VOL. 73.

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

BOSTON, SATURDAY, MARCH 18, 1893.

\$2.50 Per Annum, } Postage Free.

NO. 2.

Written for the Banner of Light. FRIENDSHIP.

I've watched in the early morning light. When the sun kissed buds, so pure and bright, Still trembling beneath the luscious dews, Welcomed the morning's golden hues.

I 've seen the old gable ablaze with bloom, When the sweet morning-glory adorned the old home How brilliant its coming, how precious its stay, How happy was childhood in that far off day.

Oh! how the heart bounded in rapturous song: How sweet was the summons to wander along, Through field and through meadow, o'er hilltop and

To gather sweet daisles and lovely bluebell.

But oh! sweeter still were the heart-throbs that told Of a love pure and simple, but precious as gold; The friendships of youth, like the sunbeams of morn, Shed joys on the pathway that ne'er can return.

But still, like the sweet morning glory at best, How fleeting its beauty, how changeful its rest; For long ere the days of our childhood were run, The vision had vanished, the sunbeam had gone.

Yet, e'en as we wander through life's mystic ways, The sweet name of "friend" lends a charm to our days;

And though 't is true changes may shadow our bliss, We cling to the memories that cluster round this.

But ah! 't is when childhood and youth have gone by, When life's sterner duties true ends shalt descry, When the frost of the autumn has mellowed the sod That true friendship stands forth like the strong gold

Chicago, 111. "ALTAR OF PRAYER."

Some Facts and Thoughts Concerning Psychic Plenomena.

BY SIDNEY DEAN. Copyrighted by the Author, 1893.

F the purported message of Zebona, the liberal spirited Israelite, recorded in the last paper, awoke the spirit of criticism and raised more questions than I have yet been able to answer satisfactorily, the accompaning message of the double-titled "Ahtoontah-Teetoonah" caused a revolt. Admitting its chronological correctness, its age of mental infancy, moral and religious swaddling-bands, ignorance and superstition, credence in traditional myth changed, toned, or intensified by the narrator, traveling story-teller or teacher -admitting all these, I could accept this stat :ment of "the origin of man," and "the origin of evil," as no more mysterious or wonderful than the myth of Eden as recorded in the Jewish scriptures.

But the historic statements, together with an evidently forced explanation of the use of a double appellation or name—given in answer to my cross-examination-brought my credulity up to the point of revolt. Speaking metaphorically, I took this infant of ages on my knee, laid his head upon my breast, and bade him prattle, prodding him with questions, but never disclosing by positive feeling, tone of voice, or the nature of the question asked, that I doubted his veracity. When he gave his name as "Ahtoontah," in his description of himself and of his social condition in the earthlife, I accepted it without question. But when, at the close of the translation, the same influence wrote his name "Teetoonah, the herdsman and hunter," my voiced criticism was quick and incisive. The appended explanation was prompt, for there was appended to the whole, in a corner of the sheet, this: "Ahtoontah-Teetoonah." the latter his signature, the former what he was called; and then the influence retired.

This is one among the many minor difficulties connected with these purported hieroglyphical writings and their translations. All of the facts are given as they were disclosed, in order that other minds than my own may form their own opinions as to the phenomena. This little incident fortifies my assertion that I am not the author of these messages, for if I had invented this last communication two differing names would not have been appended to the two sections of the translation of a unit

The myth itself is unique. It carries the figure forward to completion, and deduces the proper moral lesson with greater ease and with less evident friction and contradiction of statement than the sacred myth of Eden. The birth of man from the ground or earth, the descent of the soul from the sky, the blackbird out of the night, the contest, with the supremacy of evil, are simply parallels of the Eden myth, and in their leading statements could have been born of one matrix. The second white dove seems like the fulfillment of the voiced promise of Eden after the moral tragedy had taken place, to be found in the Christian doctrine of the descent of the Holy Spirit for the redemption of the man-soul from its condition of hates. There are other parallels which the reader can find for himself.

But what impressed and affected me most profoundly was the manifestation of childish mentality in the fully developed physical man occupying a position of honor and influence among his fellows, who, as I reason, must have been upon an equal or lower plane of mental development. The child mind of to day be lieves in his "Santa Claus," "Kris Kringle " and fairy tales, and after its evolution into manhood still accepts the irrational and the irreconcilable as facts, though to him "mysteries." And they are "mysteries" simply because the prejudices and the ignorance of his childhood forbid his acceptance of facts and their reasonable and logical conclusions.

Intensifying my sympathy was the too evident truth-if this message is to be creditedthat the growth of the intellect on the super- | plies. nal side of existence is not necessarily rapid, I am, indeed, but a young student of this-to

and the conditions of mental development not, | mo-new philosophy. It therefore becomes me can reach his own conclusions. The amanuensis does not take kindly to myths; does not necessarily accept as truth all that is communicated through the phenomena. He believes that intelligence and knowledge are circumscribed by conditions in the supramundane existence as they are in this life, and that each individual, using his best reason, judgment, moral and intuitional sense, must form his own opinions, and develop his own nature and character.

With this bit of moralization upon this strange message, I now describe and transcribe

It is composed of nineteen compounded, intricate and elaborately cut characters. They are each bold, sharp, pronounced. Nothing like them has ever appeared under my pencil. There is a striking uniformity which convinces of alphabetical design and expression. Upon the completion of the last figure, the pencil wrote in English:

" Note our language, and see how we wrote ou alphabet in the ages long dead and unknown to his-It was an alphabet of signs, made from material shapes and forms that we beheld in Nature, and combined for convenience. We had no written history of our own. Our spoken language was mostly in gutterals, with an occasional vowel sound, as you term it. From this language as a root, sprang the languages of all the nomadic tribes of earth before the Noachian deluge. The Phoenician root of the Hebrew came from our language. Noals and his sons wrote on bark and spoke in our sign-language. There was a deluge, and I was physically destroyed by it. I was not personally acquainted with Noah or his sons. I lived in Edom, and our nation was very populous. We were chiefly herdsmen, warriors and hunters. We lived in huts principally, though some spent their lives under trees. My name was Ahtoontah, and I was head of my tribe. I will say in your English what the line means:

'There came out of the ground a man. There came out of the sky a bird. The bird brought a soul to the man. He put it in the bosom of the man, and the man thought, felt and loved. And there came a black bird out of the night. And the black bird, with a long, sharp beak, struck at the man's soul and rent it, making a place for itself to lay its eggs. And when the brood was hatched out they were black and bad, and lived in the soul.

And another white dove came from heaven and cooed softly to the soul, asking recognition and love. And man, the soul, and man who came out of the ground, has the good and the bad in him. The black bird's group sting him, peck him, and cause him to be angry, and to hurt and kill. The second white dove shows him the good and soothes his ruffled soul. The doves were from the heaven of the good being who opened the earth and took out the man, and who sent the two white doves. The black, raven bird, was sent by the spirit of all evil from his chamber of crime, and blackness, and torture. Man should hear the coolings of the white dove and so be happy in himself. TEETOONAH, the Herdsman and Hunter."

I am impressed with the conviction that another and more modern spirit than this infant of centuries officiated in this translation. if any credence is to be given to the message as a whole. There are marks of vigor and breadth of intellectual comprehension entirely foreign to the child-likeness and lack of vigor manifested through the whole performance, save during the writing of the translation. It is a puzzle, and I do not understand it.

Boston, January, 1893.

The "Anxious-Seat" in Spiritualism.

Do we have it? Yes, and no. We do not have the letter-the form. Thanks to clearer light touching the moral status of human nature, in its necessities and requirements, we are spared the misleading arguments and exhortations which urge us to begin a religious life upon a false foundation; false in that we are misdirected as to our real needs, and also in that we really find-the seeking itself being only a selfish effort to reach a selfish end. And then we are spared, also, the public exhibition of our manufactured penitence-the result of misleading appeals to our fears-together with our ignorance of the real state of the case. For if it were true that there is any "wrath to come" from which to flee, then fleeing would not save us, since it must all be lodged within ourselves, and to escape it we must first divorce effect from cause. We cannot flee perdition, when perdition is within us.

Yes, we are saved the specious suppositions, terrifying, abnormal appeals, which summon us to make ourselves whole, morally and spiritually, by one plunge into a fountain which never had any existence save in the exuberance of a heated imagination. And one, indeed, if it were as proclaimed, could have no more power to change the leopard-spots in human nature, than the waters that flow toward the sea in any summer brook.

Still we do want, and must have, somewhat of that which pertains to the penitent form, in Spiritualism. What, then, is that somewhat we need? We need the better part of its spirit -its teachableness, its passivity, its mental condition of receptivity. What is the state, the condition, the mental attitude, which the spirit-world, and true science alike, teach as essential to advance in knowledge and spiritual power-the positive or the negative? Certainly the negative. Our attitude must be ever that of learner. When we get beyond that we cease to grow. We dwarf and dwindle and mummify. We maintain the freshness and vigor of our spiritual atmosphere by fresh sup-

in all cases, even the equals of those to be to speak modestly my opinions in the presence found under the evolutionary processes of the of those much better informed than myself. mortal environment. The correctness of these | Still I cannot help the conviction which has conclusions depends entirely upon the truth- so often forced itself upon my attention, as I fulness of this narrative and of others, such as have associated with professed Spiritualists, that of "Zebona," already given. The reader | since I have found the truth and the life, viz: that with not a few, who are manifestly weak and languishing, the real reason why they are so dried up at the roots is because they are receiving no moisture at the top. We must continue to draw from spiritual sources fresh nutriment all the while, if we would maintain vigor and strength. The balsamic fragrance and the aroma of the ripening fruit attest, in every case, the constant absorption of those maturing elements which naturally send them forth. So, in the expanding, maturing life of the spirit, we must have fresh and constant supplies. Hence the importance of holding ourselves in such condition as will prepare us to receive. It is not when we are puffed up with our conceit of knowledge that we are prepared to receive the larger information, but when we have conscious lack, and are reaching out in all humility for that which is higher and

A sense of our poverty urges us on to harder striving for the good we would possess. The very worst calamity that could happen to a Spiritualist next to gross immorality is to reach the conclusion that he has arrived at the topmost round in the ladder of spiritual knowledge. To come to think that he knows it all will eventually become ruinous to his better self as well as very uncomfortable to others, prevailing claims of the spiritual, or witch-One of the most blessed truths of our Spiritualism is that we may never cease 🏚 rise in the knowledge of that which enraptures and satisfies. Onward and upward we may mount forever and for aye. Endless progression in understanding and all spiritual unfoldment. This is one of the great truths of the spiritual universe we hold so tenaciously in our belief. Therefore the necessity even for the passive, teachable spirit.

"Blessed are the poor in spirit," said the Christ. Not the poor-spirited indeed, nor yet the mean-spirited, who shall inherit the kingdom of heaven, but those who are sensible of their deficiency. The humble and teachable, they are conditioned to embrace the heavenly riches. "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased," is the law of the spiritual universe. It is as unvarying as the relation between cause and effect. There can be no exception. Selfconceit is death to further advance in knowledge and growth.

Yes, the spirit of the anxious seat is the only is it essential to advancement to a progressive life, but it is the most becoming us n our relations with the spirit-world from whose infinite resources we derive all our in-

"A little learning is a dangerous thing," wrote Pope. And we have seen what direful results have flowed from partial knowledge. The differing creeds and quarreling sectarianisms of the so-called Christian Church are a stand ing monument to the fact of their lack of comprehension touching the real teachings of the

Spiritualists will be liable to a like faiture un ess, indeed, we go on to know more and more the great truths that underlie the moral elevation of the race. We are called upon by the spirit-world to give expression to those great. those all-important facts of the spiritual universe, as they affect the condition and the des tiny of mortals. We are not at liberty to jump to hasty conclusions like the creedists of former ages or of this age.

We are to hold ourselves ready to receive and communicate new and added information It is undoubtedly true that the oldest and the wisest have only begun to understand the truth in its fullness and blessedness. The doors and the windows of the great storehouse of spiritual truth and light are opening more and wider every day. The spirit-world, with all its treasures of exalting, immortal hope, is impinging on the mortal as never before. And it is clearly apparent that some of the initial stages in the unfolding of the Spiritual Philosophy are to be left behind for the things that are before The spiritualistic movement itself is finding its true poise and moral balance, and moving grandly toward the higher levels of moral and spiritual unfoldment. Surely this is no time for true Spiritualists to be inattentive or undiscerning. Now is the bright full day, nearer than at the dawn. Spiritualism is marshaling its forces on every hand for the redemption of the race; to give them liberty through the truth. New allies spring up at its call on every hand. Skepticism is declining for want of objections, and bald materialism dying under the power of the facts of the immortal life. It is the hour of our golden opportunity to show to non-believers the blessedness of this truth as revealed in practical life. The highest moral levels are in demand to-day, and that form of truth which shall produce the highest, noblest, purest type of character in actual life shall win the faith and heart of mankind.

Let us, then, as those who in sympathy with the spirit-world desire the spiritual unfoldment of humanity, be zealous to rise to the highest nossible levels of knowledge and spiritual power, that we may do all we can to help on the triumph of the truth. But to this great end but us never forget that the only way to exalting knowledge is through humility of understanding. Therefore it is, I modestly urge all true Spiritualists to abide ever, not in the form, but in the true, humble, teachable spirit of the 'anxious-seat.'

E. Andrus Titus.

/ Literary Department.

DISSECTING-ROOM MYSTERY.

Written Expressly for the Banner of Light,

BY EBEN COBB.

enter the or the continuous of PART ONE.

made the acquaintance of a gentleman between whom and myself more than usual intimacy was formed.

He was English by birth, and had spent most of his life in London. His strong, reflective was obliged to leave the last vessel in which he untiring study and keen observation. Being knew of no relatives except a half-brother who many years my senior, his genial as well as instructive discourse won for him my respect and high esteem. We were sitting together one evening, in company with his most amiable (wife, when our conversation turned upon the l all theories that in any way supported the then craft, phenomenal order. I must confess that took the position I did more to give my learned companion the impression that I had a mind above what I supposed he would most assuredly consider fanaticism, than from any decided conviction of my own. I was therefore somewhat surprised, as well as mortified, that I had taken so decided a stand when he informed me in a thoughtful, though most emphatic, tone that he could not agree with me.

"I will tell you," he continued, "of a case that came under my own observation, and after | ered hand in mine I bade him a kind adieu. you have heard it you can form your own opinion as to whether I have cause, or not, to credit some of the accounts given of the manifestations usually classed as the supernatural.'

THE STORY.

Many years ago, at the age of eight-andtwenty, about an equal compound of business and pleasure called me from my home in London to the gay metropolis of France. Two very particular friends of mine, a gentleman and his only daughter, were to accompany me. proper one for true, earnest Spiritualists. Not I may as well tell you now that the daughter of whom I speak and this good lady by my side, my ever loved wife, are one and the same.

The morning was set upon to start for Paris, but when the time came my male friend found that he would be obliged to defer the date of his departure. Some business matters of importance, which had unexpectedly claimed attention, rendered it absolutely necessary for him to delay his visit one week. As it was imperative that I should start at the time first set upon, it was arranged that I go to Paris at once, and after attending to my urgent duties await their arrival, which would be just one week later than my own. I accordingly took my leave of the lady, sadly disappointed at being deprived the pleasure I had anticipated in her blissful company, and started upon the

I stood upon the steamer's quarter, and watched the receding land until the shores of old Kent began to grow dim and hazy. turned away, half wishing I had waited until one dear soul I was leaving behind could have borne me company. Not feeling in the mood of mingling with those about me, I lit a cigar and strolled toward the forward part of the boat. As I passed a pile of bales and boxes which were stored upon the deck near the prow, I heard a long, labored cough that sounded like the last struggle of some shattered human wreck to retain yet a little longer a hold upon mundane life. I stepped back, and there, in an opening between several large bales, lying upon a few coarse gunny-bags which had been spread out for a litter, lay the most emaciated form I had eyer beheld. The sufferer was a man not far from sixty years of age. He had a large, heavy-built frame, and must have been in his prime a person of more than ordinary physical power. He was dressed in the garb of a sailor. His red flannel shirt and duck trousers were soiled and worn. The flesh was wasted away from his face and hands, and there appeared to be nothing between the protruding bones and the dark, weather-worn skin that covered them. His eyes were sunk deep in his head, and as he turned them toward me, there was a strange lustre in their blue depths that seemed out of harmony with his wan and haggard features.

I saw that the smoke from my cigar had caused the coughing, and instantly throwing the offensive intruder over the vessel's rail I approached nearer to his side.

"You need n't have done that," he said in a hoarse, rattling voice; "this old hulk of mine is hardly worth the wasting of a cigar like that." "You seem to be suffering," I remarked in a kindly voice, at the same time taking the cold, bony hand in my own; "can I do anything for

He looked at me for a minute, and I saw two big drops roll down his hollow cheeks. He made a feeble effort to press my hand, and with a sad shake of his head his eyes closed and he remained silent.

I had a bunk prepared for him in the sailors' light food as I thought might nourish him, attend upon his invitation.

the autumn of 18--, while so-| which, together with a few generous sips of journing at the White Mountains wine, appeared to revive his wasted vitality. enjoying the wild pleasures afford. He complained of a violent pain in his head. ed by that picturesque locality, I A series of magnetic passes with my hands he assured me gave him great relief. I tended him continually until we reached Calais, doing all in my power to alleviate his suffering. [Ho had been failing in health for many months, and mind was richly stored with the fruits of shipped with a final farewell to ocean life. He had formerly lived in a small inland town in France. He had but slight hopes of finding even this one person.]

I took the poor man into the cars with me at Calais, and paid his fare to Paris. When we supernatural. I disclaimed acquiescence in reached there he appeared to be much changed from the state he was in when I first found him upon the steamer's deck. I offered to interest myself in enlisting the attention of some person who might be going toward the locality for which he was destined. He assured me he felt so much strengthened by the attention I had bestowed upon him that he would be fully able to continue on alone.

Upon my pressing him he reluctantly confessed that he had not so much as a sou in his possession. I forced him to take such a sum as I thought would be required to carry him safely through; and once more taking his with-

Tears gathered in his eyes. His tall, mas sive frame, that towered high above mine, shook with earnest emotion.

"You have done to me," he said, still holding my hand, "what man has never done before! My arms are weak now and I can never repay you here! But mark you! if this old wreck has got a soul it shall follow in your wake as sure as there is a God in heaven!

I left him feeling in my heart that I had done one act toward carrying out the Golden Rule. I had several acquaintances in Paris, among whom was a young medical student, in whose company I had enjoyed many pleasant trips among the hills and vales of old England. I promised him upon his last leaving London that upon my next visit to Paris I would, during my stay, make my home at his apartments. I sought his residence, and at once

received a hearty welcome. On the afternoon of the fourth day after my arrival, I took a stroll through the lower precincts of the city in order to acquaint myself, by direct contact, with the state and customs of its indigent and corrupt classes. Evening was fast approaching. I had seen enough of the dark background of life, and was retracing my steps toward more healthful quarters, when my attention was attracted by one of the most dilapidated pieces of structural deformity and ruin I had ever beheld. Coupled with it was the impress of human degradation that attached itself to the pile of unseemly rot. Such an extreme opposite in art, from the pure and sub-

lime, for the moment riveted my attention. I stepped into a deeply-arched doorway and gazed upon the picture before me as though it were an ideal production upon Nature's easel in ugly caricature of her noble worth. As I was thus occupied, I heard footsteps upon the sidewalk, near where the gathering shades of evening almost concealed me from view.

The approachers proved to be two men. They were rough-looking fellows, and had more the appearance of cut-throats than of well disposed citizens. They stopped exactly in front of the arched doorway in which I was standing, and I instinctively drew back-or was drawn back -still further into the shade. I think now that my own instinct had nothing to do with the movement.

They stood for some moments conversing in a low undertone, when one drew a small folded note from his pocket, of a delicate pink color, and handed it to his companion, at the same time giving some directions, which he who received the note marked down upon its back. They then separated, and left the spot in different directions. There was something not only wicked but absolutely demoniac about the one that had received the note and mysterious instructions.

I shrank back as far as possible, nor did I venture from my hiding-place until their footsteps ceased to strike upon my ear.

I could not tell why it was so, but the sight of that evil face left an impression of terror upon my mind. I wished I had not seen it, for its presence had cast a gloom over me which I could not shake off. I thought it foolish at the time, and tried to laugh away the incubus. I whistled and hummed over every lively air that I could recall, but the effort was productive of no relief. With a strange sadness resting upon my heart I returned to my apart-

ments 1 found Hubert, my friend, waiting for me to accompany him to the opera. I was glad of the opportunity thus presented to divert my thoughts away from the fearful nightmare that cabin, and assisted him to it. I procured such had obsessed them. I was soon in readiness to

was there a finer array of talent upon the stage than was presented at that evening's entertainment. But let the scene be what it mightnor did it matter what characters were in view -one evil shadow appeared to enlist my attention, and by its dread presence blur the harmony, as well as beauty, of all before me. I was glad when the opera was through.

My companion noticed my seeeming indisposition, and remarked upon it. I assured him that it was nothing of a serious nature, and that he need take no alarm.

The next day I felt much better, and had the satisfaction of believing that the inexplicable dismay which had so mysteriously stolen over me was losing its hold.

"We are to have an extra session to-night," informed Hubert, as we were enjoying our after-supper smoke. "If you were in the right turn of mind I would attend and take you along with me. But as your present feelings would not be consonant with the gist of our night-meeting, I will absent myself upon this occasion and bear you company."

"What is the nature of your night sessions?" I inquired. "Any secret connected with them?"

'Oh, no! not so far as you are concerned although we do not generally like to have much said about them outside. It is simply this: we students have the privilege of occasionally purchasing a subject for our independent study. We are allowed the use of the dissecting-room during the first hours of the night to test our ability upon our own property, untroubled by the dictations of the worthy Professors.

The very mention of the dissecting-room seemed to act like a charm upon my deranged

"Would not my presence be looked upon by

your classmates as an intrusion?" I asked. are to be present this evening are, I think, without an exception, friends of mine to whom you have already been introduced. I expressed some doubt of my being there this evening on your account, and their earnest desire is that I induce you to be present with us.'

"I am with you, Hubert!" I cried, grasping him by the hand. I was anxious to start. An irresistible force seemed to be drawing my mind in that one direction. My whole being was bent intently upon one object-the dissect ing-room!

I hurriedly paced the floor, fearful that quiet might renew the horrid state of mind I had just been so marvelously delivered from.

My friend soon informed me that the time of departure had come. I instantly joined him, and we started for the college. Several times on the way Hubert was obliged to caution me against walking at such a furious gait, adding that we were still early. He stopped at a cafe, where by agreement the student-party were to meet, and to my extreme joy they were all in waiting.

Ten minutes' walk, and the college was reached. We halted by a small rear door, which opened from a narrow court, and not apparently used for the general affairs of the institution. A small bell-knob, which was deeply sunk in the stonework at the side, was pulled by one of our party, and after a short delay the bolts upon the inside of the door were heard to move. After being challenged, the way was thrown cautiously open by a short, round-shouldered, sleepy-looking individual, and we were admitted, one by one, into a long, arched entry-way. Then up stairs, flight after flight; through a labyrinth of passage-ways, and having no other light to illume our travel save the smoky lantern which our guide carried in his hand. At last we stopped before the door that shut in the solemn silence of the dissecting-room.

"What luck?" asked one of the students, as the man was hunting from among a large bunch of keys the one that was to disclose to me the interior of that place of ghastly revelation.

"¡Luck enough," growled the keeper; "I got one, as I promised. It's on the fourth table at the left; and let me tell you one thing he's the ugliest looking customer I ever pumped wax into.'

Hubert and his friends made up a liberal fee which was immediately placed in the janitor's hand. This proceeding had a remarkable effect upon his movements: the key was quickly found, placed in the lock, and the way was clear.

1 had stood with considerable impatience waiting for the moping fellow to find his key, and had I known the artful cause of his prolonged search I would gladly have handed him out an hundred francs to expedite the opera-

But at the moment the door swung back upon its hinges, the intense desire I had felt, from the first mentioning of the subject by Hubert, to be within that room, now opened to my access, seemed to die entirely away. As the party followed in after the dull, smoky lantern, whose feeble rays revealed nothing to which my eyes could give tangible shape, I instinctively drew back and leaned against the door-frame for support. A sensation of faintness came upon me, and a coldness stole in and pervaded my whole body. For a time my sight left me, and the dim lantern, as well as the group around it, vanished entirely from my vision, and although my eyes were wide open

I could see nothing. Hubert's voice called for me. Gradually the cloud left my eyes; the cold feeling gave place to a warm glow, and once more I felt in my

"Come! come!" exclaimed my good host, who, by the bright glare of a large hanging lamp which had just been lighted, had discovered me, "you don't look to me like the man who a short time since was urging me on at such an impetuous rate. You do not now appear quite so eager for the enjoyments of this occa-

The students quietly smiled, and one with whom I had become quite familiar: kindly assured me that the ill feeling would soon pass off, and that half-an-hour's acquaintance with the unoffending occupants would give me as strong a nerve as any of their company possessed. I thanked him for the offered assurance, feeling at the same time that my apparent intimidation proceeded from some cause

far different from what he had anticipated. I assumed a gay air, and walking toward where the students had assembled I commenced to survey the premises. I found it to be a long hall, which I judged from the form of the ceilheads, to be the upper story of the college. The sides were lined with stalls, which gave the place more the appearance of a market-house than anything I could call to mind for comparison. Each stall was furnished with a long, stout table, upon many of which, in different ous size filled with brandy.

I am passionately fond of music, and never | degrees of dissection, lay stark bodies of both sexes, old and young.

1 dld not experience that subdued feeling of awe so natural to a person when in the presence of the dead. The unfeeling jargon of the janitor, coupled with the lively, careless conversation of the students, gave a cast of business to the scene, and the forms around me appeared like so many molecular aggregations that Nature had formed on purpose to feed the rapacious cravings of the scalpel.

What 'yer going to hack after to-night?' asked the janitor, as the party gathered around their subject.

the septum ventriculorum at this hitch, old ling.
Night-Owl," answered one of the students.

'Where is the sep-what-de-yer-call it?" inquired the Owl.

student. "But why do you ask that? Who as he passed directly by our lodgings. ever heard of Old Ghouls inquiring into anatomy before? Do you think of trying your hand at the work?"

"No," mumbled the Owl; "but I was in hopes you'd make a dive first for some kind of optical machinery, or inside smelling appara-

"Why so?" chimed a number of the students as at the same breath, evidently moved to extreme curiosity by the janitor's unusual

expression.

Why so?" repeated the Ghoul, in gruffer ones than before, "because I want to see that ugly head-piece of his spoiled in some way. I 've been in this place for twenty years, and I can say that 's the first mug that 's ever made me feel shaky."

This confession brought a loud laugh of derision from the students, and Hubert proposed that they take a fair look at the features which had so discomposed the usual gravity of the janitor.

My attention had been so engaged in taking a general view of the surroundings, that I had not particularly scanned the special body to be operated upon at that gathering. The Owl's ing and make the best of my situation. remark, together with Hubert's proposition. caused me to draw near in order to witness more closely the result of Hubert's suggestion. The subject lay upon the table, with its chest thrown up by a block of wood placed under the back, which, together with the naturally well developed muscles of the arms and legs, presented the appearance of a Hercules in strength.

"I do not profess to be a connoisseur," I remarked, "but I should say that this anatomical structure is perfect."

"Grand! grand!" added one of the students, at the same time feeling with his hand the large muscles that heaved up about the breast and shoulders.

"Well, gentlemen," spoke one who appeared to be the Professor protempore of the party, we must get at work."

"Let us turn this phiz up to the light," added Hubert, "just to give Old Owl one more shock before we commence."

"Up with it!" cried the whole company. Let's see the face!"

Hubert went to the upper end of the table, and taking hold of the thick, coarse hair, raised the head, which the block had caused to lay over in the shade, so that the strong rays of the lamp fell full upon the before-hidden features.

The merriment that had been occasioned by the janitor's confession was instantly quelled, and all present stood appalled, as they gazed upon the fiendish visage that Hubert had brought to sight.

I was riveted to the spot! A shudder passed over my frame, and a cold sweat started from every pore. It was the same face that, two days before, had thrown its dread spell upon me when I stood in the arched doorway upon the street!

"Why don't you laugh now?" asked the 'Owl," looking around upon the silent group. "Is there anything there to joke about?"

The students gazed upon one another, but said nothing. There was a pallor upon their cheeks that showed plainly how strangely they were affected.

'It is a hideous face! For God's sake drop it!" ejaculated the "Protem."

"In the name of heaven, Hubert, drop that head!" came from another student in a hoarse whisper.

"Let go your hold! Let the head back!" came from their united voices.

The head fell back heavily upon the table, making a dull sound as it struck, which seemed to echo in doelful vibrations through every stall in the room.

"What ails you?" spoke one of the students, addressing Hubert, who stood gazing down upon the fallen head, a visible tremor at the same time shaking his entire person.

"I did not hold the head!" he answered, in a tremulous voice; "it staid up of its own accord; when it fell my hands were not near it!' "Strange 1" whispered the whole company

simultaneously, and they stood as though undecided as to whether they would proceed with

the dissection. "What shall we do?" asked the yet pale 'Protem," nervously grasping his scalpel.

