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#### Written for the Banner of Light. THE WINDS OF MARCH. BY JAMES M. ROOFRS.

Ye winds of March! what subtle sense of sweets And songs unsung, around your garments cling! How fancy sees the apple, blossoms white. And cowslips flood the meadows with their gold. While yet the spring reluctant stands and coy-The bluebird fills the still untempered air With sweet suggestions of that carnival Which later bursts in music's fullest round. Your airy trumpets blow the stern retreat Of wintry hosts-all pallid with their snows And hoary frosts-those legions of the north. We dream of days when incense glads the skies. And robins haunt-with breasts like sunshine deep The waving tree tops with exulting notes That wake the morning ere the east is red : And memory walks already on the sands Of briny shores, where friends of old have trod, And by gone summers found too early close. So, winds of March 1/1 will not chide your chill, Nor doubt your promise of returning spring.

Some Facts and Thoughts Concerning Psýchic Phenomena. VIII. BY SIDNEY DEAN. (Copyrighted by the Author, 1893.)

TAVERY message was a surprise. 1 neither knew in advance the influence which was to assume control as director or dictator, municated. There were certain changes in heart; certain atmospheric changes in the library, apparently, which either immediately preceded or accompanied the writing of each message, and they seemed in harmony with and appropriate to the spirit and text of the message written. It may all have been a seeming to my consciousness, with no foundation other than my own perception, but it was none the less real to me. This peculiar state or condition of the atmosphere of the library would be also noticed by others entering it, if they were sensitive, whether members of my\_ family or friends.

Sitting quietly by myself, at the usual place by the table which for long years had been used for literary work; surrounded by large bookcases extending nearly to the ceiling and filled with a choice collection of books, which I used facetiously to term "dead men's brains"; in a negative condition and quiescent of mind, if not passively indifferent as to what might be given; my thoughts sweeping the possibilities and probabilities of the truthfulness of this glorious revelation from the unseen, immortal shores of life, and all it portended of hope, comfort and happiness to the world; the soul-prisons it would open, the chains it would break, the clouds now as in the past obscuring the face of the All-Father Spirit it would dissipate, when a peculiarly sweet, tender and loving presence seen.ed suddenly to pervade the library and my whole spiritual nature also. There seemed to be an interblending of the sad and plaintive, as if a child-heart, swimming in gladness and joy, had suddenly been touched and the joy impregnated with sorrow, both interblending. The smiles apparently came through the crystal tears. It is hard to describe in language, but whoever, while in the right mood, has heard the plaintive notes of the mourning dove, sweet as melody itself and as sad as the emotions which a broken heart gives forth will comprehend the influence which seemed to pervade my being. It was all feminine-motherly, sisterly, maidenly; the touch of a maiden's delicate fingers upon the string of lute or harp, making them wail in soft notes of grief and heart-sorrow. I seemed to sense the character of the com ing message before a figure was cut by the pencil, or a line written-not the story, but the condition of the intelligence who had come to give the sad tale a material voicing. The pencil in my fingers began cutting figuressimple, small, delicate. The touch of the pencil to paper was light. About one hundred characters were cut, and then, in a small, feminine chirography, the English text was written, as follows:

you will always find a welcome." Turning the | local and national election, eclipses you to the paper, the pencil continued as follows:]

"I cannot tell when the night fell to show me morning in my Kobal; it was so long ago. A friend who led Kobal and his love here" [my brother, and one active in this work from the other side] "says: Tell brother that it was in the second century of the present age, and that I was a daughter of Circassia. Kobal says I had a beautiful body, and his love makes me beautiful to him now. When does a bud open and show its flower-heart? My heart opened to Kobal when I saw him. He was so good, and tender, and loving; and he loved me, he says, before he knew it. Is that all, my writing brother? .1 am so happy! Now Kobal and I will go to our home, and leave a love blessing behind for you."

This was followed by some hieroglyphical characters, cut rapidly, and a peculiarly sweet and strong influence, which remained long after the message had been recorded.

I cannot intelligently comment upon this message, touching the continuous life of the spirit, without raising questions the consideration of which would consume so much space that the editor would be justified in excluding the whole from his columns. I am still more impressed with the unit nature of the two existences, and the design of the Creator, which goes forward without break or change of forces to its completion. And every thinking person must admit, with Zeda, that "love is sweeter than hate," and the heart should be kept open and free to its ministrations, in building a character with which each one must consciously nor the subject matter which was to be com- live an unending spirit-life, with natural law running parallel with that existence. In the my own feelings; certain states of mind and language of selfishness and a selfish world: "It pays to be pure, honest, faithful and unselfish through an excess of love." A few of the spiritual-minded have found a better motive, though this is practical enough to benefit both individuals and society. The many mix their love with selfishness and the spirit of greed, hoping to shed the latter with their earth garments. It is pitiful to think how mistaken they are, and how disappointed they will be. Spiritualists, of all others, should exalt a pure, unselfish, love and keep it from the taint of earthly lusts. That is the lesson of Zeda's mesage.

Boston, January, 1893.

The Spiritual Rostrum. Death's Harvest of Great Men: And What They Found in the Other World.

individual greatness of many men.

Your own Commonwealth has lost one who,

during the war, and at its close, by singular

gifts that were alike judicial and military, aided in carrying the government forward to success in the great crisis in the South: we mean, of course, Gen. Butler. Perhaps no other man in the nation so quickly seized the one military proposition of the war; not even Abraham Lincoln, dreaming of liberty for the slaves at some future time; not even William II. Seward, dreaming of the grandeur of the freedom of the slave. The first proposition that made abolition practicable was conceived by Gen. Butler. What was it? That the negro was contraband of war. That was at first a military proposition, and that proposition led the way to the negro being employed to assist the Union army; that proposition led to the organization of the first colored regiment by Gen. Butler in the South; and that proposition led the way step by step till the emergency of the war made abolition a necessity. Yet, perhaps, in reviewing the history of that time there are very few who can really trace the result to the cause as we have traced it today. Yet without the military designation that was given by Gen. Butler; without the they could seize the slaves and utilize them against their former masters, who were in rebellion; without that added proposition that they had a right to utilize the negroes as a portion of the necessities of war, all the succeeddream of so many abolitionists might have been deferred indefinitely. The restoration also was a portion of Gen. Butler's work. It is doubtful if any other map in the nation was so well qualified to be in the position he was in-New Orleans to demand the proper recognition of the federal authority. Mr. Lincoln himself would, perhaps, have been personally too lenient; any other general in the army might have had too much regard for certain kinds of mili-peaceful home in their midst?" I exclaimed, tary precedents. The emergency called for action; and in the midst of profound harred, bitterness and vituperation there still was not South, so recently conquered physically, not mentally or morally, respected as they did Gen. Butler. Demagogism, partisanship, political and otherwise, have of course had their say and their day; but we can afford to look back now

# Literary Aeyartment. DISSECTING-ROOM MYSTERY.

## Written Expressly for the Banner of Light, BY EBEN COBB.

mener and a

#### PART TWO.

pied a table at my left. It was dismantled of the which I was a spell bound witness. head, arms and legs. It happened at that mointo past time, and reading an imaginary history of the life that had animated the dismembered corse there lying before me. I grew roundings suddenly drew my fiction to a close. aginary reverie was no fiction. It was all a truth: a sad, heart-stirring reality!

"May the angels in heaven give your soul a in earnest tones.

No sooner had 4 spoken than 4 felt my body. gently swayed from right to left without any another man in the nation that those at the effort of my own. Again I felt the sensation of coldness that I had experienced before, but the coveted mark, when the outnumbering opat this time it was extremely pleasant. A delightful infusion of some surrounding fluid seemed to be absorbed by every pore of my skin, each inflow taking away more and more

OR full an hour I kept up my sol- | one color : a dull, lurid red. The varied emaemn-march, as though 1 were per--nations mingled together and moved on toward forming a vigil over the lifeless the table where Hubert and his friends had forms about me. Weary of walk- been engaged during the first part of the night. ing I leaned against the wall at the 1 watched the exhalation from the sailor's lower end of the hall for a season of body, for it appeared to be the instigator of all rest, when my eyes fell upon a trunk that occu- the wonderful, supernatural manifestations to

ment to take the dull rays of the moon full upon | was lit up with the dull red glow. Its disit, and the light was just sufficient for metodis. | torted face, ten times more horrible than I had cern the state in which the surgeon's knife had seen it before, was lifted high above the block, clear sequence that followed logically, that left it. I could not refrain from running back grinning fiendish defiance to the fair lights around it.

I saw a powerful arm form out of the yellow glow from the sailor's body, the hand of which more and more interested in the story my firmly grasped a glistening knife. With a sudfancy was telling. I had passed through child, den movement the yellow light lengthened out ing steps could not have been taken, and the hood, youth, the incidents of mature life, when and the arm made a rapid pass at the neck of the circumstances of the death and its sur, the dreaded head. The head quickly fell back upon the table with a heavy thump, and the I pressed my temples with my hands, and knife missed its coveted mark. The dull glow gazed with a wild look upon the subject of my of the impish subject appeared weak and could story. An inspiration seemed to flash across not rise; but the other lurid reds, which were my mind, impressing me that my seeming in. by far the larger party, pressed in upon the bright glows, and the arm was forced back just as it was aiming another blow at the shuddering neck. Then followed a phantom strife, of which words can give no conception. That one powerful arm anon flashed out, and with Herculean might forced its way toward the object of its mighty endeavor. The clasped knife would reach within striking distance of popents, with a desperate rally, would repulse the eagerly sought stroke.

It was a tierce battle between individual, human, psychic forces! They writhed and strugtwenty-five years, and you can afford to look of my sense of materiality, and leaving my or. gled in their determined encounter, at times back twenty-five years impartially, and see how ganism floating lightly in the mystic atmos- so mingled and confused that it was with diffithe strength of such a mind -only prevented phere that surrounded me. The memberless culty I could trace out in the contending mass by one degree, perhaps, from being very great trunk before me, as though by a strong mag- the different hues of light. Faces would form

"My life is filled with love. It is sweeter than hate. I loved, oh, so madly! when my heart rested in the faith of Kobal, and his heart was mine. We were one heart and one life. Then he went away, out of my sight, and my love lay drowned in my tears. Oh, how my heart ached in the agony which filled it! How poor was all of life without my Kobal!

It was night on the mountains with me then, and there were no stars; only rain, rain, rain, out of mine eyes. But I hid my love in my heart where the waters could not touch it. Only my grief fed the springs of my tears. But my love grew, oh, so deep and so strong! Kobal was its sun.

Then when my tears had wept my life away, the King of Life led me to my Kobal, through the black night of death. I cried out for my Kobal when the black night shut down upon me.

· Then I awoke, and saw a shining angel, and he stood by my side. I knew it was Kobal before I opened my eyes. Was he not in my heart, and my heart in his. "and did n't I know my own heart? And then he bore me so lovingly to his sweet and beautiful paradise bower, and crowned me the queen of his life. And we live, and love, and serve. And I am so happy with God and my Kobal in my paradise home.

Your sister comes in her gladness, and writes this, and her Kobal stands by her side. How sweet life is with the tears all banished, and perpetual joy shining out of the heart! Good-bye! You are good to let Kobal's love come and write, and we have both kissed you on your forehead. It is love's own kiss. I am Zeda, whom Kobal loves,"

[Before the influence could leave, consumed with desire to know all about so sweet and rich a loving nature, I said aloud : "Do not go away ! | are statesmen who are accused of being dema-Tell me all about yourself! When and where, gogues. Partisan feeling, particularly that

Delivered at the First Spiritual Temple, Corner Exeter and Newbury Mreets, Boston, Mass., March 5th, 1898, by the Guides of

MRS, CORA L. V. RICHMOND. (Reported for the Banner of Light.)

TOTED men are not always great. Men of local or even national eminence are not always great. Great men are not so fre-

quent in human life, or so frequently recognized in their own day, as to form an every-day topic of discussion. The truly great are liable not to be so considered at the time that they live; they are either persecuted for being in advance of their time, or laughed at as being fanatical or eccentric, and not infrequently put to death as being incendiary and danger ous to the public welfare.

There is a growing appreciation in human life for those who live at any given period of time; and the time may come when centuries will not be required to elapse before a man is appreciated and understood. Still, as the world is to-day, one should discredit too much praise, should be very cautious about accepting too much applause. It does not always mean that a man is the greatest that he can be because the world praises him overmuch; and there is a suspicion that those who are too much praised in their own day and generation are often forgotten, while lives that have not been praised, but persecuted, are afterward remembered.

A certain ring of humanity, however, resounds through the nation when great men accompany great crises, as did the life of Abraham Lincoln in connection with the crisis of this country. By common consent he was great. By common and universal sympathy his life was made to fill such a place in the emergency of the nation as made the world understand it.

It would be difficult to compare lives with one another; it is always invidious; still there can be no other great men like him until there is another great emergency, which if you are on the eve of now perhaps the man appears, But the time and occasion bring forth men for the hour.

Your nation has recently been called to note the departure of three eminent men; your own Commonwealth has shared in what people usually call that loss. And you have thought, in looking over the annals of the year and that which is now upon you, that this harvest recently gathered into the spiritual kingdom is so much loss to the earth and so much gain to the heavenly kingdom, and those who have passed beyond.

Lives are valuable in only two ways that you can view them-their record for truth and their value to their fellow men. The individual will be preserved, but what men do for humanity, and what their record for truth that is larger than the humanity of the day in which they live, must be their influence and greatness in the world.

Politicians are not always statesmen. Many did you live in earth? And come again, for kind of partisan feeling that accompanies every

ures that successfully bridged over that great and my eyes were fixed intently upon it. and awful time of peril and disaster; and clasping hands with those of the opposite party, seeing the propositions that those in the oppoevery step of every measure that required to he taken in the reconstruction of this great government. Gen. Butler's measures were uniand always bore such weight because they were given on the side of that cause that he was supposed, by political tradition, to be antagonistic to.

Side by side in the nation's history of that time stands Mr. Blaine. Of course he was one of the war-horses of the nation; one of the political and national strongholds at the time of its hour of trial. Of course he bore in the midst of the conflict as much of the brunt of the nation's great struggle as any other public man; and since that time he has been the unqualified leader of the party to which he belonged. The friends who are here will pardon us for saying it, for there comes a time when one may be too

great a partisan; when issues change politicians may change with safety. There is no true greatness in forever and forever being consistent with some position taken with reference to past issues: the consistency which causes a man down in Georgia to always vote for Andrew Jackson; the consistency that always in-

cludes the same propositions in one's political creed as in one's religious creed; the consistency that keeps a man forever at the head of certain political propositions when they are no longer propositions. This was the one mistake of Mr. Blaine's. If he could have seen with clear vision that in one quarter of a century the nation would so change that there would be new issues; if he could have seen that these issues were steadily drifting in the opposite direction to those that he had, by the common consent of his party, taken; or if he could have known that every issue of twenty-five years ago is utterly blotted out, that the nation is now entering upon a new career and period that includes new propositions, an era that in

cludes new parties, he might, with that brain of his and that marvelous presence, that clear but not always prophetic insight, have known what to do. Doing as well as he could, at the head of the party as he stood, there can be no criticism to offer from his standpoint; and the nation remembers the great man he was, in the hour of emergency as great a politician, as great a statesman, as great in urging forward measures necessary for carrying on the war to success, and as great in seeing the wide scope of

the country as any of the foremost politicians of the day.

If we dared, with strict fidelity to our convictions, we would call both of these men whom we have named statesmen. But it seems to us that the word statesman means something that rises beyond and above mere political issues of one century or quarter of a century, and sees with a clear vision, as did Charles Sumner, as did many of your greatest men, what the out-

come must be. There have been many states-[Continued on second page.]

-aided and urged and led on the new meas + netic attraction, chained my whole attention,

What little light the moon afforded was suddeply shut out by an overshadowing mass of cloud, leaving all in total darkness. Still I site party could not see, discerning clearly kept my eyes fixed in the direction where they had been so strangely lured. Scarcely had the moonbeam quit the place when I saw a faint exhalation of pale blue light apparently start formly clear, distinct, concise and to the point, from the dismembered trunk, and gather about it like a phosphorescent mist. At first it was hardly discernible, but it gradually became more luminous, and the spaces that would have been occupied by the head, arms and legs, all appeared to be possessed with a

visible counterpart of the absent members, each doing its part toward gathering up the translucent halo. At times the light would assume a pale violet hue, and then melt into a dreamy yellow.

At length the glowing aura gathered together in one oblong mass, retaining the pale blue on its under side and retaining the violet tint above. Slowly it separated in the centre and spread out on either side, revealing in easy repose, upon a rest of yellow-lighted vapor, the sick sailor whom I had met on the steamer's deck? It was the same haggard face, and those big blue eyes were again beaming graciously upon me. The red shirt and duck trousers were there; while the whole form rested in the same position as it did when its abject condition first enlisted my attention on board the steamer. The bony hands were raised and placed upon the breast; the open palms then waved toward me, after which they were thrown up, as if motioning heavenward.

The violet flame began to fall back to it former position, and absorb the emaciated form. The last retained to my view was the face. Immediately its expression began to change from the ghastly wanness of preying disease to the full bloom of robust health, Back, and still back, like the running of a thought through the channels of the past, until the last portraiture presented to my astonished sight was the upright, stalwart form of a ruddy, blue eyed youth, upon whose translucent brow there seemed to rest the impress of an eternal spring! Slowly the environing halo drank the vision from my view.

Again was I softly swayed, then lifted some listance from the floor, and so quietly was I let back that I could not feel the touch of my feet upon the tiles beneath me.

The light left the table where it had formed, and floated off up the center of the hall. At some of the tables it stopped and hovered for a few moments, as though something of an attractive nature induced the movement. From others it waved away, as though coming in contact with some repulsive element. I soon

began to see other lights forming, and ere long every corse that lay in the room. from the enshroud of glowing vapor.

There appeared to be several distinct orders

for an instant in the furious eddies of the battling tide, and then vanish away: some fierce and revengeful, others mild and imploring.

During the progress of the weird encounter f grew more and more eager for a victory on the part of the Phantom Sailor and his assistants. At last I was suddenly possessed of an overmastering courage, as though my whole being was animated by some mighty will-power other than myown. I sprang forward toward the scene of hottest strife, and cried, with determined voice:

"By the Eternal! that neck shall be cut in twain if my own hand has to do the deed!

Instantly the Herculean arm melted away. The various colored mists separated, each going to the bodies from which they sprang, and one by one they died away into the darkness of the room. The sailor's yellow light was the last to disappear. As its substance was about to dissolve that noble face shone clearly out from the receding glow, and, illuminated by an expression of intense satisfaction, the parting lips spoke audibly to my ears, " Victory !" I was left in total darkness; a dismal, terri-

fying gloom. A change then began to take place in my feelings. I had looked on, and witnessed the whole soul-stirring phenomenon without the least fear, or even wonder. But the moment the last glimmer of that spectral mist yielded up its light the strange fluid with which my nerves had been charged appeared to ooze out at every pore, and a weak, suffocating stupor came over me. I groped my way up toward the door, where I knew there were chairs, and finding one I seated myself to wait the coming of morning.

I fell into a doze, and was conscious of nothing until aroused by the rattling of the lock outside the door. It was broad daylight, and the sun was gleaming in through the skylights above. The janitor opened the door, and was wonder-struck at finding me there. He said he was the last one to leave the hall when the students departed, and he knew Hubert supposed I had retired in company with his classmate, as he had proposed to me.

I passed off the affair as lightly as I could, assuring the janitor that nothing had harmed me during the night.

"Old ugly face did n't bob up his head again, did he?" asked the janitor.

"He is all right," I answered, evasively; but can you tell me the cause of his death?

"Oh! yes; he tried a bit of robbery two nights ago; but instead of money he got a mighty good jab under the arm that found his vitals, and wound him up for this life. Of course no one will claim such a scoundrel, and so we have a wonderful way of getting such cases on the boards here awful soon after they pop off."

'I see," I continued; and taking him down to where the dismembered trunk lay, I asked if tire to the most mutilated, was enveloped in a he could tell me anything concerning that subiect.

"Ah! that was a sorry case. He died, poor among the luminous bodies that I saw rising fellow, in the hands of the police. He was a before me. Some had more or less of the three sailor who had come here from some vessel, colors I had seen at first, with occasional glows almost clean gone with consumption. He of bright red. A greater part of them were of did n't last but a few hours after they took

#### BANNER LIGHT. OF

charge of him. He laid in the dead-house one day, and then our folks grabbed him."

Thanking the janitor for the information given, I turned away, and by his assistance soon gained the street.

I immediately made my way to Hubert's lodgings. He was just descending the stairs as 1 entered.

"Ha!" he oried, as I stopped into the hallway, "you have got the start of me. Been getting up an appetite for breakfast?"

I saw he was ignorant of how I had spent the night, and repairing to the drawing room, I told him of my being left behind during the night, but I passed the whole affair off as possessing more the nature of an unintended jest than as of serious consequence.

While we were at breakfast a servant entered and handed me a card, saying at the same time that a gentleman awaited me in the drawing-room. 1 run my eyes over the card, and to my joy I read the name of Paul Heartly. This was my London friend who, with his daughter, was to have accompanied me. I left the table at once and hurried to greet him. He had arrived in Paris late upon the previous evening, and guided by directions given him on my departure, he had thus early sought out Hubert's residence.

" I have called thus promptly," he remarked, after our warm salutations had been interchanged, "to inquire after Ida, for I have felt somewhat anxious regarding her. It was a wild freak of hers: do you not think so?"

"Ida!" I gasped. "What do you mean?" What do 1 mean?" he repeated in a voice

hardly audible, at the same time turning pale as death: "have you not seen her? has she not called upon you here? "

"Not" I answered, and my heart almost ceased its beating, as a dreadful suspicion rose in my mind

" Merciful heavens' have you not seen Ida?" he again implored "Has she not called upon you within the past week?"

#I have neither seen nor heard from her since I left you both at London," I replied.

I sprang and caught lleartly in my arms, else he had fallen to the floor. I called for Hubert, who soon brought restoratives, and by our united efforts the anguish-stricken father began shortly to revive.

He informed me that the day after I left. Ida, by persistent effort, obtained his consent | than deatheitself has kept her from its tide." to her visiting Paris alone, in order that she might surprise me with her sudden appearance. She was to stop with an intimate English lady-friend of hers, who had wedded a French gentleman, and was at that time living at Paris. He had given his daughter my address, and she was to send me a note immediately upon her arrival.

It is not necessary that I stop to dwell upon my own feelings at the time: It is enough to say that Ida was my betrothed, and I loved her with all the affection that the human heart is capable of nourishing. Dear soul! urged by an earnest desire to be with me, she had anxiously obtained her father's consent to her wild scheme. I knew it was her ardent love for me that prompted the adventure, and inmy soul I could not chide her.

Paul Heartly hastened to the residence of the lady with whom Ida was to stop. When he returned I could easily read the result of his visit in the grief-marked expression of his face.

"What what can we do?" sobled the agonized man, seizing my hands and pressing them with painful agitation.

The question had an earnest response in my own mind. My eyes involuntarily closed. It was but for a moment; but in that moment my mind was made up. That mysterious spellpower had darted through my brain and left an impression there. I was resolved to follow its dictates.

"Hubert, you and the students who were with you own the body you worked upon last night, do you not : "We do!" "Would you or your friends object to the granting me a small favor, if I have reason to believe its bestowal would result in great good?'

sense of which I could not make out, although I knew the scrawling was French.

I handed it to Hubert, and after considerable study he succeeded in giving form to its purport. As near as I can express it in English the jargon read: " House the haul in the den off Rue de L. Fat catch. Strip the scales clean and throw hulk into Seine. Keep this jot dark and mum. It nicks the breakers."

'What is your next move?" anxiously inquired Hubert. "We must be guided by you in this matter; but I would suggest that this ambiguous writing be immediately' shown to the police. It may at once guide them to action.'

We repaired at once to the nearest police station. An officer of the department received us kindly, and Hubert handed him the note, explaining as fully as time would permit the circumstances under which it was found.

"How long has this lady been missing?" asked the officer, as he folded the note. "Five days," I answered.

"Then it is best we start upon our search at once, for I see by the instructions the villain has marked down here that her situation is, to say the least, precarious."

Heartly begged him to explain the writing upon the note, if it were possible for him so to

"It is quite plain to me," continued the officer, "for I have met with much of this blind scrawl during my official career. Had the lady Her jewels and other articles of value were much of value upon her person?

"Diamonds, pearls, and a goodly amount of money," quickly returned the agonized father. "I thought as much," continued the officer, running his eyes again over the mysterious missive. ""A fat catch' indicates as much. The rest means this: The victim is to be imprisoned in the 'den' until shorn of all upon her person that has even the worth of a sou, and then her lifeless body is to be cast into the dark waters of the Seine. "Keep this jot dark and mum; it nicks the breakers,' implies that the writing of this missive gives information regarding the victim's connections, and is to be kept for referende that the movements of such persons -' breakers' - may be secretly watched and guarded against. If the poor soul be not already beneath the Seine, I fear a fate worse A long, deep groan of agony heaved up from

the stricken father's heart.

"I have told you, gentlemen, the plain facts as I understand them," remarked the officer; "and now we must at once to the work of rescue! It is evident that when the holder of this note realized that his life was surely running out he attempted to swallow it that its discovery might not expose his companions in guilt. Luckily death stopped it before it reached the stomach. One part of this wrifing is extremely indefinite. "The haul is housed off the Rue de 1.1 locality, and this gives nothing direct to the one of our particular search. We must scour through the whole district; we may be lucky enough to run across the man who handed this note to his now dead comrade. "Would you be able to recognize him?" con-

tinued the officer, addressing me.

