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Written for the Banner of Light. SHADOWS.

BY MATILDA H. CUSHING.

When over thee the shadows fall, When heart and brain grow sad and weary, When life is hard, and all the world To thee seems but a desert dreary Oh! child of Earth, be not cast down: Behold! God's love thy life entwineth: The shadows are but sent to show How bright the sun behind them shineth.

The vanished ones thou mournest for Are anindful of thy soul's deep yearning; Thine eyes are holden, and see not Their spirits unto thee returning; When waves of anguish o'er thee roll, And overwhelm thy soul with sorrow, They bid the raging billows cease, And whisper of a brighter morrow.

Waste not one hour in vain regrets, No good is gained by weak repining; Be thou "the candle of the Lord," Through weal and woe cease not thy shining; The shadows that must come to all Are messengers of hope and healing; Behind them shines the Sun of Truth. Immortal life and love revealing!

Some Facts and Thoughts Concerning Psychic Phenomena. IX.

BY SIDNEY DRAN. [Copyrighted by the Author, 1893.]

TOT alone in hieroglyphical writings and their purported translations, did this strange, intelligent force employ my brain to dictate and my hand to record, during the many months consumed in investigation. There was a series of constant surprises; personal as to induce weakness, yet you cannot describe its and family messages, others relating to busi-nature, how born of what and whom, why it came, and family messages, others relating to business affairs; medical diagnosing of diseased conditions of members of my family, with intelligent prescriptions, signed by one who claimed to be when in mortal his life, Dr. Carl Von these, cannot answer to yourself or others the ques Sweetster of Berlin, Germany, and our spirit- tions you ask concerning them, how can you expect family physician; confessions of wrongs com- that spirit life can be imprisoned in the narrow conmitted in the earth-life, from those seeking instruction and help in order to right them; and philosophical disquisitions upon nature and life, their laws and relationships; all attested by a personal signature, some of whom were recognized historically, others personally known in earlier years, others unknown and undiscovered by me to this day.

There was not a department of the phenomena nor a message which did not call for and nectar, and we feed and grow upon it, then you ask, receive careful study, research and sharp crit- (Have you teeth, tongue, saliva, stomach and organs icism. What was this force? Who were these of digestion?' You instantly relegate us to the physe with difficulty keeping a smooth face. Be-

living in a subsequent age, translates the old text into his own or some still more modern language, until it finds embodiment in the old Hebrew or Greek signs, when this brother translates into the English text, and thus intelligently completes the message. I give this theory not as my own, but as written by my To the Editors of the Banner of Light

hand under a dictating intelligence. This influence is also the only one which would answer questions freely, and cheerfully submit to my cross examinations. There were occasions when the sharp retorts so much nized. We both were young heretics; hence a like the old-time conversations-made me sense strong bond of friendship was formed. He was my brother's distinctive presence powerfully. of an Orthodox family, but had such a mental As an illustration, I give an extract from one of the series of Chapters upon Life, with his signature attached, wherein the influence traverses the questions which I had deliberately formulated. After answering some important general queries, the influence dictated the following:

"Of life here, in its detail, you of earth have everincreasing desires to understand. But how can we teach you, when it is so difficult to convey, in any written or spoken language known to or now used upon earth, a description of that which is not material or earthy? Do you know the nature of electricity? Can you give it shape or form, or tell upon what it feeds, or how it is clothed? In a word, would a myriad descriptions of it in any language of earth give you an understanding of its nature, how it is created, and every essential of its subtle being? No. And yet you make it your plaything and servant, and are as famil-lar with it as with any product of earth. I place magnetism in the same category. I place your real self, your soul, the me of your identity, before you. I bring a sentiment, a feeling, to which in all your earth-life you have been no stranger-sympathy, pity-before you; and though at times it has possessed all your nature, and disturbed your physical man so profoundly how it came, how it possessed itself of all your being, and by what road it traveled when it folded its white wings, and with swift feet of light left the presence of your soul. If you, living amid and experiencing fines of such imperfect mediums of communication? I can in general terms, and in a general sense, impress you as to our life here, in many of its important features. But thus far we have been unable to im-

press you clearly with the knowledge of the true nature, being, action and state of the soul itself as a distinct and independent integer in the society of life, possessing knowledge, sensation, emotion and reasoning power. If we have failed in the greater, how can we succeed in the lesser? If I say that our food is

Spiritual Phenomena. "AULD LANG SYNE." BY WM. FOSTER, JR.

An Academy was opened at Brooklyn, Conn., in 1831, and I became an attendant. Among the pupils was a lad two or three years my senior, from the town of Lisbon, with whom I fratermakeup, reason taking the reins, that he became ecclesiastically and religiously demoralized. Don't let the reader infer that he was wicked because he had turned his back upon Orthodoxy, far otherwise! Up and down, all through, he was a firstrate good fellow, exuberant of spirit, loving fun, ready to do a good turn for a fellow-student at any time, making up in morality what he lacked religiously.

We hitched admirably, becoming chums. The Principal was rather stern and morose, seldom permitting a smile to sweep across his face. He opened the morning sessions with a Scripture reading and prayer. Somehow, chum and I surmised that this unctuous devotion was "put on," or in other words that he was playing the hypocrite. So we did not feel at all genial toward him, and concocted a scheme to give his religion a rub. Wednesdays alternately were devoted to declamations and compositions. We decided to change the usual program, and instead of "The boy stood on the burning deck,'' '' My voice is still for war,'' '' My name is Norval," etc., etc., to have an original declamation. We fixed upon "Superstition as the subject, and constructed the piece in consonance with fact. It was somewhat acrid in the beginning, and was meant to grow hotter and hotter to the end. I was to make the declamation, my chum to hold the copy to prompt if necessary. I took the platform without any trepidation-being inspired with my subject -- made my bow and went through with "oration" without a break. my

The Principal was angered; he assumed a most ominous scowl, flushed, and alternately whitened, as I proceeded, but he let me go through. I expected, however, every moment he would order me to take my seat, but as he did not I thought possibly he might call me before the Board of Trustees. I went on, however, unscathed. My chum was well toward the rear of the schoolroom holding the copy, intelligences that sought the use of my physi- leal standpoint of your own physical perceptions. If tween him and the scowling teacher I could scarcely restrain my risibles! A number of the pupils enjoyed the scene, and after school gathered around me, congratulating me and each other over the episode. My friend left the school in a few months. We lost sight of each other, our lines of life which the spirit-world is clamoring to impart never converging so as to bring us together, to those who are still upon the earth plane: or even indicate our whereabouts. Last sum- and how few indeed, relatively, are aware that mer an article of mine in THE BANNER any avenue has been opened up whereby the came under his eye. He dropped me a postal, inquiring if I was the William Foster, Jr., ings. of academy days, his school-fellow. I responded. A correspondence followed, supple- upon several occasions during the past eightmented by a visit to him at his home in Nor- cen months to have sittings with Lizzie S. wich Town. I arrived there in a blinding snowstorm, and the reader may judge of the nature of the meeting after a separation of more than sixty years. Not a link in the chain of friendship formed in our school days was rusted; every one was as bright and polished as when first forged. We had a wide field to traverse, talking over and recalling the incidents of school life, and our experiences subsequently. I found that he and his good helpmeet were deeply interested in Spiritualism. A shadow a few years ago had darkened their household; a young daughter, in the bloom and beauty of opening womanhood, had gone to the better land to take on angelhood. The shadow was dark, and in its gloom the loss was terrible; there was a void; yearnings went out, welling up from the depths of the souls of father and mother, the expression of a sweet and tender love. They mourned, they hoped it was well with the dear one, but there was no assurance, no certitude, no reality to which they could anchor and find relief.

friends in Norwich. Dec. 4th, 1892, I attended signed by some friend in spirit-life. the scance of Mrs. William H. Allen, as I am ing me for the opportunity I had given her to ing to all. manifest : then retired. She materialized again ing that a spirit could come in materialized not dead; not to feel sad, for she was still appreciation. alive and at home every day) she was happy, had a beautiful home, more beautiful than anything on earth. With another earnest injunction for her mother not to feel sad, she relired

In this connection, with the facts as detailed, it is pertinent to ask. What good reason is there | To the Editors of the Banner of Light to deny spirit-materialization? In the light | of facts, how can we escape the conclusion such allusions to the family and occurrences only on the assumption that it was what it purported to be-an excarnated spirit, tempora-'ing this subject, with the request for informaments! I was the only individual in the city had ever existed, or knew of her parents, or the heart rending loss they felt when she passed from the mundane to the realm of spirit. Not a soul knew aught save the fact that I had made a visit to Norwich. The manifestation, therefore, must stand unchallenged, as a demonstration of the power of the spirit an unequivocal evidence of the possibility of the return of individualized spirits, with full knowledge of facts as they exist, facts unknown to the medium through whom they manifest. As well deny the existence of the sun as the fact of spirit materialization!

Providence, 16 Peace street.

ing any facts as to my visit save that it was to | message was written to each one present,

During the progress of the writing, an illuwont thus to close the "holy day," and, as I ex- minated hand moved around the circle and pected, was greeted by the materialized form over our heads, stroking each one of us sepaof her of whom I have before spoken. She an- rately, while the guide of the medium-her nounced her name, spoke of my visit to her uncle George-spoke to us in an audible voice parents and the conversations with her mother. very distinctly, and told who was present with She dictated a message such as was to have us. The results shown us at the close-the been expected under the circumstances, thank-messages written-were exceedingly gratify-

What agency produced the writing? No Sunday evening, Dec. 11th, much stronger than physical hand present manipulated the typebefore-perfect in form and features. I any writer, but it was all executed in a most skillnounced her, with some details of my visit to ful manner and with greater rapidity than Norwich, that the sitters might understand the | any save an expert could have done. Lizzie circumstances of her coming. She then said, S. Bangs is an excellent medium, and if any in substance, that she was present and had one can explain the above or similar results heard me talking with her mother, and learn- obtained through her mediumship other than by the agency which purports to give them, form, was anxious to do so herself. She had the writer would be glad to hear from that income with me for that purpose, and by aid of dividual. He desires fuct, and in that sense is the kind spirits had been able to do so. She an investigator. He believes this medium's then spoke tenderly of her parents, enjoining work is genuine, and that she is doing the me to tell her mother not to cry, for Sarah was | world a service which ere long will find wide JOEL B. DOW Beloit, Wis., March 14th, 1893.

SCIENTIFIC INVESTIGATION OF SPIRITUALISM.

BY E. A. BRACKETT.

There is a great deal said, by the members of the Society of Psychical Research, about that the form was the daughter of my friend scientific investigation of the phenomena of in Norwich? She gave her name, and made Spiritualism. Just what they mean by it is not very clear. Some explanation is desirable. taking place, that the appearance of the form If they would draw up a circular, stating what with its expressed knowledge is explicable they consider to be scientific methods, and send it out to those who are engaged in studyrily incarnated in apparent fleshly habilition, it might possibly be a step in the right direction, provided they have any confidence in of Providence who knew that such a person human testimony outside of their own little circle. At any rate, the public would understand their methods, and be able to judge whether their statements were entitled to any more confidence than those of the common observer. It is true that this would be attended by some expense, and as the Society has heretofore proceeded on the theory of nonpayment to mediums for the information they have received, it is hardly to be expected that the suggestion would be adopted.

I am in no way antagonistic to this Association. On the contrary, I see in it the possibility of much good; and especially is this true in the advantage which may accrue to the members, individually, for a complete realization of the truth of these phenomena can come only through personal experience. The result of this experience will depend largely upon the spiritual perception of the investigator. Forty years of careful study of every phase of what is known as Spiritualism has satisfied me that it is not a subject to be lightly dealt with, and that those who claim to know the most about it have still much to learn. Naturally of a skeptical turn of mind, I have yielded only when compelled to do so by the stern logic of repeated facts. I have had the good sense to always approach this subject kindly, and, as far as possible, sympathetically, ing." with results exceedingly gratifying, and and I have yet to find any one who has pursued that course who has not been more or less rewarded for his labor. So much are the phenomena dependent on the affections, on that kindly bearing which should exist between all living beings, that any other is almost sure to end in disappointment. In the investigations of materialization, which is the most difficult of all the phenomena for skeptical minds to accept, I have always borne myself in a way that was not antagonistic to the séance. If forms came to me that I could not at first recognize, I did not trouble them by asking their names, knowing that as they gained strength and control over their temporary forms everything would be made clear. It is through the perfect confidence that these beings have in my good intentions, that I have been enabled to succeed in many experiments which would otherwise have ended in failure. As an illustration of the closeness of my observations, the following description of one of the many facts which I have encountered may be of interest to those who are pursuing this subject : The parlor of 55 Rutland street, where Mrs. Martin holds her séances, is thirty-three feet long and thirteen feet wide. The distance from the cabinet to the windows fronting the street is twenty-five feet. The audience is seated in the form of a semi-circle, the apex of the circle being about five feet from the windows. while the arms on either side extend nearly to the cabinet. At these séances many forms appear and disappear in different parts of the room, in such a way as to convince any unprejudiced mind that they are what they claim to be, namely, spirit forms. It was while attending one of these séances that a very intelligent but skeptical friend, sitting beside me, confidentially informed me that the manifestations were nothing but tricks, and that he had discovered how they were done. He was confident that the forms were confederates. dressed in white, and covered with a dark cloth. closely resembling the carpet; that they crept out in the dim light from the cabinet to where they intended to appear; that there were strings attached to, the dark cloth, extending into the cabinet, by which it was slowly pulled off, giving them the appearance of materializing at that place. A few moments after he made this statement to me there appeared, directly in front of us, unseen agency that wrote the message, and so about eight feet from the cabinet, a faint light without interruption, in the same manner, a upon the carpet. Having had permission to

eal brain-machinery to voice their thoughts in writings? It was not the conscious or unconscious me. Who, then, were they? I could call of character, and they were not a unit in creed or philosophy.

Lest in my researches upon the physical plane, and its half-comprehended laws and forces, I should lose sight of the soul and its future conditions of existence and action, the study of its laws and relationships to matter as organized in a human body, the family department was opened and fully "utilized. Father and mother, with four of their seven sons, were in the unseen spirit-life. All of these excarnate ones brought messages over their own professed signatures, while all still continue their loying and comforting visitations. Each manifests his distinctive personal peculiarities, just as when we were boys together, on the old playgrounds, in school, or around the capacious hearthstone and table of the old home; or in our young manhood before the universal law of change and separation had brought silence to the hearth by scattering the entire family circle.

But we met occasionally during the passing years of early manhood, and corresponded with each other with the same old freedom of expression, keeping fresh even the old phrases of our boyhood, the old pet terms of endearment and designation. Hence, I cannot be mistaken as to the identity of each, though the heads of the three now living in earth are, like the flowering almond tree, white with the frosts of age. To the last of earth each kept a young heart under his waistcoat; his eye remained undimmed, and the youthful exuberance of spirits unabated. Could I possibly be mistaken as to their identity of soul or spirit?

So familiar did these distinct influences become that I instinctively sensed the writer, and knew whose signature was to be appended before the writing was completed. The fourth in the order of birth, but the first to leave earth for the robing of immortal spirit-life, was the student, the scholar, the bookworm of the family. He was a graduate of Yale and Oberlin, a teacher, an author of text-books, an as tronomer, and Greek scholar of merit. He passed to the higher life while Principal of the High School of Pittsburgh, Pa., the elder brother and myself making the sad journey to that city to reverently bury his mortal. He has been a constant spirit-companion, and the only intelligence coming to me from those shores whom I could freely catechise as to the conditions and laws of that existence, and obtain satisfactory answers. From him, more than from all other intelligences, have I learned of the natural existence and the personal and society life of the supramundane world.

This same purported influence appears in all difficult cases of hieroglyphical translation, the exceptions being Elihu Burritt, the "Learned Blacksmith," and Qleon. There may have been another exception, but I do not recall it. The modus operandi of these translations, as explained by this same influence, is, that some spirit learned in ancient earth languages, but.

we answer Yes to the detail, then you instantly conjure another earth, a Mohammedan's paradise of sensual life. No, no, my brother! You do not now comprehend, and you must curb your curiosity, and grow them legion, for they were many, each mani- | into spiritual thinking, eliminating more and more the festing individual peculiarities, idiosyncrasics gross, the earthy form and life from your thoughts of this realm, and then we can more and more impress you with the true sense of our spirit natures, and the life we live in all its simple but unit laws and modes of manifestation.

We are individuals; we are a society; we have our laws applicable to both; we think, we plan, we learn, we act, we enjoy, and ble act and the enjoyment are inseparable in time; so also are they in yourself while in the body, and yet you cannot tell how or why! We have real lives, real loves, and our vision is bounded only by the expansion of our own spirit natures. Whatever may be your doubts or your speculations as to the how, let your whole being rest upon these few facts as primarily essential to your further investiga

1. We live a full, active life without an earth material body, as you understand that term.

2. We are endowed in our natures with immortal life and we shall never cease to be.

3. We are subject, to general laws, universal of an plication to all in this earth spirit sphere.

4. Disobedience or inattention to these laws dwarfs the powers of the soul, and relegates it to a lower sphere, where it must seek through the law which it violated in thought or purpose its restoration and advancement, or sink still deeper into the darkness which comes of its own neglect or misdeeds.

5. There is no known limit to acquirement, either o knowledge or personal grace. We, ourselves, cannot understand the meaning of infinity in its fullness. If is because we, like yourselves in the mortal, are finite 6. The highway between our sphere and your earth is open, and we who desire your good or happines

are permitted to travel it when we will. 7. We can impress you, and will yet make more pal pable disclosures of ourselves to you when you obey the laws of your spiritual being, and place yourself en rapport with us, bidding us welcome.

These few fundamentals we leave with you, and beg your considération of them, and their absorption. by unwavering faith, into your soul. It is the law, my brother. We did not make it, cannot repeal it and both of us must obey it to enjoy intercommunion."

