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Original Story.

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

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CHAPTER VIII.

URSULA'S HISTORY.

QUARE soon approached the building used as a school house and home for these little ones. They were all orphans, so their lovely teacher informed me. None of them had either father or mother in this world.

The house was situated near the banks of a beautiful lake. One could see the opposite shore, but quite indistinctly, and all around this exquisite sheet of water were other buildings, all apparently about the same size.

As we drew near, I perceived that the surface of the lake was literally covered with fairy-like boats, glittering and dancing on the waves; one could plainly hear the gleeful shouts of many voices. The little boats all had occupants, and they were playful, happy, cherubic children.

I paused in my surprise, and Ursula-that was the beautiful teacher's name--invited us into an elegant arbor near by, and close to the home. We took seats where we had a clear view, of the lake. The children asked if they, too, might go out upon the water. Ursula consented with a playful wave of the hand. My two little girls clamored for a kiss, as they said:

'And we may go, too, may we not, mamma?"

I looked at Ursula, for all this was very surprising to me. It appeared quite dangerous for little girls to go sailing out upon such a great lake by themselves. Ursula and Annie smiled.

'Run along, darlings," said their teacher, "and I will explain it all to your mamma after you are gone."

The children all scampered off. Presently I saw four or

five little boats join the others, and one of them held my little girls. The boat in which they were was in form and color like a half-blown wild rose, and each little girl held a shining, golden paddle.

"Mary," said Annie, "Sigismund and I will leave you with Ursula for a short time; we have other work which we wish to be doing just now. Ursula has much to tell you, and it will be pleasant for you to remain awhile with your children."

She kissed me farewell. Sigismund took my hand, and, bending his stately head, pressed his lips upon it.

left the arbor.

I was alone with the lovely Ursula, but the dancing boats

and the happy children held my attention, for the sight was so heavenly I could not take my eyes from it.

None of the little girls appeared to be more than seven or eight years of age, and there were hundreds of them. Eacl little boat contained two and sometimes three occupants; they were singing and dancing about like flying birds. The lake was a dream of beauty.

Dear reader, imagine a sunset in Italy, where the clouds are not so dense and heavy as they are in less favored climes-imagine one of the loveliest of these sunsets, with an expanse of sky all pearl and gold, azure, purple and white-imagine it really in undulatory waves, dotted all over with fairy-like boats, these boats in various forms of lovely-tinted sea-shells, others in the form of roses, lilies, poppies, bluebells, and every beautiful flower that one can think of, beside a hundred other things, which I will not stop to mention; many of the children had little paddles, some like gold, others like silver and ivory; many others were like the stems and petals of flowers; lastly, these beautiful, seraphic children flashing their paddles in the water, swinging their small skiffs around as though keeping time to the strains of a waltz-and, my reader, you will get a faint idea of that which met my astonished eyes.

At length I turned toward Ursula. She was looking at me dreamily, her hands, like two white lilies, resting on her lap.

'Is there any danger of my children being drowned?" asked.

'No," she replied. "There is no death of any kind in this land; they can sink down through that lake, if they wish to, without injury. I presume many of them will do so before they return; they explore the bottom of the lake equally with the surface."

And now I could see many of these children throwing themselves, as in sport, from the boats, playing awhile on the surface of the water, and then sinking out of sight again, others were rising in groups to the surface, shaking the sparkling drops from their golden curls, joining their little hands, forming circles, and thus whirling around somewhat as earthly children do when at play; occasionally some lovely little head would rise up out of the water, just in the centre of one of the circles, and then they would whirl faster than before. I could hear them singing sweet, childish songs; at the same time many of the little boats were drawing near the shore in various places; the children would land, and then go dancing, hand in-hand, up to schools and homes for these sweet, little heavenly orphans, whose parents still remained below. Then, as my attention became fixed, first on one house and then another, I caught glimpses of beautiful young ladies coming forth to | make my husband or children understand that I was there meet the children; these were their guides or teachers Each young lady had her own little group or band of chil-

dren, and each child went to its own teacher and home, The heavenly spheres are filled with many thousand beautiful sights like this," said Ursula, "and millions of loyely children are educated in just such homes."

"These children all appear to be girls," I said, "and their teachers young ladies. Where are the boys and young men?"

They are not far off," replied Ursula, with a smile, "but our heavenly schools are beautifully graded. You may call all work you see before you one school, if you without them the gulf could never be spanned; those perplease, and each fome a class. You may call this a school sons with large, sensitive brains, will receive truthful imfor little girls, all under ten years of age, none less than pressions, their souls will be receptive, and being still three. If you look off to the right of the lake, you will

observe a narrow channel, just where that large sailing | worlds, one hand grasping heavenly knowledge, the other vessel appears to be passing through to other parts. There is a twin lake beyond, very much like this, connected with this by that channel, and around that lake is a corresponding school for boys. We will visit it before you leave, if you like. That vessel, which is just now passing through the channel, has on board visitors who have been paying a visit to this school from the other, probably parents who have boys there and girls here.'

Why do not the boys and girls mingle together in schools, as they do on earth?" I asked.

"Higher wisdom orders, it otherwise," she answered. "They visit each other, but do not mingle in the schools, and when you understand natural laws better, you will discover a great law regulating these homes.'

I now desired to know more about this lovely Ursulathis teacher of innocent babes-this loving guide of my

own dear little girls, and so I said: "Have you been in this world very long? I feel inter-

ested to know something of your past life.' "Not very long," she replied. "I will tell you my his

tory if you would like to hear it." "I should like to hear it very much."

"When in the earth-life," she said, "I knew nothing of my parents whatever. I was a foundling-that is, I was found on the doorsteps of a rich man's house, by his servant, one summer's morning, about eighteen years agoing little, wailing infant in a basket. The rich man's wife looked at me in horror, for she had suspicions that I was, the offspring of her faithless husband; and her suspicions were true-he was my father, as I have discovered since I came to this world—so she at once sent me to a foundlings home. It was a Catholic institution, and I was christened Ursula, after St. Ursula. I love the name, and so retain it. I was under strict discipline until ten years of age, when I was sent to a convent. Of my life in the convent it is useless to speak, except to say that I worked hard, leading a very austere and silent life, scarcely ever leaving the convent. When about seventeen years of age I fell into a de cline, and thus came to this world a few months ago. I did not take charge of this school at once, but was placed, myself, in a school for young ladies, and after a preparatory education there, was allowed to take charge of this class of little girls. Have you noticed that little girl with the dark hair and large black eyes? Well, that little one is really my half-sister, the daughter of the rich man, my father; the proud lady, his wife, is her mother. I was the first to receive her soul, and give it the love and care which it needed; now. I am her instructor in this school. My own father would not own me for his child, his lady wife sent me to a foundlings' home, knowing full well that I was her husband's child: I pined on earth for love, the natural love which my parents should have bestowed upon me; from austerity and need of that love, I fell into sickness, and what on earth is called death. One of the first offices which I am now called upon to perform is to receive the spirit of the little daughter born in wedlock, petted and acknowledged by my father, give her that love and care which they denied me, and it delights me to be able to do so. But, the most skillful doctors who could be found; she was loved, petted and nursed to the amount of thousands of dollars; then, when the body could hold the little soul no longer, it was thrown out as helpless as mine was when I lay in a basket on my father's doorsteps; they sent me to a home for foundlings: I found their helpless little one, and have given her a home, instruction and much love.

The rich lady had the little body, which was of no further use to her daughter, laid in the costliest casket that could be obtained for money; the funeral expenses were simply enormous, the monument over the grave cost a small fortune; the lady wept and mourned for the child. and would not be comforted, although she said the little one was in heaven, resting in the bosom or Jesus, and she would see her child again at the resurrection. Well, I have taken that little girl nearly every day to see her father and mine, and her weeping mother. We have tried in vain the most beautiful things that can be imagined; some like to make them feel our presence, and understand us, but the fashionable mother will not believe that the spirits of the dead can return, simply because it would render her unpopular in the church and among her friends: while my father, in secret, does not believe in a future state at all. but openly professes to think as his wife does, and both be

long to the same church. "My little half sister is now an orphan, repudiated and cast off by both parents, although they know it not, but she is as sensible of it as I was when at her age I was repudiated and cast off by my parents, finding a home at a foundlings' hospital. My little half-sister died because of too much love and care. I died for want of enough. If she had been permitted to lead a more natural life, to play and romp about, and take less poisonous medicines, she would have lived out her natural life on earth. If I could have been loved and cherished by my parents, as I ought to have been, I should have lived out my natural life on earth. My little sister is nearly ten. I am almost eighteen. We are both orphans, and I am her guide and teacher. Suppose my unnatural father, and her proud society mother knew the truth, do you think he would have cast me off, or she would have sent me to a foundlings' home, or now both cast off their most cherished little daughter? Her name is Theresa, mine Ursula, and, dear lady, ours is one of the many touching romances of heaven."

Raising my hands and eyes in the earnestness of my desire, I exclaimed:

"Oh! that the gulf between the visible and the life invisible to mortal sight might be spanned!"

"Amen!" echoed my sweet companion, Ursula.

"But mortals must meet us half-way," she said, "before the gulf can be spanned; their minds must be receptive before they can receive our teaching, and their brains sensione of the houses, or, as Ursula said, the houses were all | tive to spiritual things before they can be sensibly inspired with them."

I then related to this lovely girl my own experiencehow I had already returned to the earth, but could not with them—how my dear husband's mind was clouded by his unbelief in immortality; but I have received a promise, or rather a prophecy, through my dear sister Annie's mind, that the gulf will be spanned. The prophetic picture was a bow set in the clouds like a bridge, and midway upon it stood a form; dear Annie called this person a medium between heaven and earth."

"Yes," replied Ursula, "I have already been taught, by one who loves me, that the bow set in the clouds is the bridge which will surely connect heaven and earth, and those who stand midway are the keystones in the arch; without them the gulf could never be spanned; those perwithin mortality while yet they live between the two

extending it to the children of earth."

"Dear Ursula, we are well fitted to work together,' said, "for we both earnestly desire the same thing: that our loved ones on the earth may recognize us."

"And when they do," she replied, "we can tell them of ourselves and the kind of life we lead here. When once this intercourse is fully established, it will change the whole face of the earth and the erroneous opinions of mankind concerning the future life and immortality. All the wrongs and sins that men and women commit they will commit no more. Think you my father would have thus wronged my mother and me, and now his own recognized child, if he knew just how it is here in the heavens? Think you he would have thus wronged his own soul? But he believes that death is the end; that the grave hides all sin and error. He knows that I am dead, for he kept track of me while I lived, although he opened not his lips for fear of detection, and he now thinks the grave has closed over his fault forever, whereas it lives on throughout eternity; it visits him every day; it tries to return good for evilay, my poor, unloved father! His gold has been his curse; but, his children still live, and he will yet be glad to own his cast-off daughter some day. The grave cannot hide me. am immortal!"

"And your mother?" I asked. "You have told me nothing of her. What of your mother?"

Great tears started into Ursula's beautiful eyes.

"My mother! My heart-broken, deserted mother! She is in a convent, hidden from the world behind the veil of a nun; but the veil hides her not from the eyes of her loving Ursula. Ah! my mother knows me not, yet shall she see me shortly, for I shall receive her soul before many months are passed. My mother's fault was the fault of a loving heart that gave all, to her own harm; but her wrongs will i all be righted as time goes on. My mother was a beautiful Irish girl. Her parents were stanch Catholics and well-todo in life, but very strict disciplinarians. My father, at that time, was a young man and unmarried. He loved my mother as much as it was in his nature to love any one; he had asked her to marry him; she had consented, and all the wealth of her affection was lavished upon him. He took advantage of her youth and innocence, and then, shortly before the time set for their marriage, he deserted her, paid his court at another's shrine, where wealth was his sole object and love did not enter into his feelings at all; at the time of my birth he had been married nearly six months-long enough for his wife to lose all confidence in his loyalty to herself. When my mother's parents discovered how their daughter had been wronged, they were filled with rage and despair; upon her head they heaped angthemas and curses. There was but one way, so they thought, to wipe out the sin. As soon as her child should be born, she must enter a convent and take the veil. My father was a Protestant, and my grandfather swore that no Protestant's brat should ever find shelter beneath his roof. At last the hour came in which I was ushered into life-the hour that should have been one of rejoicing that an immortal soul was born; it was, instead, an hour for my grandmother packed me in a basket and my grandfather arried me to the door of my father, rang the bell, and left my mother had somewhat recovered from her illness-they had told her the babe was dead; had died shortly after its birth-they forced her to take the veil, and she has been hidden for eighteen years.

"Shortly after coming to this world, I was taken by my guide or teacher to visit my mother in the cloister, and put into rapport with her unhappy mind; there I read all her wrongs, but me she knew not. I was then taken to my father, and here I found a world-serving man, whose aims in life were the getting of money, to reside in a palatial mansion, keep a retinue of servants, at the same time living in slavish fear of the fashionable world: these made up the sum of his life. Love or adaptation between him and his wife there was none; their only bond of union was little Theresa. She was the idol of both.

"When visiting my grandparents, I learned from their minds how they had disposed of me at my birth, and from the others all that I knew of myself previous to the time when memory first asserted itself.

"At the time of my birth my grandfather called me The brat of a Protestant!' and cast me on his doorstep as he might have done a young puppy-yes," she continued, the tears falling down on her lily white hands, "my grandfather called me a brat, my own father cast me forth with other offscourings, whilst Theresa, at her birth, was welcomed with joy, fondled and cradled in love and luxury, yet her father is my father, and my mother was the daughter of my grandfather."

I listened intently to Ursula's story. There she sat before me, more beautiful than a dream; graceful as a swan pure as a lily; her large azure eyes swimming in tears, her sweet red lips trembling with emotion; her long hair had escaped from its confinement, and was sweeping about her like living threads of gold; and I began to realize-that every angel in heaven had a romantic story to tell, either of joy or sorrow, guilt or wrong, but more likely all of the foregoing well mixed in their lives.

"Yes," went on Ursula, "I was a foundling. I am an orphan. My father and mother are both yet within the earthly sphere.'

Calling herself and these children orphans struck me rather strangely, and I said:

"Why do you call yourself and your little band or phans?

"I merely follow earthly teaching in this respect," she replied; "for it must be clear to you that if a child whose father and mother are here, and the child still left on earth is an orphan, the rule holds good that the child who is here and the father and mother on earth must be an ornhan also. We often feel ourselves orphaned as much as the corresponding orphan does on earth. As for me, I feel doubly orphaned, for my parents disowned and cast me off even

before I knew that I lived." asked, "for all the angels in heaven must love you. Certainly, you cannot be unloyed, We have been taught on earth that the love of heaven exceedeth that of father,

mother, brother, slater, relative or friend."
"Natural laws hold as good here as on the earth," she replied. "One does not dream of saying that the inhabitants of earth love other fathers' and mothers' children better than they do their own. Do you love the children composing my band better than you do your own sweet little girls? You are an inhabitant of heaven now, and are as well able, to answer my question as any other resident here."

own children."

"No." she said, "neither does any other spirit. You have also felt your widowhood as much here as you would have done had your husband been the one to come to this life instead of yourself."

'Oh! it seems to me I have felt it more keenly than I should had the case been reversed."

Then, sweet lady, you have your answer." she said. and for long periods of time you will be more interested. in your own children, and will love them better than you possibly can those of another; therefore, dear lady, I am sadder than most daughters, for I am a double orphan.

"Yet you love your little band," I said, "and they love

"True," she replied, "but I love Theresa better than all the others. My own mother, in the convent on earth, is. nearer and dearer to me than any other mother who lives. either here or there, and my father is my father always, and I love him accordingly. My love is enduring."

CHAPTER IX.

A HOUSE NOT MADE WITH HANDS.

RSULA'S little band of children now entered the arbor. We had been so deeply engrossed in conversation that we had not been aware of their approach. They had become weary of their play on the lake, and therefore had returned to their sweet guide.

My dear little girls rushed toward me fondly. I embraced Agnes, and then she quietly took a seat by my side, whilst the little one nestled in my arms. Ursula kissed them all affectionately, and Theresa remained near her; the others grouped themselves here and there about the arbor, chatting and laughing gaily.

"Would you now like to enter the house?" said Ursula; or you may call it schoolhouse, if you prefer."

I assented, and we slowly moved in the direction of the louse. And here I would like to pause and describe it-tell my readers just how a house, not made with hands, eternal and in the heavens, looks; yet there are no two precisely alike throughout all the heavens.

This little schoolhouse was the first one that I had examined closely; all the others had appeared somewhat in the distance, and Annie's house had disappeared before I had fully observed it.

This little house was in the form of a circular Chinese pagoda, a light veranda running all round it; the roof was bell-shaped, but instead of a bell an exquisite statue stood, one hand pointing upward, the other outstretched over a group of little children in statuary. The large figure represented a goddess so beautiful that it held me like a spell. The roof of this small structure appeared like shining gold: the statuary looked much more life-like than marble; in fact, the coloring was like the human form, and appeared soft and dainty; the drapery nearly transparent. The group of little ones was much the same.

The roof was supported by eight pillars, apparently of amethyst; each pillar was twined by a living vine; each vine differed from the other, and all were filled with the most exquisite flowers: around one was a lovely trailing rose, around another the dainty canary vine, and still sweet lady, her wealthy parents, when she fell ill, called in deep cursing, and as soon as my wailing voice was heard, another, the bright convolvulus; the others were vines such as I had never seen, and were beautiful beyond description. Hanging from the roof, midway between each me on the steps. Sweet lady, you know the rest. When | pillar, were what looked like silver bells, and as a gentle breeze would strike them, they tinkled most musically.

> The floor of the veranda was slightly raised above the level of the ground, and appeared to be of amber. Beautiful little wicker chairs and settees were arranged about, decorated with knots of pale ribbon of various shades. There were four doors leading from the body of the house, and they were open. Four large oriel windows alternated with the doors, and they were more beautiful than a dream; they appeared like stained glass, but the staining was like that of a brilliant sunset, yet more lovely still. The doors were like pearl, the remaining body of the house like pure garnet of untold value, but one could readily perceive that this beautiful edifice had never been made with hands; it was a heavenly mansion, constructed by angels from their thoughts, or the desires of their love, for these little orphans, wherein the band retired for repose, and to receive instruction in many branches of knowledge.

> An elegant garden of the most beautiful flowers surrounded the house, and birds were flitting hither and thither, singing their sweetest songs. I noticed many little canaries that I at once perceived had been pet birds on the earth, but none were confined within cages here; they remained near the house for love of its inmates. There were also trees and flowering shrubs all around. As we neared the gate, which led into the garden and to

> the veranda, a large dog rose up, with quiet dignity, to meet us. "Are you glad to see us, Faithful?" said Ursula, laying her hand upon the dog's head.

He waved his tail slowly from side to side, and then

turned his intelligent eyes on me. "Oh! the strange lady is all right!" said Ursula, with a

smile. "He thinks he must guard our doors here the same as he did on earth, and he will not allow a tramp to pass through. So you see we are all safe." Again she laughed with roguish glee. 'A tramp?" I questioned.

"Well, why not?" she asked. "There are thousands of tramps, thieves, murderers, and guilty creatures of all kinds ascending to this world, and one is as liable to meet with them here as there."

Yet they cannot hurt you?" I said. "Yet they cannot hurt you?" I said.
"They cannot kill our spiritual bodies, but they might injure the souls of these little ones if left without guardians. If these children were left to associate with low, degraded spirits, error would be instilled into their youthful minds, which must be guarded against. The children are immortal, and might be left without guides, but the angels, in their higher wisdom, know it is not best, and so they are graded into schools and classes, with each a competent teacher or guide."

"How strange it all is," I said, meditatively: "Surely, down on the earth they would not believe that there were schools in heaven."

"No," she replied; "but whoever thinks deenly on the injure the souls of these little ones if left without guardi-

sponding orphan does on earth. As for me, I feet doubly rphaned, for my parents disowned and cast me off even efore I knew that I lived."

"But why do you take this thing to heart so sadly?" I sked, "for all the angels in heaven must love you. Cerainly, you cannot be unloved. We have been taught on arth that, the love of heaven exceedeth that of father, nother, brother, slater, relative or friend."

"Natural laws hold as good here as on the earth," she relied. "One does not dream of saying that the inhabitants of earth love other fathers' and mothers' children better than you do your own sweet little girls? You are an inhabitant of heaven now, and are as well able to answer my question as any other resident here."

Why, surely, her questions were most surprising.

"I love all in a general way, but not at all as I do my own children."

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Written for the Banner of Light. THE NEW MORNING.

. BY MRS. J. M. OBEAR.

Some day our eyes shall open to the light, And Truth, a raiment of the soul, be white; Then music from the unseen realm we'll hear, Though freighted barks to sunken rocks be near; The pathway from the earth to heaven above Be smoothed and cleared by bright archangels' love For then life's tender ties shall severed be By His uplifted hand, whose eye shall see Our hearts laid bare; our simple love be given, Our aching feet seek rest near Him, at even; Some day the glad new morning shall be ours. Its rising splendors fairer than earth's flowers; Some day, afar our steps shall reach His gate. So we, in patience, sweet New Morn, shall wait. Gloucester, Mass.

The Spiritual Rostrum.

RELIGION AND MORALITY.

A Discourse delivered in Bradbury Hall, Brooklyn, N. Y., Sunday Evening, Feb. 19th, 1893, by WALTER HOWELL.

(Specially Reported for the Banner of Light.)

Perhaps no word in the English language has caused more controversy than the word religion. Each combatant offers his definition of it, while no one man's interpretation is universally approved. It may be desirable here to give one or two of the most generally accepted meanings of the phrase religion, in order that we may the more clearly perceive the relationship between ethics and the religious systems of the world.

A body of theological doctrine is called religion, as when we say, "The truths of the Chris tian religion." The ceremony of the church is called religion; for the rites and sacraments of ecclesiasticism are regarded by some as essential to true worship. The recognition of a given cult is regarded as the acceptance of religion: as in the case of nations said to have been converted in a day, which simply meant that the authorities had given power and position to a priesthood while the people still remained of the same faith, at heart, notwithstanding the innovation of the foreign sacerdotalism. Another definition is, a code of rules for priest and laymen; these are made up of moral precepts, churchianic observances, such as fasts, penances, sacrifices and the like - a mixture of essential morality and non-essential rules of life. In these modern days of ours, there is a growing class of thinkers who give as their definition of religion the familiar words, "morality touched with emotion.'

In addition to having organized the sciences into a coherent body of doctrine, Mr. Herbert Spencer has disrobed the various systems of religious thought for us, and revealed their common foundation, or unity. Religion has two aspects, speculative and practical. The former deals with the inscrutable mystery which underlies all phenomena, the latter recognizes in the manifested, the operation of "the power that makes for righteousness." We cannot avoid speculating about the one side, nor, if we possess any moral insight, can we escape the consciousness of the other.

Man early became aware of the existence of a moral and religious sentiment within him. Living in class, and having interests in a larger self, awakened the moral sentiment. The consciousness of the presence of a mysterious power behind the phenomenal world excited inquiry into the why of things.

Worship of the ancestor led, no doubt, in a measure, to an avoidance of that which might be displeasing to the departed, and a performance of those things most pleasing to the household deity, or god of the tribe; while experience would generate a predisposition to do that which in the main conserved the welfare of the individual and the race.

There are those who think the feeling of right and wrong incapable of further analysis. But remoteness of these rewards and punishments the naturalist sees in the adaptation of the ani- may have occasioned a lack of that vividness mal to its environment the avoidance of acts requisite to moral improvement, for unless we which occasion pain and the performance of are highly evolved we look for immediate rethose acts which give pleasure, the beginnings of that element in us which becomes a moral | tary effect upon us. When we are morally proinstinct. I do not mean that the less begets gressed we do the right for the sake of the the greater, but that the great manifests itself | right, and not through fear of punishment or feebly at first, and from the less perfect expression passes to the more perfect manifesta tion of the moral power of the universe, which was all the while involved, and continually the consequence! evolving.

The objection to making pains and pleasures the basis of morality is the fact that many moral actions are painful. It should not be overlooked that the most excruciating bodily pains are sometimes endured in order that spiritual joys may be obtained. We often sacrifice a lower pleasure for a higher one, and postpone a transient immediate gratification for a remote and permanent happiness. The more cultured we are, the more we contemplate remote results, and in these results, either for self or the race, we find our chief delight.

The feeling of right and wrong seems a fixity in us as to quality, but variable as to quantity. The idea of what is right and what is wrong is a progressive one, and depends upon our advancement in knowledge. The performance of the right becomes easy as we establish the

habit of doing what we believe to be our duty. It is not easy for the intemperate man to resist temptation, it is hard for the man of strong passion to withstand the allurements of the flesh, it is difficult for the avaricious man to perform a benevolent action; but the habitual abstainer, the passionless and the philanthro. pist find it no hardship to withstand temptation; in fact it is the ruling love of life to be sober, chaste and charitable. If the one abstains or suppresses selfishness it is highly meritorious, while in the other case the merit is not so great but the morality greater. Commandments which in one stage of our development are the thunder of heaven, forbidding us to do what appetite prompts, at another and higher stage of our unfolding become the music of the spheres promising their protection. There is a vast difference between the promise of protection in the same words, thou shalt not steal. The honesty which is only an impulse, and the honesty which is a habit of ilfe, are widely asunder. In the one case the law the priest substitutes visions of the senses for towers above us, in the other we and the law

James Freeman Clarke points out the dominant characteristics of the Teutonic and Celtic races as being in the one a love of justice. Ethical problems arise where either one or the should be suppressed by law." Since that time which Catholics and Protestants both agree - will, we shall say, "Thy kingdom come, thy other of these root principles-justice and many and prolonged have been the efforts to or, at least, most sects of Protestantism. I re- will be done on earth as it is in the heavens."

are one.

meroy-comes into conflict. Justice is not really justice without mercy, and love is not truly love unaccompanied by justice. They must marry, and their progeny will bless the world with all the graces of human loveliness.

