be valid for return journey until November 1st, and will be valid for return journey until November 1st, and will be valid for return journey until November 1st, and will be valid for lost selkets will be valid only for continuous journey. Tickets at higher rates will be sold that will permit holders to stop over at Baltimore, Washington, or any other point, going and returning.

Besides the opportunity of visiting Washington, a privilege afforded by no other route, tourists via the Baltimore & Ohio Railroad will traverse the historic Potomac Valley, the theatre of the war between the States. At Cumberland they will be offered a choice of routes, via Pittsburgh, or across flue Allegheny mountains, 3000 feet above the level of the sea, and via Deer Park and Oakland, the famous summer resorts. The scenery along the Baltimore & Ohio route is the most picturesque in America. Pullman accommodations may be reserved in advance of journey. For rates and information apply to nearest B. & O. ticket Agent, or Chas. O. Scull, General Passenger Agent, Baltimore, Md.

#### ~ Passed to Spirit-Life,

From her home in Stoughton, Mass., May 1st, Mrs. Fred-

Mrs. Beals has been a great sufferer for many years ause of her decease was blood-polsoning. She had Mrs. Beals has been a great sufferer for many years. The cause of her decease was blood-polsoning. She had been a firm Spiritualist since 1849 (Mr. Beals was one of the first to investigate the "rappings" in '48), and never from the date of her obtaining of this great knowledge has she encountered anything of raise a doubt in her mind upon this subject. Seauces were held at her home till her health would no longer permit them.

Mrs. Beals was a fond and devoted wife and loving mother—always looking after the welfare of others; up to the last never thinking of her own troubles; hoping to be able to do more for the cause of Spiritualism in the future than in the past.

pust.
Funeral exercises were held at her late home in Stough-ton May 3d, Rev. S. L. Beal of Brockton officiating. F. B.

From East Unity, N. H., April 20th; 1893, Orrilla Huntly Lewis, wite of Gilbert Lewis, aged 81 years.
She leaves a son-O. Reed Lewis-one daughter-Mrs. Thomas T. Bmith-of Canton, O., and four granddaughters; one son proceded hearton, be Summer-Land; it is nearly wenty years since the writer officiated at the funeral of her companion.

companion.

She carly accepted the truth of spirit-communion, and it was her support in every trial. Her last years were spont in the home of her son.

Her kind, sympathetic nature endeared her to all who knew her, and many gathered in her home when they laid her form away, testifying to her worth and fitness to be the companion of angels.

Rockingham, Vt.

Rockingham, Vt.

From Townsend Hatbor, Mass., April 28th, Jonah Parker, ged 76 years.

bged 76 years.

Bro. Parker was one of our Association, and was always with us when able to be present. He was strong in the faith of Bpiritualism, and said he knew where he was going when he passed on. He was one of the soldiers of the civil war, was wounded in the neck, and left to die ou the field of battle; yet by chance he recovered. Years of feebleness through his long pilgrimkge resulted. Now he has passed to a brighter clime to meet the loyed ones gone before. He leaves a companion and four children. Blay the consolation of spirit communion be theirs.

MARY L. FRENCE.

On the morning of Jan. 26th, Mrs. Maria Allen, of Matfield, Mass., aged 87 years.

She survived her husband about five years, and in the time of her loneliness found comfort and strength in perusing the BANNER OF LIGHT, or in listening to those who would read it to her.

M. E. A.

[Obituary Notices not over twenty lines in length are published gratuitiously. When exceeding that number, lwenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.



Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

00W3 H

### Spiritual Phenomena.

Experience in Materialization. To the Editors of the Danuer of Light?

At a scance for materialization held in Boston. Mass., on the afternoon of April 2d. through the mediumship of Mrs. S. S. Martin, it was my good fortune to be present.

There were not less than thirty ladies and gentlemen in the spacious parlor, and it was the first seance I had attended of this medium.

The courteous manager, Mr. Geo. T. Albro, assigned me a seat at the extreme right of the circle, very near to the cabinet. When the time arrived, and all were seated, the medium entered the room, and stood a moment in front of the cabinet, was introduced, and then passed under control of her guide. The moment that she stepped back into the cabinet a female form, robed in white, appeared at the curtains; this form then advanced into the room, and was recognized by one of the sitters.

After this these forms appeared quite frequently, often two at a time. They varied in stature and in personal bearing. There were several male forms also in dark attire. One form materialized at the extreme end of the room, back of the line of sitters, and was recognized by a party who spoke German-the form conversing apparently in the same language.

Presently a form came up from the floor directly by the side of my chair; it greeted me in an affectionate manner, and purported to be a relative of mine. The form professed to be weak in power, and unable to satisfy me fully as to the identity, but promised to appear again later.

The light was as good as I have ever seen at any séance for materialization, and objects could be discerned at any part of the room; but a light strong enough to distinguish countenances could not of course be expected in this phase.

Soon after this a form robed in white rose up behind the chair of a gentleman sitting near to me, and simultaneously another form materialized about three feet to the right of my chair, and directly in front of where Mr. Albro was standing. It was also at least three feet clear of the cabinet, as I saw it distinctly. They were both for the same gentleman, purporting to be his wife and her sister.

The Indian girl control of the medium skipped around the room in a lively manner, approached very near to us, and shook hands with mesaying she had seen me in New York. She wore a dark colored short frock. This she shook and waved about with her hands while in the center of the room, and to our astonishment it gradually changed to pure white-and the skirt a little longer than previously. All could observe this transformation as it took place.

Later an Indian chief made his appearance from the cabinet. He was tall, had feathers on his head, and wore leggins, with what appeared to be a blanket falling a little below the knees.

Mr. Albro told me that sometimes while this form was out, a spirit would materialize beside him; so I watched the Indian closely for such a manifestation. The chief was moving about the room quite briskly, gesticulating and giving expression with his guttural voice; thinking that we would not witness the expected phenomenon, at my request Mr. Albro advanced toward the Indian, and asked him to Assist another spirit form to appear. Just then the latter stopped, and stood in the centre of the room in full view of all, with his back to the cabinet, and at least ten feet from it, when directly in front of him a female form robed in white materialized. She was a full-sized adult, and advanced to one of the company for recognition before retiring to the cabinet. I could see that this form soon grew more bulky in size than the chief, and it would have been an utter impossibility to have had the form sccreted in any way.

I have attended many séances, but have never witnessed anything the exact counterpart of this, or a transformation of the dress, although I have encountered many phases as

A form approached that I did not recognize as ever having appeared to me before. She stated that she was one of my guides, and gave the name of "Pansy."

Then the last form of the seance appeared at the curtains, and called me forward. It proved to be the same that materialized at my side, and came strouger, hoping that I might recognize her. She manifested much solicitude for my welfare, and addressed me as "Charlie." In her efforts to converse, she did not convey as full expression of her identity as I might wish, but I had the internal evidence, although the light was not sufficient to behold her features.

I felt that if I could but see her face I might be better convinced, and yet I doubted whether conditions were such as to enable her to take on an appearance similar to hers when in the mortal-which was more than twenty years ago.

I asked if she could appear in a stronger light with face unveiled? She replied that she would, and wished me to ask Mr. Albro to turn up the light. He did so as she advanced again from the cabinet, and with face turned full to the light, I had the pleasure and happiness of fully identifying the same one who is always faithful in communicating with me on all favor able occasions—my devoted spirit companion whose features I was able to recognize as fully as when with me here on this earthly sphere in the long time ago. This last manifestation was to me more soul-satisfying than all the rest. As she retired into the cabinet the medium at once came forward, and the séance ended. CHAS. P. COCKS.

Brooklyn, N. Y.

#### A Moonlight Seance near Sidney.

A very successful moonlight scance was held on Friday evening, the 27th of January, in the grounds of Mr. Nr. Joubert of Fig.tree, Hunter's Hill, near Sydney, the medium being Mrs. Mellon, late of Newcastle, England, whose name is too well known to require comment or compliment.

The Spiritualists of Sidney had already been indebted to Mrs. Mellon many times for the opportunity of witnessing some of the phenomena of materializa tion, but a scance in the open air and " by de light of de moon," as had occurred through her mediumship in the old country, was willingly thought of by the above named gentleman whenever it might be convenient, Arranged at length, it was of the character of Mr. Joubert's liberality to invite a goodly number to share with him the privilege of the occasion.

There were about thirty present, eather less than half of whom were ladies, and the same proportion of the whole had been strangers to the phenomena pre-viously. Eighteen sat in the front row and the rest Between the cabinet and sitters, the space was occupied by a square of carpet fourteen by fourteen, in order to accommodate to the full the hoped for visitors from the other life. The nearest end of the seats was eight or nine feet from the cabinet. The latter, about seven feet high with six feet sides and Nickle. Chicago Meyer & Bro.

covered triangular top, principally consisted of a sail thrown over two clothes-lines meeting at an angle, and having the usual curtain arrangement in front, assumed the shape of a three-dornered tent. In the corner was placed a chair for Mrs. Mellon, with a gong suspended beyond her on the left.

The moon was four days less than full; the temper ature and outer conditions were as suitable as could be wished, there not being a cloud visible, nor, except toward the close, a breeze stirring. The moon sailing high cast her light rather much on the front of the cabinet, and it was subsequently noticeable that the less directly exposed portion seemed more favorable to the manifestations. It may be observed that overmuch light or any direct rays are commonly found to interlere greatly with the strength and persistence of spirit forms.

Before going into the cabinet, Mrs. Mellon remarked to Mr. Joubert that he must not be surprised if he got nothing, as it was only an experiment, and she was not feeling quite up to the mark; moreover, she had not held a moonlight séance, for fourteen years, and could not be sanguine of results. These, however, proved highly satisfactory to the sitters.

Mrs. Mellon had arranged the company in their seats, and later, from the cabinet, directed all to join hands. The sitting commenced at 7:45, and about fifteen minutes after a tall white-draped male form appeared on the right hand side (i. c., the southern end of the front) of the cabinet. The form was seen to bend and stoop its white covered head in coming outside. Then it seemed to grow, or possibly it rose from the ground, to the height of fully seven feet The head-drapery caught for a moment upon a projecting pin, but an intelligent movement of the form by rising and swaying slightly forward released it without difficulty. Questions were asked by the sitters as to who it might be, but without eliciting the desired information. A small dog, not generally observed till now, and hitherto silent, which belonged to one of the sitters nearest the cabinet, evidently took notice of the visitor. Facing the form, the creature barked very disturbingly, but did not appear to be excessively discomposed, its owner soon getting it to lie quiet, or asleep, for the rest of the evening.

The figure had gradually shortened or de-materialized to about two feet from the ground, when, falling forward, it gradually became smaller and then remained like a dissipating vapor until it entirely van-

A short time elapsed and another form came for ward which seemed to have a dark or bronzed complexion, but did not remain long before disappearing again behind the curtains. The next to appear was George or "Geordie," who is well-known as a principal agent at Mrs. Mellon's séances. He seemed in excellent spirits, sounded the gong which was inside the cabinet, and asked Mr. Joubert " where are the victuals?" In the absence of anything better at hand, he was notified of a quince being thrown toward the cabinet. Reaching out from under the curtain, he picked it up, and, responding to the invitation to try its quality, which was as hard as usual with the unripe fruit, he distinguished himself by biting out a small piece and throwing back the remainder to Mr. Joubert.

He stated that the medium was not entranced, and having been asked to do so, undertook to try and bring her out. Mrs. Mellon was heard to object, and to say "Don't touch me," and some dialogue took place between them. Finally, telling her not to be frightened, George threw back the curtains and ap-peared to be supporting the lady on his left. This was done twice, but the moonlight had such an effect on the medium's head, "beating on it like a battery," she said afterwards, that she begged to be allowed to return to her seat, which George assisted her to do.

Almost immediately afterward, Mrs. Mellon asked Mr. Joubert to come inside the cabinet, where he found her, he says, "trembling like a leaf." After complying with her request to hold her hands a little while, he retired and resumed his seat. He had seen no form on entering the cabinet, but had no sooner left it again than a white draped form appeared at its southern end, retreating within, however, almost instantly.

Very shortly after this, George reappeared at the central opening and continued his pleasantries, He was still talking when another form also appeared at the right hand opening of the curtains at the same time. After both had retired, Cissy, another recog nized familiar of Mrs. Mellon, and George's auxillary, exhibited her juvenile form and little black face Coming out next at the left-hand opening, her white robe fluttered gently in a momentary breath of wind. She advanced to a small table which stood near, and lifting therefrom a dinner-bell, rung it vigorously and flung it on the carpet in front of the circle. Returning near the middle entrance, she was quite lively moving in and out, dancing, too, at intervals, she seemed to be enjoying herself in gratifying the company, and threw them some kisses. Eventually she retired into the cabinet about 9:40 P. M.; and this concluded the manifestations.

I learn from Mrs. Mellon that she was in her normal state the whole time, which is confirmed so far by George's statement mentioned above, as well as by the fact that both were heard conversing by most or all the sitters.

At the request of several of the friends who were present, I liave had much pleasure in carefully mak-Ing the above record.—Henry Gale, in The Harbinger of Light (Australia) for March 1st, 1893.

#### He Saw a Ghost.

A case is reported from New York which well deserves the attention of the Society for Psychical Research. William Featherstone is a head waiter at Harlem. The other morning early he was awakened by a feeling of horror. He sprang up in bed and saw beside him an apparition which filled him with terror and caused him to scream out with fright. The figure was hazy and indistinct, but the frightened man recognized the lineaments of his father, who was a gilder. The right hand grasped a razor, the left was uplifted and pointed to the throat, which was encircled with a crimson ring. When the figure faded away, Featherstone, in great perturbation of mind dressed himself and went to his father's room on Sixth Avenue. It was closely locked, and there was no sign of life within. With the assistance of a police man, he forced the door, and on the floor saw the real ization of the spectral appearance. His father's corpse lay on the floor, with ghastly wounds in the throat, and lying in what had been a pool of blood, but was dry and hard. The right hand held a razor the left was on the breast, and the finger pointed toward the mangled throat .- The New Orleans (La.) Pioayune.

#### Wants an Explanation.

Henry Slade, the world renowned medium for independent slate-writing, gave a scance recently to the representative of the Lawrence (Kan.) Record, which we noted last week. It may be gald in addition that in the course of this sitting a phenomenon occurred (among others) which greatly interested the reporter -who embodies it in his account in the following para-

"There is one thing which any one who can, may explain. The columns of The Record are open to you. It was this: Dr. Slade took one slate, placed a pencil about one linch long on it, held one corner under the table and said: 'Dr. Davis, do you wish to say more? If so, leave the pencil where you leave off. The reporter: held one of Dr. Slade's hands, and the other was in plain view. The pencil began writing, and soon quit and dropped. Taking the corner of the slate from under the table, there was seen written upon it, in a hold hand. 'Yes.' and the end of the pencil laid on the last letter, and when the slate was held in a standing position the pencil did not roll around."

Pamphlets Received.—Modern Marriage. By Emile Zola. Trafislated by Bonj. R. Tucker. pp. 64. New York: People. By C. A. Row. pp. 162. New York: Thomas Whitta-

kor.

Liberty in Literature. Testimonial to Walt Whitman by Robert G. Ingersoll. With portrait of Whitman. pp. 86. New York: Truth Seeker Co. Now York: Truth Seeker Co.

'Little Branches: Songs for Primary and Infant Departments of the Sunday School. By C. H. Gabriel and W. S.

### Our foreign Department.

TELEPATHY.

(Specially translated for the BANNER or Light, by W. N. Enyrs.)

Hans Decken tells the following story in the Sphinx:

"My father has, from his youth up, been united in a close friendship with a young man of our neighborhood. This friendship has withstood all the storms of life, and has proved itself to be as firm as noble. The playmate of my father's youth had allied himself to our family by marriage, and then fate separated the friends. He left his native city and went to St. Petersburg, but this did not in any way loosen the bond that united them.

More than twenty years had passed since he left us, when my father received the news of his severe illness; soon after, it happened that a strange uneasiness compelled my father, who had retired for the night, to leave his bed. He rose, lighted the lamp, and went with it in his hand down into the sitting room, without the slightest idea why he did so. When he entered the room he saw his friend standing in one corner. My father was rooted to the spot with terror. The form of his friend stepped noiselessly up to him, stood for a moment near him, and then disappeared through the door.

My father suspected what had happened After a few days he received the news of the death of his friend, which took place at the very hour at which he had appeared to my father."

MISS WILLIAMS.

Mile. Emma Schell sends to Sphinz this episode in her school-days in Würtemburg:.

"An English lady had charge of the instruc tion in the English class, and she was sincerely loved by us all. As I found my greatest pleasure in foreign languages, in order to make the greater progress, I took private instruction in addition to my regular class lessons. Between teacher and pupil there was formed a relation of deep friendship. Miss Williams was a lady of refinement, of gentle mien, with finely formed and noble features, but the most impressive mark was a pair of pensive, dark eyes and when they looked at me with their friendly light, they inspired me to do my that. She had come to Germany on account ther health, but the change of air, unfortunately, had not produced the expected result; day by day her face grew paler and thinner; at last she de cided to return to her home in England. This decision caused the greatest sorrow to us scholars, and many were the tears we shed when she left us.

Half a year had passed, and we remained ignorant of her condition. A new teacher had taken her classes and private pupils; a teacher who kept us at a distance by her severity and unsympathetic disposition. I was taking lessons in French at extra hours, and one such lesson had just begun about five o'clock in the evening, when I saw Miss Williams suddenly enter the room and take a seat at the table before me; she held a book in her hand, and looked at me with her usual friendly smile.

'Is anything the matter with you?' said my French teacher, as she noticed that I was looking steadily and motionless in one direction.

'How comes Miss Williams here?' I said. See, how kindly she nods to us.

'Mademoiselle, you are dreaming; your mind is sadly distracted. I beg you to give me more of your attention. I see absolutely nothing: so pray read to me once more your exercise, said my teacher sternly. Obediently I returned to my task; but looking up I saw Miss Williams rise, once more nod to me with a pleasant smile, and then float out through the half open door.

In my excitement I rose and said, 'Excuse me. Mme. Renard; I cannot go on with my lesson; I feel very unwell.' Touched by my appearance, she accompanied me to the sleeping room, and I lay down thoroughly overcome by my emotions.

The next day, as we were at lunch, the principal read aloud a telegram which had just been left at the house:

'Yesterday evening about five o'clock Miss Williams passed away. In her last moments her thoughts were with her dear pupil, and to her she sent her last greeting.'

I heard this news with great emotion, for it was at that very hour that she had appeared to me. My teacher looked at me with an appreciative glance, and pressed my band as she asked my pardon."

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For the Banner of Light. "THERE IS NO DEATH."

Welcome, out friends from the spirit lands, Welcome again to this world of ours; Let us feel the clasp of your angel hands, Let us breathe the fragrance of heavenly flowers. How strange that the joy your coming gives Should be scorned or rejected by aught that lives.