Pardon these personal references, but they seem necessary to the proper solution of the question, Who and what are the influences which thus use my brain to dictate and my hand to write? Before the theory of the presence of excarnate intelligences is rejected, I appeal, as an honest inquirer and an earnest investigator, to scientists, materialists, skeptics and creedalists to give to the world some theory of these and kindred phenomena, which will not require a depth of superstition at which reason revolts, or a credulity which accepts everything unnatural and contradictory, the overthrow of an orderly government of law in both the natural and the spiritual universe, and a blotting out of all intelligent design disclosed in creation from a monad to a man.

Boston, January, 1893.

At length the spell was broken; there were glad tidings from the absent and "lost," through a message [given through Miss Maggie Gaule's mediumship at Washington, D. C., and sent to them in a letter]. When the letter arrived it was like a copious shower on the parched earth. The clouds began to break, the gloom to lift. letting in a light, bright and shining, throwing a radiance over the desolate household. She subsequently communicated several times through Miss Gaule, with consolatory messages which were duly communicated. I therefore found my friend and wife in a happy frame of mind, though longing for direct communications, when they could commune and converse as of old.

My visit (parts of two days) was much too short for us to go over the whole ground, or say half we wished. As it was, chum and I lived over our school days and compared notes generally. I think no two persons ever had a more joyous reünion.

As I detailed my experience in the line of Spiritualism the mother was strengthened, and much of the weight of her life incident to the translation of the daughter was materially lightened. I sensed the presence of the spirit and felt the tension of the cord from the spiritual side of life as it attached itself to the material showing forth the love and endearments as they existed in the flesh. I assured my friends I had no doubt I should, ere long, see and talk with the spirit in a materialized form. And so I did. I returned home, no one know-

----"TYPE-WRITING" AND OTHER SEANCES.

To the Editors of the Bauner of Light

How little the world at large knows of that two worlds, so to speak, can exchange greet-

It has been the good fortune of the writer Bangs of Chicago for "independent slate writwhich seemingly would not fail to convince the most skeptical under like conditions.

The last sitting had with her, March 7th, was the most satisfactory of the many had before. Upon a new slate, held by both of us under the table for about twenty minutes, after several communications had been received, there was placed an elegant picture in colors of a "Southern Clematis" in full bloom, with a very tender message from a dear friend in spirit-life. The outlines of the flowers and vines were cut into the slate, and sounded. when being done, as though a sharp instrument was used. The coloring, green and white, was very natural and beautiful. Prior to this. some months ago, a "wild rose" in natural colors was given me under like conditions, and a message from the same party, written in red, but in the latter there was much more artistic beauty.

In the evening of the same day, March 7th, a gentleman friend and a prominent business man from Beloit, with the writer, were invited by Mrs. Bangs to attend her "type writing" séance. As we had never witnessed this phase, we gladly availed ourselves of the opportunity. The type-writer, a "Smith Premier," was placed on a small table in the centre of the room. The writer was given a seat in front, opposite the key-board, my friend sat at my left and the medium at his left, at the side of the instrument and out of reach of the keys. There were three other gentlemen ranging from my right around the table to the medium on the other side. Hands were joined, with the exception of the two on each side of the medium. While not joining hands, she constantly passed her hands over the two at each side of her during the sitting, thus constituting and keeping a current.

One sheet of paper was inserted in the machine, the doors of the room were then looked so that no one could pass in. A music-box on another table was wound up, the gas was turned out, and, joining hands as above stated, we sat for a few moments in silence, when the machine commenced clicking and wrote rapidly until the sheet was full or the message finished. It was then taken out, folded twice, put back in the machine and directed to the person present to whom it was designed, and then taken out and handed over. Another sheet of paper was then inserted by the same

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make such investigations as I thought best, I knelt down boside the light, putting my were no dark cloth or strings near it. I my fingers meeting, so that if any form should be evolved from this light it would be obliged to come up through the circle formed by my arms. Very slowly, as if to give my friend the benefit of any investigation he might desire to make, the light increased, appearing to consplidate as it rose, until there was developed out of it, head, shoulders, arms and waist. In this condition the spirit spoke to me in her usual playful manner. Then she placed my hand on the top of her head, that I might determine by touch, as well as by sight, that her hair was very short, not more than an inch long. Then she raised her own hands to her head and made passes over it, causing the hair to develop until it fell in long silken tresses upon the carpet. Then making passes from her waist down, she gradually rose until she stood before us a beautiful materialized being. Extending both hands to me, we walked to the cabinet. Her first remark was, "I hope your friend is satisfied"; and then, in a kindly spirit, she gave me a most complete analysis of his character. I returned to my seat to find my friend in deep study. He did not speak or make any allusion to what he had seen until after the scance, when he came to me saying, "I wondered that you did not combat what I told you about the trick. If you had, it would not have changed my opinion; but that manifestation, which oe curred so near me that I could observe all that took place, was a complete answer to my statement. I thank your friend, be she spirit or mortal, for the lesson she has taught me."

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Had this occurred to me alone, those who are conspicuous for their lack of confidence in human testimony would have said that I was mesmerized or hypnotized. Fortunately it was witnessed not only by my skeptical friend but by quite a number of intelligent persons.

to the more convincing evidence which comes his name added. through the spiritual intelligence which con- | My ideal of the beautiful in art was now tell me what to do with these facts. They are Many of these tests have been in reply to mental requests, intended to benefit some friend near me at the time.

Thave seen so many of these manifestations that I am no longer surprised by the way they individuality, the intelligence and childlike simplicity of the beings who control these the same in *one hour*? This closed the scance. forms, for here, more than in any other phase of the phenomena, has come the strongest evidence of their spiritual origin.

To those who are fully conscious of their presence, life has its dawn flushed with the golden light of the coming day.

----CONVINCED SKEPTICS

To the Editors of the Banner of Light

We wish to present to the public an account of some scances held in this place by Mrs. Jennie Moore of Chicago, at the residence of Mrs George W. Sherwood. Mrs. Moore has been here two weeks, and has convinced nearly two hundred people who were skeptics and had never seen materialization. Each evening the circle was composed of different people, so, of course, the manifestations differed in some degree, but nearly all who were present had some of their spirit-friends -recognized as such -appear and talk with them.

Mrs. Moore used a cabinet which was thororoughly examined each night; she then called tor a committee of ladies to retire with her to another room, where they thoroughly examined the articles of clothing she put on. All claim it is impossible for her to produce any of the manifestations after such an examination. On one occasion-it being objected that there was one small white undergarment in the collection, and she might produce some light eftect with that -she consented to wear only two black undergarments, black stockings and a black wrapper, with not even a scrap of white about her or the cabingt ; and the seance that followed was highly successful under those conditions, as most of the forms that came wore white. A daughter of Mrs. Sherwood, who has been in the spirit-world some years, came in full form, robed in the most beautiful white, and staid fully ten minutes. She opened the cabinet door so we could see the medium at the same time. At the seance on the evening of March 7th, there were only eight present, as shown by the signatures appended to this article. There were eighteen spirits materialized, all of whom were recognized. There also appeared a man clothed in full dress-suit; he opened the cabinet door, and conversed for full fifteen minutes with his wife and others present. There was present at one of the former séances a colored man, and some of his friends came, gave their names, and he recognized them.

beautiful five-pointed star. Then a ball of luminous substance, held by a finely molded hand. hands around it, satisfying myself that there This ball was passed around, and placed on each of our heads for a few seconds. Then then extended my arms around it, the tips of came the form of my spirit-wife, and talked audibly to me; she kissed me, then dematerialized. Next appeared two elderly men who were recognized by a member of the circle as his father and brother. Then came a little child; finally, my little brother-who died at the age of five years-appeared in all his childish simplicity.

All this time the medium was in the circle-I holding her left hand, and a friend of mine holding the right. The guitar and violin floated all around over our heads, and at the same time were played upon. Several times at the "turn of the tune" the guitar rested upon our heads, and was 'drummed upon. We each received written messages from those who materialized. I should judge that there were a dozen or more voices; but what seemingly inspired me beyond expression was when the main control sang in chorus with me alone, as strong and high as any ordinary person. The above records the happiest evening of my life. At the same time my incredulity and skepticism were shaken from center to circumference.

Having received this direct evidence, I wished for more, and appointed an hour to-day for slate-writing. Before entering the séance-room I procured several slates, carefully cleaned them, scaled, two securely, and hung them up on the chandelier. Within five minutes' time I obtained a message from my wife, of two hundred and forty-eight words.

During this space of time I held two slates above the table all alone- -the medium not once touching them. Judge of my surprise, when, after the seals were broken, we beheld two beautiful calla lilies, engraved and colored, true to art. On each side of the flowers two names were indelibly written, which I recognized The flowers purported to be a represen-

I have had many similar experiences, sus- tation of spiritual growth. I held two more tained by competent witnesses. Such mani-slates individually, when there appeared on festations belong to the materialistic phase of one of them a portrait of an Egyptian, with the phenomena. They are only primary steps [full head-dress. This was outlined nicely, with

trols these forms. I do not need any one to aroused; on the stand stood a vase with flowers: I requested the spirits to give me a drawself-evident, pointing only in one direction. ing like the white rose in the vase. Miss Banzs selected a leaf from the rose, and from the stem a green leaf, and placed these between | upon individualism in capacity and desire. the slates; I carefully scaled the slates; we both held the slates together, and in a hardly appreciable interval we found, on opening come and 20. My interest is centered in the them, an exact representation of the rose in the vase. I challenge any artist to duplicate

Chicago, Ill., March 10th, 1893.

Written for the Banner of Light. TO OUR ANGEL-MOTHER.

That the griefs of life are past. O'er thy spirit can be east.

Thinking of thy home of love, And all saintly beings move. Wears no more the chains of age

Placed by holy, sacred hand,

And I know thy love, unchanging. Flows within each weary heart.

Original Essays.

SPIRITUALISTS IN SOCIETY. BY O. W. KATES.

O be in the social swim means to be popular. And to be popular many people use surreptitious methods. Dishonor is the

root of worldly success too frequently. The accumulation of wealth is mostly by fraud and injustice. The social four hundred of each city are not always the best people, if they do sizes the fact that the oplum plague is now represent the wealth, and have an entailed family prestige. In the procession of life there is the separation of classes according to social and religious caste. The externals by which humanity are classified take them away from their true positions, and thus create hypocrisy and deceit.

There is very little bond of mental union. Wealth associates with wealth, and labor with labor.

In woman's world the caste classification is greater than amongst men. A female shopclerk or seamstress or cook is outside the pale of society, and is relegated to only her sphere of similarity. But a man who can wear a dress a club, and engage in revelry, is admitted without much question of antecedents.

I would not argue to dismiss any brother from social intercourse, but 1 do urge the admission of every sister, however humble in a worldly way, if only she may possess a spiritual and moral nature that holds dominion over the physical. The higher mental attainments will not, like wealth, seak the caste of kind, excepting they shall see innate worth mental culture than by a show of ability. Crime and depravity are natural barriers to caste equality, but wealth is a superficial one.

It is deplorable that humanity cannot arise to a standard of social ethics based upon the innate value, spiritual aspiration, human love and moral welfare of the race. Individualism is a good quality, and should not be destroyed, but harmony of progress need not be disturbed by personal differentiation. The advance made in arts, sciences and civilization have been by individual attainment, and thus universal loves and interests conserved. It is necessary, then, to have a fraternal and aspiring people, based

Elimination of caste and the birth of universal brotherhood are necessary. To this end the spirits have labored and the Spiritualists have professed. But has it been practiced? Our over personal loves and hates, and the gossiping element creating jealousies and fault-finding, than from any difference of opinion with regard to the philosophy of life as taught.

Members withdraw because some one they dislike is a member. Officers refuse to serve with an associate who lacks financial standing. or may not be in social fraternity.

The great human and spiritual ethics are lost amidst the prejudices of personality. When will humanity arise to the full stature and graces of brotherhood" And when will Spiritualists realize that the good results of soirit ministry are for the unfoldment of all peopleespecially the poor in spirit and the needy in into the form of a social clubrand been the cloak for human vampires. Spiritualism should be protected against such a tendency - a religion and a church of the people, for the people, and by the people, says the rox populi of this modern dispensation.

Whilst thinking upon the social interests of of intellectual, moral or charitable character. appetite of the opium vice in China? We are not sufficient unto ourselves for the

of social fratornity that shall more surely build upon human planes of good freed from selfishness, intolerance, churchianity, worldly easte and human arrogance.

Is Spiritualism the great leader in these reforms? If not, can we so develop its utilities?

THE OPIUM PLAGUE.

Rev. Mr. Happer of Glenshaw, Penn., fortyseven years a resident of Canton, China, fur nishes a complete description of the opium traffic and habit. I notice that he emphacommitting its ravages among six hundred millions of the human family, and has extended so rapidly in India, in Burmah and in all the Eastern Archipelago that it is now spoken of as the opium plague in Asia. The number of opium smokers in China cannot be estimated with accuracy, but it is thought to be from one-fourth to three-tenths of the whole population of four hundred millions. Every family has the experience of the evils of the vice in the wasting of the family property, and the uselessness and misery and premature death of some relative. The opium couch is seen in nearly every well-furnished house. There are scores of families from which forsuit and a diamond ring, and can afford to join | merly literary graduates and qualified men went forth to official appointments, where the sons are now all miserable wrecks from opium smoking.

Opium-growing is a government monopoly. 'he natives cultivate the poppy under government auspices, are obliged to sell the opium exclusively to the government agent at a price fixed by him in advance, and are under the strictest government regulation. The opium is prepared for market with the greatest care, more clearly, and be able to judge better of and the best science in government laboratories, under the supervision of government officials. The Indian government issues licenses for the sale and consumption of this poisonous drug in vile places in all the large cities, as Calcutta, Bombay, Mastras, Lucknow and Maulmain, and in the towns and villages of India and Burmah. These licenses are not issued for the purpose of limiting the sale of something that cannot be prohibited, but with the requirement that the holder of the license must sell a stipulated quantity, or pay a forfeit The more poison sold, the greater the government revenue. As the opium is purchased from the government agents, it is easily known how much the holder of the license sells. The opium dens of India are described as being of worse character than those of China. It is an open fact that the Indian government, for the sake of revenue, now licenses throughout local societies have had more internal discord the cities, towns and villages of India dens and shops for the free and unrestricted sale of a pernicious poison, which in Great Britain itself can only be purchased on a medical prescrip-

tion for medicinal use. Thus is given the facility and opportunity for the unrestricted purchase and use of this fascinating poison among the two hundred and fifty million population of India and Burmah. These multitudes, together with those in China and other parts of Asia, where the unrestricted sale of this destructive drug prevails, swell the number of the people among whom the opium plague is spreading to more than six hundred millions, which is more than two-tifths of the whole population of the earth. mind? Too long has the church been growing The Indian government has absolute control of the whole production of onium in India, and of its export to other countries. It has the power to forbid its growth in any of the British territory, and can enforce the prohibition of its production. It is simply a question of finance. It is narrowed down to this: Will the Indian government cease deriving revenue Spiritualists, it is proper to ask why they by growing opium to sell to its own subjects in should be longer barred from local enterprises India and Burmah, and to supply the vitiated

PALIMPSEST

mind becomes subject to suggestion what lim-itations, if any, a suggested idea has in its con-trol of the individual, and to winat uses, if any, these facts can be applied. In other words, our safety ites in knowledge, not in ignorance, of all the conditions and relations to which the human mind is subject. But the paths of in-vestigation of these facts are fraught with dan-ger, cries the alarmist; do not attempt to pass along. Legislate against any effort to explore

along. Legislate against any effort to explore these "dreaded mysteries." ¿Wait a moment, my timid friend. It so hap-pens that we have to go along this path, wheth-or we will or no. Those phenomena that are the result of principles incorporated in human nature cannot be stopped by legislation or cease to express themselves because we are afraid of them.

Hypnotic conditions, with attendant responsiveness to suggestion, are constantly present with us and enter into all the experiences and relations of life. So we cannot avoid them, even if we would. If this is true, then our safety lies in understanding what these men-tal conditions and relations are, so we may get all the good for which they are intended and avoid the evils, if any, that grow out of them. What are the benefits that come from suggestion? I have not time or space to enumer-ate them, but refer the reader to the pub-lished records of Bernheim, Leiebault, Char-cot, Moll, Tucke and many others who are to day accomplishing wonderful results in reliev-ing pain, curing disease, curing people of dan gerous appetites, like opium, morphine and drinking habits, changing mental characteris-tics and strengthening the mental faculties. The use of suggestion as an anaesthetic by sur-geons in Europe and also to some extent in our own country, to say nothing of what has been done by such men as Deleuse, Puysagur, Dr. Esdaile and others in the past by what was then known as mesmerism, or animal magnetism.

known as mesmerism, or animal magnetism, other names for precisely the same kind of phenomena now known as hypnotism. My main object in writing is to consider the supposed dangers of hypnotism that have caused this tremendous outcry against it, and have greatly handicapped the investigation of this subject, which, rightly understood, can be made of the greatest possible use to mankind. I have already said that all the phenomena I have already said that all the phenomena

f hypnotism occur spontaneously in sleep and

In brief, I do not believe there is any more danger in entering the state of hypnosis than there is in going to sleep; in fact, not as much, as the hypnotized subject is walched over and cared for by the operator, while the sleeper is left at the mercy of any spontaneous suggestion that happens, with no one to protect him against dreadful nightmares. This leads me to consider the limitations of

to have been largely overlooked by these alarmists, either from lack of experience, or careless and superficial investigation. There is always a latent consciousness and reserve of will-power which protects the subject from serious njury to himself or to others through him.

Hall's Hair Renewer's pronounced the best preparation made for thickening the growth of the hair, and restoring that which is gray to its original color.

Passed to Spirit-Life,

From his home in Vincland, N. J., March 1st, 1893 John C.

From his home in Vincland, N. J., March 1st, 1893. John C. Blaisdell, aged 87 years 9 months and 19 days. He was born in Pittsfield, N. H. in 1865 and held several important offices in his native State. He resided in Vine-hand since 1866. For over thirty years he was a consistent and earnest Spiritualist, yielding to mone in his devotion to his chosen beflef, which his own experience had made a blessed reality to him. He was a friend and patron of the BANNER of LiGART. As a cliffer he was highly respected, as a friend, none knew him but to admire his generous and node traits of character. He possessed strong powers as a healer, which he often used for the hencefli of his fellows. His wife, to whom he had been married sixty fom years, survives him.

he often used for the benefit of his fellows answire, whom he had been married sixty four years, survives him Cov

Feb. 10th, David S. Murray, who had nearly reached his 0th birthday.