If we had opportunities to judge primitive man as he really is, we should no doubt have a very different opinion of him to that generally entertained. We seldom win the love and confidence of the Indians, for instance. Their experiences with white men have taught them to distrust us. We cheat them when we trade, we lie to them if it suits our purpose, we demoralize them with liquor, and deluge their deepest hostility, mayhap treachery, toward us in return for this treatment? When we see these traits of character in the uncivilized, or partially civilized, let us ask how much is a reflection of ourselves, and how much inherent character. For there are evidences of honesty, loyalty and truthfulness among tribes not yet corrupted by contact with immoral civilized

It is not easy to ascertain the real condition of primitive men morally, for they left'no records behind them save such rude implements and pottery as we discover buried with their remains or find where they may have encamped for a season. Whenever we discover records upon stone or papyrus, we confront the remains of a people who had organized moral sentiments and rules of conduct. Here the echoes of conscience may be heard vibrating in unison with our own love of truth, justice and love. A study of ancient languages will help us greatly, for here we have a monument that though made of modified breath lasts when pyramids have crumbled to dust. We shall learn something of the morality of our forefathers from a, study of old words. Then, too, if we come into long and confidential relations with the uncivilized men of to-day, a knowledge of their real character will help us, for though time may have changed them some, it has not effaced those features which characterized the men of prehistoric ages. Of course, we should guard against such errors as are referred to above, or imputing traits which are imitative, and the result of experiences of the uncivilized with the civilized.

In the Zoroastrian religion we see a highlydeveloped morality. To the Parsee, the uni verse manifests a duality; light and darkness, good and evil, are in conflict. Ormuzd leads on the soldiers of light to do battle with the powers of darkness and sin. Would you be on the side of victory? Then join the army of light, and win the field with the captain of our salvation. Brahmanism teaches in the laws of Menu the doctrine of metempsychosis, according to which immorality is punished by reembodiment into such forms of animal and vegetable life as the nature of the vice requires. A man who steals grain reappears as a rat. The development of any immoral trait which becomes a predominating characteristic, will fashion for itself a body to which the evil appetite corresponds. In the Buddhistic faith, the law of Karma is the ethical principle by which nature produces a harvest in harmony with the seed sown in this or in prior states of embodiment. Buddhism emphasizes the Pauline doctrine, "whatsoever a man soweth, that shall he also reap." The inscriptions upon the casing slabs of the Egyptian pyramids show most unmistakably that the people of the Nile valley had definite conceptions of right and wrong. They may not have been quite as good as their epitaphs represented them to be, but who is? These inequiptions prove that to clothe the naked, feed the hungry, give water to the thirsty, shelter the unprotected, manifest hospitality to strangers, defend the weak. and abstain from varied forms of vice, were essentials of moral character, without which Osiris and his forty-two assistant judges would fully, there must be no blood shed, but a Chrisnot pass the desired sentence which admits tian flame of heavenly love may fire the fagot sults, and the more remote ones lose their saluhope of reward. In fact, the most moral man is he who does the right even though ruin stares him in the face, or eternal suffering be

Notwithstanding all this moral sentiment in India, Persia and Egypt, the corrupting influences of priestcraft and Oriental voluptuousness counteracted in great degree such unities of conscience as prompted to chastity, equality, truthfulness, justice and mercy. The Brahman would think it a grave sin to kill an animal by by accident even, but he could treat his brother man with contempt, because he was not of his caste. Buddhists, too, have thought more of priestly ceremonial than of moral culture. They have a code of morals not unlike those of Christianity in many particulars, and their forms of service so resemble those of the Catholic church that when the first missionaries went to carry the gospel of Christianity to India they wrote home saying "the devil had gone before them and had forged the Catholic religion and called it Buddhism." In the time of Augustus the Great fears of the influence of Egyptian superstition were entertained, and not without cause, for the whole empire was afterwards eaten up by it. We can trace Egyptian dogmas and priestly practices in the ritual and doctrine of the Romish and Protestant churches. Our Christian morals came from Judaism; our theology and ceremonial worship, in the main, came from Egypt. If the church be the daughter, and morality the son, then, instead of saying, "Out of Egypt have I called my son," it should be, "Out of Egypt have I brought my daughter." St. Gregory once said: How strange it is that bull-worshiping Egypt should now be teaching the true doctrine of the Trinity." He thought in his innocence that Egypt had arisen to Christianity! Instead of that, Christianity, or at least the church called by that name, had sunk to the level, in that command, "thou shalt not steal!" and the direction, of Egyptian theology. Priesthoods usually pervert whatever of truth or goodness originally exists in any religion, for when spiritual blindness sets in, and the seer is no more, those of the spirit. "They make of non-effect the word, through their traditions."

We will now turn our attention to Greece In the poetry of Homer and Hesiod we have ultra human ideas of the gods presented. Zeus and in the other an appreciation of mercy. The is said to have kicked Hephalstos out of heaven English are lovers of truth, honesty, individual for having tried to defend his mother. The quences of his guilt. It is not the consequences ter, contemplating the order of their society rights, etc. The French are polite, sympaloves and lusts of the gods are portrayed in of the evil we should wish removed, but the thetic, lovers of democratic principles; if ruled glowing colors. Plato disapproves of these representations. by a despot he must treat them as equals. resentations of the gods, and says, "such stories

law, should abolish superstition! The first question is, does Zons exist? If he exists, did he do what Homer reports of him? Let its know unworthy our respect, and we will not worship a god who does bad actional. Can we wonder that such stories about the gods of Greece should generate the skepticism of the sophists? Here a moral teacher like Socrates finds a large field in which to labor for ethical culture. We need fables for children and uncultured folk, says Plato, "but they must inspire to virtuous land with blood if we want their territory. Is action." Any doctrine that does not represent it any wonder that they manifest at times the the gods as performing what we know to be good, and being even better than ourselves, ought not to be reverenced. The redeeming representation of the Greek delties was given by the sculptors in their masterly works of

> The priestly influence of Greece, whatever it may have done toward the æsthetic culture of the people by its love of external display, most certainly did not minister very largely to the moral development of the Greeks. Socrates, Plate and the stoics did what ethical teaching was done. The morality of these schools stirs our very life to-day. In a very important sense, Socrates was the John the Baptist of Greece, and the stoics in a narrow way, it is true, anticipated the Christian faith in the fatherhood of God and the brotherhood of man. If religion is morality touched with emotion, then these men were truly religious! One would like to linger among these inspirers of mankind, but we must pass on.

Rome possessed her grand moral heroes like Seneca, Cato, Brutus and others. Her avenues and squares were graced by splendid statues of the gods, but there were deified crimes and devoted worshipers at their shrines. At the time when the gods of Rome had lost their hold upon the Roman mind and heart, Christianity was breaking the Jewish fetters that made it a merely national religion, and it began to open its door to the Pagan world without passing through Judaism as a preliminary step. This was Paul's departure. Judaism was unattractive to the Pagan, because it had no works of art in its temple, it "made no graven image in the likeness of anything in the heaven above, or in the earth beneath." the Roman, Jewish worship was oppressive because it appealed not to the senses. Christianity being inclusive instead of exclusive, won some degree of favor. The disciples being Jews, had not cultivated the fine arts, and when they first commenced their worship, it was as sombre. if not more so, as Judaism. Byand-by the statues of the Pagan gods were rechristened and stood for Jesus and his apostles, and from that time Paganism and Christianity were more or less united. Rome sup plied statuary, the emperor some cast-off robes Egypt yielded ceremony and dogmas, and amidst marble figures, priestly pomp, Egyptian ceremonial and superstition, the ethics of Jesus were concealed. So that to-day we know well the Christ of dogma, but the Jesus of history is hidden from view. Nevertheless, in company with all this myth and ritual the Sermon on the Mount has come down to us, and the teachings of Rabbi Hillel are preserved, showing that whoever and whatever Jesus was, the Christ-idea was born out of the depths of that struggling people's heart who through suffering had learned the lesson of self-sacrifice in the cause of national redemption notwithstanding repeated defeat.

From the time of priestly supremacy down to the Reformation, the influence of the priest. hood has been detrimental, in great measure. to human progress. If a Galileo discovered a truth, he must be silenced. If a Bruno dared to contradict the philosophy of Aristotle, and refused to recant, he must be treated merciof the learned at the hands of the church, they succeeded in somewhat silencing the voice of free thought, we are told that the Church gave us the learning of the Middle Ages: in effect. one writer says: "After burning a mansion. they build us a hut, and then tell us we receive

our only dwelling place from their hands." Can there be any morality of the intellect where freedom of thought is not permissible? And can there be any high degree of morality where a priest stands between man and his God, or between man and his conscience? Supposing there were an infallible revelation of duty, would that not retard rather than aid moral advancement? We attain truth by seeking it, we gain moral sensibility and insight through experience. Friendly counsel one can help me to see what is right. But an authoritative priest who rules the conscience of men, is a stumbling-block in the way of ethical culture. My conscience must instinctively judge priests and gods! They who have the interest of mankind at heart will withdraw their support from any priesthood claiming to govern the conscience.

I would not be understood as implying that priests are intentionally the enemies of the State, or that they consciously desire to retard human progress-for as individuals they are kind, sympathetic, charitable, earnest and selfsacrificing. They are a product of social con-

ditions, and are not to blame as individuals. There is something in the manner and mat ter of religious belief which bears directly and indirectly upon morality. To believe without sufficient evidence, for fear we may come under condemnation, will lead us to accept on insufficient evidence a body of doctrine which outrages human reason, or a worthy religious faith. To "prove all things" is an excellent discipline for the intellect and conducive to the morals of the mind.

Then, too, we must see how our beliefs affect vicarious punishment, and eternal damnation, not impeach the character of our God, we shall either refuse to worship the being who fashions us all in sin because of Adam, visits the iniquity of the guilty upon the innocent, and inflicts infinite punishment for finite offenses; or we shall seek to discover that he does nothbetter than we have imagined.

put down heresy by law. Reason, not the civil for first to eternal punishment. Now, the tendencies of an ideal of delty that involves cruelty, if that delty be reverenced, is to make inhumanity appear more tolerable in the sight untenable theology from their brows; then the truth, however bad! Then, if these acts of of man. Next, the dogma of vicarious atone- religion and morality shall be one. The teacher misdemeanor were really done by him, he is ment makes justice a more capricious thing in shall be a seer of truth instead of being "a the hands of God. Now what we want is an pall-bearer in the funeral procession of antiqideal of justice, truth and love, which shall ulty." We want light-bringers, not outer-darknot be justice, truth or love because God does | ness prenchers; we need the gospel of life, not thus, or says so, or appreciates love. We yearn the dreary dirge of death: living principles, for a conception of truth, justice and love to | not dead forms; a present inspiration, not the which God himself conforms; and though God | record merely of what other men have inspired should die—were that possible—or universal reason go insane, truth and justice would remain when these had passed away or the world dissolved into nothingness! I do not wish to be lacking in reverence, but I want to be sure that I have a right to revere; and if, in the cherished brotherhood of mankind. Then remanifestations of the great unknown, I find goodness, justice, truth and love, I love him for the possession of these qualities—I do not love them as expressions of caprice, if such they were. You may tell me that God's thoughts are above my thoughts and his ways "higher than my ways." Yes, if what I do know of him is above my thought and in har- have been considering. We viewed the differmony, too, with my thought, and not below it; if his ways are good as I understand goodness, and even better than I do comprehend, and never worse, then I adore him, because he manifests what I know to be true and good, and does not exhibit that which is bad or false. But in order to intelligently worship we need to pass in spirit from a world of appearances to a realm of more real substance.

Some one may say: "But these doctrines of the church have an esoteric meaning." They may, but the poor souls that are tortured by them know nothing about your refined interpretations; they see the fires of hell; they take your statements in concrete form; your trinity is not for the masses, the fathomless abyss, the platonic logos incarnated in the world, and the comforter, or God's presence in manit is tri-personalism to them, and the Church does not seem to educate the people out of materialistic ideas! To the untaught, the vicarious atonement means that punishment for all one's lifelong sins is to be removed; and yet, posterity suffers for the parent's wrongdoing, and he is not what he might have been had he "walked uprightly."

Fables and myths are adapted for children. but we should see to it that the allegories we countenance inspire the heart with love and the imagination with graceful forms of imagery. Any dogma that degrades the idea of God or tends to lower the morality of man should be confronted by reason, and banished -weighed in ethical balances, and if found wanting should forever be looked upon with

There has always been a conflict between priest and prophet. In the prophet moral insight is clear, and he discerns between the spirit which giveth life, and the letter that killeth. He says, "your new moons and your feasts are an abomination unto me, saith the Lord." "Cease to do evil, and learn to do well." "Let the wicked forsake his way, and the unrighteous man his thoughts." "If thou wouldst enter into life, keep the commandments." Essentials are emphasized, and nonessentials discarded. The seer and prophet have aided moral advancement, but in so far as the priest has made churchianic observance usurp moral obligation he has hindered moral

I have heard of clergymen who used their influence to prevent a public library being erected, because it was feared that the people would read Mr. Darwin's works. It is reported that some time ago the Young Men's Christian Association of New York City would not allow the Science Monthly Magazine to lay upon the table of their reading-room, because they feared the effects on the minds of young men. Such misgivings indicate a lack of real living faith in the truths of their religion, for if they heartily triumphs over the time-life of evil. Love the soul into the realms of light and bliss. The and he is sent to glory in a chariot of amber! believed—intelligently believed, instead of be-shines in the heaven of immortal splendor, And after either, through threats or the death | lieving that they believe-they would not fear, for the light of truth will dispel error.

It is because our religious codes have been such an admixture of moral precepts and nonmoral rules of life that our conscience has been developed so that its voice is an uncertain guide. Instinct is quicker than reason, but it is not to be chosen in preference to reason. Where conscience prompts on the side of the right it is more authoritative than our hasty or individual reason, because it is the voice of the race within us. In its efforts to account for the existence of this monitor of the soul, the church has come to the conclusion that it is the voice of God within the breast. Now, in a sense the church is right, perhaps, but in another and very important sense she is wrong. If conscience were the very voice of and advice from one who has had a wide expe- God in man, it would not tell so many differrience may be and is invaluable, for such an , ent stories. In one country conscience condemns eating pork, and seems to commend or raise no objection to plundering: it lashes a man if he kills a fly, but says never a word if he lies like the father of fibs! In one place if sanctions polygamy, and in another it condemns plurality of wives. Among ourselves it is wonderful to see what tongues this oracle of God speaks. The lawyer has a conscience that condemns him if he fails to obtain every advantage for his client, even if that client is a known defaulter. The politician has a party conscience. The clergyman has a theological conscience that approves when he defends the creed of his church, when he perhaps is not quite satisfied with it in secret. Thunder used to be thought the voice of God, until we learned something of the laws of electricity and explosion. It is no less the voice of to-day mediately, but we do not regard it as God's immediate voice: Conscience is the voice of God still, but mediately through our father man.

When we have cast off the crude-speculations of theology and outgrown the formulas of the Church-which are but shadows after all-and rise to the spiritual realities they were intended to symbolize, then we may hope to our ethical ideas. If we believe in original sin, hear more clearly the voice of God through conscience. We shall stand with bowed heads and then ask ourselves if these doctrines do and reverent hearts in the presence of the world's great mystery, while we joyously cooperate with "the power that makes for righteousness." Our religion will then be "morality touched with emotion." It will be a religion of humanity that makes more human. In vain we may strain our vision to behold an ing of the kind, and is, therefore, infinitely infinite personality in human shape, but as we look heavenward we shall see thronging about Punishment is not inflicted for the doing of us that "cloud of witnesses," in whose imporwrong but in the doing of the wrong. There- tal youth and beauty we shall perceive God fore, if the sin has been committed, no one manifest through angelhood! In the harmon can stand between the guilty and the conse- of their song, in the loveliness of their characother's welfare, we shall catch a vision of the There is a point of Christian doctrine in ought to be; and with heart, with intellect and

The day is not far distant when the new shall demand of the pulpit the loftlest othical ideal; and the clergy shall lift the cloud of an as an apology for lack of capacity in the soul of the preacher. Love so united with wisdom, truth so blended with goodness, faith wedded to charity, justice joined with mercy, will bring about a realization of the long ideally ligion, fair child of heaven, shall so clothe morality with the garment of beauty that all men shall love and live the life of virtue for its own sake; finding therein eternal joy and peace.

In conclusion, let us briefly recapitulate, so as to take in at a glance the subject-matter we ent aspects of religion, and distinguished between the purely speculative and practical sides of religion. We traced somewhat the evolution of the moral sentiment. It was overtly stated that noumenon underlying moral phenomena must itself be a "power that makes for righteousness." This power involves the good which is evolved. Life is not the child o' the non-living, morality is not an offspring of the non-moral, intelligence is unintelligible apart from a universal mind.

Some souls are more highly evolved morally than those of their time and country, and, leaping over the limitations of the less spiritually gifted, they utter universal truths, proclaim the law of the right, and are called seers or prophets. After the prophet comes the priest. The latter, while preserving the precepts of the former, usually perverts the truths uttered by the seer, and retrogression follows. There is one service the priest rendered in olden time which we must not forget, and for which we must ever feel grateful. In the days before sounds could be symbolized in written form, the priests taught the precepts of the wise to the young. They also transmitted orally their superstitions.

Hastily we ran over the emphasis of ethical principles taught by Zoroaster, Buddha, Menu, the moral sentiments known to the Egyptians. as shown by inscriptions on pyramids and contained in the book of the dead. Coming to Greece and Rome we found ethics raised to a higher level by Socrates, Plato, the stoics, Seneca and Cato, while it was observed that in these countries the priests were not the leaders in morality. We found Christian ethics to originate in Judea, while the dogmas of Christendom and the priestly spirit came from Egypt. In viewing the history of the priesthood during the past nineteen centuries, whatever of aid it has given to the development of art, and through this to morality, the claims of the priest and dogmas of the Church have in many particulars hindered ethical progress. The confusion of essential moral precepts with sacerdotal rights thought to be a means of salvation, has most seriously befogged the conscience. Although that moral instinct was not regarded as infallible, it was seen to act much quicker than moral reasoning.

Anticipating future development, we saw religion stripped of non-essentials of faith and practice. In presence of the Infinite the soul stands in silent reverence. Before the manifestation of the Supreme Goodness as seen in . an ideal moral world, or partially revealed in the sphere of human conduct, we rejoiced to know that after all there is a standard of right by which men and sods are judged. Right is stronger than might. Truth is eter-

nal, error is ephemeral. The everlasting good while lust, being mortal, vanishes before the all conquering spirit of progress. In the religion of the future there shall be no priest. The eye of the spirit being open, a world of truth shall be revealed. The voice of conscience uttering no uncertain sound and a divinely human ideal animating the soul, we shall find within us our prophet and priest. Instead of temples made with hands being called the house of God, our bodies shall be temples of the Holy Spirit; our every act, word, thought, desire and volition a prayer and a blessing. Every day shall be too sacred to do a mean action in, and every place too holy for self-love to enter. Piety finds its longing satisfied when it pours out the wealth it possesses on the altar of humanity-and in humility receives from the Eternal Fount of Being its inspiration and

THE WORLD'S FAIR.

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

via the B. & O. R. R.

For the benefit of those desiring to attend the World's Fair the Baltimore & Ohlo Rallroad will sell Excursion tickets 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 15th, 1893. They provide for a reduction of 20 per cent. below regular rates. These tickets will be valid only for continuous journey. Tickets at higher rates will be sold that will perint holders to stop over at Baltimbre, Washington, or any other point, going and returning.

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 Rairoad 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 the 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 Canaan, Vt., May 2d, 1893, Eilen Griffin Harriman, beloved wife of Gilbert Harriman.

Beroft, while quite young, of her parents, her early years were a struggle against adverse circumstances. In 1834 she found in a harmonious marriage a true haven of rest., She faithfully performed every duty which, as mother of a young and tender family, devolved upon her, never allowing an opportunity to assist others or to sympathize with the affilicted to pass unimproved. One after another three loved and promising children preceded her to the Summer-Land; and added to this great loss was an idolized grandson of a few years, a children unusual intelligence and winsomeness—a dampiterp's dying gift to her bereaved parents. With true heroism Mrs. Harriman bore the burdiens and endured the severe afflictions of life. In Spiritualism she found a consolation and refuge of strength which kept her trust unshaken, and constantly enlarged her hope of immortally and reluion with the loved and gone before. Greatly will her loss be felt and deeply will she be mourned by her husband and children and a very large circle of relatives and friends. May her ministering spirit sustain and comfort them.

May 6th, 1893, John Howard, of Monroe, Ashtabula Co., O. May 6th, 1893, John Howard, of Monroo, Ashtabula Co., O.

Ho was an early investigator in the cause of subrit-communion. He was born in the White Mountains, N. H., Jan.

31st, 1809; and removed to Monroe in 1840. He was outspoken
and carnest in whatsoover he understood to be right. Was
familiar with the BANNER OF LIGHT and its sentiments
nearly all of the way since its first publication—that paper
reaching his address weekly.

The funeral inspiration was grandly given by Mrs. H. S.
Lake of Cleveland, O.

GEO, W. HOWARD,

[Oblivary Notices not over twenty lines in length are pub-lished gravitously. When exceeding that number, twenty ents for each additional line will be charged. The words on an aver-age moke a line. No poetry admitted under the abore heading.

AGAIN IN GRAND REVIEW.

Lot in a vision I seemed to stand
In the lonely Capitol. On each hand
Far stretched the portico; dim and grand
Its columns ranged, like a martial band
Of sheeted speciers, whom some command
Had called to a last reviewing.
And the streets of the city were white and bare,
No footfall schoed across the square;
But out of the misty midnight air
I heard in the distance a trumpet blare,
And the wandering night winds seemed to bear
The sound of a far tattooing.
Then I held my breath with fear and dread:

Then I held my breath with fear and dread; There rode a figure, which a brazen tread,
There rode a figure, whose stately head
O'erlooked the review that morning;
That never bowed from its firm set seat
When the living column passed its feet,
Yet now rode steadily up the street
To the phantom bugle's warning,

And there, in the moonlight, stood revealed, And there, in the moonlight, stood revealed A well known form, that in state and field Had led our patrict sires; Whose face was turned to the sleeping camp, Afar through the river's fog and damp, That showed no flick's nor waning lamp, Nor wasted blyouac fires.

And I saw a phantom army come,
With never a sound of file or drum,
But keeping time to a throbbing hum
Of walling and lamentation;
The martyred heroes of Malvern Hill,
Of Gettysburg and Chancellorsville,
The men whose wasted figures fill
The patriot graves of the Nation.

And there came the nameless dead-the men And there came the nameless dead—the men
Who perished in fever swamp and fen,
The slowly-starved of the prison pen;
And, marching beside the others,
Came the dusky martyrs of Pillow's fight,
With limbs enfranchised and bearing bright;
I thought—perhaps 't was the paid moonlight—
They looked as white as their brothers!

And so all night marched the Nation's dead, With never a banner above them spread, Nor a badge, nor a motto brandished; No mark—save the bare, uncovered head Of the silent bronze Reviewer; With never an arch saye the vaulted sky; With never a flower save those that lie On the distant graves—for love could buy No offt that was nurse or truer. No gift that was purer or truer.

So all night long swept the strange array;
So all night long, till the morning gray,
I watched for one who had passed away,
With a reverent awe and wonder—
Till a blue cap waved in the lengthening line,
And I knew that one who was kin of mine
Had come; and I spake—and lo! that sign
A wakened me from my slumber.

— Bret Marte

-Bret Harte.

Banner Correspondence.

New York.

NEW YORK CITY.—L. F. Weismann writes: "One night a few months since I retired early, and after falling asleep a young girl appeared to me, and said: 'Will you not go with me to see my medium? We live at No. 46 Clinton Place.' I made no answer to this strange question, but was impressed to regard the girl critically; she appeared to be about eleven years of age, and I noticed particularly that she had two long braids of hair down her back. On two long braids of hair down her back. On awakening in the morning, as the vision seemed so clear to me, I carefully noted down the facts, and made special mention of the long braids of hair which had so attracted my attention.

A few weeks after this I noticed an account in The Banner of a remarkable medium by the name of Dora Hahn, residing at No. 46 Clinton Place. This number seemed stranger for

the name of Dora Hahn, residing at No. 46 Clinton Place. This number seemed strangely familiar to me, and upon referring to my memoranda regarding spiritual matters I found to my surprise that the number and street corresponded exactly with my notes. This being a somewhat unusual occurrence, I concluded to call upon the lady, and the next day found me at No. 46 Clinton Place. I was very pleasantly received by Miss Hahn's mother, and made an appointment for a sitting at a future time.

received by Miss Hahn's mother, and made an appointment for a sitting at a future time.

The appointed morning came, and I repaired to No. 46 Clinton Place, and was ushered in; I was affably received by Miss Dora Hahn herself, who is short, plump and pretty, and appears to enjoy the best of health. I consider her (from my experience) as a remarkably good, if not the best test and business medium in the country.

ountry.