How it robs the sting from relentless death. That there is no death for the souls of men, And the life that yielded this mortal breath Lives and loves, and returns again, Returns again to comfort and bless The hearts bereft in their loneliness.

For the spirit that dwells in all that lives, Though it change, it never decays or dies! And wherever its home, its light must cheer As warm new suns in their glory rise; And other worlds, not less than this, Shall feel its power, and partake its bliss.

When the quiet evening round us falls, Or the solemn night its mantle flings, The feet of immortals tread our halls, And the soul exults, and exulting sings, For we feel that the loved and lost are near To banish our grief with heavenly cheer.

Sweet is the mystery, strange the power That brings again our loved ones nigh, But the spirit that breathes in all that lives Is the breath of love that can never die. And the life below, with the life above, Oft brings communion to those who love. J. A. BASSETT. New Haven, Conn.

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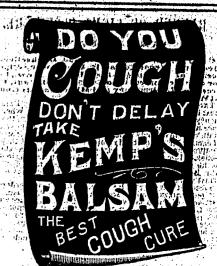
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#### The First Step Toward a "National Religion."

The American nation (at a time when patriotism and common-sense should at least counsel a union of all for the good of all) presents a sorry spectacle to the peoples of the earth now gathered within its borders-many of whom are fixing eyes of question upon the workings of a free government regarding the rights of the masses. A great Fair, supposed to be devoted to the exhibition of the progress which the various races have thus far made toward the fullest development of mechanical skill, and the consequent mental enlightenment which follows in the train of improved human conditions, has suddenly proved to be more of an Exhibition (!) of narrow prejudice and backward-looking theological views. The organized "regular" ministry all over the country are formulating a boycott for the Fair, if it is ever thrown open to the people on Sunday; and we have the singular spectacle (according to press reports) of the representatives of the Government in Chicago actually threatening the local Directors with a call for United States troops to close by brute force-should said Directors (in answer to the demand of the people) open them-the gates of the Columbian Exposition on "the Lord's day. we wongei taken) would say to the narrow zealots who claim to bear His banner?

He who fearlessly confronted the Pharisees in defense of human rights—when his hungry disciples plucked "and did eat" Orthodox corn on the Sabbath day-replied to the "gateclosing" element of his time: "The Sabbath was made for man, and not man for the Sab bath!" But his pretended followers, in the nineteenth century, wish to wrest the grain of in effect, that their great Leader was in error in his latitudinarian declaration.

Let us not deceive ourselves, fellow countrymen. The closed gates of the Columbian Fair on Sunday mean more than a temporary triumph of bigotry; and if by any means, yielding his twelve disciples; Confucius, Pythagoras, to the popular pressure of the hour, those gates are opened on Sunday, the spirit of religious intolerance which exists in this land-and which primarily closed them - has clearly shown itself (even if obliged temporarily to recede, from policy) and all may read on its Pharisale philactery the blistering legend: "Gon-IN-THE-CONSTITUTION"!

The General Conference of Seventh-Day Baptists have issued an appeal and remonstrance against the action of Congress in closing the World's Fair on Sunday, as deciding a religious controversy, and establishing a religious institution by legislative process—and their protest is valid. The vital point made in the resolutions adopted by the Conference is that this "closing" artifice is but the first long step taken toward establishing a "national religion." It is, say they, a serious departure from that generous disposition of this government, which, offering an asylum to the persecuted and oppressed of every nation and religion, has made this nation the glory of the ages, and the admiration of the world. But instead of holding forth an asylum to the persecuted, they are themselves a signal of persecution. They (these Sunday-closing legislators) degrade from the equal rank of citizens all whose opinions in religion do not bend to those of the governmental authority. And henceforth, if this legislation is to stand, the magnanimous sufferer from this cruel scourge in foreign regions must view this action of our government as a beacon on our coast to warn him that now there is on earth no haven where he may be secure from religious oppression and persecution. The Conference declared that we have full right to be religious, or not religious, to worship, or not to worship, to observe a day, or not to observe it, according to the diotates of our own consciences, and the convictions of our own

Lottie Fowler, the well-known medium. is at present located at 1107 F street. Washington, D. C. She is kept buslly at work; but expects to go to Chicago soon.

minds.

#### A Parliament of Religious.

Tennyson, it is said, brooded much in his latest days over the oneness of human need and spiritual aspiration after God. Mr. Higginson speaks of the sympathy of religious, which is the spirit that breathes through Tennyson's poem, "Akbar's Dream." The Mogul Emperor is said to have planned for a Parliament of Religious, and that was his dream as versified by the late Poet Laureate. The scheme for such a Congress, conceived by a good Eastern ruler, is to be executed at the Chicago World's Fair in September next. Twenty centurles ago just such a congress was held in India by the great Buddhist Emperor, Asoka, in the city whose modern name is Patna, and the noblest lessons of tolerance therein enunciated were embodied in stone records and implanted in the four quarters of his extensive empire. But they left no great impression on the religious thought even of India.

The projected Parliament has received the incerest endorsement of the most distinguished religious teachers at home and abroad. Professor Huxley is reported as saying that "comprehension is more than half-way to sympathy, and comprehension, not exclusiveness, is the key to the world's progress and enlightenment at the present time." Among the objects of those promoting this Parliament the following are given: To make a full exhibition of the reigious institutions and forces under which modern society is having its notable development; to indicate the ground of sympathy and cooperation, and the points of general conviction, among sincere seekers after God the world over; and to discover from each faith, and from the lips of its own teachers, what are deemed the distinctive articles of its own belief. The Parliament is to open on Monday, Sept. 11th. and continue for seventeen days. The program is for different religious bodies to present their history and distinctive doctrines, and more than a score of the leading churches of Christendom have accepted invitations to be present and make such presentations. Over sixteen hundred men, called eminent in religious life and work, and representing, as stated. nearly all the great Christian churches and the leading his oric faiths, have accepted places on the advisory council, while others are said to favor it because of the aid it will bring to the study of comparative religions.

The several themes covered in the expected discussions of this unique assemblage are such as the following: God, Man, Religion as the Expression of Man's Relations to God, Systems of Religion, The Sacred Books of the World, The Universal Sense of Sin, The Incarnation Idea, Different Schemes for the Restoration of Fallen or Faulty Man, The Religious Leaders of Markind, Religion in its Relation to Science, Arts and Letters, Religion and Morals, Religion and the Family, Religion and Woman, Religion and the Poor, the Erring and the Criminal, Religion and Civil Society, The Fraternity of Peoples, The Religious Mission of the English-Speaking Nations, The Present Outlook of Religion, The World's Religious Debt to Asia, Europe and America, The Religious Reunion of Christendom, The Religious Union of the Whole Human Family, The Elements of a Perfect Religion, The Characteristics of the Ultimate Religion.

Now if such a congress of the real representatives of the world's religions included something more substantial than the religious founded on faith merely, it would be something to excite universal gratitude and gladness. But faith as a religious leverage has been worked for about all it is worth. If faith is indeed so precious a thing, why do those who hold fast by it go into such a frenzy of rage when they are assured that their faith is now not only reinforced but supplanted by Knowledge?

#### The Spiritual Phenomena.

The phenomenal truths of Spiritualism have been testified to for forty odd years by many what He in whose name, virtually, those troops distinguished persons, representing the highest would be ordered out (should such a step be mental capacities in law, letters and science, and in social life, on both continents. The most of them are not only believers in Spiritualism, but nearly all have an absolute, positive knowledge. We have several times published a long list of such names, and it could easily be extended until it would fill several columns of THE BANNER, which is evidence enough to prove that the believers in Spiritualism are not those who are "weak-minded, superstitious or bad." although Christians and Infidels alike frethe world's gathered knowledge from the quently call in question the asseveration of the hands of the starving people, and to declare, most competent witnesses regarding the phenomena-whose evidence would not be questioned in a court of justice. We could mention John Wesley, the founder of Methodism; Swedenborg, the great philosopher, scientist and seer; Jesus Christ, the great teacher, and and many others; yet from year to year (like the slurs against the patriot Thomas Paine) the mediums of to-day are tabooed for no other reason than that they are healers of the sick, as was the humble Nazarene, and who while entranced speak in unknown tongues, "but by the same spirit." The time will most assuredly come, however, when all this will change, and our medial instruments will be looked upon as the practical saviors of the race.

In concluding this paragraph we cannot refrain from quoting the following from the pen

of Desmond Fitzgerald: "Spiritualists are the depositories of a great truth—a truth for the establishment of which truth—a truth for the establishment of which they appeal to experimental facts, capable of repeated verification. 'A fact,' says Carlyle, 'is a divine revelation; and he who acts contrary to it acts against God.' All truths confirm one another when read aright. It is to truth through facts, truth free from all controverted dogmas, that Spiritualists aspire."

### Would Veto It!

Read what Mrs. Belle V. Cushman says-under New York City heading—regarding the recent visit which Mrs. Helen J. T. Brigham—as delegate representing the Society of Ethical Spiritualists-had recently with Gov. Flower of the Empire State. The report shows that the Governor is "the right man in the right place." THE BANNER was not mistaken when in its recent editorial it claimed him as a brave and steadfast friend of religious freedom ron

A. E. Snell, Esq., Cameron, Ida., writes us of the Bangs Sisters, No. 11 Elizabeth street, Chicago, Ill.: "Too much cannot be said in their praise; I know they are not deceivers, but are pure and beautiful ladies, and excellent mediums. The tests I have received, by slate and otherwise, were unquestionably true!"

Attention is called to the announcement in another column concerning Henry Wood's new work, "Ideal Suggestion," etc. We shall review the volume next week.

#### Phenomenal Experiences.

A gentleman residing in Boston-not a spirit-medium-informs the senior editor that he has of late been visited periodically at night by a man who once owned the building in this city in which this informant resides, but who passed on some years ago. The spectre is often seen; it often appears before him -in full view-but when questioned it remains silent and quietly withdraws, his footsteps upon the floor being clearly heard. Sometimes, when this informant has retired for the night, the spirit, in this period of sudden atmospheric changes, will awaken him by closing a window when the weather has become un favorable, or putting more clothes upon the bed. The narrator of this declares the whole thing is a mystery which he would like to have explained. So certain is he of the verity of what he has witnessed, that he wished the editor (as above) to-if possible-occupy his room with him during some night, being confident that the spectre would be seen by both parties at the

A gentleman from Providence occupied a room at the Crawford House, Boston, on the night of April 22d, next to that of the senior editor. While they were conversing together in the evening, there was a profusion of raps all around them; questions were properly answered, and the spirit (or spirits) seemed to be well pleased at the recognition of their presence.

On a recent Saturday a literary gentleman called at the hotel to see the senior editor on special business; after which he remarked: "Excuse me, but I have three times seen a spirit-lady standing by your side looking at you very earnestly. I wonder who she is?' Several spirit friends were named by us, but he replied in the negative to each, until that of Mary Davis was mentioned, when he quickly replied, "Yes, it is her." This friend is not "a mercantile medium" whatever that may mean to the doubting investigators (?) of the day-and is n't even aware that he is a medium at all.

Another very singular experience in the "psychic" line has fallen to the lot of the editor above named which he presents to the notice of the Psychical Re search Society-for explanation-if its members can fathom it, from their standpoint: A business man in a recent city has called upon him three times of late, manifesting great perplexity. He says he has been impressed on several occasions to lay his hands upon the heads of his intimate friends who have complained of being ill. and to his astonishment they rapidly re covered; but he has no idea how or by what process it is accomplished; and is not satisfied with what various mediums have told him in the premises. He does not consider himself a spirit medium, yet is fully aware he possesses a certain power that speedily removes disease. "What is it?" he asks.

#### The Present Number

Of THE BANNER embraces many points which should attract the appreciative attention of its readers.

On our first page PROF. PETERSILKA, in his admira ble story, "Mary Anne Carew: Wife, Mother, SPIRIT, ANGEL," (now receiving continued publication in these columns,) has a special word for mediums, and the kind and loving conditions by which mortals should surround them while they tread the necessarily thorny path of their mission to this pres-

HENRY WOOD-author of the new and justly-influ ential work entitled "Ideal Suggestion through Mental Photography"-has an article in favor of placing more emphasis on the points of agreement between reformatory methods of healing.

W. A. CRAM contributes an essay, "PERENNIAL SPIRITUALISM," which is eminently suggestive at this spring-tide hour, and should be read in the thoughtful and teachable spirit in which it is written. BRO. G. W. KATES, in "GHOST BEALITIES," makes

strong defense of spirit-communion, and points out the verity of spiritual heredity, as well as physical. THEODORE F. PRICE sounds a pertinent warning to all friends of freethought and spirit-communion on our second page.

"A MOONLIGHT SEANCE NEAR SIDNEY," and other articles under the heading "Phenomenal," will, on acquaintance, prove interesting in character and conclusive in testimony.

Other matter of diversified interest will be found or perusal.

#### Infant Damnation.

Coming exceedingly pat upon the discussion of Rev. Philip S. Moxem's declaration for evolution is the printed report of some statements by Rev. Dr. Dickey of Philadelphia, one of the best known Presbyterian clergymen of the country. If he is correctly noted save the Roston Name h sentiments that are a disgrace to the nineteenth century, and to the education and culture which modern civilization is supposed to nourish. The reverend gentleman vigorously asserts his allegiance to the old doctrine of infant damnation, and declares that if the Presbytery were to strike that clause from the creed, and accept the doctrine that infants who died before being baptized are saved, mothers would be justified in killing their babes to save their souls. They would regard infanticide as a service to the Lord! The reader has to rub his eyes before he accepts this as a modern declaration from a noted clergyman. Dr. Dickey has always been considered a representative man in his denomination; but it is sincerely to be hoped that the church will not subscribe to any such atrocious and insulting statements.

A SUMMER HOME at Lake Maranacook, Me., is for sale at a reasonable price. The cottage is well built, contains eight convenient and good-sized rooms, the best of sanitary conveniences, and is partly furnished It is situated upon the most desirable part of the charming lake-" Craig's Point"-and adjacent to the summer homes of Mr. Wm. S. Butler, Mr. Isaac B Rich and other well-known Spiritualists.

The present owner wishes to sell, as he is to leave the East for an indefinite period. For further particulars, address C. P. L., care Banner of Light.

Mr. David Clapp, late of South Boston, passed to spirit-life last week at the ripe age of eighty-seven years. By trade he was a printer. He was the first publisher of the Medical Intelligencer, afterward the Boston Medical and Surgical Journal, and his experience in the printing business reaches over a period when a Ramage press, worked by hand, was considered high art, and the modern newspaper presses were undreamed of.

Spiritualists wishing to receive free of cost s copy of the report of the proceedings of the Psychical Science Congress held in Chicago should send their names and address at once to MRs. A. J. ALLEN, Sec'y, 12 20th street, Chicago, Ill.

Mrs. H. B. Fay will hold her last scance of the season at 17 Appleton street, on Sunday, May 21st. She will be pleased to meet her friends this au at her cottage, Pleasant Avenue, Onset, Mass.

MARRIED-On Tuesday, May 9th, 1893, Mr. CHARLES J. RICH, son of Mr. Isaac B. Rich, of this city, to Miss GERTRUDE LONG, daughter of Mr. and Mrs. Daniel Long, of Cambridge, Mass.

#### Good-News!

We are gratified to learn from Providence that there is to be no more compulsory vaccination in the State of Rhode Island! May 10th the Legislature passed an act repealing the present law requiring all school children to become vaccinated as a precaution against small-

We received, during the past week, pleasant call at our office from Mr. Frederick N. Broderick, a leading photographer at Ryde, Isle of Wight, Eng., who is now on his way to the World's Fair, via Canada.

To "A Veteran"-M. S. G.: Your generous gift is received, for which we thank you. We shall place it where it will do much good. sented.

#### TIMELY TOPICS.

The Vaccination Tyranny.-The mental side of hygiene is too much neglected, as Dr. Elizabeth Blackwell well affirms, in her recently published pamphlet in London, entitled, "Why Hygienic Congresses Fail." So long as we pay regard so exclusively to the body, leaving the mind to take care of itself, we cannot expect to attain the "sound mind in a sound body." The neglect of the mental side induces morbid conditions and fears, distortion of facts, fallacious statistics, daugerous theories, and unjust theories tending to cruel panies. As an illustration of the latter, the Contaglous Diseases Acts of Parliament in the past, together with the crop of inoculative remedies in the present, are strikingly noted. Dr. Blackwell shows that a great portion of sanitary legislation is practically a fallure for the reason that it is out of sympathy with the people, and the people are out of sympathy with it, and demonstrates that such remedies as are urged by the current rage for inoculation are wholly unfitted for legislation.

She warns her readers that vaccination must not be confounded with inoculation, although bacteriologists improperly use the word to conceal the alarming practice of injecting the diluted virus of any particular disease, which is inoculation. Vaccination, on the contrary, is solely the injection of matter derived from a disease in the vacca, which disease is neither smallpox nor derived from smallpox, vaccinia in a healthy cow being a mild disease. She asserts that vaccination is not scientific. The generally mild disorder of vaccination, though arbitrarily and even tyranically enforced on all children, is far from proving to be the prevention of smallpox which it is claimed to be, as is convincingly shown by the recurrence of epidemics of smallpox, by the occurrence of the disease in vaccinated persons, and still further by the demand now made by the French Academy of Medicine for legisla tive powers to compel repeated re-vaccination!

Dr. Blackwell rigorously condemns that arrogance of false science which presumes to trample on human rights while neglecting hygienic conditions. She believes that reverencing and obeying sanitary law, and recognizing that pure air, cleanliness and decent house-room secured to all the people, form the true prophylaxis of smallpox. But, she adds, the intolerable and degrading tyranny of compelling persons who conscientiously object to submit to this unscientific practice of vaccination, should be at once abolished as a legal obligation.

Gratuitens Offending. - The West Virginia Daily Sentinel, published at Parkersburg, West Va., the other six days of the week. in simply noticing the circular issued by the commit tee on behalf of the proposed Psychical Congress of the Columbian Exposition, first makes extracts in re- the advantages which would afford to them the means gard to the purposes of this Congress proceeds to of expanding their minds and of gaining information give the names of a small part of over two hundred and instruction, is certainly behind this progressive names of the people distinguished in letters, science and philosophy who have been and now are contributing to the investigation of psychical phenomena, which he volunteers the information to his readers are called by the vulgar, Spiritism" (sic). The editor protests at the close that he "expresses no opinion," etc. We should rather say he did express an opinion, although in his own peculiar way. For instance, he patronizingly remarks that "it seems that this strange, and to many delusive, subject is to be finally taken out of the hands of the fakirs and frauds, and, if true [if what is true? this "subject"?], to be scientifically public sentiment had become so strong before middemonstrated by men and women who are competent to dispose of the claimed facts. It "he continues "the facts are put beyond doubt, then the question of the continuity of personal existence beyond the grave is no longer a matter of faith, but of verity. The offense committed by The Sentinel consists, as it ought to know, in speaking of Spiritualism as "this strange and, to many, delusive subject," and in saying that it " is to be finally taken out of the hands of the fakirs and frauds," etc. The editor employs opproblous epithets virtually to those veteran Spiritualists but for whom "psychical research" never would have been possible. He ought certainly to know better; but it seems he does not.