"Go on," said one, with attempted firmness 'this is but some freak of the fellow's neck. There may be a quirk in the joints. Let us proceed with our work."

"So say I," joined in Hubert; "but before we commence I propose that we send Owl out for a flask of brandy. There is something oppressive about the air here that I never noticed before."

Hubert's suggestion met with a unanimous approval, as they all acknowledged the same feeling of annoying enervation. The janitor was furnished with funds and despatched upon his mission, receiving a few francs for his own pocket to quicken his movements.

"Ha!" exclaimed Hubert, addressing me, "you take the palm for nerve, after all. The face did not appear to affect you as it did the rest of us."

"I imagine not," I answered, and I spoke the truth. Had their attention been directed to me at the time they were gazing upon that horrid picture, I am sure my appearance would have equally astonished them. The trembling Larst experienced ceased; a defiant will-power controlled my nerves, and I felt my veins burn like streams of hot lead. My muscles became rigid, and seemed possessed of more than giant strength. My face was wrought into an expression which I know must have portrayed the extreme of ferocity, as though some external entity were venting, through me, the most intense desire for vengeance upon the ing and the position of the windows above our inanimate body that lay-stretched upon the table.

I had one awful purpose which I was bent upon executing. It was to sever that hideous head from its trunk!

The janitor returned with a flask of gener-

Through politeness Hubert first handed it to me, remarking that it might help me to keep awake. I took a few swallows, thanked him for the courtesy and returned the flask. The students then took each a generous draught and commenced their work.

I stood by for a goodly time and watched them intensely as they progressed in their work of dissection. My interest suddenly began to abate, and with a deep yawn I left the table. I had made a second application of the flask, and felt, instead of the invigorating tone which brandy usually gave to my spirits, a sort of dull stupor; and I became so drowsy that it "We are going to explore in the vicinity of was with difficulty I kept my eyes from droop-

Hubert saw that I began to show signs of weariness. He informed me that one of their number would soon, from necessity, depart; "Not a mile from the heart," replied the and if I felt inclined I could accompany him,

> I assured Hubert that if I felt so inclined I would take advantage of his suggestion.

I strolled down to the lower end of the hall leaving my friends deeply absorbed in their-to them-fascinating exploration. I leaned upon a vacant table and listened for a while to their conversation until it finally ceased to claim my attention, so heavily did the unnatural lassitude weigh upon me. I yielded to the temptation offered by the broad table-top, and loung ing upon it I was soon off in a sound sleep.

How long I slept I know not, but when I awoke all was silent. At first I thought I was at Hubert's house in my own bed, but an aching in my limbs, and a consciousness that I was lying upon some hard surface, caused me to realize my situation.

The lamp had been extinguished and all was total darkness, save where a weird light struggled in through the windows above from the waning moon. I called loudly for Hubert, but received no answer, save the hollow reberations of my own voice. I groped my way to the door and found it locked. There was no alternative, I must patiently wait until morn-

I could not understand why Hubert had gone and left me there, but I knew it must have been unintentional on his part, and the most I could do was to suspend judgment until I could receive a solution of the enigma from his own lips.

I no longer felt that I was in a mere dissect ing-room. The absence of the students, the hush of travel in the street below, the awe inspiring silence that reigned on every side, and the sadness of the spectral moon, impressed me with the dread feeling that I was alone with the dead! entombed in a vast sepulchre the sides of which were lined with the cold, ghastly relics of mortality! The silence was painful, and I walked the floor that the sound of my own footsteps might drive off the op pressive trepidation that stole upon me. To be concluded.

THINGS WORTH RECORDING.

BY OBSERVER (MRS. LOVE M. WILLIS).

THE HUTCHINSON FAMILY.

The recent death of Abby Hutchinson Patton, the beloved singer of New England, brings before us some pleasant scenes from the long ago. The Hutchinson family won for themselves a position among reformers that ought to be remembered and cherished. One of them at least was a remarkable sensitive, a medium. He avowed himself a Spiritualist, and enjoyed his faith with the same enthusiasm that characterized them all in the promulgation of their principles. For whether they served their fellowmen as Temperance Reformers, Friends of the Slave, or Patriots, they stood up nobly to the front and avowed in song their convictions. If we are not mistaken they were all avowedly sympathetic with our faith.

We remember well the sunny New England autumn day when we first saw them. Their manners were so simple, their bearing was so unaffected, their greetings were so hearty, that one felt at once that there was with them a power for good. This simplicity became eccentricity at times with some of them, but it seemed like the eccentricity of interior power -an expression of a life hidden within, and greater than all ceremonies.

They sang as birds sing, because the music was in them. Without training, they began to make melody, and so wonderfully did their voices harmonize, the public at once gave them the highest honors. The concert halls were crowded when they were to sing. They espoused the anti-slavery cause, and sang at the meetings that William Lloyd Garrison and Wendell Phillips addressed. When the storm of opposition bade fair to result in a mob, a sweet song would calm the assembly, and the

brave words could again be uttered. As early as 1845 they visited Great Britain and no popular vocalists were ever treated with more kindness. They were entertained by the Howitts, by Dickens and Miss Martineau. They could reckon among their friends John Bright, Douglas Jerrold, Mrs. Norton. and other men and women distinguished in the world of literature and art.

It is not our purpose to review their lives but to draw attention to the fact that this 'Band of Brothers." as they called themselves. with their charming sister, could, by the power of their voices tuned in harmony, and their hearts responding to noble purpose, make an enviable reputation for themselves, and aid the world in many directions in its struggles to subdue evil and conquer ignorance.

They were patriots in the highest sense of the word; they were reformers of the noble type, and gave their testimony as adherents to a liberal philosophy and religion.

What part did these courageous singers bear in the emancipation of the slave, in the temperance reform, in the establishment of sentiments that created love of home, of their na tive State, and of the grand New England scenery? Who shall tell? Certain it is they did their work nobly, and were a power in the land of their birth; and it is a pleasure to render to them this brief tribute, and enshrine them among those whom our hearts delight to honor.

This interesting series is contributed to the Banner of Light exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a blographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Eds. B. of L.

It is estimated that no fewer than seventy million Europeans wear wooden shoes. Bass wood is ordinarily used for the sabots, but willow is the best material. Poplar, beech, walnut and birch are also used

Careful Preparation

Is essential to purity of foods. It is wisdom and economy to select those that are pure. The Gail Borden Eagle Brand Condensed Milk is prepared with the greatest care, and infants are assured the best. Grocers and Druggists.

FREEDOM'S AHEAD. "She's coming, she's coming!"
"Courage, hoys! wait and see!
"Freedom's shead!"

-Robert Buchanan Though our eyes may not behold her,
She is coming on her way;
For her couriers have forefold her,
Through the night and through the day.
East and west they flash the warning,
North and south the message files:
Loi it is the New Year morning,
And the dawn is in the skies!

Courage! see the future looming,
With its issues grand and vast;
Let the dead the dead entombing,
Idly wail the vanished past,
Not for us lament or scorning,
Triumph fleet of base emprise:
Lo! it is the New Year's morning,
And the dawn is in the skies!

Freedom! let our touch but linger
On thy spotless garment's hem;
Let thy pure anointing finger
Billndness, self-imposed, condemn;
Not in vain, the east adorning,
Shall the sun of healing rise:
Lo! it is the New-Year morning,
And the dawn is in the skies!

Yet for us from heaven descending, Doth the glorious vision gleam— Pearl and gold and sapphire blending— Shall we hold it but a dream? Nay, immortal the forewarding, And the seer never dies: Lo! it is the New Year morning, And the dawn is in the skies!

Though our eyes may not behold her She is coming on her way; Long the ages have foretold her— Hastel prepare her place to day! Heed no longer taunt or scorning; Higher charge upon thee lies: Lo! it is the New Year morning, And the dawn is in the skies!

If to day, or if to-morrow—
What the hour, who can tell?
Vain is earthly wrong and sorrow
Loyal hearts to daunt or quell.
Death, himself, in vain were warning,
Faith and hope his claim denies:
Lo! it is the New Year morning,
And the dawn is in the skies!
—Frances M. Milne, in San Francisco Star.

Banner Correspondence.

District of Columbia.

WASHINGTON. - "W." writes as follows n reference to darkness in high places: "The last hours of the Fifty-second Congress were n part given up to eulogies of statesmen recently 'dead,' and some phrases used in the speeches made, as printed in the Congressional Record of March 3d, show a curious state of invincible ignorance' concerning the life be-

In the Senate the late Senator Gibson was In the Senate the late Senator Gibson was the subject of these addresses. Mr. Wolcott said, near the close of his speech: 'He has traveled the way of all men born of woman, the great souls and the little. "One event happeneth to them all," and from none has yet come a voice our ears can hear.' Mr. Voorhees said: 'We yearn to penetrate the future with the beloved ones who are torn from our clinging arms; we long to lift the veil of mystery which hides them from our embrace; we knock at the tomb, and would wrench its iron bars apart to keep unbroken the fond relations bars apart to keep unbroken the fond relations of time and sense. What sad heart has not in some desolate hour cried out:

Oh! wanderer in unknown lands, what cheer? How dost thou fare on thy mysterious way? What strange light breaks upon thy distant day,

Yet leaves me lonely in the darkness here? Oh! bide no longer in that far off sphere,
Though all heaven's cohorts should thy footstep

stay; Break through their splendid, militant array, And answer to my call, oh! dead and dear! I shall not fear thee, howsoe'er thou come;
Thy coldness will not chill, though death is cold;
A touch and I shall know thee, or a breath;
Speak the old, well-known language or be dumb;
Only come back! Be near me as of old,
So thou and I shall triumph over Death."

All is vain. Hollow echoes, like dismal, un meaning sounds from dark, untenanted caves of earth, respond to our intense and constant calls so long as we are guided by no other in-

calls so long as we are guided by no other inspiration than our own.'

Mr. Mills reminded us of Gabriel's trumpet in this way: 'He sleeps with the ashes of his fathers in the beautiful green at Lexington. There his country and his kindred consent for him to rest until the Author of his being shall awake him from his tomb, and bid him rise at the dawn of a new day and put on importality. the dawn of a new day and put on immortality

and eternal life.'

In the House the late Senator Kenna was eulogized. Mr. Alderson dragged in the old allusion to 'that bourne from which no traveler returns,' and Mr. Wilson, speaking in the same vein, complacently set aside all the claims of Modern Spiritualism by saying: 'We tramble or we contaminate on his principle of the same vein to the desire of the same vein the same tremble as we contemplate our inevitable de-parture to that undiscovered country from which not one single, solitary explorer has ever returned to tell to the living the tale of his

Washington editor used to call the Senate A Washington outtor used to can be covered the Fog Bank' and the House 'The Cave of the Winds.' It would seem from this showing that the Senate is indeed a fog bank, where the light of newly-revealed truth cannot pene-trate, and that the House's, in truth, a windy cave, where eyeless fish wander around in the darkness and insist that the sun is not shining outside."

Ohio.

CINCINNATI.-John Mullen writes: "The cause of Spiritualism here is on the upward course, making itself felt in almost every household, reaching into the darkest recesses of ignorance and superstition, shedding its light, so that its rays are bringing sunshine to many who are bewailing the seeming loss of their loved ones gone before. What a truth and a blessing to mankind Spiritualism has been and is. Never before in the history of Christianity has there been such a desire on the part of man to per been such a desire on the part of man to personally know the truth rather than accept the hearsay of others. The present is an enlightened age, one of reason, of free education and free thought. Old Theology has lost its sway because its followers have failed to adopt the teachings of Christ. When Christ was upon earth he gave freedom to all; he did not say to one, because you are ignorant you are not to teach and preach the gospel. On the contrary it was such he chose, knowing they had hearts burning to do good; that with them the spirit of love reigned supreme. Those of us who have read the bible know how much good those poor fishermen did, not by learning but by a desire of being and doing good. There was no money consideration with them in those days; it was the true spirit, which Spiritualism has come to Christ also gave freedom to women; to a

woman he first appeared when he arose from the dead, and he made that woman the first preacher of the resurrection; and it did not right off, telling the good news to every one she met proclaiming the truth of immortality yet not long ago these ministers of the gospel, who claim to be followers of Christ, would not permit women to have a hearing, assuming they were not competent, and that it was not becoming for a woman to stand before a multi-tude to preach the glad tidings of great joy. Perhaps they were a little afraid they would lose their positions, together with their prince-ly salaries, if the women were permitted to ly salaries, if. the women were permitted to preach. But prejudice and ignorance are fleeling before the enlightenment of the latter part of the nineteenth century; the clergy and the churches are losing their power; dissension is rife among them; the people are crying for light; they have starved long enough on rites and ceremonies. Spiritualism comes to their aid, and offers light, truth and freedom; with its arms opened wide it says: Come, break the chains of slavery and superstition. Behold the glad tidings of great joy! Behold those whom you mourned as dead; listen to their voices singing the familiar songs in your ears they sang when in mortal forms. Spiritualism knows no creeds, observes no ceremonies, but hails with delight all those whom the spirit-world have chosen. The only essentials necessary are love of humanity and a desire to do good. It matters not whether you be man or woman; in

the ranks of Spiritualism are to be found women as earnest in the Cause as any man can be, do-ing their work: fearlessly and with love for hu-manity. As Love is our motto, let us with love teach this glorious gospel of salvation to the world, not forgetting that our friends are constantly near us, impressing us with their presence, and, as the artist puts his brush down and admires his work, so shall it be with us when we have finished our work; we shall look back with pleasure on any good we have left behind."

Maryland.
BALTIMORE.—Ann Mathews writes: "In gratitude for the light and comfort afforded by the blessed truths of Spiritualism, I desire all the world to know that I love its teachings, and I believe all who have been similarly blessed should make known the happiness it gives them. Over six years I have read the BANNER OF LIGHT and attended séances and lectures. From all these gources I have received overwhelming evidence of the nearness of my dear departed ones. In fact I have seen and heard so much of this beautiful truth that no power can shake my confidence in spiriteurn and in spirit-communication. My whole being has been made to leap for joy too often by kind words from loved ones passed over, to doubt; they tell me of their constant care, so that the burdens of life grow light, and old age is replaced by youth. Grant, ye blessed ones, that this glorious truth may spread like fire in dry stubble, and the BANNER OF LIGHT, irradiating truth, wave over earth's remote places until the yoke of Creed is broken and all mankind shall be free." by the blessed truths of Spiritualism, I desire

The Theosophist for February contains the eleventh chapter of Mr. H. S. Olcott's," Old Diary Leaves." It gives full particulars of the cremation of the remains of Baron de Palm, Dec. 6th, 1876, at which time there were no facilities for its accomplishment in this country or in England, and no precedents to follow, unless the Eastern method of open-air burning was adopted. An instance of the adoption of this occurred in 1816, says Mr. Olcott, when Mr. Henry Laurens, a wealthy gentleman of South Carolina, ordered the executors of his-will to burn his corpse, disinheriting his family of his estate should his request fail to be complied with. The body was accordingly burned on a funeral pyre in the open air on his own plantation, in the presence of his family and near relations. In 1876 it was announced in the public prints that Dr. Le Moyne, an eccentric but philanthropic physician of Washington, Penn., was constructing a crematorium for the incineration of his own body. Mr. Olcott immediately wrote to him, requesting the use of it when completed for the purpose he had in view. The result was that the body of Baron de Palm was cremated therein on the 6th of December of that year, in the presence of members of the Board of Health and men of science, a very complete account of which, in all its details, Mr. Olcott gives in this issue of The Theoso. phist. So general were remarks upon the event made by the press, that Mr. Bromley, in a New York Tribune editorial, said: "Baron de Palm has been principally famous as a corpse." Of other subjects treated upon in this number are "Od and Electricity," a review by a Sinhalese Buddhist of a book on Budlhism, "Psychometry," "Balzac on Music," and a continuation of "True Welsh Ghost Stories." Madras, India. For sale by Colby & Rich, Boston.

NEW MUSIC.-We have received from White-Smith Music Pub. Co., 62 and 64 Stanhope street, Boston, the following: Vocal: "Oh, that I could be Loved," Music Fun. Co., oz and 64 Standope street, loskon, the following: Focal: "Oh, that I could be Loved," waltz-song, words, Clifton Ware, music, D. L. White; "Only the Stars Could Tell," for soprano, also contralto, and in duel, Geo. Cooper, James Fairfield; "Swing Me High," waltz song, Chas. C. DuChemin; "My Ray," (soprano, also contralto) V. O. C., Louis Campbell Tipton; "The Andalusian Maiden," Frank Mayhew, W. M. Hutchinson; "Take It On, Boys," (comic) Auckland Brunetti. Instrumental: Camille Daubert's "New American Barn Dance" (four hands); "Dance of the Lilliputians" and "Flemish Dance," Theo. Bonheur; "The Golden Rod," (galop, also polka) F. E. White; "Il Penserosa" (valse, mandolin and guitar), by C. Blanco, arranged by A. Il. Plante, "Boabdil," Potpourri, opera, by M. Moszkowski, arranged by B. M. Davison; selections for orchestra from "1492." by Carl Pflueger; "Prompter's Pocket Instruction Book," by Prof. L. H. Elmwell, Boston's popular prompter.

Ayer's Sarsaparilla is just what you want for a spring nedicine-superior to all.

SPIRITUALIST MEETINGS.

Lynn, Mass.—Spiritual Fraternity holds meetings at Bodwell's Hall, 84 Munroe street, Sundays at 2½ and 7½ P. M. Mrs. E. I. Meertil, Sect., Children's Lyccum meets Sundays, 12 M., at Exchange Hall, 4 Market street. T. J. Troye, Conductor; Miss S. S. Collyer, 18 Smith street) Secty.

Worcester, Mass.—Association of Spiritualists, Arcanum Hail, 566 Main street. Lectures at 2 and 7 r.m. Children's Progressive Lyceum at 12. Geo. A. Fuller, M. D., President; Woodbury C. Smith, Vice-President; W. C. Keyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Georgia D. Fuller, Corresponding Secretary.

Springfield, Mass.—The First Spiritualist Society, C.

I. Leonard, President, Worthington street. The First Spiritualist Ladles' Aid Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hali in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speak-er, Mrs. Cora L. V. Richmond. Cleveland, O. - The Children's Progressive Lyceum meets regularly every Sunday, 104 a. M., in Royal League Hall. Everybody welcome. Charles Collier, Conductor; Edward Mapes, Secretary, 120 Dare street.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 846 Prospect Avenue.

Baltimore, Md. - The Religio-Philosophical Society neets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter stjeet, near Gay. Chas. A. Zipp, Secreary, 1403 East Madison street.

Providence, R. I. - The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P. M. Progressive School at 1 P. M.

Pittshurger, Pa. Miss Church of Spiritualist & State

Pittaburgh, Pa.—First Church of Spiritualists 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M. Thurs-day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohney-er, Secretary. Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10½ A. M. and 7½ P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effle F. Josselyn, President.

Grand Rapids, Mich.-Spiritual Association holds

public meetings overy Sunday at 10% A. M. and 7% P. M., and on Wednesdays at 7% P. M., in Kennedy Hall, Louis and Waterloo streets. L. D. Sanborn, Sec'y, 205 N. Lafayette st. Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7% P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y. Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Hall, Sundays, at 2 o'clock.

Springfield, III.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 214 p. M. at 512 South 9th street. D. N. Lerger, President; Miss H. A. Thayer, Secretary.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 114 and 74 p. M. Children's Progressive Lycoum meets every Sunday at 114 A. M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 104 A. M. and 716 p. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President.

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 10% A. M. and 7% P. M., at 602% Church street. C. H. Stockell, President; J. W. Young, Secretary, Mrs. Nellie A. Ulrich, Pastor. New Orleans, La.—Association of Spiritualists meets very Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo.

. Benson, Fresident.

San Francisco, Cal.—The Society of Progressive Spir-tualists moots every Sunday morning and evening in Scotitualists moots every Sunday morning and ovening in Scot-tish Hall, 105 Larkin street. Also a Mediums' and Confer-ence Meeting overy Sunday at 2 P. M. Good mediums and speakers always present. S. B. Whitehead, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Suniay at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington treet.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists meets at Girard Assembly Hall, Ninth street and Girard Assumbly Hall, Ninth street and Girard Assumbly Hall, Ninth street and Girard Assumbly Hall, Ninth street and Chrand Assumble (President, Benj. P. Benner, Yde-President, James Marlor; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin. Services at 10½ A. M. and 7½ P. M. Lycoum at 2½ P. M. Keystone Spiritual Conference every Sunday at 2½ P. M., Southeast corner 10th and Spring Gardenstreets. William Rowbottom, Chairman.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirors into Spiritualism. Literature on the subject and list
of members will be sent on receipt of stamped envelope by
any of the following International Committee: America,
Mrs. M. Palmer, 3101 North Broad street, Philadelphia; Austraila, Mr. Webstor, o Peckville street, North Melbourne;
Canada, Mr. Woodcock, "Waterniche," Brookville; Holland,
Van Stratten, Middellana, 682; India, Mr. Thomas Hatton,
Ahmedabad; New Zealand, Mr. Graham, Huntley, Waiksto;
Sweden, B. Fortenson, Ado, Christiania; England, J. Allen,
Hon. Sec., is Berkley-torrace, White Post-lane, Manor Park,
Easex; or W. O. Robson, French Correspondent, 168 Rye Hill,
Newcastle-on-Tyne. Robert Cooper, Pres.

2 Manchester street, Brighton, Eng.

IN MEMORIAM.

Elder Frederick W. Evans.

To the Editors of the Banner of Light:

Passed to spirit-life, without sickness and without pain, March eth, 1893, Elder F. W. Evans of Mount Lebanon, Columbia County, New York, in the eightyfifth year of his age.

The North Family of Shakers at Mount Lebanon, where Elder Frederick had resided for sixty-three years, may never produce a more remarkable or notable character. He presided as Elder of said family for fifty-seven years, and until last November. Some years ago, by invitation of a friend, he wrote his "Autoblography" for the Atlantic Monthly This article was afterward republished, with a compilation of other articles relating to Shakerism, in Glasgow, Scotland, in 1888, in a book of two hundred and seventy pages, under the title of "The Autobiography of a Shaker." From this book is quoted the following:

enty pages, under the title of "The Autobiography of a Shaker." From this book is quoted the following:

"I see great importance in principle—very little in an individual. Not of myself should I write of myself, but in the hope that others may be advantaged thereby, I acquifesce in the foregoing suggestion. I have always lived much in the future, yet my present life has been a practical success; while my work has ever been before me, my reward has always been with me. I am satisfied with the continued realizations of the prophetical spirit within—of the abstract principles that have been my inner life.

"My father's family were of the middle class in England. They were long lived—my grandmother reaching the advanced age of one hundred and four years, and my grandfather approaching one hundred. My father, George Evans, was the youngest of twelve children, and died comparatively young. He was sent into the English army; was under Sir Ralph Abercromble in the Expytian expedition, cooperating with the fleet under Nelson, and held a commission in the service. My mother was of a class a little above, so that the marriage caused a perpetual breach between the two families. Her name was Sarah White.

"I was born in Leoninster, Worcestershire, England, on the 9th of June, 1808. The first fact that I can remember may be of some interest to the student in anthropology. When I came of age, and on my return to England in 1830, I was relating to an aunt on my father's side, whom I had never before seen, that I had always stored up in my memory one thing which I could not account for; I could remember nothing before or after It to give it a meaning, and none of my mother's relatives knew anything about it. I saw the inside of a coach, and was handed out of it from a woman's arms into those of some other person. My aunt was utterly astonished, and stated that my mother was coming down from London to Birmingham when I was not more than six moths

person. My aunt was utterly astonished, and stated that my mother was coming down from London to Birmingham when I was not more than six months old; that something happened to the horses which frightened the party badly, and that I was handed out (just as I had seen and remembered) by my mother into the arms of another person.

"When I was four years of age my mother died, and I was thrown among her relatives, who sent me to school at Stourbridge, where there were some two hundred scholars; and the position the master assigned me was that of the poorest scholar in the school, which effected my release from the school-room, to my great satisfaction and peace of mind; for if there was one thing more than another that I hated, it was school-books and an English school-master, with his flogging proclivities. I was then about eight years old."

He then gives an interesting account of how he was

He then gives an interesting account of how he was cast among his uncles and aunts; of the farm life at Chadwick Hall, and how he rebelled at being educated; of his father and brother visiting him, and his choice to go with them to America, when twelve years old. He describes his brother Geo. II. Evans, the great land reformer and associate of Horace Greeley, and his home at Binghamton, N. Y., where an aunt of his made the remarkable prophecy that, of all the young people belonging to the three families of Fis father and his uncles, Frederick, though then a black sheep among them, "would yet occupy the mest desirable position in life," which came to pass.

He goes on to say:

"I now took a sadden turn in respect to books and learning. I saw that knowledge was not only power, but that it was also respect and consideration. I made up my mind that I would learn to read and love to read. My first dose was the 'Life of Nelson'; then I set myself to reading the bible through by course; and I did it. And here I made a discovery (or rather my triends did), that my memory was so retentive that whatever I read was, as it were, pictured on my brain. I had only to look at the picture to see it in all its minutest particulars without any effort. And (as Lincoln would say this reminds me of what a woman I met on a Hudson River boat said; that in coming from California she was nearly drowned, but before consciousness was gone all the sins of her life were present to her view; not one, however small, was missing.

was missing.

"I next went to Ithaca and put myself to school to an Episcopal minister, who proved a real friend. One of his first lessons was to teach me how to think. He had only a dozen scholars, and we were all well at tended to. I became with him a great favorite, and the times of intermission were largely devoted to my special instruction and benefit. At parting, he advised me 'always so to live that I could respect myself,' and that has ever since been my life motto. Next, I apprenticed myself at Sherburne Four Corners, N. Y., to learn the hatting business. There I had access to a library of valuable books, and I took to reading 'Rollins's Ancient History,' 'Plutarch's had access to a library of valuable books, and I took to reading 'Rollins's Ancient History,' 'Plutarch's Lives of Great Men,' the 'Tattier' and the 'Spectator,' and Zimmerman, Shakspeare, Watts, Young, Thomson, Socrates and Plato. I also took up theology, and asked myself, why was I a Christian, and not a Mahometan, or a follower of Confuctus? for I had read the Koran and the bibles of all peoples that I could obtain. I read Locke 'On the Human Understanding' and 'The Being of a God.' This laid in me the foundation of materialism. For I came to the conclusion that matter was eternal, had never been created. Thomas Paine's 'Crisis' and 'Rights of Man,' together with Voiney and Voltaire, were also among my friends.

Man,' together with Voiney and Voitaire, were also among my friends.

"I became a settled and firm materialist—a believer in matter, as I then understood it; the object of my external senses; for I did not then know that I had any other senses. This continued to be my condition until I met with the Shakers, some five years afterwards. I possessed this one great advantage, that what I did believe was true, however much there might be true that I did not believe."

In the following chapters, Elder Frederick tells of his conversion to the socialistic theories of Rober Owen and to communism, and of his visit to a com munity of this kind at Massillon, O. On this journey to the West he traveled mostly on foot, in preference to any other way, walking sometimes forty miles a day. In 1829 he returned to England, where he remained about a year. He then came back to New York, and assisted his brother, George H. Evans, and others, in perfecting plans for a new community, and was deputed to travel for information and to find a suitable location in which to start.

"At this time we had in New York," he says, "a Hall of Science, and Robert Dale Owen and Fanny Wright were among its great lights."

In the year 1830, he called to see the United Society of Bellevers at Mount Lebanon, and was directed to the North House, as the proper place for inquirers Here he was agreeably surprised and impressed by the air of candor and openness, and the quiet selfrepose with which he was met. After a week's inquiry, he pronounced the Shakers a society of tufidels, and declared that it was the first time he had found religionists who were also rationalists, ready to render a reason for the faith and hope that were in them He further says:

He further says:

"The Shakers prayed for me, and I was met in my own path by spiritual manifestations during several weeks, until my reason was as entirely convinced by the evidence I received of the existence of a spiritworld, as I am by evidence presented to my outer senses of the existence of our material earth.

"After three months' absence I returned to New York, to face for the first time my astounded materialistic friends, to whom a more incomprehensible change could not have happened than my apparent defection from their ranks. As soon as my arrival in the city was known, there was a gathering at my brother's office. The room was well filled; many older than myself, to whom I had looked as my superiors in knowledge and experience, were present. At first there was a little disposition shown by a few to be querulous and bantering, while the greater part took it as a serious matter, to be righted by solid argument.

took it as a serious matter, to be righted by solid argument.

"I called the attention of the company, and inquired whether any of them wished to give me any information concerning materialism—its principles? All said 'No! you do not need it.' I then inquired if any one present was acquainted with Shakerism? and again the answer was 'No!' Then, gentlemen, I rejoined, it is for you to listen and for me to speak. And I did speak, and gave them as simple an account of my experience thus far as I was able.

"I also had a separate interview with Robert Dale Owen at the Hall of Science. At its close he remarked: 'I will come up to New Lebanon and stay two months, and if I find things as they now appear I will become a Shaker.' I still await his arrival. In course of time all of them became Spiritualists. Who sowed the seed?

sowed the seed?