During the sitting, which lasted an hour, I received some twenty-four tests; there were no errors whatever. Miss Hahn appears to have pure surroundings, and is carefully guarded by her father, mother and sister—the result of this being uninterrupted success for the past four

being uninterrupted success for the past four years.

During this sitting my dream was interpreted—the explanation being that the young girl I saw was Miss Hahn's 'Indian guide' 'Lark,' and that I was the first sitter who had ever identified 'Lark,' the guide, is very proud of her long braids of hair, and frequently makes mention of this fact to sitters.

During this séance, and after having found out who my nocturnal visitor was, I said: 'Now, Lark, will you tell me how it was that you happened to come to my house?' 'Oh!' she answered, 'a gentleman came to me, and said, "Come with me, Lark, and I will show you a nice little home."' 'Well,' said I, 'what is the gentleman's name." 'She replied, 'You know him well enough' his name is Henry.' 'Henry what?' I said. 'Why, Henry Kiddle, of course,' she returned. 'Thank you, Lark,' I said; 'I will tell this story in the BANNER OF LIGHT, and perhaps Mr. Kiddle may be able to introduce you into some other home in the same way.'

The entire sitting was most satisfactory—

The entire sitting was most satisfactory—test after test being given apparently without

the least effort.

I cordially recommend Miss Hahn to anybody seeking information from friends on the 'other side,' and hope that they may meet with the same success as myself."

BUFFALO.-J. W. Dennis writes: "Buffalo yet holds its own in every manner pertaining to the good work of spreading the truths from the higher life. We have a Woman's Progressive Union, the members of which are striving hard to accumulate funds enough to build a hard to accumulate funds enough to build a Temple for Spiritualists to worship in. A lot has been purchased in the finest part of the residence portion of the city, and socials and all kinds of attractive entertainments are held each week for the benefit of the building fund; our regular speakers generally give one or two socials per month for the same work. The present officers are Mrs. N. N. Hunt, President; Mrs. Laur, Treasurer; Miss M. Davis, Secretary. Mrs. Hunt is a faithful, go-ahead, business lady, who never fails to defend the right, and she works with concentrated energies for the one object, i. e., a Temple for our own!

Mrs. J. H. R. Mathison is a prime mover in this temple work, and contributes liberally to the building fund whenever the occasion de-

mands it.

We have not less than five good clairvoyant mediums here who are reliable ones, and we also have a score of successful magnetic heal-

also have a score of successful magnetic healers.

Dr. Mathison is a veteran in spiritual work, yet she is not much over forty years of age. She is a clairvoyant doctor, and of course the three or four hundred M. D.'s of our great and flourishing city have not let her work in peace, for the last fourteen years by any means. She has been arrested in days gone by and carried to the police station at night—her persecutors hoping to hold her in a prison cell over night, but her friends have always rallied around her and saved her this annoyance. She has been brought before the grand jury, and the jury has failed to indict her, and the local authorities have not been successful in putting her down. She, by the advice of her lawyers, falls back upon her rights as given her by the Constitution of the United States, and lo and behold, our gallant M. D.'s of the Old School now decline to annoy and persecute a wondam with a large-family to support and care for. Mrs. Dr. Mathison's parlors are often filled from morning until night with patients, while the poor M. D.'s are looking for them in vain! She has been known to diagnose one hundred and five cases within twenty-four hours. When she was requested to subscribe to our soolety

work, and when she was called upon for the cash, she handed out fifty-two dollars. She now openly defies the State laws forbidding her to practice, and stands ready to appeal her case to the Supreme Court of the United States, and claim her right to live and support her family by any honest means within her reach; this right is guaranteed to each and overy individual by the laws and wording of the Constitution.

the Constitution.

If every healer, every magnetic doctor, and all our mediums would appeal from the unconstitutional State Laws, under which they are persecuted, to the rights which we all hold under the United States Laws, I think they would soon gain a victory.

In all probability there will be held in Chicago, during the month of October, 1803, a convention of the friends and advocates of our knowledge and belief, who will formulate some plan for a united action, a concentrated force to be used in our defense in this regard. Ninetenths of our State Legislators do not know what rights our citizens have and hold under the higher law of the Constitution, and so they go on and construct laws to satisfy the demands of a class of people who hope to live themselves by depriving others, in society, of a right to make a livelihood."

Maryland.

BALTIMORE. - "Daestu" writes: "There seems to be a great awakening here, and there are the following meetings being held: The so-

are the following meetings being held: The society which Mrs. Rachel Walcott has been serving so acceptably for some years keeps up its work, as also the Religio-Philosophical at Raine's Hall; both are well attended. Mr. Oscar Edgerly spoke for the latter soliety during last month, and made such an impression that he has been redugaged for December.

There are several good test mediums here, and Miss Maggie Gaule, who holds meetings in Saratoga Street Hall every Monday evening, has met with such success, and the crowds have been so great, that she has been requested by many to hold meetings also Sunday nights, which she has done for the past month, and has had crowds at every meeting. She also holds meetings in Washington, D. C., every Friday night, and often has calls for Thursdays and Fridays there. In addition to giving these meetings, and daily tests at her residence, it has become something of a fashion to have her meet private parties at their residences, and for the past few weeks she has been kept busy. I was present at one of these gatherings, held at a private residence last week; some twenty-five persons were in attendance; many had never witnessed the phenomena, and knew at a private residence last week; some twentyfive persons were in attendance; many had
never witnessed the phenomena, and knew
nothing of the philosophy, but for two and a
half hours Miss Gaule gave test after test, and
it was marvelous to view the range and definiteness of them all; full descriptions, full
names, accurate dates, etc., clearly satisfying
the most skeptical of spirit return. There was
also the prophetic phase (that which is ignorantly confounded with "fortune teiling"), and
the prophecy of a death was verified the next
day.

By those who have watched mental development in studies, it was remarked that no such progress has ever been made as Miss Gaule

bas achieved in the past two years; and it is wonderful what heights she can reach when surrounded by a company of harmonious people. There were present at the time I mention ladies and gentlemen of every trend of thought, and it was unanimously decided that if we could secure her services for one night in each week during next winter, we would do so, to see the effects of continuous harmony under such clear and well defined mediumship."

Ohio.

DAYTON .- J. C. Cox, Corresponding Secretary and Librarian, writes: "We have organized a new society here, called the Spiritualists' Library Association, that meets in a hall in Central Block (second floor), and holds regular meetings every Sunday evening. We have in the past three months had three series of meetings—the first two by Mrs. A. E. Kibby of Cincinnati, and the third by Mrs. Maggie Stewart of Pigus

We have about three hundred volumes donated thus far, and think it a good move, for our own people need to read more of our literature and learn what Spiritualism and its phenomena mean. We want more books; we have no money yet to buy, and hope those not needing their books will let us reach the public with them by donating such volumes to our possibilities of this, is not stated, and we judge the

protection and influence. Our hall is in the something of a gain that church folk give us their centre of this city, which has a population of consent to investigate these things under any condiabout 75,000.

Judge Thompson recently entertained a full house with his lecture on 'Noah's Flood'(?). Mrs. Stewart is giving tests and readings (well attended), and nearly all are recognized as true and correct in details.

We invite correspondence with speakers and medium?"

mediums.'

Missouri.

ST. LOUIS.-E. Kant writes, on renewing subscription: "Its high literary merit, elevated character of its selections, communications and editorials, absolute freedom from personand editorials, absolute freedom from personality, faithfulness to the great cause it advocates, makes the BANNER OF LIGHT a most-valuable periodical. I wish you increased and continued prosperity."

London's Utopia.

Bellamy's Idea Partially Realized Among the Lowly of the English Capital.

To those who think Edward Bellamy's dream of the future of mankind, when all will live as one vast household and for the common good, one vast household and for the common good, as outlined in his book, is nothing but a Utopian theory, the explanation of Percy Alden, of the University Settlement in London, is a revelation. The work being done by the young English collegians in uplifting the poor and needy classes in the most squalid district of the greatest metropolis in the world shows that

greatest metropolis in the world shows that the initial step at least toward carrying out Bellamy's idea has been successfully taken.
"Our University Settlement, the Mansfield House," said Mr. Alden to a reporter recently, "is located in the poorest district of East London, where at least 2,000,000 people do not know where their next meal is to come from, and where 160,000 children go to school in the morning without their breakfast. The heads of the households here, when they have employment, earn from \$3.50 to \$4.50 per week. Those who have employment all the time are in rare luck, the majority not having work more than half or two-thirds of the time. These are the people we are working among.
"We have 2,000 of these men as active members of our Society, 5,000 affiliated members and 700 in our University Club. The latter pay twelve cents for an initiation fee and two cents dues per week. This entitles the members to all the privileges of the club-house, where we

twelve cents for an initiation fee and two cents dues per week. This entitles the members to all the privileges of the club-house, where we give them a loose rein in the way of amusements. There is a library, smoking room, billiard-room, gymnasium and all sorts of other diversions found in first-class clubs. We give concerts and other entertainments, including lectures on all sorts of instructive topics. Members of the University, outside of the club, are restricted in their privileges of the house, but are not obliged to pay for those they enjoy. "The most interesting feature of our work is the class instruction, wherein these men are given all the benefits of the collegiate education their instructors received at Oxford, Cambridge, Eton and other universities. There is little use for classes in elementary instruction, as the Compulsory Education law has provided almost all the men with that.

"For the children, who go to school breakfastless, the university serves a daily dinner/of wholesome food and some delicacies. The children are given all they can eat, and the dinner is good enough for any one. For this meal a charge of a halfpenny, equivalent to one cent in this country, is made. For adults provision is made for lodging in a large house, where good beds and the use of lavatories, literary, smoking and lounging rooms, a kitchen and utensils can be had for eight cents a day. This place is par-

five cases within twenty-four hours. When beds and the use of layatories, literary, smoking she was requested to subscribe to our society fund, she replied that she would give one day's be had for eight cents a day. This place is par-

ticularly designed for dock laborers, coal-lieavers and others in like lines of employment. The food, which they prepare themselves, is furnished by shops in the neighborhood at a rate in keeping with the cost of lodging.

"The work is not confined to men and children, a woman's adjunct caring for the wants of the sick and needly women of the community. In this adjunct are trained nurses, expert cooks and housekeepers."

and housekeepers.".

The Reviewer.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. A Restorative System for Home and Private Use. Preceded by a Study of the Laws of Mental Healing. By Henry Wood, author of "God's Image in Man," etc. 8vo, cloth, pp. 163. Boston: Lee & Shepard.

The author maintains that "suggestion of some kind is the great mental motor. It may enter the hu man mind either in thought waves projected by another mind, or through the avenue of an outer sense. He refers to two forms of suggestion, Hypnotic and Ideal. The former, he says, stirs the mind on the sensuous plane by the dominant imposition of the force of another personality. The latter is the photographing of pure and perfect ideals directly upon the mind through the medium of the sense of sight. It is voluntary and free from any admixture of personality or imperfection. By the cultivated vigor of thoughtconcentration it develops wonderful power and utility. The author presents the contents of this work in two parts. In the first he gives the laws of mental healing, in a simple manner, free from technicalities and occult terminologies, and reviews the obstacles to its progress. He treats upon the human body as a holy temple, the external sanctuary of the soul; that, unlike temples made with hands, is built from within. He considers human planes of consciousness, and closes this portion of his treatise with inferences and conclusions based upon his own careful and extended observation of the experiences of scores of persons, with a study of the literature and philosophy of the subject, and a personal experience of depth and intensity.

Part II. treats upon ideal suggestion, and embodies certainly a unique method of procedure as to mental states and subsequent cure, though in the fixidity of the attention and in the assuming of a perfectly restful or negative condition, etc., by the party who proposes to avail him (or her) self of these suggestions, the plan much resembles that of those clairvoyants who gaze fixedly upon a crystal, etc., to centre the outward mental attention while the spiritual faculty is aroused. These suggestions are twenty five in number. On the left-hand page in each case is given a "meditation" to be used in conjunction with the 'suggestion" on the right hand, which latter is printed in the form of a full page large-type motto or legend, such as "I am Part of a Great Whole," 'Spirit is the only Substance," "There is no more Death," "I Listen," etc.; a soulful attention to the motto and the reflections bearing upon it-the creation of a vivid mental picture, in the premises—under the directions given in the work, are expected to result in a cure: not magical, but a natural growth.

The work will be found of interest by students in the field of mental and spiritual research as applied to matters remedial. For sale by Colby & Rich, 9 Bosworth street, Boston.

THE WORLD OF THE UNSEEN. An Essay on the Relation of Higher Space to Things Eternal. By Arthur Willink. 16mo, cloth, pp. 184. New York and London: McMillan & Co.

The much mooted subject with many, the fourth dimension, is thoroughly treated upon in this volume, and those desirous of comprehending its nature and purpose will find in its perusal much to aid them in a solution of the vexing problem. The author recognizes the existence of a strong desire to gain some knowledge of the "Hidden World" and its conditions, and says, "Though from the Christian standpoint, the Mystery of the Hidden World must be regarded as having to do with the most sacred subjects, still the strongest recognition of this sacredness does not carry with it a prohibition to investigation, but only a warning as to the manner of the investigation.' possibilities of this, is not stated, and we judge the with them by donating such volumes to our society.

We have a room suited for circles, and intend making it a 'mediums' home,' and we invite would find himself entangled in more intricates than an effort to make clear to an ordinary mind they shall have our society's in, were he to attempt to give a reason. But it is tions, for it is not many years since "prying into the mysteries of God" was utterly forbidden. Of course a writer of such churchly proclivities as this author evidently is, cannot be expected to condescend to look otherwise than askant at Modern Spiritualism; If ha does even this he does not make it known, for he utterly ignores and makes no allusion to it. The term 'Hidden World' indicates the distance the Christian Church locates itself from the realities of the future life, and how little of consolation and spiritual knowledge its teachings are capable of imparting to mortals.

> NEW MUSIC.-We have received from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, Mass., the following: Instrumental - "Follow the Flag" (grand march), piano forte, Paul Keller; "Chummy and I March," D. L. White; "My Girl and I (schottische), Frank H. Russell; "Moss Rose Galop-(schottische), Frank H. Russell; "Moss Rose Galopade" (two mandolins and guitar), A. D. Coule; "I Love a Lass" (schottische, plano), Edwin A. Singleton; "Kirmess Polka" E. W. Berry; "Jolly Fellows Waltz." Robert Volistedt; "Paragon March," W. J. Nickerson; "The New Theatre Waltzes," Harrie A. Peck. Vocal—" Lullaby Song" (soprano), and the same arranged for baritone, etc., Isidore Luckstone; "I Will Sing Praise," C. P. Morrison; "Entreaty" (duel), Carl Bohm; "So Would I" (comic), Dan. Braman; "If You. Were Only Here" (waltz song), and "Save the Sweetest Klss for Me," John T. Rutledge; "The Mid night March" (song and recitative), Fred. (filbert; "Zaulta" (Spanish serenade), Geo. Schleiffarth; "Woman's Love," C. A. White (posthumous). mezzo, etc., and the same arranged for contraito, etc.; "Scientific Kissing" (comic), James M. Glover; "Ave Vermin," contraito, etc., C. C. Stearns.

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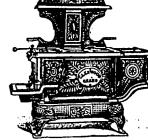
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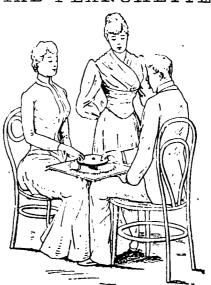
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BOSTON, SATURDAY, MAY 27, 1893.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spiritsfohn

The Evolution of Motherhood—and othe Soul!

Prof. Henry Drummond's Evolution lecture in this direction was the seventh in the course of twelve. He said, on the occasion of its delivery, that a body and the rudiments of a mind had been found-but man is not mere body and mind. His structure awaits the final tenant, the soul. In order to find this, it is necessary to begin again at the foundation, but higher up. With only body and mind, we see but an inadequate result from creation. With only a body, the animal or the man lives but for a small end; add a mind, and we get an infinite advance. The savage hunting for food evolves into a hunter after truth; animal thirst is replaced by a thirst for learning. But no man lives on life; no thirst is satisfied with learning. The highest circles of mental effort are enjoyed, but man cannot fully live there; he can live fully and wholly only in the warm world of the affections; the full height of life is attained only when love appears; there lies all goodness, happiness, truth, divinity. Poetry, ethics, philosophy and Christianity all give the highest place to love.

Does science recognize love? is the question. In evolution, as it is frequently said, love has no place. The poor naturalist has no to see love. Mr. Darwin's efforts, culminating in his "Origin of Species," are but the tragic side of nature, which has fixed itself in the popular mind. The struggle for food, for life, is two strivings in life-for food, for love. We have seen the first in the development of mind, from whence comes human invention and the subjection of natural forces to his service; but the web of life is not woven on this set of threads. The two main activities in life are nutrition and reproduction. The discharge of these in the animal sums up the work of life. The first sustains the life of the individual; the second assures the continuance of the species. The first lives for self; the second for the future; but both are in a measure selfish, for both serve only in the struggle for life. The latter, however, has a tendency toward unselfishness, hinting of the higher plane of life. In have no desire for such a kind of life as is thus the organization of the physiological mechanism for reproduction in plants and animals. nature is laying wires for the future evolution of the higher type. From age to age, with faith and patience, with much cultivation and many transplantings, the germ was husbanded until its maturity, when the tree appeared on which humanity and civilization were born.

The evolution of love, asserted Prof. Drummond, is a piece of pure science; few are more wonderful than its birth and origin. Its first amounts to nothing. He simply treads in a chapter is the evolution of sex. Love is no beaten rut of narrow thought, which is far afterthought in creation; neither is it only a more prejudice and superstition than it is word of religion. It began to grow with the thought. It is perfectly clear that he has never first call of life; how old and firm it is in made any investigation of the subject, and, the constitution of the world, science is only more than all, that he does not want to make just now beginning to peruse. In the hum any, He is satisfied with what he knows alblest and simplest of living things sex appears; ready, which he admits is nothing whatever, from this upward nearly every family of plants since he expresses a decided preference for is reproduced by spores, and in the higher or- faith over knowledge. Why, then, refuse to der of plants sex is most distinct. This is also put "faith" in the testimony of men and true in the animal kingdom, from the animal | women who, to say the least, are fully as comculæ upward to the climax of separateness in petent witnesses as any he now is satisfied to birds and mammals. The sex distinction is | pin his faith to? fundamental. It is most remarkable that, so lo Does he presume to charge so large a number far as we know, sex distinction is not a neces- of the rarest intellects and purest natures of sity; it is possible that life might have been his own age with being inferior and less trustkept up in the world without it. There is enough known to indicate that sex has some use aside from reproduction. It is clear that nature does many things with an immediate superior truth-telling power to the educated, and an ulterior object, rather than for a single purpose. When sex was first instituted in the physical universe, at the very beginning, sex had its advantages; but with the world at its Dr. Hare? The writers of those days clearly present higher level, we have a right to expect and to look for its higher significance.

While its physiological side is demonstrated, its other advantages can be clearly seen. From time to time a fresh impulse is needed in nature; and while all minor views are true, the grand function of sex, so stupendous as to throw all these in the shade, is as the source of variety in humanity. Sex is the force that sage, given by REV. JOHN A. MCKINSTRY, on aggregates men into families, tribes, commu- our sixth page.

nities and nations. Few of the higher animals are fully social; to be in pairs is the practical maximum of their social state. So there are human beings that do not even matef in Terra del Fuego and among the bushmen, solitariness of pairs is a marked feature. It is so difficult to realize that man was once a stranger to man; that one of the tasks of evolution has been to bring these strangers together. It is a paradox of sex that it separates a race into opposite sections that they may be united. In his primitive state, man was controlled by fear and hatred, and was unsocial; but sex is excommunicating solitariness from the world. Association, combination and mutual help are thus forced upon man. But the elaborateness of the means employed would hardly be justified if sex had done only this; it leads to something more important than a mechanical ag-

Quantity gives place to quality. Nature has found in sex a differentiation of the aggregate -how to have different kinds of men, and better men. This is the grand result of sex; the two sexes differentiate the character, influence and effect upon each other. This differentiation, and what it does for the race in the progress of the world, are found in the words maleness and femaleness. Only until recently it has been held that the creation of male and female was by the secret will and ordination of nature; but the latest word of blology tells us important facts. Starting with the function of nutrition, sex is determined by the quantity and quality of the food eaten, and the proportion of males and females can be controlled by varying the diet. An abundance of nutritious food will give a preponderance of females, while a spare diet will increase the proportion of males. This tendency of abundant nutrition to produce females leads up to an organic difference in the life and habit of the sexes; in the males, by the will of nature there is energy, motion, activity, while the females are controlled by gentleness and repose. It is out of physiological characterisics that these words are coined. There is a difference in the constitution of the sexes-robustness and activity on one side, delicacy and womanly disposition on the other; men with their occupations and dispositions on one side, women with their distinctive characteristics on the other; and each made by the reaction of mind, character and disposition, until the type is fixed.

The cleavage which began in the physiological region now extends to the psychological, and gives two great distinctive types of character, which can never possibly, as they were never destined to, play the same rôle in human history. The different organizations travel to their destinations by different routes; they have different ends in view; their evolution is special and unique. Man at first sought only his own; was selfish in all his occupations; would have no neighbors. It was only some subtle alchemy working in him which brought him to others of his kind, tamed and gentled It was a colossal task for nature to undertake, redeem the other half. Woman's gentleness, her unselfishness, suggest another of nature's stupendous tasks-the evolution of the mother. The early result of motherhood is the founding of a new and beautiful social state-domestic of the human race; for one day there appeared in it that which is to teach the teachers of the world, when a little child was born. Love has reached us through a little child. It entered into the world through this. The child teaches the foundation of society, humanity and relig- to barbarism! ion.

Has Faith-No Use for Knowledge! In noticing editorially a pamphlet on the modern demonstration of immortality, which was sent in answer to one of its previous editorial articles, the New Bedford Standard is but one act in the whole drama. There are really | pleased to remark that "the alleged demonstration consists of the sort of messages from the 'spirit-world' with which the public has been long familiar." Also, that to this writer they convey no demonstration whatever of immortality." "To us," says the editor of The Standard, "the belief in a future state of existence is a matter of faith, not of knowledge." As for spirit messages, he asserts that there is nothing to base them on "but the assertions of certain persons." And he proceeds with the worn-out objections that no new or important truth has been communicated, and that the life described in the spirit-world is neither attractive nor desirable, etc. "We presented," he concludes. He will only pay attention to communications from another world when they are authenticated by evidence on which he is accustomed to rely and which presents something of "real value."

There is an affectation of superior discriminating power and judgment, if not indeed of wisdom, in the foregoing statements, which the putter-forth thereof unquestionably considers to be an unanswerable argument; it may please and satisfy the utterer, but it really

worthy witnesses than the uneducated, simple fishermen of Galilee and thereabouts? Had the latter keener faculties of perception and trained and perfectly equipped minds of the age he lives in? Does he think even Paul and Peter better witnesses than Prof. Wallace and looked for the second coming of Christ in glory and power upon earth; is he also a second adventist, and is he looking for an immediate dissolution of all things around him? Faith without knowledge, with the means of knowledge at hand, is a pretty blind conductor, and invariably leads nowhere in particular.

Read the grand and truly spiritual mes-

"The Dawn of Persecution."

"Truth Seeker" is awarded a conspicuous place in his communication to Every Saturday, of Baltimore, on the above subject, and he improves his opportunity to the utmost. His opening assertion, that there seems to be a concerted attempt in various parts of the coun- for June 3d, must have them at this office by try to "down" Spiritualism, is one well calculated to arrest attention and exolte serious reflection. The wire-pullers in this scheme rely apparently on the legendary American reverence for law, forgetting that there is such a thing as public opinion, that makes both laws and law-makers.

The position justly maintained by the writer in Every Saturday is that the phenomena are the bases on which Spiritualism stands, and it is fondly hoped that by sapping the foundations the edifice will topple over. The religious philosophy of Spiritualism is intentionally ignored by those who are interested in its destruction. It could not well be otherwise; to call the phenomena the work of the devil or the result of trickery is an easy way to dispose of them; but to explain how "the devil," controlling the organism of a medium, or the medium himself, often an illiterate person, can teach morality, virtue, the love of God and the neighbor, with an eloquence as persuasive, it not more than that which is heard weekly from the pulpit, is a problem more conveniently ignored than it is easily solved. The writer cites the views of Mr. Stead, who candidly admits that his investigation of the phenomena has so far broadened his opinions deepened them, and made more real all the beliefs on which he has hitherto stood, especially-the conception of this mortal life as a mere fragment of an immensely greater circle of existence, has been rendered more real.

On the whole, concludes this writer, it may be best that these aggressive measures should be welcomed by Spiritualists rather than deprecated by them. While, living in the age of intellect, persecutors no longer shed the blood of their victims, there is a social or legal marturdom quite as effective in both its immediate and its ultimate consequences. Unprejudiced people, wondering at the cause of so much bitter persecution, will be more apt to look into the mysteries of Spiritualism; and when they find that its doctrine of love rests on the Fatherhood of God and the Brotherhood of Man, that it denounces falsehood and looks upon truth as divine, the tables will be turned, and defection from the great army on which the instigators of persecution rely will ensue.

Fratricide via Vivisection.

Do the learned men yclept "doctors" who teach and practice cruel experimentation on poor, weak animals in the name of science, truly realize that it is but a step after all in the evo lution of pitiless instincts, from the torture of the creature to that of the man?