For many years he has been a firm believer in Spiritual, ison, and a constant reader of the RANNER OF LOOT. He became perfectly convinced of the truth of the communi-cation of spirits and the continuation of the atter death. His life was a beautiful directation of barmony *Sort Derk, March Under*, 1883

(Obituary Notices not over incenty lines in length are pub-lished yn almitousty. When exceeding that number, liventy cents for each additional line ivill de charged. Tew words on an aver-age moke a line. No poetry admitted under the above heading.

SPIRITUALIST MEETINGS.

Lynn, Mass.--Spiritual Fraternity holds meetings at Bodwell's Hall, 64 Munroe street, Sundays at 25 and 75 p. M. Mrs. E. 1. Webster, President; Mrs. E. B. Merrill, See's, *Children's Lycoum* meets Sundays, 12 M., at Exchange Hall, 4 Market street, J. J. Troye, Conductor, Miss S. S. Collyer, (18 Smith street) Sec'y.

BY M. S. WOOD. Florough the sacred, dear old BANNER, Once again I write to thee, Ole' my sainted, angel mother. A nowing thou will answer up

Well thou knowest 1 am thankful That no more life's gloomy shadow-

Thou hast seen my soul's rejoicing. Where the smiles of angels gladden Where thy spirit-form of beauty

And thy glorious inner seeing Reads on life's immortal page Where Love's crown rests on thy for chead,

And amidst the flowers eternal Thou hast joined our own home-band.

Several Swedish people were present at some of the former séances, and their friends came and talked to them in their own language.

JOHN E. GARVIN, GEORGE W. THOMPSON. MRS. GEORGE W. TROMPSON, MISS FLORA THOMPSON, J. S. MERRILL, MRS. A. L. MERRILL,

GEORGE W. SHERWOOD, MRS. GEORGE W. SHERWOOD. Duluth, Minn., March 8th, 1893.

----MATERIALIZATION, ETC.

BY PROF. J. N. VAKES.

To the Editors of the Banner of Light:

Permit me, through the columns of your valuable paper, to elucidate what I positively witnessed through the mediumship of Miss May E Bangs of Chicago, Ill.-No. 10 South Elizabeth street. Her phases of mediumship are independent slate writing and materialization. Last evening being the regular session for the latter phase, I was one of those composing a circle of six. Being of a skeptical turn of mind, I was accorded the privilege of searching the seance-room from floor to ceiling. I did not find a single objectionable feature that would lead to the suspicion of dishonesty or confederacy. Six chairs, a musicbox, a guitar and a violin constituted the appointments of the room. The gas was extinguished; the musicbox was wound

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100

Ever laboring for thy children. Doing still the mother's part.

Thanks, dear mother, for thy guidance Wisely was thy counsel given. When thy children erred in judgment,

Thou didst point the way to heaven, Teaching us to be forgiving. Guided by the Golden Rule As the highest law that governs In Eternity's grand school

Stoneham, Mass.

New Publications.

THE COSMIC ETHER AND ITS PROBLEMS. The Invisible Actuator of the World of Matter and Life. A Scientific Sketch. By B. B Lewis. 16mo, cloth, pp. 159. Bridgeport Conn.

The writer states his purpose to be to present an approximately adequate conception, from a material and scientific standpoint, of the nature and operative methods of the invisible, intangible medium that is the actuator of the material molecule and the life organism, whose potency throbs in every atom of matter. He presents a modernized view of the cosmos, in which all the forces and phenomena of matter and, inferentially, matter itself, with its origin and maintenance in various forms, are traceable, to a universal light-transmitting agency, the luminiferous ether of optical science.

A WOMAN'S PHILOSOPHY OF LOVE. By Caro-line F. Corbin, author of "Rebecca," "His Marriage Vow," etc. 12mo, cloth, pp. 302. Boston: Lee & Shepard.

Believing that a large class of thoughtful people will welcome a dispassionate discussion of some of the vexing questions respecting the relations existing be-tween non and women, questions of right and priority forcing themselves into every field of thought and labor, the author presents this book as the outcome of thirty-five years of thought, study and experience, designing it not for babes or persons of darkened and prurient minds, but as one that shall do justice to truth without disregarding those principles of delicacy which are rightly recognized as safeguards of society.

FAITH-HEALING, CHRISTIAN SCIENCE AND KINDRED PHENOMENA. By J. M. Buckley, LL. D. 12mo, cloth, pp. 308. New York: The Century Co. The contents of this volume originally appeared in

The Century magazine, and each, or the larger part of them, received notice in these columns at the time of their first publication. Their author being a leading preacher of the Methodists, and editor of their organ preacher of the Methodists, and editor of their organ in New York City, The Christian Advocate, it is easily to be inferred, notwithstanding the views of the found-ers of that sect to the contrary, what isachings he en-deavors to press upon the minds of his readers regard-ing the subjects he treats upon. The "Kindred Phe-nomena" alluded to in the title are: Astrology, Div-ination, Dreams, Somnambulism, Presentiments, Vis-ions, Appartitons and Witcheraft.

A RATIONAL FAITH; or, A Scientific Basis for Beilef in a Future Progressive State versus Faith in Traditions and Dogmas Irreconcila-ble with Reason. By Hugh Junor Browne. 16mo, paper, pp. 158. Melbourne, Sidney and Adelaide: Geo. Robertson. The author narrates his many striking experiences

during a protracted series of investigations of the phenomena of Spiritualism, and gives a large number

up only once by the medium ere the seance began. The first demonstration came within five minutes' time: A halo-crescent about three inches in circumference, uniformly revolved from left to right. Following this appeared a

accomplishment of all possible good; nor should we be. Nor should any one denomination -religious, philosophical, scientific or social-have the title to accomplishment of public morality, education or charity.

Why should Spiritualists be refused joint labor in good works? Because Spiritualism is not yet popular, says the critic. In a public local enterprise the Spiritualist is nearly always barred out. And as a rule a brother Spiritualist will say it will not do for me or my associate to publicly stand as the representative of the Spiritualists. In politics, charity, Spiritualism- and most likely poses as a hypocrite in his denials. Into his own public enterprises he calls popular preachers and churchmen.

When did a local Spiritualist society claim representation in the board of management in any popular movement for charity, morality or education? "By their fruits ye shall know them," is a truism. If local societies shall soon push their mediums or speakers to the front in the good works of public society, and thereby get away from the ruts of selfishness in doing a human work, there will soon come the progress that will insure prosperity and

utility. Out of sectarianism and social ostracism should we as Spiritualists go, and then can we better lead our fellows of the churches.

Organization then will solve itself and be no longer a problem to disturb us, for human brotherhood will institute ways and means to learn all truth and perform any possible good without individualism being a barrier. Sects and churches will be destroyed as representatives of classes and caste, but a Nationalistic fraternity will unfold the possibilities that will make each of these and every individual a greater factor in the universal utilities. The good Christian will then recognize the good Pagan; and the good Spiritualist will not denounce his immoral brother or sister who is

seeking help to arise into purity and honor. It is possible to enlarge the heart-sphere, even though the mind is capable of but one idea. Devotion to one sphere of beneficence will contract, and in that sense we should be something more than Spiritualists or Christians of a limited character.

Is it possible that unity cannot be achieved in the mental and spiritual spheres of association (in the earth-world) as readily as it can be amongst the criminal? Surely baseness is not more powerful to cement and intensify desires than is purity! It may be possible that our jostling and antagonizing so much is the acceleration of development and ambition, for we readily conceive eternal progress and a heaven of utility to depend upon individual

capacity, endeavor, likes and dislikes. But defamation is quite another attribute,

HYPNOTISM IN LEGISLATION AND THE COURTS.

BY PROF. A. E. CARPENTER. PART ONE.

In view of the fact that a bill has been presented before Congress to prohibit the practice of hypnotism and stop the investigation of socalled occult science generally, I thought the views of an expert in practical hypnotism of large and varied experience might throw some society and education he hides his belief in light upon this subject of value to the intelligent reader, and possibly help the legislator to correct conclusions. It seems to me that nearly thirty years of experience in this field of investigation ought to fit one to speak with some degree of intelligence on the subject, if not with absolute authority.

Most of the books and magazine and newspaper articles on the subject of hypnotism, dwell more or less upon the alleged fearful dangers which attend its phenomena, and urge the necessity of special legislation to prevent the calamities that are liable to grow out of them. This fright originates in a large measthen. This fright originates in a large meas-ure in consequence of conclusions which have evolved from superficial investigation and a lack of understanding of the subject. What-ever hypnotism is, one thing is certain: that all of the phenomena which occur in hypnosis take place spontaneously in sleep, and the anal-ogy between hypnosis and sleep is so perfect that it is very difficult to determine the differ-ence. The term hypnotism only means in its ence. The term hypnotism only means in its derivation the sleepy state. Dr. Braid, who had the honor of inventing the term, so called it because his subjects, by looking at a bright object, fell asleep. A dream is the result of suggestion made to the mind in the subjective state of sleep.

state of sleep. So-called hypnotic phenomena are the result of suggestion made to a porson in an induced subjective state, or, perhaps, a better name would be suggested dreams. One would think, to read some of the writers on hypnosis, espe-cially the physicians, that they had succeeded by having people gaze intently at a bright ob-ject, or by striking a gong, or some other de-monstration, in producing phenomena in the human constitution that had never been known before, but they have not. The possible conbefore, but they have not. The possible con-ditions, with attendant phenomena, to which the human organism is subject, are continually occurring spontaneously, and it is safe to say that those which do not happen in this way can never be made to happen by any amount of gazing or gong-whanging that may be employed.

The point I wish to make is that the condi-tions and relations of the mind that makes hypnotic phenomena possible when sought for happen constantly, spontaneously and accident with every one more or less

At times we are negative, passive and recep-tive, and respond to the suggestions of others. Again, the mental attention changes, and we become positive, and other people respond to our suggestion. It all depends upon our men-tal attitude whether we influence others or are influenced by them.

But defamation is quite another attribute, which possesses only an ability to destroy or retard. Hence, to assist in the progressive unfold-ment of a mental, moral and spiritual race, means to lay away all hatred for our fellows in the lower scale of being, and usher in a *régime*

(16 Sminn street) Sec'y. Worcester, Mass.—Association of Spiritualists, Arcanoun Hall, 566 Main street. Lectures at 2 and 7 r. M. Children's Progressive Dycemu at 12 Geo. A. Fuller, M. D., President, Woodbury C. Smith, Vice President, W. C. Keyes, Recording Berretary: Mrs. L. E. Donge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springfield, Mass.—The First Sprinking Secretary. **Springfield**, Mass.—The First Sprinking Secretary, C. 1. Leonard, President, Worthington street. The First Sprinking, Muss. E. B. Wood, Society, Mrs. T. M. Holeonb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hait in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 P. M. Sociables Thursdays, afternoon and evening. venting

Chicago, 111. The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 104 A. M. and 74 P. M. Speak-er, Mrs. Cora L. V. Richmond.

Cleveland, O., The Children's Progressive Lyceum meets regularly every Sunday, 104 A. M., In Royal League Hall. Everyhody welcome. Charles Collier, Conductor; Edward Mapes, Secretary, 120 Dare street.

Edward Mapes, Secretary, 120 Dare street.
 Baffalo, N. Y. - First Spiritualist Society meets Sundays in A. O. D. W. Hall, corner Court and Main streets, at 25 and 75 P. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 864 Prospect Ayenne.
 Baltimore, Md. - The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secretary, 105 East Madison street.

(a), no case matrixed street.
Providence, H. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P. M. Progressive School at 1 P. M.
Pittaburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thursday, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

Grand Rapids, Mich.-Progressive Spiritualists' So-clety, Elks' Hall, Jonia street. Meetings Sundays, 10% A. M. and 7% P. M.; Thursdays, J P. M. and 8 P. M. Mrs. Effic F. Josselyn, President.

and 75 P. M.; Thursdays, J.P. M. and 8 P. M. Mrs. Effle F. Josselyn, President.
 Grand Rapids, Mich.-Spiftual Association holds public meetings every Sunday at 10% A.M. and 7% P. M., and on Wednesdays at 1% P. M., in Kennedv Hall, Louis and Waterloo streets. L. D. Sanborn, Sec'y, 205 N. Lafayetto st.
 Betreit, Mich.-Fraternity Hall: Mrs. Minnlo Carpenter gives lectures and tests Sundays at 2% P. M.
 Bayton, O.-The Progressive Spiftualist Alliance holds meetings Bundays at 7% P. M., at Kinghts of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.
 Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.
 Springfield, HL.-The Social Wheel of Progression, or First Spiftualist Eoclety, will hold public every Sunday at 2% P. M. at 512 South 9th street. D. N. Lepouer, President; Miss H. A. Thayer, Secretary.
 Norwich, Comm.-First Spiftual Union holds services in Grand Army Hall oyery Sunday at 11% A. M. Chark, A. M. and Ast 11% and 1% P. M. Children's Progressive Lycoum meets every Sunday at 11% A. M.

in the same num. AIRS. F. A. anercy, conductor. St. Louis, Mo.-Spiritual Association holds meetings overy Sunday at 103 A. M. and 75 P. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, Descidant. President

President. Nashville, Tenn.—The First Spiritualist Church holds neetings every Sunday at 10% A. M. and 7% P. M., at 602% Church street. C. H. Stockell, President; J. W. Young, Secretary; Mrs. Neilie A. Uirich, Pastor.

New Orleans, La. - Association of Spiritualists meets every Sunday, 7% P. M., at its hall, No. 69 Camp street. Geo. P. Bonson, President.

F. Donson, President. San Francisco; Cal.—The Society of Progressive Spir-itualists meets every Sunday morning and evening in Scot-tish Hall, 105 Larkin street. Also a Medlums' and Confer-once Meeting every Sunday at 2 r.M. Good medlums and speakers always present. S. B. Whitehead, Secretary.

Oakland, Cal.-Mission Spiritualists meet every Sun-day at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

MEETINGS IN PHILADELPHIA.

ILEPTITION AV I ILEPTICATION ALLA, The First Association of Spiritualists meets at Girard Assombly Hod. Ninth street and Girard Avenue (on-traice at Hutchingon street). President, Benj, P. Benner; Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Obstant street; Treasurer, James H. Marvin. Borvices at 10% A. M and 1% P. M. Lyceum at 2% P. M. Keystone Spiritual Conference every Sunday at 2% P. M., Southeast corner fibth and Spring Gardenistreets, Wil-liam Rowbottom. Chairman.

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND-ING SOCIETY.--INFORMATION INTERNATIONAL CORRESPOND-ers into Spiritualism. Literature on the subject and list of members will be sont on receipt of stamped envelope by any of the following International Committee: America, Mrs. M. Palmer, 3101 North Broad street, Philadelphia; Aus-tralia, Mr. Woolcre, & Peck-Ulle street, North Melbourne; Canada, Mr. Woolcrek, "Waterniche," Brookville; Holland, Yan Stratton, Midoliana, 62; India, Mr. Thomas Hatton, Almodabad; New Zealand, Mr. Graham, Huntley, Walkato; Swedon, J. Fortonson. Ado, Chiristiania; England, J. Allon, Hon. Bec., 16 Perkley-terrace, White Post-lane, Manor Park, Essez; or W. C. Robson, Freuch Correspondent, 168 Ryo Illii, Newcastle-on-Tyne. ROBERT COOPER, Pres. 2 Manchester street, Brighton, Eng.

APRIL 1, 1898.

THE LAND O' THE LEAL. BY LADY NATIONE.

The following extract from the "Monitors of Baroness Nairne" indicates the origin of the "Landso" the Leal." "Several events occurred to tring the oternal future be-fore the mind of our poeters. Charles, her younger broth-er, died on the 27th of July, 1997. About a year after this said event Mrs. Campbell Colonhoun of Killermont, the early and dear friend of Caroline, had to mourn the death of her first-born child, which died when scarcely a year old. When tidlings of her friend's berasymmetr reached her, Caroline dospatched to ber a letter of condolence, ac-companied by the verses of the 'Land of the Leal." The Baroness Nairne, gives a full account of the circumistances under which this exquisite lay was written, and we refer to the weeks of that work.

1 'm wearin' awa, John, Like snaw-wreaths in thaw, John, 1 'm wearth' awa' To the land o' the leal. There's neg sorrow there, John, There's neither cauld nor care, John, The day is aye fair In the land o' the leal.

Our bonnie bairn 's there, John She was balth gude and fatr, John. And, oh! we grudged her sair To the land o' the leaf. But sorrow's sel' wears past, John, And Joy's a comin' fast, John, The Joy that's aye to last In the land o' the leal.

Sae dear's that joy was bought, John, Sae free the battle fought, John, That shifu' man e'er brought To the land o' the leal. And angels beckon me To the land o' the leal.

Oh! haud ye leal an' true, John, Your day it's wearin' through, John, And I'll welcome you nd 1'll welcome you To the land o' the leal. w, fare ye weel, my aln John, is world's cares are valu, John, Ve 'll meet, and we'll he fain Tu the land o' the leal.

The Reviewer.

THE NEW INFERNO..

BY HUDSON TUTTLE.

To the Editors of the Banner of Light: Thoughtful people are awakening to the needs of

the hour-the menacing rapidity with which the wealth of the world is aggregating into the hands of the few, and the squalid poverty which is overtaking the many. In the wanton wastefulness of the wealthy and abject want of the lower classes, not a few see the portent of a storm like that which overthrew the pillars of state and society in the French Revolution.

Charlty has sought to alleviate, and brings out the most beautiful traits of spiritual life; yet at best it can only palliate while the causes remain and render futile the ministrations of love. It is not charity the poor demand, but justice ' Not a loaf of bread given to beggarly want, but the right and opportunity to earn that bread.