"I joined myself to the Order and became a Shaker. I have now (1868) had thirty eight years' experience, and feel satisfied with the goodness of God and his people to me. I have gained a degree of victory over self which causes my peace to flow as a river, and which fills me with sympathy for all seekers after truth and righteousness, whoever and wherever they may be."

of a prophetic, inspirational, spiritual man of God-a man, as a dear friend lately expressed it, who always found the seed that grows the brond-leafed and glowing tassoled flower. In his public capacity as a minister of the gospel of Christ in His Second Appearing he was equalled by none. Twice he has been on a missionary trip to England, in 1871 and again in 1887, the last time visiting Scotland also. Upon both occasions he was accompanied by our friend and brother, James M. Peebles, M. D., the "Spiritual Pilgrim," for whom he entertained the warmest sympathy and love. Physically, Elder Frederick was strong and vigor-

ous, and remarkably well preserved for one so advanced in age. This condition may be measurably attributed to his hygienic manner of living-he having been a vegetarian for about sixty years-and to his regular and systematic habits.

With a nature susceptible to the weal or woe o mankind, a heartfull of love, compassion and charity, and a soul redeemed from the lusts of the flesh and of the mind, and made clean and white, he could the more readily perceive how to reach the hearts of the people and make them feel the truth for which he pleaded. His plain, straightforward arguments could not well be disputed, and if they were, discussion of some length was sure to follow. Tenacity for the right, as he saw it, was a prominent feature in his character, and so clearly was it defined to him that he would fain have every one believe as he believed. Happily bis faith was founded on the truth, based upon the rock of divine revelation. Many a timeworn, weary traveler has stopped amid the fevered heat and rush and wrangling of the surging crowd, to drink of the cup and to eat of the testimony of truth, of which he was an exponent, till it became their life. even as it was his. It was his meat to do the will of his Heavenly Father, and his drink to feel the love of his Heavenly Mother. This was his treasure, and for it he sacrificed worldly honor, fame and renown.

His many friends in the outside world will miss the noble form, the kindly face and the proffered hand of the grand old man. As a reformer among reformers, he saw afar off the danger signal and promptly gave the alarm. He led the opposition to the Sunday closing of the World's Fair, and was emphatic upon the separation of Church and State, and not less so in demanding equity as the only solution of the labor problem. The leading topics of the day in the world of social and political thought constantly occupied his mind and moved his pen. A few days before passing out he made these remarks: "We are living in a world of ideas. Napoleon said in his day the next war would be a war of ideas; how emphatically does it apply to this our day!"

To the Society of Believers he was as a watchman on the tower of Zion, one of her main standardbearers and a mouthpiece from which issued words of eternal truth. To his own home and family he was strongly attached, and the attachment was mutual. We loved him as our father; he loved us as his children. We saw in him a life hid with Christ in God, a life made manifest by good deeds; a life ever green, even as the groves about our home which he planted, trimmed and cultivated with his own hands.

And now the silver cord is loosened, and the golden bowl is broken at the cistern and the pitcher broken at the fountain. The spirit will not only return to God who gave it, but also to his own; and his own will receive him and know him; for is he not now, as always, a ministering angel, "sent to us who shall be the heirs of salvation"?

Another Veteran Gone

To the Editors of the Banner of Light:

On the 17th of January, from Guilford, Conn., Syp NEV L. DARROW entered the higher life in the eightythird year of his age.

One by one the ranks of our pioneer Spiritualists are rapidly thinning out. One by one they are passing within the veil, and soon there will be none left to tell their story of the trials and struggles, the bitter experiences of those who early embraced the cause of Spiritualism.

It is fitting we should hopor their memory with a tribute of grateful recognition, for they became Spiritualists at a time when to avow one's faith in an unpop ular and despised form of bellef required an amount of moral courage that those who have come into Spiritualism within the past one or two decades can have but slight appreciation of.

To avow one's belief in Spiritualism forty-five years ago was to bring down upon one's head a storm of obloguy and contempt. He who had the moral courage to take this step, risked his reputation for sanity, for morality and decency. He was ostracised socially, his business was ruined, and oftentimes the sacred relations of family were broken up through religious bigotry and intolerance on one side or the other. In lations of family were broken up through religious bigotry and intolerance on one side or the other. In hundreds of cases incarceration in an asylum for the insane was brought about through the influence of pious, God-fearing relatives and friends, especially in cases marked by the development of mediumship, and nothing but the spirit of the age, the progress in civil law, prevented a resonance of the terrible seenes that characterized the religious persecutions of the sixteenth and seventeenth centuries.

Yes, the pioneers in our sacred Cause, that has made such majestic strides all over the world since those early days, were forced to pay heavy penalties for their avowals of faith, and it is fitting as they leave us that we pay them a just tribute of appreciation.

My acquaintance with the subject of this sketch extended over but a few of the last months of his earthly life. He had become enfeebled in body by a long and painful illness when I was first called to him professionally, but his mind was clear as a bell, and his indomitable will that had carried him through a long life of unceasing activity had not even then accepted the

donitable will that had carried him through a long life of unceasing activity had not even then accepted the fact that he had met at last a power mightier than his own will in the cruel disease that had fastened upon him its fatal grasp.

At a tender age his father died, leaving but slender resources to his family, and being one of a large number of children, his mother, as was the custom in those days, bound him out when only seven or eight years of age to serve a man until he should attalu his legal manhood.

resources to his family, and being one of a large number of children, bis mother, as was the custom in those days, bound him out when only seven or eight years of age to serve a man until he should attain his legal manhood.

His experiences with this man, who proved to be a stern, hard taskmaster, all tended to bring out only the stern, hard side of his nature, and add strength and imperiousness to his will. Circumstances arose that resulted in his receiving his freedom from the hands of this man while yet in his early boyhood, and he went to learn the ship carpenter's trade.

After he had served but a few years of his time, while yet in his minority, being but nineteen, a large ship was ready for launching. There was some trouble in the process; she could not be made to start. The combined skill and judgment of the proprietor and his entire force were of no avail. Then this boy stepped forward, an addressing his master, said: "Sir, I can launch than "hip."

His fellow-workmen sho, "ed and sneered. The color mounted to his face, but h, "tood firm and undaunted. His master looked at him for a moment, noted the fiash of his eye, his attitude of conscious power, and with a heavy loss staring him in the face if that launch was a failure, he decided to give the boy a chance, and gave orders at once that his minutest command should be obeyed.

Young Darrow sprang to his task, and in a very short time the ship sild majestically from her ways into the element for which she had been created. That day he was made foreman or boss of the yard, and the entire force of men below the proprietor were under his command.

From that day success followed his career, and this little incident furnishes the keynote of his success. Conscious power, backed by an indomitable will, marked his life long career.

He at an early age became disgusted with the assumptions and claims of creedal theology. He had a very intuitive nature, and also a deeply religious and spiritual ravings. When the first whisper went abroad that a spirit from the

nd which fills me with sympathy for all seekers after that almost womanly.

almost womanly.

He wanted to bear witness unto his beloved faith and so his physician became his priest, and over his inanimate form, that was to the last as

erect and stately in its proportions as it was in his prime, and upon which the angel of death left a wondrous grace and unjesty. I presented to the company assembled to pay the last tributes of respect and affection; the beautiful principles of our glad gospel. For we know that if our earthly house of the human frame were dissolved, we have a house of God—a building not made with hands, eternal in the heavens. We spiritualists know the sublime truth that the spirit, clothed upon with its spiritual body, enters at once the spirit-world as soon as the material form falls off. The carthly frame must be dissolved, but not until another has taken its place; therefore, death is simply the moving from one house to another.

March Magazines.

MAGAZINE OF ABT .- Current Art is shown in two papers: "The Royal Society of Painters in Water, Colors," by Frederick Wedmore, four illustrations, and "The Old Masters' Exhibition," by the editor, three illustrations. "The Art Life of John Leech." whose work in Punch was for a long time the life of that print, is outlined in a sketch by Henry Silver, illustrated with six engravings. The poet-painter, Dagnan-Bouveret, is the subject of an appreciative paper, illustrated with a portrait and engravings of ive of his works, including "Consecrated Bread" and 'The Pardon." Frescoe artists will gather valuable suggestions from Walter Crane's second paper or Design," with its eight illustrations of the "Adaptation of Figure to Space." Mr. Swinburne gives a short poem, "February," illustrated. The frontispiece of this number is a photogravure of "La Zingarella," from a painting by Luke Fildes, R. A. "Our Note Book" has five illustrations, followed by "The Chronicle of Art" and "American Art Notes." New York: Cassell Publishing Co.

THE CENTURY .- A familiar account of "Napoleon's Deportation to Elba," relating its circumstances and Napoleon's comments on men and events, is a unique Teature of this number. It is from the MSS. of Capt, Thomas Ussher, R. N., the officer in charge, An engraving from the bas relief of Napoleon is the frontispiece, and a sketch of Capt. Ussher precedes the parrative. - Prof. Curtis of Yale College contrib utes his views of "The Present State of Old Testament Criticism." Taken in connection with late heresy trials they will find many readers. H. B. Fuller has an interesting illustrated paper on "Westminster Abbey," and discusses the proposition for a similar depository of the remains of notable persons in this country. "Artist Life by the North Sea,"
"Jamaica," and "An Embassy to Provence," are three finely-illustrated articles that will command

general interest. In fiction there is a full supply: The Rousing of Mrs. Potter," a Kansas story; "At the Keth Ranch," a Dutch story; one of Colorado, and the fifth part of "Sweet Bells Cut of Tune." Several fine poems are given. Editorially, "Direct Presidential Voting" is strongly advocated, also the choice of U.S. Senators by the people. New York The Century Co.

LADIES' HOME JOURNAL - "Between Love and ('reed'' is the title of a completed story by Sarah Parr, with which the contents open. The fifth of Mamle Dickens's six papers is illustrated with a portraft of Mrs. Charles Dickens in 1846. In her pleasing reminiscences of her father, she refers to his interest in London birds, the devotion of his dogs-who were great favorites of his-of his arrival in New York and his comments on American courtesies, etc. Another installment is given of "Mr. Beecher's Unprinted Words," from the short-hand notes of his private stenographer, Mr. T. J. Ellinwood. Mr. Howells continues "The Coast of Bohemia." Palmer Cox has landed his "Brownies" in Scotland, where they are "doing the country" in their usual fantastic way. The score of " Departments" abound with interesting matter for women in every direction of social and domestic employment. Philadelphia: Curtis Pub. Co.

ST. NICHOLAS.-Mr. Talcott Williams commences in this number a series of papers descriptive of the leading cities of the United States with Philadelphia which he designates a city of homes. Included in its many illustrations are views of that city in 1720 and at the present time, and portraits of Penn and Franklin. Of special interest to children is Mary Hallock Foote's pen and pencil story of "The Garret at Grandfather's." An encounter with highwaymen, and a skillful outwitting of them in old revolutionary times, constitute the foundation of "Aunt Aurora's Reticule," a story by Lilian L. Price. Of articles following are "Caravels of Columbus," " A Tournament of Roses," "In California in Midwinter," "Kittie's Christmas Stocking," a story; all finely illustrated. The humorous prose, verse and pictures on the closing pages form a pleasing dessert to the feast of good things that precede them. New York: The Century Co.

THE ARENA. - Alfred Russel Wallace, D. C. L. contributes to this month's issue the first of two papers upon "The Social Quaginire and the Way out of It," in this discussing in a masterly manner the land question as it relates to the farming interest. Louis R. Eirich gives an essay upon "A Religion for All Time, which he embodies in one word, and that Loce. declaring that "no man has a right to give time to the praise of God so long as one single human being needs help"; Helen M. Gougar, whose portrait is the frontispiece, in a paper upon "Christ and the Liquor Seller," writes pungently and pointedly in review of one by Dr. Hartt in the November number, in which, as she claims, he attempted to "place Christ and the modern liquor seller on the same plane as teachers and benefactors of the race." Miss Dromgoole contributes a story in her characteristic vein, " The Leper of the Cumberlands." The editor, Mr. B. O. Flower, describes "A Pfigrimage and a Vision" of this wonderful health restorer. It is by all odds the his own, and other able writers enrich this number with thoughts and theories on current themes. Boston: Arena Pub. Co.

THE ATLANTIC MONTHLY begins its table of contents with Part III, of Mary Hartwell Catherwood's superbly graphic historical sketch "Old Kaskaskia" readers of this story will regret to see it draw to a close. "Admiral the Earl of St. Vincent." by Capt. A. T. Mahan, is a strikingly interesting tribute to the man who laid the foundations of the British navy as the past one hundred years has known it; Rev. Edward Everett Hale contributes Part I. of " My College Days "-being his experiences at Harvard in the time of President Quincy; "An English Family in the Seventeenth Century" will be read with interest; Agues Repplier's entertaining paper this month contains something more than "Words." There are also other matters not here endmerated, which, with the departments, make up a charming number. Houghton Mifflin & Co., Boston, publishers.

For Stomach

Liver Complaints, and Headache, use

AYER'S CATHARTIC PILLS

They are purely vegetable, sugar-coated, speedily dissolved, and easy to take. Every dose

Effective

PHILOSOPHIC IDEAS; or, The Spiritual Aspect Nature Presents to J. Wilmshurst.
Paper, 181 pages. Price 35 cents, postage 4 cents.
For sale by GOLBY & RICH.



COL. SILLOWAYE SPEAKS.

What a Colonel of Gen. McClellan's Staff Says.

He Saved President Lincoln from Capture.

He Was the Preserver Also of John Jacob Astor.

Col. William A. H. Sillowaye is 60 years old. He resides at Bellows Falls, Vt., and is connected with the Bellows Falls Times. He has something of the most vital interest to say to his fellow-soldiers of the G. A. R., and to his fellow-men the world over.

In "Rifle Shots and Bullet Shells" there can be found a sketch of Col. Sillowaye, wherein it is shown that he indirectly saved the Union, when, in 1863, he prevented the capture of Lincoln by the Confederates. He also saved John Jacob Astor from a similar fate in 1862, in the Peninsular campaign. Col. Sillowaye served four years and eight months in the army and navy during the war, and from April, 1861, to February, 1863, he served his country without pay or reward of any kind.

He knew all the Union generals, and Secretary Stanton and Mr. Welles. He was lieutenant-colonel on Gen. McClellan's staff in 1862. Col. Sillowaye is a practical printer, engineer and linguist. He has set up works in Greek, French, Spanish, Latin and Hebrew. He was employed during five years at Oxford, Eug. on Homan's Greek bible, and there, in 1859, the degree of LL.D. was conferred upon him. His first wife was a daughter of Sir William Blackie and niece of Sir Richard Houghton. His present wife is a relative of Hon. William M. Evarts, and a very gifted lady.

Col. Sillowaye is a very modest man, and only consented to talk to the writer after it was shown that it would be criminal for him to keep his knowledge to himself while others suffered.

So here is his story as it fell from his lips. He saw it written out, and he endorsed every word of it: "On the 19th of April, 1861, I enlisted in the army of the North. I weighed 162 pounds. After serving four years and eight months in the army and navy, and suffering from wounds and rheumatism, I was dis-charged. I weighed the day I was discharged 109



pounds. Every year 1 had attacks of nervous prostration; shortness of breath and loss of appetite were not the least of my misfortunes. I tried numberless

things. Nothing did me any good. While employed in Boston I was compelled to resign my position on account of ill health. I consulted several eminent physicians and took their medicines. No use-I grew worse day after day. They told me t could not live. I could not walk alone in the street without falling or clinging to railings. At times I would shake and twitch. Had spells of falling down in the office and on the street. In the house I had to He down or drop down. Several times I believed I was at death's door.

I had been commander of three different G. A. E. for it in New York Posts, and my comrades advised me to try Dr. Greene's Nervura blood and nerve remedy. I bought a bottle. and when I had taken two-thirds of it I began to improve. I kept on taking it, improving all the time now weigh 430 pounds, and feel like my old self

again. You can put it in your paper that I attribute my good health to nothing but Dr. Greene's Nervura blood and nerve remedy. I am perfectly satisfied that it saved my life. I am 60 years of age, but, as you can see for yourself, I am as active as a man of 40, and can do a good day's work, as people here well know. My friend-In Boston, New York and other places, are surprised at my recovery. Indeed, I am surprised myself to be so well. I advise everybody afflicted to buy and try Dr. Greene's Nervura blood and nerve remedy at once.' At this season of the year, when everybody needs

best spring medicine ever discovered, and immediately invigorates the blood, strengthens the nerves and restores a healthy action of all the organs. Dr. Greene's Nelyura blood and nerve remedy is as harmless as it is good, and it is purely vegetable. It sells at \$1 per bothe. Physicians recommend it to their patients, as it is not a patent medicine. It is the

discovery of that eminent specialist, Dr. Greene, who can be consulted personally or by letter at 34 Temple Place, Boston, Mass., at all times.

Passed to Spirit-Life.

From his home in Wonewoo, Wis., Monday, Feb. 13th, Mr.

J. L. Potter.

His passing away was not unexpected by his family and friends, as Mr. Potter had long been a sufferer, and his release from his material surroundings was looked for. In the transition of Mr. Potter the cause of Spiritualism has lost a worker whom it is not easy to replace. Mr. Potter had been before the public as a medium and spicker for many years. He began his work as a healer, and became a trance speaker, fitting that sphere with usefulness and power; there are not many States in the Union where he has not been heard, both in lecture and song. For seven and a haif years he was State Missionary (highly successful) for the Spiritual Association in Minnesotu.

For fifteen years Mr. Potter made Wonewoc, Wis., his home, and through his untiring efforts a society was built up, owning its own hall, and in a good working order. His influence has not ceased; the influence of his life and the power of his spiritual thought are felt in Wonewoc and many other communities, where he has untiringly labored. He left a wife and daughter, a child of some two years, beside many friends.

he left a wife and daughter, a child of some two years, beside many friends.

His funeral was held in Hill's Hall, and is said to have been the largest funeral Wonewoc ever had. I was called from Kansus City to officiate, as I had previously promised thuself and the members of his family I would attend, and gave such consolation as Spiritualism always affords on such occasions.

(5. H. Brooks.

From her home in East Auburn, Me., (of cancer) Mrs

From her home in East Auburn, Me., (of cancer) Mrs. Mary A. Merrill, aged 51 years.

She leaves a mother, companion and five children, also many true friends, who will miss her earthly presence; but her spirit will be with them to direct and console, for she was a firm believer in Spiritualism, and during her active life was an earnest worker for human development. She found sweet comfort in the conviction that she would soon piss on to the higher and more beautiful life of the soul where pain and death cannot enter.

She was a member of "Auburn Grange," and her remains were borne to its hall, where the funeral services were held. The members of the Order came outsin a body and performed the service appropriate to their ritual at the conclusion of our services—which latter were conducted by the writer. The fornel offerings were beautiful indeed; the casket was literally covered with choice flowers.

May the family and all who knew her remember her virtues, and may they find consolation in the assurance that they will meet her in The Beyond! Dr. E. H. MATHEWS.

From her home on Richards Avenue, Portsmouth, N. H. Monday, Feb. 27th, Phebe W. Day, widow of Capt. William

Day, aged 70 years. Day, aged 70 years.

Her decease was preceded by only a brief illness. She was born in Annisquam, Mass., Feb. 20th, 1823. She leaves no children—but an only sister, Mrs. James Edmunds (Pigeon Cove). A large circle of friends hold her memory in respectful esteem.

(Oblivary Notices not over twenty lines in length are published graduitously. When exceeding that number twenty cents for each additional line will becharged. The words on a average make a line. No poetry admitted under the above heading.)

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$1.00 a year, \$1.50 for each additional line will be charged. The words on an average make a line. No poetry admitted under the above heading.)

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY

At 0 Besworth Street (formerly Montgemery Place), Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

THE BANNER is a first-class Family Newspaper of Eight PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scien-tific.

tinc,
EDITORIAL DEPARTMENT, which treats upon spiritual
and secular events,
SPIRIT MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:
 Per Year
 32.50

 Six Months
 1.80

 Three Months
 60

Postage Free. Specimen copies sent free.

SPECIAL NOTICE.

The Banner will be sent to New Trial Sub-scribers for Three Months upon the receipt of 50 Cents. Est problem of the Until further notice we will accept problem at yearly subscriptions to the Banner of Light.

for \$12.00. In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rion, is preferable to Bank Notes. Our pairons can regult the fractional part of a dollar in postage stamps—ones and twos preferred.

ADVERTISEMENTS published at twenty five dents per ne, with discounts for space and time. Subscriptions discontinued at the expiration of the time paid for.

""" When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out or print, will be sent by mail or express.

Publishers who insert the above Prospectus in their re-spective journals, and call attention to it editerially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y. BRENTANO BROS., No. 5 Union Spaare. Branch Stores, 1015 Pennsylvania Avenue, Wash-ington D. C. and 204 Wabash Avenue, Chleago, Ill., 1 The office of The Truth Seeker, 28 Clinton Place.

Philadelphia, Pa. S. WHEELER & SONS, 472 North Pittsburgh, Pa. J. H. LOHMEYER, 4 John street. Cleveland, O. THOMAS LEES, 105 Cross street. San Francisco, Cal. J K COOPER, 746 Marketstreet Chicago, Ht. CHAS MACDONALD & CO., 55 Wash Ington street, THE POST OFFICE NEWS CO., 101 Adams street.

Brattleboro', Vt. E J CARPENTER, 2 Market Block Providence, R. I. WM FOSTER, JR., 18 Peace street. Detroit, Mich. AUGUSTUS DAY, 73 State street. Rochester, N. Y. ALFRED JACKSON, Arcade Book ore. WILLIAMSON & HIGBEE, 62 West Main street.

Springfield, Mass. JAS LEWIS, 63 Pynchon street.
Hartford, Ct. E. M. SILL, 89 Trumbull street.
Lily Date, N. Y. G. F. LEWIS, Publisher of the Day Washington, D. C.-The Roberts Bookstore, D. MUN-CEY, Proprietor, 1010 Seventh street, above New York Ave. Milwankee, Wis. OTTO A. SEVERANCE, 135 6th st St. Louis, M.o .- E. T. JETT, 802 Olive street.

Grand Rapids, Mich .- MR. DAVIDSON, corner of Pearl street and the Arcade. Luckets, Va.-STOUT BROS. & CO. Portland, Ore.-W. E. JONES, 291 Alder street Australian Book Depot.—CHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL CO.'s Newspaper Advertising Bureau

New and Enlarged Edition.

Price Reduced. The Spiritual Wreath,

A NEW COLLECTION OF WORDS AND MUSIC FOR THE

Choir, Congregation and Social Circle.

BY S. W. TUCKER.

CONTENTS Angels, Come to Me.
Angel Presence.
Beautiful Isle.
Come Angels.
Come Angels.
Compensation.
Day by Day.
Golg Home.
Guardian Angels.
Home of Rest.
Home of Rest.
Home for the Sorrowing.
Hampility.
Happy Thoughts.
He's Gone.
I'm Called to the Better
Land.
I Thank Thee, oh, Father.
Jubilate.
My Spirit Home.
Neurer Home. Angels, Come to Me, Augel Presence, Beautiful Isle, Come Angels, Shall We Know Each Other There?

Repose.
She Has Crossed the River.
Strike Your Harps.
Some Day of Days. PIECES.

Bethany
By Love We Arise,
Gone Before,
Gone Home,
Invocation Chant,
I Shall Know His Angel We'll Know Each Other Name.

Name.

Nearing the Goal.

No Weeping There.

Our Home Beyond the River.

Parting Hymn.

There.

We'll Meet Them By-andBye.

Will Bloom Again.

When Earthly Ladors Close.

Leatherette cover: Price: Single copies, 20 conts; per lozen, \$2.00; 50 copies, \$7.00; 100 copies, \$13.00.
For sale by COLBY & RICH. For sale by COLBY & RICH.

THE PROBLEM OF LIFE. A Monthly Magazine 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) 21 per annum; with BANNER OF LIGHT, 23. Single copies 10 couts. Address W. J. COLVILLE, 2020 Darimouth street, Boston. Published by Frank LOVELL & CO., 142 Worth street, New York. Subscriptions taken at BANNER OF LIGHT office.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. 81.00 per annum. Address MRS. JAMES A. BLISS, 1994 Wabash Avenue, Chicago, Ill.

Wabash Avenue, Chicago, III.

THE I.I(:HT OF TRUTH. A Large Thirty-Saturday, at \$1.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application specimen copies FREE to any part of the world. C. O STOWELL, Room 7, 206 Race street, Cincinnati, O.

BTOWELL, Room 7, 206 Race street, Cincinnati, O.

PEAD "THE TWO WORLDS," edited by
E.W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals
fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for \$1.09,
for 64 weeks for \$2.00. Address—Manager, "The Two
Worlds" Office, 73A Corporation Street, Manchester, Eng. NEW THOUGHT: A Monthly Magazine, 48 to 50 neatly printed octave pages, devoted to Spiritualism in its higher and more religious aspects. Every lbourd of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, \$1.00; six months 50 cts.; sample copies, lotts. each. MOSES HULL & CO. Proprietors, 29 Chicago Terrace, Chicago, Ill.

THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Terms: \$2.50 per year; single copies, 25 cents. Address all communications to THE CARRIER DOVE, 121 Eighth street, San Francisco, Cal.

and the state of t

A CONTRACTOR OF THE PARTY OF TH

BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTICE.

Gelby & Rick, Publishers and Bookseilers, 9
Hoswerth Street (fermerly Montgomery Fines),
corner of Frovince Street, Hoston, Mass., keep
for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Hooks,
at Wholesale and Retail.

Trank Cash.—Orders for Books, to be sent by Express,
must be accompanied by all or at least half cash. When the
money forwarded is not sufficient to fill the order, the balsace must be paid 0.0.D. Orders for Books, to be sent by
MAI, must invariably beaccompanied by cash to the amount
of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage stamps
—ones and twos preferred. All business operations tooking
to the sale of Books on commission respectfully declined.
Any Book published in England or America (not out of
print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for
our publications can be sent through the Purchasing Department of the American Express Co. at any place where
that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the
money order, attached to an order to have the paper sent
for any stated time, free of charge, except the usual fee for
issuing the order, which is & cents for any sum under \$6.00.

This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond/ence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opiaion to which correspondents give utterance.

No attention is paid to annonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

No waspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Pight.

BOSTON, SATURDAY, MARCH 18, 1893.

IBBURD EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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

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

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

> COLBY & RICH. PUBLISHERS AND PROPRIETORS.

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

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

股 We shall publish next week a reportspecially made for THE BANNER- of MRS. CORA L. V. RICHMOND'S remarkable discourse in Boston, on

"Death's Harvest of Great Men: And what They Found in the Other World."

The Transition of Margaret Fox Kane.

Though it had been known for a long time that the tenure of Mrs. Margaret Fox Kane's earthly existence was brief, it was thought by those intimately cognizant of her condition that she was likely to survive several months; therefore the announcement in the daily press throughout the country on Wednes. day of last week that her decease had that morning occurred was a surprise. Two days previous she had been removed from her late place of residence to the hospitable home of Mrs. Emily B. Ruggles, 492 State street, Brooklyn, who had generously offered to give her a home, where, under Mrs. Ruggles's attentive and kindly ministrations and tender, motherly care, it was anticipated she would might be more comfortable than she had been for many long and wearisome months; Tuesday night was passed in comparative quiet; but between the hours of four and five on Wednesday morning, her watcher recognizing that she was not breathing as noticeably as usual, went to her bedside and found she had left the body; had been transferred thus quietly, without struggle or moan, to a better state of existence, a life to a conviction of the reality of which she had been one of the first to lead millions, and through whose agency they had been enabled to commune with their departed loved ones whom the world called dead.

Margaretta (her baptismal name) Fox was born Oct. 7th, 1833. Mediumship was traceable through a long line of her ancestry. Leah Underhill, the eldest of the three sisters, in her book, "The Missing Link" one of special interest at this time, since they are all gone, in which she gives her account from personal knowledge of the early days of the spiritual movement-relates several instances illustrative of the mediumship of her great-grandmother; and Robert Dale Owen, in "Footfalls on the Boundary of Another World," gives minutely detailed accounts of several remarkable dreams experienced by Mrs. Elizabeth Higgins, a sister of the mother of the Fox children, by which term Leah, Maggie and Katie were known at the advent of Modern Spiritualism and some years subsequent.