The glamour of "scientific" pretensions is about all that supplies any ground for still holding to the barbarity of vivisection. In any attempt that is directed to the prevention of cruhim. This was the influence of the female. elty to animals, this refinement of cruelty can no wise be omitted from merited denunciation that one half the race should be set apart to and prohibition. It cannot be defended on any grounds of humanity: It has justly been called the most infernally ingenious abuse this woful earth has ever known. It is the practice of the most infernal cruelty that trained skill can invent. Why should the medical profession civilization. Man is a wanderer, but woman be allowed to show sights to boys called medical makes him a home -the first great school-room, students, and shelter the evil under the name of Science, which, if allowed to vagrants, who were to decoy or drag an animal into some cellar and there perform their cruel operations for the amusement of street arabs, would raise the town to put a stop to the outrage? If civilthe mother, and she has taught the whole hu- ization's leading to this, in the name of mediman race. The evolution of motherhood was cal science, then by all means let us go back

It is—as another has said - a standing reproach to ministers, teachers and parents that oung men coming from respectable and often religious homes to our medical schools can allow both their manhood and their youth to be perverted by this scientific butchery. This could never be if they had been early taught regard for the rights of every living thing and pity for all suffering. If such practices may be excused under the pretense of being useful to humanity, then human selfishness can easily defend every lesser wrong, as ministering to the health or comfort or pleasure of mankind.

The world is filled with violence and unjust suffering, yet there are a few lines that run straight, and there are certain laws, both of nature and of human life, that will serve for working principles. The reaping, as is the sowing, is one of these. Human history is a continued verification of it. Ought we to entrust the precious hopes of human civilization to a handful of men, by whatever name described who openly indoctrinate the plastic natures of our young men with practices of such indefensible barbarity?

The Mystery Solved.

Spirit George Walker gave a message at our Free Circle on Eriday, May 19th-which we publish in this issue of THE BANNER at the request of John Pierpont, the presiding intelligence, as well as of the spirit himself-in explanation of one given by the said spirit Feb. 10th, and printed on our sixth page last week.

Our esteemed friend, Mr. William F. Nye of New Bedford, Mass., celebrated his sixty ninth birthday on the 20th inst. Our regret is that we could not have been present; for (as reported to us) he is scarcely less gleeful than in his boyhood days, and knowing well the hospitable characteristics of this defender of the Spiritualistic Philosophy, his friends at Onset chartered the fine steamer Genevieve and came in numbers to do him honor-all meeting a most cordial reception in looking over his extensive oil manufactory, partaking of a bountiful dinner at the Parker House, and enjoying a drive through the whaling city and the picturesque, suburbs of Fairhaven, where the fine residences of himself and son are most pleasantly situated on the shore of the bay.

Read the official report of the Convention of the Connecticut State Spiritualist Association on our eighth page. The resolutions passed thereby carry with them the old-time ring of hearty earnestness.

Mrs. R. S. Lillie left Boston on Tuesday, May 23d, for Cassadaga and other points. She wherever she goes. She has promised to report progress for THE BANNER during her absence

Most everybody who reads THE BAN-NER is telling us what a magnificent Original Story we are printing, and want it in book form. Be patient, friends, and your wish shall be gratified in due time.

Memorial Day !.

May 30th being a logal holiday the BANNEH OF LIGHT ESTABLISHMENT Will be closed during that date.

· Parties having advertisements which they wish to appear on the seventh page of our issue Friday morning, May 26th, as the outside forms for that number go to press on Friday evening. THE BANNER will also go to press on Monday, May 20th - one day in advance of the usual time. Correspondents will please take notice.

O Pocuniary Aid

For the invalid medium, Mrs. Annie Lord Chamberlain.

We acknowledge the receipt from friends of the following additional sums since THE BANNER made its call for aid in this direction-for which the donors have the thanks not only of the dependent invalid, but the angel-world beside. Let this good work go on:

......\$5.00 S. R. Francis. 3.00
Friend 1.00
A. Farnsworth 1.00
Sympathy 5.00

In acknowledgment of previous remittances Mrs. Chamberlain writes:

815.00

basis of equal rights.

"I wish to tell you that the Death Angel has "I wish to tell you that the Death Angel has got me in charge. Paralysis has set in, and I think the end is near; but I felt it my duty to ask The Banner to do all it could for my poor parents; see if a fund could be raised so as to pay them something weekly. All who will help in this hour of affliction I will try to assist from my spirit home." my spirit-home.

The Workers.

It gives us great pleasure to know that one of our oldest and most efficient mental and physical mediums- whom we have known for over thirty-six years-is still laboring in the field of humanitarian reform: We allude to MRS. ADA FOYE, who is at present lecturing in Colorado to large and enthusiastic audiences. She is so well liked that the local secular pa pers are publishing favorable editorial notices of her lectures, as will be seen by our report from Colorado published in another column.

A Spiritualist Directory

Is published in the Medium and Daybreak (London) of Sunday and weekly meetings in that City and the Provinces, which goes to show that Modern Spiritualism is commanding great interest in many parts of the British Isles. There are over one hundred and sixty public meetings held regularly, besides numerous private séances; and the public interest upon the subject is steadily growing from year to year.

We are in receipt of a new work, doubleoctavo, containing four hundred and nine pages, titled "THE LAW OF PSYCHIC PHE-NOMENA," which we shall more fully notice when our space permits. It assumes to be "A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc. By Thomas Jay Hudson."

Father Seth Hinshaw has (in the Message Department) this week a strong appeal for the aid of such of the Spiritualist veteran of existing truth. Dreams are one of the avenues of workers as are being bowed by the weight of years, and sacrificed by the indifference of the preacher affirmed his belief that many a warning present generation. What he says is a factwhether welcome or not!

A letter from Mrs. Orpha E. Touseywhich we shall print next week-states that she has recently been to Cassadaga (N. Y.) Camp-ground, and finds everything in a flourishing condition. It is her intention to take up her abode there about July 1st.

Mrs. Marshall Flansburgh, 5 Chapel street, Hartford, Conn., wishes it distinctly understood that she is not a conductor of Spiritualist meetings in that city, as announced by a correspondent in a late BANNER. "Let us

The plan and purpose which eventuated in the establishment of the BANNER OF LIGHT'S Message Department are ably stated by the Spirit President (in answer to a question) on our sixth page.

"Profit Sharing" - written for THE BANNER by GEORGE A. BACON, of Washington, D. C.-will appear in our next issue.

Decease of a Spiritualist Worker.

Mr. John S. Adams passed to spirit-life from his home on LaGrange street, West Roxbury, Mass., on Friday, May 19th, having attained the ripe age of seventy years (in his seventy-first). The burial occurred the following Sunday.

For the past half-score of years Mr. Adams has been connected with THE BANNER staff, and rendered good service there. After several weeks of lingering illness, in which he was, however, able to be about, his trouble suddenly assumed the shape of pneumonia, and he rapidly succumbed to the Physical Destroyer—but the Spiritual Liberator!

Mr. Adams had a varied career as a musical expert (in the line of publications), a merchant, a writer on spiritual and other topics, etc., and in all places bore a high repute. We are promised-later-an extended sketch of his life experiences.

Ezra Hoar Heywood editor of The Word, passed to the next stage of being from 202 Huntington Avenue, Boston, Mass., May 22d. He was a man of educatron—a follower of Garrison and Phillips and Parker in their time; and latterly cherished strong convictions in certain lines of thought, the outcome of the public advocacy of which he bore with undeviating fortitude. In his family and among his friends he bore an excellent character for kindliness of disposition. He leaves a widow and four children, two sons and two daughters. His remains were taken to his native place, Princeton, Mass. (where he was born in 1833), for burial in the family lot.

We find it announced in the Religio-Philosophical Journal of May 20th, that "The first number of New Occasions, the new Chicago magazine of social and industrial progress, under the editorial management of B. F. Underwood, will be issued this week.' It will contain contributions from Dr. Edmund Montcomery, Dr. Lewis G. Janes, George Jacob Holyoake, M. C. O'Bryne, M. C. C. Church, Capt. Robert C. Adams, A. H. Colton and other able writers on sub jects of current interest. \$1 a year. C. H. Kerr & Co., 175 Monroe street, publishers.

CLEVELAND AND LAKE BRADY.-It is announced that the subject on Sunday, May 28th, to be treated before the Spiritual Alliance, by Mrs. H. S. Lake, is "The Mediumship of Joan of Arc." On this occasion an admission fee of twenty-five cents will be is a fine lecturer, and is always well received taken at the door; the proceeds of which, we are informed, will be used in building its pastor a cottage at Lake Brady Camp Grounds in Ohio.

> The Northwestern Spiritualist Association will. hold its third annual camp meeting at Merrimac Island, in the Mississippi River, eight miles from St. Paul, Minn., commencing June 30th and closing July 23d, 1893. E. Bach. Aberdeen, S. D., President; W. H. Bach, St. Paul, Minn., Secretary.

For Woman Suffrage.-Mr. F. W. Smith presents cogent and convincing views on woman suffrage in the Rockland (Me.) Tribune, positing them on the ground that taxation without representation is as good a reason for rebellion on the part of woman as it ever was claimed to be for man. He proceeds to argue that woman is the superior of man in refinement, spirituality and an intuitive sense of right. He declares that wonderful results have been accomplished when the sexes have joined in the prosecution of great undertakings; and that it is fast coming to be believed that no great project can ever reach the culmination of its hopes without the union and the efforts of both the male and female forces. Neither sex can succeed so well alone as when their forces are united. The right of suffrage, he asserts, is based on the eternal principles of justice and equality. Because some women do not want the ballot, is no reason for denying it to those who do. The denial of cooperation with man in the secret societies in the past has led to the organization of innumerable women's clubs in all parts of the land for the study of art, science, medicine, law, household affairs, government, political economy, health, philanthropy, physical development, spiritual growth, science of mind, temperance and other vital subjects. These organizations are bound to spread until they result in placing woman side by side with man in the full enjoyment of all the rights he enjoys. The most excellent satisfaction given by woman suffrage so far is the best argument in its favor. The glorious society of the future will be one in which both sexes unite in harmony on a common

A Welding of the Elements. - We have no room in this country, broad as it is, for the existence of foreign colonies of whatever name or nature within our borders. The tendency in certain directions, unfortunately, is to set up little provinces within our common territory, composed of the various races to whom we have extended our hospitality. Each has, or is strongly inclined to have, its autonomy, its members tacitly recognizing and respecting certain men of their number as leaders and legislators, being bound by unwritten pledges and obligations, and attached inviolably to interests wholly clannish, selfish and un-American. To allow such a condition of affairs to continue, and thus to gain strength, and make headway among our free institutions, is manifestly undesirable in all ways, and dangerous. What we need, and what we absolutely require, is an absolute, unqualified, unabbreviated Americanism. Nothing less will answer the conditions imposed by a grandly comprehensive nationality. All foreign elements that come in must expect to abrogate and eradicate the last vestiges of their former political and social existence, and to adapt themselves to the standard of national character established here. AMERICANIZATION is the watchword for all foreign immigrants to learn from the hour they set foot on our free shores. Christians, Jews, Pagans, natives of every clime-white, black, red, yellow or brown-must consent to be Americanized first of all things. Our destiny as the newest of the earth's peoples depends on complete national unification.

"What do we Know About the Dead?" asked Rev. Mr. Woolston of Philadelphia, in the pulpit of the Hanover-street church. "Very much." was his instant answer. He declared the bible to be "a letter from them." First of all, said he, they are alive forevermore. Second, they are not far away; John could see them from Patmos: Stephen could see them from Jerusalem; we read that Moses and Elias visited Christ and spoke to him. It is reasonable to likewise believe, he added, that such great men as Spurgeon Wesley and Phillips Brooks are not now content with palm and robe; they are still working somewhere, somehow; they are the companions of angels, they do as angels do; angels visit this earth, and watch over its children, and they speak to them, and work for them, as they did for Peter while he was in prison; they speak to us often in dreams. If this be called superstition, he said, then it is superstition that is proof the soul. Angels warned Joseph in a dream, and the comes to, the living now through dreams. The dear departed ones are spectators of our lives. They are the cloud of witnesses. At death they stand by our bedside, and with angels wait to conduct us to our heavenly home. They are all about us; the streets are full of them; and at night by faith they illumine heaven with golden lights, and beckon us upward and away.

"The Arunda of Pence! "-Navles of late have been specially commended to the public favor as peacemakers. They may well be so considered as they recently appeared in their impressive international review in New York harbor. That was cerainly the lesson of the imposing naval spectacle. Those floating forts and grim batteries furnished an unaccustomed sight to the tumultuously-admiring multitude of witnesses. The single sermon they preached was that of peace. All the world of civilization assembled in peaceful waters for the display of their reserved strength. A few decades, ago it would have been regarded as the dream of a visionary even to propose it. Now, at last, we have seen it as an accomplished fact. The reflections inevitably begotten of it cannot fail to work in the general mind for the formation of a purpose to establish peace more broadly and firmly than it has ever been accepted by the world, as the fundamental condition of development, progress and increasing happiness.

The Import of the Pair.—The Rev. Dr. Joseph Silverman, a liberal-hearted leader among the Jewish cople, gave to the New York Telegram recently the following stirring sentences (among others) upon

"The Ethical Import of the World's Fair at Chicago":
Napoleon sought to awaken the enthusiasm and courage of his soldiers in Egypt when they stood before the Pyramids by pointing to those relies of antiquity and exclaiming, "Thirty centuries look down upon you." The World's Columbian Exposition presents the sublime achievement of not three thousaud years but of countless ages which look down upon our progressive country. No wonder that thought is stimulated at the sight, that inventive genius is quickened, that the faculty of discovery suddenly leaps forth full fledged, that the wits of men are sharpened, that competition is enlivened, that commercial and industrial productivity is suddenly increased. Ne wonder that men who have chained the lightning, harnessed the steam power, girded nations together and almost annihilated time and space, should feel encouraged to pluck more fruit from the tree of knowledge and to aspire even unto the very tree of life. Paradise seems to be again within the grasp of mankind. The Ethical Import of the World's Fair at Chicago"

Evil-Speaking Its Own Antidote.-An exchange rightly holds that the wholesale condemna-tion dealt out by some to their fellowmen and their lives "speaks for itself, and its condemnation follows: while the would-be victim of its insatiate malevolence, unscathed by the unanticpated assault, is all the brighter for its attritions; and the contrast between the assailants and the assailed will not be any less damaging to the former than helpful to the latter wherever true manliness is a charm-its counterpart a sin."

Fund for the Destitute Poor, DONATION MONEYS RECEIVED.

Contributions Circle Room, \$5.00; Edward Donnelly, \$1.00; Mrs. L. M. Stimpson, 50 cents; Mrs. Lucy Edson, 75 cents; Mrs. Mary E. McQuestion, 50 cents; Eli Pond, \$2.50; Mrs. M. E. Sawyer; 50 cents; A Friend, \$2,00; Wm. Sturgis, \$2.50; E. P. C., \$2.50; Miscellaneous contributions from Circle-room, \$5.00; Sympathy, \$5.00. Thanks, kind friends. Our "God's Poor" Fund has done a vast amount of good for many years. It has not only assisted destitute Spiritualists, but has been used in aid of poor and ill Protestants as well as Catholics in deep need.

"HEALTH AND POWER"-a brochure, devoted to an exposition of the "fine forces"-curative-of Nature, has been brought out by E. D. Babbitt, M. D., and is now for sale at the Banner of Light Bookstore. [See advertisement.]

There is at the Banner of Light Bookstore, No. Bosworth street, Boston, an oll painting representing the lute Phillips Brooks. For sale-\$25.

O. W. Holmes called Emerson an iconoclast without a hammer, who took down the idols of the people from their pedestals so tenderly that it seemed like an act of worship.

NEWSY NOTES AND PITHY POINTS.

SPRING HAB COME. Once more the gardener turns the soil.
And soweth germs of fodder,
Once more he eyes the lawn, and comes.
A wiser man and sodder. Once more he gathers up the truck

That trimmed his last year's labor, And in the night he chucks it o'er The fenceway of his neighbor.

FROZEN FACTS!-Dr. Nansen, who hopes to find the north pole by letting his ship drift (a la Jeanette) with the ice for three or four years, is now in London mak ing the final arrangements, and intends to start within s few weeks; while Lieut. Peary, the Greenland explorer, has left for St. Johns to make additional arrangements for his coming expedition to the Polar seas. There will be ten in the party accompanying him, and the start will be made somewhere between June 15th and 30th.

There are 1600 unregistered Chinamen in the State of Massachusetts. There are as many in the city of New York, and in San Francisco there are 35,000. In nearly every city of the United States there is a colony of Chinamen; to remove them, to enforce their expulsion from the country, will be a herculean feat.

Some idea of how steam has revolutionized traffic and travel may be gained in the fact that a steamer from Bergen, Norway, has recently been making her way through the great northern lakes, carrying a cargo of herring to Chicago, to exchange for dried beef

Five Admirals in old England's navy are ninety years old or over.

POUR LES DAMES. [Yarmouth Register.] NO. V.

And as it suited old and young,
"T was worn without demur;
To fashion woman long had clung,
Now fashion clung to her. [To be continued.]

It is going the rounds among exchanges that a poor man, who less than one year ago had but one suit of clothes, went into the newspaper business, and now has eight suits. Seven of them are for libel.

Gov. Flower, in vetoing a bill authorizing another cemetery in Newtown, Queens County, New York, notes the fact that while the living population of that town is two thousand, its dead are over thirteen hundred and fifty thousand! Could there be a more graphic argument for cremation?—The Evening Telegram.

A letter for "Mr. Hutchins, the medium," lies unclaimed at this office.

Unless the World's Fair people get over the idea that the Fair is gotten up for the sole purpose of skinning people, it will not be the howling success anticipated. Railroad fare makes a bill in itself, but above that item the extraordinary charges for hotel accommodations, etc., place the Fair beyond the reach of many people. Could all parties who expect to make money on account of the Fair be made to realize that it is to their interest to not try to make it all at once, it would be far better for all parties concerned.—Seagwick (Kan.) Pentagraph.

According to the best and most recent calculations 100,000,000 tons of water pour over Niagara every hour. This represents 16,000,000 horse power. The total coal production of the world, either daily, weekly, monthly or yearly, would not furnish steam power sufficient to pump it back again.

Audubon was once deterred from taking a Zenalda dove and her nest by a look of reproach from her beautiful eye, her dropping wings, and "tremblings of despair." These beautiful creatures are visitors to this country from the West India Islands.

Soon will the busy little ant Walk out 'neath sunny skies, And plan for many a sprinting match Through picnic custard pies.

In The Centuru's June number will appear a most interesting account of "The Death of the Prince Imperial," by Archibald Forbes, who knew the Prince well, and was in Zululand in 1879 at the time of his death, and investigated the tragic circumstances immediately thereafter. A striking full-page portrait of the Prince in the English artillery uniform, engraved by T. Johnson, accompanies the article.

A London paper calls Caprivi "the first nobody of Europe." Herr Bismarck has not stopped his sub-scription to the paper, according to the last cable.—

The New Orleans (La.) Picayune is just right in the following squib:

You shut up." says Sunday to the World's Fair: and so the poor people are shut out, and the pfree pass people are let in.

On Sunday last the wage-workers of Chicago, Ill.who cannot now see the Fair without losing a day's pay whenever they go-besieged the closed gates of the great International Exposition for admission, but the Evangelical authorities had their way, and they were not admitted. It is said that over seventy-five thousand disappointed visitors were forced to bow to this Gesler cap of American bigotry on that day. What next?

An exchange truthfully remarks: Ohio wants a legislature composed of men who have homes they are willing to go to when they have legislated too long." They ought certainly to have gone home before they passed the "anti-medium" law. But it will be repealed, as it was several years ago.

Archibald Forbes is engaged in the preparation of two articles, one on Bismarck and one on Von Moltke, which will portray the moments in their careers when they were at their greatest. Much new and interesting material will be used. The articles will be carefully illustrated, and will appear in McClure's Magazine, 743-745 Broadway, New York City.

"CRISP" PARAGRAPHS.

BY LACONIC.

Certain practitioners in this city (and elsewhere) who evidently owe all they possess of magnetic power, correctness of diagnosis, etc., to their interior gifts, assume to be "physicians" because thereby they escape—in the estimation of non-Spiritualists—the stigms of being "healing mediums." Of course such may do good to suffering though narrow-minded humanify, and, like Judas of old, get their thirty pieces of silver from the bigots who patronize them; but there are many genuine acknowledged spirit-mediums everywhere, more competent than they, who do not hide their talents under a bushel, and deserve the patronage of the liberal public.

our latest blizzard 's done great good— It's cleared the microbe sky; But soon we'll have another pest-The buzzing household fly!

How true it is, that while man proposes God disposes. Recent events all over the world go to prove the fact, with individuals as well as nations, that the Supreme Intelligence rules in all things, in the move ments of the planets as well as in the affairs of mankind. 11 cttt 5 /s

Beware, I say, Of "birds of pray,"
With morals on their lipi They're birds of prey, As every day They 're looking for a "tip" !

MARYLAND.

Baltimore.-Dr. G. Beckwith Ewell of New York conducted the services of the Psychic Spiritualist 80 psychometric readings were excellent. His manner was pleasing, and in every way he seems a fine instrument, fully capable of the grand work he has under

The Society desires to thank the BANNER OF LIGHT for its generous encouragement in the past in noticing M. I. C., Sec'y. our work.

Spirit Mossago [Given at the Banner Public Scance May 10th, 1803, and published in advance of the usual routine

for special reasons:] GEORGE WALKER.

[To the Chairman:] Good afternoon, sir. [Good afternoon.] I am invited to speak to you again, as there seems to have been some sort of misunderstanding in regard to my former mes-

came to your meeting a while ago, and for the first time communicated after a fashion, but I think perhaps not as well as I might have done. My message has aroused some attention, I believe, in quiet ways, or that is what I have been told, and I am asked to come and add something more to it. I am very glad of the opportunity. I would not mind coming frequently if I did not feel that I was taking the place of some poor soul that feels he needs this experience of coming back in contact with this life.

I remember the time I came before I was Tremember the time I came before I was here with a crowd of people who had formerly lived in Salem and Lynn. I told you that I would like to send my regards to friends in good old Salem and in other places of this State. Perhaps I should have been more explicit and said in turns and by the may in Reston too for in Lynn; and, by the way, in Boston, too, for I have had friends in this city. They may have gone away or forgotten me, but I have had friends here and near by in the city of Lynn, where perhaps I should be better known than in Salem, although I was very well known in

I was saying that I came with a crowd of I was saying that I came with a crowd of spirits from those two places. Among those from Lynn was George Dillingham. He induced us to come and speak. Then there was W. H. Robinson. He was-connected with the post-office, Assistant-Postmaster, I believe—a good fellow in all directions. We had quite a laughing time with Robinson, because he thought we should draw lots to see who should come. He said he had been gone so long he thought some of those who had been gone long-est ought to come first. Well, Robinson was one of the Grand Army boys, and belonged to Post 5. I know that Dillingham took an interest in him, and tried to help him along, but I was the one to come.

est in him, and tried to help him along, but I was the one to come.

In the Lynn crowd were Franklin Pierce and Lewis I. Whippen. Whippen was in the fire department. He was assistant engineer, or something of that kind. He thought he ought to come because he had many friends here who would be astonished at his coming in this way. So we had quite a good chat before I found that I was the one that could do the speaking on that occasion from that crowd.

that occasion from that crowd.

Among the Salem friends was Henry P.
Upton, the old merchant. He thought, in his characteristic way, that it would be well for each one to take his turn, and come in regular order. Then there was Col. George Peabody and Daniel Potter, with whom I have had more than one talk in the next. Denial was denuty. than one talk in the past. Daniel was deputy sheriff for a great many years, and he was con-nected with other official departments. So I think my memory of that day last winter is very good.

Now I want to speak of myself. I said I

would like to give my greeting to my friends— those that are left on this side—and I hope that I shall succeed in reaching them. One thing in particular that puzzled somebody on this In particular that puzzled somebody on this side was that I should speak of "Brother Abbott." Well, now, I was in the habit of calling my friends Brother So and So, and that habit has deepened with me in spirit life, because we are all brothers and sisters, and it seems to draw us into closer personal relations by doing that, as if we were of one family circle.

that, as if we were of one family circle.

I had a friend, William Abbott. He was in Salem the last I knew of him. He was interested in the Spiritualistic Philosophy, and he held to it, in spite of his friends' protests, for they did not like particularly to have him looking into these things. He thought he saw a truth in it, and it seemed to be the most rational idea of life of anything that he knew. Well, some of his people were strict churchgoers, and they did not like it. Brother Abbott tried to make me see this light, but I could tried to make me see this light, but I could not see it as clearly as I have since I went over. So, when I got back here I spoke of him be-cause he was the one out of many others that really seemed to have the true light and the good faith.

I am very glad to come back and tell of these

things, because I like to straighten out anything that gets twisted.

It is very good for me, too, to get another chance to come. I am trying to understand this law of spirit-control, so that I can get into a direct line of communication, through mediums, with many of those who have known me in the past, and it seems to me that by taking hold of such an instrument as this a few times, a spirit can get the best sort of informa-

tion.

[To the Chairman:] I am plain George Walker. I have no "S." attached to my name. Your Spirit-President, sir, tells me I may have my message advanced for special reasons.

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

The annual business meeting of the Veteran Spiritualists' Union was held on the evening of May 15th at the Banner of Light Hall, Vice-President C. C. Shaw presiding. The record of the previous meeting was read and approved.