••• Wealth as to Its Dangers and Uses.-It is on the authority of no less a man than Mr. Gladstone that the statement was made in a recent sermon preached by Rev. Charles G. Ames in the Church of the Disciples in this city, that the wealth of the world has increased more in the last century than in all the preceding centuries of the Christian era. The im portant question is, whether the real happiness of the race has proportionately increased? Why is it that, with the vast increase in wealth, there has not come a corresponding advance in real comfort and contentment? The reason given by Mr. Ames was, because we have mistaken the end of life and have substituted the material for the spiritual, and are given wholly over to a strife for wealth, for riches, for luxury, show and position.

Riches are all right in their place, but everything should be held for the promotion of some one's true welfare. There never was more moral peril of over estimating the material and underestimating the spiritual than there is to-day. We are too ready to hold that a man's life consists in what he nossesses. If it is right to get wealth, it is right to save it, and it is impossible to preserve society without making provision for the future; our mistake is in esti mating the comparative values of the material and the spiritual. A wealthy man without high motives is a sorry spectacle. The wealth of a nation is its people.

An Inhuman Enterprise .- A cruel repetition of the terrible horse-race between German and Austrian military officers, which so shocked the humane sentiment of the civilized world, is threatened to be repeated at the World's Fair. Some three hundred cowboys have arranged to start from Chadron, in Nebraska, on or about the 25th of June, on a similar race of over seven hundred miles to the Nebraska building at the Chicago World's Fair, the first arriving there to receive a purse of fifteen hundred dollars and the second a purse of five hundred dollars. The editor of Our Dumb Animals, Mr. George T. Angell. vigorously protests against this semi-barbaric exhibition, and earnestly appeals to the ten thousand editors of the country and all Western Humane Sociatles, as well as all humane citizens, to prevent, by the power of the press and the enforcement of laws, this disgrace to American civilization; so that, if this race is begun, no rider shall ever be permitted to enter Chicago having ridden two horses night and day, under whip and spur, over seven hundred miles to win these purses. And Our Dumb Animals further asks all humane people in any city or town through which these men may attempt to pass to receive them with hisses and cries of "Shame !" In behalf of the dumb beasts themselves the editor earnestly prays the assistance of all who can to help save them from torture and our country from this disgrace.

A Genuine "Qunck" from a "Regular."-Everybody knows that the Maine "Medical Bill" has been effectually killed for all time, we hope. A rather belated "regular," however, litts up his queru-lous voice in a late issue of the Bath Independent, as if to find relief for his bad feelings, declaring with might and main that the Medical Bill has been misrepresented to the people, and that "quacks" only put money in the physicians' pockets. Our mortallywounded medical friend is specially hurt by the petitions which found such ready signatures by the people against the pretenses of his class. He says he found on one petition from Bath the names of lawyers, ministers, editors, merchants and educated men of all classes, but he patronizingly excuses them by saying they did not understand what the petition meant! All of which-in addition to other suggestions he makes-may be regarded as a very deleful quack" to sound forth from a "regular" source.

He is specially sarcastic in his allusions to the people of Maine, as judges of what they really desire for themselves and families; but the intelligent citizens of that State, and the law-makers thereof, have shown that they are able to "see through" all the specious pretexts of the "regulars," and will meet and squarely deteat all such measures looking toward the establishment of medical monopoly, whenever pre-

#### A Spirit's Reply.

A correspondent desiring to get the opinion of the Spirit Intelligence presiding at our Free Circle regarding the Sunday closing of the Columbian Exposition at Chicago, addressed to him the appended question, which was duly answered to the following effect, through the trance mediumship of Mrs. M. T. Longley, at the public scance held April 28th:

QUES.—[By H. D. Swett.] Is the position of our Evangelical Churches in regard to closing the World's Fair on Sunday commendable and justifiable, to the exclusion of the toiling many who cannot lose one day without injury to their families? Will the Controlling Influence give an opinion from a spiritual standpoint?

Ans.-It is the united opinion, as far as we can learn, of all progressive spirits, that the attitude the nation has officially taken-through its Congress-in regard to the closing of the World's Fair upon Sunday is one to be condemned; because we of the spiritlife look upon this Fair (and its exhibits) as an educational process, a means of instructing the people of this country, as well as your foreign visitors, upon innumerable subjects and in relation to other lands, which will broaden their minds and give them an enlarged view of life and of human ability.

Consequently anything which will deprive the peoplo, especially that large class of individuals who, of all persons, are the ones that need this information and these educational advantages, of the opportunity

of gaining this instruction is certainly to be deplored. The Sabbath Day, so-called, was set apart for man, that he might have the opportunity to rest and recuperate his forces; that he might not be subjected to continual drudgery and toll, but that there might come to him one day out of seven in which he could infill his material organism as well as his mental nature with new vitality, new thought and new motive power; and we affirm that to close the gates of the World's Fair upon the great industrial classes on that day of all the week in which alone they can visit it, vould be to deprive them of their rights and privi-

leges. Some assert that by keeping open the gates many would be obliged to work upon the Sabbath day, and thus be deprived of their time of rest or change; but we believe this is not the motive of those who have been active in this movement, which is evidently made in the interests of Ecclesiasticism and of Old Theology. We believe that this matter could be easily adjusted by obtaining a new force of employes to take the place, at least for a part of the Sabbath day, of those who will be obliged to be in attendance upon

A religion that is so conservative, so bigoted in its action and expression as to deprive human beings of

We believe the time is not far distant when Theology will lose its hold upon the minds of the masses. Indeed, it has been fast losing its grip upon the people during the last half century; and, feeling this loss of power, it is putting forth every effort possible to at east keep what grasp it has upon the minds and liberties of the people of the present era.

We are not quite sure. Mr. Chairman, that the gates of the World's Fair will be closed all the Sundays summer arrives that those who will try their utmost to keep the gates barred against the public on that day will be forced to make concegsions to the public mind. We believe this not only because we see a trend in that direction on the mortal side, but also because we see a strong spiritual force brought to bear nnon mortals who are connected with this affair from the other side of life, and we have no doubt the influence will be felt, and submitted to in a measure, at least.

"A Citizen of the Universe."-With the closest adherence to truth, does Charles F. Dole remark in the North American Review: "Take the highest type of man and see what is left after removing the present environment and the knowledge fitting it. Certain moral, mental and spiritual qualities give a man the citizenship of the world; and moral, and spiritual qualities must give man the citizenship of the universe. He who has a pure heart, who abides by principle, who loves justice and mercy, would be at home anywhere in the universe." Spiritualism, we would add, demonstrates this mental conclusion to be a fact!

The recital of a straightforward evidence of spirit return will be found on our eighth page, under the heading "Maryland."

The Controlling Intelligence gives his thought concerning Bishop Brooks and his work in the spheres on our sixth page.

Hon. Robert C. Winthrop is alive and well at-84! He will reside at Nahant during the heated term.

#### Decease of Dr. George W. Musso.

The Onset Bay Advertiser thus comments upon the demise of this prominent resident of that campground:

"Dr. Geo. W. Musso passed to the higher life Thursday evening, May 11th. The remains will be taken to his birthplace for interment, and the funeral will be private, at his personal request. Dr. Musso was born in Newburyport, and was seventy-one years two months and eighteen days old. He leaves a widow, daughter and two sons, both the latter noble and striking examples of their progenitor's virility. Dr. Musso was a remarkable man. Onset has had many such among her warm advocates, but none more so than he.

such among her yarm advocates, but none more so than he.

When a big-hearted man, with a strong predilection for scientific research and an iron will, sets out to travel the rocky road of metaphysics, and day by day grows firmer in his belief in the sham of conventional Christianity, something must break. When a unique character like this, whom a Victor Hugo would have immortalized for all time, refuses to accept other people's standards, but sets up his own, and has the consistency to stick to them—such a life leaves an astonishing effect behind. Such an effect does Dr. Musso leave upon many minds in Onset and elsewhere. Rock-ribbed in fatth of immortality, with rare promises of aid and enlightenment to come to his earthly friends, which only they can understand and appreciate, George Musso has gone down to the Jordau."

Funeral services were conducted at the Cometery

Funeral services were conducted at the Cemetery Chapel in Lynn on the 18th inst., Dr. H. B. Storer officiating, by desire of the deceased.

#### Conclusive Testimony.

To the Editors of the Banner of Light:

Having, during the past ten months of investigation of the facts and phenomena of Modern Spiritualism. been favored with the ministrations of a large number of most excellent test mediums-all of whom have rendered me valuable assistance-I am led to say that none have excelled the guides of MISS A. J. WEB. STER, of 81/2 Bosworth street, Room 7, Banner of Light Building.

The clearness, directness, Warlety and breadth of information characterizing their work is especially marked. The test work also is ever accompanied by intelligent discourse of the most spiritual as well as Instructive nature.

Earnest seekers after the light and truth of Spiritualism, or those desiring guidance in matters of private life, beyond the ken of the mortal vision, will not, I am sure, regret having sought their advice.

Yours truly, E. ANDRUS TITUS. South Abington Station, Mass., May 10th, 1893.

Lake Pleasant, Mass.—A correspondent writes: "Hattle M. Reed, of Brattleboro', Vt., is building a new residence 30x32, with wing 18x20, two stories, new residence 20x22, with wing 18x20, two stories, with French roof, all to be lathed and plastered.
Judge Dalley's cottage on the bluff and Mr. Fales's block on Montague street are completed—built by Mr. N. Y. Henry and son. They are working on Mrs. Brown's cottage. Some of the streets are being cleared up, and there are already several new arrivals of residents for the season.
The Putnam cottage, of fifteen rooms, with a large dining hall, is now ready for guests."

SAMUEL H. JONES passed to the higher life from his

home in Needham, Mass., May \$0, aged seventy-one years one month and three days. He was an earnest and consistent Spiritualist; was one of the founders of the First Lycoum of Boston; also a subscriber to the Banner of Light from its earliest publication.

#### NEWSY NOTES AND PLYHY POINTS. THE CURKTE.

THE COTATE.

Oh! gentle boy, with smooth, white brow, I would I were cocksure as thou! So well you clear away all doubt. So plainly point our pathway out; So well you tell us what is truth. And probe the hearts of age and youth. Oh! gentle boy, with smooth, white brow, I would I were cocksure as thou. You prattle of the earth, the sea, And life that is, and is to be; You sit on Huxley's latest fad; And prove all pessimism bad. Things we found hard to understand, We take on trust at your command. Alas! I'm sixty-five, so now, I ne'er can be cocksure as thou.

—Pall Mall Gazette.

Queen Victoria (and Empress of India) has invited Mr. Gladstone, Lord Salisbury and Sir William Harcourt, with their wives, and the Earl of Rosebery and Minister Lincoln and M. Waddington, to dine and sleep at Windsor. What is going to happen?

The gold reserve has been encroached on, and yet the country has not come to ruin, as certain New York alarmists had declared it would. We have had no collapse in the mercantile world and scarcely the shadow of a panic. The events the past two months, which have caused such deep anxiety in the minds of a large element in the community, have come, one after another, with none of the shocks which we have been so diligently taught to believe is inevitable. Uncle Sam is all right!

Lady (on leaving a crowded car)—"Well, I'm glad to get out of this crowd. I've had to stand on one foot all the way." Votes from corner—"Yes, and that one foot was mine."—Harvard Lampoon.

Of the three hundred girls who have been educated by George W. Childs, he says that the teachers and nurses and the graduates of law and medicine have all been successful. The elocutionists have made the most money, and the musicians earn salaries ranging from \$500 to \$5,000.

[Hubrahi]—To some pungent remarks of a professional brother a Western lawyer began his reply as follows: "May it please this court, resting upon the couch of republican equality as I do, covered with the blanket of constitutional panoply as I am, and protected by the regis of American liberty as I feel myself to be, I despise the buzzing of the professional insect who has just sat down, and defy his attempt to penetrate with his puny sting the interstices of my impervious covering."—Louisville Courier-Journal.

The indications are that the patrician sedan chairan import of old Asian "exclusiveness"—is to be revamped for the nineteenth century English to ride in!

> POUR LES DAMES. [ Yarmouth Register.] NO. IV. The bustle also saw its day,
> Though to it they adhered
> For years, and when it passed away
> The clinging dress appeared. [To be continued.]

Piekarski, a well-known manufacturer of locks, who conducted Napoleon Bonaparte, in 1813, over the Prussian border, when the great general was retreating from Russia after the great disaster at Moscow, which determined his career, died recently at Lynch, O., at the age of ninety-three. Up to the moment of his death he remembered vividly and delighted in speaking of his experience with Bonaparte.

A Cleveland preacher says: "The devil will get nine hundred and ninety-nine out of every thousand people who die worth more than fifty thousand dollars." Fortunately, no editor will be included in that list.—Akron Democrat.

Gen. S. C. Armstrong, founder and superintendent of the renowned Normal Institute at Hampton, died at Richmond, Va., May 11th, aged fifty-six years. Born in Honolulu, he has since the war devoted his life to the manual training of Indians and negroes of

The BANNER OF LIGHT is one of the oldest family papers published. It is a clean, well-edited paper, containing nothing objectionable to any reader, no matter what his or her views may be. See advertisement in another column.—The Weekly News, Cochran,

The Viking ship to be exhibited at the Chicago World's Fair as a model of the ships in which the Norsemen are supposed to have discovered America, salled in the early days of May from Bergen bound for

New York.

Is it any wonder that the editor who sits down to grind and grind week after week and month after month sometimes says something that does not please you? Did you ever hear a public speaker talk for ten minutes that you did not take exceptions to something he said? Then why condemn the editor who stays at it month after month and year after year, and only once in a while says things that do not coincide with your opinions?—The Sedgwick (Kan.) Pantagraph.

At Huddersfield, Eng., letter boxes are placed on the street cars, the boxes being emptied on each trip by post-office employes stationed at the point on the car line nearest the post-office. Any one stopping the car to mail a letter 4s obliged to pay car fare.

It was a paid—that the pay or reward was not jor out with the doing; that general say of reward.

The Veteran Spiritualists' Union is not a local so clety; it is national in its objects and alms. It has its general as well as its special relief department, where you can pay in your money to be paid out as you desire. With the United States mail at our service, we can operate the most distant towns with as little trouble as precincts nearer home.

We have the poor, sick and afflicted with us always; if we will we may do them good. We have a home not made with hands, eternal in the keavens, but to get there, and be happy, we must cooperate with Nationalists, good men and angels on earth."

Mr. John T. Lillie then rendered very finely "Oh! Come to Me, My Love," accompanied by Mr. Wm. H. Boyce.

The Storar said that if any special interest attached

"They've raked in a pretty tough-looking lot this morning, have n't they?" said the stranger to the reporter in the police court. "You are looking at the wrong lot," answered the reporter. "Those are not the prisoners; they are the lawyers."—Greenbag.

"When moving, don't forget your cat," says a humane exchange; people about to make change of residence this summer should remember "puss," and not leave her behind, as many do-abandoned to the kicks of strangers.

Solomon, remarks the "snake editor" of a country contemporary, was the first magistrate who proposed to split the difference.

We want no kings but kings of toil—
No crowns but crowns of deeds,
Not royal birth, but sterling worth
Must mark the man who leads.
—Ella Wheeler Wilcox.

Thomas Allen, a veteran one hundred and three

years old, lives in Tyler County, W. Va. He served under Wellington in the war with Nanoleon, under General Scott in the Mexican war, and at the age of seventy-two he enlisted in the war of the rebellion. His physical appearance was such that he passed muster as being under forty-five.

The pauper immigrants are rushing to this country with steamboat speed, with cholera and typhus at their

Pope Leo's family is very long lived. With the exception of his brother, the Cardinal, who died a few years ago at the age of eighty-two, all his immediate relatives have lived to be more than ninety years old.

ACCORDING TO ANANIAS. Not half of the evils of life would be known, Not half the mistakes would be made, If people let other men's business alone, And every man stuck to his trade.

The baker should stay by his ovens and bake,
The butcher should butch with a will,
The barber should sharpen his razor and barb,
And the miller should not cease to mill.

CHOICE RECEIPTS BY MISS PARLOA, is the title of a very tastily gotten up brochure of thirty-two pages,

published by Walter Baker & Co.'s Exhibit at the Chicago Exposition of their widely-known and appreciat ed cocoa and chocolate preparations. The receipts given describe the large number of ways in which Baker & Co.'s manufactures can be used. The illustrations, in colors, are of the factory at Dorchester and the Exhibition Building at Chicago.

Little Girl.—"Ma told me to tell you that the milk you sell makes the baby sick." Grocer.—"Tell your mother it the baby does not thrive on fresh milk to boil it." Little Girl.—"How long is the baby to be boiled?"—Texas Siftings.

Sugar trust statistics are withheld, which fact alone speaks volumes, says the Census Bureau.

Years ago the name of Rev. Sylvanus Cobb was prominent as a minister and the publisher of The Christian Freeman among the Universalists. His son, Sylvanus, Jr., was known to all the novel-readers of his day. It is averred that his sons, the twin brothold), look so much alike that their own children often THE BANNER.

mistake them. They married sisters. Darius is a sculptor and Cyrus is a painter. William Hunt, the artist, once styled them "Serious" and "Delirious," Spiritualists know the name of EBEN COBB, of the same reverend's family, best; and we predict that when many others are forgotten, he will be held in grateful memory among men for his self-devoting services rendered the cause of demonstrated immortality.

"My first offense," the footpad cried,
His victim hung his head,
"To think that I was held up by
An amateur," he said.
—Washington Star.

Inveigh as hotly as the Sunday closers choose to against the Chicago plan of keeping the places of public amusement and resort wide open on the first day of the week, things must be dealt with by sensible people as they are. As President Cleveland might put the case, "It is a condition, not a theory, that confronts us."

Barring the people out of the World's Fair on Sunday simply means driving them toward countiess temptations to the emolument only of those low caterers whose only hope of flourishing this Columbian year rests upon the establishment of the rule of a narrow-minded Sabbatarianism.—Boston Globe.

We are in receipt of the following documents from their respective Government Departments at Washington: Report on the Climatology of the Cotton Plant. By P. H. Mell, Ph. D. Reports from the Consuls of the United States, November, 1892.

Washington, May 15th.—The Supreme Court to-day, through Justice Gray, sustained the decision of the New York courts in favor of the constitutionality of the Geary exclusion act. Justice Brewer dissented. Now, let us see if the Chinese can be made to "go."

They are said to be matching Eastern "inertia" against Western (would-be) "deportation"! The Pe kin government threatens to banish all American citizens from China in event of the Chinese being

The heroes of Cuttyhunk who lost their lives in the surf while rushing to the rescue of a sinking ship, were certainly not impelled by love of money. The ortices of nationalism argue that an industrial democracy cannot be a success until human nature is changed. It is our opinion that human nature does not have a chance under present industrial conditions.