From the moment that Maggie Fox, at the age of fifteen, on the night of Friday, March 31st, 1848, said to the undiscovered source of the noises and other forms of disturbance that had for several days greatly annoyed her father, mother, sister and herself, "Now do just as I do; count one, two, three, four," striking one. of her hands against the other, and the mysterious raps responded correctly, her life has been subject to the highest tension of evervarying mental states and influences, some of which have been of the most exalted, others of the most depressing nature. The revelations of character given through her organism from the locality technically termed, by way of distinction, the spirit-world, have been as antipodal to each other as the characters that have passed thither from this mundane sphere. No one lacking her degree of sensitiveness to mediumistic influences can be expected to comprehend her sufferings during all these fortyfive years. True, she was not crucified like the medium of Judea, nor drowned or burned or pressed to death like the mediums of 1692. but if mental agonies are more insufferable than physical, she was a martyr to the Cause

In 1850 a desperate attempt was made to take her life. At that time she was the guest of Mr. R. M. Bouton, in West Troy, N. Y., who, under date of Nov. 13th, wrote to her sister, Mrs. A. Leah Fish (since Underhill), then in Rochester, as follows: "We are endeavoring to make arrangements for Maggie to go to another place. If she has mentioned the name of the place to you, keep it a secret as you has been given to us often before. Mediumship does

of Truth through all that long period.

value her life. A deep plot is laid to destroy her. My house is beset every night by a most determined murderous mob, and we guard her every moment. We think if we can place her where we wish to she will be safe. I shall defend her and her reputation at the risk of my fortune and my life. I will advise you of our progress. Suppress the name of the place if rested for several nights. Five villanouslooking fellows are watching the house night and day. She has never left my house unattended, which has foiled them thus far. On returning late from East Troy a few nights myself in our family coach, when we reached Troy bridge (just a place for murder). We did not go, but they followed us home, and after we had retired, attempted to break into the room occupied by Margaretta and my sister-in-law. They were furious on being defeatfired through the windows. I have procured means of defense, but we cannot sleep nights, and-get very little rest during the days. They

rill, no doubt, return again to night, but will meet with a warm reception, as many of our friends from East Troy will be with us. Last night Mrs. B. and Maggie went to the door of a shed in the rear, but the fiends were on the watch and fired at them, with angry exclamations at there being some one with Maggie They were all large, strong men."

The next day Mr. Bouton added to the above 'As I feared, the men did return last night, and broke into the house; but we were prepared for them, and they did not effect any thing.'

On Saturday night following the mob was increased in numbers, and Leah received on Sunday five telegrams urging her to go to West Trov. She left Rochester the next morning to She at once suspected he was one of the gang having evil designs upon Margaret. He soon left her, and going to two men at the front of the car, similar in appearance to himself, held a long conversation with them, then returned, and when he again spoke to her she made no reply, but left the seat, and took another. He arose and followed her. When the conductor, who it was subsequently learned had been watching his movements, approached, Leah appealed to him, and requested that he compel the man to leave the car, which he did. Upon reaching East Troy two gentlemen, each with a drawn revolver, conducted her to a carriage that was to convey her to Mr. Bouton's house. Entering the carriage she beheld three loaded pistols on the seat in front of her, and she afterward said she knew not which most to fear, the mob or the pistols. Disorderly persons followed the carriage, crossing the ferry with it. Reaching Mr. Bouton's they reinforced the mob already gathered. As the carriage stopped close to the doorsteps, three strong men grasped Leah, and conveyed her safely within. She found Maggie sick, and nearly paralyzed with fright. She had not been in the house ten minutes when several shots were fired, and stones thrown from the mob, breaking everything in their way. The inmates crouched beneath the furniture, and lay on the floor tolescape the bullets, expecting every moment some shot or stone to strike them. The mob threatened, but knowing the gentlemen within were prepared to meet them, finally retired. "Poor Maggie's nerves," says Leah in her account, were terribly unstrung. She would start in her sleep, and cry out fearfully, believing she was still besieged by the mob. She was too ill to be taken home, and I managed, with the aid of friends, to get her to Albany, where we rewho met and followed me from Schenectady to West Troy were prowling about my home in Rochester."

"sleeps well." Peace and rest to her wearied spirit. Future generations will recognize the inestimable worth of her mission to mankind; will rejoice in the results of her grand successes, throw a mantle of charity over and forgive all her failings, and hold in ever grateful remembrance what MARGARET FOX KANE and her sisters LEAH and CATHERINE have accomplished for the people of earth.

LETTER FROM MRS. WILLIS. To the Edifors of the Banner of Light:

The announcement of the death of Margaret Fox Kane awakens many thoughts, pathetic, tender, hopeful. It seems but little, now that she is at rest, that her last days were spent in poverty and loneliness. We do not dwell on these things as worth estimating when once the spirit is launched on new seas of feel ing. But we surely ought to consider a little where lies the responsibility for the waywardness of this sensitive. The great all beneficent power of a universe can and will care for every human soul. But as fellow-travelers on the great highway we must reflect on the dangers of this journey, and try to understand to whom belongs the adjustment of those forces that make up what we call a human life.

It seems but a few years since that Margaret and Katie Fox were sought for and interviewed, and could command almost any sums for the simple exercise of uncommon powers. With pleasing personalities, good manners, and the entrée into the heat society of America, they yet falled to hold themselves to a high standard, and both of them lost prestige and power.

What does the world owe to them notwithstanding all this? A revelation to the world so full of significance as that of Modern Spiritualism, and fraught with the good and happiness of thousands, was sure to be made sooner or later during the century, for the fields were white to the harvest; but the naturalness of its coming, the simplicity of these two girls, who solely by their fearlessness made the discovery of intelligence in the sounds that had been heard many times before, should lead us to bestow upon them the title of benefactors to their race. It was not necessary that they be learned or that they live in affluence and in scenes of beauty and refinement, it was only necessary that they demand what was never demanded hefore-an answer from the invisible power. The answer was given, and life, immortal life, was again re-

vealed. Was not this service to humanity great enough to have kept them free from oppression and wrong, and to have given them a serene old age and a fit ending to a life of usefulness? But we have yet to learn over again this lesson, sensitives are subject to conditions. When the nations of ancient times called on their mediums they made them feel their importance by consecration, and by preparing for them suitable abodes and temples, thus showing that they recognized the law of influence. But we of modern times take the blessings of mediumship and forget the mediator.

Persons like Margaret Kane need not only friends but a strong power of goodness, to hold them to the recognition of the value of themselves and their high calling. Therefore no word of censure or reproach can be cast on this mortal career just ended by any one who has a heart to feel or to pity. The lesson

not secure morality or virtue, or strength of purpose. It is a condition, and is to be dealt with as such. Happy is that medium who is led by a higher power from one phase of control to another, until the spirit within him stands allied closely to the good, the true, the pure. This high condition fails to be reached by many because of inherited tendencies or unfortunate circumstances. Let us not think lightly of their shortcomings. Perhaps many of us will be found you can. I write with difficulty, not having wanting when the scales of justice shall weigh our responsibility to such. We can, perhaps, plead our ignorance; so can they.

But as these victims of a fate higher than we know pass from among us, we can at least follow them with tender thoughts, without a sneer or reproach. Who of us would have done better, when the exhausted since, with my wife, her sister, Maggie and nerve-power failed to give energy for action, and the forces of soul, spirit and body were depleted by unthe river we found no boat. The five men natural demands upon them? Rest in peace, let us above mentioned were there, and they tried to pronounce with reverent dignity. The kindly angels persuade my driver to go by way of the long will deal with such more tenderly than we. It is for us to consider how much we, as individuals, owe to the revelations of the three sisters-the last of whom has just joined "the innumerable throng." If we prize our faith as above all price; if it is the crowning truth of this day and generation, and is to our hearts the great revelation of immortal love, we shall be glad ed, and threw stones against the house and in every thought of them, secure in every hope, and trust their future relation to mankind to the overruling powers of earth and of heaven. LOVE M. WILLIS.

LETTER FROM MR. BACON.

To the Editors of the Banner of Light:

News has just come of the going out, under disressing circumstances, of the physical life of poor, unfortunate Maggle Fox Kane. The event, whether now or later on, is not to be deplored-rather to be de-

While willing hands have long since administered to her necessities as best they could, she has been a serious burden to herself, a grevious care to her friends, and an object of pity to all who knew her. Her inherited passion for stimulants, intensified by indulgence through all her middle and later life, was not to be overcome by any spasmodic attempt, however temporarily honest, at reformation.

Gifted by nature with a sensitive organization and temperament which rendered her subject to physical fluctuations, mental disturbances and spiritual depression, of which those without it have no conception of do so. As soon as she had taken a seat in the the experiences liable to arise at any time, she had car a rough-looking man took a seat beside her | practically no power in herself of resisting the influand questioned her as to where she was going, ences that led her downward. But she has passed from this to another sphere of existence where her life-work, good and bad, stands revealed to her inmost self. Of this work, earthly judges may pass their comment, for or against, but the Cause with which she was originally identified, the practical revealment of Modern Spiritualism, moves on unaffected by the oscillations of any number of individuals.

Truth is ever serene and its course ever onward. The invaluable services of Maggie Fox to the nine teenth century, in inaugurating a New Dispensation, in demonstrating a continued, conscious existence beyond this mortal life, will hereafter encircle her name as with a halo of light, to increase as the years come and go. Despite her weaknesses, however great and many, I humbly thank her from out the depths of my soul for what she stood before the world for, in the dawning and development of a natural religion, which through all coming time will continue to bless the world through its greater revelations.

In her new home and life I give her my heart's sympathy, best wishes, sincerest prayers.

GEORGE A. BACON,

THE OBSEQUES.

On the evening of March 10th were held the funeral services over the mortal remains of this pioneer medium, who is spoken of by The World as "the last of the Fox Sisters, and the widow of the Arctic explorer, Dr. Elisha Kent Kane," at Bradbury Hall, 292 Fulton street, Brooklyn, under the auspices of the Woman's Progressive Union. The place of assembly was crowded.

The Sun says: "The dead woman lay in state, looking ten years younger than the fifty-nine years the plate on her coffin gave her. Her arms were crossed upon her breast, and a small American flag was placed in her right hand."

Mrs. Lucy J. Weller (President of the Society) presided. Floral offerings of white lilies, roses and immortelles were displayed beside the coffin, which occupied the front of the platsoon begin to improve, and that ere long she mained several weeks at the Delavan House. form. Mrs. Abbie N. Burnham (Boston) made During our stay in Albany the identical men an invocation; a hymn was sung; Mrs. M. A. Gridley (Secretary of the Society) offered remarks in line with the lessons of the hour; Mrs. Newton read a letter of thanks-which And now, "after life's fiveul fever," she had been written by another—to Mr. Titus Merritt, for his kindness to the deceased in her declining days of mortal existence.

Wilson McDonald said that he had known the deceased and her family for forty years. 'Long after Dr. Kane shall have been forgotten," he said, "will the memory of the Fox family remain green among men. J. Clegg Wright offered appropriate remarks.

The World's account concludes with the following:

"Mrs. M. E. Wallace of New York, and Henry J. Newton, President of the First Spiritualistic Society of New York, spoke. Mr. Newton de-clared that it had been a blot on Spiritualism when Margaret and Kate Fox ceased to believe in it. That blot, he said, had been wiped out partially by Margaret recently, when she came to him and dictated a letter to a typewriter, in which she expressed the return of her faith. This she had signed, and it had been signed by Lehn O'Sullians as witness." John O'Sullivan as witness.

The Sun states that the interment was arranged for to take place on the 11th at Greenwood, and that "the Spiritualists intend burying the three sisters under one mound as soon as they can make the arrangements.

In a recent sermon preached by Rev. Robert Collyer in New York City, this distinguished individual is reported to have said that he was unable to see why people walked about during the lenten season as though they were mourning for somebody, when it was much better to be joyous and happy. "There is enough trouble in this world without making more," he said. "Why, not make the time one of joy? It rests with everybody whether or not they shall fast. In olden times a man thought that he had to fast in order to be good. That may be so, but there is every reason to believe that it is not Let us use common sense in considering this matter." This is sensible talk, and should be adhered to. But, doctor, what are you going to do with divinity precepts, when so many people profess morality vet practice the reverse? How are you going to get over the patent fact that many professed teachers in the community inculoate morality on the rostrum and the while practice the reverse? In other words, are governed on the material plane of life by and through the policy of selfishness. This sort of ethics is to us incomprehensible, to say the least.

A statistically inclined individual records that Gen. William Booth of the Salvation Army has 11,000 officers under his command, with eighty-six training garrisons, twenty-five homes of rest, and two hundred and five social agencies at work. They occupy thirty-eight countries and colonies, and preach in twenty-four languages. The ahnual circulation of their newspapers and magazines is 47,000,000.

Mrs. Cora L. V. Richmond's

Series of lectures at the First Temple, corner of Exeter and Newbury streets, Boston, are being well attended and highly appreciated by the very best class of Spiritualists in the city and vicinity - for which we thank the forethought of Mr. Ayer, the manager of these meetings. In saying this, we do not militate in the least against the other Spiritualistic Societies in our midst. They, every one, are sowing the good seed, and thus promoting the Cause nearest their hearts.

But at this time we are forcibly reminded of the vast amount of good which has been presented to an inquiring world by and through the lips of the truly inspired teacher, MRS. CORA L. V. RICHMOND, whose reputation as an avenue for excarnated spirits to instruct the people is world-wide. In the wonderful lecture in last week's BAN-

NER, "WHAT IS THE REALM OF REALITY?" the speaker in the most classical language possible gives the reader expansive and uplifting views in regard to the reality of life. The spirit-speaker said: "Grander themes shall come to human thoughts and tongue; music, born of loftier inspiration, higher dreams of harmony than the masters of music have ever conceived of; forms of art and of poetry which have no parallel in the past. . . . Out of the knowledge of the skies it comes that what the poet Shelley says is true: 'There is no spot on earth whereon the foot of man hath not trod!' there is no ocean vast beneath which continents that have been replete with life [human lifel are not buried; and where now mountains stand and the broad earth spreads out its golden harvest to the sun, the moaning sea has been found!"

In this brief notice of the immense work this medial instrument of the spiritual world has thus far accomplished, we can only advert to the fact of the beautiful lectures given many years ago in Music Hall, and published verbatim in The Banner at the time-lectures that caused many thoughtful Christians to become Spiritualists; and now, after a lapse of years, we have this divine teacher again with us, pouring out to an anxious world truths of vital importance to the inhabitants of this mundane sphere of life. God bless her and her beneficent spirit-guides.

The Unseen Universe.

This superb monthly has just come to hand for March, filled to repletion with highly interesting matter pertaining to the spiritual cause. But with deep regret we learn that with this, the twelfth number, Mrs. Britten's magazine will cease to exist, after one year's publication. In her valedictory the editor says: "Whilst Spiritualism, as a cause, exhibits to the world the spectacle of vast numbers of people, all uniting in the acceptance of the one common belief of IMMORTALITY DEMONSTRATED, and that by the agency of immortal beings themselves, it also displays those vast numbers disunited in every other conceivable directiontoo often to the shame and sorrow of its best friends and well-wishers, torn with internal dissension and virulent opposition to each other." All which is true to the letter; yet, notwithstanding, the good work advances just the same, as truth is constantly being winnowed from the chaff.

Having given up the fight to secure from Congress a repeal of the Sunday-closing provision in relation to the World's Fair, the Exposition officials now say it will be carried out to and in good faith, says the Springublican. Particularly, it is said, the
hia way of carrying out a similar prothe Centennial Exposition will not be
—that of closing the Fair only to those
to thave a "pull" with the managehis is right of course. It is somewhat
g, however, that Chicago does not
have a case made up and taken to
all States Supreme Court for a decisthe scope of the first amendment.—

THE BANNER OF LIGHT, edited by Luther Colby,
Boston, U.S. Weekly, 12s. 6d. per annum.

The above journal still maintains the premier position throughout the world, as the best and "noblest
Roman of the world, as the best and "noblest
reports of Lectures, its original contributions, its news
tems concerning lecture and Lyceum work, are all
full, accurate and valuable. Its veteran editor, stanch
and true, has won the respect of all shades of thought,
and his paper is a noble moment of big genius and
care. High-class serials are frequent features in this
excellent exponent of our Cause.—The Lyceum Banner, London, Eng. the letter and in good faith, says the Springfield Republican. Particularly, it is said, the Philadelphia way of carrying out a similar provision at the Centennial Exposition will not be tolerated—that of closing the Fair only to those who did not have a "pull" with the management. This is right of course. It is somewhat surprising, however, that Chicago does not the United States Supreme Court for a decision as to the scope of the first amendment.-Religio-Philosophical Journal.

1 In the March issue of The American Agriculturist, a widely-circulated monthly magazine issued by the Orange Judd Publishing Co. of New York, is an illustrated article entitled. "A Review of Secretary Rusk's Four Years' Administration of the Department of, Agriculture," from the pen of our correspondent, George A. Bacon of Washington, D. C.

BD E. P. Robinson writes us from Sidney, O., that further compulsory vaccination measures have been introduced into the Legislature of that State. Anti-vaccinationists will rally, we hope.

Taxing Churches.

The BANNER OF LIGHT is certainly in sympathy with the movement now going on to obtain from the present Legislature the passage of some measure looking toward an equalizing of taxation, and calling upon the religious corporations of this State to bear their part toward shouldering the financial burdens of the Commonwealth.

The daily papers inform us that such a measure (instituted in answer to a petition by John F. Foster and others) is now in committee at the State House, Boston, and that it finds favor in the eyes of a majority of said committee (on taxation). It is, moreover, announced that these gentlemen have voted to report a bill to the Legislature, which proposes to tax church property above the value of fifty thousand dollars, although, as The Globe remarks: "Just where the bill will hit, no one can tell 'until' the committee presents the fully-digested views of its members."

Among the clergymen of Boston who have endorsed the idea, may be noted Rev. Emory J. Havnes. D. D., of the People's Church, and Rev. Minot J. Savage, Church of the Unity. Mr. Savage is reported as saying-and his views we cordially endorse-

"I am in favor of taxing all church property, no matter as to the valuation or the cost. If people believe in the teachings of my church they should be willing to pay for them, and if anybody wants a million dollar church let it be paid for. Tax the churches as you tax other property, and let everybody pay on a fair and square basis."

Mrs. Richmond in Boston.

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

Her address while here will be 170 West Chester Park, or letters may be sent in care Colby & Rich, 9 Bosworth street, Boston, Mass. Mrs. Richmond will receive those wishing to call on

her Monday evenings and Saturday afternoons.

The Spiritual Conference Association of Philadelphia, Pa., meets every Sunday afternoon and evening, northeast corner 8th and Spring Garden streets. Wheeler, President. Residence, 454 North 7th

Read what a correspondent says, elsewhere, of the recent labors of Mrg. Carrie E. S. Twing in Water.

Five bodies were recently cremated in one day at the Long Island crematory.

ANNIVERSARY MEETINGS.

Boston, Mass.

TREMONT TEMPLE. The Forty-Fifth Anniversary of Modern Spiritualsm will be celebrated under the auspices of the Children's Progressalve Lyceum, in TREMONT TEMPLE, Friday, March 31st, 1803, day and evening.

TEMPLE, Friday, March 31st, 1803, day and evoling.
On this occasion the following well-known talent will appear: J. Frank Baxter, Mrs. M. T. Longley, Mrs. N. J. Willis, Mrs. Townsend Wood, Mrs. O. Famie Allyn, J. B. Hatch, Mrs. Sarah A. Byrnes, Dr. Chas. Huot, Miss Louise Horner, Miss Estelle Huff, Little Eddie.

The Nellson Ladies' Quartet, and others; grand chorus of one hundred voices, and a full orchestra, will furnish the music.

Admission; Morning, 10 cents; afternoon, 10 cents; evening, 25 cents; all day, 40 cents. Tickets to be had of the children, or at Box Office Tremont Temple.

Brockton, Mass.

The First Spiritualist Ladies' Aid Society will celebrate the Anniversary in Crescent Block, corner of Main and Crescent streets, Thursday, March 30th, at

2 and 7 r. M.
The following talent will participate: Rev. S. L.
Beal, Rev. E. A. Titus, Miss Amanda Balley, Mrs. and
Mr. Lillie, Mrs. Sarah A. Byrnes, Mrs. Carrie E. Lorg
ing, Mrs. Carrie E. S. Twing, Mrs. Hatte Tirrell, Miss
Cora Scott, Joseph D. Stiles, Isaac Littlefield and
others

Supper served at 5:30 in the same building. S. A. SMITH, Sec'y.

New York City.

CARNEGIE MUSIC HALL.
The Forty-Fifth Anniversary will be duly celebrated at this hall, Sunday, April 2d, 1893, commencing at

2 o'clock P. M.
Order of exercises: Introductory Remarks, Henry
J. Newton; Address. L. O. Robertson; Song Miss
Minnie Herzog; Addresses, Mrs. Milton Rathbun,
Walter Howell; Song, Robert de Leon Myers; Addresses, Luther R. Marsh, Mrs. M. E. Williams; Song,
Miss Minna Herzog; Address, M. M. Pomeroy; Psychometric Readings and Platform Tests by Dr. G. C.
B. Ewell; Song, Robert de Leon Myers; Address, J.
Clegg Wright.
Admission twenty five cents.

Admission twenty five cents.

Chicago, Ill.

The Forty-Fifth Anniversary of Modern Spiritualism will be celebrated in Chicago, Friday, March 31st, in Washington Temple, Washington Boulevard and Ogden Avenue.

W. J. Colville and Mrs. Anna Orvis will be the speakers. There will also be very fine music. Exercises will commence at 10 A. M. and 2 P. M.

On the same day Mr. Colville will lecture in Central Music Hall, State and Randolph streets, at 7:45 P. M.

Haverhill, Mass.

The Anniversary will be celebrated on the 31st, at Brittan Hall. Mrs. Clara H. Banks of Haydenville, Mass., will be the leading speaker. E. P. H.

NEWSY NOTES AND PITHY POINTS.

I stand upon the mount of God

I stand upon the moint of God
With sunlight in my soul;
I hear the storms in vain beneath,
I hear the thunders roll.
But I am calm with Thee, my God,
Beneath these glorious skies;
And to the height on which I stand
Nor storms nor clouds can rise!

There is great medicinal virtue in onions, eaten raw, at the very beginning of an attack of cold or malaria. They have a decided tendency to check it, and act advantageously in kidney and stomach troubles.

Ice is quoted at six cents a ton at Devil's Lake. The Devil's Lake referred to, it should be observed, is in Michigan, and not elsewhere. At the lake in the place unmentionable the price of ice, no doubt, is much higher.—Boston Transcript.

The king of Siam, at his own expense, has decided to make an interesting display in the manufactures, agricultural and forestry buildings at the World's Fair, and will also erect a royal pavilion of elaborate carved woods.

"KEEPING COMPANY." V.

"But still I pause with bated breath Before the mystery of death. Yet love is great! I seem to know That where thou goest, I shall go; And in God's eternal land of light, Our souls will perfectly unite."

Mrs. Cora L. V. Richmond

At the First Spiritual Temple, Newbury and Exeter streets, Boston.

Mrs. Richmond's guides spoke last Sunday afternoon at the Temple. They were listened to by a very select audience. After answering a number of questions sent up from the people, the control asked if there was any one present who had a theme for the discourse that would be of general interest. A voice from the audience suggested "Reincarnation"; so the subject decided upon by the guides was, " Reincarnation, or the Soul in Successive Embodiments."

carnation, or the Soul in Successive Embodiments."

They commenced by saying: "We do not see any reason why, if people are interested in this subject and would like to know about it, that they should not. The only reason we have refrained from giving a discourse before a general audience of Spiritualists upon this subject is because many Spiritualists feel as much prejudice against the word "remearnation," or successive human embodiments, as the church people do against Spiritualism.

Surely a subject that interests so large a number of people, that has its base and Disale foundation in every ancient religion, not even excepting the Mosaic and Christian religions, and that to-day occupies the attention of many of the most advanced thinkers and scholars of the age, and by some sort of subtle transposition has come to pervade a large portion of Spiritualists in the world, deserves consideration."

The guides then presented as cogent and logical reasons for its acceptance as being a truth as the short space of one discourse would allow. The audience seemed well pleased, if they were not entirely convinced. After the discourse the services closed with an impromptu poem, the subjects being presented by the audience.

Mrs. Richmond will speak at the Temple the remaining Bundays of March. The subject for next Sunday's discourse is: " The Building of the Temple; the Experience of Many Lives."

An Earnest Calilli

To Spiritualist and All Other Liberal Religious People.

Shall we hold a grand World's Eatr Convention or Camp-Meeting, or both, in Chicago during the World's Fair? A grand chance of a lifetime, which should be im-

proved. Who will respond first? Tents and ground can be secured at reasonable terms within a few minutes' ride to the entrance of the Fair-Grounds. For further particulars, address immediately (with

stamp) Dr. C. T. H. BENTON, Englewood P. O., Chi-(All Spiritualist and Liberal papers will please copy.)

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover postage.

The delicious cooking one finds in the Paris cafés comes much from the delicacy of their dishes. The difference between metallic dishes to cook eggs and escalloped dishes and porcelain dishes is the difference between success and failure; one is tainted, the other pure. Jones, McDussee & Stratton make a specialty of French cafe porcelain.

Classification of Books on Spiritualism.

INQUIRIES frequently are made by our correspondents as to what books are best adapted to attract the attention of their friends to the subject of Spiritualism, aid those who wish to investigate its chims, or meet the wants of others desirous of informing themselves of its history, its phenomena and its philosophy. In response to these we present the fol-lowing classified list, which we trust will prove to be

Primary Works.

What is Spiritualism? An able and instructive address, clear, concise and comprehensive, delivered in Music Hall, Boston, in 1867. By Thomas Gales Forster. Price 10 cents. Is SPIRITUALISM TRUE? An able presentation of irrefutable affirmative evidences. By Prof. William Denton. Excellent to arrest attention, and lead to investigation. 10 cents. SPIRITUALISM: A SCIENCE, A PHILOSOPHY, AND A RELIGION. A lecture by Hon. Sidney Dean. 5 cents. LIGHT ON THE HIDDEN WAY. With an introduction by Rev. James Freeman Clarke. Written by a lady not a Spiritualist, it gives convincing evidences of the nearness of the so-called departed, and the possibility of daily communion with them. \$1.00. SPIR-ITUALISM DEFINED AND DEFENDED. Lecture by Dr. J. M. Peebles. 15 cents. THE MISSING LINK IN MODERN SPIRITUALISM. By Mrs. A. Leah Underhill, one of the Fox Family. A reliable account of the first spirit manifestations at Hydesville, N. Y., in 1848, and immediately following, with steel portraits of the family-father, mother and three daughters-their trials and triumphs. \$2 00. MODERN SPIRITUALISM; THE OPENING WAY. By Thomas B. Hall. Of special interest to church members. 50 cents. GIST OF SPIRITUALISM. Five lectures by Hon. Warren Chase. 50 cents. THERE IS NO DRATH. Florence Marry-at's personal parrative of her experiences during an investigation of spirit-phenomena in England and the United States. Treating largely upon Materializa-tion. In paper, 50 cents, cloth, \$1.00.

Aids to Investigators.

SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. A book for thinkers, in which is shown that Spiritualism is a natural science, and that all opposition to it under the pretense that it is outside of nature is unscientific and unphilosophical. \$1.00. PHI-LOSOPHY OF SPIRITUAL INTERCOURSE. By Andrew Jackson Davis. The first book written by its author directly upon its subject. Its value and importance to an understanding of Spiritualism has led to its translation into French and German. \$1.25. IF A MAN DIE, SHALL HE LIVE AGAIN? A lecture delivered in the United States in 1887. By the distinguished English scientist, Alfred Russel Wallace. 5 cents. RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By the famous scientist, William Crookes, F. R. S. This and the preceding represent the best thought in England. \$1.25. Is MATERIALIZATION TRUE? With eleven other lectures inspirationally given. By Mrs. Cora L. V. Richmond. Paper, 35 cents. Cloth, 50 cents. MATERIALIZED AP-PARITIONS: If not Beings from Another Life, what are They? The results of investigations at many séances. By E. A. Brackett. \$1.00. RELIGION OF SPIRITUALISM: Its Phenomena and Philosophy. In this Samuel Watson, thirty-six years a Methodist minister, records his principal experiences during a critical investigation of nearly all phases of spirit-manifestation during twenty-seven years, commencing with a belief that it was a delusion, and a determination to prove it such, and ending with the conviction that it is a truth of inestimable value. \$1.00. INNER LIFE; SPIRIT MYSTERIES EXPLAINED. Illustrative facts of intercourse with spirits in ancient and modern times, and a treatise on the laws and conditions of mediumship. By Andrew Jackson Davis. \$1.50. LIFE IN TWO SPHERES. By Hudson Tuttle. An aid in the acquirement of a knowledge of the truths of Modern Spiritualism and directing the attention of others to them. Paper, 50 cents. Cloth, \$1.00. AN-SWERS TO EVER-RECURRING QUESTIONS, embracing points of peculiar interest connected with the Spiritual Philosophy. By Andrew Jackson Davis. \$1.50. EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. Their verity, practicability, conditions and laws. By A. S. Hayward. 25 cents. MIND-READ-ING AND BEYOND. By Wm. A. Hovey. The larger part is a compilation from the report of the Lon don Society of Psychical Research, \$1.25, UNAN-SWERABLE LOGIC. Twenty four Spiritual Discourses, given through the mediumship of Thomas Gales Forster. These lectures give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity.

Mediumship and Circles.

MEDIUMSHIP, A course of seven lectures by Prof. J. S. Loveland \$1.00. MEDIUMSHIP; ITS LAWS AND CONDITIONS. By J. H. Powell. 10 cents. DEVELOP-MENT OF MEDIUMSHIP BY TERRESTRIAL MAGNET ISM. By Abby A. Judson, author of "Why She Became a Spiritualist." 30 cents. MEDIUMSHIP. Experiences of Mrs. Maria M. King, author of "Real Life in Spirit-Land." etc. 10 cents. Rules for the For-MATION OF CIRCLES AND CULTIVATION OF ME-DIUMSHIP. By Hudson Tuttle. 5 cents.