The annual reports of the treasurer, clerk and quick relief committee were read, after which the auditor made his report, certifying to a thorough examination of the books and accounts of these respective officers, finding them to be correct. The reports were then accepted and placed on file, and showed the

others, indling them to be correct. The reports were then accepted and placed on file, and showed the Veteran Spiritualists' Union to be in a satisfactory and encouraging condition. The clerk reported the annual membership 233, life membership 23. Total, 261 members. Deceased members during the year, 2—Mr. Floyd and Mr. Holton; deceased beneficiaries, 2—Mrs. A. E. Newton and Mr. Phillips.

Mrs. M. T. Longley read a letter from Dr. Jas. M. Peebles of San Antonio, Texas, relating to our second anniversary, and regretting his inability to attend, etc. It was then voted that we proceed to the election of officers for another year, and Messrs. Edwards, Dole and Libbey were appointed to receive, assort and count the votes. The following officers were elected, namely: Dr. H. B. Storer, President; C. C. Shaw, Mrs. A. A. Woods, Eben Cobb, Vice-Presidents; W. H. Banks, Clerk; Mrs. M. T. Longley, Corresponding Secretary; Moses T. Dole, Treasurer, F. D. Edwards, Auditor; Jacob Edson, Wm. Boyce, Hebron Libbey, Dr. A. H. Richardson, Wm. D. Crockett, Trustees; James H. Lewis, Director.

Remarks for the good of the Cause followed. Speakers, James H. Lewis, F. D. Edwards, Jacob Edson, Dr. Magoon, M. T. Dole. At this point Mr. W. J. Colville arrived, and addressed us for an half, hour, closing with a poem on "Divine Justice." A vote of thanks was tendered Mr. Colville for his inspirational efforts.

thanks was tendered art. Colving to the held the first efforts.

The next meeting of the Union will be held the first Tuesday of June, at 7:30 P. M., at the Banner of Light Hall.

WM. H. BANKS, Clerk.

No. 77 State Street, Boston, Mass.

May Magazines.

ST. NICHOLAS.—Mrs. C. V. Jamison, who is the author of "Lady Jane," begins a new sérial, "Toinette's Philip," a story of New Orleans. An unusually good article on "Columbus at La Rabida" makes a strong point of imagining the explorer as present in spirit at the recent celebration near the historic convent... Two strong hunting and fishing stories for boys -one by Herbert H. Smith, and the other by Tappan Adney-are given; a general survey of "The World's Fair Palaces" is made, illustrated by Tudor Jenks; G. R. O'Reilly, under the title "Secrets of Snake. Charming," sets forth a new explanation of the methods by which the Indian magicians proceed; other fine things are given. The number strikes no discordant note after the harmonious chorus of its predecessors. The Century Co., Union Square, New Yorks

THE COSMOPOLITAN has a finely illustrated article entitled "In the Pootsteps of Dickens," reproducing many of the English scenes made immortal by his clety on Sunday evening, May 14th. His lecture was pen; easily the most remarkable of its contents is deeply interesting and intellectual, and his tests and another installment of Camillo Flammarion's wonderfully compact and interesting story "Omega: the Last Days of the World"; this novel (in effect, while it is full of scientific thought as well) is elaborately illustrated by Laurens, Saunier, Vogel, Meaulle, Roche grosse, Geradin and Chovin. All the illustrations, with which this number of The Cosmopolitan fairly teems, are brought out in the highest atyle of art, and

the managers merit therefor the special thanks of their patrons. Published at 6th Avenue and 11th street, New York City.

THE WIDE AWARE has an interesting description of life on a light house island in the China Sea, by Rounsevelle Wildman, Grave Dean McLeud has a

painted in colors and design-making a very artistic piece of work, that has been valued at three hundred dollars at the State Fair in Newbury, Mass. -is the work of Mrs. M. A. Leyon, now of 9 Vernon street, Newburyport.

street, Newburyport.

Mrs. Leyon is a veteran medium, who in former years has wrought splendid service for the Spiritual Cause, and who was a co-worker in all helpful labors for humanity with Dr. Gardner, Dr. A. B. Child, Bela Marsh and others of Boston, in the early days of Spiritualism. She has been very ill during the past winter, and having incurred heavy expenses, would like to dispose of her silk quilt at a fair price, if some wealthy Spiritualist could be induced to purchase it. The Haverhill Gazette published a description of the quilt some time ago, and its editor, who visited Mrs. Leyon to inspect the work, considered it a marvelous piece of art. One of the squares of the quilt represents a lady and gentleman with castanets, dancing, and contains eight hundred and eighty-seven stitches of embroidery. Any one wishing to learn more of this remarkable piece of work can do so by addressing the lady as above. M. T. Longley.

Cleveland (O.) Notes.

To the Editors of the Banner of Light: As reported in your latest issue the installation of Mrs. H. S. Lake (on the 7th) as pastor of the Cleveland Spiritual Alliance was a marked success, and the audiences since have been exceedingly large at Army and Navy Hall, attracting general public attention. To interest the public in the philosophy of Spiritualism without phenomenal demonstrations is

spiritualism without phenomenal demonstrations is one of the hardest difficulties to overcome.

Weckly Informal Receptions.—In order to bring the people and pastor closer together informal receptions are held once a week; the last two have been held at the home of Mr. and Mrs. Black, and the next is to occur at Mrs. Milhibauser's. These social gatherings are entertaining and instructive to those attending them, and profitable to the advancement of the Cause.

The West Side Lyccum will give a literary and musical entertainment at Wieber's Hall, 483 Pearl street, next Friday evening (26th), assisted by six young ladies of Lyceum No. 1, repeating, by request, the dumb bell drill that was such a marked feature of the Anniversary exhibition, arranged by Conductor Coller.

Lyceum Fair and Entertainment, which has been for some time in preparation, under the direction of Mrs. Effile Moss, the Assistant Guardian, will take place Friday afternoon and evening. June 2d. in Royal League Hall. The ladies of the Good Samaritan Society have very kindly consented to aid in this benevolent work; will serve a six o'clock tea and light refreshments during the evening. This Society has fostered and rendered great aid to the Lyceum in the past, and is a valuable auxiliary to it. It is now presided over by Tillie H. Lees and Vice President Mrs. Maggie Russell.

Memorial Sunday.—This annual sacred service in memory of our friends and co workers in spirit-life will, in all probability, be more generally observed

Memorial Sunday.—This annual sacred service in memory of our friends and co workers in spirit-life will, in all probability, be more generally observed this year than ever, on Sunday morning, June 4th, by the Children's Progressive Lyceum in Royal League Hall. In the afternoon by the West Side Society and Lyceum, and a union meeting in the evening under the auspices of the Cleveland Spiritual Allance in Army and Navy Hall.

Spiritual Pioneer Truth Society, presided over by Mrs. Neille Smith, trance medium, holds regular Sunday evening meetings in Blahd and Heller's Hall, 374 Ontario street, to which the friends and public are cordially invited.

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Ontario street, to which the friends and public are
cordially invited.

Lake Brady Camp Grounds.—This beautiful summer resort, thirty-five miles south of Cleveland, now
owned by an Association of Spiritualists, will be open
the 1st of June for picnics, and a month later, Sunday,
July 2d, the formal opening of the Spiritualist CampMeeting will take place, with Cora L. V. Richmond
and Lyman C. Howe as speakers.

Prof. Sheridan P. Walt, the able Principal of "The
Summer School of Philosophy" at Fort Edwards, on
Lake George, N. Y., is now in the city instructing a
class in "The Science of the Soul" at the club rooms
of the Euclid Light Infantry, corner Euclid and Willson Avenues. It is a pity this young scholar does not
come more before the general public, and let his light
shine for all, when it is now only utilized for a few.

Off to Europe.—Mr. F. Multihauser, we regret to
write, sensing a return of his former inalady, took a
hasty departure for the baths near Basil. Mr. M.
being one of Cleveland's most prominent business
men, has done more for the Cause by the energetic
stand he has taken as an open, every day-in-the-week
Spiritualist, than any other one man in it, and his
gental bresence will be greatly missed until his return.

Wanted.—A good, smart, active, live young man to
take the Canductorship of the oldest Lyceum in the
country. No objection to giving to such an one a big
salary, providing it is payable in "The Sweet By and:
By." Apply, to Charles Collier, retiring officer.

T. L.

To retain an abundant head of hair of a patural color

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

MEETINGS IN MASSACHUSETTS.

Lynn. - At Cadet Hall, afternoon services, May 21st, opened with a song by Mr. George N. Churchill. Mrs. Ida P. A. Whitlock of Boston was the speaker. Mrs. Ida P. A. Whitlock of Boston was the speaker. Her control took for a subject "Emanation and Reason," which they treated in a brilliant manner. She then gave a large number of tests and messages—all correct. Evening, appropriate music by Mr. Churchill. Mrs. Whitlock's theme was "The Inspiration of Sunday for the Christian and Laborer," from which she gave a beautiful discourse, followed by a number of tests and communications.

Next Sunday the well known medium, Dr. Geo. A. Fuller (Worcester, Mass.) will occupy the piatform at 2:30 and 7:30 P. M.

T. H. B. JAMES.

Haverhill and Bradford.-Mr. F. A. Wiggin

spoke before the Spiritual Union in Brittan Hall last Sunday, afternoon and evening. In the afternoon he nnswered questions from the audience, and in the evening spoke of the good that Modern Spiritualism had achieved in the world. supplementing the address with very fine exercises in mediumship, nearly all of

which were recognized.

It is not known who the speaker will be next Sunday, it being the closing one of the present course.

The slate will soon be opened for the next course in the course of the next course in the course of the next course in the course of the cours

Brockton.-The Spiritualist Ladies' Aid Society has elected these officers for the ensuing year: President, Mrs. M. H. Fletcher; Vice-President, Mrs. Lizzie Beal; Recording Secretary, Mrs. Ellen E. Bird; Corresponding Secretary, Mrs. Ludy S. Keith; Treas-urer, Mrs. D. H. Gilbert. Mrs. Fletcher has just com-pleted her tenth year as President of the Society.

Worcester .- Dr. Geo. A. Fuller occupied our platform May 21st. Our speaker for May 28th will be Rev. E. Andrus Titus.

The Woman's Auxiliary will meet at the residence of Dr. Geo. A. Fuller, 7 Mason street, on Friday afternoon, May 26th. GEORGIA D. FULLER, Cor. Sec. y. Malden.-Lyceum opened at 3 o'clock-Mr. Potter

in the chair; binging, invocation, classes take up lesson, march; remarks by Mrs. Allen; recitations by Olive Smith, Gussle Potter, Alice Fagan, Bertha Willard, Hugh Garter; plano solo, Miss Chatfield. E. M. DODGE, Sec'y.

Lowell. May 21st, Dr. Willis Edwards occupied dur rostrum afternoon and evening, and delighted good audiences with his lectures and convincing tests. He is again with us next Sunday. E. PICKUP, Hon. Sec'y.

May 28th.

Malden. - Mary E. Thompson spoke before the

Spiritual Association on the 21st. She will answer valls to lecture in the vicinity. Dr. Drisko is expected If each subscriber to the Banner Geo. Andrews, of Lowell, with ulcors over half his body, cured by Ayer's Sarsaparilla.

COLORADO.

Anpen.-Mrs. Ada Poyo's lectures in Colorado have awakened unusual interest, the hall in Aspen being of life on a light house island in the China Sea, by Rounsevelle Wildman; Grace Dean McLeed has a characteristic Nova Scotia story; Joseph Hatton tells of an exciting incident connected with the coin room of the Brittah Museum; Penelope Palmer writes of the poor Welsh boy in the Pennsylvania mines who made marvelous "Underground Music"; Flora Haines Loughead, Berta Littlehale and Edith Perry Estes have bright short stories; other articles of merit are given; the poetry of the number is by Celia Thaxter, Marion Ames Taggart, Salile Margaret O'Malley and Price Collier, D. Lothrop Company, Roston, Mass., publishers.

JENNESS-MILLER ILLUSTRATED. The usual value, among them "The Care of Kid Gloves," "Cooking Beefsteak," "Luncheons and Small Suppers," "The Homekeeper's Alphabet," and "It ms for Busy Women." New York: 927 Broadway.

Domestic Art Work.

To the Editors of the Banner of Light:

A beautiful silk quilt, containing six hundred and ten pleces—no two alike—handsomely embroidered, and painted in colors and design—making a very artistic plece of work, that has been valued at three drowded with eager listeners. We find a full report

Denver.-Spiritualism is gaining a very strong foothold in Denver-adding to its ranks former church members, materialists and agnostics; for no matter members, materialists and agnostics; for no matter what their former belief or unbelief, when they come out to listen or investigate through the noble instruments that the Women's Association of Progressive Workers (Spiritualists) have been fortunate enough to secure, they have to accept the facts as presented. In March Mrs. Ada Foye confounded the skeptics and pleased the Spiritualists, while next in line came John Slater, who interested all who came, and proved that he had powers not possessed by all. Before he left the city Mrs. Flora A. Brown of Portland, Ore, was ready to fill his place; she deals out both philosophy and phenomena in such a logical, convincing way that all are impressed with her earnestness and sincerity.

sincerity.

Harlow Davis, the phenomenal platform test me dium of San Francisco, Cal., is also paying our city a visit, and is adding much to the interest of our meet

Our Thursday evening dime socials are well attended, and present a varied program of music, recitations, tests and refreshments.

D. O. WILHELM, Sec y.

MISSOURI.

Kansas City .- Mr. J. Frank Baxter continues his work here with much success, his lectures and séances having aroused a great degree of interest. Sunday, May 14th, large audiences convened, and in the svenling the hall was crowded. On Monday the Kansas City Journal devoted considerable space to a synopsis of the evening lecture, and gave a report of the closing séance, which it denominated as remarkable, and accorded to Mr. Baxter the possession of wonderful medial powers. It alluded to Mr. Baxter personally in flattering terms and accorded the second of t

which it denominated as refinarkable, and accorded to Mr. Baxter the possession of wonderful medial powers. It alluded to Mr. Baxter personally in flattering terms, and pronounced him an orator of merit and a scholar—thoroughly imbued with his subject, and worthy the attention of all thoughtful people. It is a fact-that he has succeeded in calling out not only large audiences, but many citizens of culture and thought from the unhampered—as the Unitarians, Theosophists, Mental Scientists and Materialists. The number of lawyers and physicians is quite marked, not to add two court judges and several ex-clergymen. It is pleasing to report to the general reader, and especially to the friends numerous of Mr. Baxter in the East, that none go away from his meetingshere except with profound respect for the man, filled with thought for reflection, in happy frame of mind, and resolving to know more of Spiritualism.

Mr. Baxter is numerously congratulated at the close of his sessions, and is the recipient of many invitations among prominent liberal-minded people to special attention and entertainment.

tions among prominent liberal-minded people to special attention and entertainment.

Henry Slade is at the Normandy Hotel, recovering from a two weeks' indisposition, and is receiving, or about to receive, investigators. Mrs. Carrie Sawyer, too, is holding séances in the city.

The society closes its season with Mr. Baxteron the last Sanday of May, but it is announced that Dr. Slade will continue meetings in same hall through the Sundays of June.

ATTERIANT. the Sundays of June. ATTENDANT.

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

Mrs. Maggie Waite is serving the Society in Washinton, D. C., during the months of May and June; will be at Onset Bay Camp, Mass., in July; in September and October in Grand Rapids, Mich.; open for November to societies, also prepared to make dates for '94. Address 1108 G street, N. W., Washington.

G. V. Cordingly, the well-known trance medium, of St. Louis, Mo., can be found at No. 14 South Elizabeth street, Chicago, Ill., during the months of May and June. Scances Monday, Wednesday and Saturday inghts. Sittings daily.

We are in receipt of another letter of travel (which we shall give hereafter) from Mrs. Kate R. Stiles of Boston; at the present writing she is in San Diego. Cal., having left San Francisco on the 27th of April. Her address will be, until June 1st, at San Diego; after that for two weeks, Los Angeles, Cal.

Mediums and lecturers contemplating a trip South, and desirous of information, can obtain the same by enclosing a stamp for reply. Address Wm. F. Anderson, 150 Julia street, Jacksouville, Fla.

Dr. Wills Edwards—formerly of Lynn, now of Low-ell—is doing a good work, both as a physician and as medium—so writes a correspondent.

Mrs. A. Wilkins can be found for the present at B. Hudson street, Lynn, Mass., where she will be bleased to see friends.

Prof. J. W. Kenyon spoke Sunday, May 21st, afternoon and evening, for the Society of Ethical and Spiritual Culture in Park Square Hall, Boston; he lectures in the same place on the 28th. He is making up his engagements for the season of 1893-94. Societies can address him for lectures and tests at Onset Bay, Mass.

Edgar W. Emerson has the following engagements for May and June: New Bedford, Mass., May 28th; Springfield, May 30th; South Deerfield, May 3ist; Greenfield, June 1st; West Winsted, Ct., June 4th; Hartford, June 5th; Vermont State Convention, Morrisville, Vt., June 9th, 10th and 11th; Stowe, Vt., June 13th and 14th; Worcester, Mass., June 18th and 25th; Danielsonville, Ct., June 20th.

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

To Correspondents.

PROF. W., ST. PAUL, MINN.-We cannot accept the as ertion that the spirits named are seeking to reach the publetter citing your address. But even if it is so, THE BAN NER cannot give space for their publication. We therefore respectfully decline the proposition.

"HENRY" is informed that the address of Mr. "A. L. H. is now at Grand Isle, Vt. MRS. D. L., SALISBURY PT., MASS.—The details you speak of are not at hand at this office—though the facts are scat-tered along the history of our times.

We will be much obliged to our friends

everywhere if they will send us the names and full addresses of such Spiritualists in their immeliate localities as are not regular subscribers to THE BANNER.

SPECIAL NOTICES.

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

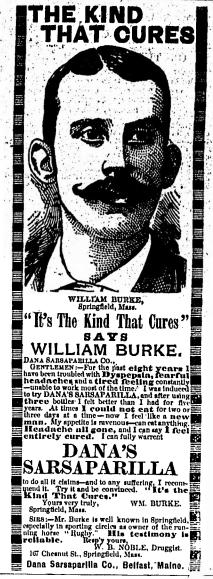
J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the Banner of Light and the publications of

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.

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

of Light will charge himself with getting 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,

And is adapted to curing, more especially, all forms of Stomach, Liver, Kidney and Bladder troubles. By injecting this Water, it will heal all sorts of inflammations of the binernal organs, such cases as Piles, Typhoid and other fevers, Bowel diseases, Uterine and other forms of Female Complaints. It is a Blood Pur-fier, and is an excellent remedy for Catarrh and Lung and Throat inflammations. It will heal the nerves, restoring lost vigor of mind and body, creating a good appetite and producing sound sleep. It acts steadily upon the burdle, cleansing the blood by means of the kidneys, and acts mildly upon the bowels, thereby producing bodily habits which are so essential to good health. This

Water of Life

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

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

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ALSO THE WILD CUCUMBER PILLS, FOR Billousness, Torpid Liver, Constipation, etc. SEND FOR CIRCULARS TO

S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass.

Mrs. M. T. Longley,

May 27.

UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee \$1.00. By mail only. Address 34 Sydney street, Dorchester District, Boston, Mass. 13w* Apr. 1. Try Dr. Stansbury's Specifics. CLIMAX Catarrh Cure and Anti-Microbe Inhaler, 50 cts. Dyspepsia Tablets, Aromatic, Stimulant and Anti-Acid, 25 cts. Psycho-Hyglenic Pills, regulate the Liver, act on the Kidneys, ald Digestion, 25 cts. Postpaid on receipt of price. Full list twelve Remedles, terms, etc., address DURN RURGH & WASHBURNE, Olmstedville, N.Y. Agents Kidneys, aid Digestion, 25 cts. Postpard on recorpt of Pull list twelve Remedies, terms, etc., address DURN BURGH & WASHBURNE, Olmstedville, N. Y. Agents

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NOTICE.

THE ANNUAL MEETING of the BOSTON SPIR-ITUAL TEMPLE will be held at No. 63 Rutland Square, at 7:30 r. M., Tuesday, June 6th, to elect officers and to transact any other business that may be legally brought before the meeting. Per Order, GEO. 8. McCRILLIS, SEGRETARY. May 13.

TRANCE MEDIUM. Seances Monday, Wednesday and Saturday nights. Sittings daily. 14 South Elizabeth street, Chicago, 111. May 27. Mrs. Mott Knight,

Rev. G. V. Cordingly,

I NDEPENDENT Slate-Writer, 447 Shawmut Ave., Boston.
Private Sittings daily. Scances Sunday and Tuesday eve.
May 27.

May 27.

RREE Diagnosis correctly given from a lock patient's half when age, sex, and one leading symptom are sent. Enclose 3 two-cent stamps. DR. CARPENTER, 80 Berkeley street, Boston, Mass. lw* May 27.

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Price, per box (one-fourth pounds), 25 cents, postage free,
For sale by COLBY & RIGH.

Message Department.

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

hamer, Ohairmm.

At these Séances the spiritual guides of Mus. M. T. Long-Lay 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 consideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

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

T its our earnest desire that those who recognize the messages of their spirit friends will verify them by informing the publishers of the fact for publication.

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

Letters of inquiry in regard to this Department must be addressed to

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

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

Report of Public Seance held Feb. 21st, 1893.

Spirit Invocation.
Once again, oh! thou Beneficent Power, thou Supreme In telligence, we send forth our aspirations unto thee, seeking for further revelations of truth and grander illuminations spiritual realm. Once again our thoughts rise toward that which is of the eternal, and we would have our minds quickened with new conceptions of the divine, that which is abiding. Not that we would discard those things which belong to the external state, or be in ignorance conwhich belong to the external state, of bein ignorance corning them; but we would that our minds might become informed upon all the affaits of life, upon those important things which belong to humanity in every department and stage of unfoldment and experience.

We desire to come under the influence of exalted souls and into communion with those who have grown wise through the discipline and experiences of life, and who up derstand not only matters belonging to the physical life, but also those states and things pertaining to the spiritual habitation and discipline of humanity. May we consciously receive from such minds that quickening of thought and stimulation of ideas which will enable us to grasp more clearly the things that we ought to know. We ask at this time that we may become so harmonized in spirit, one with the other, the visible and the invisible friends who gather here, that we shall be united as in one band of brotherhood and sisterhood, each one sending out to the others an atmo sphere of sympathy and peace that may be beneficial to all and bless all the associations of the hour. Thus may we become receptive to the ministrations of the angels, and respond in thought and desire to those pure souls who gather at such places as this, seeking avenues of communication

through which to aid some human life. We ask that all thy dear humanity may receive and realize thy blessing as it is bestowed upon them. May each one feel himself or herself personally under thy care, and realize that thou art leading ever onward thy children over the hills and through the valleys of experience, that they may be unfolded in new directions and gather greater truths from age to age.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.-Your queries are in

QUES.—[By W. W. G., Sioux City, In.] My dear companion has lately passed to spirit-life. I am very lonely, and have been trying to send my thoughts to her, both spoken and mental. What is the probability of her understanding them? Is it necessary for her to be in my immediate presence? diate presence?

Ans.—Two who are in utter sympathy of thought and affection blend in one atmosphere of spiritual life, even though one of these individuals may be on earth, environed by physical conditions, and the other an inhabitant of

the spirit-world. We would say to your correspondent, Mr. Chairman, that, to our mind, there is no doubt but what his beloved companion, who has passed to the spirit-life, understands and knows his longing for her presence, realizes when he is thinking of her, and perhaps grasps his part ticular line of thought. The affection and the longing of the lonely heart on earth will certainly attract the spirit-companion to his side, and especially so where there is affection and sympathy also on the part of the spirit-presence; nor is it necessary for the invisible one to be in the immediate presence or in the atmosphere of physical life where the mortal companion dwells in order to know of the long-ing, the affection and the line of thought of the

Thought travels through space with incredible rapidity and clearness. Thought, to spiritual perception, is a substance, and can be re-ceived, noted and understood. Therefore, ceived, noted and understood. Therefore when a thought goes out to the spirit-companion from the individual on earth, it goes di rectly to its destined point, and reaches the presence in the spirit-world to whom it is sent. That intolligence will read it aright, and will

we have no doubt but what your correspondent is the recipient of beautiful ministration of love and care from the ascended companion. Possibly the limitations and environments are rossiny the initiations and environments are such as to preclude him from externally sens-ing or realizing these ministrations; and yet, if due attention be paid to impressions received to little influences felt, it will not be long, we think, before an internal evidence will be given that the spirit-presence is near at hand with loving and beneficent influence and care.

Q.—[By "Seeker," Osage, Kan.] A certain author says (regarding animals, and in condennation of the belief that some of us have that they exist in spirit-life): "Your earthly bodies were persaded by a spiritual element. Your death was like the death of the animal, whose external holds in the same manner as yours contains a body in the same manner as yours contains a spiritual element. When death severed the ties the intervention of the gross elements of your bodies. Not so the animal. The death-struggle breaks the connection between its material and spiritual; and its ethereal atoms not retaining sufficient attraction for each other, they, as vapor, diffuse themselves into space until drawn to their appropriate spheres. . . Identity is like a complete arch. In man the keystone of that arch is supplied, and the structure is elemal, while it is wanting in animals, and consequently at death the incipient spiritual entity perishes."

Will the Controlling Intelligence please give us his idea as to the truth, or opposite, of this writer's views?