—The New Nation.

Dr. Thomas C. Hall, pastor of the Fourth Presbyterian church, Chicago, Ill., says he shall withdraw from the church if Dr. Briggs is expelled. Mr. Hall is a stanch believer in Mr. Briggs's views, and says he could not consistently remain with the denomination if the general assembly decides against them.

#### Second Anniversary of the Veteran Spiritualists' Union, held in Berkeley Hall, Boston, May 14th.

This capacious hall was crowded at an early hour. The President, Dr. H. B. Storer, officiated, and the services opened with a fine vocal selection by the Longley Quartette - Mr. Longley presiding at the plane. Mrs. M. T. Longley, BANNER OF LIGHT me dium, gave a sublime invocation.

plano. Mrs. M. T. Longley, BANNER OF LIGHT medium, gave a sublime invocation.

Dr. Storer, in opening, referred to one of the oldest members—one who is a recognized leader in the Veteran Spiritualists' Union — Mr. Jacob Edson, who spoke as follows: "I would like to say a word in commendation of this Veterans' Union, its object, mission, what it has done and what it proposes to do. We are united for self protection, ald and encouragement in well-doing—especially for the good of all who think, believe and know as we do, who have heard, seen, felt and appreciated the glorious gospel of Spiritualism and have borne the heat and burden of the dawning day, but are now growing old, feeble and comparatively, so far as this world is concerned, friendless. It is for their benefit and comfort that our special relief fund was created. It is in charge of Messrs. Banks, Wood and Pope—a cobperating trinity faithful and effective in the labor of love that lies before them. This special relief fund, its management, workings and mission, we would especially emphasize and commend to your kind consideration. During the past year we have paid 173 monthly installments to aged and needy recipients, many of them the oldest and most to be honored mediums in the land. Before being relieved by this society their condition was pitiable indeed.

We need more funds, not only for our special and quick relief, but also for our Veterans' Home depart.

being renewed by this society their condition was pittable indeed.

We need more funds, not only for our special and quick relief, but also for our Veterans' Home department. We are not all poor; we have means to pay eighty-five installments as they become due, varying from five to twenty-five dollars each. There is money enough to be had if we could be but inspired and inspire others to give. I met last week a wealthy Spiritualist, worth two hundred thousand dollars. He commended our Union, thought we were doing well, were giving a great deal for the Cause; wanted to know if it would pay—and where it was coming from. I answered that from the merely animal standpoint, from selfish greed, it could not be made to pay, but from a spiritual standpoint "of good and use" it more than paid—that the pay or roward was not for but in the doing; that generous goodness was its own reward.

The Veteran Spiritualists' Union is not a local so.

cet there, and be happy we must cobperate with Nationalists, good men and angels on earth."

Mr. John T. Lillie then rendered very finely "Oh! Come to Me, My Love," accompanied by Mr. Wm. H. Boyce.

Dr. Storer said that if any special interest attached to the Veteran Spiritualists' Union it was that those who have borne the burden and heat of the day for the past forty years are brought very close together by this Association. The object we have in view, to assist the needy, commends itself to the judgment of all. Spiritualism has indeed come to stimulate within us all that is grand and noble; and it becomes very natural to us to do good, and interest ourselves in the well-being of others. We desire that this Union may extend throughout the country, and by-and-by we hope to have a dignified National Union, that shall do much toward the dissemination of spiritual truth.

Mrs. Wood, a veteran in the spiritual work, was introduced, and referred very feelingly to the fact that our old workers are passing away, and soon, very-soon, those who are now active will have joined the universal throng in the Home Beyond. She spoke of the inception of the spiritual plenomena, which have proved to the world that, our friends live, and gave some very interesting experiences where the spirit controlling prophesied what had since taken place during the last forty years; something more has now come: angels walk by our sides, and we have intelligent conversations with them. The philosophers and solenitist in the other life have not been idle, but they are doing all they can to reconcile science and philosophy with Spiritualism.

The audience were agreeably entertained with a violin solo by Mr. Barker, and a song by Miss Louise Horner of the Children's Progressive Lyceum.

Mr. Thomas Grimshaw (of England) spoke of his sympathy with the work of the Union, especially that of charity; but charitable work, he said, does not consist altogether in the distribution of dollars and dimes—there is a kind dword needed for himse, which was nea

the veteran spirituants of the light grow stronger as the days go by.

A collection, amounting to \$20.15, was taken, and twenty one new members were added to the Union.

The platform was profusely decorated with flowers, arranged by Mrs. Kittle Russell and Mrs. J. B. Hatch, Jr. All were satisfied with the success of the meeting, going forth, we sincerely hope, to work for the good of humanity.

HEATH.

We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immeers Darius and Cyrus Cobb (who are fifty-nine years | diate localities as are not regular subscribers to

#### "CRISP" PARAGRAPHS.

BY LACONIC.

If there were no critics There would be no philliples, And nobody would have the rickets: But while the bump of self-esteem Is that votary's constant dream-To the thoughtful mind 't would seem That such a dream of self-esteem Showed gardens green with weeds between; And thus you see,

("Laconic" free,) Calls it naught but tweedle-dee!

fff p As long as animality governs spirituality, vulgarity will predominate in certain minds tinctured with evil by and through the law of heredity. Some of our crude ancestors are responsible for the vile seeds they sowed ages ago, which are bearing fruit to-day to curse the race.

Little things must be attended to as well as big things. It is just as necessary to have a dory as it is a mammoth steamer. It is necessary to have a key, or your lock would be of no account. It is just as necessary to keep a lock and key on your moral na-

It is said that the "gold situation is better." Glad to hear such good news. It has been ill long enough.

All true Spiritualists should beware of the sputtering Uriah Heaps in their midst."

#### MEETINGS IN MASSACHUSETTS.

Springfield.-Bro. Peck has this month poured a flood of light upon the appreciative congregation in ture thought the subjects of "The Angel and Demon in Man," and "Buddua and Christ." Next Sunday, the 21st, he will tell us about "Heaven and Its Occupations." our hall. He has treated with apt illustration and ma-

The dramatic club formed and conducted by him will give an entertainment on Monday evening the 22d, to enjoy which a full house is expected.

Congregational singing supplements the choir, and is quite popular, the "Hymnal," (Mr. Buddington's new song-book) being extensively used.

The Children's Lyceum is rapidly advancing in a knowledge of the marching exercises under the tutorship of Bro. Peck.

Mrs. Merrill at the organ and plano, Mr. Holcomb with violin, Mrs. Wightman and Miss Kendall, sopranos, Mrs. Buddington, Mrs. Coby. and Mrs. Gebo, contraitos, Mr. Wightman, bassof and Bro. Peck, tenor, render very beautiful solos, duets, trios and quartets.

quartets.

Mrs. H. G. Holcomb, a devoted and painstaking
President, kindly and genial, continues her work as
leader of the Ald Society and chairman of the Sunday "The Ladies' Aid Society" gives enjoyable enter-tainments each Thursday evening—a strawberry sup-per lately netting \$10.

Lynn.-At Cadet Hall the afternoon service opened May 14th with a song by Geo. N. Churchill. Mrs. Dr. M. K. Dowland's centrol made grand and brilliant remarks, which were well received; another song, then Rev. E. Fales of Winthrop quoted a large number of passages from the bible to prove that Spiritualism is founded or is proven by it; he handled the subject in an able manner, and interesting to the audience; then Dr. Kimball, who is not a Spiritualist, (by invitation) gave his views of Spiritualism from a Christian standard, which were well listened to. Mrs. Dowland's control answered the Doctor from a spirit view in an able and masterly manner. Mr. Fales made a few fine remarks, also Mr. Warmda.

Evening service, song by Mr. Churchill; Hon. Sidney Dean (of Rhode Island) then read John G. Whittier's poem on "Old Floyd Ireson" of Marblehead; an invocation, another song, and then Mr. Dean gave one of his masterly and powerful lectures on "The History and Origin of the Bible; the Old Dogmas, and Humanity as it Has Been and Is To-day"—holding his audience in the closest attention throughout. Mr. Next Sunday the well-known inspirational speaker and test medium. Mrs. Ida P. A. Whitlock (Boston), will occupy the platform at 2:30 and 7:30.

T. H. B. JAMES. M. K. Dowland's centrol made grand and brilliant re-

Fitchburg .- May 7th, afternoon and evening, Mrs. Hattie C. Mason (Boston), the popular speaker and test-medium-also a fine singer and musician-occu-

test-medium—also a fine singer and musician—occupied acceptably the platform of the First Spiritualist Society. We highly recommend her to the public attention.

Edgar W. Emerson (Manchester, N. H.) was with us May 14th. At the afternoon service a good audience attentively listened to an able discourse; many spirit, descriptions were given, which were accurate in every particular. At the evening service the hall was crowded. Subjects for the address taken from the audience were handled by Mr. Emerson's guides in a masterly manner; a large number of tests were given, and fully recognized. Dr. C. L. Fox, Sec'y.

Worcester. Dr. Geo. A. Fuller, our speaker for May 14th, will also officiate May 21st.

The Association is prosperous, with funds on hand, and no debts. The Woman's Auxiliary reports the same condition.

Dr. S. H. Prentiss is now ready to resume practice at 6 Portland street. Home address, 216 Park Ave-

Dr. Geo. A. Fuller can be consulted for medical advice at 7 Mason street. Persons living at a distance can receive treatment.

GEORGIA D. FULLER, Cor. Seo'y.

Haverhill and Bradford.-Mrs. Celia M. Nickerson (Boston) was the speaker at Brittan Hall last Sunday. In the afternoon her theme was "The Law of Progress," giving a clear exposition of the interesting subject, under perfect and deep control. The evening subject was "The Dangers of Ignorance," offered by a person in the audience.

Next Sunday Mr. F. A. Wiggin will be the speaker.

E. P. H.

Lowell .- May 14th Mrs. N. J. Willis (Cambridgeport) lectured here afternoon and evening to good acceptance. Subjects, "Patriotism," "The Age of Reason," etc.—Next Sunday Dr. Willis Edwards will lecture and give tests.

E. PICKUP, Hon. Sec'y.

Lawrence.—At Pythian Hall, May 14th, afternoon and evening, F. A. Wiggin (Salem) spoke to large audiences.—Next Sunday Dr. F. H. Roscoe (Providence) will be our speaker.

L. E. Goss, Sec'y.

### MAINE.

Portland. — Mystic Hall. — Sunday, May 7th, at 11:30 A.M., interesting developing circle was held.

At 2:30 mediums' meeting opened by Mrs. A. W. Smith. At 7:30 Mrs. H. C. Berry' occupied the platform, and gave a short address, subject, "Death, What Then?" At the close of the address the guides presented some twenty names and descriptions of spirits present; almost all were recognized.

Sunday, May 14th, at 2:30, the services were conducted by Mrs. A. W. Smith delivered an interesting lecture, at the close of which she gave several tests and psychometric readings, all of which were recognized.

Next Sunday the platform is to be occupied by Mrs. Portland. - Mystic Hall. - Sunday, May 7th, at

Next Sunday the platform is to be occupied by Mrs. Mary B. Redion. Observer.

Rockland.-Dr. Charles H. Harding has spoken for the First Spiritual Society here the past two weeks. He is a ready speaker, but his best efforts were in giving public tests, in which exercise he succeeded admirably. Mrs. Nettle Holt Harding was with us (Sunday) May 14th, and more than sustained her former good reputation here. F. W. SMITH.

#### RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall (No. 248 Weybosset street) Sunday, May 14th (Progressive School at 1 P. M.). Elder J May 14th (Progressive School at 1.P. M.). Elder J.
N. Sherman (Rumford, B. L.), and Mrs. Mary A. Goodrich (this city) occupied our platform. In the afternoon Mr. Sherman gayé an interesting and instructive lecture, In the evening Mrs. Goodrich opened the services by the reading of an inspirational poem written by herself, followed by invocation and address, closing with satisfactory tests. She gives promise of doing a grand-work for Spiritualism. Mrs. Delia A. Smith closed the services by a few appropriate remarks.

marks.
Sunday, May 21st, Mr. Joseph P. Stiles will be with SARAH D. C. AMES, Sec. y. 95 Daboll street. Pawtucket .- A correspondent writes: "Our spir-

tual organization in this city has been in active and

useful existence for the last three years. Samuel R.

Doe has been President for same the past two years." USE DANA'S SARSAPARILLA. IT'S "THE KIND THAT CURES."

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

Oscar A. Edgerly is during the present month filling an engagement with the First Spiritual Church of Pittaburgh, Pa. During the entire month of June he will serve the Spiritual Society of Fort Wayne, Ind.; for July and August he is engaged with various campmeeting associations. With the exception of November, '93, and February, '94, Mr. Edgerly's time is all taken until June, 1894. He will be pleased to hear from societies desirous of engaging a speaker for those months. Address for May, 10 Kirkpatrick street, Pittaburgh, Pa.

Mrs. Ida P. A. Whitlock spoke at Lawrence, Mass., May 7th; Salem, Mass., May 1th; she will speak at Lynn, Mass., May 21st, and in New York City May 28th and June 4th. She is making her arrangements for the season of 1893 and '94, and would be pleased to correspond with societies desiring her services. Has open dates in October, 1893, January, April and May, 1894. Address for the present, 38 Millord street, Boston, Mass.

F. A. Wiggin (Salem, Mass.) is engaged for May 21st extraction.

F. A. Wiggin (Salem, Mass.) is engaged for May 21st at Haverhill, Mass.; May 28th, Providence, R. I.; June 4th, Sutton, N. H.; June 11th, Majden; June 18th and 25th, Cummington, Mass. He has no open Sundays until June, 1894.

until June, 1834.

Prof. J. M. Allen finished his work in California for the present with a five Sundays' engagement in San Bernardino. He left that city May 4th for Colorado Springs, Col., where he is filling an engagement for the Sundays of May. He expresses himself as greatly pleased with the climate, flowers and fruits, scenery and people of the Pacific Coast, and hopes to return at some early day in the future. He will visit several places in Colorado during the month, and then proceed further eastward. Address 213 Cache La Poudre street, Colorado Springs, Col., in care of E. C. Kimball, M. D. Mary L. French will lecture for the West Groton Lib.

Mary L. French will lecture for the West Groton Liberal Association during the summer and fall. Will accept engagements for 1894. Abble N. Burnham spoke in Newburyport, Mass. April 16th, 23d, 30th; Everett, May 7th. Address for engagements Station "A," Boston, Mass.

engagements Station "A," Boston, Mass.

Dr. J. L. Wyman and wife (Boston) will go to Onset,
Mass, the last of May, for the summer.

Theodore F. Price has just completed arrangements
for an extended lecturing tour through the cities of
the Pacific Coast, beginning September 1st, and devoting the fall and the greater portion of the winter
months to it. He will be at liberty to accept engagements at any of the camps for the months of June,
July, and to the middle of August. Address, 9 Bosworth street, Boston, Mass.

Prof. S. W. Edmunds writes from Grand Banids

Prof. S. W. Edmunds writes from Grand Rapids, Mich., that he will answer calls to speak wherever his services are desired.

J. W. Fletcher closes a two years' engagement at Adelphi Hall, New York City, July 1st.

John Slater is appearing at Avon Hall, Brooklyn, N. Y.

Mrs. Florence White can be addressed 214 West 43d street, New York City.

Miss S. Lizzie Ewer, (Portsmouth, N. H.,) test and inspirational speaker, will lecture in Severance's Hall, Stratham, N. H., May 21st, afternoon and even-

On Sundays, May 21st and May 28th, W. J. Colville will lecture in the evening in Brockton, Mass. He is continuing lectures on Spiritual Science at 18 Huntington Avenue, Boston, with great success, Tuesdays, Thursdays and Fridays, 7:45 r. M.; also Tuesdays, Thursdays and Saturdays, 2:30 r. M.

#### MICHIGAN.

Detroit .- Mrs. Minnie Carpenter speaks in Fraternity Hall every Sunday at 3 P. M., and is doing some of the best public work ever accomplished in

some of the best public work ever accomplished in this city. Sundays she lectures, sings and plays the plano. She also goes among the audience, giving recognized descriptions of spirits and incidents in the life of different persons.

Her public circles for tests every Friday evening at 53 Lewis street are crowded with investigators, and she has many calls for private sciences.

My hall is at her service, free, as long as she desires to use it; and I feel now that it was not built in vain. Besides, I have reëstablished my sale and circulating library, where any person can obtain a book by depositing the price of the same, and upon feturning it the price will be refunded, less five cents a week for the time it has been out. My previous thirteen years of keeping this library have resulted in the sale of fourteen hundred dollars' worth of books.

Augustus Day.

Sturgis.-The Harmonial Society of Sturgis will hold its thirty-fifth Anniversary Meeting on the 16th, Ith and 18th of Juno next. The speakers are J. Frank Baxter and Mrs. R. S. Lillie. We anticipate a good time, and all who are interested in the Cause are cordially invited to be with us during the meeting.

DR. A. D. HOWARD, Sec'y.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

#### For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published monthly in San Francisco, Cal. Single control 22 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SERKER. Published weekly in New York. Single copy, 8 cents.

Single copy, 8 cents.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.
THE THEOSOPHIST. Monthly. Published in India. Sin-

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.
LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.
NEW THOUGHT. A Monthly Magazine. Edited by Moses Hull. Published in Chicago, Ill. Price 10 cents.
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.
THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.
THE SOWER. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

#### ADVERTISING RATES.

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Advertisments to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereen they are to appear.

The BANNER OF LIGHT cannot well underfake to vouch The BANKHE OF LIGHT cannot well under face to couch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or impreper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

#### SPECIAL NOTICES.

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

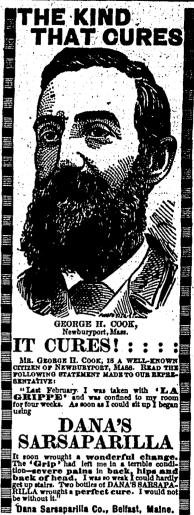
J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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.

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

If each subscriber to the Banner of Light will charge himself with gotting one new subscriber, the cir-culation of the paper will be speedily doubled.



If you need a medicine, pay attention to something which

### The Water of Life,

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### NOTICE.

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

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### SPECIAL ANNOUNCEMENT.

Until further potice 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.

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### Message Department.

ON TUESDAYS AND FRIDAYS Of 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 Mas. M. T. Long-Law will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send mossages to their relatives and friends in the earth-life will have an opportunity to do so.

in the hould 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 swil; that those who pass from the mundress spiers in an unevalend condition, eventually the sundays agreet in the sundays agreet th itves—whether of good or evil; that those who pass from the mindane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or hor reason. All express as much of truth as they perceive—no more.