I answered I was positive that I could. He immediately dispaticed, three of his men to the college, to ascertain if the face of the dead criminal would yield them any clue. He then took three octentives, and we started. Owing to my ignorance of the streets in the part of the city we were to visit, I wałked with Hubert, who had been directed how to proceed. The officer and his men followed on at some distance behind, in order to prevent any undue observation.

Again I felt that mysterious "spell upon me, stronger than at any time before! I was hurried along by an irresistible power. Hubert suggested that we might frustrate

upon its back. I turned the paper over and the might of the avenging Powerl My hands saw some characters written with a pencil, the were upon him, and his head was dashed against the wall of the room. He fell senseless to the floor.

"Saved! Thank God! I am saved!" cried Ida. She fell into my arms, and 1 pressed her to

my heart! Three measured claps sounded above our

heads, and I heard the words distinctly spoken in my ear, "I have kept my word!" It was the well-remembered voice of the old sailor!

Ida started and looked up, but I bade her have no fear; I raised my eyes and fervently said, "God bless you!"

I heard a loud souffling below. It shortly ceased, and Hubert, accompanied by Ida's father, entered the room. It was a painful, yet joyous meeting, and fervent were the prayers that were offered up to High Heaven for the deliverance.

The control departed and left me in my normal state. I was so weak that Hubert was obliged to assist me until we could obtain a carriage.

We left the officers attending to the occupants of the den. all of whom they had arrested Poor Ida recovered slowly. Her mouth and throat gave her much pain, the effects of a severe gagging she had been subjected to at the hands of the villains after she had been placed in a coach, with the ostensible purpose of being conveyed to the residence of her friend. recovered by the police.

On the day of our departure we all visited a cemetery occupying a pleasant position in the suburbs of the city. We gathered about a white stone bearing the simple inscription : "MOORED IN THE HAVEN OF REST."

It was a new-made grave, and contained all that was earthly of the old sailor whom I met upon the steamer.

I knelt by the mound with Ida at my side, and we breathed a parting blessing.

"What is this that wafts so softly by me, like an angel's breath? " whispered Ida, as we rose. "'T is the benediction of a grateful spirit,' I answered. We said "Amen," and slowly left the spot.

### Death's Harvest of Great Men. [Continued from first page.]

men who have never been to Congress. There have been a great many men in Congress associated with the government who were not statesmen. But these men bore their stamp and made such an impress upon the century in which they were active that they will be remembered among those who are statesmen when the political issues and distinct differences have died away. Doubtless all who regard the welfare of the country will see wherein Mr. Blaine failed of achieving his final ob-Now there are hundreds of dens off that ject: just by the failure of perceiving the one step that the nation is about to take. And doubtless if Mr. Butler ever had any ambition in that direction that was serious they will not regret that they did not put him forward for the highest office in the nation, since in his own particular calling he was greater as he was. Out of active human life, out of the full measure of earthly years, these two distinctively active, energetic, typical men have passed.

> We do not intend to mention all who have lately passed on, but these in political states, Mr. Lamar in the judiciary, the poets who have recently gone from your midst, and the one great mind that has illuminated, in a theological sense, this particular part of the world, will form the picture we have to offer.

> Mr. Hayes was not a national picture, except as the incumbent of his office. Yet in quietude and simplicity, in the severity of life, in

bered seeing him mark down some directions seen in possession of her note. He, too, felt or Whittler? It is well for every man to live his woman and child in passing from earth is to own life, dream his own dreams, sing his own | declars its state to its friends, to tell them that songs, but the poets of an age must declare some- | "I am happy, I am free, I am not in pain, I am thing that the world can look forward to. In not tethered and bound as I was," the won-Tennyson's "In Memoriam," he touches the altitude that forms some parallel to the hope of the world that Longfellow clearly and constantly sings. In the "Memoriam" to which we refer, which is a tribute to his early friend, one who would have been related to him by nearer ties had he not been out off in his young life, Arthur Hallam, he said : "How pure in heart and sound in head,

With what divine affections bold. Must be the man whose thought would hold

An hour's communion with the dead.'

Then he goes on to picture this communion and this constant state and presence of his loved friend. Nowhere else in all Tennyson's verse does he touch upon that border-land, that which at the period in which he wrote it he was comparatively with, for not only this' friend passing from his mortal sight uplifted him to thoughts of the future world, but he had somewhat of a knowledge of spirit-communion through this same sister to whom Arthur Hallam was engaged, through whom messages came from this immortal realm. No wonder he could picture as possible this communion that afterward his scholarly mind excluded from his poems and caused him to enter the realm of merely classical song and verse.

Still another, as clearly American as the Rocky Mountains or Niagara, as little underderstood by most makers of verses or the readers of them, yet having an original and distinct thought, one that you could not afford to nart with in American literature as easily as any whose songs have ever been sung-we mean the "poet of nature," the whirlwind, the torrent, the mountain streams, the seaside, the river, Walt Whitman. Perhaps the coming years will reveal him more to you. You are getting to know more about Wagner in music; possibly Whitman's verse will mean something to you; and those who now spend hours in deciphering the possible meaning of Robert Browning's verse, may turn to this great wind-storm of a poet and find out what lie means.

If we touch upon a theme that has been near to many hearts and hundreds of lives, and possibly has been present upon many tongues, the theme of one whose life was so eloquent that had he not spoken a word he still would have preached his greatest sermon; one who has stood among ecclesiastics without being of them; who has worn the garb of the church without being made by the church; who has conferred the honor upon church forms and ceremonies of conforming to them for the sake of his life-work--we mean Phillips Brooks: If we speak of him it is not because his name is on every tongue or is much praised of by men, or because he has won many hearts and lives to speak well of him, but to make the picture complete.

Now after the praise of the State to the statesmen or politicians, of the nation to the nation's eminent and great, men, after the praise of those who loved them to the singers of songs and the makers of poems, after all the words and panegyrics spoken by human speech, and after the tributes of the lowly and the great, and after every pen-picture has recorded the praise of the minister, the nation has comparatively sunk into silence : the visible have passed from mortal sight, and live only in memory and in their works; and the arisen statesmen. and the arisen politicians, and the arisen magistrate, and the arisen poets, and the arisen minister of the gospel, are not living realities in many minds to-day. What does this mean? It means that a man's greatness at death is his inheritance and the inheritance of the people, but that the gateways beyond death are not as much that might be called an example for pol. | yet wide open to human thought and percepiticians, he certainly excelled : chiefest was the tion, and such a thing as a continued life for humility that accompanied his office and that General Butler, for James G. Blaine, for Chief-Justice Lamar, for the poets Whittier, Longfellow, Whitman, Tennyson, and for Phillips Brooks-continued life and labor-is scarcely dreamed of. It is taught, it is the pervading lesson of the hour, it is something that even takes hold of the ordinary religions of the world, though by faith alone are they uplifted to the skies, to the kingdom of heaven which it is hoped these have all entered, but it is not a reality. Where are they? What are they doing now? What pursuits, ambitions and aspirations possess them? How is it with them in that state that is not so far removed from the states of earth as from the touch of the realm of poesy? Snowy hairs blossoming with | hand? Here in your midst, here in your conmanner was so determined that he did not years; great because unseeking, simple in their sciousness, their memory is kept alive. Doubtless thousands and thousands will revere their memory, but what is the active duty of the arisen spirit? Never for one moment suppose that, like the reception to public men, or a presidential inauguration, or the returning home of conquering heroes, the whole spaces are lined with lines of spirits drawn up in festive order to resinging his triumphant song? For he was the ceive the spirit passing from earth; never for one moment think there are archways fea tooned with flowers placed along the way that the spirit is to pass, and that loud hosannas are sung by that spirit's particular friends beanny of holding chattel slaves, and pointed out | cause of its coming. Let no one suppose that in verse-as William Lloyd Garrison and Wen- there is any formality to the reception of spirits dell Phillips did in speech-the unswerving, at any time. As much preparation as is needed, as is foreknown by the spirit's guardians and friends, as much tender care as is required by the spirit's state, all this is carefully and with foresight provided for, but no heavenly robes, nor the advent of the day. It was well that he garlands of flowers, nor crowns of glory, nor pie ans of praise, announce the passing from earth to the spirit states of any great man or any lowly man. To the individual that is passing through the change called death, to the general from the army, or the lawyer from his particular pursuit of business, there is preparation, however: a preparation that is within, a preparathe wounds that the war had made, or in his tion that is for the unfolding of a new life, a simple, divine spirit of faith and knowledge of preparation for that which is to meet him, not the objective forms and aims and aspirations that met hop here, but the new state wherein all the realities of life are subjective, where what he thought is a great deal more important than what he did, where what he spoke is more important than what others spoke of him, and where the real purpose of his life, without disguise, without blame, without praise, stands revealed. No man is as bad as his enemies declare him, no man is as good as his too partial friends suppose him to be; all are aware of imperfections and blemishes that no one else dares to speak of, and all are aware of being more sincere of purpose than those who judge them are aware. Bo weighed in this inscrutable balance the spirit passes from the earthly state to the spiritual state; sometimes aware. sometimes not aware, but always with an augmentation of power, always conscious of an exstone, declare the principles of freedom to the panse, always feeling that they have been tethered and bound, and always rejoicing at first in

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derful expanse of freedom; the freedom of thought instead of the fetters of the body, the freedom of perception instead of the fetters of the senses. And this comes to all, unless indeed the state be such that there is no spiritual perception at all. But this is rarely the C888.

To the ones we have pictured, according to their individual states, so is the exultation and freedom. The first recognition is from those who are nearest and dearest, as if they had been there all the time and had known what was about to transpire. While the spirit in passing experiences, for the time, surprise, those who surround and reveal themselves first are not surprised, but appear as if they had been known all the time. It is this naturalness as well as this freedom that constitutes this surprising part to every spirit; however well prepared to go, there is always a surprise: if not prepared at all, there is still a surprise; and even those who think they know the most about the spiritual state, and will feel perfectly ready and at home when the change comes. can have no conception of what it will be when the awakening finally comes.

To the man of many cares in law, intent upon carrying forward this or that or the other measure, full of the knowledge of human laws and human books, and yet with an affectionate nature, and an aspiration for something above and beyond, there is a revelation of himself, and that revelation comes by introspection. The recognition is first, and then the spirit is left to this introspection. It is not a state of loneliness, but a state of suddenly discovering that one is in a realm where the only value of existence is what the spirit furnishes, and that the power that is to be employed in the spirit state is entirely in and of one's self. To those who are called selfmade men, like the ones we first mentioned, to those who have been accustomed to rely upon their individual energies and intelligence and powers here, there is nothing new in this; but it is quite new (and we would have you bear this in mind) that the spirit realizes, either at first or in a very short time, that no outside aid, no superficial estimate of Kriends, none of the usual methods of human success, can at all prevail in the spiritual realm; that those who have been pursuing certain kinds of labor or professions might not follow those lines of work in spirit-life, unless they are compatible with the spirit's conviction: A man may be a good lawyer and not have a conviction concerning his case; he may be a good judge, and judge impartially according to law, and still his convictions not be interested; he may follow any profession, and follow it strictly from a business standpoint, and still not be disturbed by an inward conviction. Spiritual strength is in earnestness; spiritual strength is in belief; unless a spirit has a conviction there is no spiritual power. Consequently to aid one whom you do not believe in, to carry forward a case that you know to be fallacious and not according to law, or according to equity or justice, is impossible. The lawyer must abandon his profession as a profession. He may help whomsoever he pleases, he may assist some one, but he must be interested. If it is a mental proposition merely, the spirit finds that there is no occupation except to employ the mind or intelligence to bear forward the real purpose of the individual life. If a man's ambition has so far taken possession of his life that the life of the spirit and that of the nation and that of an especial position are identical, there is disappointment; the disappointment comes from having no outside or superficial or external props, no glamour of outward greatness, no external and palpable proof of regard to which one is accustomed when meeting with human beings from whom something is expected, and to whom something is to be given, hypothetically. Consequently, the man who is accustomed to being praised is liable to be disappointed. The true friends are there: the mother, the sister, the wife, all spiritual associates, those who are nearest to one's heart, dearest to one's affections; but none of the outside glamour ever enters the presence of the awakened spirit; none would venture to force their way for congratulations or to receive them until there is a desire, by the aspiration and longing on the part of the one awakening, to see them. Such is the spiritual state that only those best adapted can approach the individual. So, instead of lines of people that from mere curiosity are attracted on earth to any pageant where any public man is, there are simply the unobtrusive members of the heart's household, whoever they may be: those who accom-

"We would not; I can pledge you my word on that."

"Then I shall ask the privilege of cutting off your subject's head! Ask menoquestions now. for it is not a time that we should be inactive. Tell me, can I do it at once?'

"As quick as we can arrive there," answered Hubert, restraining his surprise at my singular request.

We started for the college, taking Heartly with us, who, with head bowed down, followed without asking one word of explanation. We were soon in the dissecting room, standing by the body which I sought to decapitate. Hubert had informed such of his classmates as were present at the college of my wish, and gladly acceding to it they hastened to the room that they might witness the result of so odd a proceeding.

I took a large surgical knife which Hubert had handed me, and fixed my left hand firmly in the thick, matted hair. My right arm felt like a solid limb of iron. With a few strokes, in which I did not realize any action of my own will-direction, the head was completely severed from the body. The instant the separation along still faster. I beckoned wildly to the took place three distinct sounds, like the clapping of hands, were heard in different parts of the hall. The most emphatic auricular manifestation came from the immediate vicinity of the sailor's member shorn trunk. All present looked around in alarm. I thought of the faircolored misty lights and remained silent.

"What 's that in the esophagus?" exclaimed one of the students, at the same time pointing to the part of the severed neck which was left upon the head.

There, stuck fast in the throat, was a wad of delicately tinted paper which had just escaped the edge of the knife. With the sharp point of a scalpel I picked it out. There followed such an unearthly groan, issuing from the very cavity which had held the paper, that the whole company drew back, trembling with horrorfright.

I took no notice of the agitation around me. I had been too well initiated to now hesitate through fear. I carefully unfolded the paper. There were a few teeth marks upon it, but it must have been swallowed with but little attempt at mastication, for its surface was but slightly broken. It was a small, finely written note, and I at once recognized the hand. It was dated #On board the steamer Royal," and signed by my dearly-loved Ida / It was a tender epistle, and never intended for other eyes than my own. It was the very one she was to have dispatched to me upon her arrival.

As I finished reading it I remembered having together upon the sidewalk. I also remem. | zon she was repelling the wretch I had first has done as much for humanity as Longfellow | the freedom. The first thought of every man,

our own plans by rushing along at such a rapid

speed. I bade him do his best to keep up, and trust to me. Suddenly I turned a corner-or rather I should say I was turned-for I simply yielded to the controlling force that had possessed me.

"Not there!" cried Hubert, catching me by the arm. "The Rue de L. is still beyond!" "Follow me! follow me!" I returned, in a hoarse whisper.

He made no reply, but obeyed me with seem ing reluctance.

The officer ran up and asked why we had taken that route. I urged him to hurry up his men and follow closely upon my track. My stop to question, but called his men, and they grandeur because never suspecting that they were immediately close in upon our rear. Paul Heartly was doing his best to keep pace with us upon the opposite side of the street.

Again the spell began to quicken me with a giant strength. Every muscle was possessed of the same power that struck the blow which severed the villian's neck. I could not feel the touch of my feet upon the pavement, and in a frantic manner I was rushed along by the im-

petuous control. "Are you mad?" gasped Hubert, who was by this time fairly out of breath.

"On! on!" was my only reply, and taking my friend's arm in my iron grasp I bore him officers, and they ran to keep up with my furious strides.

The buildings began to assume a low, shabby appearance. We had reached a locality where misery and vice reigned supreme. When in the very midst of a sea of wretchedness and depravity, I was whirled down a narrow alley lined on either side with dilapidated hovels, and pestilent with loathsome filth; still down, through reeking slums, where degradation itself ought to blush to own a home, when sud denly my journey ended.

1 was stopped before a dismal looking pile of rottenness, which might well have been supposed to harbor the basest shades of crime. "You have a wonderful knowledge of these holes." said the head officer, as he came up,

followed by his men, all panting for breath. 'I have studied these parts of the city for years, but I never knew of the route you have

led us before." "Here is the den!" came from my compressed lips, and at the same moment with one

blow of my foot I drove open the door. "Ida !" I called, in a voice that seemed to

shake the building from top to bottom. A long, piercing shrick came from one of the upper rooms.

Up stairs, through a dark, gloomy passage way, and another door gave way before the fury that controlled me.

There was Ida! her dress torn to tatters, her golden hair hanging in wild disorder about seen the cut-throat looking villain receive that | her shoulders, and her arms and face bruised same note from his companion when I saw them | and bleeding. With the prowess of an Ama-

accompanied him into retirement.

Chief Justice Lamar was one of the brilliant figures in the career of legal practice. In his eminent connection with the nation he has made a record that very few have made, yet not at all in keeping with the greatest decisions of the land that have made some men famous and others infamous in past time. There still runs a clear, distinct, brilliant, scholarly line through all his life, and in the epitomization of the judiciary a perfectly fair and impartial judgment.

But what shall we say of those who have passed, and who are so well known, from the were great. It is but a little while since you had to remember the blossoming into immortal life of Longfellow; and the year has brought its full harvest of immortality to Whittier. Can you not think you see him in the white, clear winter of his life, every day growing clearer and brighter and purer for the realm of the spirit, poet that sung the slaves into freedom, long before the military necessities of the rebellion made freedom possible. He was the poet who scourged with the fine cord of poetry the tyrundying, unfailing Nemesis that freedom brings. It was he, reared with strong Quaker proclivities, who could break forth from the bondage of silence into songs that heralded should live to see what greatness and beauty of life was here when finally that freedom was declared for which he had sought and sung in his humility. He never dreamed that he helped to bring it about, never thought his simple song reached and urged hearts on to fiery combat; never dreamed that he healed immortality he kept hope alive in others. All this happened to the soldiers whom he helped unawares. He urged forward the plea for freedom before it could be done with safety in Boston: all songs could be sung, for poets are exempt, since they may sing such songs as other people may not talk in their sober senses and be respected.

Then shall we mention, far over the sea, the poet-laureate, who twenty-five years ago was the classical poet of all young and aspiring lives? Shall we say that in pure classical rhyme and rhythm and that which sung its way to the classical thought and mind, Tennyson was the poet of this age? But in all that keeps pace with the human heart, in that that comes nearest to human lives, in that which feels the pulses of the people, he must forever stand aloof, while our own poets sing by the hearthworld. Shall we say that that classical writer

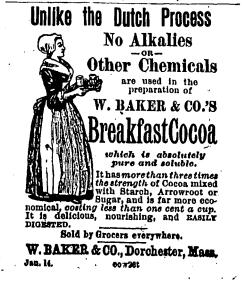
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#### BANNER LIGHT. OF

## MARCH 25, 1898.

panied the spirit in its earthly pilgrimage during the solitary times of dark disappointment. Into that seclusion and that silence, comparatively, the spirit enters before perceiving any of the companions of the earthly triumphs. At last there comes a time when every individual must meet with friends; but it is a meeting not of public men, but of personal friends; it is a meeting not for public regard and ceremony, but of those who have similar purposes, similar pursuits in spirit-life. No one can pass into the companionship of comrades or friends merely at a bugle's call or the sound of a trumpet; but if there be unanimity of purpose, an interest in the same subject, something that binds them together more than the mere external labors of earth, then they are drawn together. Never for one moment suppose that those who have been associated here are debarred from one another's presence, but they are not drawn by any external ties or arrangement beforehand, it is only by the attractions of the spirit.

The chiefest of those to welcome your own citizen-soldier, the chiefest of those to throng around, were those whom he had aided in their sorrow, those whom he had struggled to assist, perhaps against the State or against circumstances and adversity, those whom men had called criminals, those whom he had aided in their hour of condemnation; and these, like the incense of the unexpected, flowers that some kind friend has offered here to-day, were wafted to him as grateful odor, as sweet gratitude from the lives that he had endeavored to make less miserable. Surely of all things that a man can do who has power and eloquence, and who is great in his calling, to aid those whom the world combines in condemning is supreme. In such cases the gratitude of the spirit is poured out upon their altar. Better praise is this than the offering of great men or the tribute of human praise that comes for some accepted glory.

Then the man of the nation, who in the last part of his life seemed bowed with sorrow, to whom one adversity after another seemed to come, who was called upon to bear, perhaps, in the last few years of his life as much human sorrow as usually comes to mortals during their lives, unless their lives are wholly of adversity. To awaken and find the sorrow over, to find the struggle past, to find that no one expected him to make an effort for any public thing, and to find that in the softer realm of spirit judgment that which on earth had been sorrow and discipline, and the striking hand of Providence, was softened into human experience, that made his spirit the better for the | not know that Jesus was strong in love. Let change-such is the greatness of death, such its wonderful simplicity, that puts aside all superficial belongings and sets the spirit right, and declares that the spiritual possessions are those that come from within.

Does the poet sing his songs now? Ah! bet- Delivered at Norwood Park, Ill., Feb. 15th, 1893, ter than any song sung in earth-life are the poems of the spirit! And he whose life was a poem could afford to go out into the spirit-life without any song being sung, for is not the greatest poem that which from birth to youth, from youth to manhood, and from manhood to the full blossoming of snowy hairs, reveals the true life? Ay! to have such a life and bear it forward into the kingdom of the spirit is to bear an immortal poem. Bather than the praise of kings, than all words of scholars, than every tribute that has been sung, we would have the white blossoming of such a life into eternity. Yes, poets sing songs, not to statesmen, the great of nations, those who are proud and powerful; but they sing them unto hearts that are weary, they pour out their tributes upon lives that are lowly. In the goodly company which met the aged poet there were none to praise his verse, none to say how much you him, until his heart and spirit seemed to blos- kindly, herole life, and to keep this up year after year, into an eternal song. Have you not heard that the masters of music have dreamed of music that they never could portray? Have you not heard that poets leave unsung their Best songs, and only breathe those that can be written in human speech? Do you not know that patriots and statesmen leave unuttered their best thoughts? While the nation may be thrilled with their eloquence they listen to greater themes, for that which is deepest is within. So do the poets sing upon lives until they blossom into hope, upon despairing hearts until they are uplifted, upon those who are ingrief until they are comforted; this makes the poet's song in spirit-life. The white haired poet of nature was gathered unto his own symbol, that surrounded him like mountains and valleys and stream and ocean. But if we can picture anything like what that birth into spirit-life was to Walt Whitman, it was like being drowned in a sea of everlasting life; he was not overwhelmed in disaster, but only filled full of divine imaginings. Shall we picture the entrance into spirit-life of the man whose eloquence has enchained your hearts for a quarter of a century, whose church associations have been such as to command the respect and praise of many men who did not agree with his theology, and whose · simple life won its way into your hearts, until it seemed to you that he would have been just as great without any church belongings? As simple as a child, as unobtrusive as a saint. with no consciousness of deserving anything, excepting to do his part. His earthly life, suddenly cut short, was just as natural a termination to his earthly existence as if he had known it for months or years; and the entering from the mortal to the spiritual state was, perhaps, less of a surprise to him than to many, since creed, and dogma, and church have no power to enchain the knowledge of the spirit, since one may choose to do his work in any kind of · way, associated with any kind of human beings, and all the time know that beyond the external form and the outward creed there is but one simple pathway between the spirit and God, but one revelation that death can bring: that the spirit is face to face with itself. So did the eloquent divine, the man of clerical orders, he whom Church, State and press clamored to praise, enter spirit-life as a child, finding friends to meet him; those whom he had comforted here, not the ones to whom he had publicly ministered, not so much those to whom he had offered comfort in his visible office as in quiet ways of love, speaking the word of comfort, which he never withheld, which was so natural that it did not seem to him of especial merit. Now we declare to you that the praises from human lips, the words spoken of him after his body had died and all the panegyrics to his memory have not made a ripple upon his spirit. life, that he is not conscious of them, but only intent with the measure, scope and power of his spirit to see what he can do; that none of the heavenly company have been expected to step out of their way or depart from their la-bors to welcome him. Yet such is his state. his body had died and all the panegyrics to his

There in the full light of this surpassing reve-lation of the spirit he sees and understands that it is an open pathway now where it was tethered before, that the light is more distinct where it was dim before, and that the way in which he walked, though it was the highest human way, is still not the direct way unto the kingdom that is within; but that all ways lead unto the perfect light and the conscious-ness of the spirit, and the gladness of being one with every lowlest child of earth is the gladness that greets him now; but not with human sympathy, but with the probing pres-ence that will find out your sorrow and com-fort it, your weakness and strengthen it, your shadow and make it bright. This arisen life will be heard of among his kind. But not in councils of clergymen, not at

kind. But not in councils of clergymen, not at any ecumenical altars, not at any ecclesiastical tribunals, not at any place where human doctrines are discussed. But it will be heard for the service of humanity, for it is the casting aside of the priestly robes with the robes of mortal life. The spirit free and fetterless finds out the ways in which the spirit shall do its work, and those ways will be conformed to, in silence or in voice, in shadow or in light.