A.—We would like very much to earth-life and send tokens of remembrance to their dear ones, and we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I thought I would try once more, because Mabel said to we alone have not the power." I know fi to earth-life and send to okens of remembrance to their dear ones, and we alone have not the power." I know fi to earth-life and send to okens of remembrance to their dear ones, and we alone have not like me, but I do not see as I shall ever succeed." I have come again, and somehow the way seems so easy I wonder that I could not fin which united your spirits with your physical

A.-We would like very much to learn how the author of the statement just read knows that it is a fact that the spiritual essences or elements which permeate the animal body have not sufficient vitality and power to become conserved and aggregated to form a spiritual essence to the come conserved and aggregated to form a spiritual essence to the come conserved and aggregated to form a spiritual essence to the come conserved and aggregated to form a spiritual essence to the conserved and aggregated to form a spiritual essence to the conserved and aggregated to form a spiritual essence to the conserved esse come conserved and aggregated to form a spiritual body. Such a conclusion could not be reached unless positive evidence of its truth had been obtained, and we question whether it is possible for a human being on the mortal side to gain any such evidence.

We distinctly affirm that this statement is erroneous. The author quoted does not disclaim that the animal body contains certain spiritual elements, and we presume that why he does not is because he understands that did the animal body not possess certain spiritual

the animal body not possess certain spiritual elements, it would be a thing of clay alone, and could not vibrate with animation, consciousness and power as we know it does Granting, then, that the animal body is vital ized by certain spiritual qualities, why can he not take a step further and assume that, as these spiritual qualities must have been drawn from the great fountain of all spiritual life, they certainly must contain within themselves powers that are abiding, and, consequently, that they, too, must survive the shock of death and be reassembled into another form, as are the elements and qualities of a spiritual nature which belong to the organic form of humanity? affirm that this is so-that the spiritua part of animal-life, that which manifests itself

through intelligence, consciousness and activity, is sufficiently vitalized and filled with power to remain in existence after the form belonging to matter is dissolved, that these spiritual elements and essences are reconverted into a new form that is animated by that indwelling intelligence or consciousness which gave expression to the former animal life, and that this new or higher consciousness and intelligence of the animal finds an abiding place with proper surroundings in the great

and intelligence of the animal finds an abidingplace with proper surroundings in the great
spiritual universe of life.

How many returning spirits, communicating
through various mediums of earth, have declared that they possess animal pets in the
spirit world, and that these forms of animal
life are as natural and as real as any that exist
are carth. Now these entir intelligences, who life are as natural and as real as any that exist on earth. Now these spirit intelligences, who have voluntarily made such statements, are not deceptive, nor do they wish to impose upon your credulity. They only desire to state to you facts concerning their surroundings in the spirit world and concerning the different forms of life there; and it seems as natural to them to find there a certain animal that they loved when on earth as it does to find any friend of the human family who has preceded them to the spirit world.

We claim that the Supreme Intelligence makes no mistakes, and that, in endowing the animal creation with life, consciousness and intelligence, he only bestowed those qualities which are a part of his own being. Therefore the animal kingdom is a part of infinite existence and cannot be annihilated, but must find

ence and cannot be annihilated, but must find an abiding place and manifest these qualities through other forms in every department of unfoldment and growth.

INDIVIDUAL MESSAGES.

Rev. John A. McKinstry.

I feel to exclaim: "The Lord is in his holy temple; let all the nations of the earth retemple; let all the hations of the earth re-joice!" for it seems to me, as I view life from my present standpoint, that the great Lord of life is exercising his power and presence throughout every part of this holy temple— which is the body of the Supreme Spirit—and which is the body of the Supreme Spirit—and that his intelligent activity is manifested through every vein and artery and tissue of this great physical universe. So I feel that we may well rejolce, for there is no spot in the infinite expanse of space where death is found. All things are imbued with change; forms are constantly changing and new manifestations of power are taking place; but the very activity of change, which dissolves one organic form and reconverts its atoms and forces into new forms of expression, shows that it is life at work and not death. work and not death.

work and not death.

[To the Chairman:] I might not have expressed myself thus, my good friend, in olden days, when I taught those precepts of the gospel that impressed my mind with power; but I did not see clearly in those days. I come back from the spiritual country of light like an ancient patriarch of the flock, looking after the various members of the fold and seeking to give them something of spiritual protection. give them something of spiritual protection

A few years ago my days were numbered on the earthly side, and I was gathered to my fathers in the great eternity. Many years had passed over my head, with their varied discipline and experience. I trod the path which I all lade the histories of righter research. felt led to the kingdom of righteousness, and I sought to lead my followers along the same way; but I realize now, in my present surroundings, that my path was a narrow one, and that it was hedged in by many misconceptions of life, of the Deity, and of the great beyond. I know now that many times the shadows of doubt and of error fell across my track, but I sought to press on, to the best of my thought and conviction, reaching out toward that which I believed to be holy and true. Therewhich I believed to be holy and true. Therefore I cannot say that my spiritual condition has been a depressed one, although I have had to keep diligently at work to uproot the old ideas and opinions which do not affiliate with the actualities of the spiritual life; but I am glad to be free from that which is useless, and which may become a burden, and so I am ready to entertain any new truth, if it is grander and more instructive than any that I have had before.

have had before. I come, sir, to send my greeting to the dear people in Gainesville, O., and to good friends in other places where I was known earlier in life. I wish to assure them that there is a broad and open way leading from the earth to the spiritual life, and that all who seek may find it. I realize that this broad and open way is lighted all along by the brilliant stars of hope and promise and consolation, set there by infinite love and power to guide the wanderers' feet, and they who seek for mighty truth, and are diligent and earnest in their search, shall be lighted by these stars of beauty, and find their way an onward and an upward one. These I shall endeavor to aid, and if to any of them I can give a little word of consolation or of instruction, I shall feel that the best work of my life is upon me.

Many years ago, kind sir, I lived in good old Massachusetts, and in the western part of the State I opened my eyes upon the light of this mundane sphere. I cherish fond affection for the hills and the valleys of the old Bay State, and I feel that its atmosphere is as sweet to me as is the breath of summer roses. So do I turn in thought to the conditions and associaturn in thought to the conditions and associa-tions of olden times, and feel that I am in-finitely blessed in retaining the power of mem-ory, and in being able to cast my mind back over the past, along the line of travel and of duty, through the disciplinary course of nearly fourscore years, and realize that I am now a spiritual being endowed with stronger facul ties and keener perceptions, who may go for-ward to grasp the truths of the eternal life.

My name, good sir, is John A. McKinstry, generally called the Reverend.

Louisa Snow.

I feel that it will do me no harm to follow in the steps of that good man, for a warm glow of sympathy comes from him which does me good. I have tried so many, many times to communi-cate at your meeting, hoping to reach my friends who dwell in Lawrence, Mass., that I became discouraged and went away to my spirit home, saying to sisters and friends there: "It is of no use; I cannot make myself known. So many friends return to earth-life and send tokens of remembrance to their dear ones, and

and they ought to be stronger and happier and better in their lives because of its teachings. Perhaps they are. I know they should be, for they have gathered some knowledge of the guardianship of spirit-friends and of the nearness of the spirit world. I bring them much love, and I say: "Yes, dear friends, you are traveling over what at many times seems to be a rugged road; there are sharp stones in the way, and the clouds sometimes hang low; but you are assisted by influences from beyond, and you will be helped through the shadows, and, only find yourselves stronger than you were before."

If we can come at any time in private, and speak our thoughts, we shall be happy to do so; but that is not our privilege now, and so, at this public place, I send out to the friends an expression of our sympathy and affection, and hope that at all times all will be well with

them.
We do not find every day and every hour of our lives filled with sunshine and ease. We have work to do, and sometimes the duties laid on us are not just exactly what we might choose for ourselves; but when we take them up with patience and intelligence, we find they are accomplished easily, and life seems more beauti ful because of them. So we try to learn, and to grow on the spirit side, for we see so many above us more beautiful and grand and full of power that we know we must not be idle, but must push on if we would reach other and higher places in the coming time. Louisa Snow.

noon.] I am very glad to greet you here. I have a warm feeling in my heart for this place, and for the work that you are engaged in. I believed in Spiritualism, and I was not afraid to tell what my convictions were in regard to the rights of man on earth, and his condition in the spirit.

rights of man on earth, and his condition in the spirit-life.

I lived a good while in the body, Mr. Chairman, and I had some strange experiences. I had at times a rugged discipline, but it did me good, it brought out the stronger points of my nature, and made me somewhat positive in my expression. I am glad of it, because more than once I had occasion to raise my voice in behalf of some oppressed or persecuted human being, and also against the efforts of bigots who tried in every way to hedge in humanity in its search for that which is free and broad and grand.

I am Felix Thomas, and my home was in

I am Felix Thomas, and my home was in Saratoga, N. Y. I sendy my greeting to every man, woman and child at the Springs, and at Saratoga, where I was known, and want them to know that I am a living man. I want them to know that, although nearly five years—I think it is—have passed away since I was transthink it is—have passed away since I was translated to another world, I have not lost any one of those characteristics which stamped me as an individuality, and that I come back to-day the same man, to all practical purposes—only I hope grown a little broader, sweeter and more mellow under the spiritual influence of the eternal world—that I was when I passed on.

I have a great desire to see Spiritualism grow still more powerful here among the homes and the hearts of humanity. I believe it takes hold of every reformatory measure that belongs to mankind on earth, and that its mission is to work with its silent but potent forces throughout every department of being and help to regarder to many home he needs and help to regenerate man where he needs regenerating, and to bring up the lowly and unfortunate to higher planes of life in the directions of thought and labor, and also of general experiences.

directions of thought and general experience.

It seems to me that this influx of spiritual power from the higher life is calculated to reach every individual and do him good. I, for one, am giad that Spiritualism is abroad throughout the land. I am told that it is being studied and investigated now by many who, a year or two ago, turned their noses up at it, a year or two ago, turned their noses up at it, and would not have anything to say to those who were professed Spiritualists. Well, I am very glad of that, although I suppose Spiritualism would live if they continued to take no notice of it; but I am very glad whenever any intelligent mind wants to investigate the truth and, finding it to be such, desires to incorporate it into his life.

So Mr (Phairman I feel that in coming back

So, Mr. Chairman, I feel that in coming back to give greeting, I am just expressing the thought of a number of good souls who have lived and fought for the truth, and who are living and fighting for it still, although they are not visible in forms of flesh to the outside multiple. Good day six multitude. Good-day, sir.

George A. Kingsbury.

A good old soul from our town, who is a relative of mine, reported to you at your last meeting, and I was here with him watching the transactions and trying to learn some-thing of this line of work. He spoke to me very kindly after he left this place, and endeavored to persuade me to try to make me very kindly after he left this place, and endeavored to persuade me to try to make myself known in a like manner; but I told him it would not be as easy for me as it had been for him, because he understood these things before he went from the body and I had no sympathy with them.

I find, however, that it is not so hard for me as I thought perhaps it would be, because during the last few years I have been trying earnestly to understand these, various lines of travel between the two worlds, and to gather some information from those who communi-

some information from those who communicate with earth. I have been to school and have tried to profit by my lessons, and I am ready now to tell my people something of this spirit-life and its conditions if I ever have the opportunity of speaking to them quietly in my own way.

I was conscientious and honest in my reli-I was conscientious and honest in my religious belief and in my connection with the church. I was called "deacon" by my friends. Whatever duty came to me in regard to the welfare of the church and our congregation, I tried to discharge properly, and I think my friends will say that, although I passed away before what seemed to me was my time, yet they would not consign me in their thoughts to a place among the unfaithful.

If I could have shown my dear family and

to a place among the unfaithful.

If I could have shown my dear family and good friends the real condition of my spirit after I passed from earth, they would have been surprised. I did not rise to any lofty height, I did not find myself in any brilliant place surrounded by a great light and throngs of chanting angels, but I was just close by the old life, right in the midst of my family and friends, wishing I could do something for the dear ones dependent upon me, striving hard to make myself understood, and trying to realize that I was yet a living man with active powers. Since then I have entered the spirit world and found it a good place, full of busy life, full of genial friends, and just about what this world is, only a little higher and better and clearer and easier to understand and take hold of.

and easier to understand and take hold of.

When I came to try to make myself understood, I asked the good friends what I should say and how I should do, and they said, "Just be natural; just speak as you would in everyday life." I was only a plain farmer, and I sometimes took my truck and carried here and there, but I tried to do my work as it came to me from day to day, and I said to the spirit-friends, "Perhaps I shall not be welcome."

But they said, "Ohl yes; all are made welcome, and all will be given a hearing, for in this spiritual life every man stands upon his own merits, and the farmer in his field who does his work faithfully and well, and strives to do right by his fellowmen, is as highly honto do right by his fellowmen, is as highly hon-ored as is the monarch on his throne, who also strives to do the best he can toward his depend-

I come from North Brookfield, Mass. George A. Kingsbury. To my father, my family, and my friends.

Ella Stratton.

My name is Ella Stratton, and my people— those who are yet on this side—live in Halifax,

I have a sister Jane that I would like to reach. I do not know as she understands Spiritualism. I did not know of it when I was here. I have others on this side that perhaps know nothing of it, and it may startle them to have a voice come, as it were, from the grave, out of the past, claiming to be one of them, and asking to be received; but I come in that way, and as something more than a voice, as a living human being, who has passed through many strange things since I talked with them.

My conditions were limited on this side. I had desires and aspirations. I would have liked to gain great knowledge—a college education; but I could not have these things here, and so I have been applying myself to my studies ever since I found the opportunity on the spirit side. I have a sister Jane that I would like to

spirit side.
Some of the dear friends have come to me since I went away. Our numbers have grown larger in the other world and smaller here, but I bring the good news that all are safe, all are well and happy, and busy with their own af-fairs, and we shall all be glad when those who

are toiling along this mortal shore are brought to us in the heavenly world.

I thought if I could come, no matter if it is a long while since I left the earth, it might bring a thought and a little cheer to some one on this side, and perhaps do as much good as it will do me just by knowing that I have tried

to send an influence of love from the spirit side. Fred C. Clark.

We do not find every day and every hour of our lives filled with sunshine and ease. We have work to do, and sometimes the duties laid on us are not just exactly what we might choose for ourselves; but when we take them up with patience and intelligence, we find they are accomplished easily, and life seems more beautiful because of them. So we try to learn, and to grow on the spirit side, for we see so many above us more beautiful and grand and full of power that we know we must not be idle, but must push on if we would reach other and higher places in the coming time. Louisa Snow.

Felix Thomas.

Good afternoon, Mr. Chairman. [Good after-should be cut off in the prime of life.]

long entirely to the spirit world.

To my former associates in the works I send my greeting, for, although I left that line of employment, and engaged in other business before I went from the body, I always had a kindly feeling for those that had been my companions through many pleasant days

pations through many pleasant days.

Sometime I hope to come again, and perhaps will do better than I have to day, but I shall always remember this experience with a great deal of satisfaction.

Helen Smith.

We did not live in Boston when I passed from We did not live in Boston when I passed from earth-life, but my people have moved to this city since then. When I found they had come here from the far South, where we knew nothing of spirit communication, to this place where there are so many open ways, I thought I would perhaps be able to come to them right away, but I have not, and I think it is a good while since they came here since they came here.

To day I come bringing my love to my friends, and I desire to say to my Cousin Nell, who is engaged so busily in her musical affairs, that I often find myself close by her side, and sometimes feel that I give her something of those spiritual ideas on this subject that I have gained in the other world.

I never controlled a medium before, and I

may not speak very clearly, but 1 do the best

I can.
I want to say that I wish the dear ones, their own at home, be-I want to say that I wish the dear ones, would form a circle of their own at home, because I believe they would, in a little while, get strong manifestations of spirit power in two ways—mentally and physically. I believe that my sister Grace is a medium for receiving inspirations and perhaps for getting tests of spirit identity, and others of them are mediumistic; so if they form a circle for a battery of power, I think they will get manifestations that will be very convincing to them.

I shall work and try to influence my friends to do this, for I think there is capacity for accomplishing a good work for humanity in this line, and then we shall be able to come so near to the outer life that we cannot only

this line, and then we shall be able to come so near to the outer life that we cannot only make ourselves known, but perhaps bring something from other spirits to their friends which will make the hearts of the dear ones here glad. That is why I have tried so hard to come, hoping that in some way I could find an avenue through which I could reach my dear ones and give them ideas of how to proceed in ones and give them ideas of how to proceed in forming their own circles of investigation, and I shall continue to try until something more is accomplished. I am Helen Smith.

Report of Public Séance held Feb. 24th, 1893. QUESTIONS AND ANSWERS.

QUES.—[From one in the audience.] Why are tests always given to persons in other cities or States, and never to persons here at this present time in this audience?

Ans.—We would say for the information of our questioner that these circles were established by the spirit-world more than thirty-five years ago, not especially for the benefit of indi-viduals present, but for those spirits who had viduals present, but for those spirits who had no other avenue of communication reaching out to their friends in various quarters of this country and the world, and who probably could never find an opportunity of communicating with those friends at any other place.

The spirit-world, in the days when the Banner of Light was established, saw the need of something of this kind. While there were private circles open to the public in various cities, especially in Boston, and while these private circles and mediums have multiplied so

cities, especially in Boston, and while these private circles and mediums have multiplied so that any investigator in this city may engage a private sitting for personal communication with his own friends, or may visit one or more circles such as are held by these mediums, there has been no public avenue of communication for spirits who on earth lived in remote parts of the world and who desire to reach parts of the world, and who desire to reach their friends, but have no direct line of con-tact with them, For this purpose, as we be-fore said, these circles were established, and it has been the aim of the Spirit-President and his aids to keep open such an avenue of communication that individuals living in of communication that individuals living in the outskirts of the far West, in the south-ern section of our land, or down among the Eastern States, might at some time gain a gleam of light from the spirit world, and a word of love from a departed friend which they might never receive in any other way.

There have been thronging back to mortal

life, from the very earliest dawn of Spiritualism and its revelations to the present time, thousands upon thousands of human souls, anxious to reach, with a direct word or thought, some mourning friend or needy soul upon the earth. These spirits naturally flock to the place where a medium is situated who can transmit communications from the other life; and e that such a place of communication, known as the Banner of Light Free Circle, had been opened for those who desired to give something from the immortal world, there has been a constitution of spirit travelors from the tinuous stream of spirit-travelers from that world to this.

We very frequently receive letters from various parts of the West, South and East, asking why it is that so many spirits come to our Circle-Room from this State and from Boston and its vicinity, while others often ask why it is that so many spirits come to our circle to send messages to individuals far off and not to friends here in Boston. So you see that indi-viduals from all localities are anxious that they should personally be pleased or favored in this line; but we have endeavored to keep open and free this channel of communication to the entire spirit-world and not for the benefit of a few. We have made it distinctly known that this not a test seance for persons present. There are many such in Boston, which may be attended by those desirous of obtaining personal messages from their excarnated friends. It is intended for the benefit of the great mass of spirits; and consequently a spirit who lived in Boston or close by is no more welcome and no less so than is one who lived in New York, New Orleans, or San Francisco.

Therefore, we trust that our friends on earth will feel, in such places as this, wherever they may be found, that the desire on the part of

may be found, that the desire on the part of the spirit guides is to give the greatest good to the greatest number; and remember that there are individuals in the far West, in the South and other localities where no mediums are to be found, where no spiritual meetings are es-tablished, and where no home circles are known, who read the pages of the BANNER or LIGHT, and if, perchance, they receive a word of encouragement and remembrance from those who have passed from the mortal world, together with a test of the spirit's identity, only the angels know what a glad and thankful strain is evoked from the hearts to whom it is sent, for it has been as a light in the shadows and darkness which have surrounded them.

Q.—[By H. R. H., Indianapolis, Ind.] It is, or is alleged to be, the destiny of every human soul to attain to highest perfection; but to reach this unfolding, the conquering of self, as to passions and desires, must become an accomplished fact. Are there, then, temptations and oppositions in the future state, acting—as on this earth—as mentors to the unfolding spirit intelligence; or is it necessary for the spirit to become again incarnated in order to take added steps in the pathway of its needed development?

A.—The pathway of progress, we are taught

A.—The pathway of progress, we are taught, is one continuous line of effort and of travel. We know of no soul, however exalted he may be, who has gained the height of perfection and has nothing more to attain by way of power, achievement, or personal unfoldment. The height of that perfection which the soul

I confess that I had these rebellious feelings, and it seems to me only natural that I should. Sometimes even now I feel as if I would like to be back in the old scenes, take hold of affairs with my own powers, and make what I could out of the circumstances and opportunities of life; but that is because of those who are here that I regard with tender affection; and I come, Mr. Chairman, not to make any eloquent with love and greeting, and that I have not forgotten any friend that still lives on this side.

I am a busy man, sometimes interested in affairs like that which held my attention here (that is, when I come in contact with the earth) and sometimes interested in matters that belong entirely to the spirit-world.

To my former associates in the works I send my greeting, for, although I left that line of employment, and engaged in other business of the carral to ever gleams beyond; for, as in intelligent being gains one goal, he finds there are other heights beyond toward which he may and must climb. So life is not only one continuous effort, but one that is daily being crowned with successful results.

These heights of progress may not be gained at a single bound. One must plod along constantly, seeking to overcome that which is of the carnal state, to conquer self, submitting to the lighter laws of spiritual development, and guidance, and subjecting the lower forms of passion, of habit and of perverse appetites to the will and the sonse of honor and justice which belong essentially to the spiritual nature. This the individual entity may not only do in the spirit-world, but to an extent here upon earth, pressing onward from year to year, overcoming weakness, gaining power, and becoming less and less selfish in his propensities, desires and habits.

desires and habits.
Our correspondent wishes to know if there Our correspondent wishes to know if there are temptations and impediments in the upward path of the excarnated spirit. Why should there not be? You are not to suppose that the spirit-world affords one vast, broad field of level ground over which the individual is to travel, a level space over which he may pass with ease, with a cloudless sky above his head and sunshine all around, for it is not so. There are shadows everywhere, and you will find them in the spirit-world as well as on the earth, although it lies with yourselves there whether these are dispersed or whether they continue to hang over your path.

Here you are environed by circumstances over which you have no control, and therefore the burdens and shadows of life may press heavily upon you in spite of all your efforts to rise above them or to pass into a happier state. In the other life the shadows may arise from

rise above them or to pass into a happier state. In the other life the shadows may arise from disappointments in your lives that you do not find things as you expected, and that you are not as strong as you expected, or as well off as are those intelligences who have long ago lost the weaknesses belonging to the more external or selfish condition of life. You will have duties to perform that seem difficult to you at first, because you do not understand them; but no work will be outlined for you that you are not adapted to perform, and when you are not adapted to perform, and when you bring to your task the will to accomplish it, it will become easier, the victory will be readily won, the triumph assured. And so on, from age to age, the road of progress is an upward one, as far as we know anything of life in the spiritual world.

spiritual world.

In regard to the question of reëmbodiment, there are spiritual intelligences who affirm that there is such a law most certainly; not arbitrary in its operation, but one by which spirit entities may profit if they feel that they are not fully disciplined in the affairs of earth. Some of you Spiritualists may say: "If I go to the spirit-world and find that I have not performed my work fully, my place is on the earth, where I ought to take up certain affairs and bring them to greater and grander results. Why may I not take possession of a medium and perform my work through that channel?" To this the remcarnationists of the spiritual world would reply: "Your desire is a purely world would reply: "Your desire is a purely selfish one, not permitted fulfillment by the highest power—the Infinite Life. By coming in contact with earth-life and taking a vital hold of its conditions, you would prove a burden to the magnetic life of the medium to such an extent as to exhaust his nerve powers and den to the magnetic life of the medium to such an extent as to exhaust his nerve-powers and to deprive him of the conditions of a healthful, happy life, which you have no right to do. It is the right of every individual to demand certain conditions, elements and properties of existence that belong to him as a human entity, and no spirit is justified in obsessing an individual on earth to the detriment of that mortal. If the spirit does so, he must pay the penalty sometime in the future, and the mediumistic sensitive must also receive full comumistic sensitive must also receive full com-pensation for that of which he has been robbed n magnetic life or aura to the detriment of his health, mind, reason or happiness." Therefore, friends, we think that those who

bring this response to the query of the Spirit-ualists certainly have the better side of the argument.

INDIVIDUAL MESSAGES.

Charles Shapleigh.

I beg your pardon, Mr. Chairman, for coming first to-day. I tried to come at your last meeting, and really thought I had made myself known to an extent. I spoke what I had to say, and supposed you had received it on this mortal side; but after your meeting had closed, there was a sort of investigation or something on our side of life, and your Spirit-President informed me that I had not given any message, and that merely my name had been received.

I do not understand these things very well. Some one told me long ago in the spirit-world.

I do not understand these things very well. Some one told me long ago in the spirit world of your circle-room, and a man said that all a spirit had to do was to come here, get as near as he could to you people on the platform, and just speak out, without fear, what he had to say. I tried to come a good many times, and usually found myself near the end of the line. The last time you held a meeting, I don't know how it was, but I got very close. I told my story. I gave my name, turned away and left,

thinking of course it was all settled. That is my excuse for intruding to day.

My name is Charles Shapleigh. I lived right here in Boston a good part of my life, and one part of my life I lived across the water in East

I do not know whether my friends will care to hear from me or not, but I have some rela-tives right around these parts and some friends

tives right around these parts and some friends who are left on the mortal side that I would like to see if I could. I would like to have a talk with them, but I do not suppose they believe in Spiritualism, or would go to a circle to listen to what a spirit would say.