Experiences with Spirit-Phenomena. WHAT I SAW AT CASSADAGA IN 1888; together with a Review of the Seybert Commissioners' Preliminary Report. By A. B. Richmond. \$1.25. MY EXPERIENCE AT SITTINGS WITH VARIOUS MEDIUMS. By Francls H. Smith. 75 cents. THE SPIRITS' WORK: What H. L. Suydam Heard, Saw and Felt at Cassadaga Lake. 15 cents. LIFTING THE VEIL; the experiences of one who from early childhood was subject to the visits and recognizable guidance of spiritual intelligences. By Mrs. Susan J. Finck and Sons. \$2.00. START-LING FACTS IN MODERN SPIRITUALISM. Expe-

riences with nearly every form of Spirit Phenomena since 1848. By Dr. N. B. Wolff. \$2.25. Revelations of a Future Life.

DEATH AND THE AFTER-LIFE. By Andrew Jackson Davis. Scenes, Society, Social Centres, Language, Life and Ultimates in the Summer Land; the frontispiece illustrating the formation of the Spiritual Body. Paper, 50 cents; cloth, 75. STELLAR KEY TO THE SUMMER-LAND. By A. J. Davis. Illustrated with Diagrams and Engravings of Celestial Scenery. Paper, 50 cents; cloth, 75. OUR HEAVENLY HOME. Sequel to "Stellar Key." By A. J. Davis. Paper, 50 cents; cloth, 76. IMMORTALITY, AND OUR EMPLOY-MENTS HEREAFTER. By Dr. J. M. Peebles. Including what a hundred spirits say of their dwelling-places. \$1.50. AFTER DEATH. By P. B. Randolph. Descriptive of the world of spirits, its location, extent, appearance, the route thither, inhabitants, customs and societies. \$2.25. REAL LIFE IN SPIRIT LAND. Experiences, scenes, incidents, and conditions. Given inspirationally through the mediumship of Mrs. Maria M. King. 75 Cents. BEYOND. A record of life in the Beautiful Country. 50 cents. BEYOND THE VEIL. Dictated by Spirit P. B. Randolph to Mrs. F. H. Mc-Dougal and Mrs. Luna J. Hutchinson, mediums. \$1.50. BRIGHTER SPHERES. A spirit's account of his earthlife transition, entrance into spirit-life and subsequent experiences, given through the mediumship of Annie F. S. \$1.00. CLEAR LIGHT FROM THE SPIRIT-WORLD. By Kate Irving, \$1.25. DAY AFTER DEATH. A discourse by Spirit Epes Sargent through the mediumship of Mrs. Cora L. V. Richmond. 5 cents. EVANGEL OF THE SPHERES. Facts and Phonom ena of Spirit-Intercourse, Messages and Characteristic Tokens From Departed Friends. By Mrs. C. 1). French, Medium. 10 cents. FLASHES OF LIGHT FROM THE SPIRIT-LAND. Presenting a wide range of information concerning the future life; selected from messages and answers to questions re ceived through the mediumship of Mrs. J. H. Conant at the Banner of Light Free Circles. \$1.00. HEAVEN REVEALED. Authentic Spirit-Messages from a Wife to Her Husband. 50 cents. HEAVEN REVISED: Personal Experiences after the change called death. By Mrs. E. B. Duffey. 25 cents. Homes AND WORK IN THE FUTURE LIFE. By F. J. Theobald. \$1.25. Life and Labor in the Spirit-World. Localities, Employments, Surroundings and Conditions in the Spheres. By Members of the Spirit Band

of Mrs. M. T. Shelhamer-Longley, \$1.00; finely illus.

trated, Ed. \$1.59 LYPE AN IT IN IN THE WORLD BRYOND. 25 cents. NEXT WORLD INTERVIEWED. By Mrs. S. G. HOTH, \$1.50. PHANTOM FORM, EXPOriences in Earth and Spirit Life, Revenled through the mediumship of Mrs. Nettie Pease Fox. \$1.00. THE SPIRIT WORLD. Its Inhabitants, Nature and Phi-

losophy. By Eugene Crowell, M. D. \$1.00.

Spiritualism for the Young. CHILDREN'S PROGRESSIVE LYCKUM. Directions for the Organization and Management of Sunday Schools, Adapted to the Physical and Spiritual Wants of the Bodies and Minds of the Young, and containing Rules, Methods, Exercises, Marches, Lessons, Questions, Answers, Invocations, Recitations, Hymns and Songs. By Andrew Jackson Davis, 50 cents. CHILD's GUIDE TO SPIRITUALISM. By Mrs. Lucy M. Burgess. Readings and lessons designed to counteract the influence of erroneous doctrines of life here and hereafter. 10 cents. LYCRUM LESSONS. By G W. Kates. Dsigned expressly for Spiritualists' Sunday Schools. 10 cents. LYCEUM STAGE. By G. W. Kates. Recitations, Dialogues, Fairy Plays, etc., for Lyceum Exhibitions. 25 cents. WHAT SHALL WE DO WITH OUR CHILDREN? By C. A. Barry. Intended as a guide and help to thoughtful parents in the training of their children. Paper, 25 cents; cloth, 35 cents.

Mistorical Spiritualism.

SEERS OF THE AGES. Dr. J. M. Peebles treats upon Ancient, Mediæval and Modern Spiritualism, tracing Spirit Phenomena through India, Egypt, Phœnicia, Syria, from the days of Christ to the present time. \$2.00. IDENTITY OF PRIMITIVE CHRISTIANITY AND MOD ERN SPIRITUALISM. A clear and forcible demonstration of the unity of phenomena termed miraculous. and the teachings of the Bible with those of Spiritualism. Vol. 11. only. \$2.00. Vol. 1. is out of print. NINE-TEENTH CENTURY MIRACLES; or, Spirits and Their Work in Every Country on Earth. By Emma Hardinge Britten. \$2.50.

The Bible and Spiritualism.

QUESTION SETTLED. A Comparison of Biblical and Modern Spiritualism, and their Identity Established. By Moses Hull. \$1.00. JESUS AND THE MEDIUMS or, Christ and Mediumship. THE SPIRITUALISM OF THE BIRLE and that of To-Day shown to be the Same. By Moses Hull. 10 cents. MIRACLES AND MODERN SPIRITUALISM. By Alfred Russel Wallace. \$1.75. RELIGION OF SPIRITUALISM, Identical with the Religion of Jesus. By Eugene Crowell 10 cents.

. The above may be obtained of Colby & Rich, 9 Bosworth street, Boston, Mass., or mailed to any address, postage paid, upon receipt of price. A complete lescriptive catalogue, including many books additional, sent to any address on application.

A Medical Hearing in Connecticut.

Letter from Prof. Wilder.

To the Editors of the Banner of Light:

I returned Wednesday night from Hartford, where the Judiciary Committee of the Senate of Connecticut had been holding a five hours' session upon the Medical Bill. Much as I have opposed all medical legislation I have never before been present on such an occasion. I have an instinctive repugnance to these wars of words, where there is often so little of conscience. The bill in question lets everybody go on in the State as now they do till next October, and then they must be registered, and all after that must be examined by an Old School, Homeopathic or Eclectic Board of Examiners, as to their knowledge in every branch of medical knowledge, except those which they intend to apply to their patients. Those who practice in violation of the provisions of the measure, expecting pay for it, are made guilty of misdemeanor, punishable by fine and imprisonment.

The attorney for the friends of the measure made a forty five minutes' argument to show that it was a fair and just bill, not near so had as the medical legislation of thirty-eight other States. He dwelt on the as-

tion of thirty-eight other States. He dwelt on the assumption that it had been approved by the three State Medical Societies. It was not a bill for the benefit of physicians but for the protection of the people. Then he called others to speak—officers of the State Board of Health and veteran doesters—all of whom urged the necessity for immediately adopting the measure, the imposition upon the people, they insisted, was so great.

Two memorials, one from Bridgeport and one from

ure, the imposition upon the people, they insisted, was so great.

Two memorials, one from Bridgeport and one from Danbury, from the medical societies, were submitted. Two Homeopathists also added their voices for the legislation. The pitiful men fairly illustrated, as too many do, the criticism of Col. Ingersoil: "They are like sutlers, they trade with both armies."

I never have a viter opinion of Homeopathists than when they lick up the dust at the feet of the Old School, eager to be somehow recognized.

Now came the champion of the remonstrants, Mr. Barbour of Bartlord. He first passed to the Committee remonstrances signed by hundreds of citizens, not merely the "plain people" but leading citizens, like Hon. Pliny Jewell, Frank E. Burr, and other "leading citizens of the Commonwealth." Like the razor-strop man, he also announced that he had "leading citizens of the Commonwealth." Like the razor-strop man, he also announced that he had "more of that same sort left." He then made a speech radiant with verbal magnetism and fire from heaven, like such as the Hebrew prophet evoked. For an hour the Chamber was all aglow, and round after round of applause followed his thrilling periods. If ever there was a wooden nutmag made in Connecticut, this Bill was one. However specious it leoked there was a bonest spice in it."

It ever there was a wooden intineg made in Connecticut, this Bill was one. However specious it looked, there was no honest spice in it!

Mr. Barbour derided the Bill; he turned it inside out, showing it a veritable Apple of Sodom, such as Milton's devils plucked in Pandemontum—Inscious to the sight, but filled with dust and bitter ashes.

Judge Henning followed, briefly setting forth that the Eclectic Association had never subscribed to the Bill, and now unanimously opposed it. The facts are that three of the Legislative Commuttee of that body had been invited to a conference, and agreed not to oppose the measure, on the condition of a clause being inserted to leave the powers and franchises of the Connecticut Eclectic Medical Association intact. This had been agreed to, but the pledge was unscrupulously violated; yet with brazen effrontery it was asserted that the Ecletics of Connecticut had agreed to the Bill!

the Bill!
Your correspondent being recognized was asked to give his view of the measure. His argument was brief; Mr. Barbour had said about everything. He began by eiting Algernon Sidney, that what is not just cannot be law. This Bill was corrupt on its very face. It did not prohibit any one of the proscribed individuals from practice, but only made it a misdemeanor if they received or expected money for it. It was the money that the men advocating the measure here, as well as in other States, were in quest of—not any benefit for the people.

the people.

That the practice of medicine was simply "guessing," we had the words of Prof. Waterhouse of Harvard Medical School; that it "multiplied diseases and increased their mortality," we have the testimony of Richard Rush of Pennsylvania; that it is not a science, is the confession of the ablest medical men of both continents.

both continents.

Why have thirty-eight States enacted medical lawsy Not one because the people asked it! Several of these bills were got through the Legislatures surreptitiously, care being taken that none opposed to them should know of the matter. There had been these barbarous enactments in Connecticut, New York, New Jersey and some other of the States, and enforced with every possible circumstance of orneity. But in 1842 came a Democratic upheaval in the political world, and with that the new Legislatures wiped that nefarious legislation off the statute-books: Two New York Democrats, pretty well known, Horatio Seymour and Sanford E. Church, had advocated it in New York. both continents

New York. Then in 1846 the American Medical Association had

been organized on expressed purpose to counteract this spirit of medical liberty. It set afoot this whole project of medical legislation some twenty or more years ago. Medical bills were introduced into various Legislatures, all of them reading almost exactly alike. When it could be done they were enacted; in other places modifications were made—not because this was desired, but because it could not be helped. But no such altered bills were regarded as final. In California are three State Boards; yet at every session of the Legislature, bills are introduced to abolish them and create an Old-School Board in their place. Even in lauded Illinois, a bill is now in the Legislature to create a new State Board in place of the old one. This bill in Connecticut does not satisfy the men who father it, but they hope to accustom the people by it, till they can get something more stringent and oppressive. In the State of Washington the Board has five members—two Old School, one Eclectic, one Homeopathist and one Physopathist, and the complaint is made that the purpose of the legislation was thereby defeated.

Alusion had been made to the blunders in the case of President Garfield. He would add to the number the cases of William Henry Harrison and George Washington.

Washington.

Had there been no war with the attendant conditions, there would have been no such legislation attempted. But with military rule the instinct of liberty is blunted, and measures are tolerated that would not be in a normal condition of society. On this abnormal state of a finites the advocates of this legislation are relying for their success.

this abnormal state of affairs the advocates of this legislation are relying for their success.

Dr. S. B. Munn followed, showing up in a forcible and characteristic style the tricks played to induce Relectics to withdraw, their opposition. In the matter before mentioned, he said, he had mistrusted the compromise bill; he knew there was a negro hidden in it somewhere. A similar one had been withdrawn in a former Legislature, because as its supporters said "there was not meat enough in it." Munn made considerable fur fly.

The hearing was postponed till the 14th, [*] then I presume Mr. Barbour's constituency will be heard. They were there in throngs. It did me "a power of good to see them." They fight well. Mr. J. Winfield Scott had come on from Boston—a veritable Samson in this matter, and dreaded by his foes. He has done glorious work for freedom in Maine; heaven help him in Connectiout. I like such men, with purpose, zeal and energy.

ALENANDER WILDER.

Newark, March 10th, 1893.

In The Hartford Times-which great daily paper is bravely outspoken concerning this proposed law -we find the following incontestable evidence of the opposition of the Eclectics of Connecticut to the measure in question:

THE ECLECTICS ALL OPPOSING IT. To the Editor of the Times:

As clerk of the Legislative Committee of the Eclectic Medical Association of Connecticut, I wish to deny the claim that we are in favor of the proposed medical legislation. We are DECIDEDLY AND UNITED. I.Y OPPOSED TO IT, and the men who are trying i folst this kind of legislation on the people, know the we are opposed to it.

Unitonville, Conn., March 4th, 1893.

We subjoin a few of the telling points made by Mr. Barbour-counsel for the remonstrants-(alluded to above by Prof. Wilder) for which we are indebted to the lengthy report of the hearing given in the Hart-ford Times of the 9th inst.: Mr. Barbour, says The Times, proved a host, ... and the speaker's points made the doctors wince.

After the lengthy lachrymose, and unwieldy defense of the proposed measure, made by doctors galore, Mr. Barbour commenced his lawyer like reply:

Barbour commenced his lawyer like reply:
I would like to ask the presiding officer, first, if
there are any petitions in aid of this bill?
(hairman Fox—There are none.
Barbour—No. It is favored by the doctors only.
The people do u't want it! They want the right to
select their own doctors. [Applause.] I desire, Mr.
Chairman, to present a number of remonstrances.
These are signed by hundreds of respectable people.
[Reads the protests.] They all protest, said Mr. Bar. These are signed by hundreds of respectable people. Reads the protests.] They all protest, said Mr. Bar-bour, against medical legislation for the benefit of a

monopoly....

Reverse the bill; read it so that it shall say that it is

monopoly....

Reverse the bill; read it so that it shall say that it is a bill to restrict the citizen in his choice of a physical. That would be its true title....

After further remarks Mr. Barbour passed on to the mention of clairvoyants. Some of yon smile at that name. But the Rev. Minot J. Savage of Boston says: "I know there is such a faculty—or such a power." He quotes Schopenhauer's remark, that a "denial of the fact of clairvoyance does not show that the denier is a bigot—it simply shows that he is ignorant." If there is such a faculty—or such a power. He quotes Schopenhauer's remark, that a "denial of offer is a bigot—it simply shows that he is ignorant." If there is such a falling I would like to know by what authority you prevent me from getting the benefit of it? Here the speaker read the dictionary definition of "quack," and then said: in the light of that definition I think I have seen quacks with diplomas! [Applause.] If a sufferer is relieved of agony by a magnetic healer, is the latter a "quack" because he does not possess a college education? Is not the real quack because he does not show for the policy of the Boston Spiritual Temple Society. Address 35 Boardman street, Salem, Mass.—who has come lato Spiritualism through the doorway of inconecation possess a college education? Is not the real quack because he does not possess a college education? Is not the real quack because he does not show he will be a sufferer is relieved of agony by a magnetic healer, is the latter a "quack" because he does not show for the sufference of the suf

Refore he finished Mr Rarbour read the story in |

[Before he finished, Mr. Barbour read the story in Acts, Chapter III., of Peter's healing the cripple born lame from his birth.] If they had had a "medical practice" bill in Judea at that time, the doctors would have said:
"Peter, have you a certificate entitling you to practice healing?"
"No," Peter would have said. "I came upon this sufferer and healed him, and he came with me here into the temple, dancing, and praising God."
"That won't do, Peter. Have you passed an examination by a medical board?"
"No."

"Well, you are fined one hundred dollars for practicing without a liceuse! And If we catch you practicing any more around Jerusalem, you will be fined two hundred dollars, and sent to jail for three combining."

months!"
[Shouts of laughter and great applause.]
If after October there arises any man or woman with the blessed gift of healing—with that strange and inexplicable power which lids long suffering cease, which restores sight to the blind, hearing to the deaf, and "ministers to a mind diseased," in the name of God, do not let it be said that Connecticut has on her statute books a law to punish such merciful deads. [Applause.]

(* The hearing was adjourned to Tuesday afternoon March 21st—so says The Hartford Times.)

"WORTH ITS WEIGHT IN GOLD FOR CATARRH''

Is the verdict of Rev. E. D. Shull, of Clinton, Conn., who says "I have been suffering for eighteen years from Chronic Catarrh, and ILAKHA CHEAM is the only remedy I have ever found."

Sold by druggists at 50 cents; or mailed on received. Sold by druggists at 50 cents; or mailed on receipt of price by A. P. BUSH & CO., Boston.
ASK YOUR PHYSICIAN ABOUT BOVININE.

SPECIAL ANNOUNCEMENT.

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

COLBY & RICH, Publishers.

French Fire-Proof Porcelain.

We have recently landed Paris Café Entrée Dishes, for Welsh Rarebits, Shirred Eggs, Escalloped Fish, Terrapin, etc. Also Coffee Pots from same pottery. Dishes that must go from the oven to the table stand the service best from this pottery; it is the nearest "fire proof" of any china we know of.

From England we have landed the Corrugated Paper Collars for encircling China Pudding Dishes and Escalloped Dishes, which come from the oven with busht edge, which with the crimpt collar are made presentable to the table. Cut Crystal Glass of the clearest and most brilliant, new designs of exquisite cutting, exclu-

sively our own. Costly pieces or sets. Also rich colored German Hocks. Patrons requiring old pieces or sets matched will inquire for Mr. Souther or Mr. Lapham (formerly with the Boston & Sandwich Glass Co.) in our Glass Department.

Of Odd China and Falence Pitchers we have over five hundred kinds to choose from, costing from the ordinary grades to the costly decorations. New designs of Plant Pots and Pedestals, Umbrella Holders, Chocolate Pots, Biscuit Jars, Sideboard Pieces, etc., from Mintons and Doultons; also from Canton.

Jones, McDuffee & Stratton,

CHINA, GLASS AND LAMPS, 120 FRANKLIN STREET, BOSTON.

CHICAGO OFFICE, No. 204 Masonic Temple.

Mr. Baxter in Springfield and Vicinity.

In Springfield, Mass., the last two Bundays, notwithstanding several unavoidable adverse circumstances, including the inclement weather, Mr. J. stances, including the inelement weather, Mr. J.

I'rank Baxter has called out good audiences, those of
the evening being unusually large, and in elements
noticeably fine. His lectures are well prepared and
magnetically delivered, eliciting approbation, often
by applause, from his listeners. His subject Sunday,
March 12th, was "Spiritualism as a Factor in Good
Morals," preceded by a pithy poem, "The Settling is
Certain," It was an excellent presentation, and calculated to do much good. In the evening his theme
was," The Independence and Positiveness of Spirittualism," the consideration of which drew manifest
approval from the large audience, and hearty and prolonged applause at its close. The musical numbers of
the day by Mr. Baxter were appropriate and well-rendered, and as usual constituted a pleasing feature.
Without doubt the general interest centers in the
unique and telling séances that Mr. Baxter gives for
one hour in the closing haif of the evening session.
It certainly was a most powerful descriptive séance
that he gave in Springfield last Sunday evening. Repleie in details, accurate in minutia, precise in descriptions, never failing in full names, Mr. Baxter'
séances cannot fail of force and conviction; and then
so dramatic in portrayal, and interestingly marked
the one delineation from the others, that he holds
his audiences riveted in thought and surprise. Last
Sunday evening his remarkable exercises brought to
him many strangers who congratulated him, and who
solicited private interviews. Mr. Baxter, however,
gives no private sittings, his mediamistic work being
wholly confined to his constant public work.

On Thursday and Friday evenings, March 9th and
ioth, Mr. Baxter was announced to be in Poquonock.
Conn., some twenty miles from Springfield, and he
was, after difficulties of travel, amid a fierer rainstorm and drift-melting, on hand, but advised post
onement, which suggestion was heeded. But Friday
evening it was deemed by the management best to
proceed, and so in the Spiritualist Frank Baxter has called out good audiences, those of

came receptive to much that was convincing, consoling and pleasing.

On the evenings of March 21st and 22d Mr. Baxter will lecture in Poquonock again. Next Sunday, March 19th, he will continue his work in Springfield. His afternoon subject will be, "Man's Springfield. His afternoon subject will be, "Man's Springfield. All these prestings free copies of the Baxters of the Baxters

Alm in Life."

At these meetings free copies of the Banner of Light and Light of Truth generally were distributed and they, and also The Progressive Thinker, have agents present to take subscriptions. Mr. Baxter called attention and solicited duty in this direction.

Scribe (per order).

The Spiritualists here are enjoying this month the ministrations of Mr. J. Frank Baxter. Good audiences are gathering at Graves's Hall each Sunday to listen to his fine singing, his well-prepared and ear nestly-delivered lectures, and to his marvelous stances.

in the latter feature he is unexcelled. The minute details of his "tests," the dramatic manner of their delivery, and the convincing effect upon the audiences, are specially productive of good; they make Spirit-

uanses.
His address the 12th upon "The Independence and Positiveness of Spiritualism" was full of telling points.

Mrs. Carrie E. S. Twing will speak here the Sundays of April, in the Ladies' Aid rooms in Foot's Building. Her address for April will be 93 Sherman

The Children's Lyceum is going on with good work, under the charge of Mrs. Morley as Conductor.
H. A. BUDINGTON.

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

G. H. Brooks is engaged in Toneka, Kan, for March G. H. Brooks is engaged in Topeka, Nan., for March, and St. Louis, Mo., for April. He also resumes his place as Chairman of Haslett Park Camp (Mich.) the coming summer. His permanent address is 144 North Liberty street, Elgin, Ill.; but while in Topeka It is 827 Topeka Avenue. He will attend funerals or weddings.

G. W. Kates and wife may be addressed at 2234 Frankford Avenue, Philadelphia, Pa., during April. Mrs. Kates will serve the society at Newark, N. J., during April, and at Dubuque, Ia., during May. Their services at Pittsburgh, Pa. during March are attracting much attention and comment.

Abble N. Burnham (Boston) is speaking in Brooklyn, N. Y., Conservatory Hall, to fine audiences- this being her third engagement in that city this season, She has recently been filling engagements in Boston, Providence, R. I., Taunton, Everett, Mass., Manchester, N. H. Address Boston, Mass., Station A.

Prof. J. W. Kenyon betured and gave tests in Albany, N. Y., during February; his fourth engagement there. Those wishing his services can address him, Onset Bay, Mass

Mrs. Mary A. Charter's address-at-present is P. O., Brooklyn, N. V. - Will answer-calls to labor wherever her services are desired.

Mrs. Mary C. Morrell has located temporarily at 316 West 32d street, New York City. E. J. Bowtell would like to arrange for lecture dates and camp meetings. Address for the next three or four weeks, 160 Fountain street, Providence, R. I. Afterward, Asbury Park, N. J.

Afterward, Asbury Park, N. J.

Mr. J. Frank Baxter the past week lectured in Taunton and Springfield, and in Poquonock and Windsor, Conn. He will lecture next Sunday, March 19th, afternoon and evening, in Springfield; on Monday evening, 2th (probably), in Forestville, Conn.; Tuesday evening, 21st, in Poquonock, Conn., again, and Wednesday evening, 22d, with C. W. Sullivan, give an entertainment there; Thursday and Friday evenings, 23d and 24th, lecture in West Winsted, Coon.; Sunday, 26th, in Springfield, and Monday evening, 27th, benefit the Ladies' Aid Society there; Thursday evening, 30th, Malden, and Friday afternoon, 31st, in Tremont Temple, Boston. For week evenings in April, address him at 181 Wainut street, Chelsea, Mass.

Mrs. May Scannell-Pepper of Providence, R. I. writes a correspondent—has returned to the field as a lecturer and test medium. She can be addressed for engagements 1062 Eddy street, as above.

Prof. Silas W. Edmunds, we are informed, now lecturing for the Progressive Spiritualists' Society, Grand Rapids, can be obtained by societies outside of the city on reasonable terms. Address care 257 North Ionia street, Grand Rapids, Mich.

Mrs. Julia E. Davis, inspirational and test medium, spoke in Manchester, N. H., March 12th. Will speak in Waltham, Mass., the 22d; Lynn, 26th; Fitchburg, 31st; Taunton, April 2d. Addrews for engagements, 232 Windsor street, Cambridge, Mass.

LACONICS. NUMBER NINE.

Man's ignorance and misdevotion is what mostly retards civilization.

Whenever a murderer is executed, such a spirit has the power, through revenge, to come in contact with individuals on earth of evil tendencies, and cause them to commit murders which, nine times in ten, they otherwise would not.

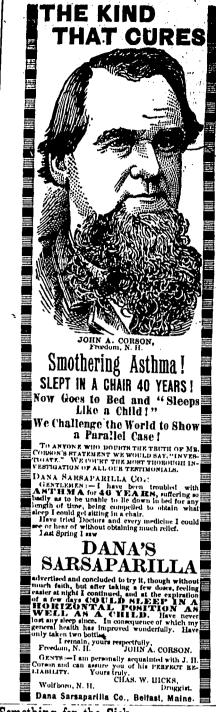
The unbridled tongue and slanderous pen cause more mischief in this world than war, pestilence and

When policy is one's leading trait It always leads to rancorous hate.

If you have a pain inside take in elder. †††

The freedom of thought Should never be bought: It is far too sacred a thing ! But how many poor creatures, With rubicund features, Sell out their rights to a king! It is time to efface This awful disgrace. And crush out monopoly's sting !

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



Something for the Sick To Use and Get Well.

Agents Wanted Everywhere.

A TTENTION is called to what is known as the WATER OF LIFE, which is adapted to curing, more especially, all forms of Stomach, Liver, Kidney and Bladder troubles. By injecting this Water, it will heal all forms of internal diseases, such as Piles, Typhold and other fevers, Bowel diseases, I terme and other forms of female com-

plaints. It is a blood purifier, and by this means will cure

Catarrit, and heal the nerves, restoring lost vigor of mind and body, creating a good appetite and producing sound sleep. It acts steadily upon the blood and kidneys, and mildly upon the bowels, producing regularity of bodily habits, which are so essential to good health. This WA-TER OF LIFE is sold absolutely as it is pumped from the spring, without the addition of any drug whatever. It is Nature's remedy, tone and counter. The success it has achieved has come mainly from its friends who have been

healed by it. SEND FOR FREE Pamphlet, containing photoengraved letters and recommendations, and a full history of this remarkable Water, to 34 South Main street, Wilkes J. R. PERRY, Manager.



ANE'S MEDIGINE

All druggists sell it at 50c and \$1 a package. If you can not get it, send your addre for a free sum-fee. Lane's Family Medicine moves the bowels each day. In movier to be healthy this is necessary. Iress. OHATOR F. WOODWARD, LE ROY. N. Y.

Mrs. M. T. Longley,

NDER 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. Free 81.00. By hall only. Address 34 Sydney street, Dochester District, Boston, Mass. 18w Dec. 31.

Try Dr. Stansbury's Specifics.

CLIMAX Catarrh Cure and Anti-Microbe Inhaler, 50 cts.
Dyspepsia Tablets Aromatic, Stimulant and Anti-Acid,
Etc. Psycho-Hygicule Pills, regulate the Liver, act on the
Kidneys, and Digestion, 25 cts. Postpaid on receipt of price. Full list twelve Remedies, terms, etc., address DORN-BURGH & WASHBURNE, Olmstedville, N.Y. Agents wanted.
For sale by COLBY & RICH. 18 Feb. 4.

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. A STROLOGY. Send time of birth, sex, locts, and stamp for Prospects coming year, with character. PROF. HENRY, 62 Washington street, Lynn, Mass, Feb. 25.

HYPNOTIC and Magnetic Treatments. Medical Ex-amination free at office or by letter. I to 7 P.M. DR. CARPENTER, 80 Berkeleyst.

Mar. 18. PERSONS IN TROUBLE
SHOULD consult Psychometrist and gifted Healer by Sletter. Enclose \$1.00 for reply. Address L. HILL, 27 Chestnut street, Springfield, Mass. Special guide answers scafaring people.

Mar. 18.

SPECIAL NOTICES.

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

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

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

Message Department.

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

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

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

It 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 mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is 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 aitar of Spirituality their floral offerings.

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

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

Report of Public Séance held Jan. 3d, 1893.

[Continued from last week.]

N. T. Adams.

(To the Chairman: Are you acquainted in Jewett City, Conn., sir? (No.) Well, that is the locality that I call home in turning my thought to the mortal life.

employ my powers, and how I could adjust myself to the new life.