Each of these, minister, poet, statesman or politician, will bear forward his spiritual existence according to the light that is within. It is a great and glorious day that is in the world: to know that there is room in all the heavenly kingdom, in all the heavenly company, for every work, for every life, and that those lives whom you deem greatest and most powerful here must sometimes find that in the real possessions of the spirit they are least, while some of the lowly lives that may have passed out from your midst unknown and unheeded of men, or some whom you may have put to death. unjustly persecuted, will be in the kingdom of the spirit more powerful than the great, and brilliant, and wise to whom you sing your songs of praise to herald their advent into spirit-life. Remember we are speaking of the kingdom of reality. Remember that these outward states reveal the possibility of human life, but not its finality; that no one earthly life illustrates the full value of human greatness, unless it be such a life that is so divine that ages are required for humanity to grasp its meaning. When such a life comes on earth and passes hence people's eyes are blind, their lips are dumb or only filled with blame; later on they look back and say See what they missed who did not think that Plato was wise; see what they missed who did us remember the least as the greatest ; remember that not in one life, but in an eternity of lives, all souls are great in the kingdom of God.

#### ----Inspirational Address

on the Occasion of Funeral Services

#### Over the Earthly Remains of DRUSILLA BALL, BY W. J. COLVILLE.

Condensed Report Prepared Expressly for the Banner of Light

WHATEVER may be the mystery ever attaching to the change called death it is not f earthly loss, but to the decided spiritual gain. that all thoughts should be directed on an occasion such as this.

When on a working day fully two hundred people gather at such a service as the present, many having left their business in the busiest hours, and traveled from the great city on purpose to do so, it is needless to say that the earthly form awaiting interment belonged to a woman dearly beloved and highly respected; not indeed a noted public character like the many celebrated heroes whose recent transition to the spirit-world has been the theme of almost innumerable tributes, but one who in private life, in a domestic have sung, but all were there to greet and love | circle, has shown what it is to live a noble, consistent,

the borrowed radiance of the moon is to the refulgent glory of the dazzling sun. That you may realize com-munion with your friends who are translated, as fully as possible we would recommend that whenever one is taken from the outer ring of the circle of friendship those who are left should engage in some special work of benevolence or philauthropy, not only to com-memorate a useful life, but to enter into its arisen ac-tivities. It is a tehder, hoving sentiment which prompts you to place thware on grives but we would out an it vitices. It is a tender, low gentler into its arisen ac-tivities. It is a tender, lowing sentiment which prompts you to place flowers on graves, but we would not en-courage it; we would have the flowers, but they should be distributed after the services to those among the living, who would be likely to receive blessing from their presence. The costly mausoleum or marble stone is a mistake; the monument to be erected should ever be gomething which will be of use to the living; and you will all find, as you follow these suggestions, that instead of gloom and sadness, and the painful connec-tion in thought of your friends with their cast of mor-tal frames, you will begin to feel a thrill of sacred presence with you as you travel from place to place carrying on the very work in which you can unite your departed arisen ones, to join, or to which, to speak more truly, they are inviting you to join with them. The spiritual body is a real form, and it can always display unmistakable tokens of identity to those who know and love the impelling soul which animates it. Recognition is always spiritual; no matter how often the fiels changes, from year to year intelligence sur-vives and true love mever faiters. A life that is true and faithful in least is following and the place is and true is a true how the super to year intelligence survives and true love never faiters. A life that is true and faithful in least is faithful in much, and it is without a shade of doubt that we say concerning our sis ter:

She is not here in mortal form, Confined within a role of clay, Bu, she is with you all in thought, Rejoting on this happy day; For unto her transition means Promotion to a brighter state, To which the dark-roled angel death Has surely proved an open gate.

Why should you sorrow, wherefore grieve. Though she has passed beyond your sight : Ye do not mourn when birds emerge From stal shells to light and flight. Ye do not sorrow when from out A chrysalls a bright form springs To dwell in sunshine bird delights, And soar aloft on dainty wings.

Ah' but you mourn when out of sight is laid the body of a friend, You miss the dear faultar volce, And kindly hands which loved to tend, Look up, dear hearts, loward the sky. Not downward to the snow chal earth. Thus shall you find-your loved ones night. Rejoleing in their higher birth.

Seek, then, the holler, happler way. The way of life by algors trod. Seek, then, the path of soil to trace. Which ever leadeth on 15 God. Let love unselfsh, pure and free, Count not your loss, but her great gain. And sing for loy that the you have 1s free from mortal Gods and path.

The blossoms sweet phy od on the lder, Are typical of fifte log ond. White pillow of fair infinite less Bespeaks a noble lite whose bond Of pure intent and gractors work Relates it to the spheres of power. Where work continues excitned: Though labor and latical nucl cease.

And all the beauteone birds of spritez And summer flower in writer raised. Are like unto the mode doors Whereby her life high barys a has prinsed. Look not on that which trans to has But on the humoria body to. Whose beauty sprif our discent In answer to the heart side papers of.

In common walks of daily life Your friends unseen are at your side. Norseless they mingle to your works And gently through your hours they girls speak to them with your spirit's vote. And they will answer soft and low Listen with thing interforear. And music from their state will flow.

Not dead, translated, that is all. Not dead, translated, that is all. Not done promoted; she the cad Of heaven's sweet messengers had head. And answering, like an una caed bro' Her soul, grown ready for its flight Hath entered the abole of high Prepared for its segment (e.d. And thence your waiting hearts can feed, In noble life our hear's would show Our thanks to God whence life doft flow.

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#### But the Lady is Ready to Substantiate Everything.

CHARLESTOWN, MASS. There has been in this place much wonder and comment of labor regard to a certain lady--a Mrs. Agnes S. Morron, who resides at 388 Main street, Charlestown, Mass. She was seen at her home, and explained the whole interesting matter as follows

" I do not know how to express myself to you and the public at large about this matter." she said, "but I feel it my bounden duty to say something.

" Everybody knows that I have been a great sufferer from dyspepsia for twenty-five years, and that I tried most everything and different doctors, but all were failures. I became so weak that I was unable to walk steadily, had no appetite, and what I did eat was the most simple kind of food; but my stomach was unable to rotaln even that.

T could not sleep at night, had no ambition for any thing, and was a total wreck. I knew I would have to do something, as I could not stand it many weeks longer. Why, I could not go up stairs without sitting down, and my heart would beat and I would be all of a tremble. I got a bottle of Dr. Greene's Nervura blood and nerve remedy, and had taken scarcely onehalf of it when I began to have an appetite, and when I finished the remainder the frembling had left me. the palpitation was better, and I could sleep nights. I took four bottles, and then left off to see if the great benefit I had received was permanent, for everything I had taken before had proved only temporary.



MRN. MUNINS " But I found that if was not so in this case. I have

Ingloi not taken it now for some time, and its results are just 1 as good and permanent " I must tell von 1 am like a new persone – I have an

excellent appetite, can eat anything and everything, and 1 feel booyant and ambitious.

Teannot express halt 1 want to , and all this is perfeetly time, as all my triends and acquaintances are knowing to all the facts.

" Enever expected to be carol, as my case had been Washington, D. C. The Roberts Bookstore, D. MUN-CEV, Proprietor, 300 Seventh street, above New York Ave. of so long standing. I hoped to nothing more than relief for a while 2 **Dut** 1 am *carred*, perfectly cured Yes, I do not hesitate to say that through the blossing of God and Dr. 4-mene's Network blood and netve remedy I an completely cuted."

Such is the lady's remarkable story, and we doubt Portland, Ore. - W. E. JONES, 291 Alder street. it such wonderful jeures have ever before been made it such wonderful eures have ever before been made **Australian Book Depot.**- CHAS, H. BAMFORD, 87 as are effected by this truly valuable discovery, Dr. Little Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL

ogth the snows of near four-score years have gathered upon her venerable brow, and she has quietly lain down the mortal role and risen from the earth ly instrument to obey the call of the spirit which has summoned her to new fields of activity, for which she

<sup>1</sup> If instrument to obey the call of the spirit which has summond ber to new fields of activity, for which she was without question fully prepared. To be prepared to live is the only permissible phrase. We go on hying: we never dre. We change our state and manner of existence, but our hife flows ever on in one uninterrupted stream of action. Life and action are synonymous terms; therefore while employing gratefully the sweet word "Reet," and symbolizing this in the explicit pillow of flowers—which is one of the most beautiful and expressive devices ever worked out by the florist's skill –we must not forget its glorious works of the Apocalypse concerning those ho have ascended, "They rest from their labors, and their works do follow them." How wretchedly inadequate is the meaning usually attached to those sublime words. Though it is quite right to dwell upon the bessed memory of the dear departed, and to dwell especially upon the noble influence a gracions fle has left behind, is it not vasily more sat still actively engaged in some bappy, useful work somewhere in the boundless universe, and that special work for which the particular soul is singularly fitted? But no sooner have we uttered the yage word

Intry fitted? But no sooner have we uttered the vague word somewhere than a sense of coldness and distance is apt to take hold upon us; we are not content even with the assurance that our friends are in God's keeping; we want to know just where they are and just what they are doing; and this loving solicitude on our part is quite right, for all true affections are providentially arranged. Souls are in groups and lamilies; there are links binding spiritual kindred in one, which no time, change or fancied distance can efface; and in the recognition of these ties and the honor we pay to them do we best revere and fulfill di-vine law, and shape our course in accord with infinite use and order.

vine law, and shape our course in accord with infinite use and order. In the fourteenth chapter of the fourth gospel the great Teacher enforces the reason that while there are "many mansions" in the one "Father's House," in those distinct abodes social and family life is car-ried on. We must endeavor to get the brondest, high-est, deepest view of this great subject we possibly can, so as to steer cleaf of all narrowness and petimess in the interpretation we give of it; therefore, let us carefully premise that lies of *flesh* and ties of *spirit* are two, not one. We may recognize spiritual rela-tives in some of our earthly kin, but not in others; and then again we may discover the nearest and dearest relailonships far beyond the circle of family and race. The marriage lie is surely the olosest of all, and yet how seldom is it that the happiest unions are consummated between blood relations. Do we not often wonder what it is that leads a young man or woman to choose a partner ior life from among those of religion, race and language quite distinct from the faith, country and tongue of this young person's fam-Jly? There is surely a love which leaps over every man made boundary, which deftes all conventionali-ties, which ignores caste, repudiates what business men and practical housekeepers call " common-sense," and exhibits the uncommon because super-common-sense of intuition or soul perception, the veritable sixth sense of the human family. The law of attraction is the only law with which we have to reckon when dealing with spiritual relationships; this law may be expressed in the formula, all *follow the lead of greatest attraction*, which is, alter all, the higher statements: "All things follow the line of least ro-sistance." Is there not a warmth, depth and fullness of suggestion in the phrase greatest attraction, for which we look in vain in the cold, barren statement concer-ing *least resistance*? To think of a soul going forth into a fathomless unknow, subject merely to a blind force called gravi is and order. In the fourteenth chapter of the fourth gospel the

1-

The above is one of the most enjoyable books for and nerve remedy. It is the ideal spring invigorant assions of an hour's quiet reading, especially to those who have inherited the blood and shared the progress of the descendants of Pilgrims and Puritans, while effders, wherever they may be and from whatever race descended, will be deeply interested in learning from what source the native population of these New England States had its origin.

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#### Passed to Spirit-Life,

From Waverly, S. Y., March 5th, Minnie, only daughter of D. L. F. and Lucy Snyder, aged 21 years,

D. L. F. and Lucy Snyder, aged 21 years. The cause of her transition was consumption. The fu-netal was held at the hone of her parents on Wednesday afternoon at 2-clock, and the interment was in Forest Hone the funeral address. The speaker took for her subject the last words of the deceased. Mother, it is all right, be of good cheer. The hereaved parents, two brothers and aged grandmother have the sympathy of a large circle of friends. They each have an accompany meaning knowledge of spirit re-turn to help to heal their wounded hearts and light their future hopes. Minute was loved and highly esteemed by all who knew her. L. future hopes. Mir all who knew her. L.

From Chicago, 10., Thursday, March 9th, Nathan M. Buf-

From Chicago, IU., Thursday, March 9th, Nathan M. Buf-fugton, for many years a devoted Sphituallst. Functai exercises were held at 74 Ogden Avenne, Sunday, March 12th, at 9:45 A. M., conducted by W. J. Colville, assist-ed by charles Bushnet): the singing of a beautiful hymn, the delivery of a touching investion, and an address, ending with a poen, constituted the impressive services. The floral offerings were of marked beauty, and alforded the speaker many expulsite symbols wherewith to illustrate the life here and bereafter of the dearly belowed arisen brother. A very large attendance of friends and neighbors testified to the high esteem in which this kindiy benevolent man had long been held by all who knew him. A memorial tribute was also paid during the morning ser-vice in Washington Temple, which immediately followed the exercises at the residence.

From Bolton, Mass., March 6th, Dexter Bailey, aged 84

years.
He was honest and upright in all business transactions, independent in religious views, and a constant attendant at Unitarian services until his health failed.
Appropriate funeral exercises were conducted at his late residence on the 8th by Mrs. Emma Miner of Clinton, Mass.
The "Veteran Funeral Struce" was used, a choice eulogy delivered, and a fue poem in Memorian.
A large company of friends and neighbors attended the service, many of whom had never been present at a spiri-inal meeting before. There was no funeral gloom—plenty of blessed sunshine, inspiration from angels of light, and vie-tory over death and the grave for grandfather.
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From Vineland, N. J., March 8th, 1893, Marcus L. Loomis iged 84 years.

aged 84 years. Mr. Loomis was been in Southampton In 1803, but had re-sided in Vineland the past twenty eight years. He was a therough Spiritualist, and had taken the BANNER OF LIGHT since it was first printed. He had been connected with the Progressive Lycenn of this place over since it was founded. He was honorable and upright in all his dealings, and will be missed by a large circle of friends. He was the last but one of a family of ten children. His wile passed away about five years ago. He leaves three children : Charles E. Loomis, Mrs. Julia M. Doane, and aw adopted daughter, Mrs. Annie Newcomb of Long Branch, N. J. Vincland, N. J.

From Boston, March 9th (of pneumonia), Harry F. Hall, son of Elisha and Lucy W. Hall, formerly of this city, aged 42 years. L. W. H.

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(Obituary Natices not over intenty lines in length are pub-lished or alutiously. When exceeding that number, incenty cents of the spect Nature Prosonts to J. Wilmshurst. age make a line. No poetry admitted under the above heading.] Paper 151 parce. Price 35 cents, postage 4 cents, incents, postage 4 cents, postage

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

The Forty-Fifth Commemoration.

Open communion between the two worlds was established forty-five years ago for the first time in human history. Years previous to the advent of those knockings in an humble abode near Rochester, similar monitions from the invisible world had been given to the Wesley brothers, and the phenomena were many of them known to the Shakers, who within their own sphere of life enjoyed by themselves those around them had no knowledge. It is now plainly evident that the inhabitants of basing partner nor to be debased. that world were for a long time making strenuous efforts to open an avenue of communion with the inhabitants of the earth. Hitherto these demonstrations were limited and localized. This was the reason for their being controlled and interpreted by a priesthood that was ever ready and eager to seize upon and appropriate any advantage whatever that could be turned by them into a new form of sacerdo-

The power.This is the truining, been stated over<br/>History, all along its dreary, saddening<br/>and defenseless lives, the common penalty of<br/>striving to reach out into broader and freer<br/>striving to reach out into broader and freer<br/>striving to reach out into broader and freer<br/>the fourdation and the precursor of the new<br/>universal faith, the faith not in meaningless<br/>mysteries, but in DEMONSTRATED IMMORTALEThis is the truining, been stated over<br/>the foundation and the precursor of the new<br/>universal faith, the faith not in meaningless<br/>mysteries, but in DEMONSTRATED IMMORTALEYears given the use<br/>majority of cases *free* to Inquirers; but the time has<br/>arrived when in her old age she is in great pecuniary<br/>need. The attention of all benevolent Spiritualists is<br/>for her all can be sent direct to the care of Colby & Rich:With Anniversary in CADET HALL, 20 Mainer server,<br/>majority of cases *free* to Inquirers; but the time has<br/>arrived when in her old age she is in great pecuniary<br/>need. The attention of all benevolent Spiritualists is<br/>for her all can be sent direct to the care of Colby &<br/>Rich, and will be acknowledged in these columns,<br/>Rich, and will be acknowledged in these columns,<br/>Rich, and will be acknowledged in these columns,<br/>Rich, and will be acknowledged in these columns,<br/>Rev. E. A. Stone, Mrs. M. A. Stone, Mrs. M. A. Stone, Mrs. M. A. Stone,<br/>N. M. Stone, Mrs. M. A. Stone, Mrs. M. A. Stone, Mrs. M. A. Stone,<br/>N. M. Stone, Mrs. M. A. Stone, Mrs. M. A. Stone, Mrs. M. Color<br/>Mrs. M. C. Chew, Mrs. M. C. Stone, Mrs. M. Stone, Mrs. M. C. Stone, Mrs. M. C. Stone, Mrs. M. Stone, udice. Modern Spiritualism came to break down and destroy, at once and forever, the barriers of superstition; to beat down the dividing walls of prejudice everywhere: to open the great spiritual world to mankind without regard to creed, race, color or condition. It announced the joyful tidings that no restriction was imposed on mortals that they should be debarred from the enjoyment of communion with those who had gone before into the world of spirits. As has been fitly said, it was a Declaration of Spiritual Independence. Its significant message has made the circuit of the globe. The powers that have been accustomed to sway the world and arrest the march of human progress are struck with astonishment, that is fast intensifying into dismay. They of all others are intelligent enough i to understand how widespread are the irresistible consequences of this humble and despised beginning. They know too well that the sounding of the summons for open and general revolt against the tyranny of iron-clad dogmas and the incarceration of the human spirit in the dungeons of bigotry and creedal hatreds, will arouse flumanity, already civilized, socialized and fraternized by the marvelous advance of science and industry, to a pitch of determination that will render the rule of the times of the past again impossible. It must be allowed to their credit and honor that the stigmatized "Infidels" of the past widened the realm of thinking by the cultivation of untrammeled reason, and opened new fields of thought for man. Above all, they possessed moral courage when it was most needed. Mesmerism, the school of French magnetists, opened another field, stranger and more startling than any yet conceived. Out of its blind beginnings issued the more advanced and positive thought of the possibility of demonstrating that mortals can hold communication with the invisibles and the world beyond. Here were two opposite poles of thought, both pointing unmistakably to the great change in human belief for which all things were now becoming ripe. The surface upheavals here and there over the body of religious belief and metaphysical philosophy, only betrayed the profound stir of the elemental forces within. That a revolution was then at hand is now apparent to any one who intelligently reviews the history of the past fifty years. And the signal for the outbreak, for the swinging open of the heavenly gates so long shut to humanity, at last came in the solitary little rapping in that humble house at Hydesville. How great the change since then in the fields of literature, science, theology, and every department of human life and thought since this world of mortality was invaded by the inhabitants of that other sphere-the world of spirits! Study, for instance, the remarkable modifications of the pulpit teachings, suppressing the old dogmas about which the modern pewholders refuse to hear, and vitalizing their Sunday

shoulders, where it belongs; bringing heaven

from its far-away distance into the limits of our daily lives; and dissolving without further notice the old partnership of "the world, the flesh and the devil."

Thus has SPIRITUALISM worked to reform religion and helped to make humanity what it was destined to be-only a little lower than the angels. Beneath all the discords of prejudice and confused outbursts of ignorance is to be seen the divinity of the soul, outshining all the obscurations of passion past and present, silencing with its sublime patience the turbulence and turmoil of doctrinal strife, lifting the lower elements of humanity up to the possibilities of an ever higher level, and radiating an influence of light and goodness, of happiness and wisdom on all things around-the sole evangel of the human family and its only great and eternal possession. This is what SPIRIT-UALISM substantially has taught and is all the time continuing to teach. But it is especially the convincing teacher of the unwilling as well as the indifferent. It compels the uninvestigating disbeliever to investigate and believe. It converts by convicting. It changes faith to knowledge. It crowns death with the laurels of victory, bringing back the absent ones much nearer to us than they were before. The companionship into which it introduces us surpasses all that creeds have ever professed and pulpits promised. It is spirit-communion

now and without end! One of the dreariest misconceptions which Spiritualism has effectually dissipated is that which concerns the occupation of those who have passed to the other life. It teaches -and the churches at last are beginning to teach it too-that those who enter the spirit-world will find there the occupation they are best adapted to: that the true and only way of "praising the Lord "through eternity is to be doing with all the strength that which is congenial and fit. True, the churches will never admit that they have stolen the conception, but they have done it nevertheless. And as we are to continue in the grooves of activity which temperament and gift have fashioned, and habit and inclination have deepened and worn, how important for each one of us to clear ourselves of all that is obstructive and unclean, by consecrating our bodies while here as living temples of the im-

a communion with the spirit world of which mortal spirit; to understand that the body is at best but the servant; that it is neither a de-The great and supreme office discharged by STRITUALISM since its faint knockings were heard in the humble house at Hydesville fortyfive years ago, is that of dissipating and deliv. ering from the oppressive, the crushing dread of death with which the human family had been so long overpowered. That alone is an emancipation for which human gratitude cannot find strong enough expressions of relief.

This is the triumph, not of faith, but, of actual

inculcations with spiritual truths to be learned from no creeds, catechisms or councils. Ifell's fires are only smoking now : heaven is not pro-posed as a sweetmeat bribe : the judgment-day is not to be waited for. It is not culture, merely, the growth of religious thought, or the revelations of science, that has wrought these changes. It is nothing more nor less than the influx of an entirely new inspiration, that which Spin-terialism : dissolving the dogmas and dethron-ing the doctrines of pride-swollen ecclesias-tical power; pushing back to a far larger expanse the horizon of human knowledge, thought and aspiration; impressing wider and truer views of life, conduct and duty; placing human responsibility for its actions on human shoulders, where it belongs; bringing heaven died calling for him." Of course this is a most extraordinary story

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for any same man to tell in cold blood, and it would certainly be very difficult to account for it on grounds of natural science. It is a fair sample of the wonderful experiences which sample of the wonderful experiences which fill the book and make it somewhat grim and ghastly. Still, if things of this sort are going to happen, if the people in the other world are really given a means of coming back, or if the people who are on their way to the other world people who are on their way to the borner to find it possible to halt for a time in order to make a communication, why, that is a matter of supreme importance. The nature of the com-munication, that is its intellectual value, is of no consequence whatever. The fact that something or anything is either said or done, wheth-er it is wise or idlotic, is a matter to be consid-Mr. Savage relates some other curious ered. incidents, and their chief value lies in the fact that he has personally verified every one of them. He says he has every reason to believe that they contain no overstatement of the facts. At any rate he himself accepts them as true, and regards them as perfectly fair evi-dence to adduce in the trial of this case. We have read the little volume with interest and pleasure, and cheerfully commend it to all who have an eye on occultism or psychics, or what-ever else it may be called."

This work is for sale at the Banner of Light Bookstore, as will be seen by the advertisement in another column.

#### **Kicking Away the Ladder.**

Some Spiritualists-we wish there were not so many of them- being quite satisfied of the truth of Spiritualism in its varied relations, think there is no more need of taking a spiritual paper. They put it on the economical ground beside. Their case is very fairly met by the editor of the New Nation. One of its subscribers wrote to discontinue his paper, on the plea that it had converted him to Nationalism, and he therefore did not need it any longer. If this principle were generally applied by the readers of reform papers, says the New Nation, the editors of the same would presently be left with a waste-basket full of compliments and a blank subscription list. If, well reasons the editor, we could depend on the support of our opponents, we could dispense with that of our friends; but if a man does not feel the need of a paper because he agrees with it, it is certain that he will feel still less need of one he does not agree with. He appends the saving suggestion, however, that if any one feels indeed converted and in need of no more conversion, he substitute for his own name on the subscription list that of somebody who is in need of conversion. That would at least demonstrate his sincerity. Subscribers to spiritualistic papers may consider the suggestion as applicable to themselves, when they think of stopping their subscriptions, Being true Spiritualists, it is utterly selfish in them to try to kick away the ladder they climbed by. Common gratitude dictates a more generous course.

"About three weeks ago I sent to you for a Rich, and will be acknowledged in these columns, planchette. After trying it myself I found the board would not act by my power alone, so I asked my daughter, sixteen years old, to place her hand on with mine, and at about the hird trial it wrote in reply to our question, Will you write for us?' the word, 'Yes,' "Will you write for us?' the word, 'Yes,' and the satisfaction in my heart words could not express. Then when we asked for the name, and it wrote 'Uncle William Bray, and you are my dear nephew, John Bray,' and 'I was drowned at sea, it caused me so much joy to be able to prove, *myself*, that life is eternal! Uncle William entered the spirit-world when I was a boy, my daughter knew nothing about it, and I had forgotten it for the time

## TOPICS OF THE TIME.

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Injustice in the Case of Mrs. Maybrick-Mrs. Florence Maybrick, now undergoing a sentence of life imprisonment in England, for the alleged polsoning of her husband, finds an able advocate of her innocence and forcible plea for her release in a volume written by Dr. Helen Densmore. . The evidence upon which she was adjudged guilty is thoroughly analyzed by Mrs. Densmore, and an exposition given by her of English Criminal Law. In addition are quotations from a book by Wm. Thomas of Liverpool, in which he deals with the medical problem of the case, excerpts from articles by Mr. Stead in the Review of Reviours, and Mr. MacDougal, a London lawyer, three letters from Gail Hamilton, and a logical statement by the Scottish Leader, a ministerial organ, calling for Mrs. Maybrick's immediate pardon and release.