In all the great cities the "slums" are becoming elements of financial and social danger. It is there the mob arises, and there contagious disease first finds the hot-bed soil to grow in malignancy.

The slums have their revenge. The health officers may clean the streets and the alleys, yet the crowded tenement houses, the reeking basements and rooms into which sunlight never enters, the damp, mouldering walls to which cling the effluvia of generations-these no disinfectants reach, and therein the germs of contagion find a genial soil, multiply in most virulent form, and go forth to destroy the children of luxury and wealth! We must learn the lesson that we one and all are our brothers' keepers, and we cannot allow the least to perish without suffering ourselves.

Fellx Adler and Stanton Colt have, in their " Neighborhood Guild," a beautiful scheme for improving the poorest classes and reaching down to the victous and criminal. Yet the Guild needs devoted teachers and upholders, and as long as discriminative class-legislation exists, cannot stay the tide this legislation cre.

Few know of the terrible condition of the lower class of working men and women in our citles. "Slumming" has become a fashionable amusement, and the scenes witnessed in the retreats of poverty have been narrated by reporters, yet there has been no pen that has traced more vividly the destitution and appalling wretchedness of the poor than that of B. O. Flower. He visited the tenement-houses, the basements, cellars and attics-not from Idle curiosity, but to administer such comfort and charity as he could bestow,

hundred thousand starving in the realm where hungor gnaws night and day, where every second of every minute, of every hour, of every day, is crowded with agony." In the presence of such appalling facts it is justifia-

ble to ask : "Is it tight that millions of dollars of acquired wealth should every year be lavished in wanton luxu-

ries which everyate manhood, and undermine the virility of divilization, while God's children in the social cellar are starving? Is it right that we build churches, costing from five hundred thousand to five million dollars each, while our brothers are seeking work to save their loved ones, and finding none? This is one of the most solemn questions which confronts our present civilization."

There is wealth enough, which the plethoric millionalites could spare without consciousness of its loss. to establish an organization of men and women devoted to the noble work of the emancipation of the poor.

The author's plan is ingenious, yet it would be as of The author's plan is ingenious, yet if would be as circumscribed as all other charitles, unless the laws which have created this state of things are changed. Sophical, for if we are not born into the other life by Nature's flat, here we end. The elect were in that time those foreordained to live First of all let us have laws made by the people *for* and escape physical death while spreading the people, instead of laws made by plutocrats for the gospels; yet the very elect might not be saved the people, instead of laws made by plutocrats for the emolument of plutocrats.

One would presuppose that by his walks through the slums, where he witnessed scenes of misery, vice and crime, the fearful injustice wrought, and merci less treatment by those professing Christianity, that the author would have grown pessimistic and doubtful of the future. He does not, however, but cheerfully says: "I believe that the ideal of a noble and happy life for man, woman and child which to day so persistently haunts the brain of millions of earth's children will be realized.... We must not grow discouraged if the tide seems to ebb sometimes; it will return with renewed power. ... I believe the dawn is breaking." While bristling with facts, statistics and argument-

sandwiched between its thilling narratives, the book is as readable as a novel. It pulsates in every line with the deep sympathy the author feels in his subiect. It is a live book, by a live thinker, and a powerful plea for justice for those who heretofore have rereceived the dole of ineffectual charity.

Banner Correspondence.

North Dakota.

ARVILLA .-- M. M. Miller writes: "I have just read my first copy of THE BANNER. 1 think I read every word in it, advertisements and all; and there is one thing that strikes me: I have had the same impression before in reading religious papers of the various 'regu-lar' denominations. I have also noticed the same whenever I attend church. In fact, whenever the soul or spiritual qualities of man's nature are under discussion, this same idea is consciously or unconsciously assumed. I refer to the idea of futurity. The preachers tell us that heaven and hell are in the future. refer to the idea of futurity They say the present life is a tent for a night just outside the gates of the Beautiful City. When a member dies they say he has gone into eternity. And I notice the same idea of happy futurity is held out by all the writers in THE BANNER.

Now this does not seem to me to be right. Why should we degrade the present? I see nothing in the hoary traditions of the super-stitious past, nor in the dazzling but unsubstantial promises of the future, that should instantial promises of the future, that should in-duce us to desire to run away from the pres-ent. We are not journeying toward eternity. We are already in-eternity. Now is eternity. It is a trick of the senses to degrade to-day. But to day we are gathering up shells on the sea-shore, in the shape of intellectual perceptions and spiritual experiences which are being treasured up in the knapsack of Memory, the only baggage we can carry with us when we go to another Island for a brief visit, where, per-baps, we shall find treasures of altogether different character strewn along the shore. An

hour of to day on this little Island in the ocean of space is just as valuable as an hour any time

or in any place is that as variable as an nour any time or in any place in the future. And then the idea is asserted, or if not tan-gibly asserted at least tacitly assumed, by every one, that the life after death is somehow, in some strange and mysterious way, different In some strange and mysterious way, different from this life. But to me it does not seem to be so. Death seems but the growth of the soul. From the moment of our birth we begin to accumulate experiences. We acquire the first principles of mathematics, then rise into first principles o the higher quantities and space perceptions, then begin to classify the sweeping mass of detail about us until we arrive at a few general laws. We exhaust the emotions and arrive at laws. general laws the same way, until presently, the soul–which bears the same relation to the intellect, the will, the judgment and the emo-tions that the hand bears to the fingers becomes so great and crescive that the nerves operation, such as gravity, the laws of chemi-cal action and many of the higher laws of mathematics. We are creatures capable of erceiving but three dimensions of space. Perhaps the discovery of the fourth dimension of space will account for the location of heaven and all the mass of surmise concerning which theology has speculated since Christ demon-strated to the world the greatness of a soul which set aside natural laws (as we know them) so that he could raise the dead, and calm at-mospheric disturbances at sea, to such an ex-tent that he became worshiped as a god. Any man who stood in his place would have been so worshiped.

attraction of all respect and all good. Let

S. S. S. S. S.

LIGHT.

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BANNER

Missouri.

OREGON. -Clarke Irvine argues as follows, that St. Paul believed in the final salvation of all mon, or, in other words, that he was a Uni-

versalist: "Theology amounts to very little in itself, but the world is much ruled and disturbed over it. There never was a man so misunderstood and slandered as Paul of whom I am a great admirer for his high principles and his unequaled diction. Terse as Tacitus, he is yet clear and pointed, and often eloquent. He be

lieved that immortal life is a consequence of Christ's sacrifice, and that the second coming of Jesus was near at hand. Very unphilo-(from death) if they backslided. Also, as Christ declared constantly, rewards and penalties are of degrees. The elect saved would take a very igh place in heaven.

How, then, could a man read Paul's doctrines of universal salvation for all men, so often em-phatically and sweepingly declared in Romans, and derive therefrom the damnable doctrine taught by Calvin and his followers? Simply by that purblinding prejudice, the creation of preconceptions. If you think and believe this paper is blue, you will see it blue, and swear it is. The idea of taking four or five verses of an incomplete sentence as your basis is just ab-Bishop Colenso was induced to take up Romans verse by verse, as he had the Pentateuch. and to his own consternation was com pelled to come out a firm believer in Universalism. He was a thorough literary critic, of yast linguistic learning, and a Church of Englaud Bishop, now of immortal fame through his frank honesty and courage. Free thinker! Go and read old Paul carefully, and note every line he utters on these subjects, and no longer denounce that logical orator."

Massachusetts.

BOSTON. Joseph Carr writes: "As Dr. Hudson, speaking of my recent article on the danger attending vaccination, thinks I am unfortunate for not enlightening the readers of your paper in regard to the cases cited being of the first or second vaccination, I will say that in my case it was the *first* vaccination—also in the child's case. If he had never before heard of such a result from the *first* vaccination in fifty years' practice, it shows that no person is

oo old to learn. It strikes me very forcibly that a poison so potent that a second application is so very fatal, as he readily admits, should certainly be avoided in its first application: for who is wise enough to warrant but that through some unattested law the *first* application will not in its result be as fatal as other cases have proved to be by a second vaccination ? I have yet to learn how the disciples of the different schools of medicine know what would have taken place had they not poisoned the blood of their vic-tims. For my part in the business, 1 had rather run the risk of having the smallpox, than the isk of blood poisoning.

QUINCY. Emma B. Cooper writes. "Thave recently removed from Brockton to this town, and cannot do without my weekly friend, the dear BANNER OF LIGHT. While in a neigh-boring town recently Lattended a Universalist church, and to my delight heard a very pro-gressive discourse, in course of which the preacher said by shutting our outward senses we may become conscious of another presence with us; that he had, when alone in his room, been aware of a presence with him. We can commune with each other spiritually without speaking a word audibly.' It has never been my privilege to listen to anything from a pulpit so like our spiritualistic lectures.

Connecticut.

PLAINVILLE, S. Maria Hills writes: "1 have recently read of an article of jewelry hav- and low I was before using this remedy. Our doctor ing been conveyed by spirits a distance of tifteen - met me a few days ago, and said that I was doing wonblocks and deposited in a lady's apartment, and deffully, that my eyes were bright and that I looked it reminded me of a similar phenomenon that occurred in my own experience in 1862, or one summer about that time. I was called to at-tend a sick person five miles from my home: after reaching my destination 1 wanted my spectacles, and opened my bag expecting to find them, but did not. I made a thorough search, but the spectacles were nowhere to be found. Before retiring I looked again. Then I took the bag in which 1 supposed 1 had put them, turned the lining out, struck it across the top of a chair a few times, but the lining back comes so great and crescive that the nerves and the brain no longer afford sufficient means of expression for the divine harmonies amidst which she dwells, and like an old piano the physical frame is set by in a corner. It seems to me that the change we will find in the next succeeding life will not be very great. I believe there will be the same laws if operation, such as gravity, the laws of chemi-cel action and many of the higher laws of spirit could not bring my spectacles and put them in the bag in the closet. Soon as dressed the next morning, I opened the closet door, reached in, drew forth the bag, opened it, looked in, and there the spectacles were! Did not this *prove* spirit power? I was truly thankful. I have not forgotten the feelings 1 had at that time. I never had such be fore nor since."



A Story which is Without an Equal in the World.

The Exact Facts Told Exactly as they Occurred.

LEBANON, N.H. AS YOU correspondent I connut meate the following remarkable story exactly as it came from the hady's own lips. Everybody in Lebanon, N. H., knows, Mis. S. R. Berry well; indeed, she is a most highly respected resident here. The story is one which particularly interests every one at this season.

"I was in a very bad way; such trembling in my arms and limbs, and my heart was just trightful; and those terrible sweeping chills and trembling in my limbs made me expect a shock, or to lose the use of them completely.

"I could not sleep nights because my heart would palpitate and the chills or shaking would follow, and I could do but very little of anything.

"Leould not sit up all day, but had to lle down a great deal, and my nerves were very weak and of no use. Why, I could not bear any noise.

There was a terrible pain in my head, with burning both sides of the head, and I was almost a complete wreck of my former self.

No one had any hopes of my being better. My doctor ordered a change of everything, but I was not equal to moving anywhere, indeed, could not walk any to speak of, only drag about from one room to an other.

"And such dull, heavy feelings, as if I was about to meet some awful doom. All the time I was depressed In mind and spirits, and could not cheer up.

My liver was swollen so I could not rest unless hot applications were used on myside, and mykidneys were very bad.

'In my despair 1 began the use of Dr. Greene's Nervura blood and nerve remedy, and 1 will say that this wonderful medicine is the greatest blessing that ever came into a family.



" It has done perfect wonders for me. - I was soon on the right road to health and strength by its use, and Lam gaining every day. After taking two bottles I could do more work than I had for over a year, and now 1 do all my bousework and all my sewing. I can walk vigorously-indeed, have walked as far as five miles in an afternoon. Yes, it is true, you can ask any one here.

"I can now eat better, than, ever, an, strong again, and have got back most of my former looks and good color.

" Lain a wonder to everybody who knows how weak well



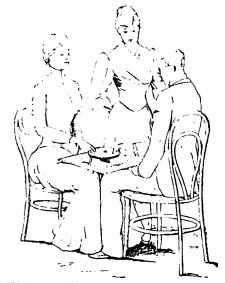
FUCHSIA, TRAILING QUEEN.

This new Fuchsia is the most fascinatingly heautifu-fall new plants. Instead of growing erect, its branch he-are vinne-like and trait down over the sides of the pet-or basket to a length of two or three feet. The flower-are of enormous size, buds, tubek and sepais heing a tense scaled, while the corolla is a deep rich purpo-changing to a final cormission-downs of both color-showing on a plot to great advantage. Plants bloom all the time both summer and winter, and frequenti-show hundreds of dowers at once in enormous drouping clusters. It is the easiest of all plants to grow, as of thrives in any seil or saturation. It is the most beautifue indicates of the Strength and the charmong Mexican ence, by mail postpand 300- each, 2 for 50e - 5 for \$100. Or for only 30c, we will mait one plant each of this Fuebas and the Charmong Mexican ence how STDER NOW. THIS OFFER WHL, NOT APPEAR AGAIN Also, the Following Special Collections, Postpaid:

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JOHN LEWIS CHILDS. Floral Park, N.Y. The Psychograph, 0 R DIAL PLANCHETTE.



and study the problem furnished by the condition of these abject and suffering people. The strain on his sympathy and the outrage on his keen sense of justice was hard to bear, and his words burn with the keen flame of his suppressed indignation.

As the editor of The Arena, which under his man agement became an acknowledged leader of public opinion. Mr. Flower earned the title of friend of the poor, by his efforts in their behalf, and the brilliant editorial contributions to his magazine.

Inspired with an earnest purpose to arouse the attention of thinking men and women to the depiorable condition of the poor, he describes scenes which the reader will not soon forget, and if at all sympathetic will linger as a horrible dream.

He stands forth as the champion of the destitute poor against the wealthy, and never had they a keener lance or braver defender. Nor is the reader led through the haunts of wretchedness without suggestion of plan for amelioration. On almost every page there is a hint of the culminating plan by which the victims of poverty are to be redeemed. In splendid diction we read and in silence admit that "The Dead Sea of want is enlarging its borders in every populous centre. The mutterings of angry discontent grow more ominous with each succeeding year. Justice denied the weak through the power of avarice has brought us face to face with a formidable crisis which may yet be averted if we have the wisdom to be just and humane; but the problem cannot longer be sneered at as inconsequential." Why? The answer is in the fact that in the City of New York, taken as an example of other cities, in 1892 there were 29,720 evictions, families turned into the streets in utter des titution because unable to pay the exorbitant rents. and 37,996 burials in the Potter's Field, or one tenth of all who died.

What does the visitor see in the "Social Cellar"? As an example we quote a single instance, by no means the most exasperating:

"At last we reached the attic. Here one small dormer window afforded all the light for the main room. On one side of this window the roof slanted to the floor. In the corner, under this low-bending celling, was a plie of rags, upon which lay two half-naked little walfs, suffering with an acute attack of influenza, induced by inability on the parents' part to obtain any fuel when the cold spell set in. The father being a chronic invalid, the mother had to support the family. In a crib was a seven-year-old child, whose large and expressive eyes wandered from the ceiling to the equally dismal wall, from thence to us, and then to its mother. . . . After our first salutation the mother steadily, almost ferociously, plied her needle, glancing apprehensively once or twice at the slowly Increasing gloom without.... She must improve every moment; there was a dollar and a half a week rent to pay; there was food to buy... As I studied that face, bronzed and furrowed in the most wearing and terrible battle known to modern times; as my eye fell on that little human register of hope, and fear, love and anguish, I could not escape the thought that here, in the compass of a single brain, lay a record of the misery common to millions to-day in the very noontide of Christian civilization."

The excertation of the heartlessness and sham of the "upper" society, is given without reserve with the lash of Justice.

'In London alone there are more than three hundred thousand persons on the very brink of the abyss, whose every heartbeat thrills with fear, whose life long nightmare is the dread that the little den they call a home may be taken from them. Beneath them, at the door of starvation, are over two hundred thou sand human souls; still further down we find three

. * OIVILIZATION'S INPERNO: Studies in the Social Cellar. By B. O. Flower, author of "Lessons Learned from Other Lives." 12no, pp. 237. Bostou: Arena Publishing Co., Copley Square.

May it not be that each succeeding re-birth in the future will be but our introduction into dition of but another space-perception to the soul!"

California.

LOS ANGELES .- Ella Lucy Merriam writes : 'There is a general awakening of interest in our Cause in this vicinity. Seventeen years ago it was a rare treat to attend an intelligent ago it was a rare treat to attend an intelligent lecture or a satisfactory scance. Even up to three years ago such lethargy and inharmony so prevailed that not even one speaker could be supported. Now we have three halls, occu-pied every Sunday evening, and great activity among the mediums during the week. To be sure, all the meetings united in one (Sunday) would be none too large for a glorious outpour-ing of spirit, but somehow disagreement will creep into our organizations, and division and weakened powers necessarily ensue. Profs. Buchanan, Beals, and others, are now among us. So many woulder why we as Spiritualists us. So many wonder why we as Spiritualists all over the world cannot organize? Why we all over the world cannot organize? Why we do not receive the sympathy and support of outsiders? Why our mediums and speakers are not more highly respected? Shall I, un-asked, give my solution? Because the es-sence of true spirituality is not administered in the hourly transactions of life! The little vices and weaknesses are not thoroughly per-ceived and mastered. I care not whether Spir-tuality or Orthodox a pure houset proble life itualist or Orthodox, a pure, honest, noble life is always respected. Phenomena never elevat-ed a single Spiritualist, unless the lesson con-veyed sank into the heart, and bore progressive fruit.

Our essays, our addresses, our manifesta-tions, etc., may teem with beauty and bright-ness, but if they be not borne out in the lives of their authors, how hollow and vain they must prove. Deeds, not words, will alone save

must prove. Decus, not words, will alone save this race. Here is an illustration: 1st. Self-culture and control. 2d. A progress-ive, happy home. 3d. The dissemination of these blessings among the general public! But mark it, self is the central sun, around which home, the next larger sphere, swings, and from which emanate radiations of love and light to the world at large! Self first, self last, self all the time, under patient, rigid, conscientious

discipline. This, dear readers, is the contral point of all harmony, of all organizations; the source and

"Oh! words are useless. I cannot tell how much I prize this great and blessed medicine. All my family join me in one loud chorus in saying, God bless thi great health-giving remedy! I have told every one of my friends, far and near, and you see they cannot help believing, for here 1 am a living witness to show what has been done for me."