I came back occasionally into contact with friends and old associates on this side, to see if I could not take hold of old lines of thought and activity; but while I could do this in a sprittual sense, I could not at all in an external way; and so I began to learn my first lesson, which was that I was done in a large measure with the things of earth, and ready to take up the concerns of the spirit-life and see what I could make of them. I have been quite busy since then getting into line, and I am ready now to express my satisfaction with the conditions of the spirit-world. I have no attend, for there is always something new to the conditions of the spirit-world. I have no desire to come back here and enter the old life. I am very well pleased to allow others with new energy and fresh blood to go on with the business enterprises of this world, and for myself to take up those which belong to the other

life.
Well, sir, the thought has come to me occasionally of late that it would be pleasant for me to return in some such way as this and send me to return in some such way as this and send out a word of greeting and regard to oldtime friends. They are plodding along their way, and some of them will soon pass over the same road that I have trod. I shall meet them when they come to our side, and I anticipate with pleasure our reunion there; but I would like them to know something of the journey they are to take before they enter upon it. So it tell them that this spirit-world gives to a man opportunities and power for the outworking of tell them that this spirit-world gives to a man opportunities and power for the outworking of his best energies and abilities, and when one tinds himself embraced by this great spirit life, he is still a person of intelligence, thought and mental activity, and he has left nothing with the clay except that which is of matter and which belongs to the physical line entirely. I am, sir, N. T. Adams.

Annabel Howard.

I came here to your last meeting, and really vice closed before I could get close to the medium. So I came again to-day, and had the good fortune to come so very near that the

spirit in charge gave me a helping hand. I am very grateful for this. I have tried for a long time to come here and ay a few words, that my friends in Providence, R. I., might know I had come back. They are not all believers in Spiritualism. One or two of them sometimes go to the meet-One or two of them sometimes go to the meetings of Spiritualists, and they are very much interested whenever a medium is on the platform that can tell of the spirits who come from the other life; so I have noticed that these friends of mine are growing in knowledge of this thing. They do not understand it as well as I wish they did, but still they are getting light upon this subject, and it makes me very happy to think that any of my friends can really have an idea of what life is after death.

I have been away a long time, and have become quite weaned from the affairs of earth. I did not at first feel reconciled to going from the body. I had ties here and pleasant associations that held me for a little while, but I have long since laid them aside—not the ties those of personal matters that belong to the material life; and I am now reconciled, yes, and happy in all that comes to me from the spirit life.

Tall my friends that I think of them with love. I am anxious to have them seek to un-derstand the other life, and if I can do any-thing for them in their search for knowledge of a spiritual nature I shall be very glad. When they think of us who are in that other world, it helps me to come to them, and I be lieve that some of them can become developed as mediums so that we can reach them closely and give them tokens of our presence and our

My name is Annabel Howard.

Jeremiah Cahill.

Jeremiah Cahill.

[To the Chairman:] Time passes, and I have to pause to reckon up the months and years to realize how many have gone by since I went away. I think, my good sir, it is nigh about three years since I was called home to the great country beyond.

I had a long life in the body. I saw the years come and go away up into the nineties, and I had many experiences, some of shadow and some of sunshine. My business energies and faculties were called into active expression through many years of effort, and I think, sir, I made my place among my fellows.

for there is a spiritual darkness that needs to be driven out by the rays of truth coming from the immortal world. I am anxious and ready to bring some truth from that world to

ready to bring some truth from that world to brighten up the minds of those who are ignorant concerning the great existence beyond.

I come with a friendly heart and kindly greeting, and I reckon that my name will be remembered even if it may not be believed that the old man has come back from beyond the tomb. I want, sir, to give my love and greeting not only to the friends in Kentucky, but to dear ones of my family in these parts. Jeremiah Cahill.

Laura Rathburn.

When I told my friends-my spirit-friends, mean—that I was coming here, some of them smiled, shook their heads and said, "You will never get in there, for we have known of permever get in there, for we have known of persons who have tried for years and have not succeeded in making themselves understood." But I said, "I am going; and I know I shall sometime accomplish what I wish if I have to try a good many times before I succeed." Then they said to me, "Be sure you do not forget your name, because a good many who go there find they cannot communicate their names, and so have to stay outside." Therefore I will give my name now. It is Laura Rathburn, and I do not intend to forget it. My mother used to say that I was self-willed, and that is what I suppose my spirit-friends mean when they say that I am positive. I think it is a part of my nature, and that it has helped me to come, because I was determined that I would succeed sometime.

I send my love to my mother and friends who live in Boston. I used to live at the South End, but my people have met with changes, and have moved several times since I went away; yet those that I hope to get nearest to live in this city, and I think they will hear that I have come back. I shall work just as hard to make them know it as I did to get here, and I

[To the Chairman:] Are you acquainted in Jewett City, Conn., sir? [No.] Well, that is the locality that I call home in turning my thought to the mortal life.

Although time is passing, I do not feel, as yet, altogether familiar with the spirit-world and its surroundings, but I am very well satisfied with what it has given me.

I was a man of business energy. I was connected with the cotton industry; was familiar with the workings of mills and manufactories, and I think I can say that I employed my energies to the full during my career on earth. But time brings changes to man as well as to communities, and the time came for me to pass out of the physical condition into the spiritual life. I felt that I was more familiar with things upon this physical side than I was with spiritual affairs, and so at first I did not feel quite at case. Seeing myself still a man of energy, I wondered what I should find to employ my powers, and how I could adjust myself to the new life.

I have come back. I shall work just as hard to make them know it as I did to get here, and I think I shall succeed.

I went away when young. I had many pleasant things here; I had more beautiful things in my life than my friends have had since I went away, because they have met with reverses in their material affairs, and do not have as many of the comforts of life as we used to have. I want them to know how I have sympathized with them and been sorry for their missiontunes, and how I have wished I could pay back in kind some of the many lovely things that I have had from them. I could not, because they have met with reverses in their material affairs, and do not have as many of the comforts of life as we used to have. I want them to know how I have sympathized with them and been sorry for their missiontunes, and how I have wished I could pay back in kind some of the many lovely things that I have had from them. I could not, because they have met with reverses in their material affairs, and do not have as many of the comforts of life as we used to

receive. I found there were larger schools to attend, for there is always something new to learn, something to try to grasp and understand, and greater fields of knowledge opening before us all the time. Why! everybody goes to school in the spirit-world not perhaps within four walls to be talked to by teachers set up for the special purpose, but they all go to school just the same to learn of the higher truths which those in advance of them possess and are ready to impart to willing students.

ready to impart to willing students.

I bring my love to my friends, and I shall try again to communicate through a medium-per-haps not here, but I shall keep working till I get what I have to give from the spirit-world through such avenues as will make it understood by my friends on earth.

Report of Public Scance held Jan. 6th, 1893. Spirit Invocation. We return thanks onto thee, oh! Spirit of Love and Life,

for all the blessings of this day and hour. We praise thee that we, as conscious, intelligent beings, have the opportunity given us to associate with our kind, thus enlarging our infinds and growing in our conception of existence and its purposes. We praise thee that in this present generation, while the closing years of the inheteenth century bring their record of duty performed and work accomplished by humanity, we can profit by the experiences of the past, take into our minds an understanding of the world's history, and, becoming encouraged by that which has been, press onward toward other heights of achievement and unfoldment from year to year.

We are thankful that the gates of immortal life are open, and that those who have passed beyond the shadow and valley of death, having gone through the conditions of physical suffering and trial on earth, can return from the higher life and come into communication with friends of earth. We are thankful that the means are multiplying on every hand for the dissemination of great truths. We are thankful that human souls on earth are imbued with the thought and the desire to assist humanity in throwing off the chains which have bound it, the chains of slavery and persecution, of injustice and wrong, and are reaching out to higher planes of thought, effort and achievement, But we would know more of these things, we would learn more of the possibilities of the spirit, that we may put forth greater efforts for growth, progress and unfoldment: and to this and we would come under the Ministra tion of wise souls from the world beyond, those who have known sorrow, who have conquered the conditions of time and self, and have risen to the heights of victory and peace in another life. From them may we receive inspirations that shall quicken our minds to new understand-ing: from them may we receive ministrations that shall bring peace and harmony to our souls and help us to ger erate that beautiful atmosphere which will be felt by our associates, and which will not only bless our own lives but benefit those with whom we may come in contact.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES.—[From one in the audience.] Where do our souls come from? Where do the souls of animals yo when they die? Is reincarnation a necessity or a choice?

Ans.—Let us first define our interpretation of the word "soul." To our mind, as we unof the word "soul." To our mind, as we understand the term, the soul is that vital principle or flame of being which is of itself from the

infinite Life.

We are told by all religious teachers, of what ever denomination of theological thought they may be, that all human beings possess a spark of the divine within themselves because all of the divine within themselves because all human beings are created by God. We recognize in that statement a great truth, and to our understanding that spark of divinity which theologians mention is the vital principle called the soul, that which animates the being of man and gives him power of expression and of thought itself. Whence, then, does this vital spark spring? From the great source of all life and power. It is an offshoot of or flame from the great living light of Deity itself, and it is this flame which kindles into active thought and consciousness the life of humanity.

We are not so egotistical in our conclusions as to assert that only humanity is vitalized and endowed with this vital flame of Deificlife, for we believe that every form and manifestation

ing bird, and the intelligence returning from the other life with evidence of personal iden-tity declares that he or she has that favorite which he or she loved on earth.

which he or she loved on earth.

We are not to suppose that these spirits who were honest here have degenerated in the spirit-life, or that they are romancing in their statements. It is true that there are forms of animal life in the other world, and the vital spark of active being, and we may also say of intelligence which animates those forms there, have passed into them. have passed into them from the animal king-dom here. It is merely the outworking of the

in itelligence which animates those forms there, have passed into them from the animal kine. It is merely the outworking of the law of progress in the animal creation just as it is in the life of humanity. Chairman, that while we interpret the word "soul" as meaning the vital flame or principle of life which is drawn directly from the central source of all power and life, we make a distinction between that word and that of "spirit." Spirit, to our understanding, is that ethereal formation of elements and principles in life which is an immated by the flame or soul, and which gives to the soul the power of making itself intelligence and only as a vital flame, a ray of light, generating or expressing no intelligence or any principle of earlies and principles of manifesting its intelligence and conscious animation. The mortal body is to the spirit what the spirit is to the soul, merely a vehicle of manifesting tin to the soul, merely a vehicle of manifesting tin to the soul, principle, and enabled to accomplish its works with even greater power than it was when under the limitations of physical conditions.

Your questioner desires to know if the law of reimcondiment is a necessity or as a choice.

There are advanced intelligences in the higher life who have made this and or reimbodiment a life-study, we might say, and from the vent of the seminal way and many reach be different and understand that their idea is —indeed, they claim it to be a knowledge—that the law of reimcondiment is a necessity or some spirits that there have been thousands on the sarth who were not in any sense quickened in the spirit left is the couptions and associations of the spirit-life, and therefore they needed the experience and discipline of earthly conditions to the spirit left is principle, and enabled to accomplish its works with the venity of the principle and the principle and the principle and the principle and enabled to accomplish its works with the venity of the principle and the principle and the principle and the principle ana

that there have been thousands on the earth who were not in any sense quickened in an understanding of life sufficiently to take hold of the occupations and associations of the spirit-life, and therefore they needed the experience and discipline of earthly conditions to vitalize their ideas and intellect, and bring them into a state of activity. These students of reëmbodiment claim, for instance, that certain tribes of remote times are not to be found in the spirit-world, either in the condition in which they existed on earth or in a more advanced state; that, like the Bushmen of Africa, there are no spirits to be found in the spirit-world who correspond with them; and these students declare that such have been reëmbodied upon some portion of the earth to reembodied upon some portion of the earth to undergo an experience in contact with matter, and to come into a condition in which they may more readily grasp the things of the spiritual world. We are also told that those who have passed out of the body in a state of idiocy, even among our more advanced people, have the power of coming under the operation of this law of which we speak, and receiving a new hirth, and avagations

whether it desires to or not; but others claim that this is not so; that no intelligent spirit need ever be reincarnated unless he has some mission to outwork, or a great desire to be thus reembodied. We are also informed that whenever it is necessary for one to pass through this discipline, the desire is born within him to reach the earth and just atmosphere in this way. He craves the privilege of returning and passing through such an exof returning and passing through such an ex-

this earth. Their states and conditions may vary according to the necessities of their beings, just as much as conditions among mortals vary according to circumstances; but all child-ren who pass out of this life into the other world are taken in charge by some wise and tender spirit who cares for them and gives

them such training as they need for the un-foldment of their best powers. We have schools and we have sanitariums in we have schools and we have santariums in the spirit-life-sanitariums for those who are weak or who have been neglected, and whose nerve-forces are very feeble in quality, and schools for those who need such training as will develop the best and strongest powers of the mind. There are also nurseries for the in-fants who pass out of the mother arms of ma-

These schools are under the direction of not only wise beings, but those who are qualified to enter into sympathy with the growing mind of the child, to understand its wants and its questioning, and to give not only such advice and instruction as may be continually called

and instruction as may be continually called for, but also such magnetic force as will serve as a source of strength to the outreaching mental faculties, and give them proper guidance and sustenance.

There are in attendance at the nurseries tender and loving souls who are full of the spirit of ministration, and whose gentle affection and love are bestowed upon the little ones taken in charge, so that there shall be no yielent ellinging to external conditions, no sudviolent clinging to external conditions, no sud-den rupture of ties that would rend the little sensitive life. The conditions surrounding the sensitive life. The conditions surrounding the children hre such as beauty alone can make. Flowers, and singing-birds, and music, and all beautiful sights and sounds are provided as an environment for the little ones who pass into the other life, that the qualities of spirit may be unfolded and all tendencies that are of a carnal nature may be repressed and at last made to die out entirely.

made to die out entirely.

The sanitariums of the spirit-world are not filled with objects that would annoy or increase any disorder or disturbance. There are no signs of sickness or of doctors' hospitals there. There are only flowers, and music, and sunshine, and beautiful things to attract the attention, and those who attend the little ones do not come with notion and drug and with

The Chaterson of Theorems and years to passe to reach may the months and years to passe to reach may the months and years to realize how many have gone by since it will admit the passes of passes to realize how many have gone by since it will be a passes of the passes of a decorate in the passes of the passes

beauty to the lovely garden of immortal life, where the sweetest graces of the spirit may be unfolded and grow; and these little ones are permitted to return to the mother-love and the father-heart, bringing their silent but sweet and potent influences of heavenly purity and gladness to brighten and cheer the lives of those on earth. Through their errands they learn of the tender affection of earthly parents, and become more and more attached to them, growing partly in the sunshine of the spirit-world and partly in the parental and material life on earth; and so when death shall come to the parents here, they will find their children, and rejoice in the beauty and glory of the heavenly life.

away in a few moments.] They said it would, too.

I lived in Medford, Mass. My papa's name is Frank.

[To the Chairman:] What are you writing for? [I am taking down the names you give, so your friends can read them.] Oh, yes! Then you say I bring lots of love, won't you, an' some pretty flowers from the spirit-world where the children live, an' where it's summer all the time—not awful hot, but nice an' warm an' shiny? I'm glad to come back, an' I'm glad to live there, an' I think sometime everybody will be all together, an' we'll be just as jolly as we can be. Do you want to know my name? [Yes.] It's Stanley Holt.

Something big come in my throat. I couldn't get my breath, an' I couldn't swallow, it felt so bad; but I can now.

so bad; but I can now.

I didn't want my mamma to cry, but she did. I want her to feel real good, the same as I felt good when I got away from the bad feel-

Daniel Newhall.

[To the Chairman:] You have just been listening, my good friend, to a little one of the present generation, and now I step in as one who belonged to past generations, who gained experiences in this mortal life, taking part in its concerns and leaving an impress in certain lines upon the place where I lived, and who then passed on for others to follow in my footsteps. Many of the house of Newhall have lived and passed on since my day, but I think it is well passed on since my day, but I think it is well for one of the old school once in a while to come back in this way to let you people know that the line is open not only for those of the pres-ent day-but also for any who choose to come who have taken part in the affairs of mortal life and understand its experiences.

your Spiritualism, and what it would do for humanity, but I went right to work to learn about it. I think I have been learning something of its workings among the people for a good many years, so I do not feel just like an old fogy if I did go out so long ago.

I thought I would just step around here, see what was going on, and speak a good word for the Newhalls that have passed on to the spiritlife. I want to tell those who are here that they have no idea of the great family that is over yonder, each one busy with his own con-

over yonder, each one busy with his own con-cerns and working out his own life-interests. one not crowding the other, but all moving in narmony according to their light. I do not mean that all who have gone on in the years past are in one place, or all together. No; they are scattered, all doing their own work and getting their own experiences; but they are all alive and well, and that is a good deal to

I know there have been many changes in methods of thought and work during the years past, and that not only the city of Lynn but Boston itself, and all places in the land, have reached out and spread in various directions; taken up new lines of business enterprise, and come under the operation of new inventions come under the operation of new inventions and discoveries, so that you people move on faster now than we ever did. It is a very good thing, and I am not sorry for it. I feel that it is all right to pass along, getting all the information you can, and profiting by the discoveries of science and by art, so as to make the best of what is within you.

I might as well say, in passing, that I was conducted to this place by Isaac Newhall. He has found a good thing along this line, and I thought I, also, would like to get a peep into the mortal life. I like it much indeed.

You can just say that I am old Daniel Newhall, and people will wonder what in the world has brought him back.

John McLeod.

Not long since I was conversing with some friends on our side of life, and we concluded to make up a party and come to your Circle-Room, with the hope that one of our number, at least, might find an opportunity of communicating through your medium. It falls to my lot to-day to be that one, and I am very happy, because I have endeavored to manifest on your

in Spiritualism, and have but little hope of a future life.

Mr. Chairman, it does me much good to be

Mr. Chairman, it does me much good to be here, it does me good to go among the old friends in the meetings, and feel the warm wave of magnetism going out from them when they talk over affairs concerning the spiritworld and the friends gone on. It makes me feel very near to them, and I hardly recognize a dividing-line between us. We of the spiritlife are very auxious to have them know that we have every sympathy and friendliness of feeling for them, though we have passed from the mortal fiesh. John McLeod.

Nettle Savage.

My name is Nettle Savage, and I used to live in Boston with mamma and Ella and Will. I want them all to know that I have come around this way, and perhaps they'll find out all about it. I do n't know whether they can tell about spirits coming back or not, but I guess perhaps they do know something about

I came here three different times before this I came here three different times before this a good while ago, but I saw such a crowd of people I got afraid and went away. To-day an old lady in the spirit-world that my mamma used to know, named Jenkins, said she was coming here to hear what the good spirits had to say. I told her I wanted to come, too, and she said I might. I did n't think I could come in and talk 'cause you have so many man and in and talk, 'cause you have so many men and women to come and take up the time, but I heard somebody say that little girl could come along. I'm ever so glad to come; and I thank

you, too.

Please say, will you, that I got real nice and strong when I got out of the shell? I heard somebody say, my mamma or some one, when they looked at that part of me that was all white, "Well, she was a mere shell, was n't she?" I was n't the shell, but I left the shell off, and I myself was n't that way at all. I was n't cold and still. They put the shiny things on the shell's neck, and I saw 'em do it. I want 'em to know I did, and I was glad it was n't me, 'cause they were going to put that away in a box, and I did n't want to be put in a box.

I went—I do n't know how far it was, but I

I went-I don't know how far it was, but I

a box.

I went loo n't know how far it was, but I went somewhere with a beautiful lady who said she was "auntie," but I never saw her on the earth. She must have gone to the spiritworld long before I was born. She had lilies all around her head, and that was her name, too. She took me to the spirit-world just like that the little boy was telling of, where there were flowers and singling-birds, and I had no thought of the old body that was so weak.

I was sick a good while before I went away. They said I pined away. I didn't eat anything, and didn't hardly breathe; but I stayed until I could n't stay any longer, and then I went to the spirit-world. I haven't had such a bad time there. I've had just a real nice, good time, and that's why I wanted to come and tell about it. I do see some spirits that do n't have a good time, and I do n't believe they come back and tell of it, 'cause they're ashamed to. I'd be ashamed to come back if I wasn't having a nice time and tell of it. I think they 'll be all right sometime if they try long enough and hard enough to climb up where it's bright.

I want to say that old Grandma Jenkins sends her love. She has n't had the chance to come, and I do n't know as she ever will. She 's alive and well, and just as good as she ever was, and everybody that knew her thought she was a good old saint, for I heard 'em say so.

Mrs. Lizzie Knox.

Mrs. Lizzie Knox.

It seems beautiful to me to be allowed to say a few words to my dear friends.

How strange it seemed to me to find myself alive in the spirit-world, with the same thoughts, and myself almost the same woman that I was here, and yet changed because I had passed through a great change. I could hardly realize it for some time, but it was all true and beautiful, and I feel so happy that I have this life which cannot be taken away from me.

Many times have I tried to impress the dear ones of our home-life with a knowledge of my presence, and to have them feel that I could not be far away while they were here on earth.

the demand, the demand creates the desire, and the law thus works in perfect harmony for all concerned.

O.—[By H. F. Sturdevant, Steamboat Springs, Col.] Will the Controlling Intelligence definence the conditions, occupations and loves of children in sprit-life?

A.—It would, Mr. Chairman, take a volume of matter to fully delineate the life, occupation, general condition and affections of the little children who pass into the spirit-life from this earth. Their states and conditions may yarvaceording to the spirit-life from the states and conditions may in the allairs of mortal life and understand its experiences.

I lived many years ago in the city of Lynn, right here in Massachusetts, and I still feel interested in the old place; but changes have come since I went away. The old homestead remained a long time in the hands of the family, I understand, but that I must come to try to help them, to bring them happiness and comfort and peace from the spirit-world where I find so much the spirit-world where I find so much remained a long time in the hands of the family, I understand its experiences.

I lived many years ago in the city of Lynn, right here in Massachusetts, and I still feel interested in the old place; but changes have come since I went away. The old homestead remained a long time in the hands of the family, I understand, but the II must come to try to help them, to bring them happiness and comfort and peace from the spirit-world where I find so much remained a long time in the hands of the family, I understand, but the II must come to try to help them, to bring them happiness and comfort and peace from the spirit-world where I find so much the rest of the point of the spirit-world where I find so much the spirit world where I find so much not be far away while they were here on earth, but that I must come to try to help them, to

dear ones here, and try to have them leef that there is nothing to dread in the thought of death. When it comes it does not approach one as an enemy, but I think it comes as a friend, because all that it gave to me was a new life and new associations that have proved sweet. Therefore I am sure no one need fear

There are many on the earth that I would There are many on the earth that I would like to meet and talk with, some very near to me in my own family and others with whom I have had pleasant associations. Perhaps sometime I shall be able to meet and talk with them. I hope so, because I feel that I can tell them something of the spirit-world, and perhaps I can gain from them knowledge of this world and its affairs since I passed away.

I lived in Malden, on Pleasant street. I was Lizzie Barrett, but when I passed away I was

Lizzie Barrett, but when I passed away I was Mrs. Lizzie Knox. My husband was Albert.

William Jacobs.

I will not take up much of your time, but I really cannot afford to let this opportunity pass by, because I have watched for it for years, and this is the first moment I have seen the way open for me to come and say a word.

My friends will not be looking for me, I dare

say. They have no idea, probably, that it is possible for spirits to come back from beyond the grave and speak an intelligent word that can be understood. I did not know of this when I was here. I had heard of Spiritualism, but paid little attention to it, because I thought it was hardly demonstrable to human understanding, and because I also thought there was a great deal of delusion connected with it. I was a man who concerned myself most of the time with material affairs, and I thought that one world at a time was as much as a man could attend to.

Now I find that I made a great mistake. I did not know nearly as much as I ought to have known, and I felt like some great, big, bungling school-boy who had not taken advantage of his studies and learned the lessons that would place him in a creditable position in his class, and who had been put back and kept back because of his deficiencies. That say. They have no idea, probably, that it is possible for spirits to come back from beyond

from me, I think they can find the way for me to come; and I will do my part if they will do theirs. William Jacobs.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Jan. 10.—Nathan Chase; Mrs. Thoresa Agar; Major Franklin Morgan; Mary Sterling; Slias Sawyor; Dunbar Price; Fannic Hart.

Jan. 13.—Sylvester P. Glibert; E. H. Hobbs; Nancy Cummings; George W. Smith; Rebecca Hastings; E. W. Seeger; Guide, for Jogiah Perkins.

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

Feb. 23.—8. B. Brittan; Dr. J. T. Gilman Pike; Isabelle
Lawrence; Alonzo D. White; Edward F. Reilly; Mrs. Clarisas Maguire; Clark Davis; Katlo A. Kinsey.

March 3.—Emily Chaec; Deacon Aldeu Harlow; M. O.

Mott; Cora Wyman; James Connors; Isadore, wife of Geo.

A. Ordway; John'A. Goodwin.

March 7.—James N. Stanford; Ed. Hurd; Charlotte
Thayer; F. O. Fuller; Sophia Atwood; H. B. Spofford.

SPIRITUALIST MEETINGS.

(Specially Contributed to the Banner of Light.)

(Specially Contributed to the Banner of Light.)

Pitsburgh, Pa.—Mrs. Kates and self began a month of service here for the First Spiritual Church Sunday, March 5th. Large audiences have prevailed; the hall was full to overflowing to greet us, and to inquire into the great truths of a life continuous, which are now being so freely demonstrated upon the spiritual platforms of nearly every locality.

Lectures and tests are both appreciated here. It is not a one-sided inquiry. With the facts demonstrated there ensues a desire for the ethics resultant; and with a comprehension of the possibility of the evidence, and the evolution of spiritual qualities, come psychic powers of convincing and consoling force. The lasting good is to receive mental and spiritual growth from the ethics denominated Spiritualism, before obtaining sensuous physical demonstration. An ounce of comprehension is worth more than a pound of misunderstood fact. Hence local societies need lecturers and teachers more than mere demonstrators.

To convince the people is the purpose paramount.

lecturers and teacners more than more tors.

To convince the people is the purpose paramount with local spiritual societies. Hence phenomena largely absorb the platform. The utility of the evidence should be studied, and so should the ethics. They are handmaidens—or joint spiritual forces.

It is a subject for rejoicing that some spiritual societies have paid devoted attention to the evolution of mental and spiritual culture. With such the lecturer and medium both find a more congenial and helpful field than where phenomena are the prevailing demand.

and medium both ind a more congenial and neipful field than where phenomena are the prevailing demand.

"I come here for a test," says the auditor often; "and I do n't want to hear a lecture." We reply: "We came here to lecture. Why do you not go to a séance proper?" If they would come to a lecture from desire for mental and spiritual food, the mediums would give better tests. And perhaps the seeker would know a test when he gets one. Too many do not know what a test is. When, oh when, will we cease to be hunted for tests, and be visited for messages of consolation and instruction?

The Pittsburgh platform affords its speakers or medulms an opportunity conductive to a higher utility than is the average; and yet why does the membership fluctuate? Why do they gain-pew adherents and lose old ones so frequently? The effort to convince skeptics and not feed the supporting adherents is true even here. Proselyting systems have held the churches in fossilized conditions. Spiritualists should outgrow an effort to proselyte, or convince, which is the same thing. They should so culture themselves that they shall load. With higher ideals will come an increase of reals.

An early realization of a spiritual temple here seems assured. When it does open its portals, let it be a home, a hall for education, a place for spiritual culture for the Spiritualists, and an invitation with provision for demonstrating the facts of spirit-life and communion. Let all be fed according to appetite and needs. May good spirits and earnest mortals help such a realization!

such a realization!

G. W. KATES.

Poriland, Orc.—Mrs. Abble C. French writes Feb. 27th: "The Church of the Spirit has become the home of the Progressive Spiritualists and honest investigators of Portland. Great credit is due Mrs. Flora A. Brown for the courage she has manifested in opening and carrying on these independent meetings. How well she has succeeded is told by her large, well-filed hall of thoughtful, intelligent people. Some come believing our religion a farce and a mockery, but find instead that ours is the true church of the spirit, wherein harmony and good feeling prevail, and they feel better for being there even if they are not converted to our philosophy.

Mrs. Brown has accomplished this noble work unaided save by her spirit guides, and is therefore free to speak and act unhampered by any society. The interest manifested at her first meeting has never waned, but has steadly increased, and many have been awakened to the truth; some by her houest and intelligent explanations and convincing arguments, and others by a message from some loved one whom they thought 'dead.'

Mrs. Brown's method of presenting independent slate-writing is very satisfactory. Before commencing, any one in the audience can examine the slates. There are always two, and sometimes three, messages given, to show that it is not a prepared one. After the first message is read, the committee—who are always skeptics—thoroughly cleanse the slates for the next writing.

At a recent meeting two strangers were allowed to bodd the slate with the slates.

the next writing.

At a recent meeting two strangers were allowed to hold the slate with Mrs. Brown, and they were able to hear the writing and feel the vibrations. When one of them took the slate from the table it was found to contain a message from his mother, with her name signal in full.

We anticipate a rare treat on the 26th of March, when we shall celebrate the Forty-Fifth Anniversary of Modern Spiritualism."