All who would know a full history of this remarkable case, the efforts made to effect Mrs. Maybrick's release, and its present status, will be interested in this book. Stillman & Co., 1398 Broad way, New York are its American publishers.

#### ... Turned Theosophist .- We find a statement in

the daily press that Annie Eva Fay-formerly companion of the rank "spiritualistic" impostor. H. Melville Fay, whom this paper has exposed in extenso for many years—has become a Theosophist! We suppose she now throws off the mask of claimed "physical mediumship "! Let those correspondents in various parts of the country where she has been, who have arraigned THE BANNER for a "lack of charity" in this case, take notice! She has, says the account, changed the name of her "shows" to correspond with her new role, and calls her exhibitions Theosophical experiments. "She is now on her way to Calcutta, India, to edit a book Mme. Blavatsky is to dictate through a talking head,' which is operated, as she says, by her astral body."

#### A "Haunted" Palace.--- It is currently reported

in Stockholm, Sweden, that exploits of a mysterious nature greatly annoyed the Crown Prince and Princess of Denmark during their recent stay at the Royal residence in that city. It is said that on the first night the Grand Chamberlain was thrown violently out of bed, and Prince John disturbed by strange, loud noises. On the following evening the Princess, while writing in a brilliantly lighted salon, was surprised to see an unknown person enter. She arose to call a servant, when the figure retreated and myste riously disappeared, as noiselessly as it came. The eldest son of the Crown Prince having one evening entered a room in search/of some object, withdrew in affright, declaring it was filled with strange men. On the evening of their departure from the Castle the Crown Prince of Sweden, while engaged in a game of whist with his Danish visitors, declared a stranger had looked over his shoulder at the cards he held. It is mentioned as a singular feature of the affair that the present castle stands on the site of a Royal dwellwhich was demolished many years ago, mainly ing because it was reputed to be haunted.

#### Fund for the Destitute Poor. DONATION MONEYS RECEIVED.

M. D. Bell, \$5.00; Chelsea, 50 cents; Sarah E. Taylor, \$1.00; Mrs. O. M. North, \$3.75; L. H. S., \$4.00; Mattapan, \$1.00; Elizabeth Tull, \$2.50; Mrs. Phinns \$1.00; A Friend, 50 cents; Mrs. J. Tilson, \$1.00; Mrs. E. Orcutt, \$2.00; L. M. B. Porter, \$2.50; Mrs. S. E. Staples, \$1.00; Mrs. H. W. Lincoln, \$2.00; Ester Dill, \$1.50; A Friend, 50 cents. [Thanks, dear friends. The funds thus received from time to time have been judiciously expended in aid of those whom we have found in the greatest need.}

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137 Every Saturday, an interesting Baltimore week ly, opens its columns in a liberal way to a free elucidation and discussion of the teachings of Modern Spir itualism. A correspondent writing over the nom deplume "Truthseeker," gives some of the results of his seekings that can but arrest the attention of all who have hitherto thought lightly of the subject, and lead them to investigate what only needs investigation to establish its truth. Its issue of March 11th contains a long poem by Mrs. Mary E. Buell, authorof the interesting and instructive book entitled "Sixth Sense; or, Electricity."

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TF Mrs. S. A. Sweet of Worcester, Mass. - so

# ANNIVERSARY MEETINGS,

MARCH 25, 1898.

## Boston, Mass.

HORTICULTURAL HALL, The Forty-Fifth Anniversary of Modern Spiritualism will be celebrated under the auspices of the Childron's Progresssive Lyceum, in HORTICUL-TURAL HALL, Friday, March 31st, day and evening.

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. C. Fannie Aliyn, J. B. Hatch, Mrs. Sarah A. Byrnes, Dr. Chas, Huot, Miss Louise Horner, Miss Estelle Huff, Little Eddie.

The Neilson Ladies' Quartet, and others; grand chorus of one hundred volces, and a full orchestra,

 Admission: Morning, 10 conts; afternoon, 10 cents, Admission: Morning, 10 conts; afternoon, 10 cents, evening, 25 cents; all day, 40 cents, Tickets to be had of the children, or at Box Office Horticultural Hall. WELLS MEMORIAL HALL.

WELLS MEMORIAL HALL. The Forty-Fifth Anniversary will be observed by the First Spiritualist Ladies? Aid Society in this hall on March 31st. Three sessions during the day. The following speakers and others, with read-ers and musical talent, will be present: Mr. J. Frank Baxter, Mr. Eben Cobb, Dr. W. L. Jack, Dr. Ware, Dr. A. H. Richardson, Dr. C. E. Huot, Mrs. Josie Willis Huse (reader), Mrs. Carrie E. S. Twing, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Mrs. A Waterhouse, Mrs. Hattle C. Mason, Mrs. M. A. Brown, Mrs. Fletcher, Mrs. Shack-ley, Mrs. Annie Cunningham, Mrs. Cushman. Music by the Salem Quartet, Miss Amanda-Balley, Mrs. M. F. Lovering, Mrs. A. W. Staples and others. Tests and delineations at various times during the dey and evening. E. D. MAYO, See'y.

day and evening. E. D. MAYO, Sec'y. HELPING HAND AND V. S. U.

HELPING HAND AND V. 8. U. Anniversary meetings will be held by the HELPING HAND SOCIETY at its hall on March 20th, afternoon and evening. By invitation the VETERAN SPIRIT-UALIST UNION will unite in the exercises. The following friends- and co-workers have ex-pressed their willingness to be present and assist: Mr. and Mrs. Lillie, Mr. and Mrs. Longley. Dr. H. B. Storer, Mrs. Alice Waterhouse, Dr. Richardson, Eben Cobb, Mrs. S. A. Byrnes, Mrs. Carrie E. S. Twing, and others. Excellent music will be furnished by Miss Amanda Balley, Messrs. Lillie, Boyce and Young. Admission: afternoon free, evening ten cents. I. C. CLAPP, Sec'y for the Committee. ODD FELLOWS HALL.

ODD FELLOWS HALL.

The **Boston Spiritual Temple** will celebrate the Anniversary in this hall all day and evening, Fri-day, March 31st. The speakers are to be Hon. Sid-ney Dean, Mrs. R. S. Lillie, Dr. H. B. Storer, Carrie F. S. Twing, and F. A. Wiggin, test medium. Music by the Mendelssohn Ladies' Quartet, also Mr. John T. Lillie and W. H. Boyce. HEATH.

#### New York City.

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

o'clock P. M. Order of exercises: Introductory Remarks, Henry Order of exercises: Introductory Remarks, Henry J. Newton; Address, L. O. Robertson 7 Song Miss Minnie Herzog; Addresses, Mrs. Milton Rathbun, Walter Howell; Song, Robert de Leon Myers; Ad-dresses, Luther R. Marsh, Mrs. M. E. Williams; Song, Miss Minna Herzog; Address, M. M. Pomeroy; Psy-chometric Readings and Platform-Tests by Dr. G. C. B. Ewell; Song, Robert de Leon Myers; Address, J. Cleag Wright Vright. Clegg

Admission twenty five cents. KNICKERBOCKER CONSERVATORY HALL.

THE NEW SOCIETY OF ETHICAL SPIRITUALISTS will celebrate the Forty Fifth Anniversary at this hall, 44 West 14th street, on Sunday, March 26th, at

 Dail, F. H. Strand Stran Eccles (Brooklyn). Mrs. H. N. Farnsworth win read an original poem, Mrs. Addie Chase Smith (Williams-burg, Mass.) will give recitations. We are to have several musical selections, vocal and instrumental. Should the weather be fue we hope to introduce to the audience our youngest member, Niel Burgess. Jr.

#### ADELPHI HALL.

ADELPHI HALL. The Anniversary will be commemorated on Sunday and Monday. March 26th and 27th. Sunday, 2:30 P. M. Song, Miss Grace McCarthy; anniversary oration, Mr. J. W. Fletcher; violin solo, Prof. Pastor Penalver; mental tests, Mr. J. W. Fletcher; reclintion, Miss Augusta Chambers; speech, Dr. Augusta W. Fletcher; song, Miss Grace Mc-Carthy; slate-writing scance, Mrs. Mott Knight, me-dhum. At 8 P. M. "Is Spiritualism True ?" by Mr. J. W. Fletcher, and an illustrated history of Modern Spiritualism, showing historical scenes connected with the theme. Admission, twenty five cents. *Monday*, 8 P. M.: Song, Miss Grace McCarthy; zith-er solo, Mr. Otto Hacker: Climbing the Pyramids, Mr. J. W. Fletcher; song, "Little Tot's High Chair." Mrs. Libby Monell; recitations, Miss Augusta Cham-hers; speech, Dr. Augusta Fletcher; song, Miss Grace McCarthy; recitations, Mr. J. W. Fletcher; zither solo, Mr. Otto Hacker. Closing with a reception and ball. Admission, fifty cents.

ball. Admission, fifty cents.

In Re Rev. Mr. Savage's New Book.

A book reviewer in last Sunday's New York Sun among other notices alludes to Rev. M. J. Savage's latest work on "Psychics, Facts and Theories." This writer, in introducing his review, which in the main is not especially antagonistic to the Spiritual Philosophy, however, speaks of the non-committal position of Mr. Savage, notwithstanding the latter's varied experiences in regard to the phenomena. Below will be found what The Sun says:

"Sometimes we denounce a so-called 'medium' as an exasperating fraud, and in nine cases out of ten we are right in doing so, and then at other times we run across a lot of evidence that simply staggers us. Rev. Dr. Buck-ley comes down on the whole thing like an avalanche, and insists that three-quarters of it is humbug and one-quarter is self-deception. but wholesale defunctation won't do, because there are men of weight by the score on the other side, and they know as well as any one how to weigh testimony. Take Professor Crookes of London, for example, or the great scientist Wallace, who shares with Darvin the aredit of the theory of organized and the score of the score of the start of the score of and the score of the score o But wholesale denunciation won't do, because scientist wanace, who shares with Darvin the credit of the theory of evolution, or the late Professor Zöllnger of Germany—are these peo-ple fit to judge of the value of testimony, and are they not to be trusted as much as the rest and

The scientific mind has no prejudices, no favorite theories. It takes things as they are, sees to it that they really are as represented to be, and then tries to give a solution which will be, and then tries to give a solution which will settle the difficulties. Pounding and hammer-ing this new movement simply because it is 'mysterious has gone out of fashion, for it has been very persistent, and the community is lending to it a respectful ear. What is wanted is a careful and rigid slfting of the ashes from the good coal, the lumber from the truth, and ofter thet process is completed we shall upob. after that process is completed we shall prob-

ably see daylight. Mr. M. J. Savage, a Unitarian minister of Boston, a man of ripe years and understand-ing, has recently given the public a little vol ume through the press of the Arena Publishume through the press of the Arena Publish-ing Company. It is readable from any point of view. If you want as series of genuine short stories you will find them; if you want some authentic experiences which will set you to thinking, you will not be disappointed. Mr. Savage is very fair in his treatment of the sub-ject-a little too fair, we think. We should like the book better if the author took us more into his confidence, and told us how he per-sonally solves these puzzles, and what expla sonally solves these puzzles, and what explanation of them is satisfactory to himself. Of course he has a theory—you can see that in even page of the back-buy he is thoroughly non committee. The most be ventures to say in answer to the question whether these races, which he relates and vouches for, 'lift a cor-ner of the curtain and let us catch a whisper or a glimpse of a face, and so assure us that death is only an experience of life and not its end '-- the most he ventures to answer is that

ie hopes so. Here is an odd circumstance which Mr. Savage declares genuine. It is told of a doctor, a friend of the author:

friend of the author: On a winter night two yen's "ago he was bound asleep. Being very weary, and in order that he might aleep as late as possible, the green Holland shade of his window was down to the bottom, and there was no way by which any light could penetrate his room. His wile was sleeping in a room adjoining, with the door open between. She was awakened by hearing him call her name. She opened her eyes, and saw his room flooded with a soft, yet intense yellowish light.

being, but soon found all that was related to be facts. J. BRAY. 937 II street, N. W., Washington, D. C." be facts.

#### The Anniversary.

The 31st of March, 1893, will usher in the Forty-fifth Anniversary of the Advent of Modern Spiritualism. Talented platform speakers, and grateful laity also, will be inspired to discuss the grand principles inculcated by the Spiritual Philosophy of the Nineteenth Century.

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

It will be seen by reference to the eighth page of THE BANNER that a full statement was made by the late Mrs. Margaret Fox-Kane, some time previous to her demise, in regard to the causes which led her for a brief time to publicly deny her legitimate medium. ship. The account shows that this sensitive was evidently, for the time, psychologized by certain enemies of our Cause. The testimony was taken down by a competent stenographer at the residence of Mr. H. J. Newton of New York City. Her recantation will go into history as a most important point relating to the fact of Modern Spiritualism and its phenomena!----We see it announced in the daily press that "the Spiritualists of New York and Brooklyn intend to buy a plot, and erect a costly monument over the bodies of Mrs. Kane and her sister, Mrs. Kate Fox-Jencken (who died last July)."

gor" As will be seen by reference to the an nouncement of the Anniversary Services of the Children's Progressive Lyceum, (Boston) -fourth page-the exercises will now take place at Horticultural Hall, by reason of the recent destruction of Tremont Temple by fire.

Bor Good synopses of lectures by several public favorites among the platform orators for Spiritualism are given in this number of THE BANNER.

Tremont Temple, Boston, was for the third time in its history desiroyed by fire-beginning at 7:15 A. M. Sunday last; loss somewhere near \$300,000.

## NEWSY NOTES AND PITHY POINTS.

Who said that March was a scold and a shrew? Who said she had nothing on earth to do But tempests and furies and rages to brew? Why, look at the wealth she has lavished on you? Oh March that blusters, and March that blows, What color under your footsteps glows! Beauty you summon from winter snows And you are the pathway that leads to the rose -Cella Thaster

For use in a single scene of the Spectatorio, to be presented at "THE MACKAY SPECTATORIUM," at Chicago, the Columbian Celebration Company has imported direct from the plantations of the Boston Fruit Company, at Jamaica, W. I., five carloads of trees, shrubs, plants and other tropical flora. All this consignment is to be used in the scene representing the landing of Columbus at San Salvador, and will be in itself an object worthy of more than passing interest. All the other scenes will be equipped as completely a this one has been. "The MacKay Spectatorium" promises to surpass every other feature of the Fair, ooth in its colossal proportions and its astonishing height of conception.

In the Convocation, March 10th, of the Province of Canterbury, Archbishop Benson, Primate of all England, announced that a meeting of the Convocations of Canterbury and York will be held at once to consider the Welsh Suspensory Bill. The Archbishop said the bill involves the most serious consequences, and is avowedly the first step toward the disestablishment of the Church of England in Wales.

Mr. Gladstone, it is said, will, about Easter, be likely to leave the more arduous and exhausting task of piloting his Home Rule Bill through the committee to his successor, Sir W. Harcourt. He will then have achieved the unparalleled triumph of having been Prime Mulster at the age of eighty three, of having introduced a great measure of reconstruction and reconciliation which Parliament is not yet sufficiently educated to pass, and of handing over to his success ors a reconstituted party, with a majority which no one but himself can keep together. The vigor of the Grand Old Man when he can be kept going by excitement is something phenomenai.

> PLEASURES OF THE SEASON. I. Jumping over gutters, Wading through the flood, Plowing through the slush, Tumbling in the mud, Squatting in the puddles, Bless mel this is nice, Slopping through the water, Slopping on the les. 1. ( To be continued. )

The British steamship Coventry, Capt. Wilson, from fernandina, Feb. 10th, arrived at Bremen. March 20th, She reports that March 4th, A. M., she passed a life boat painted white bearing the name Naronic. The boat was floating keel upward. At 2 o'clock in the afternoon of the same day another lifeboat from the Naronic was passed. The fate of the ship has now been settled; but hopes are entertained that some of the crew may have reached Sable Island.

Among the attractive novelties in the china shops now are the beautiful designs of Easter flower vases. Jones, McDuffre & Stratton have them gleaned from Austria, France and the domestic factories.

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The following talent will take part through the day: Rev. E. A. Titus, Mrs. E. C. Kimball (Lawrence), Mrs. M. C. Chase, Mrs. M. A. Stone, Mrs. M. K. Dow-land, Mrs. O. S. Adams, Mrs. Webster, Dr. J. H. Orne, Dr. P. C. Drisko, Mr. C. E. Seegar and others, Music by Miss Amanda Balley, Mrs. Della L. Galigaher, Mr. George N. Churchill and others. T. H. B. JAMES.

BODWELL'S HALL.

BODWELL'S HALL. The Lynn Spiritual Fraternity will celebrate the Forty-Fifth Anniversary at Bodwell's Hall on Sunday, March 26th, 1893, at 2:30 and 7:30 r. M. Mrs. M. W. Leslie, Mrs. I. E. Downing, Mrs. L. S. Shackley, Mrs. C. W. Odlorne, Mrs. W. H. Butt (Boston), Mrs. M. E. Pierce, Mrs. L. F. Butler, Mrs. E. I. Webster, Mr, L. D. Milliken (Lynn) and others will speak and give tests. Miss Sadle Merritt, recitations; good music also provided. Mrs. E. B. MERRILL, Sec'y.

#### Brockton, Mass.

The First Spiritualist Ladies' Aid Society will cele-brate the Anniversary in CRESCENT BLOCK, corner of Main and Crescent streets, Thursday, March 30th, at 2 and 7 p. M.

2 and 7 P. 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. Lor-ing, Mrs. Carrie E. S. Twing, Mrs. Hattle Tirrell, Miss Cora Scott, Joseph D. Stiles, Isaac Littlefield and

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

#### Cleveland, 0.

**Uleveinnd, O.** The celebration of the Forty-Fifth Anniversary of the Advent of the Rochester Rappings will take place Sunday, April 2d. Morning session, Royal League Hall, Case Build-ing. Superior street, next to Post Office; afternoon and evening session at Army and Navy Hall, 426 Superior street. Speakers and mediums, Mrs. M. E. Wallace of New York, Mrs. Effle Moss, and others. The Anniversary Ball will take place Tuesday, April 4th, in Heard's Hall, Euclid Avenue, Opera House Block.

louse Block. Everybody is invited, and a grand raily is expected. T. L.

#### Norwich, Ct.

The First Spiritual Union will celebrate the Forty-Fifth Anniversary Sunday, April 2d, at Grand Army Hall. Lyceum at 11:45 A. M. Willard J. Hull will give the Anniversary Address at 1:30 r. M. His evening theme. "Spiritualism the Integral Factor of Progression." Joseph D. Stiles will give platform tests at each session. Charles W. Sullivan will furnish music, aided by the choir. Mrs. J. R. Messenger, planist. Suilivan will furnish man, . J. R. Messenger, planist. MRS. J. A. CHAPMAN, Sec'y.

#### Brooklyn, N. Y.

Brooklyn, N. X. The Woman's Progressive Union will give an Anni-versary entertainment at BRADBURY HALL, 200 Ful-ton street, on Friday evening, March 31st. Mrs. H. M. Walton, opening address, followed by an original poem on "The Fox Giris." Mrs. L. J. Weller, the President, will conduct the services, which will be varied by music, recitations and speaking. EMILY B. RUGOLES.

#### Chicago, Ill.

Chicago, 111. The Forty-Fifth Anniversary of Modern Spiritualism will be celebrated in Chicago, Friday, March 31st, in WASHINGTON TEMPLE, Washington Boulevard and Opden Avenue. W. J. Colville and Mrs. Anna Orvis will be the speakers. There will also be very fine music. Exer-cless will commence at 10 A. M. and 2 P. M. On the same day Mr. Colville will lecture in CEN-TRAL. MUSIC HALL, State and Randolph streets, at 7:46 P. M.

7:45 P. M.

#### Hartford, Ot.

Anniversary exercises will be held here on the first Sunday of Aprily. Mrs. Emma Miner of Clinton, Mass., will be our speaker; all the home mediums will take part. J. W. STORES.

#### Haverhill, Mass.

The Anniversary will be celebrated on the Sist, at Brittan Hall. Mrs. Clara H. Bauks of Haydenville, Mass., will be the leading speaker; a musical pro-gram will also be presented. E. P. H.

### MEETINGS IN BOSTON.

. . . . . . . .

Banner of Light Hall, O Bosworth Street.-Bpiritual moetings are held every fuesday and Friday af-ternoon, Mrs. M. T. Longley coupying the platform J. A. Sheihanner, Chairman. Free to the public.

The Boston Appritual Free to the public. The Boston Appritual Temple, Berkeley Hall, 4 Borkeley Street. -Bervices overy Sunday at 10% A.M. and 7% F.M. Andrew L. Knight, President. The Heiping Mand to the Beston Spiritual Templo meets every Wednesday at 2% at 5 Boylston Place. Business meeting at 5 o'clock; Support at 6. Mrs R. 8. Lillio, Presi-dent; Mrs. A.A. Eldridge, Treasurer; Ida M. Jacobs, Soc'y.

First Spiritual Temple, corner Newbury and Exector Streets.-Spiritual Fraternity Society: Lecture every Sunday at 24 P. M.; School at 11 A. M. Wednesday ovening Social at 74. Other public meetings amounced from platform. T. H. Dunham, Jr., Secretary.

from platform. T. H. Dunham, Jr., Secretary. The American Spiritualitie' Association meets Monday evenings at 7% of lock in the First Spiritual Tem-ple. Mediums, Spiritualists and investigators welcomed. Those desiring services of mediums for meetines, etc., in New England, are invited to correspond with Willard L. Lathrop, Gen'l Sec'y, 17 Taylor street, Boston. Children's Spiritual Lyceum meets every Sunday at 10% A. M. in Rod Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamor, President. *The Lyceum Ladies' Aid Association* meets every Wednes-day. Business meeting at 4 P. M. Mrs. M. T. Longley, Pres-tdent.

Eagle Hall, 616 Washington Street.-Sundays at 11 A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Veteran Spiritualists' Union.-Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8% Bosworth street, at 1% P. M. Dr. H. B. Storer, President.

Rathbone Hall, 694 Washington Street, cor-ner of Kneeland.-Spiritual meetings every Sunday at 11 A. M., 24 and 7% P. M. (7% P. M. meeting in Commer-cial Hall) Thursday at 2% P. M. N. Fésmith, Ohairman. Park Square Hall, 7 Park Square. - Bervices avery Sunday at 11 A. M. 2% and 7% P. M. Every Tueday, at 2% P. M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor.

First Spirituniist Ladies' Aid Society, 1031 Washington Street. -- Business meetings Fridays, at 4 P. M. Public meeting at 7% P. M. Mrs. A. E. Barnes, Presi-dent.

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

Harmony Hall, 724 Washington Street.—Meet-ngs are held every Suuday at 1 A. M., 23, and 7, F. M.; also fuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Conductor

America Hall, 794 Washington Street.-Meetings Sundays at 10% A. M. and 2% and 7% P. M. Eben Cobb, Con-ductor

Lincoin Hall, 102% Warren Street, Charles-town District.-Meetings held each Sunday at 2% and 7% P.M.; developing circle in A.M.

Pilgrim Hall, Chelsen.—Spiritual meetings held Sun-days; developing circle at 25; evening meeting at 7%. Mr. W. Anderson, Chairman.

Society Hall, Everett.-Sunday meetings 11 A. M. 2% and 7% P. M. A. D. Haynes, Chairman.