Can anything be added to this?

The sick and suffering should certainly use so marvelous a health-giver as this great remedy appears to he. Especially should all use it now, for it is the most excellent of all spring medicines to invigorate the blood, strengthen the nerves and regulate all the organs. It is purely vegetable and harmless, and druggists keep it for \$1 per bottle.

Doctors recommend and prescribe it, because it is the discovery and prescription of an emment physician. Dr. Greene of 34 Temple Place, Boston, Mass., the successful specialist in curing all forms of nervous and chronic diseases. The doctor can be consulted free, personally or by letter.

RECEIVED FROM ENGLAND. **Raphael's Almanac:**

The Prophetic Messenger and Weather Guide,

FOR 1893. Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Third Year, 1893.

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to recerve astonishing communications from their departed friencs. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications do the Psychograph from many friends. They have been highly satisfactory, and proved to me that Spiri-ualism is indeed true, and the communications have given my heart the greatest confort in the severe loss I have bead of son, daughter and their mother." Glies B. Stelbins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no glift for its use, I was obliged to wait for the right medium. At tast I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily." Price 81.00, securely packed in box and sent by mail post-paid. Full directions. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. – Under existing postal arrangements he tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by COLBY & RICH.

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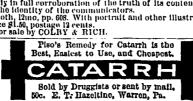
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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal tree thought, but we do not endorse the varied shades of opiaion to which correspondents give utterance. When and address of writer in all cases indisponsable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. The wapapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.



BOSTON, SATURDAY, APRIL 1, 1893.

1880KD RVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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> COLBY & RICH. PUBLISHERS AND PROPRIETORS.

e B. Rich......Business Manager.

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

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

Fast Day | Special Notice to Patrons.

April 6th having been set apart by the constituted authorities as the annual Fast Day, the BANNER OF LIGHT Establishment will remain closed on that date.

Those having advertisements which they desire renewed in THE BANNER for April 8th must make their applications on Friday, March 31st. not Saturday, April 1st.

Those who have reports, announcements, etc., for our issue of April 8th must see to it that their favors are at this office on the morning of Monday, April 3d, otherwise they will be too late, as we are obliged to put our forms to press one day in advance next week in preparation for Fast.

Easter Season and its Lesson.

The Christian world, with glad acclaim, is about to celebrate the Easter festival, and to renew in its observance the traditional hope of immortality to which it so persistently clings, while it virulently opposes (in the main) the demonstrated knowledge of a natural resurrection, and a continued, conscious life for man after the change called death, which this nineteenth century affords to all who will seek the light.

Under such circumstances it is well to cast a

Hebrew people borrowed the custom, applying its interior meaning not to the Egyptian night of winter but to the forty years of wandering in the wilderness. Only Moses and Aaron were conversant with the mysteries of the Egyptian worship, but they preferred to divert the significance of the appointed forty days of fasting to their long pilgrimage of forty years, and the temptations they were called on to endure. And for wise sanitary reasons, also, the great Hebrew lawgiver deemed it best for the physical health of the Hebrew nation that there should be observed such a period of fasting at this season of the year, ending in the glad celebration of the Passover.

When Christ appeared the Jewish Passover had long been an established form in the Jewish Church. It was on Palm Sunday that he time and letter-space, but I will not so offend again. entered Jerusalem with his followers, riding on the foal of an ass whereon man had never sat. He went up to the Holy City to take part in the closing services of the forty days of fasting, terminating in the Passover. It was the springtide, just as in Egypt, the astronomical sign of Aries being in the ascendant, denominated the Paschal Lamb, it was thereby known that spring had made its appearance, and the inundation of the Nile had declared what the harvests were to be. And thereupon ensued feasting in the city of Ion, which was the city of the sun. And the rejoicing in Jerusalem, the slaying of the Paschal Lamb and the ceremonials attaching thereto, were all borrowed from the Egyptian custom of celebrating the ascendency of the constellation Aries in the heavens. This slaughter was but the remnant of a sacrificial rite which the Hebrews by no means understood. They only believed they propitiated by such sacrifice the God whom they worshiped. Christ openly rebuked them the sun's coming back, bringing the new life of

The disciples and adherents of the New Dispensation are also just in the act of remembering their SPLRITUAL EASTER. What a difference! Instead of an exercise that hardly escapes the suspicion of being an unconscious following of the uninvestigated example of others in the afore and far-off time, the friends of Modern Spiritualism lift glad voices of thankfulness that the evidence presented by their Cause is perennial as the Spring, and open to present-day inquiry - and that no arbitrary hand can close the book of Eternal Revelation.

A Spirit's Answer.

spring to all the earth.

The following, which explains itself, and may be denominated a definite and direct correspondence between an intelligence yet embodied in the mortal and one who is freed from the conditions of earth-life, will be read with interest_at this anniversary time, when Spiritualists everywhere are rekindling the memorial fires in high appreciation of what forms the spiritual "rap," denoting direct, recognized the New Dispensation brought to a waiting, auxious world forty-five years ago:

QUESTIONS TO JUDGE NATHAN CLEAVES,

(Late of Portland, Maine.) In your published statement in the BANNER or LIGHT of March 11th, 1893, you profess to be desirous to so communicate as to "make it (your experience) tangible so as to be understood by mortal mind." You also say, "I am alive and possessed of my senses." Further, "My mind follows the same line of thought that engaged it when here." These are general statements which, as a lawyer, you will hardly expect will be quite satisfactory to your old friends. Please say-1. What is your present occupation? What, spe-cifically, are you doing? Are you practicing law, and before what tribunal? What office. If any, do you hold, and under what appointment? 2. What do you eat and drink? A re your "sonses" of hearing, sight, smell and touch active, and how are they each and all gratified? 3. You were a devout attendant at anz Episcopal church, and generous in your benefactions. In what "tangible" form do you give expression to your taste and disposition in these and other kindred matters? (Late of Portland, Maine.)

 "tangible" form do you give expression to your taste and disposition in these and other kindred matters?
 4. What, specifically, has our old friend, Mayor Senter, of whom you speak, been employed about since he left the mortal state? Does he still retain his love for yachting; and, if so, how is it gratified? Respectfully your old friend, Portland, March 12th, 1893. GEO. F. EMERY. This letter-received from a gentleman who, we are informed, was for many years Clerk in Hebraic religious custom, and in Scandinavian the United States Court in Portland-was by us placed before the Spirit-President of the Banner Public Free Circle, who, in private, sought from SPIRIT JUDGE CLEAVES, an an-

dant harvest or discourage it. Egypt, there- other world there are natural scenery, localities, forms fore, fasted during the entire period, and the of objective as well as subjective life, they will be able to concede that man in that spirit world not only possesses a diversity of talents and tastes, but that his environment enables him to develop and to express these qualities to their fullest extent. Our friend, Wm. Senter, appears to me to have returned to the full strength and vigor of sperfected manly force. He enjoys life as a worker, expressing the artistic tastes of his nature in delicate constructions-not as applied to the intricate machinery of a time keeper, or the fashioning of bits of jewelry for decorative purposes; but his handlwork and skill display as practical results, yet earth's people cannot understand the nature of these achievements, for you have nothing here by which they may be compared. I am gratified that an old friend should summon me

to appear and be catechised; it evinces a desire to be informed on knotty points. I fear that I have encroached upon the good nature and forbearance of those who have permitted me thus to exhaust their Should any good friend of mine desire more of me, he will kindly seek an instrument where in private we may discuss the mooted question of life in the spheres. and where I will endeavor to satisfy his mind, not only of the reality of things beyond, but also of my personal identity, and of my remembrance of bygone days. NATHAN CLEAVES.

The Anniversary.

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 Anniversary proceedings in their special neighborhoods.

We are already in receipt of reports of such exercises held at various points last Sunday. They will be given space as rapidly as possible.

100 We print elsewhere the first installment of a clear cut and pertinent paper on "Hypnotism in Legislation and the Courts," from the pen of Prof. A. E. Carpenter, than whom for profaning the temple by the slaughtering no one is better able, on the line of practical exof doves and their sacrifices to Mammon. A perience, to "show up" the ignorant medical most strange and widely separated coincidence | solons (?) who in some States are now aspiring is to be noted between the Scandinavian and to enjoy a legal monopoly of the application the Egyptian celebration of the heralding of and practice of a system about which they really know nothing! No. 2 (the conclusion) of the Professor's article will appear in our next issue.

> Ko A correspondent from Brockton, Mass. gives on our seventh page an appreciative word concerning the work of Mrs. Carrie E. S. Twing while in that place. The friends wherever she may be are reminded that Mrs. Twing is authorized to receive subscriptions for the BANNER OF LIGHT.

Margaret Fox-Kane Fund. ((ash received since last acknowledgement)

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Since the demise of Mrs. Kane we have written to Mrs. H. J. Newton for information if any action had taken place toward the end of raising funds from Spiritualists and spiritualistic societies for the purpose of erecting a suitable monument in memory of the three sisters through whose mediumistic physical spirit-communion, electrified the world

At this writing we have heard nothing from the friends in New York City; but we are in possession of letters upon the subject under consideration, two of which we print below, wherein the writers desire to know to whom such funds, when collected, should be sent for the purpose designated.

They may be forwarded to the office of the BANNER OF LIGHT, IN CARE OF MESSRS. COLBY & RICH, who will publicly acknowledge the several amounts so received and forward them to the persons who may be delegated to receive them.

[LETTERS OF INQUIRY.] To the Editors of the Banner of Light:

To the Editors of the Banner of Light: Considering the present sad situation touching the unsepultured mortal remains of the original Fox sis-ters, our little Society will send in a small contribu-tion for the purpose of securing for them a last rest-ing place and suitable burial. Will you kindly in your next issue call attention to this important matter, and request each and every emidtual organization in the country to do likewise?

TIMELY TOPICS.

"Oratorical Magnetism."-Among the many paragraphs called out by the decease of the late Phillips Brooks is one where a reporter relates having asked him (B.) to give some points from a recent and specially admired sermon, for his paper. The Bishop said it was impossible-he had no means of recalling what was to so large a degree extemporaneous-but would talk now to the reporter on the same subject, if he chose to take his points from his (B.'s) conversation. This is by no means a surprising incident. It is of quite common occurrence. Scott wrote, as all readers remember, the story of "The Bride of Lammermoor " in this so styled unconscious state. Many an impressive and brilliant editorial article is comnosed in this impressional or inspirational state, the writer failing to recognize its authorship a little time afterward. They call it oratorical magnetism, in the case of a speaker, borrowed mostly from the audience; but it is unquestionably the work, in the main, of intelligences that, though invisible, are none the less real.

"Do"-Rather than "Believe."-At a recent meeting of the Eastern Connecticut Congregational Club, the idea of "The Institutional Church" was made the subject of discussion. Rev. Mr. Barney said the name was at present that of a church which had no existence, but that it was something that certainly was going to exist. Christ taught-"this do," he said; the Church teaches-"this believe." His idea was to earnestly believe a few things and to earnestly do many things. He thought that in the institutional church the spirit of the proverb would prevail-" Rich and poor meet together, and the Lord is the maker of them all"; but he said it prevails to day only in the Roman Catholic Church. His opinion was expressed, that putting from one hundred and fifty thousand to one million dollars in a church edifice, to be open only on Sunday for two services, was far from an economical use of the money. These churches, he said, have big steeples pointing to heaven, and are an expensive plle and a monument of uselessness. He did not think the Church needed steeples, but rather buildings architecturally beautiful and useful, with club rooms and open doors for every day in the week, and possessing social attractions for boys and young men. He thought the Institutional Church should lead in physical, manual and spiritual development, and the pulpit be educational as well as spiritualizing.

Sunday and the Fair .- At the recent services of the People's Church, in Washington, D. C., Rev. Alexander Kent advocated strongly the opening of the World's Fair on Sundays. He said that before the committee of Congress, on the petition to close, the representatives of the working-people had the best of it. The common argument advanced by the preachers was that Sunday was a day of rest, yet they did not rest, for they rode in the street-cars and their carriages, thereby approving of the labor of the carmen and the horses. Both Luther and Calvin advocated the observance of Sunday more as a festival than a day of solemn idleness. In the petitions for closing the Fair, he stated, the signers did not subscribe their names as individuals so much as members of a congregation and society. Names were duplicated by membership in a church, Sunday School, Young Men's Christian Association, and other auxiliary religious bodies. Referring to St. Paul's writings on the observance of the Sabbath, he said that in the early portion of the Christian era there was no compulsory observance of Sunday, but that we owed the present observance to the l'uritans, who allowed neither recreation nor labor on Sunday. He thought it would he better to show visitors cities free from slums, poverty and evil, than to close the gates of the Fair on Sunday.

Heredity Acknowledged.-The vast importance of pre-natal as well as ante-natal conditions in determining the life of the individual and the amount of his just responsibility to the popular standards of living is acknowledged, clearly it seems to us, in the following quotation from the utterances of the distinguished churchman, Cannon Farrar:

"Have we no plty for the poor, miserable children? Is there no voice strong enough to plead 'like angels, trumpet tongued,' against the deep damnation of their taking off-of those children who, in the language of Southey, are not so much born into the world as damned into the world, damned, predestined, as it was to the like lives of disease and devendention because were, to live lives of disease and degradation, becaus of the drink in the midst of which they are brought up, and of which they have the hereditary taint in their very veins?"

The Eleventh-Hour Psychic Spiritualists are still hammering upon "hallucination," "dreams," et cetera-skimming around the grand facts of direct spirit-communion, not daring to come out boldly and what they really do know in record to the

ANNIVERSARY MEETINGS

Boston, Mass.

HORTICULTURAL HALL. The Forty Fifth Anniversary of the Advent of Modern Spiritualism will be observed under the auspices of the Ohildren's Progress-

ive Lyceum, on Friday, March 31st, 1893. Morning Exercises-Dr. J. A. Shelhamer, Chairman -commencing 0:30, promptly: Overture, Orchestra; remarks, Mrs. N. J. Willis; song (selected), Miss Louise Horner; remarks, Mrs. Townsend Wood; reading, Miss Estelle Huff; remarks, Mrs. Sarah A. Byrnes; song (selected), Nilsson Quartet; remarks, Mrs. M. T. Longley; remarks, J. B. Hatch, Sr.; song, Miss Millie Smith; remarks, Mrs. C. Fannie Allyn; remarks, Dr. Chas. Huot; remarks, Mrs. Ida P. A. Whitlock; march, Orchestra.

Afternoon Exercises-Chas. T. Wood, Esq., Chairnan-commencing at 2 o'clock: Overture, Orchestra: selection, Nilsson Quartet; recitation, Miss Estelle Huff; address and tests, J. Frank Baxter; march. Orchestra.

Evening Exercises-J. B. Hatch, Jr., Chairmancommencing 7:30, promptly: Overture, Orchestra, Willis Milligan, Director; opening song, Children's Proressive Lyceum; Anniversary address (written by Mrs. M. T. Longley), Master Eddle Hatch; grand march, by the Lyceum; "Star Spangled Banner," One Hundred Volces; recitation, Carl Leo Root; song, Little Winnie Ireland; recitation, Willie Sheldon; dance, Miss Louise Horner; song, Little Eddle; recitation, Mabel Harlow; violin solo, Master Charlie Hatch; recitation, Hildred Lee Drew; song, Gracie Scales : dance, Miss Alice Barnes : song, Millie Smith : recitation, Miss Estelle Huff; selection, Nilsson Quartet; plano solo, Miss Blanche Houston; dance, Miss Flossie Waite: recitation. Miss Flossie Butler; song, Miss Mabel Walte: recitation, Miss Edith Gould: song and dance, Aimee Barbler; recitation, Lottle Davidson; song, Miss Maude Bourne; recitation, Miss Estelle Churchill; song, May Crozier. Willis Milligan. accompanist.

Admission: Morning, 10 cents; afternoon, 10 cents. evening, 25 cents; all day, 40 cents. Tickets to be had of the children, or at Box Office Horticultural Hall. Committee of Arrangements: J. Browne Hatch, Chairman; Chas. T. Wood, Treasurer; Mrs. C. L. Hatch, Secretary; Mrs. W. S. Butler, Mrs. M. T. Longley, Mrs. C. T. Wood, Dr. J. A. Shelhamer. [May Festival at Music Hall, May 6th, day and vening.]

WELLS MEMORIAL HALL.

The Forty-Fifth Anniversary will be celebrated by the First Spiritualist Ladies' Aid Society on Friday, March 31st, in this hall, 987 Washington street, day and evening:

day and evening: Morning Speakers-Mrs. Alice Waterhouse, Mrs. N. J. Willis, Mr. Eben Cobb. Test Mediums: Mrs. Carrie E. S. Twing, Dr. W. L. Jack, Mrs. Shackley, Mrs. Hurd Webster. Afternoon Sprakers-Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Dr. A. H. Richardson. Test Mediums: Mrs. Hatt tie C. Mason, Mrs. M. A. Brown, Mrs. Anna Cunningham, Mrs. Cushinan, Dr. C. E. Huot. Frening Speaker-Dr. Ware. Test Mediums: Mrs. M. A. Chandler, Mrs. Hattle C. Mason. Reading by Mrs. Josie Willis Huse. Good music by Salem Quartet, Miss Amanda Balley, Mrs. M. F. Lovering, Mrs. A. W. Staples and others. Ubnnar and supnar will be agained at the Lodiest the

Dinner and supper will be served at the Ladies' Ald Parlors, 1031 Washington street.

MRS. A. E. BARNES, Pres.

MRS. E. D. MAYO, Sec'y.

ond 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 E. S. Twing, and F. A. Wiggin, test medium. Music by the Mendelssohn Ladies' Quartet, also Mr. John T. Lillie and W. H. Boyce.