I used to be a man of push. I was never as successful as I would have liked to be, nor did I pile up a fortune to leave. I do not know as I took much of a fortune with me. Sometimes I think I did, and then I think I did not. I took my memory with me, and, while it gave me a view of some good things, it also gave me a view of some things I did not like to see, but I suppose it made up a part of my spiritual possessions. I took enough with me to clothe me in a sort of fashion, but not so handsomely as some I have seen on the spirit-side. I have some I have seen on the spirit-side. I have been gone some years now, and I have been growing, taking hold of the spirit-world, and

making something of it, so that I do not feel altogether like a poor man.

There is one of my family, Sarah, that I have tried to follow in her experiences, and to give her an influence from the spiritual world that might help her in her duties. The poor girlass had many things to hear since I went to her an influence from the spiritual world that might help her in her duties. The poor girl has had many things to bear since I went to the spirit-world, trials and perplexities brought by others and not by her own conduct, and it has seemed that the way might be made more pleasant for her; but perhaps I do not see as well concerning this outward life and its needs as I might do, and perhaps I am not prepared to judge of these things where I feel such an interest. I would like to get near to that dear one, and also to others, and give a thought or have a talk. Perhaps by coming here and saying something my friends will see my words in your paper, and it may be that I shall get a hearing at some of the meetings you say you have in your city, for I shall do my part.

Father Seth Hinshaw.

[To the Chairman] Well met, good friend. I feel that I have the right once more to speak from your spiritual platform, though years have rolled away since I left the earthly form. have rolled away since I left the earthly form. Sometimes I have been privileged to say a few words through some such mouthpiece as this, and proclaim my love for spiritual truth; and as the years, go by that love seems to unfold more and more of depth, for that spiritual truth which is truth to me shines out more clearly and more brightly, trying new lustre to old thoughts, and new light to those mysteries which seem to envelope humanity, and keep it in error and doubt.

I feel that Spiritualism has, all along the years, during its progress on earth, made an indelible impress upon human life and thought, and that its revealments from the other shore

and that its revealments from the other shore have most certainly done more to quicken the appirations of man and to give him hope and good oheer, than anything that the world has ever brought to our notice.

I feel at this time to come back from the

fields of apiritual light to give a word of encouragement to the workers, those who are plodding along in our ranks, and who feel smitten as if by a heavy hand when they see, after all their efforts, so much indifference on the part of those who should be their stay, their support. I feel that our workers who are becoming bowed by the weight of years and care, certainly do need something to stimulate their flagging powers, whether that something is brought from this or the other world; and I stretch out my hand in fellowship and friendly greeting to all. Some of you have known of me in the past, some of you have realized that I tried to do my duty according to my light in spiritual things; and I can truly tell you, from the unseen world, that never a thought did I try to express, and never an influence did I seek to give out for truth, but what I have been abundantly paid for it. The rainbow of promise is indeed a truth—it shines for every faithful soul—and I do not see that the Infinite Love and Wisdom allows any promise to go unredeemed in the spiritual affairs of mankind. fields of spiritual light to give a word of en-

kind.

I give my greeting to the friends in this establishment on both sides of life. I took an interest in THE BANNER and its work when here, and I have taken an interest in it through all the years of my spiritual existence outside of the physical body. I used once in a while to come back and give a word of cheer and greeting to those tolling along with the ardu-ous work, but of late I have refrained because there were so many anxious souls wishing to reach their friends on the mortal side. To day reach their friends on the morth side. Lousy I feel that the time is right for me to speak; and you can tell them that old Father Seth Hinshaw brings his love and greeting, and promises to help them in every good work in which they are engaged.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE PUBLISHED NEXT WEEK.

Feb. 24 (Continued).—Amy Phomix; Thomas Hughes; Susan Warren; Edward O'Hara; Guide, for Sarah Sylvester.

Feb. 28.—S. B. Brittan; Dr. J. T. Gilman Pike; Isabelle
Lawrence; Alonzo D. White; Edward F. Reilly; Mrs. Clarissa Maguire; Clark Davis; Katle A. Kinsey.

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

May 12.—Annie Denton Cridge; S. W. Knowles; Judge
Rufus B. Rannoy; Mrs. Martha P. Starkweather; Bill Harris; Father Charles Cleveland; Bob Carter.

May 16.—William Field; George A. Williams; Jennie F.
Straw; Ben Angell; Mary A. Shaw; Mary S. Jones.

A Marked Verification!

Mr. J. B. Armstrong contributes to the Courier and Freeman, Potsdam, N. Y., of May 3d, interesting particulars in verification of a communication given by his daughter. Jennie M. Armstrong, and printed in the Message De partment of THE BANNER. After describing the methods of procedure in our Free Circle-Room, Mr. Armstrong says:

"THE BANNER folks had no means of knowing anything of Jennie's life or death. On her death bed I asked her if she would come to THE BANNER office in Boston, send me a message, and tell me, if she could, who were the first she met in the spirit-world. She said, 'I will if I can, and I hope it will be my mother.' You will notice what she says about meeting her sisters and her mother; three sisters aged respectively eight, ten and twenty-two. See also what she says of her promise to come through this medium [Mrs. Longley], none of which facts could have been known in Boston. I had made her a present, some years previous to her death, of a book of poems, and in that book she had selected and marked a favorite poem, entitled "Abdullah's Message from Paradise." With the first verse of that poem she introduced her message. This phase of mediumship brings our dear ones home to us again, and they invariably come as she comes in tenderness and love."

THE MESSAGE.

"He who died at Azan sends
This to comfort all his friends.
I have died, but still I live;
Let this consolation give.
Though I died, I now return,
Bearing love's immortal urn;
Though I died, my heart is here
With the friends I hold most dear."

I am so happy to come, even with this feeble and imperfect expression. I come to suy, oh, papal it is beautiful, and just as you said. It is not many months since all that was mortal of my life was laid away to rest, and friends whom I had known were said, because they said a light had gone out, because they thought it a pity that one who had so much of the world before her should have been taken early away. And yet I have already been back to papa and comforted him. I am not sad, not even when I remember that my dear father is left here in loneliness to wait, the summons when he shall join his loved ones on the other side; not said, because all is so peaceful and so beautiful in that spirit world that I have entered, and because I know it will not be long before my dear father will join us too, and be made one of our happy so beautiful in that spirit world that I have entered, and because I know it will not be long before my dear father will join us too, and be made one of our happy band. I am not as strong in coming as I could wish, and perhaps I shall not be able to may all that I intended to, or that may be expected of me, but I want my friends to know that I still live, and that is the greatest, most beautiful message I can bring to any one; for If I live, I must be the same that I was before I passed away, that is, in mind, memory and affection, and I have the same warm friendship for each one that was mine here. I send greeting, and sometime I hope to come to speak personally to many of my friends, and to give them the undoubted evidence of my return. When I was drifting out of the body I heard sweet sounds. Then there appeared before me pleasant faces. I saw girlish forms, one holding out to me a beautiful red rose, another a white, sweet scented lily, and I knew they were my sisters. Still another came, whom I call Abble, with other dear angels belonging to our own family; and, best of all. I could not but think so, even though the others were so dear, I saw my mother, my dear mother, grown so strong and youthful in her spirit-home, and so happy because I was coming to her again. She dropped a tear and said, "poor father, he will be so lonely;" but the tear was dried immediately in the light of her bright smile, as she added: "But now we are all together, and he will come soon." So I bring this to him as a message from us all. I wish him to feel that we are with him. I have been very close to him since I went out. I know he has felt my presence, and realized that he has not been left alone. Sometime, perhaps, I will come again. I promised father to come through this medium, and give him what I could. I have not given nearly what I wished, as I think he will understand, but the next time I may be able to do more, and I am thankful for this, Jennie M. Armstrong. My father is J. B. Armstrong of

Tribute

AND RESOLUTIONS IN MEMORY OF OUR LATE BROTHER JULIUS CARROLL.
Our brother and friend, Mr. Julius Carroll, has gone from

earth-life. He was stanch, tried and true, one who advocated the truths of Spiritualism, and held the Cause as sacred and dear. He has been connected with our Society for many years, always taking an active part. Broad and illural in all his views, he was ever ready to extend his hand to all mediums and give them words of encouragement. In the Progressive School he was the leader, and the inspiring words to which he gave utterance touched each heart with sympathy and love.

The little children always looked to him for a kindly greeting; nothing pleased him so much as to listen to their recitations, and his approclative expressions regarding their efforts filled them with joy.

Our Progressive Aid Society has lost a valued member and co-worker.

our Progressive Aid Society has lost a valued member and co-worker.

He was a great lover of Nature, and from her fount he drew the living waters of his faith.

Our President, Vice-President, with many members, at tended his funeral at his home in Fozboro, Mass. Dr. Storer officiated, and in fitting words paid tribute to one he had long known.

In the pleasant town of South Walpole, his birthplace, our brother's form was consigned to the bosom of mother earth—the beautiful sunlight, the soft, genile breeze, the bursting buds, singing birds and springing grass, symbolized well the new life he had entered. And so we bade farewell to, the mortal form, feeling an assurance of a retuinton beyond the shadows and confines of the grave, in a land of perominal bloom.

The following resolutions of the Association, School and Progressive Aid Society, were adopted in memory of him whose face and form were so familiar to us all:

Resolved, That in the transition of our late brother, Julius Carroll, our Association, School and Progressive Aid Society have lost a valuable friend and co-worker.

Resolved, That in appreciation of his worth, and the abilities put forth by him in the Cause he so revered, we extend to his sorrowing wife, family and friends our sympathy and love, with the lope that in this loss they will be sustained by his spiritual presence: comforting ourselves with the thought that our loss is his eternal gain! Through this transition may we be enabled to live and work in accordance with his procepts and example—thereby realizing his admonitions of good.

Resolved, That a copy of these resolutions be forwarded to his family, and be written upon the records of our Society.

Miss. O. M. Whipple.

Spiritualist Association.

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1 w May 27.

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May 28.

May 28.

May 28.

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May 29.

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July 19.

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Apr. 8.



Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver, Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents. EUOALY PTUS CHEAM never fails to cure Catarrh, Neuralgia, Skin Diseases and Piles. By mail, 25 cts. Liberal terms to Agents. Address EUCALY PTUS MEDICINE CO., San Francisco, Cal. For sale by COLBY & RICH. Jan. 2.

Mrs. William H. Allen, 496 Washington Street, Providence.
EANCES for the present season Sunday, Tuesday and Friday evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

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

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

May 18. cow

THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American subscription 40 cents per annum. U. S. postage stamps taken in payment. THE LYCEUM BANNER contains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat. The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceun Gesons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, soo THE Lyceum BANNER, Mouthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 36 Monmouth Road, Bayswater, London, W., England.

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THE PROBLEM OF LIFE. A Monthly Magnatine devoted to Spiritual Science and Philosophy and all subjects pertaining to the welfare and progress of humanity. Under the sole charge of W. J. COLVILLE. Terms (invariably in advance) 31 per annum; with Banner of Light, 35. Single copies 16 cents. Address W. J. COLVILLE, See Darmount street, Boston, Published by FRANK LOVELL & CO., 142 Worth street, New York. Subscriptions taken at Banner of Light office.

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Dec. 31. 26w

Mrs. Stoddard Gray and Son, DeWitt C. Hough,
THE Materializing Mediums, hold Seances Sunday,
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Apr. 29. 8w

MRS. M. C. MORRELL,
CLAIRVOYANT, Business, Test, Developing and Prophetic Medium. Circle Tuesday and Thursday evenings.
310 West 28th st. eet. May 20.

W. J. COLVILLE

WILL DELIVER TWO LECTURES DAILY DURING THE SESSION OF Summer School of Psychic Science at Lily Dale, N. Y.

COMMENCING Wednesday, June 7th, 1893.

Wednesday, June 7th, 1893.

He will speak daily at 2 p. M., also on Tuesdays, Thursdays and Saturdays at 1 2 n. M., and on Mondays, Wednesdays and Fridays at 7:30 p. M.

From Jue 7th to July 5th, complete courses of twelve Lectures will be given on the Spiritual Science of Health, Sarred Autholizy, 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.

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

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

consideration. W. J. Golville will speak. In the Auditorium on Sundays June 11th, 18th and 28th, at 10:30 a. M. and 2 p. M. Mrs. Lillie and W. J. Colville will lecture on Sundays July d, 9th and 18th. W. J. Colville and Mrs. J. B. Jackson July

22d.
PROF. GEO. W. MORRIS of New York, who is a Paris and Berlin graduate, has been secured as plantst and organist for the summer school. He will also take pupils and give recitals.

Apr. 8.

DR. F. L. H. WILLIS May be Addressed until further notice,

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

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 2.

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CATARACTS, Scars or Films can be absorbed, Paralyzed Nerves restored, Diseased Eyes or Lids cured. A Home Treatment: "norlsk." Hundreds convinced. Pamphle free. THE EYE, Glen's Falls, New York. 4w May 6.



W.H. PARKER, M. D., No. 4 Bulfinch st., Boston, Mass., chief consulting physician of the PEABODY MEDICAL INSTITUTE, to whom PEABODY MEDICAL INSTITUTE, towhom was awarded the GOLD MEDAL by the NATIONAL MEDICAL ASSOCIATION for the PRIZE ESSAY on Exhausted Vitality, Atrophy, Nervous and Physical Debitity, and all Diseases and Weakness of Man, CURES the young, the middle-aged and old. Consultation in person or by letter. Prospectus, with testimonials, FREE Large book, THE SOIENCE OF LIFE, OR SELF-PRESERVATION, THE PRIZE ESSAY, 300 pp., 125 invaluable prescriptions, full gill, only \$1.00 by mail, double sealed, secure from observation, Feb. 25.

Feb. 25. A New Book.

TEN TEST CIRCLES:

OR, THE LAW OF CONDITIONS. Being a full account of the effect that various conditions will have upon spirit manifestations. How to make conditions which will produce cortain manifestations. How to foretell what the manifestations will be by the conditions in the circle. Being an accurate account of the conditions produced, and the results obtained in ten circles held expressly for the purpose of studying the law of conditions, and their effect upor the manifestations, and the kind of influence they exert over those sitting in the circle. A Book that every person who sits in a circle, or who contemplates investigating Spiritualism, cannot afford to be without. Will be ready June 1st, 1833. Sent post-paid and bound in cloth on receipt of one dollar. Send all orders to JAMES L. DOW, Dututh, Minn., Reom 416 Burrows Building.

May 6.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. Positive Cure for PNEUMONIA and all Local Inflammations.

DREPARED expressly for DR. J. A. SHELLII A.

MEER by a reliable Chemist. This Olintment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of £2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Blone and Gravel, and all Nervous and Lung Trouble. Also Spring Bitters.

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J. A. SHELHAMER, Magnetic Healer, 8% Bosworth Street, Boston, Mass. "Glad Tidings of Immortality."

Tanking of initions of initional the above title have been received by us. The size is 22½x28½. The principal figure is a female, cylidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words. Message of Love. Over her head are three stars. The draphry on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, singestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette like, messes of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Mrs. The artist is Mr. Shopt, who, we are informed, has exceited many beautiful drawing, illustrative of the Spiritual Philosophy.

Perce 50 cents. Price 80 cents. For sale by COLBY & RICH.

MRS. B. F. SMITTH, TRANCE MEDIUM; holds sittings dally, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Orescent Black, Revers, Mate. Terme, \$1.00. Hours, from 9 a. M. to 6 P. M. ... 47° Oct. 11.

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Sex, and I will give you a OLAIRYOYANT DIAGNOSIS OF
YOUR ALLMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute, Grand Eapids, Mich. Im. May 8.

Panner of Pight.

BOSTON, SATURDAY, MAY 27, 1893,

MEETINGS IN BOSTON.

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

Shelhamer, Ohairman. Free to the public.

The Biviton Spiritual Temple, Borkeley Hall,
d Bierkeley Street.—Services every Sunday at 10½ a. M.
and 7½ r.M. Andrew L. Knight, President.

The Bielping Hand to the Boston Spiritual Temple meets
every Wednesday at 2½ at 3 Boylston Place. Business
meeting at 3°clock: Supper at 6. Mrs. R. S. Lillie, President; Mrs. A. A. Eidridge, Treasurer; Ida M. Jacobs, Secty.

First Spiritual Temple, corner Newbury and
Excter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at ½ r. M.; School at 11 A. M. Wednesday
evening Social at 7½. Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists' Association meets

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 Sec'y, Hyde Park, Mass.

Children's Spiritual Lyceum meets overy Sunday at 0M A.M. in Red Men's Hall, 514 Tremont street, opposite serkeley. J. A. Shelhamer, President.

The Lyceum Ladies' Aid Association ineets every Wednesday. Business meeting at 4 p. M. Mrs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Sundays at 1 A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. E. Puttle, Conductor.

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.

Hathbone Hall, 694 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ r. M. (7½ r. N. meeting in Commer-cial Hall) Thursday at 2% r. M. N. P. Smith, Chairpan. cial Haii) Thursday at 2M P.M. N. P. Bmith, Chairpran.
Park Square Hall, 7 Park Square.—Service overy
sunday at 11 A.M., 2½ and 7½ P.M.; Class in Spiritual Science at 11; sayehic phenomena and tests at 2½ P.M.; lecture
and tests at 7½ P.M. Tuesday, at 2½ P.M.; needings for
tests, speaking and psychometric readings. M. Adeline Wilkinson, President; Dr. N. J. Morris, Secretary and Treas.
First Spiritualist Ladies' Aid Society, 1031
Washington Street.—Business meetings Fridays, at 4
P.M. Public meeting at 7½ P.M. Mrs. A. E. Barnes, President

The Ladies' Industrial Society meets weekly Thursday afternoon and evening corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A. M., 2% and 7% P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10½ A. M. and 2½ and 7½ 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, 1025 Warren Street, Charlestown District.—Meetings held each Sunday at 2% and 75 P. M.; developing circle in A. M.

Pilgrim Hall, Chelsen.—Spiritual meetings held Sundays; 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 (6) Tudor street).

Society Hall, Everett.—Sunday meetings 11 A.M., 24 and 7% P.M. A.D. Haynes, Chairman.

The First Spiritanl Temple.-Mr. W. J. Colville's fecture at this grand edifice, corner of Newbury and Exeter streets-which edifice is devoted to the cause of Modern Spiritualism-was listened to with rapt attention last Sunday afternoon by a goodly audi nce. The subject of his discourse was, "The Day of Pentecost and Its Phenomena." The speaker started with a reference to the Jewish festival, which com memorates the delivery of the decalogue to the Israel ites thirty one hundred years ago; and on that point proceeded to argue that the valuable teaching conveyed in the story of the law being given by God to Moses has a great lesson for the modern world, in that it emphasizes the fact that law cannot be invented—it can only be discovered and applied. It is our privilege, as well as duty, to seek to find the eternal order of the universe, and having found the law, we should with joy obey it, for it is all wise and all good, only need ing to be known to be leved.

All sorts of silly attempts at arbitrary legislation result in confusion and distress, because man strives to wrest from nature her prerogative. Man's happiness consists in obedience to universal order, never in a foolish struggic to maintain a false seuse of lib proceeded to argue that the valuable teaching con-

ness consists in obedience to universal order, never in a foolish struggle to maintain a false sease of ilb erty which confounds lawlessness with freedom.

As Israel celebrates Pentecost fifty days after Pass over, so does Christendom celebrate the coming of the Holy Spirit fifty days after Easter; and among all the New Testament records we find nothing more instructive and inspiring than the graphic record in Act 2d, of the descent of the Spirit upon the multitude gath ered in one place with one accord, expecting the ful fillment of the promise of the risen and ascended Teacher, who had plainly told his disciples that their sorrow at parting from him physically would be turned into glorious joy when they realized the fulfillment of his prophecy in their realization of his spiritual presence among them, and the opening of their minds to understand fully such truth as they had previously but dimly comprehended at best. The manifold signs and tokens, which announced the coming of the Paraclete, have their parallel to day.

Physical manifestations of spiritual power cerrespond to the shaking of the temple and the sound of

of the Paraclete, have their parallel to day.

Physical manifestations of spiritual power carrespond to the shaking of the temple and the sound of the rushing wind; cloven tongues of flame signify the fiery baptism of inspiration which transforms illiterate fishermen into orators, whose burning words reach the very souls of all whom they address; the many languages spoken to the mixed assembly containing delegates from all nations, denoted to the far-reaching adaptability of the spiritual messages to the widely differing needs of diversified humanity and the fulfillment of ancient predictions, showing that the letter of prophecy, highly symbolical as it is, must be laid aside for the esoteric verity which the outer covering fully reveals and partially conceals. The outcome of a great spiritual illumination is the establishment of unity in place of hostility, and of fraternal feeling and cooperative mode of life in place of the floree competitive system which had flourished till others obtained. No extraneous pressure will convert the world unless the Spirit of Truth leads forth into expression the divinity latent in all imankind.

After drawing a telling illustration of the coming

No extraneous pressure will convert the world unless the Spirit of Truth leads forth into expression the divinity latent in all mankind.

After drawing a telling illustration of the coming Commonwealth from the biblical narrative reviewed, the speaker went on to speak particularly upon the joys of the spiritual life, and alluded in highly commendatory terms to a book just translated from the French of Figuier (author of "The To-Morrow of Death") entitled "The Joys Beyond the Threshold."

Happiness is the goal of existence; it is the end toward which we are all trayeling; but joy must be merited; bliss must be earned, and we earn it often in the crucible of trial and the disappointment of every earthly hope. Suffering, as an end, would be valueless and meritless; but when trials develop character, and increase the power to enjoy, when tribulations transmute the base metal of earthly passion into the pure gold of spiritual affection, then there is great reason to rejoice in what would otherwise appear purposeless affliction. Those who are ready for the higher life, on entering it experience joys beyond description. The spirit weaned from earth, and ready to participate in heavenly society, not only realizes everything the heart can desire, but experiences in addition surprises of delight which defy all possible description. New faculties unfold, new occupations present them selves, the universe opens up a million glories undecamed of below; and the happy possessor of conscious immortality, rejoicing in the manifest good his efforts have accomplished, looks forward to an eternity of progressive enjoyment forever, consisting in loving, useful ministrations according to the divine law of benevolence, which is everlasting and immutable.

law of benevolence, which is closed by the entire services were very impressive, and the audience, which filled the spacious auditorium, were evidently truly edified by the fine discourse, exquisite music and beautiful display of flowers.

On Wednesday evening, May 24th, there was a grand sacred concert in connection with a lecture by W. J. Colville on the great musical composers. (Report next week.)

port next week.)

Mr. Colville lectured to a large audience in Brock-

On Sunday next, May 28th, he will conduct a memorial service in Park Square Hall at 10:30 A. M.; lecture in Temple at 2:45 P. M., and speak in Brockton at 7

He will continue till June 3, inclusive, his lectures on Spiritual Science at 18 Huntington Avenue, Boston (suite 4). On Tuesday, Thursday and Friday at 7:45 P. M.; also Tuesday, Thursday and Saturday, 2:30 P. M. On Sunday, June 4th, Mr. C. will speak in Brooklyn (Conservatory Hall, Bedford Avenue and Fulton street) at 3 and 7:45 P. M., after which he goes to Cassadaga, where the Summer School of Psychic Science apens on Wednesday, June 7th, at 2 P. M. (See advertisement in another column.)

Fraternity School.—This school opened with its panel sarvices Sunday before last the lesson given

usual services Sunday before last; the lesson given was "Flowers," and it was ably treated by Miss Jeannie Evans, a lady who has made the subject a

study.
The lesson of last Sunday was "Nature," and we enlarged upon it through the lesson gained from the "Nover."

eniarged upon it inrodule the lesson gained from the "Sower."

Next Sunday will be our last for the season, and we expect to congratulate ourselves on the success of the season's work. We trust our scholars will represent (and defend) the phenomena and, philosophy in their coming lives whenever called upon, and be independent and morally strong in doing so.

On Wednesday evening, May 31st, we shall give a Recital in vocal and instrumental music, also a rendition of our knowledge in Spiritualism by the children. All, are invited.

1 Fountain Square.

1 Fountain Square.

Mesten Spiritual Temple, Herkeley Hall .- The morning service opened with a cornet solo, very finely rendered by Mr. William H. Boyce, accompa-

nied by Mr. Young upon the plane. Mrs. C. I'annie Allyn of Stoncham was the speaker of the day. Sho read a peem from what she termed "Her lible"—the newspaper. After a song from Mr. John T. Lillie, "Sho in his Fathier's Home," Mrs. Allyn amounted her subjects from the following questions: "Please describe the lost Atlantis"; "Hew soon shall we look for a bellef, or universal knowledge, that will make all religions at peace with each other, when, as has been said, 'the Hon and the lamb shall lie down together'?" After an excellent peatie of demonstration by what we know, but progress is the law of nature; there is no such thing a papel eof demonstration by what we know, but progress is the law of nature; there is no such thing as retrogression. We look at the present, and by it judge of what the future ['milelennium'] will be when we have outgrown the old doctrine of a final, general resurrection. Those who wrote of the old milennium, when 'the lion and the lamb should lie down together,' gave us the best idea suited to the age in which they lived.