Boston Spiritual Temple, Berkeley Hall.-An unusually large audience was present on Sunday. and the morning service opened with singing "The Morning Light is Breaking," led by Mr. John T. Lillie and accompanied by Mr. Wm. H. Boyce. After an invocation, and a song from Mr. Lillie, the follow ing question was read: "What impetus have the blow-ing question was read: "What impetus have the lives of Leah, Margaret and Katle Fox given to the Spirit-ual Movement?" Mrs. Lillie said, in opening: "All the difference between the religions of the past and Modern Spiritualism is that we have individuals we call mediums, able to communicate with the spirit-world direct; while the former were founded upon faith alone. It used to be thought that this was that only World direct; while the former were founded upon faith alone. It used to be thought that this was the only habitable planet, and that all other planets or sys-tems were entirely unknown to any being like man. The fact is, that this earth and its inhabitants are but a small fraction of the great entirety. As man begins to realize this, he loses his egotism; the vast unknown is so far beyond his conception that he becomes more modest in his extressions. As we see man stepping modest in his expressions. As we see man stepping forth in his development, we find he has been held in the bondige of fear, bowing in religious temples be-fore a Power called God, and resting in the interces-sion of some intermediate between himself and that Power. Man's ignorance has ordained Saviors and Messiahs whom he has worshiped, and an ideal of his own has been lifted up. These messiahs or proph-ets have been chosen because they have had the easential elements or peculiar natures that should reach humanity. You ask what impetus the lives of these three sisters gave to spiritual truth? They were instruments, as other mediums are, for the communi-cation of thought between the two-avoids. You are aware that the mental phenomena have been going on for ages, while the physical phenomena originated with the Fox family, and gave an impetus to Spirit-ualism hitherto unknown. There has been such an array of manifestations from their day to this that the world acknowledges their power, and we can now say that the truth that man lives beyond death is as capable of demonstration as any problem of the science of mathematics. Mrs. Lillie's guides here gave a powerful argument against the evit combines which are ruling the world to day. Mediums are controlled by all orders and classes of spirits, and care should be taken the good alone bear sway. The time is coming when there shall be fress suffering for the mediums and a brighter and grander acknowledgment of ther fivine power. The good the Fox sisters accomplished cannot be overestimated; they have all joined the forces which alided them, and now stand screenly on the heights eternal. modest in his expressions. As we see man stepping forth in his development, we find he has been held in

they have all joined the forces which aided them, and stand screnely on the heights eternal.

now scane screnery on the heights eternal. At the afternoon session a large and attentive audi-ence listened to Mrs. Carrie E. S. Twing, and re-ceived answers to questions and delineations from her quaint control, "Ikabod." The service opened with congregational singing, led by Miss Maude M. Davis of Allston. Mrs. Twing read a heautiful means ceived answers to questions and defineations from her quaint control. 'Ikabod.' The service opened with congregational singing, led by Miss Maude M. Davis of Allston. Mrs Twing read a beautiful poem, entitled "The Long Ago.'' and spoke briefly upon "Prophecy.'' saying that people ask, ''Wiy don't mediums tell more of what is to take place in the fu-ture?'' and we reply it would not be heeded if they did, and perbaps they would be arrested as accom-plices with incendiaries and evil doers. As an in-stance it will be remembered that a colored man went about the street crying and urging the people to fly to the highlands, because they were in dancer of destruction by a flood. The people thought blin crazy, arrested and placed blin in jail, but in less than three weeks the streets of Titusvile were flood ed, and death and destruction followed just as he bad forefold. You see it is not always pleasant to be a prophet. The work of prophecy is going on all the time; our mediums forctell future events, and a great many instances can be cited of people having been helped by heeding warnings thus given. Sometimes, however, the prophecies are untrue; this arises from a variety of causes we cannot overcome. Mrs. Twing gave some of her experiences in connection with pre-dictions she had made, and was listened to with deep interest. In closing, she referred to the power of Spiritualism to open the gates of the spirit land and rive us the assurance that our dear ones await us "over there," and not one note of prophecy is in vala. Let us not, she said, despise one of our mediums. ''Ikabod'' then assumed control, and to the first one who came forward, said: 'Why! you have a whole graveyard over there, and a preach man comes who says he found God a great deal better than he preached him.'' To another, '' A little brown bird in the hand is worth two robins up atree.'' ''sli-nedums dapted to their use. It is difficult, she said, for mortals to understand the laws that govern spirit run. It is sometimes difficult for spirits to Triends are to be found in the home of rele. Have sit tings at a certain hour every week, or every day, it possible, at home, and there must be some one of your number who can be influenced to receive messages from your loved ones. HEATH. The Helping Hand Society met Wednesday, March 15th, at 3 Boylston Place. Business meeting at 3:30; supper at 6. The evening meeting opened with con-gregational singing, Mrs. Mary F. Lovering accom-panist; after which Mr. Haskell made some pleasing remarks, followed by remarks by Mrs. Dr. Wright and Mr. C. Day; song by Miss Amanda Balley, Mrs. L. C. Clapp accompanist. Mr. Charles W. Sullivan favored us with a song and fine tests. The meeting closed with singing. 1. M. JACONS, Sec'y.

with entertaining anecdotes, and held the close attention of young and old. These meetings and so-clais are held every Wednesday evening at 514 Tro-mont street. Scitting.

At the Soldiers' Home, Cholson, Mass., Mrs. M. At the Boldlers' House, Cholsen, Mass., Mrs. M. T. Longley-under the influence of spirit John Pier pont-lectured, or as the spirit said, "gave a little talk upon spiritual things," on Sunday last, to the ex-pressed pleasure and approval of her hearers. Prof. Longley also sange some of his popular compositions on that occasion. On Sunday next Mrs. R. S. Lille will lecture at the Home, and Mr. John T. Lille, with C. W. Sullivan, will interest the soldlers with sweet songs. A grand treat is in store for them. The services at the Home for March have been under the auspices of that yet.

for March have been under the auspices of that vet-eran worker, Mrs. M. A. Pope.

Engle Hall .- March 15th, the Wednesday afternoon meeting was very interesting. Good tests and readings: Dr. C. Huot, Dr. Fuller, Mrs. W. H. H. Burt, Mrs. C. A. Smith, Mrs. Soule, Mrs. Mason, Mr.

Tuttle. Tuttle, Sunday, March 19th, the three services were largely attended, and great satisfaction was expressed; morn-ing circle very harmonious and good results; after-noon, singing, Mrs. A. Sterling; Mrs. Shirley made pleasing remarks; excellent tests and readings. Mrs. Shirley, Miss A. Hanson, Dr. Wm. Franks, Dr. 8. Perrin, Dr. 0. F. Stiles, Mrs. J. K. D. Conant, Mrs. I. F. Dewning, near Mrs. Downing.

Shirley, MISS A. FRANSON, J. K. D. Conant, MIS. I. Perrin, Dr. O. F. Stiles, Mrs. J. K. D. Conant, MIS. I. E. Downing, poem, Mrs. Downing. Evening. – Duet, Mr. Ridell, Mrs. Smith; Mrs. T. F. Dean made excellent remarks, etc.; tests, readings, etc., Dr. Wm. Franks, Mrs. Dr. Bell, Mrs. A. Wilkins, Mrs. J. Woods, Mrs. Smith. Mrs. J. Woods, Mrs. Smith. Mrs. Sterling, who has been with us for several mouths, will be absent on accoupt of ill health for some weeks; the best wishes of all go with her. BANNER OF LIGHT for sale at each session. HARTWELL.

Harmony Hall .- Last Sunday healing and developing circle largely attended - results satisfactory. Afternoon and evening the hall was well filled. The Afternoon and evening the hall was well filed, the following mediums participated in the exercises: Drs. Blackden, Mathews, Willis, S. H. Nelke, Mrs. Hughes, Mrs. Chandler-Balley, Dr. Fuller, Mrs. Smith, Mr. Rid-dell, Mrs. Dr. Bell and others. Song by Mr. Riddell and Mrs. Smith. Nellie Carleton and Miss Lahb fur-hished music during the day. The Tuesday and Thurs-day meetings during the week are a perfect success. BANNER OF LIGHT is for sale at each session. F. W. MATHEWS, Conductor.

F. W. MATHEWS, COMMAND P. S.-Mrs. Mary Eddy Huntoon of Vermont, mate-rializing medium, will hold two scances for full forms and other physical phenomena Sunday evening, March 26th, and Wednesday evening, March 29th, in this hall, at solution at 8 o'clock.

Lincoln Hall (1021/2 Warren street, Charlestown District).- Progressive Spiritual Union, Mrs. May Moody, President. At 2:30 social circle, well attended 7:45: Opening invocation and tests, by Mrs. Taylor:

7:45: Opening invocation and tests, by Mrs. Taylor; Mrs. Cushman (musical medium) gave fine tests, fol-lowed by the playing of the guitar by spirit fingers, to the delight of many present. Master Willie Sheldon gave fine recitations, which pleased all. Dr. Sanders presented readings, which were recognized. "Apple Blosson" followed with words of encouragement. A fine poem by Miss Williams. Our meetings are gaining in attendance, and great interest is shown by all. Miss Taylor, planist. We have secured Mrs. Cushman for next Sunday. BANNER OF LIGHT for sale at every meeting. PANSY.

PASSY.

'The Ladies' Industrial Society met at Arlington Hall March 16th, afternoon and evening. Busi-

ness meeting, 3; fine circle, 4; large party to supper at 6; called to order by President at 7:45; congrega-tional singing; the company present was then enter-tained by the following mediums and others: Songs, Mrs. Lovering, Mrs. Sylvester, Mrs. Patterson, Mrs. Fields, Mrs. French: remarks and recitations, Dr. McRae, Prof. Peck, Mr. Chase (Lynn), Miss Smithi; tests and readings, Mrs. Cunningham, Mrs. Forrester, Dr. Huot, and others. March 23d Prof. Kollen, ventriloquist, gives us one of his unique entertainments. We expect also Mr. Wiggin (Salem). March 30th we hold a Fair from 2 to 9 p. M. Danc-ing from 9 to 12. H. E. JONES, Sec'y. ness meeting, 3; fine circle, 4; large party to supper

Commercial Hall.-2:30 P. M., Mrs. J. Woods, Mrs. Jennie Conant, Mr. C. W. Quimby, Dr. Wm. Franks, Mrs. E. M. Shirley, and Miss Josephine Webster, tests, remarks, etc. Mrs. Nellie Carlton and Prof. Rimbach gave musical selections, plano and

Prof. Rimbach gave musical selections, cornel. 7:30 P. M., Miss A. J. Webster gave opening address, followed by Mrs. L. P. Hardee, Mrs. Jennie W. Hill, Mrs. I. E. Downing, Mrs. A. Woodbury, and the Chairnan with readings and tests. *Junicersary Exercises* will be held in this hall on the 3ist of March, morning, afterboon and evening. Good local and visiting mediums in phenomena. A. J. WEBSTER.

The First Spiritualist Ladies' Aid Society net March 17th at 4 P. M. for business. The evening exercises commenced with congregational singing, led

exercises commenced with congregational singing, led by Charles W. Sullivan, pianisi, Mrs. M. F. Lovering ; Miss Amanda Balley sang several songs, accompanied by Miss. Burnett. Mrs. Carrie E. S. Twing was then introduced, and was warmly welcomed. After some very appropriate romarks, she was followed by "Ikialod," who gave delineations which were highly satisfactory and inter-esting. Next meeting March 24th, supper at 6 P. M. E. D. MAYO, Sec'y.

## MEETINGS IN MASSACHUSETTS.

OF LIGHT.

Springfield .-- Mr. J. Frank Baxter has been well received by large and enthusiastic audiences this month in Springfield, and last Sunday, 10th last., will be memorable in the history of Spiritualism's progress in the city as a Red Letter Day. The day, the audi ences, lectures and sonice were grand. Mr. Baxter's selections of music and poems were appropriate, and factive address.

BANNER

The science of the closing wore grand, all narres selections of music and poems wore appropriate, and finely rendered.
The lecture of the afternorn was practical and elevating. The theme was, "Au Object in Life." Mr. Baxter fully merited the applause, congratulations and praise he received.
The subject of the evening lecture was, "The Practical Utility of Modern Spiritualism," by request, which the speaker's masterly treatment of no one present can forget. It was considered the most powerful lecture Mr. Baxter has given in this city, and called out much applause.
The scance of the closing hour was another trumph, consisting, as it did, of lucid descriptions of spirits, and many tests of spirit interposition. At the close many deeply interested, and several who were never before in a spiritual meeting, came to Mr. Baxter, and

and many desits of spint interposition. At the close many deeply interested, and several who were never before in a spiritual meeting, came to Mr. Baxter, and for a half hour an interesting conversatione was held. Mr. Baxter seemed especially inspired to meet all de-mands, and the occasion and day ended with happy hearts and happy feelings on every side. Next Sunday, 20th inst., Mr. Baxter will conclude his present engagement in Springfield, lecturing after-noon and evening in Graves's Hall. On Monday even-ing, 27th, he will give, for the benefit of the First Spir-itualist Ladies' Ald Society, a literary and musical en-tertainment, assisted by local talent. On the Sundays of April, in the Spiritualists' hall, Foote's Block, Mrs. Carrie E. S. Twing will lecture afternoon and even-ing. The Children's Progressive Lyceum meets every Sunday, to which all are invited. SCHIRE (per order).

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Malden .- Lyceum opened at 2:30 P. M., Mr. Potter presided; singing by school; followed by usual exercises. Recitation, Ralph Carter, Ciara Fagan, Rosabel Wentworth, Maud Willard, Florence Willard, Bertha Willard, song; plano solo, Mabel Carter; ro-marks on the lesson, Mrs. Thompson, The supper and entertainment given by the Ladies' Ald was a grand success. E. M. DODGE, Sec'y.

Ald was a grand success. E. M. DODGE, Sec y. Hon. Sidney Dean delivered March 19th an historical lecture of marked ability, and closed with remarks, leaving a deep impression upon the audience.— March 26th, C. Fannie Allyn. MARY E. THOMPSON, Sec'y.

Lynn.-At Cadet Hall, March 19th, the afternoon services opened with appropriate music by George N. Churchili; invocation; poem; lecture—subject, '' Light Courting into the World," by the well known medium Joseph D. Stiles, followed by one of his test scances. The services were all of a high order, and well re-ceived by a large audience. Evening, appropriate music by Mr. Churchill; Mr. Stiles gave a short ad-dress on "Theology," followed by one of his won-derful test scances, giving the names of one hundred and sixty-five spirit friends. All recognized as cor-rect.

And Skyphro Spin-rect. Next Sunday, at 2:30, Mrs. Julia E. Davis, test me-dium; at 7 Mrs. Cora L. V. Richmond (Chicago) will lecture, followed by tests by Mrs. Davis. 88 South Common street. T. H. B. JAMES.

Bodwell's Hall, 84 Monroe Street .- The Lynn Spiritual Fraternity held March 19th very fully attended and interesting meetings, afternoon and evening. Mrs. L. F. Butler (Lynn), Mr. Milliken, Mrs. M. F. Pierce and Mrs. Webster, participated in tests, remarks, etc., so we are informed by Mrs. E. B. Merrill.

Haverhill and Bradford .- Dr. C. H. Harding (Boston) was the speaker and drescriptive reader in Brittan Hall last Sunday, before good-sized audiences, and with interesting results. Next Sunday Mr. F. A. Wiggin (Salem). The Spiritual Union met with Mrs. Haywood-Davis,

40 Emerson street, Tuesday evening. A public circle will be held in Brittan Hall Thursday evening at 8 o'clock, and a conference on Friday evening at Mrs. Whittemore's, Portland street. E. P. H.

Worcester .- Mrs. Carrie F. Loring made a fine impression before our Association March 19th, her

lectures and tests being highly appreciated.

The Woman's Auxiliary meets at residence of Mrs. Prince, 75 Portland street, Thursday afternoon, March 23d. Supper at 6. Mrs. Amanda Brown holds a circle at 8 o'clock for the Auxiliary. Mrs. Mary French will speak here March 26th.

#### GEORGIA D. FULLER.

Salem .- Miss S. Lizzle Ewer (Portsmouth, N. H.,) gave interesting lectures and readings for our Society in Cate's Hall March 19th, Mrs. Nettie Holt-Harding (East Somerville) will occupy our platform Sunday,

We have secured the services of Mrs. Cora L. V. We have secured the services of Mrs. Cora L. V. Richmond (Chicago, III.,) to lecture for our Society Friday evening, March 24th. Mrs. N. H. GARPINER.

Newburyport .- On Sunday, March 12th, Dr. Willis Edwards and C. E. Seegar (both of Lynn) lectured and gave satisfactory tests. The audience in the and gave satisfication tests. The adorate in the evening was the largest of this sension. Dr. Edwards gave a good sensible lecture, followed by tests which were fine and correct; his singing was also inspiring. Mr. Seegar was well received, and his short remarks

wife. The sum of twenty-five dollars has been paid to

Wife. The sum of twenty-nee dollars has been paid to him. Our Corresponding Secretary, Mrs. M. T. Longley, read a letter from Mr. Swett of Long Branch, Cal., making suggestions relating to carrying on the work of the V. S. U.; also one from Lillie Underhill. 8 West 110th street, New York City, stating that she had the only portrait of her mother, Leah Fox Underhill, also of her grandmother, Margaret Fox, and had decided to have crayon copies made, in order to give Spirit-ualist societies an opportunity to purchase. Since our last report a Spiritualist Club has been formed in Titusville, Pa. by Messrs, Hayes, Downer and Peasland, also a Club in Hudson, Mass., by Messrs, Bills, Fosgate and Stone. These are now branches of our V. S. U. of Boston, having received the necessary certificates, etc. Our Home Fund has been increased since the last meeting fitteon dollars—five dollars each having been received from

has been increased since the last meeting fifteen dollars—five dollars each having been received from Mrs. John Woods, Dr. A. H. Richardson and Mrs. Mary D. Bell. A well-known Spiritualist of Vineland, N. J., eighty-five years of age, & rites us that his ex-ceutor will pay the V. S. U. two hundred dollars on his decease. Remarks were made by James H. Lewis, Mrs. Pope, Dr. D. S. Baker, Mrs. Hattle C. Mason, Jacob Edson and Treasurer Dole. Henry Lemon closed with a niew closed with a poem. losed with a poem. Our next meeting will be held Tuesday evening,

April 4th, in the Banner of Light Hall. WM. H. BANKH, Clerk, 77 State street, Boston.

## " - ' Mrs. Cora L. V. Richmond

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

A large and intelligent audience filled the Temple last Sunday afternoon to hear the guides of this gifted lady discourse on the "Building of the Temple." As her discourse will appear in full in the columns of THE BANNER very soon, I will not attempt to give even a brief synopsis of it; but the general expression from the audience was, "Simply grand!"

Before giving the discourse, the controls of Mrs. Richmond answered a number of questions; among them these

Question: "What does Spiritualism teach in regard to the conduct of life?" Answer: "More than it would take a lifetime to declare. What every teacher, savior, prophet, philos opber and sage has taught since the world began: Equal, and impartial, and absolute fraterifty among men, and loving God by doing good to your fellow-man."

man." "How did evil originate?" "It did not originate. The necessity of naming the night darkness and day light is a necessity that is relative, and does not pertain to the absolute state at all. All matter and whatever pertains to matter is relative; the necessity of naming something as black and something as white is the result of human condi-tions and material environments. Vat we are norand something as white is the result of human condi-tions and material environments. Yet we are per-fectly well aware that there is no absolute darkness, and we are perfectly well aware that no human giston has seen the absolute light. We know that the black-est substance which human discovery has perceived is coal tar, but when tested and divided, and when certain chemical processes are applied to it. It reveals the most brilliant of all dyes and colors with which human vision is familiar: That, in other words, black-ness and brightness, the vibrations of light and shade, are but relative terms. For God there is the absolute, for man there is the relative. Evil is the absolute.

ness and brightness, the vibrations of light and shade, are but relative terms. For God there is the absolute, for man there is the relative. Evil is the absolute, for man there is the relative. Evil is the absolute, for man there is the relative. Evil is the absolute, the coal far of earthly existence, out of which the Di-vine alchemist brings the analine dyes of spiritual perfection." "Can there be hereditary transmission of spiritual discerment, as claimed for the 'seventh daughter' or the 'seventh son.' or for one being born with a vell over one's face, or any other similar phenomenon supposed by many to be mitneulous?" "The spirit, or sout, being an entity from eternity, there can be no transmission **O** "spiritual attributes, but the spirit in coming into the organism brings the spiritual qualities. There may be certain signs and indications in all of these traditions that had their origin somewhere in physiological or psycholog-leal truth. It is doubless true that there are certain bidications which declare when one possessing spirit-ual attributes is to come; as the ancient prophets de-clared one another, and all the prophets declared the incoming of thrist. There were indications whereby these declarations could be made manifest. So in hu-man life many families and nations and all classes of people have indications, signs or traditions whereby these declarations could be made mainfest. So in hu-man life many families are predicted, which are supposed to be hereditary. But we do not think that the indications could be made maifest. So in hu-man life many families are predicted, which are supposed to be hereditary. But we do not think that the indications could be made maifest. So in hu-man life many families are predicted, which are supposed to be hereditary. But we do not think that the indications could be made maifest. So in hu-man life many families and nations and all classes of people have indications, signs or traditions whereby these declarations could be made maifest. So in hu-are mere

 $\sharp gr = Next$  Sunday afternoon Mrs. Richmond will speak in the Temple for the last time during her present visit to Boston; on which occasion her guides will deliver a discourse on "The Forty-Fifth Anniversary of Spiritualism: A Protest and a Rejoleing." B. B. 

#### An Open Letter to the Public.

Will you kindly allow me to answer the inquiries of numerous correspondents concerning my medial work, through the columns of our beloved BANNI RT

H. B. HITCHCOCK, Springfield, Mass. springnetd, Mass. The following wonderful testimonial rom Mr. H. B. Hitchcock, who was ship-sing clerk for the Powers Paper Co, for U 9 yrs., and who now resides at No. 100 Water St. Springfield, Mass., proves that JANA'S 18 \*\* THE KIND THAT 'U RES,"

DANA'S is "THE KIND THAT CURES," DANA SARAAPARILLA CO.: DENTLEMENT. — I am now 41 years old, and pome is years ago I began to fail—an **nil-gone**, if rew over and worse, and as the Years went by I grew over and worse, and as the Years went by I grew over and worse, and as the Years went by Sarengarilla, but reviewed no benefit. I had ter-rible hendisches—had to live on the most simple dirid-my stommach was as weak that it would relain only the lightest food— had severe constignation. It was hard work for me to rise from my bed. My nerves were prostrated to such a degree that I could not here to be left alone in a nonm-it scemed as though I should fty, and I fett that I would rether die than live. This was my condition last November when I began taking

DANA'S SARSAPARILLA SALUSTAL TELEVIERALE as a last resort. It helped me from the farst. I have taken only four bottles. Can eat anything - deep like a child, and an in fart, completely CUBED. DANA'S is the only medicine I would recommend for it curves when all others fail. Yours very truly, J.B. HTCHCOCK. No. 100 Water St., Springfield, Mass. Dana Sarsaparlua Co., Beifast, Maine.

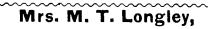
Something for the Sick

To Use and Get Well.

### Agents Wanted Everywhere.

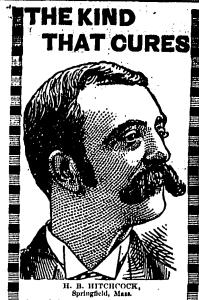
A TTENTION is called to what is known as the WATER OF LIFE, which is adapted to curing, more especially, all forms of Stomach, Liver, Kidney and Bladder troubles. By injecting this Water, it will heat all forms of internal diseases, such as Piles, Typhoid and other fevers, Bowel diseases, Uterine and other forms of female complaints. If Ts a blood purifier, and by this means will cure Catarrh, 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, pure and simple. 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, Wilke-

J. R. PERRY, Manager. 26wis Darre, Pa. Mar 18



UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and pre-scribe for disease. Send leading symptom of patient. Fee \$1.00 By mail only. Address 34 Sydney street, Dor-chester District, Boston, Mass. 13w Dec. 31.





5

The Children's Lyceum executed its interesting program on Sunday last with fidelity and skill. The able management of Conductor Hatch, Jr., seconded apie management of Conductor Hatch, Jr., Seconded by the efficient assistance of Assistant Conductor Wood and the various officers, is manifested at each session of this school; the reading, singing and march-ing by the pupils attest to the ability and interest of each one. The orohestral selections are very fine, and the morning lesson by Mrs. Longley is spiritually instructive.

and the morning lesson by Mrs. Longley is spiritually instructive. In addition to the above exercises, effective and carnest addresses were made by J. B. Hatch. Senior., Mrs. Sarah A. Byrnes, Dr. Charles Huot, C. T. Wood, Conductor Hatch; a brilliant vocal selection was ren-dered by Louise Horner; reoltations were given by Wille Sheldon, Gretchen Stripp, Carl Leo Root, Ma-bel Harlow, Eddie Hill-each of whom displayed fine taste; sweet songs were sung by Millie Smith and Charlie Smith. Lyceufn meets every Sunday morning at 514 Tre-mont street. All are welcome. The Lyceum Ladies' Aid Association was favored on the evening of March 15th with a descriptive address from Dr. Huot, on the life of a revenue offleer among the "Moonshiners" of the South-he having served in that capacity three years. The lecture was filed

America Hall .- The last Sunday meetings were largely attended. Mr. Eben Cobb, the Chairman, addressed the audience in regard to vital questions of to-day-pertaining to Spiritualism-and was followed by mediums giving most satisfactory texts. The fol-lowing took part: Miss Peabody, Dr. S. H. Nelke, Mr. C. W. Quimby, Dr. Huot, Mrs. Forrester, Mr. Colger, Mr. C. Chaapel, Miss Hanson, Miss Smith, Mrs. Shackley, Mrs. Davis, Mrs. Howe, The BANNER OF LIGHT is for sale at the door, (NDEX)

VINDEN.

#### "THE SO CALLED DEAD." When a powerful London daily, like The Chronicle, devotes a column to a review of a spiritualistic work bearing so suggestive a title as "The So-Called Dead," recently under notice in these columns, it is an evident sign that Spiritualism is silently conquering. After some perfectly unbiased criticism, the reviewer concludes by these candid remarks: "The Psychical Research people seem to think that they have disposed of the 'miracles' of Spiritualism when they have found a conjurer who can imitate them. That, of course, is nonsense. The fact that a conjurer can do certain things by trickery is no proof that Spiritualists can not do them by other means. Hocus-pocus by a conjurer with a locked slate and a wisp of muslin has really not a great deal to do with the question whether Spiritualists can or cannot raise the dead. As well refuse to believe in a thunderstorm because they can produce first-class lightning at the Lyceum." The Psychical Research Society might take note !- Medium and Daybreak, London, Eng.

20 John Barnes of Divernon, Ill., is in dis-tressing circumstances, being ill, exhausted and peuniless. Those who can spare a mite for a Spiritualist brother will benefit them-selves by remitting to him by mail as above. selves by remitting to him by mail as above.-Light of Truth.

Will Dr. J. V. Mansfield please call at this office when convenient?

and tests were good. Dr. Edwards will be with a again next month. F. H. F.