New York City.

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

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

Lynn, Mass.

backward glance at the origin of the festival which the modern church so pointedly observes, and to indicate how small a part, indeed, Christianity, as a system, had in the foundation of Easter.

It is an observance that can claim a triple origin-in Egyptian astronomical worship, in mythology. The latter, in fact, furnishes the name. Ostra, interpreted Ostara or Easter, was one of the goddesses that heralded Friega. the goddess of the sun, when she, or the Spring swer thereto, with the appended result: personified in her, prepares to come forth from the winter palace of Odin, in the furthest region of the north, sending her many messengers and divinities ahead to awaken the life of all the earth. Ostra, or Easter, was the herald of Friega. The latter comes forth on Friday, which is her chosen day, and therefore the most precious of all the days of the week in the sight of all per followers. On the third day afterward she appears in her full splendor.

All Christendom has united in celebrating at this season of the sun's return the Egyptian feast of Io, the Passover of the Hebrews, and the goddess of the Scandinavian mythology. The Egyptian concept of the "Paschal Lamb" has been included in the celebration of the "Passover," and in the Scandinavian worship of the goddess Friega, who heralded the coming of Spring. The lotus flower, the sacred flower of the Nile, was the Egyptian symbol of immortality. It is a singular fact that not a bud is to be seen on it until the third day before the bursting of the flower; it lies concealed in its grave; the bright green leaves next appear; then the shoots come forth; and then after three days the blossoms burst, accented symbols of resurrection to immortality. The lotus is the sacred flower of Egypt. It was always employed in the architectural ornaments of that most ancient of nations, and sorb the nutriment necessary for the sustenance of especially in the ornamentation of the sacred temples. And it exemplified the life within the soul, which was calculated through astronomical symbols. The third day was the third cycle after the death of the sun, two other cycles intervening before the resurrection, as symbolized in the astronomical signs of the Egyptian year. The priests held that after three great cycles would come the resurrection of the Sons of God who belonged to that mysterious Order mentioned in the Old Testament as the Order of Melchisedec.

When the Sons of God attain resurrection, life and spirit transfusing themselves through matter, they are symbolized in the lotus flower and in the various ministrations and offices in the Egyptian temples. The forty days of fasting, religiously observed by the Hebrews, symbolized the forty years of wandering in the wilderness. And the same forty days of fasting were the symbol of the forty days or nights constituting the winter time of the Egyptian flow of the great river was to favor an abun. I soul; and if my earthly friends can feel that in this

Margan Contact and grand and a star Sport shine

and the second state

RESPONSE

My friend requests specific statements of me in relation to my present conditions and employments.] will endeavor to consider his queries consecutively and in brief.

(1) As to my present occupation, I am simply a stu dent in the great law-school of the spiritual kingdom -no more, no less. Great minds whose knowledge of and dealings with legal and moral jurisprudence have elevated them to high rank and attainment in the Su-

pernal Courts are my instructors, before whom I bow with reverence and awe. Minds that are rich with the wisdom of the ages, and whose discernment far surpasses that of mortal ken, control and govern the affairs of state in the world of souls, and I would no more attempt to seek office of them and to display mylegal training and acumen, in the light of their an perior knowledge, than the babe of tender years would dare to pit its infantile ignorance and inexperience against the mature judgment of its world-wise father. in the settlement of an important question.

I am a student, a seeker after truth, and I attend the daily sessions where wise counsel is dispensed, as conscientiously as does the earnest scholar in earthly schools.

(2) My senses pertaining to the spirit are all in active operation, and find sources of gratification. Sight, hearing and the quality of touch are potent in power but best of all, spirit-perception, which embraces all the senses in their active exercise, is mine. Food is supplied by the natural products of the world I inhabit. From the very elements of the air we may abour vital powers, although many spirit-intelligences feed upon the fruits and other spontaneous productions of their climatic surroundings.

(3) Having outgrown the environments of churchfold and creed, my soul has emerged into the larger faith and hope that recognize the universal love of God and brotherhood of Man. To no form of ecclesiastical service do I now subscribe. The desire to be of benefit to my brother man possesses me, Through various channels of ministration the earnest soul comes en rapport with the world's great needs, and finds the power to alleviate distress. Not to one of two, but to every form of humanitarian service, would I lend my aid, feeling assured that only by the power of the living spirit-whether incarnated or excarnated -are the great reform movements of the age success fully made, and the grand moral questions of life adjusted and settled, and that the results of a mighty mental effort for good on the part of man will eve

prove "tangible" to himself and to the world. (4) Our friend, Mayor Senter, is a live, active, practical man; the tastes that he exhibited on earth are not repressed. Love of sport and exercise is natural with many individuals; opportunities for the gratifica tion of such attractions are not denied the spirit. year. During this period there was constant Death does not bring deprivation or contraction; it anxiety to know whether the expected over- supplies opportunity, enlargement to the awakened

spiritual organization in the country to do likewise? Yours fraternally, M. W. PACKARD, Pres. Progressive Spiritual Asso., Bloomington, Ill.

To the Editors of the Banner of Light :

A call is made for money to purchase a burial place for the bodies of Katle and Margaret Fox. Spiritual-ism celebrates its birthday on the 31st inst. Let it be made a paying entertainment, then give the proceeds to the fund. That is what we shall do here in A kron. Yours truly, Akron, O., March 23d, 1893. LOUIS RANSOM.

Is It a New Wriggle?

The announcement appeared March 27th that a hearing was to take place at the State House. Boston. on the 29th, before the Public Health Committee, on a proposition amending Sect. 9. Chap. 313, acts of '85, to read "Whoever not being registered as aforesaid shall, by himself or his agent or servant, unless such agent or servant is so registered, retail, compound for sale

or dispense for medicinal purposes, or shall keep or expose for sale drugs, medicines, chemicals or poisons, shall be punished by a fine not exceeding fifty dollars,' etc.

The movement scems to be an effort to tighten the grasp of the special pharmaceutical "powers that be" upon the apothecaries generally. Perhaps, however It looks further, and contemplates a movement against the dissemination of their remedies by clairvoyants. etc., thus taking a step toward medical restriction; in which case it should be closely watched by the friends of Freedom in all forms of remedial practice in this Commonwealth.

EF Col. Elliott F. Shepard, editor Mail and Express, and a firm champion of ultra-conservatism in religious matters, passed to spirit-life from his home in New York City, March 24th, almost immediately after inhalng ether administered by two celebrated "regular" physicians. They hastily administered oxygen, and, as reported in the press, even resorted to " tracheotomy ' -that is, out his throat-but still, evidently to their great surprise, he died ! What would have been the result if, instead of being the patient of " regular," diploma bearing" doctors, he had died under the hand of a Spiritualist healer or other " irregular "?

THE PHANTOM FORM, of which Mrs. Nettie Pease Fox is the mediumistic author, purports to be, and possesses internal evidence of being, "a true life-his tory," and relates the experiences of the control during her life on earth and as an excarnated spirit in so realistic a manner that the reader becomes closely famillar with all she describes. The price of this book also of "Mysteries of the Border Land," by Mrs. Fox, has been greatly reduced by Colby & Rich, and oppor tunity is now given for every one to possess copies at a low figure. See advertisement on eighth page.

ODD FELLOWS HALL.-The Boston Spiritual Temple Society-as per announcement on fifth page-will hold services appropriate to the observance of the Forty-Fifth Anniversary, at the above-named hall, on Friday, March 31st, day and evening. An excellent rogram is offered.

MRS. SARAH A. BYRNES will lecture in the First Spiritual Temple (Newbury and Exeter streets), Bos ton, on Sundays, April 2d and 9th.

Mr. Frank W. Jones, proprietor of Jones Eureka Purifier, is located at 73 Cornhill, Boston.

Read the Call for a State Convention and Camp-Meeting at Seattle, Wash., seventh page.

nomena. What else, however, can Spiritualists per se expect when these would-be scientific psychic associations, whose members still cling to the dogmas of churchianity, cast doubts upon the Cause that every experienced Spiritualist fully comprehends-volumes upon volumes of facts in proof of which have been given to the public for many years?

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The Vaccination Inquirer (E. W. Allen) gives much space to the report of the recent proceedings of a gathering of the leaders of the anti-compulsory vaccination movement-pronounced one of the most successful held in London, Eng. About fifty towns were represented by delegates, and letters of cordial sym nathy received from many other localities. C. H. Hopwood, M. P., presided. Eloquent remarks were made, and a determination manifest to carry on the work to a successful issue.

Woman Suffrage in Maine.- The passage of a bill by the Maine Senate giving women the right to vote in local elections is another proof of the progress of woman suffrage in all parts of the country. At the beginning of the present year women enjoyed some form of suffrage in thirty-two of the States and Territorles.

The "Medical Law" in Connecticut.

As announced in THE BANNER of the 18th ult., the hearing on the proposed "medical practice" bill was continued (from March 8th) at the Capitol in Hartford, on Tuesday afternoon, March 21st.

The eclectic physicians et al. were heard against the bill; and Ex-Representative Albert H. Walker of Hartford attacked the measure as unjust to those who cure diseases by the mental-healing science process. This he claimed to be a well recognized benefit to humanity, under which treatment persons pronounced incurable by "regular" physicians are fre quently cured.

Joseph P. Tuttle of Hartford opposed the bill as counsel for the eclectic physicians. He denounced it as a dampable instrument, created by the old-school doctors and only favored by them, and entirely adverse to the interests of the people, who should be entirely at liberty to choose their physicians.

Miss Frances Ellen Burr of Hartford read a paper attacking the "regular" physicians for their lack of skill as compared with the "irregulars" whom they sought to put down by law.

The hearing lasted four hours, when an adjourn ment was had to Tuesday, March 28th.

The First Spiritualist Church of Nashville has issued an eight-page pamphlet containing a statement of its principles, and an extract from its by-laws relating to membership. Under the efficient services of Mrs. Ulrich, as mentioned by a correspondent elsewhere in this paper, the Spiritualist ranks are largely on the increase in that city.

"Under "Banner Correspondence," elsewhere, Joseph Carr gives his views cogently, if briefly, on the utter indefensibility of vaccination.

Prizes for Advertising Ideas. A bicycle manufacturer recently offered 24 prizes for the best suggestions for an advertisement. There were 25,000 ideas offered in the contest, and the fourth prize in this large field of contestants was taken by Mr. John Sturgis, connected with the well-known advertising house of Pettingill & Co., Boston. Mr. Sturgis is an artist of skill and efficiency, and fertile in ideas and suggestions.-Boston Daily Journal. · · · ·

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Lynn, Mass. The Spiritualists of Lynn will celebrate the Forty-Fifth Auniversary in CADET HALL, 28 Market street, Sunday, April 2d. Services: At 11 A. M., conference; 2 P. M., short ad-dresses and tests; 4:30, supper; 6:16, service of song; 7, Anniversary address by Rev. E. A. Titus, followed by tests by Mrs. E. C. Kimball (Lawrence). 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, Dr. Willis Edwards, Mr. Failes, and others. Music by Miss Amanda Bailey, Mrs. Della L. Galiagher, Mr. George N. Churchill and others. EXCHANGE HALL. EXCHANGE HALL.

EXCHANGE HALL. The Children's Progressive Lyceum Association will celebrate the Forty-Fifth Anniversary at its hali (Exchange), 14 Market street, on Sunday, April 2d. Sessions at 10 A. M., Lyceum and conference. At 2:30 P. M., short addresses and tests. At 7:30 P. M., Mrs. C. Fannie Allyn gives the address. Mrs. Adams, Mrs. Atherton, Mrs. Butler, Mrs. Web-ster, Mrs. Prentiss, Mr. Millikin, Drs. Fernald and Nichols, Dr. and Mrs. Hatch, Dr. Drisko (Lynn), Mrs. Chase and Mrs. Storrs (Swampscott), et al. Dr. Ed-wards (Lynn) will speak at the morning session, Mrs. Wilkins and others of Beston will also take part. The Salem and Boston Lyceums have been invited to join us. MRs. E. B. MERILL, Sec'y Anniversary Com.

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

Main and Crescent streets, Thursday, March 30th, at 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. Hattie Tirrell, Miss Cora Scott, Joseph D. Stiles, Isaac Littlefield and others others.

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

Worcester, Mass.

The Forty-Fifth Anniversary will be observed here on Sunday, April 2d. Progressive Lyceum at 10:30 A. M.; Association services at 2 P. M., in which local mediums and talent will participate; Anniversary address at 7 F. M. by Dr. Geo A. Fuller. Extra music for the occasion. GEORGIA D. FULLER, See'y.

Cleveland, O.

Cleveland. 0. 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 Fost-Office; afternoon and evening session at Army and Navy Hall, 426 Superior street. Speakers and mediums, Mrs. M. E. Wallace of New York, Mrs. Effie Moss, and others. The Anniversary Ball will take place Tuesday, April 4th, in Heard's Hall, Euclid Avenue, Opera House Block.

fouse Block. Everybody is invited, and a grand rally is expected. T. L.

Norwich, Ot.

Norwich, Ut. 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. Suilivan will furnish music, aided by the choir. Mrs. J. R. Messenger, planist. MRS. J. A. CHAPMAN, Seo'y.

Brooklyn, N. Y.

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 Girls." Mrs. L. J. Weiler, the President, will conduct the services, which will be varied by music, recitations and speaking. EMILY B. RUGGLES.

Hartford, Ct.

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

PLACES ELSEWHERE.

By reference to other pages of THE BANNER, announcements will be found-as made by correspondents-to Anniversary exercises to be held at Ha-Vorhill, Mass., Buffalo, N. V., Detroit, Mich., eto.

APRIL 1, 1893.

Spiritualism in Foreign Lands.

Revista Espiritista de la Habana mentions an interesting case of Materialization which has occurred in that city:

that city: " A lady who had been accustomed to visit a female mulatto in the hospital of St. Paul, was astonished to see her present herself three days after her death in her own house, and the sudden apparition caused her to faint. The spirit disappeared immediately, and in another instant revealed herself to the lady's neigh-bor in another room. "Is it you?" said the latter, "And are you well?" "Yes; I am better," was the roply. "I have left the hospital, and am come to see if I can complete my cure elsewhere." Thereupon she informed her interlocutor that something peculiar had happened in the salon, and abruptly disappeared. Much surprised, she hastened to her neighbor's apart-ment, and learned from her that she had seen the mu-latto whom she believed to be dead, and that on utter-ing a loud cry, the woman had vanished. "She can-hot be dead," was the reply, "for I have just seen and spoken to her." Some one was then sent to the hos-pital, and it was ascertained that the mulatto had actually died three days before.

Eusapia Paladino, the celebrated Italian medium has been so much exhausted by the various manifestations made through her, in connection with the scientific inquiry held in Milan, that she has found it necessary to take a complete rest before accepting an invitation which has been addressed to her to visit Paris.

In a supplement of the Quinto Orazio Flacco Dr. N. St. Angelo di Venosa prints a long and able article in defense of Spiritualism, and in repry to those who impugn the genuineness of the phenomena produced through the mediumship of Eusapia Paladino and others, offers to stake a sum of 4,000 lire (\$800) upon their veracity, to be ascertained and verified by a committee of scientists, meeting in Rome for that pur-D088.

Gazzeta di Venezia has published from Cesare Lombroso, Professor in the Faculty of Medicine at Turin who, it will be remembered, was present at two of the seances held by scientists at Milan, a reply to a question addressed to him respecting his inquiries into Spiritualism, in which he says: "Now THAT I HAVE SEEN SO MUCH, I BELIEVE ALL. (Ora che vidi tanto, eredo tutto,)" " This," observes Il Vessillo Spiritista, " is a fine example of moral superiority; or, to put it more correctly, a great example, because the illustrious scientist, in some of his works, not only combated Spiritualism, but almost insulted Spiritualists."

Under the auspices of the Spiritualists of Rouen has been commenced the publication of Le Phare de Nor mandie, in the first issue of which it is said that M. Delanne has been lecturing in that city to a large audience, on the subject of "Experimental Spiritualism Before Science ": and that no less than six thousand copies of the "Wherefor of Life," by M. Léon Denis, were distributed on All Saints' Day to the throng of bereaved relatives who visited the cemeteries of Rouen and of three other places in that neighborhood. "We welcome," says The Harbinger of Light, "such evidence of spiritual life in the beautiful old city which gave birth to the great Corneille, and received the ashes of that wonderful medium, Jeanne d'Arc.'

The importance of establishing schools in Spain of the character and with the object in view of the Children's Progressive Lyceum in this country and England, is strongly advocated by Señor Benigo Pallol in an address printed in La Fraternidad (Madrid). In the Fanfulla della Domenica, Signor Eugenio Checchi publishes a series of articles, in which he states his firm conviction of the reality of spiritual phenomena, based upon his own careful observations and inquiries.

A Society for Psychical Research has been organized in Asuncion, Paraguay. It is a notable fact in foreign lands, as in our own, that secular journals are beginning to publish accounts of spirit-phenomena and communications received from beyond the grave. The Paiz and the Gazeta da Noticias of Rio Janeiro. for example, both give insertion to a long message received in the Conciliacao circle in that city, through the mediumship of A. Angeli Totteroll, in reference to the political future of Brazil, full of sound, practical wisdom, and based upon the principle that justice should constitute the foundation of all governments

On similar lines to the above, it may be stated that the Revista de Estudios Psicologicos (Barcelona) devoted considerable space to the proceedings of the Spiritualist Congress in Madrid, which were also reported more or less fully by all the daily papers in that city. Dominicales del Libre Pensamiento pald a frank tribute of admiration to the high intellectual qualities and the great and solid virtues of the Spiritualists as a body.

A writer in La Paix Universelle (Lyons) describes experiences that led him to a firm bellef in Spiritualism, and mentions as a curious fact, that in the room in which he holds his sittings there has been, since he commenced them, an almost overpowering odor of violets, not traceable to any physical cause.

NEWSY NOTES AND PITHY POINTS.