Let us take the leading question before us at present: "The Opening of the World's Fair on Sunday,' in which there is a great difference of opinion. One side says, 'If you open the Fair on Sunday, on who were such the day and violate the law or ruling of Congress,' which says that the seventh day must be kept sacred. The other party would allow recreation upon that day, and advise their friends to visit the Fair. Not only so, but to go forth and find God in the beauties of Nature. The lion of blogtry and superstition must lie down with the lamb of science and true mahoed and womanhood. The millennium is to bring about the best unfoldment of humanly—a better understanding of morality. The old church is to bring about the rore of the church, and very faithful in its outward reston the religions can be prived to see the old received to asset from the standost the moment of the capture of the church, and very faithful in its outward reference of the provent of the contre

The Helping Hand Society of the Boston Spiritual Temple met Wednesday evening, May 17th, at 3 Boyls ton Place. Supper at 6. Evening meeting opened with congregational singing, followed with remarks with congregational singing, followed with remarks by Mrs. Waterhouse and others; Mrs. Nickless, tests Music for the evening: song. Miss Amanda Balley Miss Marle and Chas. W. Sullivan and Mrs. Mary F Lovering. Meeting Wednesday next.

1. M. Jacons, Sec'y.

The Children's Lycoum was well attended on Sunday last, the exercises proving to be of a most instructive character. To the regret of all Conductor

structive character. To the regret of all Conductor Hatch was absent—he being on a business trip in Maine—but Assistant Conductor Wood ably discharged the duties of the office.

The orchestral selections, singing, marching and lessons were well rendered. Mrs. Longley's usual talk was upon the different phases of mediumship, as suggested by the morning lesson. The Rov. Andrus Titus made a most effective address. Mrs. Butler spoke acceptably. Willie Sheldon and Mabel Hall each gave a fine recitation: Miss Pratt executed a brilliant plano solo; Louise Horner and Millie Smith each rendered choice vocal selections; Baby Lou sang as only she can do, and little Eddie Ranson also voiced a pretty song.

Scribe. a prefty song. SCRIBE.

Memorial Sunday.—Next Sunday this Lyceum will hold Memorial services at Horticultural Hall, corner Tremont and Bronfield streets. A very fine program will be presented. This will close the season's work of the school. Contributions of flowers will be gratefully received. Admission free.

At the Lyceum Ladies' Aid public meeting, a Dwight Hall, Wednesday evening, May 17th, Lotela, the Indian messenger of Mrs. M. T. Longley, took pos session of her medium and gave a most interesting talk, which was highly enjoyed by the attentive audience. During the first portion of her remarks, the medium wore a red and blue costume embroidered with white cut bead-work—with moccasins and crown to match—which had been Lotela's special property for some time; and while clothed in this, the spirit gave a detailed account of her life on earth, her passage to the spirit-world, her coming back to her medium, and the training she had received as a messenger from both training she had received as a messenger, from both sides of life.

sides of life.

Later in the evening, while Mrs. W. S. Butler was influenced to give tests—Lotela changed her garments of color for a costume of pure white, richly embroidered in silks—consisting of dress, crown, leggins and moccasins—and at the conclusion of Mrs. Butler's work this Indian girl proceeded with her talk, giving illustrations of her present service as a message-bearer and delineator of spiritual gifts; she also described minutely her spirit home, its surroundings and the employments of those who gather there. Many children were present at this recital, and evinced much interest in Lotela and her talk.

Park Square Hall, 7 Park Square. - Prof. J. W. Kenyon spoke for the Society of Ethical Spirit ual Culture both afternoon and evening on May 21st. Subject in the afternoon: "Why is there a Spirit and why a Spirit-World?" Evening, "The Scientific and Philosophic Evidence of Man's Immortality." Prof. Kenyon proves the fact of the eternal continuity of life by scientific reasoning and pure logic; his elequence and convincing argument made a deep impression.

quence and convincing argument made a deep impression.

At the conclusion of each address he gave some astonishing psychometric readings, being greatly gifted in that direction; fine readings and tests were given by Miss Lizzie Smith, Mrs. Buck and M. Adeline Wilkinson.

Prof. Kenyon will be present next Sunday; also Mrs. Mott Knight of New York, who will give both afternoon and evening a public exhibition of independent slate-writing under test conditions; other well-known test mediums in attendance.

W. J. Colville will deliver an address appropriate to Memorial Day next Sunday A. M. at 10:30, sharp. Especial music for this occasion.

Grand entertainment Friday evening by the Columbian Jubilee Singers.

M. Addeline Wilkinson, President.

Dr. N. J. Morris, See'y and Treas.

The People's Meeting .- Sunday afternoon, May 21st, lust., Mrs. Dr. Waterhouse and Dr. Magoun made opening remarks; Dr. Adaline W. Wildes read a fine opening remarks; Dr. Adaline W. Wildes read a fine discourse, given through inspiration of her spirit guides; Gen. Thos. J. Dunham, Messrs. Holmes and Jones followed with remarks. and Mrs. Nason and Mrs. Martin gave very clear spirit descriptions.

In the evening the guides of Mr. J. Aquilla Kempster gave a forcible and logical address. Rev. E. Andrus Titus, Mrs. E. A. Luther and Mrs. Burnham followed with words of wisdom.

Sunday, 28th inst., will be Memorial Sunday, when we shall endeavor to pay due respect to the memory of the survivors of our country.

[BANNER OF LIGHT for sale.]

Ludies' Industrial Society met at Arlington Hall Thursday afternoon and evening. Business meeting, afternoon, Vice-President Lambert in the meeting, atternoon, vice-fresident Lambert in the chair. Called to order at 8 p. m. by-Vice-Fresident Pavis. "Basket Party." Songs by Miss Amanda Balley; remarks and tests, Mrs. Mason, Mr. Tuttletrectation, Katie Builer, with sale of baskets, quite filled the evening, which was much enjoyed by allowing May 25th a strawberry festival and dance closes our meetings for this season. All invited.

10 Qak Grove Torrace. H. E. Jones, Sec'y.

Harmony Hall .- Tuesday and Thursday afternoon meetings were well attended; exercises of ar

interesting character. Reunday morning, May 21st, developing and healing circle was largely attended and successful, the process of liealing being illustrated by Drs. Blackden, Slight and Shute. Afternoon service, singing led by Mrs. Nellie Carleton; Dr. Blackden made remarks; Dr. C. L. Willis, remarks and tests; interesting re-

marks were made by Mr. (fraves (Haverhill); psychometric readings; Mrs. M. A. Charter and Mrs. J. E. Nutter. Evening, song services invocation and remarks by Dr. Diackden, acting chairman; remarks and tests, Mrs. J. E. Nutter and Mrs. Georgie M. Hunles, interspersed with good nutsle.

Meatings will be held in this hall every Tuesday and Thursday afternoon at 3 r. M., and Sunday at 11 A. M., 2:30 and 7:30 r. M.

F. W. MATHEWS, Conductor.

America Mail (724 Washington street). - Last Sunday morning the meeting opened with song by

Mrs. Mary Y. Lovering; invocation, Mr. Rbon Cobb, Chairman, who followed with an eloquent address upon "A Mother's Love" and "Flowers"; his words were those that firing new courage to the listener. Tests and delineations, Miss A. Peabody. Psychometric readings, Mrs. Lovering under control of "White Wave"), pronounced very correct.

Afternoon.—Duet, Mrs. Lovering and Mr. L. W. Baxter; opening remarks by Chairman; tests and delineations, Dr. P. McKenzie, Arthur McKenna, Miss Williams; poem, Mrs. Lovering.

Evening.—Song by planist, remarks by Chairman, Mr. Eben Cobb; psychometric readings, Mrs. Forrester, Mrs. Howe; recitation, Mrs. Piper (Charlestown); cornet solo, Prof. Rimbach, accompanied on plano by Mrs. Rockwell, with song.

There was a very full attendance at these services; and under the able management of the Conductor, Mr. Eben Cobb, they are made very profitable for the hearer. Mrs. Mary F. Lovering; invocation, Mr. Ebon Cobb

Engle Hall .- Wednesday, May 17th, a large and interesting meeting. Selected poem and remarks, Mr. C. A. Day; good tests and readings, Mrs. W. H. H. Burt, Mrs. M.-W. Leslie, Mr. C. O. Gridley, Mr. E. H. Tuttle.

H. Tuttle.

Runday, May 21st, the three services were very interesting and well attended. Morning developing circle was a success. Afternoon, singing by Mrs. A. Sterling; excellent remarks, tests and readings, Mrs. W. H. H. Burt, Mrs. J. K. D. Conant. Dr. Toothaker, Dr. O. F. Stiles, Dr. E. M. Sanders, Mr. C. W. Quimby, Mr. E. H. Tuttle. Evening, duet, Mrs. A. Sterling, Mrs. L. A. Searles; pleasing remarks, Mrs. Abble N. Burnham; recognized tests and readings, Mrs. I. E. Downing, Mrs. J. Woods, Mrs. G. E. Hughes, Mr. E. H. Tuttle.

BANNER OF LIGHT for sale at each sure services.

BANNER OF LIGHT for sale at each session.

First Spiritualist Ladies' Aid Society held its egular weekly meeting May 19th at 1031 Washington took place. Previous to the supper a sale of fancy articles took place. Evening exercises varied very little from former occasions, music, remarks and tests being the order of the evening.

Friday, May 20th, a circle will be formed at 3:30 for spiritual communications. It will be the last for the season.

Business meeting at 3 P. M. E. D. MAYO, Sec'y.

Birthday Party.-May 29th a birthday party will be held at Ladles' Ald Parlors, 1031 Washington street, Boston, for the benefit of the veteran medium, Mrs. H. W. Cushman. Circle in afternoon; entertaindent in evering. Admission ten cents.

[On the 20th of June Mrs. Cushman goes to Lake

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 68th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.—
Meetings of the Ethical Spiritualists' Society each Sunday.
Mrs. Helen Temple Brigham, speaker.
Adelphi Hall, 52d Street and Brondway.—
Lectures and clairvoyant tests overy Sunday at 3 and 8 r. M.
Mr. John William Fletcher, regular speaker. A. E. Willis,
Secretary, 268 West 43d street.

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

Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 3 and 8 r. m. Good mediums and speakers present. Soul Communion Meeting on Friday of each week, 3 F. M.—doors closs at 32 —at 310 West 2ath street. Mrs. Mary O. Morroll, Conductor.

Adelphi Hall .- Sunday afternoon, despite the attractive weather, found a goodly attendance, and Mr. Fletcher's guides spoke upon "As it was, as it is, and as it is to be," making a very interesting discourse. The session closed with numerous clairvoy-

course. The session closed with numerous clairvoyant tests.

In the evening, "Shall there be a National Organization of Spiritualism?" furnished the interesting and instructive theme. The speaker held that concentration of forces were surely necessary, but so long as there was the present divergence of opinion among Spiritualists it would be impossible. It would the possible, however, to have an organization for business purposes and to protect the interests of truth; but when no two Spiritualists could be found who believed exactly alike upon important points, it would be useless to attempt to formulate any system of belief or set of principles.[*]

Materialization, for instance, is as warmly rejected by some Spiritualists as it is advocated by others; while Reincarnation, accepted by the most intelligent Spiritualists, is loudy denounced by the body politic. Yet this doctrine is taught by the most intelligent Spiritualists, is loudy denounced by the body politic. Yet this doctrine is taught by the most highly developed mediums. Thus, in both the phenomena and philosophy there are such differences that it would be impossible to unite upon any common platform. Spiritualists have an immense amount of intellectual work to do themselves before their system of thought is at

itualists have an immense amount of interioctual work to do themselves before their system of thought is at all ready for critical analysis by the general mind.

Next Sunday Mr. Fletcher speaks at 3 and 8 P. M.; at the latter a floral seance will be given.

A. E. Willis, Sco'y.

[* This is just what we not only believe but know.]

Carnegic Hall .- May 21st an appreciative audi. ence greeted Dr. Ewell morning and afternoon. After ence greeted Dr. Ewell morning and afternoon. After reading from II. Cor., viz., "And now concerning spiritual gifts," etc., his guides took up the line of thought and gave a fine and effective discourse; saying in part that "Modern Spiritualism" came in response to the earnest desires and needs of humanity, which, reaching to the God power of the universe, the doors of heavenly sunlight and truth were opened by the tiny "rap." But why did it not come with manifestations of overwhelming power befitting the sphere of the angel-world? Friends, it came tonpered to the needs and capabilities of those who were to receive it. The time will come when the spiritual expression will go side by side with the material, and spirits will control matter in daily contact with mortals, and mortals will look into the spiritual realm with understanding; and the two will be as one to all who are unfolded.

In the afternoon Dr. Ewell spoke very interestingly and gave some excellent readings. Walter Howell favored us by his presence, and was warmly greeted by his many friends, who were glad to listen to his inspired words. Ho was cordially applauded. We need more of such inspiration as is given through the lips of this grand speaker.

The evening discourse and poem by Dr. Ewell were of high order.

Last Sunday I should have mentioned that Mr. Robert Ward, by request, sang twice for us, accompanied by Mrs. Morrison. His voice was in good condition, and he pleased his audience very much. He and his good lady (the latter having been quite lif for a few weeks) have returned for a time to their home in old England. May their trip be a pleasant one and a happy return await them.

Mrs. Ida P. A. Whitlock speaks next Sunday, and the following Sunday, for the First, Seelety, to be followed by the grand lecturer, Luther R. Marsh, Esq. reading from II. Cor., viz., "And now concerning spir-

TEXAS.

Dallas.—Mrs. Tillie M. Roynolds of Troy, N. Y., has been lecturing in this city to the First Spiritual Society for the past two months, and expects to remain until about the middle of June. She is a trance speaker and psychometrist; she handles very intelligently any subject given her from the audience, and affords convincing tests from the platform of the inmortality of the soul. She has been of great benefit to the Cause in this city.

LETTA V. McConnell, Society, First Spiritual Society,

[The remainder of our correspondent's letter will appear in next issue.—P.D.]

RHODE ISLAND.

Providence.-The Spiritualist Association met at Columbia Hall (No. 248 Weybosset street) at 2:30 and 7:30 P. M., Sunday, May 21st. (Progressive School at 1 P. M.) Dr. C. H. Harding (Boston, Mass.) occupied our platform; subjects, "Universal Friendship." "Thorns and Brambles." He is a fine speaker. Both lectures followed by acknowledged tests.

Sunday, May 28th, Mr. F. A. Wiggin (Salem, Mass.) will be with us.

SARAH D. C. AMES,

DISTRICT OF COLUMBIA.

Washington. - A correspondent writes: "Mrs. Waite, from California, is here; she is wonderfully good as a public test medium, as ovinced by an large audiences she speaks to before the Seekers After Spiritual Truth, and the great satisfaction she gives. She is engaged for May by this Society.

Mrs. A. H. Luther is here before the First Society."

B. good as a public test medium, as evidenced by the

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

CONNECTICUT.

Hartford .- The Boventh Annual Convention of the State Spiritualist Association was hold at Unity Hall, Hartford, April 20th and 30th—closing Sunday evening. It is considered the most successful con-vention ever held in the State, both suancially and in attendance.

evenling. It is considered the most successful convention ever held in the State, both fluancially and in attendance.

The convention-was called to order by the President, Mr. George W. Burnham; report of the Treasurer, Mrs. J. E. B. Dillon, read and approved. It was voted to make a change in the Constitution: to elect one vice-president and any number of solicitors and collectors. The following officers were duly elected for the ensuing year: for President, Mr. Edward O. Bingham, Cheshire; Vice-President, Mrs. A. B. Pierce, Hartford; Secretary and Treasurer, Mrs. J. E. B. Dillon, Hartford; Solicitors and Collectors, Mrs. M. A. Dwight, Stafford; Mrs. Mora Dowd, Hartford; Mr. C. W. Hale, Meriden; Miss Carrie Bill; Willimantle; Mrs. A. E. Mills, Plainville; Mr. L. W. Burnham, New Britain; Mr. R. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich; Mrs. J. M. Harrison, New Haven; Mr. R. R. Callender and Mrs. Ida Kingsley, Waterbury; Mrs. N. H. Fogg, Southington; Mr. James Wilson, Bridgeport; Mr. George Burlingame, Somerville; Mrs. W. J. Lamberton, Poquonock; Mr. Geo, W. Payne, Unlonville; Mrs. T. N. Osborne, Danbury; Mrs. Geo. Warren. New Hartford; Mr. De Loss Wood, Danlelsonville; Mr. Orrin, Morse, Putnam; Mrs. Catherine Tighe, New London; Miss Jossle Goodrich, Bristol; Miss Eva Rigby, Forestville; Mr. Gad Norton, Compounce; Mr. Burnham Francis, Cheshire.

Geo, W. Burnham, Mrs. R. Shepard-Lillie and Mrs. A. E. Pierce of Hartford elected Auditing Committee.

It was voted to hold the next Convention in Hartford the second Saturday and Sunday in May, 1894. Mrs. E. C. Bingham, Mrs. A. E. Pierce and Mrs. J. E. B. Dillon were elected committee to secure speakers for another year.

The following resolutions were passed:

Resolved, That the Connecticut State Spiritualist Association has for its object the advancement of the human race; the elevation of the condition of society fundamentally by proving the immortality of the soul and the fact of spirit-communion; believing that through this means we receive those instructions which tend to moral reform.

Resolved, That this Convention recommend and earnestly solicit the forming of auxiliary bands throughout the State, the object of which is: First, That Spiritualists may be enrolled—and thereby know our numerical strength; Second, That the membership fee may be sent to the treasury of the Connecticut State Association of Spiritualists, to enable the management to place at least one missionary in the field who may labor in such places as are unable to carry on work independently.

Resolved, That the public Free School System of Connecticut should remain intact from all attempted encroachments by the introduction of sectarian religion in any form, so that all teachings shall be entirely moral, scientific and Secular.

Resolved, That the Philosophy of Spiritualism has from

secular.

Resolved, That the Philosophy of Spiritualism has from the first labored for the emancipation of woman and the equality of the sexes, and has embodied all the principles which are incorporated in the Woman Suffrage movement.

Resolved, That this Convention is opposed to legislation of any-frim which shall interfere with the liberty of the instructural to the instructural of the compactive of header or physician.

Resolved, That we also urge the necessity of the organization of Children's Progressive Lyceums wherever it is practicable.

the speakers of the Convention were Mrs. R. Shepard-Lillie of Meirose, Mass., and Mrs. Clara Banks of Haydenville, Mass. Their lectures were filled with inspiring thoughts and truths. Mr. Joseph, D. Stiles of Weymouth, Mass., with his convincing tests, held the closest attention of the large audience; music was finely rendered by Mr. Chas. W. Sullivan of Boston, and Mrs. Ida Buntin of Hartford—the plano being played by Mrs. J. R. Messenger of Norwich.

Before the Convention adjourned a vote of thanks was extended to the retiring President, Mr. Geo. W. Burnham, for his six years of faithful service in the interests of the Connecticut State Spiritualist Association.

Mrs. J. E. B. DILLON, Sec'y.

Hartford, Conn.

Hartford, Conn.

Norwich.-Last Sunday afternoon, after singing by the choir, Helen Stuart-Richings delivered an elequent address upon "Homes and Employments in the Spirit World." Among the many things she said: Each soul builds its spirit home from its own atmosphere; and every returning spirit brings the glad tidings of continued activity in the spirit world, and ever-increasing usefulness. Fine illustrations were given of the varied employments and rich opportunities offered, and power given to carry out one's highest ideal in the direction they desire.

The evening discourse upon "Marriage" was well appreciated by a large and enthusiastic audience. After a careful consideration of the subject Mrs. Richings said the basis of true marriage is the recognition of the perfect equality of the sexes. Harmony, purity and love—emphasizing the need of equal purity; not purity in womau, and impurity in man, but the same standard of purity for both: by which both shall be judged, to stand or fall.

After showing the injustice of the present marriage ceremony, the speaker closed by reading the "Spiritual Marriage Service."

Next Sunday closes our services for the season.

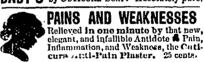
MRS. J. A. CHAPMAN, Sec'y. quent address upon "Homes and Employments in the

HOW BABIES SUFFER

When their tep er Skins are literally On First with Itching and Burning Eczomas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of need less suffering from forturing and disfiguring eruptions. Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. Potter Drug and Chemical Corporation, Boston.

BABY'S Skin and Scalp purified and beautified by Cuticura Soap. Absolutely pure. PAINS AND WEAKNESSES



SPECIAL ANNOUNCEMENT.

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

COLBY & RICH, Publishers.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assombly Hall, Ninth street and Girard Avenue (entrance at Hutchinson street). President, Benj. P. Benner; Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Biarvin. Services at 10% A.m. and 7% 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.

The Quarterly Convention

The Quarterly Convention

Of the Vermont State Spiritualist Association will be held at Morrisville Friday, Saturday and Sunday, June 9th, 10th and 11th, 1893.

The Convention opens at 20 clock P. M. Friday in the Town Hall. In addition to the State speakers, the managers have engaged Mrs. Clara Banks of Boston, a very talented speaker, who will also lecture for the Equal Rights Association Saturday P. M. They have also engaged Edgar W. Emerson of Manchester, N. H., a fine test medium, who will give tests from the platform.

Good music will be furnished.

Board at Randall's Hotel \$1.00 per day.

The Coutral Vermont Railroad will sell tickets for fare one way from the following stations: Bellows Falls, Ludlow, Rutland, Brandon, etc. Tickets will also be on sale at the following stations, at 2 cents per mile each way: Essex Junction and Underhill.

The Boston and Maine Railroad will sell tickets on the Passumpsic Division and St. Johnsbury and Lake Champlain Railroad, good going the 7th to 10th, and returning the 12th. A cordial invitation extended to all.

By order of the Board of Managers.

Waterbury, Vi., May Wih, 1893. JANUS CROSSETT, Sec'y.

Camp-Meeting and State Association.

Camp-Meeting and State Association.

To all Spiritualitis 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 31, and continuing one week, during which time a permanent State Association will be organized and such action taken as to advance the Cause throughout the State.

IRA D. BRONSON,
C.D. KNIGHT.

MRS. C. CORNELIUS.

MR. AND MRS. ROSCOR.

MRS. MRAND MRS. ROSCOR.

MR. LAND MR. MOSCOR.
MRS, LANONT.
D. C. ASINUN.
J. H. ASINUN.
P. N. ASINUN.
MR. AND MIS. SPAULDING.
MR. AND MIS. HUMMBLL.
L. PETERSON.
And others.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 192 Court street every Saturday evening, as a c'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Hedford Avenue, corner of Faiton Street.—Sundays it A. M. and IM P. M. W. J. Rand, Secretary.

Rand, Secretary.

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

Fraternity Booms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "leacon Light Ladies Aid." Meetings Sunday evenings, 74 o'clock. Good speakers and mediums. Mrs. Kate Schrodor, President, 142 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.

Avon Mali.-John Slater, after an absence of two years, relippeared in Avon Hall, before an audience that completely filled the large place of assembly.

that completely filled the large place of assembly.

Mr. Slater, in response to the warm welcome of the people, said he was glad to be back again in Brooktyn, and without any unnecessary delay proceeded to give "tests" of spirit presence in his unique and ininitable manner—holding, his audience for one hour and a half. At the close of the scance mostly all came forward to shake hands in congratulation.

Mr. Slater attended Conservatory Hall, where Mrs. Nellie J. T. Brigham is officiating; he was invited to the platform, after Mrs. Brigham had finished, and gave many remarkable tests to persons present. The audience on the night of May 21st packed Avon Hall. Hon. A. H. Dalley spoke at some length, and Mr. Slater occupied the platform for over one hour—giving tests and messages to over fifty people in different parts of the hall. The Brooklyn Kagle speaks of Mr. Slater's tests as marvelous. He remains one Sunday more, after which he returns to Denver.

A Cultivated Taste

Would naturally lead a person possessing it to prefer the best things obtainable, and guard against imper-fections. The Gall Borden Eagle Brand Condensed Milk is unequalited in quality, as a trial will prove. Grocers and Druggists.

LOUISIANA.

New Orleans .-- On Sunday, May 14th, Ex-Senator Smith, the famous speaker occupying our rostrum for the month of May, eloquently delivered a lecture on the "Existence of Evil and its Purposes." The audience was well pleased (as shown by frequent applause).

197 Canal street.

MARKEL KLINE.

[Wednesday evening, May 17th, the Children's "May Festival" was to be held by the Society, the proceeds of which will go to the Ladies' Auxiliary.]

Looking Better

feeling betterbetter in everyway. There's more consolation in that than well people stop to ponder. To get back flesh and spirits is every-

thing.



Scott's Emulsion

of pure Cod Liver Oil with Hypophosphites is prescribed by leading physicians everywhere for ailments that are causing rapid loss of flesh and vital strength.

Scott's Emulsion will do more than to stop a lingering Cough - it fortifies the system AGAINST coughs and colds. Prepared by Scott & Bowne, N. Y. All druggists.



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE. BY REV. MINOT J. SAVACE.

This work is one of the most dignified and thoughtful discussions of Psychical problems ever written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot tail to prove as entertaining as fiction to the general reader, while for those who are interested in psychical rosearch it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognitance of Psychical phenomena. This volume embraces the subject matter found in Mr. Savago's masterly series of papers which appeared in The Area during 1832, also his discussion of Psychical Rosearch published some time ago in The Forum, together with an important introductory paper. The cloth copies contain a fine portrait of Mr. Savago.

Price, cloth, Sl.00; paper, 50 cents.

For sale by COLBY & RICH.

Why She Became a Spiritualist: TWELVE LECTURES

Delivered before the Minneapolis Association of Spiritualists by

ABBY A. JUBSON,

Daughter of ADONIRAM JUDSON, Missionary to the Burmeso Empire.

November 30, 1800—March 15, 1891.

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