Chelsen.-March 19th, developing circle at 2530 Evening, 7:30, speaking, reading and tests, in which Mrs. Smith, Mr. W. Anderson, Mrs. Logan and Mrs. W. Anderson participated. Music, Mr. and Mrs. Anderson - Next Sunday Dr. C. D. Fuller,

Lowell.- March 19th, Dr. Willis Edwards and Mr. Seegar (both of Lynn) lectured and gave tests to good. audiences. Dr. Edwards again occupies our rostrum next Sunday, 26th inst. E. PICKUP, Hon, Sec<sup>2</sup>y,

Taunton .- Mrs. F. E. Morse, Sec'y, states that William A. Hale, M. D., (Boston) lectured and gave tests here March 19th. March 26th Dr. C. H. Harding will speak.

Lawrence. -- On the 19th inst., afternoon and evening, at Pythian Hall, Mis, E. C. Kimball was our speaker. Sunday, March 26th, Dr. F. H. Roscoe will L. E. Goss, Sec'y. officiate

Everett .- A. D. Haynes states that Mrs. M. J. Stewart is conducting meetings here. Mrs. M. A. Brown spoke last Sunday.

## The Veteran Spiritualists' Union.

To the Editors of the Banner of Light: The regular monthly meeting of the Union was held Tuesday evening, March 7th, President Storer in the chair, at the Banner of Light Hall.

The President suggested that the names of any sick members be publicly announced at our meetings, so

members be publicly announced at our meetings, so that members of the Union can visit them and, if needy, their requirements be attended to. Mrs. Pope reported on the case of Chas. H. Floyd at the Charles-town Home. Mrs. John Woods of the Quick Relief Committee reported \$18.47 distributed of the \$25.70 recently appropriated by the Board of Directors. The Clerk reported donations to our Special Relief Fund of \$45.00, which were paid to the following donees: Mr. John Purse, \$5.00; Mrs. Biodgett, \$3.00; Mrs. Car-rie Taylor of Brooklyn, \$5.00; Mrs. Lewis, the attend-ant of Mrs. J. A. Chapman of Norwich, Conn., for her, who reports that Mrs. Lewis has had a fall and broken her aukle badly. Mrs. Chapman and eight others have become members of the Veteran Spiritualists' Union within a few days. The other donee was Mr. E. G. Wilmarth of Attlebore; he is seventy-nine years old, is very feeble, and has a sick

of numerous correspondents concerning my medial work, through the columns of our beloved BANNER? 1. The delineations, advice on health or other mat ters—as mentioned in my advertisement in its columns – are all included for the fee of one boller, if the cor-respondent desires to be informed upon these various subjects – unless the sitting be for two separate cases, although included in one letter, as two examinations would then have to be made by my guides. 2. I do not advertise to give personal messages from the individual opint friends of those who write to me, as this line of now medial work is distinct from that of the Banner Message Department, although fre-quently my defineations contain descriptions and names of splits, many of which are verified by re-sponses which a receive from my correspondents. 3. I do not a present give personal private sittings at my home or elsewhere. My band assures me that they will make that a part of their work later on, but that they have opened this special branch—as now advertised—in order to more farticularly reach those who desire advice and must depend upon the mails to bring them *en rapport* with my work. After this sea-sm—which will close early in July—my medial bhors will be somewhat varied, and I shall net then devote my spirit band, in writhing, avail themselves of the op-portunity (as I must positively subsend that work on or about July 10th) as soon as possible. I am happy to say that the work of my guides in this line is more than austisfactory to me. Already, since October last, I have received commendations and endorsements on spirits mentioned." Another correspondent writes: "I can scarcely express to you and to your spirit-band—God bless them—the large amount of happi-ness they bring me. In fact, it must have been some bright spirits mentioned." Another correspondent writes: "I can scarcely express to you have very thankful I am for the happing thus pressing they bring the indices in your spirit-band—God bless th

band- God bless them—the large amount of mapping band- God bless them—the large amount of mapping ness they bring me. In fact, it must have been some bright spirit-friend that instigated my writing to you. I can scarcely express to you how very thankful I am for the happiness thus brought to me." These extracts from letters received by me are similar to a number of others I have on file, and which assure me that my guides were wise in entering upon this work. M. T. LONGLEY.

#### Movements of Platform Lecturers.

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

Mrs. M. W. Leslie, speaker and platform test medi Mig. M. W. Leslle, speaker and platform test medl-um, has been filing engagements in Manchester and Nashua, N. H., Taunton, Mass., and Pawtucket, R. I. Will accept week-evening engagements, and has a few Sundays not engaged. Terris liberal. Address b42 Tremont street, Boston, Mass., Station A. Dr. G. C. Beckwith Ewell has contributed to after-noon services at Carnegie Hall, New York City, the last month, and is engaged for Anniversary exercises. Would like to arrango for lecture dates for April and part of May; also camp meetings. Address 348 West 29th street.

part of Ma 29th street.

Mrs. A. C. Henderson is open to engagements to lec thre, give psychometric readings and tests. 102 9th Avenue, New York City.

A venue, New YOR UITY. Mrs. Hattle C. Mason spoke in Fitchburg, Mass., March 12th; Pawucket, R. I., March 19th; speaks in New Bedford, Mass., March 26th; Fitchburg, Mass., April 9th. Has April 16th and April 23d unengaged. Societies wishing her services for the fall of 1893 and season of 1894, may address her 80 West Concord street, Boston, Mass.

The permanent address of Mrs. Helen Stuart-Richings is General Delivery, Boston, Mass.

E. J. Bowtell speaks at Providence, R. I., March 20th, afternoon. May be addressed there at 160 Foun-tain street until April 7th, afterward for a few weeks Asbury Park, N. J. Would like to arrange with camp meetings in the summer, and with societies for evert full camp mee poxt fall.

go We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immediate localities as are not regular subscribers to THE BANNER. 

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K. .

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Try Dr. Stansbury's Specifics. CLIMAX Catarrh Cure and Anti-Microbe Inhaler, 50 cts. Dyspepsia Tablets, Aromatic, Stimulant and Anti-Acid, 25 cts. Psycho-Hydenic Pills, regulate the Liver, act on the Ritheys, and Direstion, 25 cts. Postpaid on receipt of price. Full list twelve Remeilles, terms, etc., address DORN-Arent uli ilst tweive Remedies, terms, etc., åddress DORN-SURGH & WASHBURNE, Olmstedville, N. Y. Agenta vanted. For sale by COLBY & RICH. is Feb. 4.

Dr. and Mrs. W. A. Towne,

MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7. Is May 9. I WILL PAY TEN DOLLARS for the best description of death (written pathetically) and the awak-culog upon the other side. Can be written in form of brief story, a poem, or as a description. MSS. not accepted will be returned. Address 999 BANNER office. Mar 23. COTTAGE FOR SALE AT LAKE PLEAS-ANT. No. 1 Rose stroot, at head of Park. Two stories; running water. Inquire of N. S. HENRY, Lake Pleasant. Mar. 25.

Mar. 25. 3w A RE YOU SICK? I can locate your disease at once. Call or send lock of hair. (Nature's reme-dies.) Magnetic treatment also. DR. MILLER, 165 Tro-mont street, Boston. 1w\* Mar. 25. A STROLOGY. Send time of birth, sex, acter. PROF. HENRY, 62 Washington street, Lynn, Mass. Feb. 25. 15w\*

SELECT DEVELOPING CIRCLE. Quick development by powerful mediums. Address for par-ticulars MRS. H. MORSE, 150A Tremont street, Room 7. Mar. 25.

## TO LET.

A Large Front Boom in Banner of Light Huild-ing, also Large Back Room subdivided into three, admirably arranged for Physician or Mo-dium's offices. For particulars and terms, apply at Bookstore No. 9 Bos-worth street, Boston, Mass. Mar. 28.

#### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 7.

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

James Burns, 15 Southampton Row, Lon-don, Eng., is agent for the BANNEB OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription rice of the BANNER OF LIGHT is \$3.00 per year, or \$1.60 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.

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#### LIGHT. BANNER $\mathbf{OF}$

# Message Bepartment.

ON TUESDAYS AND FRIDAYS each work Spiritual Meetings are held a the Hall of the Banner of Light Establish-

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ment, free to the public, commoncing at 8 o'clock P. M., J. A. Shelhamer, Chairman.

At these Scances the spiritual guides of MES. M. T. Lowo-Law will occupy the platform for the purpose of answering queetions proposited by inquirers, having practical bearing pon human life in its departments of thought or labor. (nestions forwarded to this office by mail or handed to the chairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so. If is should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy lives—whether of good or evil; that those who pass from the mugane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the columns that does not comport with bis or her reason. All express as much of truth as they perceive-no more.

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

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

## Report of Public Scance held Jan. 10th, 1893.

**Spirit Invocation.** Oh' thou infinite Presence, thou soul of all love and pow er, send, thy infulstering angels, we beseech thee, into our indist that their pure atmosphere may blend with ours, help-ing us to grow nearer to that which is spiritual and that which is divine. We desire that these blessed intelligences who are permitted to return from worlds beyond this earth. who are filled with the light of knowledge and trath, who have passed through extended experiences and have become wiser and stronger because of them, may draw near unto us this day and impart to our minds such instruction as shall stimulate our idea; and help us to generate new thought for future usefulness

ask that our spirits may be assisted to grow so that we shall become outckened in asplication and in understanding of life and its laws. We reach out for a conception of that which belongs to eternal things, we also desire a compreheaston of that life which surges around us here on the external plane that we may come to know ourselves, to understand our human needs and the demands of our natures and that we may also grow futo sympathy with and into a love for our neighbors. Coming to realize more of their mosphere, and they may engage in just such and its purposes, seeking not to criticise and to judge harshiv of their works, we shall come to understand them more, so as to be able to extend that which may be helpful and that which may serve as a guidance to those who are in the darkness of ignorance and doubt and do not know the higher way which leadeth unto life.

But we are weak, and we test our imperfections. Oh: thou Infinite One, setel anto us those who shall give us an uplifthig strength and influence, those who are like ourselves, yet who are stronger and wiser that we, those whom we can understand and follow, and so may we be fitted to communicate with the sprits of the higher tile and may they be pleased to come and inepart something of fight and Instruction indocent nives.

We also the beneficible in a live seasible the blossing of all three cours to pest with a courd to be with a sciencikinal

#### QUESTIONS AND ANSWERS,

CONTROLLING SPHELE. If you have queries we will attend to them.

QUES. - By T. T. Stowe, North Brattlehoro', V = -B but env tempt us to so in the hereatter, when the low of money and antichous and other desires of an earthly nature are left behind, as the spirits have laught?

Ass. -The earthly loves, those belonging to the carnal nature, are not always left behind because the spirit has sloughed of the mortal flesh. It is the likes and the inclinations, the tendencies of the mind and heart, which determine the surroundings and conditions of a spirit

If one here fosters selfisliness becomes tilled with the spirit of avariciousness, and so over-reaches his neighbor, and also commits deeds reaches his neighbor, and also commits deeds which are not in accordance with the law of brotherly love and kindness, his spiritual na-ture becomes warped, and does not unfold in loveliness. Therefore when he passes out of the desh he is not qualified to enter the spirit-ual country of light and peace. True, he is a spirit, and so are you all spirits, even though walled about by fleshly bonds. The likes, the inclinations, the tendencies and attractions of that spirit who has lived the life mentioned, all

olaiming to be what they are not. We know that there have been many such cases during the history of Modern Spiritualism, and we also know that in many instances the reason for this state of affairs is what we stated in reply to the former question: that there are many on earth who are interested in the reve-lations of Spiritualism, and who feel flattered at receiving a message from beyond this world purporting to come from some illustrious perpurporting to come from some intustrious per-sonage, such as Bacon, Shakspeare, or per-haps one of more ancient times. Some of these have conceived the idea that they personally have been selected by high powers for the ren-dition of some great service to humanity, or the accomplishment of some specially divine work, and that these high powers have borne such names as are known to fame in many de-

such names as are known to fame in many departments of human history, and so they have been imposed upon by mischlevous spirits who delight to work upon the credulity of minds on earth.

We are not casting reflections upon any one. We know from observation that this is a fact along this line of inquiry, but it is not so in all cases. There are exceptions to this as to every other rule. We know there are many intelliother rule. We know there are many intelli-gent minds in the body who really have been privileged to come into communion with high minds in the spirit world, and to receive from such intelligences information of a high order, truth that is of incalculable benefit to humanity when understood and applied to human thought and labor. We also know, on the other hand, that there are individuals on earth, some of them highly advanced as scholars, such as the author mentioned by our questioner, and others who have not reached that high grade of development and education, who have visited various mediums and have received through their agency what purported to be communi-cations from such minds in the spirit world as have been mentioned, and that these commu-nications have by no means borne, the carmarks of the identity of the individuals claim-ing to give them, but have, on the contrary, borne internal evidence of having emanated from very weak and illiterate minds. There-fore all that our friends have had to do has been to reject such messages, because they bore the stamp of not being what they claimed to be. In such a case the fault may rest with the degree of the medium's development, so that what is given is imperfect to a large extent. It

may be, however, that the fault lies with some of those intelligences in the spiritual world about whom we have been talking in reference to our first question, those who take pleasure in imposing upon their fellow-beings, those who are mischievous, and delight in working in such ways as will confuse and confound individuals on earth. They live close to the external atdisreputable acts as those mentioned.

All this, however, does not disprove the fact that Spiritualism is a revelation from the other world, and is a mighty truth. Spiritualism does not claim that everything which is given from the spirit world is a truth, that it is per-fect or infallible. It claims that human beings live after death; that they retain consciousness, memory and activity sufficiently not only to live in another world, and employ their powers, but also to return to earth, and, under certain conditions, manifest themselves to morof the physical body, and it is given to you to use your common sense and reason in determining the truth of his statements. If a spirit comes to you who is illiterate, faulty in expression, and who, under no circumstances, dis-plays the intelligence of a Bacon or a Shak-speare, or the power of some of those grand minds that have left their impress upon the world, and if, after making due allowances for the frailty of the medium through which the bght streams unto earth, you discover that there is no indication of that great, pure light which such minds should give forth for human incremention and midama them you see to cominstruction and guidance, then you are to conclude that the message given did not emanate from any such individual. It is either of the earth earthy, or it is the result of some very imperfect and faulty mind, who, having left off the body of flesh, still clings closely to the physical atmosphere.

# INDIVIDUAL MESSAGES.

#### Nathan Chase.

I have been listening with deep interest to the remarks which have been made. Why! I seem to find such a school here in which an intelligent mind may gain experience and un-

to them with much love, it will do me good in my spirit home. I am the wife of William Agar.

## Major Franklin Morgan.

Perhaps I shall be looked upon by the rising generation as one of the old school, but I feel that I belong to the present just as much as some of you who are active in its work and its material affairs.

In casting my mind back over the time that has passed since I went out of the body, it has passed pleasantly locause it has been full of bleasings, full of vital work which has called for the expression of my best energies and powers. I have no notion to be left behind in the march of progress; I have no desire to be sent to the rear because I cannot keep pace with those who are at the front, and so I can say that I have had to keep my energies active in order to be alongside of those whom I ad

Changes have taken place in the affairs of carthe even in that short period of time which has passed since 1 went from the body. My good wife has joined me on the spirit side, and other friends have come into the life of the spirit. Some changes have taken place in ex-ternal ways with those who are here, many of them but Law placed of that I like changes them, but I am pleased at that. I like change it denotes progress; it is the opposite of stag-nation. So I say to my friends: "Do not be sad that changes come into your lives; rather welcome them, for they mean more of fullness, power and experience for each one of you." [To the Chairman:] Well, sir, I have been in-

terested in lines of travel, from the old stage coach to the more modern means of transportation for man and beast, and I am interested in these lines now. 1 am studying up the possi-bilities and the powers of electrical forces and their application to human necessity and con-venience in the coming time. You have ad-vanced upon that line of work and experiment, but it is nothing to the advancement that I think will be made in connection with these affairs in the near future--say within another quarter of a century. But I shall not dwell upon those things here; I shall just give my name and greeting.

name and greeting. I was better known in the western part of Massachusetts than in this direction. I have had friends in Springfield, and I have had as-sociations in Palmer Center. My later life was best known in Palmer, for my home was there on Main street for many years. I come back thinking of the old place with kindly feel ing, and of the associations and friendships in the same light, and I know that I shall always have a regard for that which has been a part of my life, no matter how far off I am marching on in worlds beyond this called earth.

I am Major Franklin Morgan.

#### Mary Sterling.

[To the Chairman:] I come here, good sir, hoping that my daughters, who live in Detroit, will hear of my coming, and feel pleased to get a word from "mother," though she is what the world calls dead.

I did not know of Spiritualism and its conso-lations when I was here. I laid away loved tal understanding; and that the bad man may come back and manifest just as readily as the good man. One who delighted to tell big sto-ries when upon earth, and impose upon the credulity of his hearers, may delight in doing inst the same thing now that he is dispossessed inst the same thing now that he is dispossessed. the spirit-world with conditions for growth and for development of the mind and of the graces, but I thought they must lie there in the bosom of the earth until some great change should come to the earth, when they would be called forth to meet their final judgment. I cannot say that I was always satisfied with

that thought and belief, because there were times when I rebelled against it. I wanted to know something of that which the veil of death hides from mortals, or which it did hide from me, but 1 questioned without answer. I had to pass to the spirit-world, and meet my husband and the little ones that were taken from me: I had to see them in their spiritual condi tion, and find them strong and full of life and power, before I could realize anything of this wonderful law which you call spiritual growth and progress. But it all came to me in good time, and with that reunion and with that light of the spirit-home I could not longer hold to my old opinions.

my old opinions. My daughters have gained experience in family life and ties. They have had pain as well as happiness, sorrow as well as sunshine in their homes; but mother is watching them from the spirit sphere, and trying to help them along in times of shadow and in times of light. This is the first opportunity I have had of sending a word back along the line of commusending a word back along the line of commu-nication, a word of love and sympathy and re-membrance to the dear ones here; but I feel

strong energies and powers that I know be-longed to my nature, and that have got to be worked out in the other life; that is. I think some of them will, and some will be brought out in contact with individuals here that I want to give a lift and help along over the road of life. I have a good feeling for all man-kind on both sides. I suppose if I had lived on this side I should have had large possessions, because I came of a

I suppose. If I had lived on this side I should have had large possessions, because I came of a family of means, and there would have been much opportunity, perhaps, for the accom-plishment of certain work; but I am not on this side, in one sense, and in another I am. I do not find any fault with fate or with any condition in life. I think it is just as well that I am in the spirit-world, and getting my les-sons from that side instead of this. As I said, I was told I would get a magnetic force and stimulus by coming here, perhaps from the spirit circle about me, that would ald me in getting rid of these misty cobwebs that

me in getting rid of these misty cobwebs that float about and prevent my seeing clearly. I am glad to come, and while here I thought I am glad to come, and while here I thought I would give a word of remembrance to the friends of the past. I have not got anything to say publicly concerning my life on either side of the grave, not a word, because I do not care to have it known to the world. I have some matters that I would like to talk over privately with friends in New York City, and I hope they will some day give me the chance to do that. I think I can give them some lessons which will do them lots of good, and perhaps work out in helpful ways for oth-

and perhaps work out in helpful ways for oth-ers after a while. My people and I are from the city of Phila-delphia. My people were well known there. I am very glad that the property is going into benevolent channels to do practical good work for human beings. I think that is right, and I only hope that those who have charge of it will see that it is expended wisely for the benefit of humanity. You see I am done with these af-fairs of mortal life, and I am trying to direct my attention to other matters of a more spiritmy attention to other matters of a more spirit-ual nature; so I am very glad to know of any good work that is going on for mankind. I passed away in New York ('ity, at the Marl-

boro. I have friends in Gotham, others in bro. 1 have friends in Gotham, outers in Brooklyn-I think I may call them friends-and also those who know me in the "City of Brotherly Love." I send greeting to them all, and desire you to tell them that Dunbar Price has come back from the spirit-world to say a

#### Fanny Hart.

My name is Fanny Hart. My friends and relatives live in Chelsea, so I feel very much at home in Boston—and they do, too—and it seems nome in Boston—and they do, too—and it seems just the right place for me to come. I would not like to go across the water or away out West to send a message to my friends—I would if I had no other place to come—but it seems so good to come back so near to them here.

I desire to say to my friends: You have no idea of the spiritual world and its associations. I would like you to get a knowledge of them, and there are so many avenues here in the city where you can learn of spirit return that I do you would try to understand something If you will investigate from your side I wish of it.

I have been studying this subject during the years that I have lived in the other world, and think I can return and manifest in some way that will give satisfaction and prove my identity. I certainly would be very glad of the op-

1119. I certainly would be very glad of the op-portunity to try. I had a very dear friend, Nellie, who is still in the body. I do not know as she ever thinks it is possible that I can know anything of her life and welfare, but I do sometimes. I have been so glad of the bright places that have come into it of the blogsal exercisings that have been it, of the blessed experiences that have been hers, and I have rejoiced at the many friends she has made, for I feel, too, to treasure up the friendships that I have had on earth and to keep them warm in the spirit-world, so that when these dear ones pass out of the body we may revive the past and live on in pleasant conditions and associations during the life that is to come.

### Report of Public Séance held Jan. 13th, 1893. QUESTIONS AND ANSWERS.

QUES.-[From one in the audience.] Does it lighten or increase our burdens in life to seek development?

ANS.-We presume our questioner means to ANS.—We presume our questioner means to seek development of spiritual qualities and mediumistic powers. We should say that it does lighten the cares of life, for all that which tends to the spiritualization of a human na-ture helps to decrease the burdens by giving an understanding to the individual, through which he or she can which so this upon life, its an understanding to the individual, through which he or she can philosophize upon life, its necessities, demands and experiences, and come to realize perhaps that there experiences are wrought out through the necessities and demands of nature, and that in such way un-foldment of the spirit and mentality may be produced. produced. If, for instance, one feels that he has mediat powers which may be unfolded into expression and activity, and through which helpful serwice may be rendered to mankind possibly on both sides of the grave, by seeking for the development of those powers he will become a helper to his kind, because he is endeavoring to unfold those qualities which, if expressed, will be useful to the world. Therefore he is equivalent the product the world. aspirational by nature through this very effort. But if one desires to develop mediumship fort. But if one desires to develop mediumship only for personal ends and aims, to come into communication with his own spirit-friends merely, or because he feels that through such an avenue he may find the means of gaining money or worldly influence, then the seeking for development is of a selfish character, it is not spiritualizing to the individual, and will not, in any sense, assist in the unfoldment of spiritual qualities, even though the medium-ship may be brought out under the direction of unseen intelligences. It depends very much indeed upon the nature of our desires whether they are helpful to us in their fulfillment or not. It seems to our mind that if human beings on earth understood the law of mediumship they would seek its development for purely unselfish pur-poses, because through the unfoldment of those qualities of a mediumistic character the two worlds are brought into close communication evidences of an immortal life are given to hu-man beings on earth, thus banishing the clouds of doubt and sorrow and the sense of bereave nent and of dread concerning the approach of death. death. When the medial qualities are developed to that degree that they may be acted upon by unseen intelligences for giving helpful service to humanity, the medium who is thus employed must, of necessity, reap the benefit of a spirit-ual character from that work, because the spirit influences who come to him will come with a lowing desire, not only to avoid him is spirit influences who come to him will come with a loving desire not only to assist him in his own life, but to benefit mankind generally. They bring with them a beneficent atmosphere, one that is soothing to the sad, and stimulat-ing to the weak. The very consciousness that one is engaged in doing good work for mankind, in chasing the fear of death from the human heart, in bringing instruction and consolation to the human mind from the world beyond, in imparting health and strength of body and spirit, must bring to the sensitive a salisfacspirit, must bring to the sensitive a satisfac-tion and peace of mind that will certainly help to decrease his burdens, and to lighten his earthily woes. Therefore we say that to seek for the development of mediumship will assist in table burdens in the termination of the seck for the development of mediumship will assist in lightening the shadows, and bringing com-fort to the heart; to seek for the unfoldment of spiritual qualities, such as growth of the inner being, the development of purity, a sense of justice, and an affectional nature, will most certainly bring the spirit into that condition whereby his present is enlarged and as he whereby his prospect is enlarged, and as he views life from this high standpoint, the new understanding which it gives him will help to roll away the shadows and make his cares grow light.

MARCH 25, 1898.

and that she desires to do him good, to bring an influence to his life which will uplift and strengthen him, to dot upon the interior part of his nature so that it may respond through spiritual avenues to her own quickening influence.

Many mediumistic persons are surrounded by spirit-friends and guides who do not take possession of the external organism, but who are attracted to their charge through some law of association or of spiritual affection. They usually come to do the individual on earth good, to help him bear his burdens, and in

good, to help him bear his burdens, and in other ways to brighten his pathway on through this world toward that which is to come. We cannot speak authoritatively in regard to this special case; but we should judge that the spirit in question not only comes to assist the friend on earth by bringing a helpful influ-ence and stimulating magnetism, but possibly also to receive something for herself by way of experience in coming thus in contact with me-diumship and with matter, something that she needs in her own interior development, and needs in her own interior development, and that must be gained before she can fully assimilate with the spirit world and its conditions.