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

Natural nowers 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 orderings.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

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

Report of Public Séance held Feb. 14th, 1893

#### [Continued from last week.] James O. Draver.

[To the Chairman:] I have listened to the remarks of those who have come, and I hear them tell, sir, of the length of time that has passed since they went out of the earth-life. Well, now, I think it is about a year—not much more than that—since I was called to the eter-

I lived a good while on earth. I suppose some would think, but as I look back upon it with all its experiences—and I had many in travelall its experiences—and I had many in traveling about and knocking around in my earlier days—it seems to me that it was but a short journey at best. Why? Because where I now live I can see a great many individuals who have lived as conscious beings ever so many centuries, not on the earth, of course, but in other worlds, and I feel like a mere babe beside them.

other worlds, and I feel like a mere babe beside them.

I do not feel that I understand a great deal
concerning this life that I am in. I am willing
to learn, however, and am constantly going on
and finding something new which is very interesting and instructive to me. I have met a
good many old associates that passed on before
me. Some of my relatives and friends are
there, and others that I never hardly expected
to see again I have come across. It really
seemed good to meet them, it was so much like
the old life, only a great deal better and broader.
I was what you people call a "forty-niner,"
and I went out into the then great unknown
life of California and had a great many experiences. Well, on the spirit side I have met
with many of the boys that never came back
to the eastern shores, but found a grave out in

to the eastern shores, but found a grave out in the West. They look more brave, and strong, and healthy in the spirit-world than they began to do on the earth, and I tell you it has been a very pleasant experience to find these people on the immortal side.

I thought I would come back and give greeting to those who are here. Perhaps they will not believe that I have come, or that I am anything more than a fragment of dust belonging to the past. I am a great deal more than that, at least in my own consciousness, and I would like to have them feel so.

I think I may say that I was well-known in Pawtucket, R. I., as James O. Draper.

#### Hannah Shumway.

[To the Chairman:] Somehow or other, sir, when I come back to look at you, I feel as if I want my glasses, but I don't have any use for them in the spirit-life; oh! no; not at all. But the old eyes were weak and dim here, and I had to have good strong glasses to make me see

I sort of feel as I did when here, kind of bent up and tired out. Some of the folks told me I would feel a good deal cramped up in coming back, but I was willing to take it all on again for the sake of saying a few words that maybe for the sake of saying a few words that maybe will reach my friends and relatives in Taunton, Mass. I would like them to know that the old woman has got back to bring a word of love, and to say: "Now, my dears, get ready in your hearts for the great Summer-Land." I tell you what it is: it is a summer-land to some poor, tired souls when they get over there, and find tired souls when they get over there, and find the flowers blooming, and the birds singing, and the sunlight strong and full of good cheer. Every one is taken to a place that corresponds to the inner self, and it is a winter-land to some, for they are all cold and dark within. They have not let the sunshine through into the spirit, but have tucked it up tight away from the bright sun, and it has become chilled

and stunted like.

I want to tell my dears to get ready in their hearts for the Summer-Land, where it is bright and beautiful, and where we do not have the big snows the same as you had here a day or two ago; but we have a clear light and a soft moisture that brightens up the flowers and re-

freshes them without beating them down.

I was sort of homely in my ways when here.

I was only a plain old woman, and I think they
wouldn't know me if I came back all spruced
up, and holding the high-fangled talk that some of the good folks do who come. It is nice, and I like to hear it. It sounds like music in its sweet jingle, but my people would n't know me if I came talking in that way, for it would not be like me, so I just come as I was when here, plain old Hannah Shumway.

#### C. B. A. Monroe.

It seems to be in order to tell who you are, where you came from, and how long you have been away from these parts; so I will introduce myself to you as C. B. A. Monroe, and say that I was perhaps well known in Saugus, Mass., some years ago, and that I hardly think I am forgotten by this time.

There has been thrown out to me a sort of

magnetic line from a good influence in your circle to day that has helped me to come. I hardly expected the opportunity, for I have visited your place quite a number of times hoping to say a word, but never getting quite close enough to your instrument to make my-

self known.
I was well along in years. I had reached the I was well along in years. I had reached the sixty-seventh anniversary when I was taken or called on to the spirit world. As I look back to that time I think I can say with others who have spoken to you that I was a man of energy and business activity. I am not engaged in the jewelry line exactly as when on earth, but I am trying to work in refined gold in spiritual ways, and to make it a part of my possessions. and to make it a part of my possessions. Perhaps my people will not understand that,

because they are not acquainted with the spiritual life; but they will pardon me if I do say that I am earnestly trying to understand more

that I am earnestly trying to understand more and more of its methods of expressing itself to mortals by using influences upon them to call out their best thoughts and aspirations.

If I reckon rightly it is nine years since I went away. I am now in my tenth year of spiritual experience on the other shore, and it seems to me to be a good time to come back and say these few words, for I hope not only one but many will be interested and awakened to the thought of the nearness of the spirit world. I know that Europe is very near to world. I know that Europe is very near to America now, because you have your cables as a means of communication, and you have other ways of transmitting intelligence across the seas; and so the spirit world is very near to you now, because there are lines of communica-tion from that shore to this. I would like to have you all understand it, and I am trying to do something toward making it known to those who do not realize that the other world is close

ing for this point, and I am very glad that my turn has come, for I have been in the line some time. I'm not going to tell you how many years I've been out of the body, for I don't know. It may be five, and it may be a dozen; I can't tell, and I havon't the time or the power to hunt it up just now.

I'm pretty busy in my line of work. It was very active work when I was here. I'm specially interested in trying to get to some friends of mine, and to one in particular in Sacramento, Cal. I knew more of that place than of Boston, for I never was further east than New York, and I spent a good deal of time in California, especially in the city I have mentioned. I could n't come into the earthly atmosphere there to give any intelligent communication, and I was attracted here. Well, I came a good bit back, and found the way blockaded; but I have been trying off and on ever since to get

bit back, and found the way blockaded; but I have been trying off and on ever since to get into line, until here I am.

Now the one that I want to communicate with I always called Al, and some of my associates used to call him West, as that is a part of his last name, but not the whole of it. I do n't know whether he is interested in Spiritualism or not-likely not, and perhaps he is—but I do want to get to him if I can, because I have some information that would do him good. It do n't belong to the public, and it would do more harm than good if the public knew of it; but it would be very helpful to my friend, and I hope to find a way nearer than this, where I can pop it into his ear or mind. It will be for his own benefit, and also for the dear little one that he thinks the world of.

I had a strange life; I had a very eventful

dear little one that he thinks the world of.

I had a strange life; I had a very eventful life. I met with many experiences, some of them very dangerous, and some of them rather queer—"nervy," you might say; but as I look them over from the spifit side, I have wondered many times what in the world I was led through all this sort of a zigzag path for only to find a narrow way leading to the other side at last. I did not make the success I intended to do, but I think I gathered up large experiences, which I took along with me.

I took along with me.

I have begun to take an interest in spiritcommunication, and find it is a good thing.
I'm going to study it up, and see if I can do
something in this way to make people know

there is life beyond.

My name is George Willis.

[To the Chairman:] Your Spirit-Chairman said I might come a few minutes to speak to my medium, who is in Minnesota. She reads your paper, and will see my message.

A long time ago my medium asked me very earnestly to come here and send her something. I wanted to, but could not. Itold her, but she was not satisfied, and I said: "Sometime I know I shall get there, and I shall send you the message." She said: "If you go there do not control the medium until you are sure you have got possession of her brain, and then tell me what the white ribbon with the gold letters meant."

letters meant."

I know she said this to me, although no word was spoken, for it was a mental request. I want to say to her now that it was a symbol which was brought to her in regard to a certain festival which was to take place, but which she could not attend. I think she will understand. I would not probably have mentioned it at all if she had not made the request, and I do so that she may know I have come

do so that she may know I have come.

Now I wish to say to her that Flora sends her by me a wreath of purple pansies, each one velvety in its beauty and richness, and filled with the delicate fragrance that I believe she will sense when I take them to her at her own home. These are for sweet thoughts, bright and beautiful thoughts that will bring heartsease and strengthen her for the mission and work that she knows she has to do.

work that she knows she has to do.

There are many trials and duties before my medium, and sometimes she shrinks from them; she gets discouraged, and says: "There must be a change; I cannot go on in this way." But I tell her she can go on until the duties are accomplished and the mission fulfilled, for she will be given strength to press on, as she has been in the past, by her spirit-friends, and she will know when the and has come that all hos will know when the been for the best. when the end has come that all has

been for the best.

I bring my medium much love from our band, and assure her of our protection and sympathy and care always. I am Olivia, gen-

#### Report of Public Séance held Feb. 17th, 1893. Spirit Invocation.

Oh! thou Universal Spirit, thou Sovereign of all life and destiny, thou who rulest all things by the majesty of perfect law, we draw near in thought unto thee at this time, ical alone, that we are partakers of the heavenly inheritance, that we are thy children, oh! thou Supreme Spirit, and therefore would we come to understand something of the possibilities and the powers which are inherent within us. May we feel these powers acted upon by intelligences from the other life so that they may be stimulated into operation and brought into exercise, which will show our elationship to that which is divine. We ever aspire, seeking for more light along the road of progress. We grope along, feeling our way step by step, but if we can unfold in spiritual perception and in the intuitive qualities which belong to the inner life, we feel satisfied that we shall understand more and more of our pathway, rise above the clouds of ignorance and folly, and gather wisdom as knowledge comes to us from day to day.

We ask that we may be given the presence and the inspiration of bright and beautiful souls from the heavenly world, those who are advanced in power and knowledge, and exalted through the development and the aspiration of their own lives, those who are ever ready to minister unto human needs. From such as these we would gather sympathy and affection, for we know that blessing will attend us if we can but come under their influence. We welcome all spirits of the eternal world who approach, whether lowly and sad, needing instruction, comfort and light from such forces as we can give, or powerful and wise, needing not our strength, but coming to minister unto our needs and those of humanity at large. We ask thy benediction of peace and love to rest with every soul.

#### QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. - If you have questions, Mr. Chairman, we will attend to them. QUES.—[By E. P., Boston.] Will Father Pier-ont give his thoughts on Phillips Brooks?

Ans.-It would take more time than we can ANS.—It would take more time than we can spare on this occasion to express our thoughts or five our opinion of the work and character of Philips Brooks; but we will say that, to our mind, he is still the progressive spirit he was when in the mortal form. While on earth his mind was sufficiently enlarged not only to perceive the growing liberality of the times in regard to religious thought and earthmap. ceive the growing liberality of the times in regard to religious thought and sentiment, but to adopt that liberality and express it in his own life and conduct, and his attitude was one of receptivity to spiritual light and truth as it appealed to him. Not that he recognized Spiritualism as those who claim to be Spiritualists do at the present day, but he certainly did recognize the nearness of the divine life, that which permentes humanity with a spiritual force and light, and which elevates the human above the merely carnal and material clay

toward that which is infinite and holy.

As far as we understand the thought of Mr.

Brooks and the direction of his mental training, we believe that he grew more and more into the sphere of light and truth as it dawned upon him from high spiritual sources, and that he came to resognize more and more the came to resognize more and more the upon he came to recognize more and more the uni-versal brotherhood of man, realizing that, un-der all circumstances and conditions, human der all circumstances and conditions, human beings are brothers of one great family, whose head and parentage is God, the Supreme, Intelligent Spirit. We think that he was a friend to oppressed humanity, a friend to the downtrodden and poor, those who suffered because of misfortune or some unhappy state of mind and body; that he had sympathy with those who were thus afflicted, and sought in various ways to do them good.

As he was a man of progressive ideas on earth, going just as far, probably, in their exercise.

phase and stage of existence, where he is not only to gather further light and knowledge of life, but also focexpress his energies and thought the content of a cliff the cliff the

less state of mind, and also to the unlovely sur-roundings of that life which is now theirs. True it is that most of the spirits who com-

municate at such a circle as this are those who are quite pleased with the condition they have are quite pleased with the condition they have found, so far in advance, perhaps, of what they anticipated is the real, natural and active life beyond the grave, and these intelligences seem glad to express to their mortal friends their delight at the conditions they have found on the spirit side; but every once in a while a spirit will come, even in a place like this, deploring his unhappy state, and expressing, to the best of his ability, how he is obliged to toil and struggle on if he would reach a higher state of peace, a more beautiful locality and happier associations than he has yet found in the spirit world.

world.

True, there are states of happiness and un-True, there are states of happiness and unhappiness on the other side, and there are various gradations of these two conditions. There are spirits who are very restless and dissatisfied with the life they find apart from the physical, but they are those who belong essentially to the carnal state, whose tendencies and inclinations all seek for expression through physical avenues and by the gratification of those traits of character or those appetites and passions which swayed them largely when on earth. There are those who, looking at their past career on entering the spirit-world, become ashamed of many of those conditions and experiences which that review points out to them, and they try to get away from these things. They would avoid them if possible, but they are obliged not only to face the deeds of the past, but also the consequences of those deeds as they have acted upon other lives and reacted

as they have acted upon other lives and reacted upon the life of the one who committed them. Therefore such a spirit is restless and unhappy, and cannot by any means be said to be in heaven.

There are others who have been high in authority on earth, who have, by the mere nod of their head or wave of the hand, summoned ser-vants to them. They have been in various vants to them. They have been in various offices of honor, and have exacted tribute from others; they have demanded subservience from those beneath them in the social scale. As a consequence they have become purse-proud, autocratic and worldly, their spiritual tendencies have not been developed, and when they pass from the physical life, and find themselves in a world where the greatest happiness is obtained through the exercise of the spiritual faculties, these individuals are unhappy. They return to earth, and try to command the same respect and subservience that awas formerly theirs, but no attention is paid to them. They theirs, but no attention is paid to them. They find their occupation gone, and nothing of a satisfactory nature to take its place; so they are disturbed, and are not by any means in heaven, which is merely a condition of peace,

heaven, which is more, a serenity and happiness.

Many of such spirits, Mr. Chairman, will not come back to a medium and report themselves;

there are ashamed to do so. Others are not expected to the serious and the serious have no inthey are ashamed to do so. Others are not exactly ashamed, perhaps, but they have no intention of informing the world that they have descended from their high condition of pride and worldliness to one of parrow darkness, so such intelligences, and they find their time fully occupied in trying to impress them with the true consciousness of life and its duties on rest assured, however, that those who try to live in accordance with natural law, to pay at-tention to the rules of moral and physical life, tention to the rules of moral and physical life, to do no injury to their bodies and spirits, and to harm no one in any sense, but to do as they would be done by, will find a condition of satisfaction and serenity in the spiritual world that they will indeed be pleased to enter.

### INDIVIDUAL MESSAGES.

#### Eleazar Pope.

I would be a very old man were I here in the body, Mr. Chairman, but quite a while has passed since I was summoned aloft, and I have not known the wear and tear of age as I would have done had I lingered here until this time.

nave done had I ingered here until this time. So I feel strong and hearty and quite ready to send my greetings to the good folk on this side of the great River of Life.

I would like to have the dear ones in Melrose feel that I have come with a warm wave of affection and spiritual light for them in their home-life, and I would also, my good sir, send out a thought of remembrance to eld time. nome-life, and I would also, my good sir, send out a thought of remembrance to old-time friends and associates in the good old city of Salem. Salem was my home, and I feel well acquainted with its streets and localities. I feel as if, in a sense, it is a part of my home now, and so I am glad to remember it and feel that I have had something to do with its life, and in giving to it a certain identity, which I know I did.

know I did.
Sometimes I see the good friends who went sometimes I see the good Themus who went to the other life before me—old neighbors and companions—and we talk over the past, but we do not spend all our time in talking over the old days. We have a deal to do on that other side that calls for our best thought and enerside that calls for our best thought and energies. Now it would be useless for me to tell what I am doing, because the good folks would not understand it. There is much in the other life like what you have here, but there is a good deal not at all like what you have; for there are no conditions on this side for those things, while over there the country and people have grown beyond the need of many things that you have here and being of no use they are not to be iere, and being of no use they are not to be found.

I give greeting to my friends. I would like to toll James that I sometimes try to give him a positive force to help him along, and I think my influence is felt occasionally in practical ways. I am called Eleazar Pope.

#### Joseph Snow.

Dear Mr. Chairman, I feel more than gratified to take possession of your medium this afternoon, and say a few words to my beloved ones; for although not many months have passed since I went to the spirit-world, yet I have tried to communicate here, and give my testimony to the truths of Spiritualism. They were truths to me when I someward along the cortile. truths to me whon I journeyed along the earthly way. I found much of light and strength in them, and I am glad to say I find them grand and beautiful on the spirit side.

A man who lives seventy one years on earth

As he was a man of progressive ideas on earth los omething toward making it known to those who do not realize that the other world is close by.

As he was a man of progressive ideas on earth cortainly gathers up many experiences, and takes hold of many things which will live with his environments and convictions of life, so is he a progressive mind in the splittworld, not asleep or even inactive, for he has already dome to a not part with them at the grave, and I know that the experiences of my life or even inactive, for he has already dome to a have been good for me. I felt they had on this have men to be one in the line of pilgrims mak
I seem to be one in the line of pilgrims mak-

perhaps give more power to the entire being than I could on this side, and I feel that all is for the best. The days will not be long, they will pass away, and strength will be given to do the duty, and to perform the mission left.

I say this to my darling daughter, and she will understand.

When the left shadows of earth life close

will understand.

When the last shadows of earth-life close around mother, I shall come to take her to the spirit world and bear her to that beautiful home where the flowers bloom that she loves so well. I love my son too, and I want him to do his best for Eva in her work for mother.

Now, Mr. Chairman, pardon me if I have remained too long. I thank you, for this privi

mained too long. I thank you for this privi-lege, and will try to help you in your work. My name is Joseph Snow. My daughter's name is Mrs. Eveline Deyo, of North Brook-fold More. name is Mr field, Mass.

#### Mary Ann Roberts.

It will give me great pleasure if it is possible for me to reach my dear ones through this channel. I do not know as they will receive the light as it has been given to me, for I did not take it and hold it along the earthly way.

I did not know that my dear spirit-friends, my mother, my companion and others who had passed on before me, and for whose presence I wept and longed, could come to me and give me encouragement and cheer. I thought that all of life that belonged to them had gone out with the death of the body. So my friends, who live in New Orleans, may perhaps feel the same about me, and not understand how it is possible for one who has put off the body to possible for one who has put off the body to come back as a conscious, living person, and make another who is on earth talk for her. These things beemed very strange to me, even after I learned of them in the spirit.

world. It took me some time to get acquainted with the idea, and realize that it is a truth that a line of communication is open between

that a line of communication is open between the two worlds.

I am here to send my love and greeting to my friends, and tell them I am so pleased at the power of coming back and getting near to their lives. Sometimes I come very close to my friends, and can see and know what is taking place with them; but there are other times when I convert each tender to the result of the second of the sec when I cannot get so near, and it seems as if a veil had come between them and me. I ask why it is so, and the wise ones say it is because of the material conditions, hard and crude, that come about the dear ones of earth, and I have not the power to penetrate them; but I am thankful for what is given, and say to my friends: If the opportunity presents itself, do try to learn of this spiritual truth, investigate its claims in your own homes, for I think you will receive something to reward you if you are faithful and sincere in trying to gain the light. I am Mary Ann Roberts.