The joyous time now nigheth fast " That shall allay this bitter blast, And slake the winter sorrow.—Spencer.

suspicion that they are manufactured to order; but this one is genuine. A little fellow in a suburban district had a celebration of his birthday in contemplation. In arranging with his mother as to whom he should invite, he said, "I'm going to have that old man who comes here to sell vegetables, cos he do n't look as though he had many birthdays."

Wanted-Locks for the Florida Keys.

Among the poems of James Russell Lowell, which were left unpublished at the time of his death, the one entitled "An April Birthday at Sea" will first be given to the public in the April number of Harper's Magazine, illustrated by two engravings from drawings by Rosina Emmet Sherwood.

A SPIRITUAL WARNING!-" Dr. A. D. Crabtree. oc cupying Room 4, Tremont Temple," says the Boston Globe of March 20th, "went, into his office Saturday evening and removed a valuable manuscript, remark ing to his wife that he would not lose it for a thousand dollars, and that Tremont Temple might burn." Sunday morning it burned! The MS. is of a book-a romance, entitled "Mosswoop," to be published by Lee & Shepard.

PLEASURES OF THE SEASON.

11. Yellow-kidded dandy, Dressed in height of fashion, Falls into a puddle, And then into a passion; Finding that he's going, In his wild alarm, Tries to break his tumble, Only breaks his arm. (To be continued.)

THE LYCEUM BANNER.-In the latest issue we have received a picture is given of the house at Hydesville renowned as the birthplace of Modern Spiritual ism. New chapters of three stories, a Lyceum Lesson in Astronomy, an original recitation, Aunt Editha's attractive department, and reports of Lyceum work and progress, are the leading contents. London: J.J. Morse.

This has been a very hard winter for the birds, re-marks an exchange; "but nothing, apparently, can kill off the screaming, filthy English sparrows. Pugnacious and self-assertive as John Bull himself, they defy the 'winter's rages.' and in some dubious but un clean way contrive to survive the cold and the snow, and will now blossom out in full force again, ready to defile the house wall, and to drive away the melodious and cheery little native American song-sparrow, or at least to drown his welcome note in their universal flood of noisy chatter." Fact:

The April number of The Cosmopolitan presents the opening chapters of a novel by Camille Flammarion, the Astronomer and Spiritualist, entitled "OME-GA; THE LAST DAYS OF THE WORLD." It will, no doubt, have an extended reading.

What a pity it is that that old Indian who has tramped his native soil for one hundred and twentyfive years, should wind up his career in a white man's poor-house"! But so it is, if the daily prints do n't lie. Why, that Indian should be cared for by the Gen-

white brother. CREMATORY AT FOREST HILLS CEMETERY .- At the annual meeting last Monday of the proprietors of Forest Hills Cemetery, it was voted to petition the Legislature for authority to establish and maintain in connection with the cemetery a crematory.

eral Government, as he was always friendly to his

A leather trust, backed by \$45,000,000, with the sole object of monopoly, is the latest, remarks an e.c. There is nothing like leather.

Dot (aged six, on conclusion of song by celebrated tenor)—" Papa, did that man make all that noise on purpose?"—Tid-Bits.

Give Baby a Ride This Summer

In one of the beautiful baby carriages offered by the Oxford Mn'fg. Co., of Chicago, at factory prices. This firm has gained a national reputation, in their line, as being the pioneers and leaders in selling direct to the consumer, Sewing Machines, Organs, Baby Carriages, &c., at prices that dealers have to pay. Send for free Catalogue.

The annual clearance sale of Jones, McDuffee & and glass attract citizen and stranger, as the modern china-store is to the family what the book-store is to the student.

Mrs. Corn L. V. Richmond, At The Temple, Corner Newbury and Exeter Streets, Boston, Mass.

OF

A very large and enthusiastic audience assembled at the Temple last Sunday afternoon to hear the concluding discourse given by the guides of Mrs. Richmond during her present engagement in Boston-the subject being the "Forty Flith Anniversary of Mod ern Spiritualism; A Protest and a Rejoleing."

cluding discourse given by the guides of Mrs. Rich-mond during her present engagement in Boston-the subject being the "Forty Filth Anniversary of Modern Bpirtualism; A Protest and a Rejoleing."
During the discourse the guides paid a Loving tribute to the Fox Giris. They hoped all Spiritualism would remember them only as benefactors to the human race, for whatever their physical condition they were always open channels of communications between the two worlds, and were instrumental in bringing joyful idings to many sorrowful homes.
They said a protest, because they objected to any especial form of manifestations being the data for the advent of Madern Spiritualism. At the same time we must bear in mind that although many apples had failen to the ground before the discovery of the law of gravitation, some one had to be in the right condition to preceive what the failing of the apple meant with regard to the physical phenomens of the universe.
Wills we must remember that water in tea kettles had boiled and sputtered with great noise and confusion before one bright mind thought that its steam might be utilized as a motor power; while we remember that the intelligent perception of some discovered that the manifestations of the manifestations of the universe.
Wills of any especial form of the manifestation of such fores as electricity, we still know that there is no beginning to any especial form of the manifestations of prince in by with the chirch people shall ignore the evidences of spiritual manifestations. In fact the church people shall ignore the evidences of spiritual manifestations in that wave the veidences of spiritual manifestations that and early part of the sumsty with the chain of the presence of the Wesly family, and many would be fad to lignore any of the manifestations of spiritualism has made the anouncement of the manifestations and solver the veidences of spiritual many fittenses of the wesly family and many well attested manifestations that have occur

bick the services of the services there by the services there services there and by the services there were numerous expressions of appreciation and delight. Friday evening, March 24th, Mrs. Richmond spoke to a large and poer by the services there were numerous expressions of appreciation and delight.

She returns to her charge, the First Society of Spir-

itualists of Chicago, for which she has been the regular speaker nearly seventeen years. B. B.

MEETINGS IN MASSACHUSETTS.

by Mrs. Clara Holmes Banks of Haydenville. The ball will be decorated, a supper served; there will also be music by the Home Orchestra, accompanied by vocal numbers by the Alpine Quartet. Hall's orchestra will furnish music for the closing dance of the event. Mrs. Banks will occupy the platform next Sunday. E. P. H.

LIGHT.

Lynn.-March 26th, at Cadet Hall, appropriate music day and evening by Mr. Churchill At. 2:30 Mrs. Julia E. Davis of Cambridge gave some wen-chosen remarks and a large number of recognized tests. Evening, Mrs. Cora L. V. Richmond (Chicago) answered eight questions given by the audionce satis-factorily, after which her guides gave the grandest lecture of the season, holding the large audience, which packed the hall to its uttermost, with close at-tention for one and one half hours. She closed with an improvised poem, subject given by the audience. Mrs. Davis then gave a large number of messages. 88 So. Common street. T. H. B. JAMES. Mrs. Julia E. Davis of Cambridge gave some well-

Worcester .- Mrs. Mary L. French, an earnest worker in the Cause, occupied our platform March 26th.

A collection was taken up recently in one of our meetings for the veteran, Mrs. S. A. Sweet, and the same presented her on the evening of her eighty-third birthday. THE BANNER's donation to her needs will be deeply appreciated by her. GEORGIA D. FULLER, Cor. See'y. 5 Houghton street.

5 Houghton street.

Malden.-Lyceum opened at 2:30 P. M., Mr. Potter n the chair. Regular exercises; march; recitations, Maud Willard, Clara Fagan, Bertha Willard, Ernest Carter, Florence Willard, Alice Fagan; plano solo, Miss Chatfield. Remarks, Mrs. M. E. Thompson. E. M. Dodge, See'y.

E. M. DODGE, See'y. C. Fannie Allyn gave very satisfactory explanations of subjects presented by the audience, March 23th. March 30th, J. Frank Baxter, evening; April 2d, Dr. Drisko is expected. MARY E. THOMPSON, See'y.

Lawrence.-Our platform at Pythian Hall was occupied March 26th by Dr. N. P. Smith (Boston), assisted by Mrs. L. P. Hardee. ---- Next Sunday Mrs. Ida P. A. Whitlock will be our speaker.

L. E. GOSS, Sec'y.

Saugus .- March 26th Dr. Stiles and wife were with is. Dr. Stiles gave an address, followed with tests. would recommend Dr. Stiles to societies as a reliable instrument. He will be here again April 2d. His address, 451 Shawmut Avenue, Boston. MR. AND MRS. ATHERTON, Conductors.

Lowell.-March 26th Dr. Willis Edwards (Lynn) ectured here to orowded audiences; test seance folowed each lecture .--- Next Sunday Mrs. E. C. Kimball (Lawrence) is engaged to occupy our rostrum. E. PICKUP, Hon. Sec'y

Chelsen. - Dr. Fuller, Mr. and Mrs. Anderson olned in tests and readings. Music by Mrs. Ander son.--Next Sunday Mrs. S. E. Vornbrock will be here.

Taunton .- Dr. C. H. Harding occupied our platform as speaker and test medium, March 26th, with marked success.——April 2d we have Mrs. Julia E MRS. F. E. MORSE, Sec'y. Davis.

Letter from Dr. Rouse. To the Editors of the Banner of Light:

The campaign against medical monopoly in Maine is over, and has been pronounced the "shortest sharpest and most successful on record for fifty years." You can claim for the BANNER OF LIGHT, and the writings of the late A. S. Hayward in its columns, the inspiration that caused your humble servant to start the campaign and remain in it till the finish, which has been so successful; and I feel now we ought to make an effort to increase the circulation of THE BANNER in Maine. Just how to do it I leave open to suggestion. If no one takes it at Monhegan, I will pay for one copy for one year to be sent there, as every man and woman on that island, fifteen miles out to sea, signed our remonstrance.

A special effort should be made to increase its circulation at Augusta and vicinity, so that in 1895, if the medicos come up with a medical bill on the last day, and the roads are impassable with snow-as they were this year-then we can rally enough people who live in sight of the State House to fill the legislative halls, and frown down all future attempts upon medical freedom.

If any reader of THE BANNER at Augusta will sesure within thirty days from your next issue six new subscribers, I will pay him or her six dollars as commission for the influence. Sincerely yours. 109 Front street, Bath, Me. DOCTOR ROUSE.

Clara Poole and Franz Vetta are, well known as the

DANA'S CURED ME." Thank the Lordi I know **DANA'S** SARSAPARILLA CALLWOAL ALLILIA curved me as I had tried five different remedies and four Physicians without any benefit. Yours respectfully, MISS GERTIE 8. COWLES. Montgomery, Mass. The truth of the above is certified to by E. W. PETTIR, School Committee, LEWIS T. ALLYN, Town Clerk and Treasurer (L. O. MOOBE, Chair-man of Selecturen and Assessors, and MRS. H. C. KELGO. Dana Sarsaparilla Co., Belfast, Maine. MEDICAL If you need a medicine, pay attention to something whiel will cure you. It is known as The Water of Life,

5

And is adapted to curing, more especially, all forms of Stom-ach, Liver, Kidney and Bladder troubles. By injecting this Water, it will heal all sorts of inflammations of the internat organs, such cases as Piles, Typhoid and other fevers, Bowel diseases, Uterine and other forms of Feadle Completies. It is a Riod Pariper, and is an excellent remedy for Gatarth and Lung and Throat inflammations. It will heal the nerves, restoring lost vigor of mind and body, creating a good ap-petite and producing sound skeep. It acts steadily upon the urine, cleansing the blood by means of the Konega, and acts miltily upon the bowels, thereby producing bodily habits which are so essential to good health. This

Water of Life

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

J. R. PERRY, Manager,

34 South Main Street, Wilkesbarre, Pa.

ANNIVERSARY EXERCISES Boston Spiritual Temple, On Friday, March Thirty-First, 1993,

MISS GERTIE S. COWLES, TWO YEARS OF AGONY. FIVE Remedies and :: :: FOUR Physicians Failed. ::

THE KIND

THAT CURES

Some stories attributed to children are open to a

BANNER

Our Australian contemporary, The Harbinger of Light, from whose ably edited columns we have often occasion to quote, says, with truth:

occasion to quote, says, with truth: "Any one carefully studying the more serious litera-ture of the present day, with a knowledge of the ever-increasing influence which our guides and teachers in the unseen world are exercising over every mind which is at all plastic to that influence, cannot fall to be struck by very much that is obviously written un-der impression, although the writers are probably en-tirely unconscious that they are being made use of by the hicher powers.

der impression, älthough the writers are probably en-tirely unconscious that they are being made use of by the higher powers. In an article on Tennyson, in the last number of the *Contemporary Review*, for example, we meet with the following: 'For my part I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly determined to make this world a heaven for our fellowmen, and are hoping, believing, loving and working for that and for its realization, not in a thousand or a million years, but in a nearer and a nearer future.' Tens of thousands of Spiritualists, in every part of the globe, will at once perceive the identity of this language with that which is incessantly being used by our spiritual conductors and upstructors, and will from thence infer the identity of the source.''

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

Movements of Platform Lecturers.

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

G. W. Kates will lecture and give tests in Newark, N. J., during April; ha Dubuqué, Iowa, dur-ing May; in Colorado Springs, Col., during June. The permanent address of Mr. and Mrs. Kates will be Manitou, Colorado, after May 1st.

Mantou, colorado, after may isc. Mrs. Adeline M. Glading will lecture during the month of April in Indianapolis, Ind., and would an-swer calls for week day evening lectures during the month in adjacent citles and towns. May be ad-dressed 320 North Mississippi street, Indianapolis. During May she will lecture in Anderson, Ind., every Sunday.

Mrs. A. E. Cunningham spoke in New Bedford, Mass., Marak 19th and 26th; will be in Fitchburg April 30th, and Lewiston, Me., May 7th and 14th; would be pleased to make engagements for April, and May 21st and 28th. Address A. E. Cunningham, 247 Columbus Avenue, Suite 8, Boston, Mass.

Columbus Avenue, Suite 8, Boston, Mass. W. J. Colville's many friends in Chicago will be pleased to learn that though he is compelled to fill im-portant engagements in Grand Rapids, Mich., during A pril, he can devote a part of each week in Chicago-where the demand for his services is very great; he will lecture regularly till further notice on Mondays and Wednesdays at room 1535 Masonic Temple, cor-ner State and Randolph streets, and on Tuesdays at 285 West Adams street, exercises commencing in both places at 7:45 r. M. His address is still 477 West Randolph street, Chicago, where all communications should be addressed.

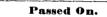
snould be autressed. Mrs. Maggie Walte (California), platform test me-dium, will make engagements for the months of May and June; societies wishing her services can address her during the month of April at Anderson, Ind. Will also make camp-meeting engagements.

Edgar W. Emerson is engaged for Anniversary ex-erclass in Cincinnati, O., April 2d, 3d, 4th; in Hart-ford, Ct., April 16th and 23d; in Haverhill, Mass., April

30th. Mr. J. Frank Baxter was, Monday evening, March 27th, in Springfield. He is announced for Malden Thursday evening, March 30th, and is to give on Friday atternoon, March 31st, in Hortlcultural Hall, under the auspices of the Children's Progressive Ly-ceum, an Anniversary Address, and follow it, if may be, with a descriptive scance. This is to be his ONLY lecture and regular scance in Boston on that day. On Sunday, April 2d, Mr. Baxter will lecture in Provi-dence, R. I.

To Correspondents.

MISS K. K., LEBANON, PA .- We can do nothing with this case. If the spirit reaches our Circle and can give some thing more than is mentioned in this letter, she will be well comed.



To the Editors of the Banner of Light:

GEORGE F. SIMPSON, a prominent Spiritualist of Hanson, Mass., entered the higher life on March 20th, after a short illness (of pneumonia), at the age of forty-seven years. Mr. Simpson was an earnest work-or in the Cause, and had served as Secretary of the Hanson Spiritual Society for a number of years. Fearless and outspoken in his views, he was never-theless highly respected throughout the community, by not only those of his own belief, but by churchman and creedist as well.

by not only those of his own bellef, but by churchman and creedist as well. Mr. Simpson was a native of Maine, but had made his home for the greater part of his life in Massachu-setts. He was an independent thinker upon all re-form subjects, and a member of several societies whose object is to enhance the interests and happi-ness of mankind. For many years he had served as chairman of the school committee for the town of Hanson; and it was also largely due to his efforts and those of his wife, in concert with Mrs. Shelhamer-Longley, that the "GONDON REST"—a summer-home for working-girls—was established in that town. The funeral services over the remains of the de-ceased occurred at his late residence on the 23d of March, and consisted of an invocation and a soulful discourse appropriate to the life and transition of a consistent Spiritualist, by Mrs. M. T. Longley, with the singing by Prof. Longley of several of his spirit-ual compositions—each selection having been one es-pecially admired in the past by Mr. Simpson. The fioral tributes from the children of the deceased, from friends, "The King's Daughters," "Helping Hand," " Working-Girl's Home," and other sources, were beautiful and numerous, and consisted of pillows, crescents, cut flowers, calla lilles, and other arrange-ments. The deceased leaves a wife and three children—one ments

The deceased leaves a wife and three children-one son and two little daughters—to whom the loss comes with crushing force, but who are sustained and com-forted with a knowledge of immortality and the truths of spirit-communication.

etc.

invited.

Springfield .- Mr. J. Frank Baxte engagement in Springfield Sunday, March 26th. His afternoon subject was "Man's Spiritual Heredity." his treatment of which took in a wide range, and was

his treatment of which took in a wide range, and was highly appreciated. In the evening Mr. Baxter narrated his experiences in Spiritualism. No better lecture could be presented than one of this nature to skeptics, critics and oppo-nents. It will be long remembered by the many who heard it. For an hour Mr. Baxter gave way to his spirit guides. Many spirits were named, events in their lives alluded to and characteristics portrayed. On the Sundays of April Mrs. Carrie E. S. Twing will be the speaker. She is one who has a warm place in the affections of many in Springfield to whom she has brought sweet consolation. She will be greeted by many friends, and by her powers will attract many listeners.

listeners. On Monday evening, 27th, Mr. Baxter remained over and benefited the First Spiritualist Ladies' Aid Society by an entertainment of recitations and songs. He was alded on the occasion by some very meritori-ous talent from the locality, in the line of instrumen-tal music and artistic dancing. SYPHAX.