## INDIVIDUAL MESSAGES.

#### Sylvester P. Gilbert.

[To the Chairman:] I give you greeting, sir. I hardly know why I should be tempted to come back to this world to make myself known by those who live here, for, in looking over the by those who live here, for, in looking over the past and its experiences, I can count in my life much that seemed to be of failure and of hardship. I had a large experience in the ups and downs of individual life; but as I try, in my feeble way, to sum it all up, and to look over the ground carefully, I am forced to the conclusion that this very experience had to be, and that perhaps I am just as well off because of it as I might have been had I kept my for-tune, and made additions to it in a worldly tune, and made additions to it in a worldly 80080

Many years ago I was considered an active business man, and in a dry goods concern I gained success; but that which I accumulated gained success; but that which I accumulated did not remain with me. The trouble was, I suppose, I wanted to increase my store, and so I foolishly followed in the wake of others, friends and stranger, and made speculations in what I considered good investments, but which proved to be the reverse. Therefore, from a worldly point of view, I was a failure during the latter part of my life, and I found my home among the aged and infirm, well cared for and respectably surrounded, but very different from what I anticipated my lat-ter years would be in my earlier days. Why do I tell of this? Because many times the sense of my misfortunes pressed upon my mind, and I dwelt upon them so much that at times my burden seemed exceedingly hard to

mind, and 1 dwelt upon them so much that as times my burden seemed exceedingly hard to bear. It seems to me now that if I had had more of the spiritual light that your speaker has been telling of, I might have found the shadows less dense.

But I am now a spirit in a world where its inhabitants do not depend upon the fluctua-tions of trade, the rise and fall of stocks and the hurly burly of business life for their success and happiness, and I am very glad to say that I find myself a man of activity and enthat I find myself a man of activity and en-ergy, growing out of the depressing conditions which settled upon me in my last years of earthly life, and rising, as it were, from the ashes of the past with phonix-like power to gain a height more to be desired than any that I have known in the past. The thought came to me a while ago that it would be pleasant to supprise my friends by

would be pleasant to surprise my friends by coming back in this way, and announcing mycoming back in this way, and announcing my-self as alive. I am not buried out of sight, though my friends cannot see me as a physical man. I think that some of them can see me with the spiritual eye if they will only try to develop their inner faculties, and learn from them of the other side of life. It seems to me to be a very good power to have, not only to be able to discorn the things of this world with active vision, but to behold the things of the spiritual world with awakened inner sight, and I know very well that there are some who have and who might exercise it to the advantage of and who might exercise it to the advantage of

and who might exercise it to the advantage of their fellow-beings. I passed away at the "Home for Aged Men" in Brooklyn, N. Y. I feel that I am very well acquainted with the "City of Churches," and with New York City, across the bridge. I have had many experiences in the latter place, some pleasant and some unpleasant but I feel that pleasant and some unpleasant, but I feel that my magnetism has been mingled there with the atmosphere, and sometimes a drawing back to the old places affects me so that I am inter-

tend to weigh him down to the external con-dation or atmosphere. He has not suddenly

dition or atmosphere. He has not suddenly become a pure and good man because he has arrogant, just as selfish and impure in thought and character as he was before. We have seen spirits of this nature. They ind more pleasure in the indugence of self than they do in trying to overcome self, and to seek for the highest good of others. Such may very naturally be drawn into contact with others like themselyes who are still on earth others like themselves who are still on earth, others like themselves who are still on earth, and they may find in the atmosphere of those others opportunities and openings through which they may gratify their own personal de-sires, ambitions or appetites. So they are living in defiance of the laws of spirit and of nature, and that is sin. While there are those who are thus living in

violation of law in the spiritual world just as surely as there are mortals thus living upon the earth, yet the spirit who is divested of the mortal form is placed upon the road of pro-gress which eventually he must travel. Although the change does not take place imme-diately in his life and thought, there is that within him, a certain germ or condition, which becomes quickened in time under the action of magnetic spiritual law and light, and this germ, when it is awakened into activity, begins to put forth its powers, which develop just as rapidly as circumstances will permit, more rapidly with some natures than with others. They are operated upon by the minis-tering power of spirits who are benevolently inclined and who desire to lead the wrong-doer from his path of sin into the upward road of progress and of right living, and in time these magnetic forces directed upon the individual take effect so that he comes to learn of his true condition and to see himself as others be-hold him. Then must he begin to face the consequences of his own selfishness, and cer-tainly he will then begin to reap the effects, for the penalty must be paid for the violation of law. If you violate physical law, the body is sick and suffers pain; if you violate spiritual law, the spirit becomes ill and repressed, and suffers in consequence. It is restless and un-happy until the full penalty is paid, when it begins to realize that the only help is to reach out for higher conditions, live in obedience to law and seek to overcome selfishness with love for others. true condition and to see himself as others befor others.

Q.-[By A. S. C.] I am much interested in the questions of the "Message Department" in THE BANNER; but it seems to me from the answer given to one a few weeks ago that the controlling intelling a (which is a set of the the controlling) given to one a few weeks ago that the controlling intelligence (spirit or mortal) did not quite un-derstand it, or intentionally took but one side, as unquestionably the author of "Isis Unvelled" was intellectually capable of receiving messages from Bácon, Byrou, etc.; and we KNOW of per-sons more than ordinarily endowed, mentally and morally, who have visited mediums, not as "wonder-seekers" nor "to parade high-sound-ing names to the world as their attendants," but with an earnest and sincere desire for truth and light, and who have received messages purport. light, and who have received messages purport ing to come from much higher intelligences than those whose names are mentioned above which would have done injustice to a school-boy, to their intense disgust. Now I would ask the in-telligence, if Spiritualism is so great a truth, why is there so much lying and deception in it?

A.—We do not desire to take a one-sided view of any question that may be presented for con-sideration. We seek for the highest light upon any subject that pertains to human welfare

I feel that I am unfamiliar he is unfamiliar.

These things that I wish I had been. [To the Chairman:] Now, sir, I was a busi-ness man of New Bedford, and I have a great liking for the old life. Not that I want to stay here and deal with the things of this world, not that. I have no desire to cling to those affairs which belong wholly to the material, bu N I have an interest in this life and its peo-nle in the business programs and prosperity of

but have an interest in this life and its peo-ple, in the business progress and prosperity of the age, and in the development of new lines of thought and employment. So I like to keep track of them, and I come back with a great deal of satisfaction to give a word to good friends in the old city of New Bedford. Tell them that I am alive, with full power and ac-tivity to work out something for myself in the new existence even as I had my energies here new existence, even as I had my energies here to work out that which was within me. I am indebted to one of New Bedford's good

i am indebted to one of New Bedford's good citizens, who is now a resident of the spirit-world, for the privilege and opportunity of coming here, for he has given me assistance in reaching this place, and I feel grateful indeed for it. I mean that I am indebted to Mr. Thomas James, who is going about as a minis-tering spirit speaking to help those who are in tering spirit, seeking to help those who are in yeed of some good active service such as he can give. I speak of him because I think his friends will like to know of this, and because I feel pleased that I have been aided to come.

I just send out a few thoughts, Mr. Chairman, and my greeting and regards to the good friends. Tell them the old man does not feel worn out, but full of vital activity, and glad to be here. I am Nathan Chase.

#### Mrs. Theresa Agar.

I am Mrs. Theresa Agar, and I feel very hap-py to be able to speak here and to send my love to dear friends in New Orleans, for that is where my the up to and is due on a my love and the second sec I would like to have them all realize that this

I would like to have them all realize that this experience called death is not so unpleasant after all. One may go from the body without time for preparation or thought, and another may linger along for weeks with the reflection that death is soon to come; yet it does not seem to me that it makes much difference. The spirit steps into the other life and finds itself clothed upon with a new body better fitted for its use than the one it has laid aside. The good man who has just spoken to you told of some one who was kind enough to help him come, and I think I had better say that I have been assisted to come here and speak by a

have been assisted to come here and speak by a dear lady who was and is helpful to all who need assistance. She understood something of the spirit-life and the work of its people before she went from the body. She takes an interest in those who go out from the "Crescent City," in those who go out from the "Crescent City," and tries to help them reach their friends with consolation and hope. Her name is Mrs. Brooks, and she has brought me here and spoken kindly of me to the spirits in charge that I might have an opportunity to make myself known. I feel very thankful for that. I wish to say that I have tried many times to bring an influence and power that would be helpful to dear ones here, and that they might know there is no death, but only life beyond. I have been studying life from the spirit side

I have been studying life from the spirit side for two years now, and I feel that I have learn-ed huch, though there is much more to gain congering these things between earth and spirit, and especially in relation to the life of

that it will do no harm for me to speak now and to say that the sorrows are all counted on the spirit side as so many possessions and bless ings, because they have an effect upon the life of those who meet them. When my dear ones

join me in the other world I know they not regret any suffering they have had, because it will only help them to realize and ap-preciate the blessings provided for the advanc-ing spirit by the Father of all. 1 am Mary Sterling.

#### Bilas Sawyer.

My family, Mr. Chairman, my immediate family, are with me in the spirit-world. We have known what it is to be reunited. Some of the dear ones went before I did, and others followed, but we are all in pleasant association in that land where there is no such bitter experieuce as that which comes to mortals it laying down the things of this life.

Spiritualism is a good thing to live by, and it is a very good thing to have with one in the hour of death; that is, if one is a real Spiritualist, and believes, as he claims, that his dear ones who have gone before him live and are waiting to give him greeting, and that there this a home of work as well as of pleasure beyond this life of earth. If he believes all that, and that a man gets what he deserves and earns, no more and no less, it will be a very good thing to have in mind when the hour of death comes, and he need have no fear. It seems to me that no man need fear to meet what he de-It seems to serves. It may not be just as bright as what some other man gets, but if it is what he has sown in the springtime, he must expect to reap

I feel that it is a good thing to take advantage of spirit communication and reach out from the other side into this material atmos phere. I come back to give greeting to the good friends we have known in the past, to thank them for kindly services rendered, and to say we have appreciated every good thing, every kind word, and that these things are treasured up in our memory on the spirit-side. We have a feeling of good-cheer and friendship for those who are here, and we will do all that we can to help them along over the road of life. And so, out of the abundance of my heart and the feeling of gratitude for the word things that are are a the average the average. good things that are ours on the spirit-side, I come to day to express a word of friendliness and of encouragement, hoping it will be caught up by some heart on this side and be made to heart is nearth increase. help it along its mortal journey.

I lived in Clinton, Mass., and was called

#### Dunbar Price.

I feel it a little hard to get into your circle. It seems to me not quite so easy as I thought it was when watching others who came, but I meant to come here to day if I could, and I felt very sure it was a possible thing. I have come more on my own account than on that of other people. That may seem yery selfab in

come more on my own account than on that of other people. That may seem very selfish in me; but I have been told, Mr. President, that if I came here it would help me to get rid of certain conditions that are rather cloudy or of mixed character that cling to me on the spirit side. I do not like them. I have been away from the body long enough to see that they are of no use to me, and that if I can get free from them, I shall be in a better state of mind to go on over that road that I see stretch-ing out before me, and that others have taken in advance. I was a young man to go out of the body. I

Q.-[By T. B. Jordan, Braddock, Pa.] A spirit whom I never saw in earth-life comes to me often. I am susceptible to her influence, but she does not seem to control me. Can Father Pier-pont tell me the reason?

We would like to say to the friend who has spirit, and especially in relation to the life of propounded this question that we can very that other world which is so full of power and readily admit all that is said concerning this hought and action. matter of imposition on the part of spirits. If my friends will believe that I have come is a concerning the spirit and matter of imposition on the part of spirits. If my friends will believe that I have come is a concerning the spirit and matter of imposition on the part of spirits.

seemed to be at rest I am Sylvester P. Gilbert.

#### E. H. Robbs.

I find myself attracted to your office, and I, too, would like to leave a message that perhaps will reach some of my friends in Manchester. would like them to know that I am still the same man that I was when here. If the friends at the Amoskeag Corporation

will just give a thought to their old friend once in a while, it will do me much good, because I find myself among them at times, and it seems to me that I am just as real and tangible as any one who is in the mortal body. I know they cannot see me, and I suppose they have not the slightest idea of my presence, but it does me good to have them think of the past, and to feel that they would like to see me and renew old associations. I am not concerned in any such line of em-ployment as engaged me here. Those things belong to the material world, and if I should try to tell my friends what I am looking at and will just give a thought to their old friend once

belong to the material world, and if I should try to tell my friends what I am looking at and after, they would not be likely to understand it, because my labor is really of the spirit, and belongs to that world in which I now live. But I can tell them I am busy. I have no time for idleness, because I feel that every hour should be used to some purpose, and I find plenty to occupy my mind, my brain and my energies. energies

plenty to occupy my mind, my brain and my energies. I would like to give private communications to my relatives and friends. I have many things to say in a private way, and I hope the time will come when they will open the way and provide the means for me to express my-self in this outward life. I want to tell my New Hampshire friends that they miss more than half of life by not knowing of this spirit-world and its people. They are going on in a one-sided way. Of course it is very important for them to attend to material affairs and look after their inter-ests in this life; I would not ask them to do otherwise; but I think it js like looking at one side of the pleture only, and if they will turn their attention to the spiritual-world and try to know something about it, they will see the whole beauty of the picture, and learn of their own condition and prospects for the future. I am E. H. Hobbs.

I am E. H. Hobbs.

## INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WESSA GES Jan. 13 [Continued],-Nancy Cummings; Geo. W.Smith; Rebecca Hastings; E. W. Seeger; Guido, for Josiah Porkins, Jan. 11.-Col. N. B. Dibbie; William Smock; Mrs. Jano Swan; Benjamin Walt; Archibald Scott; Elia Williams.

Messages here noticed as having been given will

Messages here noticed as having been given will appear in due course according to routine date. Murch 10.-A.J. Barrett; Robert Falge; Honry V. Fletcher; Fannle Parnell; Amos W. Wobb; Rose Clark. March 14.-Hosea Ballou; David Doremus; James Ogden; Barah Conley; John W. Bartlett; Guide, for the following spirits: Thomas S. Hornby; Robert, and James comes with him; Helen Endlecut, with her Robert Endlect, also Rob-ert Rantoul and William; Elizabeth Livingston; Isaac H. Robbins; Clara Newland; John Hanson.

Bring music! stir the brooding air With an ethereal breath! Bring sounds my struggling soul to bear Up from the couch of death



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## MARCH 25, 1898.

#### DVDR FAITHFUL. In Eulogy of the late Gen. B. F. Butler."

BY JAMES JEFFREY ROCHE.

"Paint me with every blemish," said the Lord Protector, grim, And the face that was limned was real, whatever the soul of him.

No gaudy colors to heighten, no neutral tints to hide. The strength of the man self-centered, too proud to be touched by pride.

l'aint him with honest pigments; lay every weakness bare; But the mien of cant or the hue of fear, ye shall not see it there.

Flaw and defect and failure are clear to the shortest sight;

But your microscope can never measure a mountain's \_ height,

Nor your chemist's scales determine by drachm and soruple nice The worth and weight to land or state of a soldier's sacrifice.

Soldier was he by birthright, and not by grace of He would rather win on the crudest plan than lose by the strictest rule.

New Hampshire's bosom of granite, by sun and tempest wooed

No pigmy bears to the planet, nurses no puny brood. Such as he was she made him, tender and brave and strong; Not over-meek with the haughty, nor over-weak with

the wrong.

Holders of honds and of bondsmen looked on his deeds aghage. He broke the bonds and he mocked at the sacred things of Caste.

But the helpless poor divined him, and knew him aye

at his best; Who needed a friend could find him-he spared his foes the quest.

On his country's storied pages his name is written large— <'itizen, soldier, statesman-faithful to every charge!

 Read by Miss Eleanor 1. Sullivan, in Tremont Temple, oston, March 15th, 1893, during the city's memorial ser-ces over the decease of this famous lawyer, soldier and gramma. statesman.

#### Starved to Death

In midst of plenty. Unfortunate, unnecessary, yet we hear of it often. Infants thrive physically and men-tally when properly fed. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable. Grocers and Druggists.

#### March Magazines.

WIDE AWAKE .- "The boy stood on the burning deck" is illustrated in the frontispiece, and the his tory of "The Real Casabianca" related by Henry Bacon. In a finely illustrated article, Rose G. Kingsley describes the quaint "Rag Market at Bruges." A New Orleans Carnival story, "Judy's Mardl-Gras," is charmingly told by Mrs. M. E. M. Davis. Tello d'Apery recounts his labors "Among the Barefoots" of New York City. In keeping with the reputation of the month, Nora A. Smith contributes "A Windy Story," and chapters of three serial stories, with other good reading, complete the contents. Boston: D. Lothrop Company.

MAGAZINE OF ART .- The frontispiece is a lithograph print of the first portrait made of Washington, by C. W. Peale, when Washington was about forty years of age. The first of aseries on "Great Cities in the Civil War," by Gen. T. F. Rodenburgh, is given. with eighteen illustrations, the subject of this being New York. The remaining contents are of great his torical value. New York: National History Co., 132 Nassau street.

NEW ENGLAND MAGAZINE.-Three profusely illustrated papers are: "The University of Wisconsin," by D. B. Frankenburger, "The Massachusetts Prison System," by S. J. Barrows, and "The Republic of Chill," by Lieut, C. H. Harlow, U. S. N. "Lost Pueblo" is an interestingly pathetic narrative of a vanished nation. There are also several fine poems, and continuations of serial fictions, etc. Boston: 231 Columbus Avenue.

CASSELU'S FAMILY MAGAZINE.-"The Poetry of the Search-Light" is the subject, and very novel and interesting one, of the opening paper, with seven illustrations. In fiction are new chapters of two serial stories and four complete ones. New York: Cassell Pub. Co.

PHRENOLOGICAL JOURNAL .- James G. Blaine is the subject of a frontispiece and phrenological sketch. An appreciative paper in reference to Martha J. Lamb, with portrait, follows, together with articles upon the science of health. New York: Fowler & Wells Co.



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# DR. F. L. H. WILLIS

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RUPTURE A positive radical Cure at home. (Sealed) Book giving full particular W. N. RICE, Box N, Smithville, Jeff. Co., N.Y. Jan 14.



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THE QUIVER .- Mr. Raymond Blathwayt opens the number with an illustrated interview with Dr. Moon and an account of his work for the blind; music is given, also an installment of the "Sundays with the Young "; these "Sundays" are not of the old-fashioned, dreary sort that were supposed to edify the youth of our ancestors. Other good things are given, with "Short Arrows," etc. Cassell Publishing Co., New York City.

WORTHINGTON'S ILLUSTRATED.-Sara A. Underwood, whose name and fame are familiar to our readers, is the writer of the opening paper, descriptive of "The Chicago Women's Club." A portrait of Phillips Brooks, a view of his late residence and of Trinity Church, are given in connection with an article commemorative of his life by Lillian Whiting. A fine story of Love, Law and Literature is contributed by R. M. Manley, and an old fashioned love story entitled "Mercy," by Charlotte M. Holloway. Hart-ford, Conn.: Worthlagton & Co.

THE HOUSEHOLD .- Bright stories, illustrated, " Legal Talks for Women," "Health Talks," "Homp Gardening," and general articles relating to home in dustries and household matters, form its attractive and useful contents. Boston: 110 Boylston street.

JOURNAL OF HYGIENE.-The leading articles are "How Paris is Cleaned," "Hygicalic Treatment of Indigestion," and " Health and Beauty." Following are "Notes Concerning Health," "Topics of the Month," etc. New York : Dr. M. L. Holbrook, 46 East 21st street.

THE HUMANITARIAN. - The opening paper has " l'auperism " for its theme, followed by one upon the "Multiplication of the Unfit," etc. New York: 20 Vesey street.

KINDERGARTEN NEWS .- The motto of this monthly: "Prevention, Not Reform-The Kindergarten, Not the Prison-Is True Philosophy," indicates its purpose. It is well conducted with those ends in view. Buffalo, N.Y.

HUMANITY AND HEALTH contains a portrait of Mrs. Maybr(ck, now in Woking Prison, England, and some account of her treatment by the legal authorities. New York: 92 Fifth Avenue.

COTTAGE HEARTH .- "A Diplomatic Checkmate" and "The Strike at Armstrong's" are two new and complete stories. Part III. is given of "Erastus Faulkner," and a sketch of "Whittler with the Young People" is contributed by Natalie Rice. "Household Chats" form an interesting feature. Boston: 26 Bromfield street.

JENNESS-MILLER MONTHLY devotes its pages to Dress Reform and topics closely related thereto. Of this month's contents in other lines interesting papers are given on "False Economy," "American Wives," "How Dolls are Born," "In Karli Caves." New York: 114 Fifth Avenue.

OUR LITTLE ONES .- The usual number and variety of attractions in prose and verse greet the occupants of the nursery, and, this month's number will be a welcome visitor therein. Boston: Russell Pub. Co.



An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all positive and radical cure for Nervous Debity and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers', Block, Rochester, N. Y. paper,





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Mar. 25. Hotel Petham, Room 410. **DR. J. S. BEAN, MAGNETIC HEALER**, 212 Columbias Avenue, Suite 7, Boston. Will sing at Funerals of Spiritualists. MRS. K. E. FISHER, M. D.; also Massage and Electric Chairvoyant Examinations. 160 Tremont street, Room 5, Boston. 200° Mar. 23. MRS. J. C. EWELL, Inspirational and Medi-get A. Burger and Street, Cor. Hanson, Boston. Feb. 4. BW\*

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

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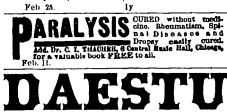
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### BANNER OF LIGHT.

MARCH 25, 1898.

# Banner of Pight. BOSTON, SATURDAY, MARCH 25, 1893.

#### MRS. KANE'S RECANTATION. Copy of Statement made by Mrs. Margaret Fox Kane, November, 1880.

A few days before the following statement was made by Mrs. Kane, I met her on 6th Avenue-it seemed by chance, although she remarked, "Oh! Mrs. Newton, I do believe the good angels have sent me to you." I had not seen her for many months; not for some time previous to her so-called exposure of Spiritualism. She seemed very repentant for the course she had pursued; gave me her address, and wished Mr. Newton and myself to call upon her, and she would tell us all about it. On my return home I related to Mr. Newton an account of my interview with Mrs. Kane. He said it was our religious duty, as Spiritualists, to stand by Mrs. Kane, especially if she was repentant, for we, in common with hundreds, yes, thousands, could testify to the genuineness of the " raps " as given through her mediumship; for it is the unmistakable individual intelligence that is conveyed, and not wholly the raps themselves, that carries conviction.

Mr. Newton felt that it was of great importance to the Cause, and especially to the history of Spiritualism, that a true statement should be made by Mrs. Kane of the influences that had persuaded her to take the course she did. Mr. Newton called upon her, taking with him Mr. C. P. Sykes. It was then arranged that she should come to our house, and, in the pres once of a stenographer, make her statement.

The following is a true copy of that statement. MARY A. NEWTON,

" Would to God that I could undo the injustice I did the Cause of Spiritualism, when, under the strong psychological influence of persons who were opposed to it, I gave expression to utterances that had no foundation in fact, and that would at the time throw discredit on the spiritual phenomena. If an unreserved denial of all I then said derogatory of it can, in ang way, make amends for the wrong 1 did, 1 most gladly do so. This is no mere idle use of words with me. For months past I have suffered unspeakable anguish, and I now feel the most poignant regret for the ruinous course I was made to follow. It is not of my own volition that I have decided upon this course, because of myself I would wish to remain in the quiet of a secluded life, away from the criticisms and abuse that are likely to be hurled at me from all sides.

" As I said, this retraction and denial has not come about so much from my own sense of what K right, as from the stlent impulse of the spirits using my organ-ism. Of myself I would wish to avoid the 'slings and arrows' from friends turned enemies perhaps on the one side, and the treacherous horde who held out promises of wealth and happiness, in return for an attack on Spiritualism, and whose hopeful assurances were so deceitful. But I will earnestly persevere in the course that has been marked out for me by my spirit-guides, and I will make the most earnest endeavor to be true to my heavenly inspirers, and to serve the Cause 1 unconsciously abused in such a ve hement manner."

"When (Mrs. Kane was asked) did you decide to explain the position which you were made to take in the alleged expose?"

" It is not of recent date," she replied. " It is months since I was first urged to do this thing. I did my utmost to repress the uncontrollable desire to make a clean breast of the whole treacherous onslaught on Spiritualism, but try as 1 might, the irrepressible spiritual influence, urged me to this course with greater vigor."

<sup>1</sup> Do you not think that this silent influence might be more accurately described as a "spirit of revenge for blasted hopes of a rich reward for your own treachery?'

'It cannot be. If I could consult my own desires I would not again come before the public. So far as a 'feeling of revenge' being a factor in the premises. that Idea can be very easily set at rest by the fact that there is no way by which I could bring the miscreants and plotters of evil to retribution; besides, of myself, I am resigned to my sad lot and harbor no ill will."

' But you say you will go upon, the platform and by that means make matters even with your quondam friends."