#### Eli Welden.

make it a little easier for her to comprehend, because she felt that I would only lead her into or tell her of the right way.

My wife wishes me to say that her heart goes out to the dear friends in Wallingford, Conn., and that she would like them to know as I also would that this great onen life of the

also would, that this great, open life of the spirit is free to all. It is not a narrow road through which but a few can press to the kingthrough which but a few can press to the kingdom, but it is a broad way, and all may go
therein. I think that all do get to a comfortable and a bright place sometime. Many have
to go through winding ways and dark passages,
but they reach the open field at last, for the
good Father is so broad and free in his love
and care that he leadeth all aright.

[To the Chairman:] Well, sir, I would like
also to send my thoughts and regards along the
wires to Chicappe, and the Falls and places

also to send my thoughts and regards along the wires to Chicopee, and the Falis, and places near by in western Massachusetts, because I feel that I have a right to do so.

I sometimes have entered the atmosphere of homes that I knew on earth. Changes have taken place, life with some is not what it used to be; but I like to keep up the old associations, to come in contact with places and objects I have been familiar with, and that keeps my memory alive and green. But I do not spend my days in that work. I go on in the spirit-world to open out new lines of work that I think will call out the strongest powers within me. Sometimes I have to use my very best thought and judgment, and then hardly know how my plan is coming out; but the more we how my plan is coming out; but the more we work and think the stronger we grow, and it is a good schooling for any man. I am Eli Welden.

#### George W. Freeman.

[To the Chairman:] I will not take up much f your time, but you will confer a favor on me

by permitting me to speak.

I was an old man on earth. More than four score years passed over my head with their experiences. I sometimes expressed energetic lines of thought and work. I think I can say I was not a man of idleness. I lived my life here and tried to be vessely in the community. and tried to be useful in the community, and at last, when the shadows of age gathered strongly ast, when the shadows of age gathered strongly about me, I passed home to the spirit-world. It seems to me all in accord with a wise provision made by Infinite Power, and I fall into line with it, happy that I could live just as long as I did and then go home to that world which is close by.

I left dear ones on this side, and I tried to make my family know at once, when I discovered.

make my family know at once, when I discovered how strong and active I could be, that I was in their midst. I cannot tell how much my powers were sensed—perhaps not at all, but it did me good to try to exercise them and to find that I was very much the same man I had been, only stronger and with more life and

I was very well known in the vicinity of my I was very well known in the vicinity of my old home, and where I lived my business life, and that was at East Orange, N. J. I have visited many places in Orange and near by, and feel that I can keep up my familiarity with them. So I claim that I can live in two worlds, this and the spirit; but with all the associations and endearments that, attract me to the mortal side, there is yet something more last-ing and more foroible in its attractions on the spirit-side. My name is George W. Freeman.

promise before I passed away, which was some years ago, that if it was possible for me to come back from the spirit-world, I would give some

there seems to be an electrical force about her that some of the spirits say they could use for physical manifestations, only her outward surroundings are not such that they can utilize her powers. I do not know how this is, but I do know that I have tried many times to help Mary, to brighten her way, and to banish some of the clouds, for she has had much hardship and pain since I lived here. Sometimes she feels (although there are those near to her belonging to the family life) that she is alone, and not alone. Oh! no, dear sister. There are good friends about you, and there are those on the earthly side who care for you, only they are thoughtless, and do not realize what they could do. By-and-by you will work out of these conditions, and come out into the brighter light, where you will have the strength and power to labor in such ways as you have longed ower to labor in such ways as you have longed

Mary is in Chelsen, and, somehow, I feel that she will learn of my return here.

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

TO BE PODLISHED MEAL WELLS.
Feb. 21.—Rev. John A. McKinstry; Louisa Snow; Felix Thomas; George A. Kingsbury; Ella Stratton; Fred C. Clark; Helen Smith.
Feb. 24.—Charles Shapleigh; Old Father Seth Hinshaw; Amy Phœnix; Thomas Hughes; Susan Warren; Edward O'llara; Guide, for Sarah Sylvester.

Messages here noticed as having been given will appear in due course according to routine date. May 8.—Gen. Irwin McDowell; Mary Conley; William B. Harris; Jim Cassidy; Joseph E. Howard; Sarah Harding; Anthony Whiting.

May 9.—Samuel W. Loveland; Deacon S. Wadleigh; I. C. Randall; Mary E. Hartlett; Cits Wetherbee; Jennie Anderson; Father James H. Corrigan.

#### For Over Fifty Years

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

Camp-Meeting and State Association.

To all Spiritualists of the State of Washington, greeting:
Realizing the need of closer and more harmonious relationship 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 3H, 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.

IRA D. BRONSON.

C. D. KNIGHT.

MRS. O. CORNELIUS.

MR. AND MRS. ROSCOE.

MRS. LANONT.

D. C. ASHMUN.

J. H. ASHMUN.

P. N. ASHMUN.

MR. AND MRS. SPAULDING.

MR. AND MRS. HUMMELL.

L. PETERSON.

And others.

### SPIRITUALIST MEETINGS.

Lynn, Mass.—Spiritual Fraternity holds meetings at Bodwell's Hall, 84 Munroe street, Sundays at 2½ and 7½ P. M. Mrs. E. I. Wobster, President; Mrs. E. B. Merrill, Sec'y. Children's Lyceum meets Sundays, 12 M., at Exchange Hall, 14 Markot street. T. J. Troye, Conductor; Miss S. S. Collyer, (18 Smith street) Soc'y.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 555 Main street. Lectures at 2 and 7 r. M. Children's Progressive Lycoum at 12. Geo. A. Puller, M. D., President; Woodbury C. Smith, Vice-President; W. C. Keyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springfield. Mass.—The First Spiritualist Society, C. I. Leonard, President, Worthington street. The First Spiritualist Ladies' Ald Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and awaring.

North Scituate, Muss.—Children's Progressive Ly-eum holds sessions at Gannett Hall at 2 P. M. each Sunday.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A.M. and 7% P. M. Speak-er, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive Lyceum meets regularly avery Sunday, 10% A. M., in Royal League Hall. Everybody welcome. Charles Collier, Conductor; Edward Mapes, Secretary, 120 Dare street. Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 1% o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Buffalo, N. K.—First Spiritualist Society meets Sun-days in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 848 Prespect Avenue. Jersey City Heights, N. J.—Meetings every Sunday evening at M Waverley street, for the discussion of Spirit-ualism and cognate themes.

Haltimore, Md. — The Religic-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Raines Half, corner Baltimore street and Post Office Avenue. Edwin W. Wright, 1314 North Broadway, Secretary. Providence, B. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 21/4 and 7/4 p. M. Progressive School at 1 p. M.

Pittsburgh, Pn.—First Church of Spiritualists, 8 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-day, 7% P. M. Nicolaus Schonkel, President; J. H. Lohmey-er, Secretary.

Grand Rapids, Mich.—Spiritnal Association holds public meetings every Sunday at 10% A. M. and 7% P. M., also Thursdays at 8 P. M., in Lincoln Hall, 64 Pearl street. L. D. Sanborn, Secretary, 208 North Lafayette street. Grand Hapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% P. M.; Thursdays, 3 F. M. and 8 F. M. Mrs. Effic F. Josselyn, President.

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M. at its hall in Central Block second floor, corner 8th and Jefferson streets. J. C. Cox, Cor. Secretary.

oox, cor. Secretary. 'Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpen-by gives lectures and tests Sundays at 2½ r. m. Dolorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Hall, Sundays, at 20'clock.

Springfield, Ill.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% P. M. in G. A. R. Hall, on 5th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary. Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ F. M. Chil-dren's Progressive Lycoum meets every Sunday at 1½ A. M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10% A. M. and 7% r. M. at Howard Hall, 6001 Olive street. A wolcome extended to all. M. S. Beckwith, President.

President.

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 10½ A. M. and 7½ P. M., at 60½ Church street. O. H. Stockell, President; J. W. Young, Secretary; Mrs. Nellie A. Ulrich, Pastor. New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ f. m., at its hall, No. 59 Camp street. Geo. P. Bonson, President.

P. Bonson, President.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scottish Hall, 105 Larkin street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. Good mediums and speakers always present. S. B. Whitehead, Secretary. Oakland, Cul.—Mission Spiritualists meet every Sunday at 2 and 7½ r. at Native Sons' Hall, 918 Washington street.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmor, 3101 North Broadstreet, Philadelphia; Australia, Mr. Webster, 5 Peckyille street, North Melbournet, Canada, Mr. Woodcock, "Waterniche," Brockville; Holland, Yon Stratton, Midelana, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Ohristiania; England, J. Allen, Hon, Sec., 14 Berkley-terrace, White Post-laue, Manor Park, Essex; or W. O. Robson, French Orrespondent, 166 Rye Hill, Newspatile-on-Tyne.

2 Manchester street, Brighton, Eng.

### Bunner Correspondence.

Penusylvania. PHILADELPHIA. -A, E, Carpenter writes: "During the past month [April] in this city I

"During the past month [April] in this city I have had the great pleasure of listening to the inspirational lectures of Mr. A. E. Tisdale, the blind medium and speaker. I use the word medium in speaking of liim, because I do not see any way to account for his truly wonderful discourses except that he is used as a medium of communicating wisdom from intelligences that are not only superior to himself, but seemingly to every one dwelling on this material plane of life. In listening to what is said through him, one has no effort in realizing that the wisdom of the ideas presented is really supernal. These ideas are clothed in the purest diction, and the command of language which he evinces seems always to put the right word in the right place.

His answers to the claims of materialistic scientists are so well stated and so strongly made that really their superficial conclusions seem but puerile and childish.

In listening to Tisdale you settle down to the conviction that you are being educated by teachings that come from a highly exalted wisdom such as one expects from a superior plane of being.

Personally Mr. Tisdale is especially fitted for the work in which he is energed.

Personally Mr. Tisdale is especially fitted for the work in which he is engaged. Possessed of an exceptionally large brain, with the spiritual and perceptive faculties predominating, he is a rare instrument for the 'wisdom of the spheres'

rare instrument for the 'wisdom of the spheres' to flow through and enlighten us poor mortals in our dark environment.

If people are looking for phenomena, what more astonishing and convincing could be given us than these sublime discourses that are pronounced through the organism of a man stone blind from boyhood, with no advantages of education.

ucation.

His very blindness, it seems to me, fits him more perfectly for his work, for being shut out from the objective impressions of the sense of sight, he necessarily becomes more subjective

signt, he necessarily becomes more subjective and receptive.

I hope the Spiritualists will not fail to give him the largest opportunity to reach the public ear, for one thing is certain, they need not fear that his advocacy of their Cause will have any other result save to make them glad and proud that they are Spiritualists."

ERIE .- A correspondent writes: "The Tocomo Lodge of Spiritualism has been organized at Erie. Meetings are held every Sunday evening in Brown's Hall, on North Park day evening in Brown's Hall, on North Park Row. The members have elected the following officers to serve one year: President, Mrs. Alice Caughey; Secretary, Archie M. Howes; Treasurer, W. C. Hubbell; Chairman, J. O. Proctor. We wish to strengthen our Society by adopting a Constitution and By-Laws, and respectfully solicit copies of those used by other societies. Address all communications to Archie M. Howes, Secretary T. L. of S., 446 West Third street, Erie, Pa."

#### New York.

ROCHESTER.-Latham Gardner relates a few of his recent mediumistic experiences as follows:.

follows:

"Monday, April 24th, on the way to my work, I heard a voice. It said: 'I was in business many years in this city, though I lived a little tout. I was in the wire works business. I have known you by sight twenty-five years or more, and this is the first time I have talked to you. I am John Snow, and I want you to tell my friends I say I still live, and I know that you hear what I say.' This was all true.

Wednesday, April 26th, while on the street, I heard one man say to another, 'Matt has gone.' I soon found myself at a desk. I knew from the feeling of my hand that some one wanted to use it to write automatically. So I became passive. My hand was used, and wrote out: 'How are you, Gardner?' I have just arrived. I am Mathew Cartwright. I am off on another voyage. Will write more when I know more. Matt.' The body of Matt Cartwright was taken to Philadelphia that night for burial. He had made a voyage around the world within the last two years.

was taken to I hiladelphia that hight for burial. He had made a voyage around the world within the last two years.

Thursday, A pril 27th, while out walking I saw a man beating carpets. He was not a Spiritualist. When he saw me he came running to the fence, and said to me, 'Come in and see mother; she is eighty seven years old, and wants to talk with you.' I went in, and we talked of the days of the long ago. I used to hear her talk in the Friends' Meeting House some twenty years ago, and had not seen her but once since. We talked, and when I got up to go she said to me, in a very commanding voice, 'Sit down, for there is, something to be told you.' I saw at once that she was under spirit control. I knew the control. He gave me a running sketch of my early life, told me of things connected with the now and what is coming. I knew that it was Nathaniel Barney; he taught me to write at Nantucket, Mass., nigh on to seventy years ago.

Some may say, What of all these? To some they may appear as nothing, but they are links in the endless chain of proofs that there are no dead."

### Missouri.

ST. LOUIS. - John A. MacBride writes: "We have had here for several months a remarkable medium, Mr. Jules Wallace, who has held public seances and demonstrated to skeptics and inquirers that there is a life beyond the grave. He has given six scances to the most refined

and cultured people of our city, furnishing from thirty to fifty spirit messages, with full names, incidents and places, in nearly every case the recipients of those messages being perfect strangers to the medium."

#### USE DANA'S SARSAPARILLA, 1T'S "THE KIND THAT CURES."

#### Verifications of Spirit-Messages.

Looking over the BANNER OF LIGHT of April 15th, I was greatly surprised to read a message from Mr. A. B. Foster of this town (Orange,

I knew Mr. Foster, have done business with him, and had conversations with him many times. His message seems to be characteristic

times. His message seems to be characteristic of his conservative, cautious character. In earlier life Mr. Foster was a clergyman of the Congregationalist denomination, but retired from the ministry and engaged in the drug business in Orange, and was for years the leading druggist of this town, but still continued in affiliation with the Congregationalist church until his death, which occurred some two years ago.

two years ago.

I was surprised to see this communication, because I had never seen or known of any tendency in Mr. Foster's conversation or actions to lead me to think him in the least tending to read me to think him in the least tending toward spiritualistic convictions whilst in the earth-form. But he now dwells where the scales must inevitably fall from all eyes, and the pure light of truth reveal itself to all mentalities.

Lauties.

Fam glad to be able to verify this communication, and glad to learn that Mr. Foster now receives the truth of spirit communion so gladly.

Orange, Mass., April 14th, 1893.

Among the communications in the Message Department of the BANNER OF LIGHT of March 20th, was one from MAJ. FRANKLIN MORGAN of Palmer, Mass. I wish to say that I can ver-ify as correct all the statements therein con-tained.

ing as correct all the statements therein contained.

Maj. Morgan was a resident of Palmer Centre in 1838, and interested in the "Old Stage Line" from Worcester to Springfield before the completion of the railroad connecting the above places. The railroad passed through the extreme southerly part of the town of Palmer, where its dépôt was established; most of the business seemed to centre there, and the greater part of the residents of Palmer Centre removed to the Dépôt (as the place was then called), and among them was Maj. Franklin Morgin; where he remained until his demise.

Fraternally yours, John D. Eager.

Niantic, Conn., April 10th, 1893.

## A TONIC

HORSFORD'S Acid Phosphate.

A preparation of the phosphates, that acts as a tonic and food to the exhausted system.

There is nothing like it; gives great satisfaction.

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Illustrated Catalogue free. ADDRESS, Ether Ray Apparatus Co. CLEVELAND, O.

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may be bugely sweet, and very expensive; but it really isn't a practical sort of a fish. The marvelous things of life have their place; but not in the front file of every day business.

A Maine man says: "I keep my hundred dollar watch at home to look at, and carry a new quickwinding Waterbury, which keeps just as good time."

Wise man. He knows what it costs to keep a fancy watch in repairs; so do you; if you own one. LEAVE IT AT HOME.

Your jeweler sells the new quick-winding Waterbury; all styles and cases; jeweled wor stem-winding. \$4 to \$15.

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e miorm yo ers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their expr sand post office address. T. A. Slocum, M.C., 183 Pearl St., New York. eowly

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Feb. 11.

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SEANOES for the present season Sunday, Tuesday and Seriday evenings, at 8 o'clock, and on the third Thursday in each month at 2 F.M.

MRS. JENNIE OROSSE, Business, Test. and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading St.00. Magnetic Rendered by spirit-direction. Address Albany, Me. May 5.

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

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the solence; for a fee of gl; Consultation fee gl; at office, 206 Tremont street. mont street.
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July 19.



Mediums in Boston.

### Dr. C. E. Watkins,

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A The request of his guides will devote Mondays, Tuesdays and Wednesdays to giving Scances. Terms: \$5.00 for Gentlemen, \$3.00 for Ladies. Special terms, of course, given to those who desire to only hear from their friends, and do not care about testing and experimenting with the power. (No charves whatever will be made unless you are perfectly satisfied.) Parties of four ladies, all sitting at same time, \$5.00. Take Back Bay cars. 8 Batavia street. Off at \$5.4. Stephen street, formerly Falmouth. Diagnosing disease a specialty.

#### Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Scances Sundays and Thursdays and Saturdays, at 2:50 P.M.; Sundays and sdays at 8 P. M.

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Trance and Business Psychometrist.
SITTINGS daily from 10 A. M. to 4 P. M. Sánness every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
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May 13.

## DR. JAMES R.COCKE,

24 Worcester Street, Boston, Mass.

Miss A. Peabody, DUSINESS, Test and Developing Medium. Sittings daily.
D Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.
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May 20.

Osgood F. Stiles, DEVELOPING, Business, Test and Medical Medium.
Obsession a specialty. Circle Tuesday evenings at 7:30.
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IN\* May 20.

Astrological Medium. MRS. WEBB can be consulted daily (Eundays excepted) and 9 A. M. until 5 P. M.; also Tuesday evenings. Health and Business a specialty. Verbal Readings, \$2.00. 364 Columbus Avenue, Hoston.

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Addison D. Crabtree, M.D., 171 TREMONT ST. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 44; Shawmut Avenue, Boston, near Newton st. Hours 9 to 6. May 6.

Mrs. A. E. Cunningham, THE welf known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 8, Boston.. Will answer calls for platform work. May 13.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. May 20.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Electric Treatments, from 10 A. M. to 5 P. M. No 181 Shawmut Avenue, Boston.

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Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corper of Ellot street, Boston. May 20.

C. W. Quimby, 286 SHAWMUT AVE., Business and Developing Medium. Obsession a specialty. Circles Tuesday and May 20.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily. Ladles 25c., 89c. and 31. Gentlemen 59c. and 31. 22 Winter street, Room 16, Boston. 4w Apr. 29.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Apr. 8.