Philadelphia, Pa,—"E. M. N. writes: "Sunday, Feb. 26th, closed the two months' engagement of Willard J. Hull, at the hall of the First Association of Spiritualists of this city. He has been with us before, and made many warm friends, who still continue to be his ardent admirers. Of Mr. Hull it can be truly said he is a Progressive Sniritualist. Before sowing the seed he carefully removes all obstructions, so there can be no hindrance to the growth of truth. Though he cuts sharp and deep, the love of truth, justice, honesty and fair play to all mankind is ever prominent with him. It is no child's play which the augel world has mapped out for him; his feet shall press the thorn as well as the rose; yet for him we predict a brilliant and successful future. The truths he utters shall be felt and acknowledged by men of thought, and bear fruit in a golden harvest for the people.

thought, and bear fruit in a golden harvest for the people.

Go on, noble worker, in your grand efforts to awaken the people out of their ictiargy. The crisis is fast approaching. Sisters, brothers, let us be up and doing, and be prepared to do battle for the right; let our lives be living monuments of the truth and grandeur of the cause we espouse. Let us be helpful one to another; let us send out our best thoughts; let the house of God—the inner temple of the soul—be made a fit habitation for the indwelling of the spirit. Let us live true lives; to our speakers give our best thoughts and heartlest support, remembering that money does not always fully compensate for labor. Dr. George A. Fuller will lecture for us during the month of March. His controls are grand, noble spirits, and captivate their audiences by their eloquent and impressive elucidations of spiritual truths.

Spiritualism is growing in this city; it is extending in all directions; many public meetings and private scances are being held. Let the good work go on."

Watertown, N. Y.—Mrs. Carrie E. S. Twing was with us during the Sundays of February, and held four week-evening scances also. Her meetings were thronged. It is a wonder to every one who knows what an indefatigable worker she is, that she is able to endure so much. During the month she was absent several days each week speaking elsewhere, and she literally has not a moment to herself.

We have never had a speaker here who could come so fully he sympathy with all the better feelings of her hearers and touch them as Mrs. Twing can. No one can hear her without being benefited. The theme underlying all her discourses is the Brotherhood of Man. She almost always moves her audiences to tears, and no matter how much oppressed with care a person may be, she leads him to take a better, more hopeful and brighter view of things, bringing him into love and sympathy with all mankind, and he feels that others entertain the same sentiment toward himself. The society has engaged her for three months of the coming season.

Mrs. C. M. Nickerson of Wollaston, Mass., is now here and giving excellent satisfaction.

F. N. Fitch, Cor. Sec'y.

Washington, D. C.—On Sunday evening, Fob.

Washington, D. C.—On Sunday evening, Fob. 26th, we are informed, Dr. T. A. Bland by invitation addressed the Society of Seekers after Spiritual Truth, his theme being "The Conflict Between Science and Philosophy." He reviewed the materialistic and individualistic doctrines of modern science, as represented by Herbert Spencer and others; and held that to these is due, in large measure, the selfish greed that has corrupted our social life and rotted the heart out of the system of government founded by the heroes of '76.

For Over Fifty Years

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

"There is some difference between nature and the stage, is n't there?" "Of course; but what do you mean particularly?" "Why, in flature the frost brings the chestnuts, but on the stage chestnuts bring a frost."—Puck.

If you desire a luxuriant growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Re-

An agreeable preparationof the phosphates, for Indigestion, Nervousness, Mental and Physical Exhaustion.

Recommended and prescribed by Physicians of all schools.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

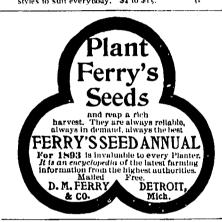
Seconds

winds the

Quick = Winding Waterbury.

No more Long Springs.

The new watch is thoroughly modernized; stem-winding, stem-setting, jeweled works, close adjustment, accurate time, and all the style of a high-priced watch. Sold by all jewelers, in forty styles to suit everybody. \$4 to \$15.



VE POLISH

Ready for use. Applied with a Cloth LITTLE Labor, NO Dust, NO Odor. The BEST and MOST ECONOMICAL Stove Polish in the World Sold everywhere. Sample mailed PREE. J. L. Prescott & Co., Box B, No. Berwick, Me.

EPILEPSY OR FITS.

Can this disease be cured? Most physicians say No-I say, Yes; allforms and the worst cases. After 30 years study and experiment I have found the remedy.—Ephlepsy is cured by it; cured, not subdued by oplates—the old, treacherous, quack treat-ment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and Mention Post-Office and Express address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. lyenw

CHECK THESE FACTS.

Catarrh is an annoying and dangerous liness.
It attacks the nose, throat and lungs.
It can be cured by Aerated Oxygen.
Aerated Oxygen is a richly medicated,
oxygenized vapor, that reaches the whole respiratory system and cures disease.

Send for Pamphlet.
Aerated Oxygen Compound Co., Nashua, N.H. Chicago Office: 3 & 4 CENTRAL MUSIC HALL. New York Office: 19 BEREMAN STREET.



LATEST!

SOUL READING.

OR PSYCHOMETRIC DELINEATION. OR PSYCHOMETRIC DELINEATION.

MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Briof readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Oo., Wis.

Mar. 11.

THE BUCHANAN THERAPEUTIC INSTITUTE. UNDER the direction of PROF. JOS. R. BUCHANAN, M. D., with I. N. BOICOURT and other assistants. Psychometric Diagnosis of Disease and Treat ment by Mail.

Fee for diagnosis reduced to one dollar. Send handwriting, are and sex. A grateful patient writes:
"Your mothod of diagnosis is as far superior to the ordinary method in vogue as heaven is above earth."
Address 30 South Spring Street, Los Augeles, Cal.
Mar. 11.

AVOID SAFE AND SURE OURE FOR PILES, FISTULA, ITCHING, FISSURE, ETC. NO DETENTION FROM BUSINES. SUPERILY ILLUSTRATED BOOK ON PILES SENT KREE. DR. A. B. JAMISON,

Mrs. William H. Allen, 400 Washington Street, Providence SEANOES for the present season hunday, Tuesday and Friday, evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

Sealed Letters Answered. A DDRESS, MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. Terms \$1.00. Mar. 4. MRS. JENNIE CROSSE, Business, Test and Medical Medical

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. June L. June L

DEAF NESS & HEAD NOISES CURED only by F. Hucox, 858 B'way, N.Y. Write for book of proofs REE Apr. 16.

DIAGNOSIS FREE.

SEND two Pot. stamps, look of hair, name in full, age and sex, and I will give you a CLAIRYOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute. Grand Rapids, Mich. Im. Mar. 4.

Mediums in Boston.

Dr. C. E. Watkins,

Office Hours 10 A.M. until 8 P.M. The Independent Slate-Writer,

A T'the request of his guides will devote Mondays, Tuesdays and Wednesdays to giving Sciences. Terms: \$5.00 for Gontlemen, \$3.00 for Ladies. Special terms, of course, given to those who desire to only hear from their riends, and do not care about testing and experimenting with the power. (No charges whatever will be made unless you are perfectly satisfied.) Parties of four ladies, all sitting at same time, \$5.00. Take Back Bay cars. 8 Batavia street. Off at \$1.8 Kephen street, formerly Falmouth. Diagnosing disease a specialty.

Hattie C. Stafford-Stansbury,

80 West Concord Street, Boston. Wednesday 8 P. M., Thursday and Sunday, 2:30 P. M. All engagements in advance. H. NEWTON STANSBURY, Manager. Jan. 28.

Dr. Ella A. Higginson, THE Great Healer, Natural Clairvoyant and Medium of the age. Healing Institute, 1222A Washington street, Boston, Mass. Public Schance every Sunday at 2:30 and 7:30 P. M.; alice every Thursday at 2:30 and 7:30 P. M.; alice every Thursday at 2:30 and 7:30 P. M.; alice every thursday at 2:30 and 7:30 P. M.; alice every the control of the

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Scances Sundays, Wednesdays and Saturdays, at 2:30 P. M.; Sundays and ednesdays at 8 P. M. Jan. 7. tf GEORGE T. ALBRO, Manager.

J. K. D. Conant,
Trance and Business Psychometrist.

SITTINGS dally from 10 A. M. to 4 P. M. Séances every
Sanday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Séances.
Mar. 18.

Osgood F. Stiles.

DEVELOPING, Business, Test and Medical Medium.
Sittings daily, from 9 A. M. to 5 P. M. Circle Tuesday
evenings at 7:30, Thursday afternoons at 2:30. 5 Lindboro
street, off, Essaex street, Charlestown, Mass. Will accept
calls to give Platform Tests.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Oircles Sunday, Thursday evenings, and Tuesday atternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Mar. 18.

Astrological **M**edium.

M RS. WEBB can be consulted daily (Sundays excepted) 9 A.M. until 5 F.M.; also Tuesday evenings. Health and Business a speciality. Verbal Readings, \$2.00. 354 (columbus Avenue, Boston.

DR. JAMES R.COCKE,

24 Worcester Street, Boston, Mass.

A Wonderful Offer.

WRITE piainty six questions, state sex, and enclose twen-ty-six two-cent stamps, and you will receive a reading by mall worth a fortune. DRS. SANDERS & MOODY, 28 Adams street, Charlestown, Mass. 4w Mar. 4. Miss J. Rhind, Seer.

SITTINGS daily, with advice on business. Circles Mon-own hand-writing, age and sex. Enclose \$1. 1064 Washington street, Boston. Mar. 1s.

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

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. Mar. 18. Mrs. A. E. Cunningham, THE well known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 8, Boston.. Will answer calls for platform work. Mar. 18.

Addison D. Crabtree, M.D., 4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. 13w

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 56c. and 31. Gentlemen 50c. and 31. 22 Winter street, Room 16, Boston. 4w* Mar. 4.

Mrs. H. B. Fay, 17 APPLETON STREET, Boston. Scances and Saturday at 2:30 P. M., Sunday at 8 P. M. Feb. 4. ces Thursday

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

C. W. Quimby,

FROM California, Business Meditum, 1064 Washington st. Boston. Circles Tuesday and Friday evenings. Mar. 11.

Mrs. Bickford,

MASSAGE, Magnetic and Test Medium, 102 West Spring-field street, Boston. Hours 10 A. M. 10 7 P. M. /Mar. 4. Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Mar. 4. Dr. Fred Crockett,

MAGNETIC Massage, Psychic Diagnosis. Circle Sunday 7:30 P. M. 314 Shawmut Avenue, Boston. 2w Mar. 11.

Dr. J. L. Wyman, 224 Tremont street, Boston.

DR. JULIA CRAFTS SMITH. 25 years suc-cossful experience. Gives free Clairvoyant Examina-tion Thursdays to ladies. 15 Warren Avenue, Boston. Jan. 21.

DSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps.

MARGUERITE BURTON, 1472 Washington street, Boston.

Mar. 18.

MASSAGE MRS. MARY E. FIELD 74 Boylston 8t., Boston Hotel Pelham, Room 410.

REMOVA L.
M 188 L. M. WHITING, Massage. Waverly House, City
Square, Charlestown, Rooms 75 and 76.
Mar. 11.
33w* MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

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

STELLAR SCIENCE.

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

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

MRS. B. F. SMITH, TRANCE MEDIUM, M holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Orescent Beach, Revere, Mass Terms, 81.00. Hours, from 9 a. m. to 6 p. m. tf Oct. 11.

A VINDICATION

OF THE PERSONAL CHARACTER AND MEDIUMSHIP

Mrs. H. B. Fay.

Containing undeniable proof that the so-called "dead" live, and-chn and do become visible and converse with friends on earth; more than fifty unsolicited testimonials to the fact being given from many hundreds received from those who have attended scances held by Mrs. Fay the last fifteen years in public halls, and at her home and the homes of others in this city and olsewhere; the phenomena and the conditions under which they occurred fully described. A brochure for every Spiritualist, Investigator and Friend of Truth. With a portrait of Mrs. Fay, Pamphlet, 12mc, pp. 59. Price 25 cents.

For sale by COLBY & RICH.

Miscellaneous.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

With Music and Chorus.

BY C. P. LONGLEY.

We will Meet You in the Morning, Little Birdie's Gone to Rest. Open the Gates, Heautiful World. Echoes from Beyond the Veil, with flute oblicato. Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling is Not Sleeping. Vacant Stands Her Little Chair. Back from the Blient Land. What Shall Be My Angel Name? Glad That We're Living Here To-day, Ever'l' Remember Thee, Love's Golden Chain, rearranged. All are Walting Over There. Open Those Pearly Gates of Light. They'll Welcome Us Home To-morrow. Mother's Love Purest and Best. There are Homes Over There. On the Mountains of Light. The Angel Klaseth Me. I Love to Think of Old Times. We'll All Be Gathered Home. Only a Thin Veil Between Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beautiful Home of the Soul. Come in thy Beauty Angel of Light. I am Going to My Home. In Heaven We'll Know Our Own. Love's Golden Chain. Our Heautiful Home Over There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary, Gathering Flowers in Heaven. Who Sings My Child to Sleep? Ohl Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes. Exp. The above songs are in Sheet Music. Single copies & Cents; 6 copies for \$1.00.

We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)............................ 6 cents; For sale by COLHY & RICH.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations.

PREPARED expressly for DR. J. A. SHELIMA-MER by a reliable Chemist. This Gintment 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 92.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Compiaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters. Also Spring Bitters

J. A. SHELHAMER, Magnetic Healer, 8% Bosworth Street, Boston, Mass

GARLAND'S ${f V}$ egetable ${f C}$ ough ${f D}$ rops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarri, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitts, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is varranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GALLAND, 322 Maple street, Englewood, III. Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

RECEIVED FROM ENGLAND. Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

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

A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century Seventy Third Year, 1893.

CONTENTS.

Seventy Third Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every Day Guide.
The Parimer's Breeding Table.
Astro-Metorologic Table.
Table of the Moon's Signs in 1893.
Symbols, Planets, Moons' Signs, etc.
Useful Tables, etc.
Useful Tables, etc.
Covent Garden Mensures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Huiding and Income Tables.
Manure and Weather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Good and Bad Harvests, etc.
Sizes of Tables, etc.
Sizes of Tables, etc.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
Religious Denominations.
Railway Information.
Postal Information.
Eclipses during 1893 for observing the Planets.
General Predictions.
A Short Medical Directory for Different Diseases,
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1892.
Fulfilled Predictions in 1893.
Hints to Farmers.
Useful Hints, Legal and Commercial.
Astrological Notes, etc.
Table for Farners Abroad, etc. CONTENTS

Astrological Notes, etc.
Table for Farmers Abroad, etc.
Reviews, etc., etc. Price 35 cents, postage free.

For sale by COLBY & RICH. The Astrology

OF THE

Old Testament. BY KARL ANDERSON, Professor of Astrology.

A volume replete with interest, with instructions in Astrology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and judge the figure.

This work is especially recommended to all Free Masons, students, and men of science, of whatever persuasion. students, and men of schence, of whatever persuasion.

By the science of Astrology, purely magnetical and mathematical, the well-practiced adept can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigation, Astronomy and Surveying—the source of all knowledge, prophecy and wisdom of the ancient peoples, and of the ten great religious of the past.

cient peoples, and of the ten great religions of the past.

MABONIC TEMPLE, BOSTON, Feb. 17th, 1893.

KARL ANDERSON, Esq.:

Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curlosity and interest.

Very truly and fraternally yours,

SENENO D. NICKERSON,

Recording Grand Secretary.

Cloth, 8vo, illustrated, pp. 502. Price \$5.00, postage 25 cts. For sale by COLBY & RICH. THE ELIMINATOR;

Skeleton Keys to Sacerdotal Secrets. BY DR. R. B. WESTBROOK. (With Steel-Plate Portrait.)

This book is the most radical the author has ever published. It means revolution to the old theology. It is doubtful whether a more outspoken book has ever been printed. Yet it is a most reverent work, and always regards with respect the religious prejudiges of those whom HEANTAG-

spect the rengious projumes of an experience of the onlices.

The author combats the policy of suppression and deception, and insists, for many reasons, that the whole truth shall be published. He shows that sacerdotalism is responsible for the fact that this has not been done, and brings strong articles of impeachment against the clergy as a class. Cloth, 12mo, pp. 440. Price \$1.50. For sale by COLBY & RICH.

WHERE IS MY DOG?

Or, Is Man Alone Immortal? BY REV. CHARLES JOSIAH ADAMS. At its outset the author states his purpose to be: "To call attention to the fact that man possesses the physical faculties in common with the beast... To attempt to show that in a degree the lower animal has the intellectual, moral and spiritual faculties in common with man, and to discuss whether there is any argument in favor of man's inmortality which may not give us hope for a future for our more humble brethren, who cannot speak for themselves."

Cloth, 12mo, pp. 202. Price \$1.00.

For sale by COLHY & RICH.

COMING PSYCHICAL CONGRESS: Its Work and Place in History.

THE

A Pamphlet embodying the Lecture delivered on the above subject at Berkeley Hall, Boston, Sunday, Jan. 18th, 1893, by HON. SIDNEY DEA

Price 5 cents per copy; 6 copies, 25 cents; 13 do., 50 cents; 0 do., gl.00.
For sale by COLBY & RICH.

For sale by COLBY & RICH.

MARKIAGE AND DIVORCE; or, The Divorce Question. Should Legislation Admit None, One or More Grounds of Divorce? Which Shall Control? the Married Partners, or Statesmanship, or Church-Regulations? By ALFRED E. GILES, author of "The Sabbath Question Considered by a Layman," "Civil and Medical Liberty in the Healing Art," "A Letter to Massachusetts Members of Compress on Plural Marriage and the Mormon Problem," etc. Faper, 10 cents.

For cale by COLBY & RICH.

Rew Pork Adbertisements.

Dr. Paul H. Collins,

Specialist in Chronic and Nervous Diseases
Omec 200 West 41st Street, Now York City.
CONSULTATION or Examination by letter or in person.
In making examinations at a distance, all that is necessary is the name, sex and correct address of the person.
DR. COLLINS has elaborated an entirely new and completely successful plan for the treatment of chronic and nervous diseases: The treatment is based, with sejentific accuracy, on the laws governing the psycho-physiological constitution of man, and has proved, and is constantly proving, invariably successful. In addition to his own natural powers and special training for the work, the Doctor has in consultation the greatest living psychic.

DR. COLLINS has also a positive specific and radical cure for the syphilitic taint in all its varied stages, and especially prompt in the secondary, tertiary and he editary forms of the disease. Correspondence solicited.

Magnetism is Life.

Magnetism is Life. Dumont C. Dake, M. D.



John Wm. Fletcher,

CLAIRVOYANT MEDIUM,

268 WEST 43d street, New York City. Private Séances daily. Public Circles Thursday evenings. Endorsed by Florence Marryat, Alfred Russel Wallace and the Spiritual Press.

PILES ELECTROBOLE the great sivine, gives quick rollet, cures in a few days. Never returns. No purge, no days. Never returns. No purge, no dross, J. H. REEVES, Box 3290, New York City, N. Y. Dec. 31. MRS. M. E. MORRISON, Magnetic and Massage Treatment; also Medicated Baths. 311 W. 65th st.

DR. F. L. H. WILLIS

May be Addressed until further notice.

No. 46 Avenue B, Vick Park, Rochester, N. Y.

No. 46 Avenue B, Vick Park, Rochester, N. Y.

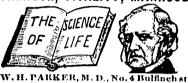
P.R. WILLIS may be addressed as above. From this point be can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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

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

Jan. 2.

STRENGTH, VITALITY, MANHOOD.



W. H. PARKER, M. D., No. 4 Bulfineh St., BOSTON, MASS., chef consulting physician of the PEABODY MEDICAL INSTITUTE, to whom was awarded the GOLD MEDAL by the NATIONAL MEDICAL ASSOCIATION for the PRIZE ESSAY on Exhausted Vitality, Atrophy, Nervous and Physical Debility, and all Diseases and Weakness of Man, CURES Consultation in person or by letter. Prospectus, with testimonials, FREE, Large book, THE SCIENCE OF LIFE, OR SELF-PRESERVATION, THE PRIZE ESSAY, 300 pp., 125 invaluable prescriptions, full glit, only \$1.00 by mail, double sealed, secure from observation, Peb 25.

Feb 25. Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver, Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents. FUCALY PTUS CREAM never falls to cure Catarrh, Neuralgia, 8kin Diseases and Piles. By mail, 25 cts. Liberal terms to Agenta. Address EUCALYPTUS MEDICINE CO., 8an Francisco, Cal. For sale by COLBY & RICH. Jan. 2.



eowly Special Inducement for Purchasers. LL purchasers of C. P. Longley's book of beautiful senge

A LI purchasers of C. P. Longley's book of beautiful songs,
"Echoes from an Angel's Lyre," will receive
as a premium one copy of the same author's songs with
sheet nusic, bearing lithographic title-page, with portraits of Mr. and Mrs. Longley. Also a copy of grand
temperance song and music entitled "Grand Jubilee, on
Marching Away." Purchasers may select the premium
they desire from the list of songs in our advertising columns. Price of book postpaid, \$1.00.

For sale by COLBY & RICH.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age sex, one Steading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Jan. 7

The Wondrous Writing Power.

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

fields of research in this and other of the ingred mess of thought.

The instrument complete in box, with full directions, and cut illustrating the manner of using it, 81.00; postage 25 cts.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINGES.—Under existing postal arrangements between the United States and Canada, DAESTU cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

The Writing Planchette.

GCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

A New System of Hygiene;

ALSO

A statement of the principal arguments against the use of Bread, Cereals, Pulses, Potatoes and all otherstarch foods.

BY EMMET DENSMORE, M. D. Large 12mo, cloth, upwards of 400 pages. Price \$2.00. For sale by COLBY & RICH. SENT FREE.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Beoks published and for sale by OOLEY & BIOH.

Sent free on application to OOLEY & BIOH.

PARALYSIS CURED without medicino. Bheumatism. Spinism. Sp

tally.

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

and directions, by which any one can easily analysis to use it.

Planchette, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, Planchettes cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

How Nature Cures.

The Natural Food of Man.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

BOSTON, SATURDAY, MARCH 18, 1893.

MEETINGS IN BOSTON.

Banner of Light Hall, O Bosworth Street.— Spiriual meetings are held every Tuesday and Friday af-ternoon, Mrs. M. T. Longley occupying the platform; J. A. Shehamer, Chairman. Freet: the public.

Breinaum, M. A. Bongey occupying the platform; J. A. Shelhaiman, Chairman. Free't the public.

The Boston Spiritual Temple, Berkeley Hall, d. Berkeley, Street.—Services every Sunday at 19% A. M. and 7% P. M. Andrew L. Knight, President.

The Helping Hand to the Boston Spiritual Temple meets every Wednesslay at 2% at 2 Boylston Place. Business meeting at 3 o'clock; Supper st. Mrs R. S. Lillie, President, Mrs A. A. Eldridge, Treasurer; Ida M. Jacobs, See'y.

First Spiritual Temple, corner Newbury and Excter Streets.—Spiritual Fraternity Society: Lecture every Sunday at 2% P. M.; School at 11 A. M. Wednesday evening Social at 7%. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists' Association meets Monday evenings at 1% 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 Willard L. Lathrop, Gen'i Soc'y, 17 Taylor street, Boston.

Children's Spiritual Lyceum meets every Sunday at 10% A.M. in Red Men's Hall, 1514 Tremont street, opposite Berkeley. J. A. Shelhamer, President.

The Lyceum Ladies' Aid Anociation meets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

Ident.

Eagle Hall, 616 Washington Street.—Sundays at 1 A. M., 2½ and 7½ P. M.; also Wednesdays at 1 P. M. E. Tuttle, Conductor.

Veteran Spiritualists' Union.—Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President.

Eachbone Hall, 694 Washington Street, cormer of Kneedind.—Spiritual meetings every Sunday at

ment of the change of the condition of the change of the c

First Spiritualist Indies' Aid Society, 1031 Washington Street. - Business meetings Pridays, at 6 P. M. Bublic meeting at 7 5 P. M. Mrs. A. E. Barnes, President.

dent.
The Ladies' Industrial Nociety 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 it A. N., 25; and 75; P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conductor.

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

Lincoln Hall, 1025 Warren Street, Charlestown Bistrict.—Meetings held each Sunday at 2)₂ and 7)₃ P. M.; developing circle in A. M.

Pligrim Hall, Chelsen—Spiritual meetings held Sundays; developing circle at 2 weening meeting at 7.3. Mr.
W. Anderson, Chairman.

Society Hall, Everoft.—Sunday meetings 11 A. M., 2)₄ and 7.3. P. M. A. D. Haybes, Chairman.

Boston Spiritual Temple, Berkeley Hall .-The morning service of last Sunday opened with singing, led by Mr. W. H. Boyce upon the cornet, and an invocation. After Mr. John T. Lillie had sing an appropriate selection, the guides of Mrs. Lillie spoke in answer to the questions, "If the Old Testament were revised so as to read King or Priest, instead of Lord in some places and Lord of Hosts in others, would it not give us a more correct idea of what was intended when given?" and "Were the Passover and offerious instituted by God or man?" In reply it was said; The Old Testament was written by men claimed to have been inspired. Kings have been authority in law as well as in spiritual things, and the superstitualism is as old as man; but the manifestations at Hydesville carled the neople's attention to the fact that there is an intelligence which controls material things. We look upon the Christian bible as a record of the experiences of men, who were inspired, and we believe that their source of Inspiration bas never been dried up; man has ever been blessed with ing, led by Mr. W. H. Boyce upon the cornet, and an record of the experiences of men, who were inspired, and we believe that their source of inspiration has never been dired up; man has ever been blessed with the power to communicate with the angels. But, you ask, why not accept the whole bible as inspired? We reply, simply for the same reason that we cannot accept all the teachings of the spirits to-day. Human beings of all the different scales of goodness are passing over every day, from our prisons as well as from higher and holler walks of life, and their messages will be in accordance with the influences and teachings of their earth-life. We must test the spirits and allow our reason and better judgment to govern us.

But who wrote the bible? Christian authorities say the first five books were "supposed to have been written by Moses" two thousand years after the events described took place. These books relate to the creation, but the creative power is in the world the same to-day. Spiritualism has presented an array of phenomena that appeals to the external senses, and there is no limitation to the power of the spiritual sense to receive what is given. Man's conception has been that the "Lord" uttered the words that are given in the ancient bible, and these traditions have been handed down to us. Moses said he "went up into the Mount, and with his finger God wrote the commandments upon the tablets of stone." This has value only so far as the word of Moses may have been reliable. But the nineteenth century asks who was Moses?

In answer to the second question we reply that the Passover was an institution of man, and merely a matter of form. Spiritualism of to-day and of the past

Passover was an institution of man, and merely a matter of form. Spiritualism of to-day and of the past are one and the same, except as they are governed by the conditions of the human race.

An inspirational poem upon subjects given by the audience closed the services.

The afternoon exercises opened with singing by Miss Maude M. Davis of Aliston. James II. Lewis, Esq., presided, and Mrs. Carrie E. S. Twing was the speaker, who, after a poem entitled "His Wife." representing clearly and forcibly the dearly loved and so-called lost as tiving and with us still, and another song by Miss Davis, spoke briefly upon "The Power of Thought," remarking that thoughts of unbelief hinder the progress of truth. When we understand that we are as much spirits to-day as we ever shall be, and the full power of thought, or thought transference, we shall be more careful how we exercise that power. I know that not only thought transference is possible, but that sometimes our friends living at a distance are seen by us—It may be in dreams—but nevertheless many of these manifestations are real. We can impress our friends at a distance by the power of thought, and compel them to think of us and write to us; and we will not have to sit for that purpose many times to be enabled to do so. We can influence our friends to become better, and aid them much by the power of thoughts. Step by step, day by day, we are building our homes in that grand future, and all unkindness should be banished. Think well of those who are trying to reform; do not lose faith in them; pray for them, and by the power of thought influence their whole lives for good. Think good thoughts and keep out the evil.

Following these remarks, Mrs. Twing's control, "Ikabod," gave delineations and answered mental questions in his usual unique manner, explaining that there is a nerve centre at the base of the brain, with nerves running down the arm and communicating to the control through the

Passover was an institution of man, and merely a matter of form. Spiritualism of to-day and of the past

nerves running down the arm and communicating to the control through the medium the thoughts and questions asked, so that intelligent answers are al-ways given, according to "swircumstances". The evening service opened with a song by Mr. Lillie, accompanied by Mr. W. H. Boyce, and an in-

vocation.

The subject of the evening was, "The Path of Life

The subject of the evening was, "The Path of Life and the Laws Governing It."

The pathway of the soul said the speaker, is luminous, and its pligrimage eternal. The law of progress has marked the career of man through the mortal life. He is a prisoner to material conditions, and has two bodies, one material, the other spiritual. The material body is subject to various influences, such as heat and cold. It is susceptible of loss and gain, and may lose more than can be replenished. But I believe the time is coming when the spiritual will hold the material body subject to its control, and there will be no disease.

we material body subject to its control, and there will be no disease.

In closing Mrs. Lillie gave a strong argument in favor of the possibility of genuine materialization, and remarked upon the advance of Spiritualism toward general acceptance. Some of the ablest minds have stopped deriding it, and are saying "there is something here that needs investigation." In reply to the question. "Why do good and pure spirits control a person of low moral standing?" Mrs. Lillie said, to do them good. The chemical organism has much to do with the development of mediumship, and the moral character little. But the mediumship should elevate and exait the medium. The service closed with an inspirational poem upon "Love and Liberty."