I shall enter upon a tour of lecturing, but my intentions are far from what you suppose them to be. vonly nurnose is to dealers to ward that was under a baneful influence when I made my attack on Spiritualism, and to right a wrong.' " You say that you, being the best-known exponent of the phenomena of Spiritualism, were psycholo-gized by the enemies of that religion with the object of doing it an injury. How do you know that some Spiritualist may not be adopting the same method to secure this retraction of your former attitude?" 'I am perfectly aware of the fact that it is not the case. Long before I spoke to any person on this matter I was unceasingly reminded by my spirit-controls what I had got to do, and at last I have come to the conclusion that it would be useless for me to further thwart their promptings."

mental in causing you to make such sweeping charges against the methods of your people?" "I do not wish to just now; but I will mention that

persons high in the Catholic Church did their best to have me enter a convent." Was the offer made by any one in this country?" "No. In London I had a letter from Cardinal Man-

ning advising me to abandon this ' wicked work of the devil.' " "A year ago, when you were dealing your 'death

blow ' to Spiritualism, you said it would prove a curse to any one having anything to do with it. Your opinion is changed, of course? "

"No. My belief in Spiritualism has undergone no change. When 1 made those dreadful statements I was not responsible for my words. Now that I have got rid of the terrible incubus which enthralled my every word and action, my belief in the philosophy and the phenomena, too, mind you, of Spiritualism is unshaken. Its genuineness is an incontrovertible fact. Not all the Hermanys that ever breathed the breath of life can duplicate the wonders that are produced through some mediums. By adeptness of fingers and smartness of wits they may produce writing on paper and slates, but even this cannot bear close inspection. Materialization is beyond the mental calibre to reproduce, and I challenge any one to make the 'raps' under the same condition as I will. There is not a human being on earth can produce the ' raps in the same way as they are made through me."

" Do you propose to hold séances? " "No: I will devote myself entirely to platform

work, as that will give me a better opportunity to refute the foul slanders uttered by me against Spiritual Ism."

"Won't you be good enough to say who was chief conspirator?'

"Well, as you are so persistent I will name the Roman Catholic Church, through some of its representatives."

"But, surely, the increase of Spiritualism would not mean harm to that church any more than to other churches.

"You know it hates everything opposed to its tenets, and will not spare any means to blot from existence any person or sect that does not agree with its doctrines. Selfishness and hatred, I suppose, were the motives by which those Catholics were actuated. But this effort was made by a powerful society of that persuasion in London "

"What does your sister Katle say of your present course? '

"She is in complete sympathy with me. She did not approve my course in the past."

"Since you have unburdened your mind of the trouble which weighed upon it, how do you feel? Have you no computction for your latest move?"

"I feel no remorse but for that which I did when unconsciously made the tool of moral pirates and traducers of a holy cause. Now that I have taken this step, my heart feels lighter, and I am glad. I no longer suffer the hellish torments which constantly racked my mental and physical being."

"Did not your sister sign a paper indorsing your abuse of Spiritualism? "

" It is possible she may have done so; but such signature must have been secured by fraudulent devices and misrepresentations. She has always been an unfaltering Spiritualist."

" Will you have a manager for your lecture tour?" "No sir. I have a horror of them. They, too, treated me-most outrageously."

" You seem to have a dread of newspaper notoriety and editors.

"I have. The editors of some of the great dailies did not treat me fairly. Of the reporters I will say that I know when I was placed prominently, but unenviably, before the public, three-fourths of them were avowed believers in Spiritualism."

" You are sure that money is not your predominating purpose in taking back what you then said?"

" It is only a secondary consideration. 1 do not want it to be understood that I am regardless of the value of money. The want of it is a curse, and any one who says it is not so cannot be sincere. Money enables us to be true to ourselves, and is one of the greatest blessings. Where a medium is indigent and in want, the manifestations of the spirits will not amount to much; but if the mental condition is all right, any she is not troubled about her earthly well-being, the best results will be obtained."

"Then you have resumed your old self since you came from under the bad psychological control? "

" Most undoubtedly. In fact, I am more determined and firmer in my faith and I shall put forth every endeavor to proclaim the truth of Spiritualism, the belief in which bas never weakened in me; past experience has made it as hard as adamant

### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegio Music Hall Building, between 65th and 5th strocts on Seventh Ave-nue; entrance on 5th stroct. Bervices Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

Knickerbocker, Half, 44 West 14th Street.-Meetings of the Etilical Spiritualists' Society each Sunday. Mrs. Holon Temple Brigham, speaker.
 Adelphi Hall, 354 Street and Broadway.-Lectures and clairyoyant tests overy Sunday at Jand Sp. X. Mr. John William Flotchor, regular speaker. A. E. Willis, Secretary, 268 West 43d street.

Becrotary, 268 West 43d street. The Psychical Society mocks in Spencer Hall, 114 West 14th street, overy Wednesday evoling, Socieck. Good speaker, and modiums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway

First Society of Spiritualists,-Sunday morning, March 19th, Mr. J. Clegg Wright was the speaker, who, after expressing the pleasure it gave him to meet his friends again, and to present facts and their relations to a sphere transcendental to their own plane lations to a sphere-transcendental to their own plane of being, said: "Whereyer the human mind projects its vision, its ability to *know* is bounded by its envi-ronment and by its hereditary verisimilitudes. A re-ligious blas, be it Buddhist, Parsee or Christian, tram-m-is the progress of the spirit. Chains forged on the anvil of superstition must first be broken a *posteriori* before the immortal spirit can perceive its, the rela-tion to the earth, its first habitat, and the spiritual zones to which it has a scended, and these twain to Nature and her great empire of progressive freedom. This empire is bounded by law, and law is not a thing, it is the mode or mainter by which a principle is made manifest, and phenomena follow as a resultant. Phe-nomena may be studied and understood in all zones of law, and as the spiritual world is in the realm of phenomena, at once real and consubstantial with the material world, it is a part or an outlying province of your globe.

phenomena at once tear and consubstantial with the material world, it is a part or an outlying province of your globe. Chairvoyance is organic, and its passagethrough the world of mind is hereditary; it is not infailible; it does not touch the infinite; it perceives atomic activi-ties and molecular aggregations in unison with the cosmic ether; this is why it so readily detects disease. An illuminated mind *en rapport* with vital movement perceives organic disturbance along finite lines, but can never know the infinite in any stage of future ex-aliation. Men in any stage of file who taik about God are creatures of imagination. God is *unknown* and *unknowable*. The grandest spirit that treads the spiral pathway of progress, though he speed on for millions of years in the development of his highest nature, cannot fathom the ways of the Infinite. The control proceeded at length to show the pecu-lizr idiosyncrasies of mental states. He heid (sub-stantially) that human thought assimilates all the forces of nature; is the sum of all her forces, first and last, by the work it performs upon sensations, and through sensations distinguishes between them all, *i.e.*, the forces; sensations and their resultants being the recorded tablet of experience. Thought *per se* is superior to sensation, and differentiates the forces that beat against it from the objective world, though always subservient to heredity. A man going to a sé ance for materialization fer is that the thing can't hap-pen, it is contrary to the experience of mankind. His belief that such a phenomenon is impossible paralyzes pen, it is contrary to the experience of mankind. His belief that such a phenomenon is impossible paralyzes his judgment; his sensations are robed with silhou

belief that such a phenomenon is impossible paralyzes his judgment, his sensations are robed with silhon ettes of fraud, and the overy act of the medium is be-lieved to correspond tkereto. "This," said the speaker, "is among the strange idlosyncrasies of p4y-chology, alast so little understood even by men who think they are well versed in psychical science." At 3 r. M. Abby N. Burnham made a short address on the progress of the work as she had found it. Mrs. M. A. Gridley spoke with much emphasis, and a de-gree of feeling that touched a responsive chord in the audience. Mr. Wright was called out. Among many statements that amused the unusually large audience he defined the word "subliminal" as coined in a great country, by a great (?) man, to be a mental phantasm suffixed to the word sublime, to cover the f-tal termin ology of these biologists who added the prefix "sub" to the word consciousness. Mrs. M. E. Wil-tiams, always brilliant and sparkling, gave many tests which were recognized in every instance by the audi ence.

ence. At the evening session Mr. Wright, under the inspi-ration of "George Rushton," after briefly stating the conditions under which he approached the mundane world, proceeded to speak upon a subject chosen by the andhence, "Thoughts on the Signs of the Times." His discourse thereon closed with an eloquent por-traiture of the future greatness of America, and the trimumb of Democracy as thought by the foundars of triumph of Democracy as taught by the founders of imply of Denies (ac) as susceptible. [BANNER OF LIGHT for sale at each session.] [DON.

The New York Psychical Nociety, Wednesday evening, March 15th, had as usual a large, intelligent and interested audience, and varied exercises of music, addresses, experiences and tests, enough to

anish, addresses, experiences and tests, enough to satisfy the most exacting.
After singing of spiritual songs by the entire company, a solo tenderly sung by Mrs. Austin, and the regular announcement of the movements of well known resident and transient mediums, Mr, Giles B. Stebbins briefly considered the comparative lesson of the necessity of good behavior in prepartion for collected and information of the bottom of the second the aperelessions of a Presbyterian passedger on board ship when they thought it possible they mieht have to call on "McGinty at the bottom of the sea."
Mr. Fleming of Elizabeth, N. J., introduced a brother Euglishman, Mr, John Moorey, psychometer and clairvoyant, and the few tests he gave by name and description to entire strangers were readily acknowledged. Mr. Moorey seems to be a young man of modesty and intelligence, and a medium of more than common ability, and will probably settle in New York with his "other self."

## da k New Orleans The "grand and beautiful Philosophy of Truth" is rising and fourishing in this our South ern home, under the administration of Dr. H. T. Stan-

· LOUISIANA,

ern home, under the administration of Dr. H. T. Stan-ley of New York. Mr. Stanley-spoke very eloquently Sunday night, March 12th, on several subjects fur nished him by our large and interested audience. One of the themes that he spoke upon was "Moral Cour age," and I can votich that there was not an inatten-tive person in the room. It was as much of a lecture and jesson to Spiritualists as to the skeptles who were present. He was loadly applauded for his free and liberal views on this topic. At the efficusion of the lecture Kx-Senator Smith of Nashville, Tenn., was invited to take the platform, which he did for a few minutes, and in the brief words that he did speak, left food for reflection. Mr. Gordingly is still in New Orleans, but will leave on the 16th for Texas. We all regret his departure. Although he has been with us one month and a half. It seems but a short time, and we hope that we will soon have the opportunity of seeing him again. He leaves behind him many pleasant memories. 197 Canal street, March 14th. MABEL KLINE.

## ILLINOIS.

Chicago.-On Sunday, March 12th, W. J. Colville was greeted with large audiences at Washington Temple, Ogden Avenue. The evening lecture, which drew pie, Ogden Avenue. The evening lecture, which drew together such a concourse of people that every inch of standing room was filled, was upon "The True An-tediluvian World its Influence on the Earth of To day." The Bociety known as "Temple of the Magil" was fully represented, and when the speaker sat down he was greeted with a perfect saivo of applause, though during the delivery of the remarkable oration unbroken stillness reigned. Mr. Colville's last lectures in that place for the im-mediate present will be given during the Anniversary exercises. March lat. which will be held at 10 A M. and 2 P. M. For the accommodation of visitors a com-mittee will provide lunch from 12:30 till 1:45 at very moderate cost, in the basement, or in a house adjoin-ing.

ing. W. J. Colville's address is still 477 West Randolph street.

## CONNECTICUT.

Hartford .- We continue to have interesting and well attended meetings-conference in the afternoon phenomena in the evening-Mrs. Storrs and Mrs. Dowd, mediums. J. W. STORRS.

Norwich .- Sunday afternoon, March 19th, Willard J. Hull continued his ministrations with our Spiritual Union, giving a scientific and interesting discourse upon "The Utility of Psychometry," a subject of vast importance, and very little understood. In opening the speaker said that Prof. Joseph Rodes Buchanan was entitled to the honor chiefly of its discovery (if it may be termed thus) as a science. We are surround ed by marvels we should study, and Psychometry fur-nishes the key that will unravel many mysteries when rightly and perfecting understood. A fine audience assembled in the evening to hear Mr. Hull's address, the subject being "Job's Query Settled." The speaker with his clear cut logic and pungent remarks treated this of repeated question according to the teachings of Modern Spiritualism, proving conclusively that man continues to live after the change called death. MRS. J. A. CHAPMAN, Sec'y. Union, giving a scientific and interesting discourse

## MAINE.

spoke here Sunday, March 19th. The hall was completely filled, many coming in from surrounding towns. Her lectures were excellent, and the many fine tests were very convincing. F. W. SMITH.

Portland.-Andrew Cross addressed an apprecia ive audience here, Sunday, March 12th, of which the Eastern Argus, in closing a summary of his remarks, said: "The whole lecture was a poem, and could only be judged of by hearing it given in the lecturer's own eloquent style, which the andience showed they ap-preciated thoroughly."

Lewiston .- We had with us Sunday, March 19th Mrs. Ida P. A. Whitlock, who was greeted with a full house all day. Her subjects were treated in a masterly manner; she gave many tests after the lectures, which were all recognized. She will return to us again April 9th. DR. E. H. MATHEWS.

## MICHIGAN.

Grand Rapids.-Mrs. Maggie Walte of California

s with our Association for the month of March, and af er seeing a specimen of her mediumistic powers in one scance, we made an engagement for two months next fail. She is astonishing all, her tests are so convincing. If societies in the East desire a wonderful platform test medium, they should secure Mrs. Waite. Camp-meeting managers should also engage her as quickly as possible, as she will create a great deal of interest wherever employed. Our Association is prospering, our attendance is

4 8800 is prognering our attendance

The Marked Success of Scott's Emulsion in consumption, scrofula and other forms of hereditary disease is due to its

# powerful food properties. Scott's Emulsion

rapidly creates healthy fleshproper weight. Hereditary taints develop only when the system becomes weakened.

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It Cures Colds, Coughs. Sore Throat, Croup, Influenza, Whooping Cough, Bronchitis and Asthma. A 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.



Rockland .- Mrs. Nettle Holt Harding (Boston)

Were there no overtures made by a spirit in the flesh?"

"No. I will tell you how I came to make it known to my people, as I like to speak of the Spiritualists. I was walking on Sixth Avenue, in this city, one day, when I met Mrs. Henry J. Newton. The meeting was altogether apparently accidental, but I do believe it was brought about by the intervention of the 'good spirits,' and I told Mrs. Newton so. This was, I am sure, the work of the angel-world; and though 1 disliked very much to intrude my theme of sorrow on any person, I could not disobey the will of the spirits. I related to her some of the facts concerning the' whole affair. It struck me foreibly the look of Mrs. Newton when she heard me speak about the 'good spirits.' Subsequently an arrangement was made to meet at Mr. Newton's house, and the result is that I meet you to night.'

" Has there been no mention of a monetary consideration for this statement?"

'Not the smallest ; none whatever."

"Then financial gain is not the end which you are looking for?"

" Indirectly, yes. My great ambition is to repair the wrong I have done; but you know that even a mortal instrument in the hands of the spirits must have the maintenance of life. This I propose to derive from my lectures. Not one cent has passed to me from any person because I adopted this course,'

"What cause led up to your exposure of the spirit. rapping?"

At that time I was in great need of money, and persons who for the present I prefer not to name, took advantage of the situation; hence the trouble. The excitement, too, helped to upset my equilibrium."

"What was the object of the persons who induced you to make the statement that you and all medium traded in the credulity of the people?"

"They had several objects in view. Their first and paramount idea was to crush Spiritualism, to make money for themselves, and to get up a great excite-ment. as that was an element in which they flourished."

Since you passed out from public view what have you been engaged in?"

"In misery. The tide of my affairs was changed when I fell a victim to false friends, and I made that denunciation. I have known nothing but calamity want and suffering since. Unceasing remorse has made it evident to me that it is time I should take a decided stand in the matter, and let the truth be known,"

"Was there any truth in the charges you made against Spiritualism?"

"Those charges were false in every particular. I have no hesitation in saying that."

Am I to understand from you that the spirits have not deserted you?"

nowerful than ever. At times they are so demonstrative as to cause annoyance to an old lady on the same floor with me."

"Won't you name any of those who were instru-

To give greater authenticity to the interview, at her suggestion the following open letter was written, to which she placed her signature:

128 WEST 43D STREET, ) NEW YORK CITY, Nov. 16th, 1889.4 To the Public: The foregoing interview having seen read over to me, I find nothing contained therein that is not a correct record of my words and truthful expression of my sentiments. I have not given a detailed account of the ways and means which were devised to bring me under subjection, and so extract from me a declaration that the spiritual phenomena as exemplified through my organism were a fraud. But I shall fully atone for this incompleteness when I get upon the platform.

MARGARET FOX KANE. (Signed) Witnesses: Henry J. Newton, Mary A. Newton, John L. O'Sullivan, (Ex-U. S. Minister to Portugal)

#### H. L. Williams Asks Not to Be Condemned Unheard.

It is now over four years since Summerland was started, since which I have devoted all of my time to its interests, not earning a dollar by outside business. Like all other persons who have beretofore taken a leading part in a reform movement, I have been maleading part in a reform movement, I have been ma-ligued and abused in every possible way. I have borne this as well as my organization would permit, trusting and knowing that the future would clear my record; but the incessant repetition of false-hood will gradually wear its way into the most candid mind, null I find that the constant repetition of these false-hoods is interfering with the Cause so dear to us all, and a refutation of them is necessary for the protec-tion of this colony, which stands as a representative of the Cause.

and a refitation of them is necessary for the protec-tion of this colony, which stands as a representative of the Cause. As Irving says: "With every exertion the best of men can do but a moderate amount of good, and the principles of evil have a fatal activity which places it within the power of the most contemptible individual to do incalculable mischlef." The time has come when justice to myself, to my family, and particularly to the Cause I have attempt-ed to build up, demands that these many false charges be refuted I do not know what they are, but as near as I can learn, everything-possibly murder excepted. I, therefore, as a sincere man, ask that privilege which justice entitles every one charged with a wrong, losa hearing. I will clearly answer any charge made in any letter sent out, if they will send me the letters that I may see what has been said, and I will return every letter sent to me. Summerland stands as a representative of Spiritual-ism. Thousands have visited it and been delighted with its location and surroundings. Ninety five per cent, of the buildings were erected by the ewners, who purchased their lots after first coming and examining the place. If the place and location are right, and we know the Cause they represents. It hen the wrong lays between my accusers and myself. Whichever is wrong should be exposed. You have heard their side of the story. Now, in justice to myself, hear mine-which you will do upon my receipt of their letters. Please send them at once. The sooner this matter is explained, the sooner we will understand ourselves and the wrong be righted. Fraternally. Halt's Hait Renewer enters the constituent

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world, who use it to restore and keep the hair a natural color.

RHODE ISLAND. Providence .- March 19th Mr. F. A. Wiggin (Salera Mass.) gave two fine lectures; his readings and tests

at the close of both lectures were well received. Next Sunday afternoon Mr. E. J. Bowtell (Boston, Mass.); evening, Mrs. S. A. Gorton. SARAH D. C. AMES, Sec<sup>\*</sup>y.

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

Mrs Abble N. Burnham of Boston, medium and speaker, addressed the meeting very pleasingly, and *à propos* of Mr Bowen's narration repeated a hu-man nature story with a like purport. Mr. Fletcher next speculated upon preškistence, and gave some minute psychometric tests, part of which made a good lady clap her hands and exclaim, "That's as true as Gospel." The meeting was then adjourned, every one pleased with the evening's feast of harmony, reason, philoso-phy and fact. J. F. SNIPES.

[Mrs. Mary Wakeman, 145 West 4th street, New York City, subject of THE BANNER article of Feb. 11th, entitled "Reliable Manifestations." after recent illness, is again restored to strength and service. Sittings for spirit-recognition and business daily; circles Friday evenings.]

Adelphi Hall .- Two large audiences followed with very great interest Mr. J. W. Fletcher's lectures on Sunday. In the alternoon "Our Early Workers" was the theme, and an earnest tribute was paid them. In the evening Mr. Fletcher reviewed Mr. Savage's new book. After paying a glowing tribute to the dis tinguished author, he took up the statement in ex-tenso. He considered the idea of any clergyman's talking of putting Spiritualism on a scientific basis as an absurdity, for until such clergymen had put their own religions upon a like foundation, it were ridicu-burs to suggest it for another. Mr. Savage cles num-berless instances of spirit return, says that "visions, communications" and physical phenomena are gen uine, and yet says he is not a Spiritualist because there is an "ism" to it. The fact is, that a communi-cation from the spiritual world has changed the basis of religion completely, and all such works as "Psy-chics," etc., are to create a public, whereby and whereto the enlarged doctrines can be preached. Next Sunday will be kept as the Anniversaty. on Sunday. In the afternoon "Our Early Workers' Next Sunday will be kept as the Anniversary. A. E. Willis.

## MINNESOTA.

Minnenpolis.-Beautiful as well as instructive to people in general are the occasions when our lecturers give their reasons for becoming mediums. Such

turers give their reasons for becoming mediums. Such was to us, at least, when Mrs. C. D. Pruden, our speaker, gave hers. The effect of that lady's work in this city is evidenced by the thoughtfulness of those who regularly attend her lectures. Mrs. Pruden at all times urges her hearers to lose sight of the mediums, and seek to grasp the truths coming through their lips. On the occasion referred to, she spoke in the highest terms of Mrs. Frances Logan of San Francisco for her kindness to her in the beginning of her mediumship. Mrs. Pruden's birthplace is Ogdensburg, N. Y., of which place also her father, H. G. Armstrong, was a prominent attorney. Her undel, Janes Armstrong, was United States Senator from this district. Mrs. Pruden's husband (C. D.) is a member of the largest sheet iron firm in the Northwest. W. E. Jc

W. E. J.

## NEW HAMPSHIRE.

Manchester .- Mrs. M. W. Leslie (Boston) con ducted services for the Spiritualists in Good Templars Hall, Sunday, March 19th, giving a short discourse, which was well received; her psychometric readings and spirit-descriptions were excellent and clear. The meetings are held under the auspices of "The Amer-ican Spiritualists' Association" of Boston. G. F. R.

## KANSAS.

Topekn .- Mrs. L. I., Wood of this city, who has been lecturing to full houses all winter, leaves to day for California for two months' absence, not for work but for rest. She has developed into an excellent speaker, and treats the subjects connected with Spiritualism in a masterly manuer. F. P. BAKER, March 14th.

If you covet appetite, flesh, color, vigor, take Ayer's Sarsaparilla. Sold by druggists.

large and our list of members increasing rapidly

## Transition of Stanley A. Jewett, of

Stanley A. Jewett, for years a prominent business man o Cleveland, and a well known Spiritualist-who being indis posed went South this winter in company with his wifeassed to spirit-life from Chaitanooga, Tenn., Wednesday March 8th, aged 70 years.

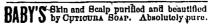
passed to spirit-life from Chattanooga, Tenn., Wednesday, March 8th, aged 70 years. Mr. Jewett was a retired member of the old firm of Jew-ett & Goodman, organ manufacturers, and hrother of Spirit John Jewett, the first Conductor of the Children's Progress-ive Lyceum of this city. He was an ardent Spiritualist, a clear and vigorous thinker, and highly respected both in a business and social way. The services over the remains, which were brought from Tennessee, were peelformed by Mrs. R. S. Liffle of Boston (who was called here specially for the occasion) on Tuesday morning at his late residence, 27 Shiley street, in the pres-ence of a large gathering of sorrowing friends. The services over lighly appropriate. Mrs. Liffle began by asying that "death find onfered a home this time where it was *fully undertood* by all the members of the family." and followed by reading choice excerpts from many of the prominent and ancient asgas and philosophers of the past on the subject of "Death and the After-Life." The adress which followed was one of the very finest or different in the city; the speaker seemed more than ordinarily inspired for the occasion, and touched the hearts of all present by her eloquent presentation of the Bipiriund Philosophy, the love that existed between the arisen broth-er and his conjugal companion, and their logality to the Laws they both loved so much. The durial was private, the remains being taken later to Lake View Centetery and pinced in the vasuit. The pali-bearers were Capit. Malcoim Johnson, F. G. Banga, A. D. At-water, Robert West, I. C. Goff and Charles H. Tucker. "One by one they go," as the shores to sweetly say g. This makes the seventh of the spiritualistic observates that have taken glace since New Years. T. L., Correspondent H. of L.



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## MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly ionference at Bradbury Hall, 280-297 Fulton street, every aturday evening, at 6 o'clock. Good speakers and me-iums always present. Seats free. All cordially invited. Donferen Saturday Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 11 A. M. and 7% P. M. W. J. Band, Secretary.

Buittini Meetings are held in Mrs. Dr. Blake's par ors, 151 Franklin Avenue, every Sunday evening at 8 o'clock. Iora, of Frankin Avenue, ever Sunday evening at a Cock.
 Frankrin Avenue, ever Sunday evening at a Cock.
 Frankrin Avenue, Torner Beedford A venue and South Second Street. -Services heldunder the auspices of "Beacon Light Ladies' Aid." Meetinge Sunday evenings, 174 o'clock. Good sprakers and meeljums. Mirs. Kate Schroe-der, President, 142 Union Avenue.
 The, Advance Conference, meets at Mrs. Walton's, 485 Carleton Avenue, every Tuesday evening, 8 o'clock. Ad-mission free. Emily B. Ruggies, Secretary.

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# **PSYCHICS, FACTS AND THEORIES.**

### BY REV. MINOT J. SAVAGE.

BY REV. MINOT J. SAVAGE. This work is one of the most dignified and thoughtful dis-cussions of Fsychical 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 su-ries." Indeed, it channel fail to prove as entertaining as fation to the general reader, while for those who are luter-ested 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 volumo embraces the subject matter found in The Arean during 1802, 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 por-trait of Mr. Savage. Prine, cloth, \$1.00; paper, 50 cents. For sale by COLBY & RICH.

### SPECIAL ANNOUNCEMENT.

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

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