Mrs. H. B. Fay,

17 APPLETON STREET, Boston. Scances Thursday at 2:30 P. M. and Sunday at 8 P. M. 3w\* May 6. DSYCHOMETRIC and Business Reading, or I six questions answered, 50 cents and two stamps, MARGUERITE BURTON, 1472 Washington street, Boston, Apr. 29.

MISS L. M. WHITING, Massage. Waverly House, City Square, Charlestown, Rooms 75 and 76.

Mar. II.

MASSAGE MRS. MARY E. FIELD, 14 Boylston st., Boston,

May 20. Hotel Pelham, Room 10.

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. MRS. L. NEWELL, Business, Medical, Trance Medium, Magnetic Physician, 7 Tremont Row, Suite 8.

ME. CARBEE, Astrologer and Palm-Read-Mer, 1998 Washington st., Hotel Madison, Suite 9, Boston. DR. JULTA M. CARPENTER, 303 Warren Jan. 7.

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NOV. 5.

Apr. 1.

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ARYAN SUN-MYTHS: The Origin of Religions.

BY SARAH E. TITCOMB. The title explains its general object—that of tracing the sacred names, symbols and dectrines of the different religious systems that have arisen in Asia and Europe to the "sun" or "dawn" myths of the primitive Aryans. But it has a more particular aim, which is to show that in all times and in all lands where they have settled, or to which inducace of their religious ideas have penetrated, the Indo-Germanio peoples have been the worshipers of "a crucified Savior," and reckoned "the sign of the Oross" among their religious symbols; and that Ohristianity and the attributes and actions of its Founder are but repetitions, in a transmuted and developed form, of the beliefs and traditions of Buddhism and other earlier religions.

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A LAY SERMON, by ROBERT G. INGER-SOLL, delivered before the Tenth Annual Congress of the American Secular Union, at Chickering Hall, New York, Nov. 14 1883 Nov. 14, 1886.
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Apr. 8.



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Apr. 22.

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Wednesday, June 7th, 1893.

Wednesday, June 7th, 1893.

HE will speak dally at 2 F. M., also on Tuesdays, Thursdays and Saturdays at 10 A. M., and on Mondays, Wednesdays and Fridays at 7:30 F. 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 6th to 20th, on Spiritual Teachings of the World's Great Poets and Authors; Psychometry; and second course on Spiritual Science of Health.
Term-22.59 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. J. Colville will speak in the Auditorium on Sundays June 11th, 18th and 25th, at 10:30 A. M. and 2 F. M.
Mrs. Lille and W. J. Colville will lecture on Sundays July 2d, 9th and 16th. W. J. Colville and Mrs. J. B. Jackson July 2d, 19th and 16th. W. MORRIE of New York, who is a leaker of the sunday of the land of the New York, who is a leaker of the land of the New York, who is a leaker of the land of the New York, who is a leaker of the land of the New York, who is a leaker of the land of the New York, who is a leaker of the land of the New York, who is a leaker of the land of the New York, who is a leaker of the land of the land of the New York, who is a leaker of the land of the land

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23d.
PROF. GEO. W. MORRIS of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the summer school. He will also take pupils and give recitals.

Apr. 8.

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# Panner of Pight.

BOSTON, SATURDAY, MAY 20, 1893.

MEETINGS IN BOSTON.

Hanner of Light Hall, D Hosworth Street.-piritual meetings are held every Tuesday and Vriday at-sucon, Mrs. M. T. Longley occupying the platform; J. A. helbamer, Chairman. Free to the public.

Bhelhamer, Chairman. Free to the public.

The Beaton Spiritual Temple, Herkeley Hall,

Berkeley Street.—Services every Sunday at 10% A.M.

and 1% F.M. Andrew L. Knight, President.

The Helping Hand to the Boston Spiritual Temple meets
every Wednesday at 8% at 3 Boylaton Place. Business
meeting at 3 o'clock; Supper at 6. Mrs. R. S. Lillie, President; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, See'y.

First Spiritual Temple, corner Newbury and
Excter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at 3% F. M.; School at 11 A.M. Wednesday
evening Social at 1%. Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists "Association meets
Monday evenings at 7% 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 Soc', Hyde Park, Mass.

Children's Spiritual Lyceum meets every Sunday at

Maisin, con't Body, nyde Park, Mass.

Ohidren's Spiritual Lycoum meets every Sunday at
1014 A.M. in Rod Mon's Hall, bit Trement street, opposite
Berkeley. J. A. Shelhamer, Fresident.

The Lycoum Ladier' Aid Aisociation meets every Wednesday. Business meeting at 4 P.M. Mrs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Sundays at 1 A. N. 3% and 7% P. M.; also Wednesdays at 3 P. M. E.

Voteran 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.

Haithone Hall, 604 Washington Street, cor-cor of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-cial Hall) Thursday at 2½ P. M. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2% and 7% P. M. Every Tuesday, at 2% P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Aid Society, 1031
Washington Street. Business meetings Fridays, at 4
2. M. Public meeting at 7½ P.M. Mrs. A. E. Barnes, Presient.

dent.

The Ludies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also uesday and Thursday at 3 P. M. Dr. F. W. Mathews, Connector

America Hall, 724 Washington Street.—Meetings undays at 10% A. M. and 2% and 7% P. M. Eben Cobb, Con-The People's Spiritual Meeting, Ladies' Aid Parlors, 1031 Washington Street, every Sunday at 10½, 2½ and 7½. Prominent and reliable mediums at all sessions. Frank W. Jones, Conductor.

Lincoln Hall, 102½ Warren Street, Charlestown District.—Meetings held each Sunday at 2½ and 7½ P.M.; developing circle in A.M.

Pilgrim Hall, Chelsen.—Spiritual meetings held Sunays; developing circle at 2½; evening meeting at 7½. Mr. days; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman. The Spiritualist Ladies 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. 2% and 7% P. M. A. D. Haynes, Chairman.

First Spiritual Temple (Newbury and Exeter Streets) .- On Sunday, May 14th, W. J. Colville lectured here to a most intelligent and appreciative audience on "The Coming Parliament of Religions." Among other ideas eloquently presented were the following, upon which great emphasis was laid: Next September we shall be called upon to witness the most remarkable concourse of representatives of the world's great religions ever convened in one assembly. The great benefit we may reasonably expect to accrue from this gathering is the mutual acquaintance and improved understanding it is calculated to bring about. To read and hear something in fragmentary and often disjointed ways of the beliefs and customs of the Orient is not to become familiar with the great Asiatic religions. Missionaries have been sadly deficient in real knowledge of the people with whom they undertake to deal, and with the exception of some Unitarian missions in Japan, it can hardly be said that missionary enterprise has done much to bring the East and West practically together.

Mutual appreciation is what we are now preparing for, and even if some of us join a mutual admiration society it will be far better than to continue in the old blind rut of senseless denunciation of all customs except our own.

Revelation is universal: it lias two great aspects lectured here to a most intelligent and appreciative

society it will be far better than to continue in the old blind rut of senseless denunciation of all customs except our own.

Revelation is universal; it has two great aspects everywhere; it comes in answer to search for truth, and it also comes when we are not consciously seeking it. Revelation is like natural discovery; we find the specimens we are specially seeking, and we also discover much more than we looked for. Nature not only rewards her faithful children by repaying them bountifully for all their toil in search—she gives them immensely more than they expect to receive, for she surprises them at every turn by confronting them with unsuspected wonders. Nature is only the manifestation of divine motherliness; thus we are accustomed to speak of nature as "she." To realize the universal character of revelation is to find a base on which to rest the gospel of boundless fraternity. The evolution of religion goes with the evolution of the race.

Religious instincts are innate, they can be expressed, but not created; they possess us more than we possess them. The ethnic religions indigenous to certain climes met the needs of certain sections of mankind perfectly in the long ago, but we are now on the verge of a broader creed, when all that is good in all cults can be collected in one comprehensive system.

Primitive Christianity tolerated all customs which did not seriously interfere with its essential message; people often ask how the ceremonial of the sacerdotal churches could have sprung from the New Testament; it did not; it was in the world long before, and Christianity largely let it alone—though much later than the first century it appropriated ancient ceremonies, and only slightly modified time-honored observances. The new religion must be grander and broader than the old, because, being a later evolution, it will contain all the excellencies of the old, and added inspiration also.

Prof. Drummond's lectures have set the public think-

Prof. Drummond's lectures have set the public thinking on spiritual evolution, and the coming Congress of Religious comes at a singularly opportune time when the public intelligence is demanding a re-statement of all theological propositions. It will be one of the grandest sights at the Fair to see the venerable representatives of all the world's historic faiths gathered to state their convictions and describe their systems, without seeking to antagonize or make proselytes; principles and practices will be stated and illustrated, and the public will be left free to analyze and to compare.

The new religion is close upon us; its form will be fairer than any of its predecessors, but its spirit will be the old but ever new spirit of universal good-will.

After the discourse, a fine poem was improvised on Equality and Fraternity.

The Wednesday evening gatherings have proved very interesting; numerous questions have been ably answered to the manifest delight of the audience.

On Sunday next, May 21st, W. J. Colville will again speak at 2:45 P. M., subject: "The Joys Beyond the Threshold," which will introduce reference to a remarkable spiritual work by Figuer (author of "The To-morrow of Death") just translated from the French.

On Wednesday, May 24th, at 7:30 P. M., Queen Vic-Prof. Drummond's lectures have set the public think-

French.
On Wednesday, May 24th, at 7:30 P. M., Queen Victoria's birthday will be celebrated in the Temple by a grand organ recital by Prof. Geo. W. Morris—who will give telling selections on the grand organ from the works of some of the greatest composers, in connection with an inspirational explanation and interpretation by W. J. Colville, nartly in prose and partly in poetry. The admission will be free; only a voluntary collection, as at the Sunday meetings, will be taken. This will be a rare treat to all lovers of really fine music.

Beston Spiritual Temple, Berkeley Hall .-The platform was decorated with flowers. The morning service opened with music led by Mr. John T. Lillie and accompanied by Mr. W. H. Boyce upon the

lie and accompanied by Mr. W. H. Boyce upon the cornet. Mr. W. J. Colville was the speaker of the hour, and after a sublime invocation, read several questions, all bearing upon the topic of "Evolution and Electricity," remarking that the doctrine of evolution is the manifestation of one life which is universal and seen in, many different forms. In nature no two things are precisely slike; every flower has its own manifestation. There is, also, a universal force which we call electricity, and there must always be a distance between one object and another.

The theory of atoms, which has been most wisely accepted by chemists, is that every atom remains the same to-day as at the beginning, and yet these atoms assume different forms. Therefore, we say that oreation from nothing is absurd.

The spirit is the moving power, while the body is the instrument which the intelligent spirit controls. The relation between the body and the spirit is the same as that of the organist to the organ, and there must always be what Paul called the "natural body" and the "spiritual body." The best ideas presented to the world are given by inspiration. It is not possible to evolve anything that is not within—and evolution is closely connected with involution. Take a microscopic view of the acorn which you plant, and you will find within it the germ of the oak; and you will, in the same manner, and involved within man all that it is possible to evolve.

In the same manner, find involved within man all that it is possible to evolve.

The religion of evolution has been taught in all past ages, everywhere proclaimed by prophets and priests. Suppose that the evolution of Spiritualism was accepted everywhere, it would not follow that every soul could hold communion with the spirit world. You may get a communication from one dear friend when you cannot possibly receive anything from another, both dearly loved upon earth; and the reason is that it is quite impossible for some spirits to communicate with mortals, just as much so as it s

impossible for the mortal to communicate intelligently. Oitentimes we receive messages from those we nover knew. There are people living, we know, who are able to project their thoughts to different parts of the earth, while others are limited by their development.

All the elements which enter into organized bodies are found within man, as the crowning manifestation of the power of evolution. You ask, "What about the fall of man?" Take the case of a child; and it is impossible for it to fall when sustained by parental love. The oid story of the fall of Adam is a fable. We shall soon cease to use the words "supernatural" or "miraculous" in connection with Spiritualism. Supernormal is the better word.

As man develops, he is able to approximate perfection as he surrenders his animal powers to that which is above the animal. When two courses are open to man, he may rise or fall as he shall yield himself to the power that seeks to get control. Self denial is a grand virtue, and we may do gooil to humanity by its exercise. We should make everything tend toward the higher plane by concentrating our energies to the development of everything which is good.

The lecture, which was attentively followed, closed with an improvisation.

The evening session opened with music by Mr. John T. Lillie, and an invocation by Mr. Colville—who replied to several questions given by the audience—among them, "The Ideal Commonwealth upon Earth and the Fruture," was taken as the theme for the address. Before entering upon the subject several minor questions were answered: ist. "Where is the spirit of the medium can generally go where it pleases, and manifest itself to others many times. "Is there any color to tone in music?" No. White is the prevailing color, or want of color. "Are not deaths by what is called disease of the heart caused by eating too much animal food?" If you arrange your thoughts in harmony with spiritual things you will have no trouble with your appetites.

In the great commonwealth of the furture he said there will b

tendance at the meeting of this Society last Wednesday evening—on which eve was given one of the best entertainments of the season. Salad supper at six o'clock; the regular entertainment beginning at eight. Program opened with a song from Miss Amanda Balley, followed by a recitation, "The Last Heir," by Mr. Chas. W. Sullivan—who also sang several times during the evening. A duet by Miss Marie Sullivan and Mr. John T. Lillie, with dancing in costume assisted by Mr. Sullivan; Miss Balley sang (by request) "The Old Maid"; a humorous impersonation, "The Deacon," was capitally given by Mr. Sullivan; Mr. Lillie sang "Three Young Maids of Lee," which was heartily encored; the Helping Hand quartet rendered a selection in a very creditable manner during the evening. Closing remarks by the President, Mrs. Lillie—taking leave for the balance of the season from the society on this evening to meet engagements in the West. She cordially thanked all who participated in the entertainments throughout the year. Mr. Will E. Boyce, Jr., was accompanist.

Mrs. IDA M. JACOBS, Sec'y. day evening-on which eve was given one of the

The Children's Lyceum presented an animated scene on Sunday last, with its rows of happy children, its smiling officers, and its assembled visitors. The exercises were spirited, the music excellent, and the exercises were spirited, the music excellent, and the musical and literary program a most interesting one. After her usual talk upon the lesson—which concerned the power of Thought—Airs. Longley was influenced by her Indian messenger, Lotela, who told a very nice story to the little ones, much to their delight. A plano solo was rendered by Helen Higgins, and a fine violib selection by Viego Arntzen; Louise Horner added greatly to the occasion by one of her matchless songs; Carl Leo Root, Annie Brown and Margaretta Butler each gave a choice recitation; Dr. Willis, J. B. Hatch, Sr., and Mrs. Butler each made earnest remarks, as also did Conductor Hatch. The entire session was one of harmony and peace.

The Ladies' Aid of the Lyceum continues to hold interesting meetings, and much good has been accomplished by this Society during the season. SCRIBE.

Engle Hall .- Wednesday, May 10th, a good meeting; remarks, readings and tests, Mrs. W. H. H. Burt, Mrs. G. E. Hughes, Mrs. J. K. D. Conant, Mr. C. O. Gridley, Mr. E. H. Tuttle; facial readings, Mrs. Strat-

Sunday, May 14th, morning developing circle was interesting and successful. Afternoon, invocation and remarks, chairman; duet, Mrs. A. Sterling, Mrs. A. L. Searls; recognized readings and tests, Mrs. W. H. H. Burt, Dr. O. F. Stilles, Dr. C. D. Fuller, Mr. Chaapel, Mr. C. W. Quimby, Mr. E. H. Tuttle; mental questions were answered by Mr. Chaapel. Evening; singing, Mrs. A. Sterling; excellent remarks, readings and tests, Dr. Wm. Franks, Mrs. M. W. Lesile, Mrs. I. E. Downing, Mrs. G. E. Hughes, Mr. E. H. Tuttle; poem, Mrs. I. E. Downing.

The meetings throughout the day were of a nature to give satisfaction to all present.

EXT. BANNER OF LIGHT for sale each syssion.

Harmony Hall .- Meetings held in this hall Tuesday and Thursday afternoons were as usual of an interesting character. Sunday morning, May 14th, well

attended. Healing and developing circle resulted satisfactorily; Drs. Blackden, Slight and Shute participated.

Afternoon.—Singing, led by Mrs. Neilie Carleton; remarks and invocation by Dr. Blackden, presiding; remarks, tests and pyschometric readings, Mrs. J. E. Nutter, Mr. J. E. Nutter and Mrs. M. A. Charter.

Kvening.—Remarks, Dr. Blackden; Dr. C. L. Willis gave invocation, remarks and psychometric readings; Mrs. Dr. Bell gave tests, and Mrs. J. E. Nutter readings of articles—recognized as correct. Services interspersed with good music by Mrs. Carleton. Meetings will be held in this hall, Tuesday and Thursday afternoons at 3, Sunday at 11 A. M. 2:30 and 7:70 P. M.

F. W. MATHEWS, Conductor.

The First Spiritualist Ladies' Aid Society held its weekly meeting May 12th, Mrs. A. E. Barnes presiding, who announced the sudden death of Mrs. Mary Tallman the past week, a very estimable ladv Mary Tallman the past week, a very estimable lady and member of the society. The evening exercises consisted of music by Miss Amanda Balley and Mr. Chas. W. Sullivan—Mrs. M. F. Lovering, pianist. Remarks with tests were given by Mrs. Hattie C. Mason and Mr. Chas. W. Sullivan: Mrs. Nickless gave very satisfactory tests; recitation by Miss Nolan.

There will be a sale of fancy articles May 19th; and May 20th the last circle for spiritual communications will take place here. Mediums invited.

E. D. Mayo, Sec'y.

Commercial Holl.—11 o'clock A. M. regular morning service was held by Mrs. Mellon. 2:30 P. M. Mrs. A. Woodbury improvised and gave readings; Miss Josephine Webster, tests and remarks; Mr. C. O. Gridley and Dr. Wm. Franks. psychometric readings. 7:30 p. m., Miss Josephine Webster gave an interesting address upon her development and mediumship, which was applauded; Mrs. A. Woodbury, Dr. Wm. Franks, Mr. C. O. Gridley presented psychometric tests; Dr. E. Lausing (from Utah) related interesting experiences regarding the Indians in Arizona; Mrs. Kate Shepley gave acceptable-musical selections.

N. P. Smith, Chairman. Mrs. A. Woodbury improvised and gave readings;

Ladies' Industrial Society met Thursday after noon and evening, 11th inst. Business meeting, 4:10; a good number to supper at 6: Evening.—President in chair. Song by Miss Lulu Richards; for encore she gave a cornet solo, both of which were very fine; readings. Mrs. Whitlock; remarks, Mrs. Nickless, Mrs. Shirley, Mr. Whitlock, Capt. Holmes, with several sweet songs by Miss Amanda Bailey; recitation, Mrs. Lambert.

Lambert.
May 18th, a basket and conundrum party. May 25th, a strawberry festival and dance. All invited.
H. E. Jones, Sec'y.