The Helping Hand Society of the Boston Spiritual

The Helping Hand Society of the Boston Spiritual Temple met Wednesday, March 8th, at 3 Boylston Place. This was the date announced for our "conun-Place. This was the date announced for our "conundrum party," which has been anticipated with much pleasure. After supper, at 6, the audience listened with satisfaction to the usual fine program which characterizes our entertainments. The exercises opened with nusic by quartet, followed by remarks by Mr. and Mrs. Sumway (Phila.), and tests by Mrs. Nickless, and Mrs. Carrie E. S. Twing, who also speaks every Sunday afternoon this month in Berkeley Hall. Rending by Miss Bickford; songs rendered by Miss Amanda Bailey and Mr. Chas. W. Sullivan.

A sale of fancy articles is being arranged for April 5th. Particulars hereafter.

Mrs. I. M. Jacons, See'y.

Hutch; singing by "Little Eddio," and a sweet song by Mabel Waite; Assistant-Conductor Wood dismissed the school with a benediction. Lyceum meets every Sunday morning at 514 Tremont street. All are invited.

The Lyceum Ladies' Aid Association maintains its Wednesday evening entertainments with most successful results. Instrumental music, vocal selections, readings, tests, delineations, and short pithy speeches from mediums and others, with social recreation, compose the usual program. These meetings, preceded by a supper, are held at 514 Tremont street.

Engle Hall .- Wednesday, March 8th, the weekly meeting was large and interesting. Remarks, readings and tests, Dr. C. E. Huot, Mrs. W. H. H. Burt, ings and tests, Dr. C. E. Huot, Mrs. W. H. H. Burt, Mrs. Cutter, Mrs. M. A. Chase, Mrs. C. A. Smith, Mrs. Mason, Mrs. Hughes and Mr. Tuttle.

Sunday, March 12th, morning developing circle was largely attended, with good results. Afternoon meeting opened with singing, Mrs. A. Sterling; excellent tests and readings were given by Dr. Wm. Franks, Mrs. I. P. A. Whitlock, Mrs. W. H. H. Burt, Mrs. J. Woods, Mrs. C. A. Smith, Mr. Tuttle; Visions, Miss J. Rhind.

Evening opened by Chairman with remarks and poem on subjects given by the audience. Recognized

poem on subjects given by the audience. Recognized tests and readings were given by Dr. Wm. Franks, Mrs. I. E. Downing, Mrs. J. Woods, Mr. Tuttle and others. Mr. Tuttle answered mental questions.

Banner of Light for sale at each session.

HARTWELL.

Ludies' Aid Parlors.-Last Sunday morning the developing circle was harmonious and well attended; opened with song, Mrs. Mary F. Lovering; invoca-

opened with song, Mrs. Mary F. Lovering; invocation, Mr. A. D. Haynes; tests and delineations, Mr. George Hancock (Watertown), Mrs. Robertson; remarks, Chairman.

Afternoon.—Song service, choir; invocation, Mr. A. D. Haynes; recitation, Mrs. E. D. Williams; remarks, Mr. A. D. Haynes, and Chairman; tests, Mr. Wright; psychometric readings, Mrs. M. F. Lovering (under control of White Wave).

Evening.—Congrerational singing; invocation, Mr. A. D. Haynes; duet, Mrs. Lovering and Mr. i. W. Baxter; psychometric readings, Mrs. G. M. Hughes, Mrs. Lovering; tests and delineations, Dr. S. H. Nelke; song by Miss Sadle B. Lamb, which was sweetly rendered; closing remarks by the Chairman, who stated that on account of the continued liness of Mrs. C Loomis Hall these meetings would be discontinued for the present—with many thanks to all who had assisted him in promulgating the truths and facts of the Spiritual Philosophy. had assisted him in promough.

of the Spiritual Philosophy.

J. E. HALL, Conductor.

The First Spiritual Fraternity School .- Last Sunday, singing, followed by Lessons from The Sower, in which all the children took part. The Lesson of

the Day, "What Should Be Taught in Our Spiritualistic Sunday Schools," formed the subject of original essays by Mr. A. C. Armstrong, Rimer Packard, Alice Bill, Grace Melvin and Hattle Dodge.

Much time will be given in rehearsing for an entertainment to take place Wednesday evening, March 29th, in which will be depicted by historic tableaux the home in Hydesville in 1848, with an illustration of the manner communications were given by rans in the manner communications were given by raps in the early days of Spiritualism, etc. We shall thus endeavor to commemorate the forty-fifth anniversary of the advent of Modern Spiritualism. We trust our efforts may be seconded by the well wishers in the Temple work.

ALONZO DANFORTH.

1 Fountain Square, Boston Highlands.

Harmony Hall .- Last Sunday the usual healing and developing circle; largely attended-good harmony prevailed. Afternoon, excellent remarks by mony prevailed. Afternoon, excellent remarks by Drs. Fernald, Willis, Thomas, Perrin S. H. Nelke; readines and tests, Drs. Willis, Fernald, Nelke, Perrin, and others; Miss Lamb favored the audience with two songs. Evening, Dr. Willis (Charlestown) held the close attention of the audience for nearly one hour in readings and tests; followed by Dr. Nelke, Mrs. Nutter, Dr. Mathews; song by Miss Lamb. Excellent nusic was furnished during the day by Nellie Carleton. Meetb gs are held every Toesday and Thursday at 3 p. m.; Sundays at 11 a. m., 2 and 7 30 p. m.

BANNER OF LIGHT for sale at each session. F. W. MATHEWS, Conductor.

First Spiritualist Ladies' Aid Society met or business, March 10th, at 4 p. M., President, Mrs. A. E. Barnes, presiding. Evening exercises were preceded by a half hour of congregational singing, led by Mr. Charles W. Sullivan; remarks. Mrs. E. Nickless and Mr. Charles W. Sullivan; satisfactory tests by Mrs. Annie E. Cunningham and Dr. C. E. Huot; mu-sic, Mr. David Cutter, autobarp, Mrs. M. F. Lover-ling deaths. ing, pianist,

MICS. CAURITE E. S. TWING (Westfield, N. Y.,) will give a benefit to the Ladies' Aid Society, Friday even-ing, March 17th, at its hall, 1031 Washington street. Commence at 8 o'clock. E. D. MAYO, Sec'y.

The Ladies' Industrial Society met at Arlington Hall March 9th, afternoon and evening. Business meeting well attended, with a good number at our meeting well attended, with a good number at our "Japanese supper," notwithstanding the rain. In the evening our regular monthly dance was well attended and much enjoyed by all present. March 16th we serve an "Hygienic supper." March 23d Prof. Kollen, ventriloquist, will give us one of his unique entertainments. It is hoped we shall have with us at that time Mr. F. A. Wiggin (Salem). Our Fair, March 30th; open from 2 to 9 r. M.

12 Ouk Grave Terrage, Roybury. 19 Oak Grove Terrace, Roxbury.

Commercial Hatt.-2:30 P. M., Mrs. L. P. Hardy gave remarks and readings; Mrs. J. Woods, psychometric readings; Mr. C. W. Quimby, readings; David Brown, tests; Mrs. I. E. Downing and Mrs. M. C. Soule, tests; Mrs. A. Woodbury, psychometric readings. Music by Mrs. M. E. Smith and Prof. Rimbach.
7:30 P. M., Mr. Samuel Sutherland (Atlanta, Ga.)

gave facial readings; Mrs. E. C. Dickinson, Mrs. M. E. Smith, Dr. Wm. Franks, tests and readings. Mr M. E. Smith and Mrs. Rockwell furnished the music

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegic Music Hall Bulliling, between 58th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

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

Secretary, 268 West 43d street.

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

Adelphi Hatt .- The large audience at Adelphi Hall last Sunday was well repaid by the fine lecture by Mr. J. Wm. Fletcher's guides and the slate-writing scance of Mrs. Mott Knight. "The Value of Phenomena" was the subject, and the speaker dealt with the demand there is to know, rather than simply to accept the assertions of others. One theory is as good as another, without doubt, but when the standard of demonstrable fact is erected, controversy is bound to subside, and ignorance and superstition die. The orthodox religion of the present day is founded upon miraculous demonstrations that are said to have occurred hundreds of years ago. These miracles were the result of "God's presence" among men. The same things occur to day, and they are all accredited to the devil! Spiritualism holds its place, whose its way and defles opposition, because it proves what it claims, namely: to demonstrate continued life.

Margaret Fox Kane has recently passed on to the higher life, and it is to her, and her two ascended sisters, as instruments in the hands of the spirit world, that the thinking world owes a debt of gratitude not yet understood. She was one of the pioneers in giving to the world palpable evidences of a spirit existence beyond. The tiny raps brought a message to mankind that told of the last enemy conquered, of the gates between the two worlds swung open, of the life of all those we love, whom we have thought dead. God grant that now she has found peace. After the lecture withing séance in the broad light. Five slates were filled.

In the evening Mr. Fletcher gave an exhaustive lecture upon "Cremation," followed by tests. Next by Mr. J. Wm. Fletcher's guides and the slate-writing

filled.

In the evening Mr. Fletcher gave an exhaustive lecture upon "Cremation," followed by tests. Next Sunday "Our Workers" will be the afternoon subject, and Mrs. Mott Knight will hold another séance. In the evening Mr. Savage's new book upon Spiritualism will be reviewed, followed by a séance. This book, by the way, sells rapidly, our entire order was exhausted at the afternoon session.

A. E. WILLIS.

The New York Psychical Society.-With its usual large and interested audience, mental philosophy, spiritual facts and professional music, this 80clety eployed another very agreeable meeting in its hall, 114 West 14th street, on Wednesday evening,

and Mrs. Carrie E. S. Twing, who also speaks every Sunday afternoon this month in Berkeley Hall. Reading by Miss Bickford; songs rendered by Miss Amanda Balley and Mr. Chas. W. Sullivan.

A sale of fancy articles is being arranged for April 5th. Particulars hereafter.

Mrs. I. M. JACONS, Seo'y.

The Children's Lycoum of Boston included in its interesting numbers of March 12th the Silver Chain, readings and responses, orchestral music; an invocation and general lesson by Mrs. Longley; the Grand and Banner marches; a brilliant vocal selection by Louise Horner, which elecited a recall; recitations by Carl Leo Root, and Ralph and Eddie Ransom; a pretty song by Winnie Treland; remarks by Conductor

Such things, said he, as these and those we expect to night are wonderful; but we want to make a good use of the wonderful. They teach us that we are spiritual individualities; that the body is only the medium of the spirit controlling it; that mind is supreme over matter; that while the body and spirit are interdependent, the spirit is the ruling attribute and power, and when it leaves the body, the body at once loses its master.

The great lesson taught by the phenomena is the supreminey of the soul, the positive control of the invisible over they-visible. If we are spirits, simply served by this bodily organization; if it is an eternal truth, eternal like God himself, that Mind is superior to Matter, that spirit rules the body, then at once we come to see that if we assert ourselves and devel op our spiritual interior life in harmony, we ought to live pure, noble, strong lives; the soul sanctified and spiritualized ought to enable us to guide, within their natural, beautiful and appropriate boundaries, all the attributes, desires, passions and impulses that pertain to the inortal life. Practically applying such a lesson, we shall yet see such splendor of civilization, such beauty of culture, such brilliancy of thought, such tenderness and devotedness in the home, such faithfulness in friendship and justice between man and man as the world has never before witnessed. (Applause.)

Mrs. Kate M. Tinker (107 West Sixty-sixth street)

faithtuiness in incomentation and man as the world has never before witnessed. (Applause.)

Mrs. Kate M. Tinkier (107 West Sixty-sixth street) next demonstrated the truth of present day inspiration in a very natural and satisfactory manner, giving many dates and incidents relating to business and domestic life, without knowing the owner of the articles psychometrized. Such mediums should be more fully committed to the good of the public.

Mrs. Austin, Jr., rendered some pleasing ballads with clear enunctation and tender feeling.

Mr. William Dawes of Brooklyn, accompanied on the plane by Prof. Heywood, in illustration of how womanlike a man may be, sang two songs with all the manners, features and dress of modern stage artifice; after which the antience shook hands and wen home happy.

D. F. Snites.

Mr. J. W. Fletcher is announced to begin a series of addresses upon "Preëxistence," "Remearation" and like themes, on Wednesday evening, March 16th, to be followed by tests, in Spencer Hall, 14th street, every Wednesday evening. Mr. Fletcher begins at 9 o'clock, preceded by other speakers.

KANSAS.

Topeka .- After the close of Haslett Park Camp ast summer I was obliged to drop all kinds of work for quite a period, as the camp had been a terrible

weight upon my vital forces.

After fully recovering my first work was in Peorla, Ill., for a short time.—I found a fine society that was doing a good work, and all it lacked was means to keep a speaker all of the time; but since I came away I understand the Rev. Mr. Marsh, pastor of the Universalist church there, has stepped down and out, and no longer preaches to his congregation, and has come into our ranks. He is a very valuable worker among us, as he not only is a scholarly man, but a spiritual one.

into our ranks. He is a very valuable worker among us, as he not only is a soholarly man, but a spiritual one.

I then spoke one Sunday at Geneva Lake, Wis., where we have a few faithful friends, who are true to the Cause, and always, en every opportunity, express themselves in its behalf; I then went to Wonewoc, Wis., where there is a society owning its own half, and keeping together as best it can. I was with this society for the month of November, and while there labored to get a Lyceum started, which I am happy to state was done. It was largely attended, and is destined to do good. I also organized a "Ladies" Aid, "which was a most reflectual organization, and will in time be a power in the society.

No Society can do the work it should without the aid of the Lyceum and Ladies' Aid, for these two societies are the life of the gatherings, and the ladies can do a work the gentlemen cannot; our societies through the land should encourage such service, as it is a means of uniting all in the great movement.

From Wonewoc, Wis., I went to Kansas City, Mo, for the mouth of December. I found a society well officered, and conducting the regular platform work. I resolved if possible to start a Lyceum and a Ladies' Aid, as well as to inaugurate a system of social life; the socials have been one of the leading features of the Society during this season; they were held one week at some one's residence, the next at the hall, and found to be a means of financial income, as well as a source of pleasure.

I succeeded in time in organizing a Ladies' Aid, and

as a source of pleasure.
I succeeded in time in organizing a Ladies' Aid, and

as a source of pleasure.

I succeeded in time in organizing a Ladles' Aid, and through the week suppers were served at the assembles that were held at the hall; and the last party it was my pleasure to attend, they held a fair, and disposed of many of their fancy articles. The Lycenn was organized and well attended, and if the Spiritualists will only see that it is kept up. I know knasas City will do a most effectual work in that direction.

I was retained for the months of January and February, making my work this time three months. I have never enjoyed a three months' engagement more in my life; there was perfect harmony from the first, and the friendships that were formed can never well attended, and much interest was manifested. I trust a good work was done.

The Ladles' Aid and members of the Society made me a present of forty dollars at the last party, which was a pleasant surprise to me.

Mrs. Jennie B Hagan Jackson follows me at Kansas City, and will be warmly welcomed by her many friends. Kansas City is a place that is in need of just such an organization as the Spiritual Society; for Spiritualism can do a work that no other line of thought can do in the world, and the western mind needs the influence of spiritual thought upon it to mold it into a more receptive state.

From Kansas City I came to Topeka, Kansas, where I am to remain for the moult of March.

Trusting that the bajicual movement everywhere will grow and unfold as never before, I am as ever the well wisher of all,

G. H. Brooks.

G. H. BROOKS. 827 Topeka Avenue.

MICHIGAN.

Grand Rapide.-Good work is being done here by the Grand Rapids Spiritual Association. Last nonth we had with us Mrs. Helen Stuart-Richings, an mount we nad with us Mrs. Notes stuart itenings, an eloquent lecturer. For the mouth of March we engaged Mrs. Maggie Waite of California. Sunday morning, March 5th, she made her first appearance. The hall was well filled to welcome her.

Mrs. Waite took the rostrum and gave test after test, with full names and relationship, until the audience became fully aroused and delighted. The evening meeting was well attended, and the tests were even more remarkable than those in the morning. As a platform test medium she is the peer of any one-we a platform test medium she is the peer of any one-we have had here. Societies and camp managers should correspond with Mts. Walte—as she is not known in the East—and, like us, they will be more than repaid by her valuable services.

JOHN OATES.

ILLINOIS.

Chicago.- On Sunday, March 5th, W. J. Colville's morning lecture in Washington Temple, Ogden Avenue, Chicago, was on "The True Origin of Christian nue, Chicago, was on "The True Origin of Christianity." As the topic had been raised by another speaker in the same city on a previous occasion, and his views had excited considerable comment, there was an unusually large and interested audience present. The main features of the discourse were the contrasts shown to exist between the teachings ascribed to Jesus and those attributed to Paul, showing conclusively that the Christian system has had at least two distinct origins, or, in other words, there are two Christianities, and have been from the first ceutury. An abstract report of the lecture, which was a very able one, will be given in these columns soon.

NEW YORK.

Buffalo .- The report that our Society had disorganized is incorrect, for we were never in a better condition for work than at present. Mrs. H. S. Lake condition for work than at present. Mrs. H. S. Lake crowded our hall to the doors, and now Oscar A. Edgerly, who now arrives from St. Paul, (where he has just completed a five months' engagement,) is filling the hall with a crowd of auxious ones who are seeking after the fruth of spirit communion.

J. W. Dennis—that old veteran—talks each Sunday to our Lyceum class; Mrs. Harriet Van Buskirk, another veteran, has said that this society "must go," and that means that it will go, even to the furthest limit of success.

Henry Van Buskirk, President.

RHODE ISLAND.

Providence.—The Spiritualist Association met in Columbia Hali, No. 248 Weybosset street, Sunday, 12th inst., at 2:30 and 7:30 P. M. (Progressive School at 1 P. M.) Afternoon Conference, Mrs. James Parker, tests; Mr. E. J. Bowtell, and Elder J. V. Sherman, remarks. Evening, Mrs. Mary A. Goodrich gave excellent thoughts; Mrs. Sarah B. Humes followed with tests.

March 19th, Mr. F. A. Wiggin (Salem. Mass.) will e with us. SARAH D. G. AMES, Sec y.

NEW HAMPSHIRE.

Nashua.-For the last few weeks the Spiritualists Nushum.—For the last few weeks the Spiritualists here have been holding meetings with gratilying results in Beasom Hall. The meetings were opened under the auspices of the American Spiritualist Association (Boston), by which society good and reliable mediums have been furnished us. For the last two Sundays we have had Dp. C. E. Huot (Boston), a fine speaker and test medium, who has given excellent satisfaction, MRS. A. M. COAD.

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

MEETINGS IN MASSACHUSETTS.

Taunton .- Like a suddenly appearing and passing star, Mr. J. Frank Baxter came to Taunton Wednesday evening, March 8th, rendered memorable Wednesday evening, March 8th, rendered memorable service, and left. He was called by the Spiritual Society, and under its auspices appeared in the fine, new and well-furnished Columbia Hall. Theball was beautifully decorated, and the platform held artistically arranged pot plants and flowers. An appreciative audience assembled, and listened attentively. Mr. Baxter sang three times, read an appropriate poem, delivered a scholarly-lecture on "The Tendency of Spiritual Thought," and gave a full hour scance, which in many of its features proved a revelation. Many spirits were accurately described, placed in former mundane associations, and fully recognized publicly by parties present.

present.
All here highly appreciate Mr. B.'s services to Spiritualism the country through.
BRISTOL.

Brockton.-A crowded house again greeted Mrs. Carrie E. S. Twing at the Ladies' Aid Spiritual Hall. on the evening of Sunday, March 12th. The subject on the evening of Sunday, March 12th. The subject of the evening was, "I Go to Prepare a Place for You." The spirit by its growth in the mortal body, she said, should be fitted to furnish the place prepared for ii in the other life. Spiritualism gives such sure glimpses of the other world that all may, if they will, live in harmony with laws that will make the home "over the river" contain much that will be a lusting joy.

home "over the river" contain much that will be a lasting joy.

The services continued for nearly two hours, and the tests and answers to mental questions given by Ikabod were pronounced in every instance correct.

Mrs. Twing is with us for the two remaining Sundays in March.
Slinging by Mrs. Alice Jones, Mr. Walter D. Pack-M. W. T.

Haverhilland Bradford .- At Brittan Hall last Sunday Joseph D. Stiles was the speaker, and the instrument to give utterance for those purporting to strument to give utterance for those purporting to make known their presence from the immortal side. More than one hundred and twenty-five names were given of such, whose localities in earth-life were widely scattered; yet in nearly every instance there were found in the audience persons who vouched for their former existence. The venerable Isaac Braman, formerly of Georgetown, was among the number; he spoke of recently meeting his wife on the spirit side of being. He also mentioned the changes which had taken place in his own views by accepting facts as he found them. He said probation is a continuous state, and advance the law of soul-life.

Dr. C. H. Harding (Boston) will be the speaker next Sunday.

E. P. H.

Maiden.-Lyceum opened at 2:30, Mr. Potter in the chair; singing by school; invocation, Mrs. King; classes take up the lesson; Mrs. King's controls gave a beautiful explanation; march; recitations, Alice Fagan, Rosabel Wentworth, Ralph Carter, Geo. Elms, Hanson Wentworth; reading, Gussle Potter; plane soles, Mias Chatfield and Miss Sturgeon; recitations, Hugh Carter, Ernest Carter, Brady Bowen, Mrs. M. E. Thompson; Miss M. E. Vaughan favored us with a beautiful poem. E. M. Dodge, Sec'y.

The usual services here Sunday evening; Dr. W. Lathrop officiated. The ideas presented were good, and the readings were correct.—March 19th, Hon. Sidney Dean; March 30th, Thursday evening, J. Frank Baxter.

MARY E. Thompson, Sec'y. classes take up the lesson; Mrs. King's controls gave

Fitchburg.-Mrs. Julia E. Davis (Cambridgeport) was speaker for the First Spiritualist Society March 5th; she also gave a very large number of spirit descriptions, all being recognized. Mrs. Davis is also a large-hearted woman, always willing to help us with benefits, and in other directions, for which the Society

benefits, and in other directions, for which the Society extend to her their most sincere thanks.

Mrs. Hattle C. Mason (Boston) occupied our platform Sunday, March 12th. After a short and very interesting address, followed by singing and music, her Indian control gave a test scance in her usual satisfactory manner. After an eloquent discourse the evening was devoted to spirit descriptions by her control Sunshine, also singing and music. Mrs. Mason is always welcome here.

Dr. C. L. Fox, Sec'y.

Lynn .- Sunday, March 12th, Cadet Hall services

by Mr. and Mrs. Anderson with correct tests and readings. Music by Mr. and Mrs. A. Next Sunday Mrs. Smith will be here.

Lowell .- Dr. P. C. Drisko (Lynn) lectured and gave tests here March 12th. Alternoon subject, "Signs of the Times"; evening, "Inspiration."—
Next Sunday Dr. Willis Edwards (Lynn) occupies our platform.

E. Pickup, Hon. Sec'y.

Lawrence.—Sunday afternoon and evening, March 12th, at Pythian Hall, Mrs. C. Fannie Allyn was our speaker.—Sunday, March 19th, Mrs. E. C. Kimball will occupy the platform. L. E. Goss, Sec'y.

CONNECTICUT.

Norwich. - Sunday afternoon, March 12th, after singing by the congregation, "That Beautiful Land," Mr. Willard J. Hull read an article by the editor of Mr. Willard J. Hull read an article by the editor of The Arena, entitled "Are We a Prosperous People?" as a fitting prelude to his discourse upon the subject: "The Evolution of the Millionaire, and What Shall We Do with Him?" The discourse was a critical analysis of the present system of economics, of which the millionaire of to day is the product, closing with a thrilling appeal for a higher and nobler state of civilization.

ilization.

The evening address, upon "Religion and Religion-ists; Science and Scientists," was replete with radi-cal and unique points, which received merited ap-plause.

MRS. J. A. CHAPMAN, Sec'y.

Customer (to chiropodist)—"What is your charge for removing corns?" Chiropodist—"Half a guinea a foot." Customer—"Hang it all, man! you do n't suppose I 've got 'em so big as all that?"—Tid Bits.

MANLY PURITY

S. D.

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or uicerative, no agency in the world is so speedy, economical, and unfailing as the CUTICURA

Remedies, consisting of CUTIOUHA, the great skin cure, CUTIOUHA BOAP, an exquisite skin purifier and beautifier, and CUTIOUHA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and mr_/ be used in the treatment of every humor and disease, from excema to scrofula, with the most gratifying and unfailing success. Bold everywhere.

Porter Drug and Chemical Conf., Boston.

"How to Cure Blood Humors" mailed free.

PIES, blackheads, red, rough hands and falling hair cured by CUTIOURA SOAP.



MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and me-diums aways present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and N. P. M. W. J. Rand, Secretary.

Hand, Secretary.

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

Fraternity Rooms, corner Bodford Avenue and South Second Street.—Sprices held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 74 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

- LOUISIANA.

New Orleans .- Our meetings here are well attended each Sunday. March 5th, after our usual opening, Dr. H. T. Stanley of New York spoke very well

ing, Dr. H. T. Stanley of New York spoke very well on different subjects, and gave some the tests-very convincing—of spirit-communion. "Big Wood," Mr. Stanley's Indian guide, then gave some fests.

By request, Mr. Cordingly improvised some poetry and gave a few tests. The meeting was closed by an invocation from Dr. Stanley.

On Monday night, at Odd Fellows Hall, Capt. Sanders delivered a lecture on the "Laws of Nature."

Dr. John W. Alien—who was formerly president of our Society here—passed to spirit-world Monday, March 6th, at 7 p. M., at the age of eighty one. Dr. Allon was a native of Pennsylvania, but has been a resident of New Orleans for the past fifty sears, and a firm Spiritualist for forty three. His funeral will be held at two o'clock to-day; Dr. George P. Benson and Bro. A. C. Ladd will officiate.

March 7th, 1893.

PENNSYLVANIA.

Pittsburgh.-Large audiences assembled Sunday. March 12th, to hear Mr. and Mrs. G. W. Kates. At the morning service Mrs. Kates was the speaker, the morning service Mrs. Kates was the speaker, under control. As a subject for discourse, "Margaret Fox Kane" was given. An exquisite tribute to this ascended medium was the result. The speaker said that justice had not been meted unto her here, but in spirit-life she is finding that appreciation for her great work in childhood is assured.

In future times the Foxes will be extolled. A monument should be erected to announce the fact that we appreciate what the spirits did through this medium. The remarks of Mrs. Kates made a deep impress upon every mind present.

At night Mr. Kates gave an eloquent oration upon "Humanity."

The tests by Mrs. Kates are exciting much interest by their accuracy.

MARYLAND.

Baltimore.-Mrs. Ada Robinson writes: "I beame a convert through the tests given me by Miss Maggie Gaule and Mrs. Glading, who are now doing a Maggie Gaulie and Mrs. Glading, who are now doing a grand and good work in our city—two mediums who are honest, straightforward, and helping to spread the Cause. On last Sunday Mrs. Glading gave one of her best lectures at Raines Hall. She has done much toward building up a fine society here.

On Monday evening large gatherings are attracted to 668 Saratoga street Hall, to liston to Miss Gaule's tests, and hear the responses—some in such carnest ways as to call tears from the eyes of the skeptics."

MAINE.

Lowiston.-Mrs. Nellie Burbeck (Plymouth, Mass.) ectured here in Golden Cross Hall, Feb. 5th and 12th, to good audiences, giving excellent satisfaction, both in lectures and platform tests. Her work was so generally appreciated that she will return here, and be with us during the month of April. Dr. E. H. Mathews is doing a good work here in managing our meetings, and in furnishing excellent speakers every Sunday, with increasing numbers.

C. T. TOWLE.

A Ruddy Glow

and brow is evidence body is

that the getting proper nourishment. When this glow of health is

absent assimilation is wrong. and health is letting down. Scott's Emulsion

taken immediately arrests waste, regardless of the cause. Consumption must yield to treatment that stops waste and builds flesh anew. Almost as palatable as milk. Prepared by Scott & Bowne, N. Y. All druggists.



It Cures Colds, Coughs, Sore Throat, Croup, Influence, Whooping Cough, Bronchitis and Asthma. A certain ours for Consumption in first stages, and a sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.

Asthma discovered in Congo, West Africa, is Nature's Nuro Curo for Asthma. Cure Guaranteed or No Pay. Export Office, 1164 Brondway, New York. For Large Trial Case, FREE by findl, address EOLA IMPORTING CO., 132 Vine St., Cincinnat., Ohio.



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE.

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 fail to prove as entertaining as a faction to the general reader, while for those who are interested in psychical research 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 cognizance of Psychical phenomens. This volume embraces the subject matter found in Mr. Savage's materiy series of papers which appeared in The Arena during 1832, also his discussion of Psychical Research published some time ago in The Forum, together with an important introductory paper. The cloth copies contain a fine portrait of Mr. Savage.

Price, cloth, \$1.00; paper, 50 cents.

For sale by COLBY & RIOH.

TO LET.

A Large Front Room in Banner of Light Building, also Large Back Room subdivided into three, admirably arranged for Physician or Medium's offices.

For particulars and terms, apply at Bookstore No. 9 Bosworth street, Boston, Mass.

Mar. 28.