The People's Meeting.—Mediums' school in the morning very successful. Afternoon, Messrs. White, loimes, Jones, Leonard. Peter McKenzie and Dr. A. W. Wildes occupied the time very interestingly. Evening session was intellectually and spiritually profitable; Mesdames Shirley. Chandler, Logan, Nickless and Burnham participated; an excellent trance address was made by the guides of Mr. J. Aquilla Kempater.

ster.
Next Sunday Dr. A. W. Wildes will give the opening address in the afternoon.
F. W. JONES.

Park Square Hall, 7 Park Square.-Prof. J. W. Kenyon will speak once for the Society of Ethical

and Spiritual Culture—Sunday, May 21st, afternoon and evening.
Grand Jubiles Concert. Friday evening the 26th This is the closing entertainment for the season.
MRS. M. ADELINE WILKINSON, Pres.
DR. NATHAN J. MORRIS, See y and Treas.

The "Trieste Lloyd" publishes a list of eighty-two-ships, six of them steamers, which in the course of the last year have disappeared, without a trace to indicate their probable fato. Human skill has not, as yet, devised any such thing as an absolutely storm proof vessel, but it is a suggestive circumstance that one. After the missing ships were lost in the track of the North Atlantic icchergs, and one sixth in a part of the Indian Ocean rather strongly suspected of being haunted by Chinese pirates.—The Weekly Review.

MEETINGS IN NEW YORK.

The First Seciety of Spiritualists holds its meetings in a new and exectous hall in the Carnegie Music Hall liuding, between 54th and 57th streets, on Seventh Avenue, entrance on 57th street. Services Sundays, 10% A.M. and 1% Z.M. Honry J. Newton, President.

Kintekepbocker Hall, 44 West 14th Street.—Moetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 524 Street and Broadway.—Loctures and clairvoyant tests every Sunday at 3 and 5 P. M. Mr. John William Fietcher, regular speaker. A. E. Willis, Secretary, 268 West 44d street.

The Psychical Society meets in Spencer Hall, 114 West 14th street, every Wednesday ovening, 60°clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Arcanum Hall, corner 25th Street and 6th Avenues.

Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 3 and 3 p. M. Good mediums and speakers present.

Soul Communion Meeting on Friday of each week, 3 p. M.—doors close at 34—at 443 8th Avenue, 3 doors above 32d street. Mrs. Mary O. Morrell, Conductor.

Carnegie Hall.-On May 14th, "Life's Mysteries" was the subject of Mrs. Clara Banks's morning discourse, and was treated with exalted inspiration. The speaker said in part: Life's mysteries are The speaker said in part: Life's mysteries are man, and face us at every turn. To the primitive man, living in caves and dons in the earth, the mysteries were the hardships and disasters of life. He saw his children, his wife, his companions snatched from him by some catastrophy, and he concluded some evil power presided over him. He saw the sunshine and the smiling beauties of Nature. A good power held sway, Thus the early man began to conceive of God as good and evil, as being well pleased and then angry with his children; but it was because he did not look deep enough, did not understand. God, our Father Mother, is too wise to give his children sweetmeats all the time. The very trials and suffering we undergo fit us to be of use to others and ourselves.

We look up into the face of God as the babe looks up into its mother's face, and that face smiles back at us full of love and tenderness. The shadows and clouds do not shut out that smile, only obscure, and we learn, like the babe, that the love is always there for us, though for our good its brightness may be vefled. Whether in the sunlight or in the shadow it is all for ourgood.

The afternoon meeting was a success. The hall was well filled and harmonious conditions prevailed. Mrs. Banks; Mrs. Williams, Mrs. Henderson, Mr. John Slater from San Francisco, Gen. Bullard, Gen. Parsons of Washington, and others, spoke on matters of interest, but especially upon the subject of a national organization, and opinions were divided as to its wisdom.

A motion was carried directing the Chaltman to many, and face us at every turn. To the primitive

its wisdom.

A motion was carried directing the Chairman to appoint a committee to consider the character of the move recently inaugurated by Washington Spiritualists looking to a national organization and report next Sunday afternoon. Gens. Bullard and Parsons, Messrs. Scott, Good and Snipes were appointed as such committee. mittee. Mrs. Henderson gave several good readings of hand-

kerchiefs, etc. Mrs. Williams, who has been ill for several weeks Mrs. Willams, who has been ill for several weeks, seemed to have got nearer to the spirit world by that experience, for she excelled all previous efforts in spirit tests and communications. More than twenty persons in the audience received these names and messages, and I believe acknowledged them in nearly every case. I have rarely seen or heard as good an evidence of spirit return given in a public hall as this was. The thanks and appreciation of the audience were apparent on all sides.

The evening lecture of Mrs. Banks was a strong and fervid discourse, largely upon the question of a National Association of Spiritualists, taking a very strong position against the seading to restrictions upon the freedom of the individual. Mrs. Banks has still further won the affection and sympathy of her hearers during her two weeks' ministry here.

Dr. Ewell speaks for us next Sunday, and is followed by Mrs. Whitock.

On June 11th Hon. Luther R. Marsh will speak for us, when we anticipate a crowded hall.

on June 11th Hon. Luther it. Marsh will speak for us, when we anticipate a crowded hall.

Mr. and Mrs. H. J. Newton having gone to their summer home in Nyack, will not be with us much the balance of the season. Mrs. Newton is a delegate to the Convention of Women of All Nations in Chicago, and has already started for that city. Mr. and Mrs. N. will, we trust, get health and strength for the fall and winter work.

[BANNER OF LIGHT for sale at each session.] The New York Psychical Society, (114 W. 14th street) on Wednesday evening last, continued 14th street) on Wednesday evening last, continued consideration of the bill which has so much stirred the pulses of the army of Spiritualists and their numerous friends throughout the State. Weeks ago it was understood that, swamped by over four hundred other bills from the expiring letislature, the Governor had refused all personal appeals. However, the Ethical Society commissioned Mrs. Brigham on the 7th inst. to make inquiries. Dr. Wyman also has done noble service with the societies of Brooklyn, by protests and correspondence with the Secretary of State, and many individual soldlers have been burnishing their weapons for the expected fight. In all such cases the influence of z single fellow-politician, who has hold of the executive eat, is worth more than all other "pulls." This week closes the time limit for the Governor's signature to all unsigned bills. Report is current that this iniquity did not pass, and the probabilities are that the recent flood of protests, even if slightly premature, has had the effect of washing away this attempted circumscription of constitutional liberty. Mrs. Florence White, formerly of Boston, latterly from Florida, and now at 214 W. 43d street, New York City, addressed the Society on this occasion, relating the manner of her introduction into Spiritualism and mediumship through an agreement with her brother, who alterward vividly redeemed his promise to return after death. Mrs. White was then entranced, and with wonderful accuracy gave names, relationships and messages to many, including the writer, all of which were received with great satisfaction, especially as the lady was a total stranger. Mr. Gles B. Stebbins, Mr. Bunce, Mrs. Stern. Dr. O. J. Müller, followed with remarks, and Mr. Moorey with clairvoyant descriptions. A large audience attended.

May 11th, 1893.

Knickerbecker Hall.—Mr. Willard J. Hull of consideration of the bill which has so much stirred

Knickerbocker Hall .- Mr. Willard J. Bull of Buffalo will speak for the Society of Ethical Spiritu-alists the last two Sundays of May. It is his first visit to our city, and he comes in response to the desire of many friends.

or sect of bigots.

Sire of many friends.

Our pastor, Mrs. Helen J. T. Brigham—at the request of the Society—went as its delegate to Albany on Monday last to interview Gov. Flower upon the subject of the "Edwards" bill, which he assured her would be met with a decided veto, if it should be enacted. Mrs. Brigham found the interview a pleasant one, and our governor not a man to be made a tool of by any bigot or sect of bigots.

Belle V. Oushman.

Arcanum Hall .- May 14th, at 3 and 8 P. M. A. E. Tatlow and Mr. J. Moorey, both of England, and Mrs. Lewis (Brooklyn), gave recognized psychometric Mrs. Lewis (Brooklyn), gave recognized psychometric readings and clairvoyant descriptions, with names, dates, etc. Mr. A. J. Allen occupied the chair and made appropriate remarks; Mr. Ostrander an inspirational address; Miss Silvester a poem. At 9:30 P. M. we held a large public circle—Mr. Tatlow medium—at which many spirit friends were successful in communing with the Irlends in the mortal. We purpose holding a public circle at the close of evening services every Sunday at 9:30.

Adelphi Hall .- Mr. J. W. Fletcher devoted the entire time to giving tests and clairvoyant descriptions, and the large audience seemed highly pleased. In the evening Mrs. Dr. Fletcher delivered an inspirational lecture upon, "Position versus Character," and was warmly applauded.

Next Sunday Mr. Fletcher will appear at 3 and 8 P. M. During Juns only evening lectures will be given.

A. B. WILLIS, Seo'y.

### CONNECTICUT.

Norwich .- Sunday, May 14th, Mrs. Helen Stuart-Richings continued her ministrations with our society, speaking from question and subjects presented by the

speaking from question and subjects presented by the andience. Mrs. Richings is an inspirational speaker of a high order, and presents the Spiritual Philosophy in a clear and comprehensive manner.

Among the questions Sunday afternoon, "Are There Guardian Spirits Watching Over Us at All. Times?" was treated in an interesting manner, showing that this is not alone the teaching of Modern Spiritualism, but of many other religions, in many other countries, thus proving that the indications of spiritual presence had been known in the past as well as present, while truth, an eternal principle, had been like a golden thread woven in and out among all the religions of the past—the two worlds being so interblended that spiritual beings come and go constantly, and all are helped and cared for by ministering spirits.

In the evening Mrs. Richings supplemented an excellent address with psychometric readings.

Thus J. A. Chapman, Sec'y.

Thursday evening, May 11th, Mr. Joseph D. Stiles

Thursday evening, May 11th, Mr. Joseph D. Stiles was present at our "Unity Meeting," holding a scance of much interest. A large number of names, incidents and descriptions were given, and all recognized as correct.

Martford.—The Spiritualists here have held suc cessful meetings in Goodwill Hall for some months past, under the direction of Mr. and Mrs. Storrs, They are holding meetings now in Melodeon Hall, 385 Main street. W. D. S. HAYWARD.

Mrs. Dillingham Storrs writes: "On Friday evening, May 19th, Frof. W. F. Peck will be with us at Melodeon Hall; Sunday, the 21st, we shall be cheered spiritually by the ministrations of Mrs. Holcomb of Springfield."

OHIO.

Mrs. H. S. Lake Publicly Installed as Pastor of the Cleveland (0.) Spiritual Alliance.

To the Editors of the Banner of Light:
This well-announced event took place last Sunday (7th) in Army and Navy Hall, in the presence of between five and six hundred people; it was an old-time rally, calling out all of the veteran Spiritualists, many of the newer converts, and a large number of the general public.

rally, calling out all of the votoran Spiritualists, many of the newer converts, and a large number of the general public.

The rostrum was handsomely decorated with potted plants and shrubs, and a large streamer strung across the hall on which was painted: "Fraternal Love-Spiritual Harmony."

Prior to the installation the Chairman, Thomas A Black, read several letters congratulating the Oleveland Spiritual Alliance on securing the services of Mrs. Lake, and wishing it success—among them being one from Mr. M. S. Ayer, President of the Boston Spiritual Temple Fraternity, in which he spoke of her five years' work in the Boston Temple, saying: "And we shall be glad to welcome her again to our platform when she herself and the time and necessities elect." The following telegram was also read from Mrs. Helen Stuart-Richings: "Sincere congratulations and good wishes to minister and people." To which the "minister," President Black, on behalf of the Alliance, sent a fitting reply to Mrs. Richings at Norwich, Conn.

At the conclusion of the reading of the various letters and telegrams, the Chairman in very neat phraseology installed the gifted medium, Mrs. H. S. Lake, as Pastor of the Cleveland Spiritual Allance, presenting her at the close of his remarks with two beautiful tributes: a Silver Star from the Temple Band of Boston, and a very exquisite floral plece, the inscription on which, "To our Pastor," was artistically arranged. Standing literally in a veritable garden of flowers, Mrs. L. responded in her usual happy vein, and concluded by promising to faithfully serve the Alliance.

After congregational singing, led by the Russell family of singers, the newly installed pastor gave a particularly fine address on "The Mission and Use of Spiritualism," during which the eloquent orator was frequently applauded.

The city papers generally reported the very entertaining services, the Cleveland Leader volunteering the statement that Mrs. Lake was a finished speaker.

At the conclusion of Mrs. Lake's initial "sermon," or a

May 10th, 1893.

[TELEGRAM.]

[TELEGRAM.]
To the Editors of the Banner of Light:
Mrs. H. S. Lake on Sunday evening, May 14th, addressed the Spiritual Alliance on "My Mediumistic Experience and Its Lessons." The lecture was intensely interesting, couched in elegant language, and delivered with an earnestness and power which held the large audience spellbound. Mrs. Lake has been enthusiastically received by our people, and we feel that the spiritual spheres have, in her, a marvelous instrument. Congregational singling, led by the Russell family, is a feature of our meetings.

Thos. A. Black, President.

#### MISSOURI.

Kansas City .- Sunday, May 7th, Mr. J. Frank Baxter was warmly greeted by the Spiritualists of Kansas city (Mo. and Kan.) and Wyandotte, Kan., when he began a series of lectures, to continue through the month. Though the weather chanced to be unpropitious (rainy), a goodly number were out, giving the speaker a good audience on his debat to this city. Mr. Baxter's reputation was well known, or otherwise very lew if any under the circumstances had attended. He more than sustained his reputation, and greatly pleased and enthused the audience. His singing was an unexpected pleasure, and his lecture second to none.

In the evening a much larger audience was out. Mr. Baxter was better still in his exercises, and elicited warm applause both for his singing and satisfactory arguments; and when he began his scance, so forceful and convincing was the very first description given, and so excited were those in attendance over the manner of giving, and the earnest recognition of the party called from the audience to receive, that the applause was hearty, and Mr. Baxter was obliged to stop it—and then requested that during the scance there should be no demonstration whatever, as often it destroyed all conditions for success.

The meetings were giorious, and the many now feel assured that a feast of good things is for them this month. It will be a great surprise if the following Sundays do not fill the hall to repletion.

Mr. Baxter is the guest of Mr. and Mrs. C. H. Gates, some three miles out of the city, near the Rosedale line, in Kansas State, so he is, although in pleasant family and pleasing immediate surroundings, considerably isolated from the city and the friends generally. Yet with pleasant weather he will be sought and made to enjoy his Western visit.

NEW MONE City (Mo. and Kan.) and Wyandotte, Kan., when he

#### NEW YORK.

Buffalo .- J. W. DENNIS writes us an interesting etter, full of local information and anti-"doctors plot" law points, which we shall print next week, plot" law points, which we shall print next week. His favor concludes as follows: "Our Society is doing well, with Mrs. Celia M. Nickerson for the month of March, and with Mrs. Carrie E. S. Twing for May. Mrs. Twing is drawing excellently good houses, and probably will be with us through June, when we shall close up our meetings until after the camps in July and August. Buffalo is not at all behind in doing all that we can to aid mankind to know that there is another life just outside of this life on earth.

Our Lyceum has about thirty scholars all told—and is under the charge of Mr. J. J. Grant, who is a worthy man, and has the wellare of his charge at heart. Set it down, Messrs. Editors, that we are flourishing like a 'green bay tree,' in spite of all things that try to retard our progress."

#### OREGON.

Pertland .- The funeral services of Annie F. and Caroline A. Swett-mother and daughter-were conducted by Mrs. Almira Smith of this city, one of our gifted speakers for the Spiritual Philosophy. She gave a very clear and comprehensive discourse, and was listened to, in her able effort, with marked attention. Next Sunday she lectures in Mystic Hall. Long may she live to work in the Cause.

May 8th. HIRAM D. SWETT.

## ITCHING HUMORS

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#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assombly Hall, Ninth street and Girard Aronne (entrance at Hutchinson street). President, Benj P. Benner; Vice-President, James Marior; Secretary, Frank H. Morrill, 22L/hestnut street; Treasurer, James H. Marriln. Services at 10% A. M. and 1% P. M. Lyceum at 2% P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P. M. S. Wheeler, President, 472 N, 8th street.

#### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 390-392 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Beats free. All cordisity Invited. Conservatory Hall, Redford Avenue, corner of Fulton Street.—Bundays ii A. M. and IK P. M. W. J. Hand, Becretary.

Hand, Beerelary.

Spiritual Meetings are held in Mrs. Dr. Blake's pariety, 451 Franklin Avenue, every Sunday evening at 80 clock.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies" Aid." Meetings Sunday evenings, 74 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 147 Union Avenue.

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

Conservatory Hall .-- Mr. J. W. Fletcher addressed an audience Sunday evening that completely filled the hall-his subject being "The Growth of Spiritualthe half—his subject being. The Growth of Spiritual-sm Outside the Ranks." From beginning to end the lecture abounded in interesting and salient points, and impressed the hearers with the fact that Spiritualism had taken root in the soil of human intelligence, and was one day to demonstrate its power for universal good. A large number of tests followed. Mrs. Neilie J. T. Brigham will speak next Sunday, morning and evening.

#### MARYLAND.

Baltimore.- The labors of our excellent medium, Miss Maggie Gaule, are highly appreciated here—she holding in our hall two seances a week; and on Sunday evenings the place is so packed that long before the time to commence every available spot is filled.

the time to commence every available spot is filled.

At a seance held on a recent Monday nearly every one in the room had received the most convincing tests, when she turned in my direction, and said she saw a man in a dazed condition, and apparently paralyzed—and told of those she saw around his bed; then she gave other details, and added, "Your mother says 't is your brother; when you return home the telegram will be there." And this is a truthful statement in every particular. My brother died that evening at his home in Chester, Pa., and the telegram was waiting me when I returned from the scance. I am positive my mother in angel life was the instrument, as I did not even know my brother was ill, and of course the medium had no way of hearing of it. It was a source of great satisfaction to me, and has proved to several inquirers a grand and marvelous instance of the exercise of invisible intelligence. All Miss Gaule's tests are in like manner precise and accurate, are given in a straightforward manner, and as fast as the words can fail from her lips.

MRS. WILLIAM EIGHMAN.

#### LOUISIANA.

New Orleans .- Prof. H. D. Barrett of Lily Dale, N. Y., a young and talented spiritual adviser, who has been unfolding and disclosing in the Crescent City for

been unfolding and disclosing in the Crescent City for the past month the grand truths of Spiritualism, has now departed for Louisville, Ky., but not without many regrets from his numerous friends and acquaint-ances in this city.

The N. O. Association of Spiritualists has engaged for the month of May the universal favorite, Ex-Sonator Warren Smith of Tennessee.

After the opening exercises on Sunday, May 6th, "Senator" (as he is familiarly called) iectured on the subject of "Christ, the World, the Flesh, and the Devil." The lecture proved very interesting. During the discourse he was at different times loudly applauded.

MABEL KLINE.

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