Fitchburg.-The First Spiritualist Society will observe the Anniversary of Modern Spiritualism March 31st with appropriate exercises. Julia E. Davis (Cambridgeport) and Mrs. Juliette Yeaw (Leominster) will

March 19th C. Fannie Allyn (Stoneham) occupied our platform afternoon and evening. Mrs. Allyn is a most eloquent and magnetic speaker, holding the clos-est attention of her audiences. March 26th Ida P. A. Whitlock (Boston) was the speaker; large audiences greeted her at both ser-vices; a satisfactory test scance was given after each lecture. DR. C. L. Fox, Sec'y.

Haverhill and Bradford.-Last Sunday the platform at Brittan Hall was held by Mr. F. A. Wig gin (Salem), who spoke inspirationally with his ac

gin (Salem), who spoke inspirationary with his ac-customed power, and gave many exercises in medium-ship both afternoon and evening. The Forty-Filth Anniversary of the Advent of Mod-ern Spiritualism. Is to be celebrated by the Spiritual Union with exercises in Brittan Hall, and an address



As is our practice at this season, after our annual "stock-taking," we mark down to close out many odd pieces and remnant lots of fine Porcelain and Cut Glass, in order to keep our stock fresh and make room for Spring importations; much of the ware in this sale is less than package cost, and is sold for no fault. The marked down sale began Monday, March 27th. Visitors will find the wares assembled, viz:

On Tables Nos. 7, 9 and 12, Main Floor, Chinaware.

On Table No. 19, Main Floor, Decorated Bedroom Sets.

On Tables Nos. 6 and 8, Glass Department, Glassware.

On Table No. 4, in Dinner Set Department, Diuner Sets and Course Sets.

On Table No. 3, on Gallery, Rich Lamps and Shades, and On Table No. 11, Art Pottery Rooms, Rich China, Mantel Ornaments,

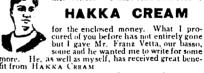
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SPECIAL NOTICES.

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 BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year. price of the BANNER of Light 18 53.00 per year, or \$1.50 per six months; to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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Personally conducted tours to Washington have been arranged via Royal Blue Line, to be run at frequent intervals from New York and Philadelphia to Wash-ington. The next excursion will be on April 6th. For program, describing these tours, write to Thos, Cook & Son, Agents B. & O. R. R., 261 and 1225 Broadway, New York, or 332 Washington street, Boston, Mass. A Large Front Room in Banner of Light Build-ing, also Large Back Room in Bollided into three, admirably arranged for Physician or Me-dium's offices. For particulars and terms, apply at Bookstore No. 9 Bos-worth street, Boston, Mass.

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BANNER OF LIGHT.

Message Department.

6

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each week Spiritual Meetings are held at the Mail of the Banner of Light Establishat 8 o'clock P. M., J. A. Shel-hamer, Chairman.

At these Scances the spiritual guides of MRS. M. T. LONG-Lar will occupy the plaiform for the purpose of answering questions propounded by inquirers, having practical bearing goes human life in its departments of thought or lahor. Questions forwarded to this office by mail, or handed to the Ohairman, will be presented to the presiding spirit for con-sideration. Beaides, excarmated individuals an luous to some messages to their relatives and friends in the earth-life will have an opportunity to do so.

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

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

Report of Public Scance held Jan. 13th, 1893. [Continued from last week.]

Nancy Cummings.

The people that I used to know belonged in Lawrence, Mass., and I don't doubt but what some of them are there now. I want them to understand, if they can, that all those who have gone out of this life are living. They haven't gone to dust with the body, and they have n't lost their minds and memories, but they 're just living along in a rational way as intelligent people do on this side of life. That is as I found it when 1 went over a good while back, and that is as I see it to-day; so I think I can speak

to this effect. I want to say that I have met in the spiritworld the Raymonds who went over, and they're just as good, genial people as they were here. Then there's the Pratts, and some of the Walkers, and a good many others that are all getting along in a right good home-like way, withou: any airs at all.

I think it's just beautiful to be able to come back in this way and tell all these things, and let the world know there's something outside of this' great, rushing, scurrying sort of exist-

or this great, rusning, scurrying sort of exist-ence that you have here. [To the Chairman?] My name, sir, is Nancy Cummings. In my young days I was called "Nannie," but later in life I dropped that, and was called plain Nancy Cummings. That 's all I want to tell of myself in coming back here. I want to say that Elizabeth and Deborah are is the sorier world and 'getting along first-rate.

in the spirit world and getting along first-rate. They wanted me to speak of them specially, so that any one who cared to hear of them would know that they were all right, and that's why I do it.

I'm not used to making speeches in meeting I do n't know anything about your rules; but I just thought I'd come and do my best and be myself. I've heard of the gentlemen and ladies that come back making beautiful speeches and giving great thoughts to the world. I've been helped by listening to them, and made to feel that the glory of God shines all around us beeause of this great spiritual work; but I don't know how to preach myself, and so I just come to say a few plain words. To the Chairman: 1–1 thank you, sir.

George W. Smith.

I'm something like the woman that's just been talking to you : I do n't know much about been talking to you: I do h t know much about your regulations and what kind of a speech 1 'm expected to make, but I 've been looking around these parts for some little time, and thinking I'd like to get in and just say a little that would wake up some of the friends in Long Island in regard to this line of travel back and forth between the two worlds.

and bringing to them those tidings of great joy which they really need, even if they do not think so, and which will give them a new thought and a new understanding of life. I am Rebecca Hastings.

E. W. Seeger.

This is a strange experience, and one that I hardly understand, for I know not how I shall succeed in trying to express my thoughts through a machine with which I am unfamiliar; but I am very anxious to reach my family and any does friends in Surjusfield and to ne-

and my dear friends in Springfield, and to as-sure them of my nearness to them. I was a young man to pass away from earth. I had my ties, associations and employments to hold me to this side of being, and it seemed very hard for me to pass into an unknown world. I had no desire at first to explore the conditions of life and the localities of that conditions of life and the localities of that other world, for my attractions were here with the dear ones of my heart. I felt that the lit-tle ones needed my caro-and influence, that my companion required my presence more than the angels of the other life, and I had but lit-tle desire to learn of those things which are of the eternal state. the eternal state.

(To the (hairman:) Now, sir, I think that (as very natural, for in the beginning of my illness, which does not seem to me to have been of long duration, I expected to be out again before long and about my business; then, when the summons came, I was hardly in a condition to realize its import, and so I stepped into the spirit-world unprepared, and I might say an unwilling visitor.

unwilling visitor. I do not come back in that frame of mind to-day, because 1 have been gradually growing into nearness with that spiritual life and be-coming fitted to a place there. I find that it affords me every opportunity and advantage for the expression of my powers, though not in such mechanical ways as employed them here. I am not now connected with any volunteer company, as I was in Springfield, but still I bave ways and means of expressing my ener-gies and talents, and so find plenty of chances

ave ways and means of expressing my ener-gies and talents, and so find plenty of chances of making my way in that world. My good father, Dr. Seeger, has assisted me greatly in my advancement on that other side. From his mind and heart I have gathered influences and elements which have enabled me to adapt myself to the other life, and thus become a pupil under his instruction and guidanće.

Now, sir, if you will kindly convey to my dear ones and to my many friends, through the agency of your paper, my deepest love and sympathy, with the assurance that I am seek-ing to understand more and more of life in order to apply its principles to useful ends, I shall feel under deep obligations to you. You may announce me as E. W. Seeger.

Controlling Spirit for Josiah Perkins.

Before we close, Mr. Chairman, we wish to say that a spirit has approached us several times this afternoon who seems to be interest-ed in some one in the audience. He is tall and rather slight in stature, with dark hair and side whiskers. He gives the name of Josiah Perkins. Perkins.

We do not know as he will be recognized by any one in the audience, but he is certainly attracted here by the presence of some indi-vidual, and he seems to be very anxious to have his presence known, and also to gather strength or power to reach his immediate fam-

y and friends. We speak of this intelligence hoping that he may be assisted in accomplishing his desire. Possibly he may be able, at some future time, to control our medium, and give a communication that will be recognized.

Report of Public Seance held Jan. 17th, 1893.

Spirit Invocation. Unto thee, oh! thou most high and holy Intelligence, turn for light, seeking for the illumination of the soul's per eptions, for we would perceive and understand that which pertains to the spiritual life here on this side of the veil and beyond. We ask for knowledge concerning our own inner natures, that which is sternal, and cannot be destroved, for we do not comprehend the secret springs of our beings, we do not realize the true significance and pur pose of life even upon this side of the grave.

While asking for light and understanding of the laws of being here, we would also seek for instruction concerning that larger and diviner life which awaits man beyond. We ask that we may become illuminated by the light which angels bring from the higher life. We ask that we may re-ceive influences of peace from those bright souls who de-To the Chairman: J I wasn't quite satisfied about my going out. I did n't want to go out of the body, and in such a way as I did. I felt all jumbled up, confused and out of sorts when I found myself in the spirit-world, because, sir I did n't quite understand it and how it all came about. You see, I was mangled by an animal of mine that got unruly. That, I sup-pose, was the cause of my going out of the body, and, as I said before, it was quite ready to go. In fact, I think that very few are ready to go. No matter what experience or how many years they have had, they just like to stay a little longer and take part in the affairs many years they have had, they just like to stay a little longer and take part in the affairs of this world. be brought home toeach one of us, so that at all times, and in all circumstances, we may desire to do that which is right and that which is true, doing unto our neighbors as we would be done by. For these things we ask, and for the blessing of all pure souls to be with us forever.

A. - Our own interpretation of the word "soul" is very similar to that of your corre-spondent. To our mind it is that impalpable essence which gives life and activity to all ex-ternal manifestation and form, which may be understood by the senses or the mentality of mankind. The soul, to our thought, is the flame or principle of life drawn from the great, eter-nal fount of all being. It cannot be gathered into form, it cannot be seen, weighed or ligalled by any external sense of humanity; yet, as we try to picture the soul to ourselves, it comes by to picture the soul to ourselves, it comes before us as a flame of light which irradiates the spiritual covering, permeates every part of the being called the intelligence or mind, and sheds its rays through the external garment

sheds its rays through the external garment into its environments. We do not agree with your correspondent that the spirit is mortal according to our com-mon understanding of the word, for that ap-ples to this external clay which belongs to the physical universe. That which is mortal is di-visible and destructible, is capable of being dissolved into its original elements, which may be taken up again and reformed into new man-ifestations of power. To the common under-standing the word "spirit" is not thus applied and interpreted. Spirit, to our mind, is im-mortal, since it does not become lost or dis-solved into other parts and elements when the external body dies. The spirit lives, it takes shape as a human being--that is, a human being passing from the condition of earth to that of the spirit-world--and it retains within itself for passing from the condition of earth to that of the spirit-world—and it retains within itself for useful purposes every magnetic force and ele-ment which has belonged to it during the past. It is true that the spiritual individuality of man may pass through various gradations and changes. We are not to suppose that, after passing through the experiences of earth and out from contract with patterial things, the

out from contact with material things, the spirit will be content to remain forever in one spirit will be content to remain forever in one condition of being or locality, even though that be in what is called the spirit world; but having gained all the experiences possible or necessary for its unfoldment and instruction in one department of life, it may pass on to other worlds and to other heights of achieve-ment and experience. It is only the outward form that is sloughed off in every case, because the inducting outer and intelligence is all the

form that is sloughed off in every case, because the indwelling power and intelligence is all the time advancing, growing more and more re-fined, and thus parting with the cruder ele-ments which belong to eternal expression. Therefore we would say to our correspond-ent that it is the spirit body which the intelli-gence parts with in the various changes and experiences that come to it. The spirit itself does not decay or pass into the original ele ments of life. All the while this spirit, which is the entity, the intelligence of the individual, remains active and full of power, because it is animated constantly by this flame of infinite life which we call the soul. The soul and the spirit we think are inseparable, and yet.they spirit we think are inseparable, and yet they may part with any number of bodies, because the latter belong to the cruder elements of life, and are merely vehicles of expression for the intelligence and the vital flame.

INDIVIDUAL MESSAGE

Col. N. B. Dibble.

ritte.

terested in the study of this great law which enables man, after he has thrown off the body of flesh, to return and not only communicate with his friends, but frequently, when perhaps there is no opportunity of communicating, to come in contact with his friends in the privacy of their homes and haunts, and take cognizance

of the events passing therein. I think that my people and friends at Beaver Brook, as well as in other places near by, will at least, in learning of my return, be curious to know more of this great and wonderful thing to know more of this great and wonderful thing which you call spiritual revelation, and which deals so closely with the two worlds. I was sufficiently well known in my section of the State to be identified. I think, as returning from the spirit-world with a thought and greet-ing for friends of earth. I became interested in many active subjects during my morth common the more my conditions.

during my mortal career. It was my good for-tune to be honored by my fellow-citizens to

Q.-[By De Loss Wood, Danielsonville, C] im I correct in saying that the spirit is the ten-ement of the soul, as the body is the tenement of the spirit? Is not spirit tangible, and the soul intangible? Is not spirit mortal, and soul im-mortal? Does not spirit passifiend decay and return to its natural element, and the soul remain clothed with a finer, purer spiritual gar-ment? Λ .- Our own interpretation of the word "soul" is very similar to that of your corre-spondent. To our mind it is that impaipable essence which gives life and activity to all ex-ternal manifestation and form, which may be understood by the senses or the mentality of mankind. The soul, to our thought, is the finame or principle of life drawn from the great, eter-nal fount of all being. It cannot be gathered ture at all.

Jane Swan.

I have been gone from the body a good many years. I lived forty-nine years on earth, and ad many experiences. I had bereavements;

I passed through trying scenes; and Talso had pleasant associations and dear family ties. I cannot say that I was ready to sever the ties of home and family life even when the mea-senger came for me, and yet I had sweet chilsenger came for me, and yet 1 had sweet chil-dren in the better land to give me greeting and make me feel at home. Oh! many times I found in their association the comfort and joy that assuaged the sorrow of my heart when I felt how lonely my companion must be on earth, and how dear ones needed my care and pres-ence; but the years have gone by, changes have come, and I feel that all has been for the best. Those friends and dear ones who are yet on the mortal side are reaping their experiences and getting that knowledge of life which is good for them; and the dear ones who are on the spirit side—those who have passed on since I went

them; and the dear ones who are on the spirit side—those who have passed on since I went away, as well as the loved ones who went be-fore me—are all safe and well, and they send greeting back from that bright country to this world and the friends who are here. [To the Chairman:] I lived, sir, in New An-nan, N. S., and I was the wife of David Swan. As my thought turns back to that olden time and the home-life there I feel that we were not so very far wrong in regard to our belief and conception of the future and of the world of spirits. I feel that we did insensibly gather an idea of the nearness of that world and of the spirits. I feel that we did incensibly gather an idea of the nearness of that world and of the loved ones who had passed into it coming into association with ourselves. Sometimes we felt association with ourselves. Sometimes we felt that heaven was very near, and that the little ones who had gone out of the home-life were close by. It was only a step from my thought and understanding of the spirit-world to the true realization of it when I came into its light, and so it was not hard for me to learn of spirit communication and how those who are over there can take non-series of instruments here there can take possession of instruments here and make them express their thought and desire to friends on earth. I am happy that this is so, because 1 have become so pleased with this life and its conditions, and feel that it is very near to the life of earth. I am Jane Swan.

Benjamin Waite.

Benjamin Waite. My name is Benjamin Waite. I was at one time well known by quite a circle of friends in Lowell. I think I am known by some who are there still. I should feel very sorry to think that I had passed out of the minds of those I knew of old. I realize that the cares and duties of earth life come thick and fast to human be-ings who are plodding along through the years, and that they do not have much time to think of those who are gone: yet I do know that a thought is given to the oldtime friends, and it seems to me that it will please those who are here to know that the friends who have gone higher can come and give them a word. I have no special work to accomplish in com-

I have no special work to accomplish in com-ing in this way. I do not expect to move the world by anything I can say. I was not as prominent a character as a great many others who may come to you, but I had certain energies and forces that kept me busy all the time I did not know what it was to live an idle life The days were not long enough to suit me, and it is just so with me now. No matter if I do have an eternity of time to work out my ener-gies in, I do not think it is any too long. I can find something to do every hour of every day.

gies in, I do not think it is any too long. I can find something to do every hour of every day. There are two young people on this side, or they were young people, though I can hardly call them so now, whom I would like very much to reach if I could ever get the opportunity, privately I mean, and have a talk with them. They were very near to me, and I feel that a part of my life is theirs and with them; so if I can accomplish, by coming here, some little work in this line of getting power or magnet-ism to come nearer to those young people and give them the influences that I would like, then I shall feel that 1 have done something good after all by speaking here to-day. To all those who have any care to hear from me I bring my regards and greetings, and tell them that death is nothing to fear. Why! it only seemed to take a great weight from me, as if some heavy load had fallen from my head and shoulders that I acould breathe as I had never done before.

APRIL 1, 1898.

Good friends are with me there who desire to send their greeting also to those in this life, and I think that by and by they will have an opportunity of manifesting their personal pres-ence with marks of identity to their friends.

Ella Williams.

[To the Chairman:] Will you kindly say, sir, that Sarah and Ella Williams come here to send their best love to their friends in Cam-bridge? I am Ella, and Sarah is with me. She wishes me to tell the folks at home how well and strong she has been ever since she parted with the frail body which grew so wearlsome to her. She is straight in form, and full of life and vigor now, and she has no desire to come back and take up the old life and its wearying conditions.

I am just as happy as she is in my own life in the spirit world. I did not want to pass away. There was more to hold me here than to at-tract me to the spirit-world. I did not know what kind of a life I should enter upon, or what I could do that would be pleasant and helpful to me, and I had to go without the knowledge which many of you have concern-ing the life beyond. I have taken up a work very much like that which I had on earth. I was not dissatisfied with my work here. The only trouble was that I could not perfect my-self in it to my satisfaction, and I could not ac-complish all I wished in the time allotted me; but it was congenial to me, and I went right but it was congenial to me, and I went right along in about the same line after I came to a knowledge of life on the spirit-side, and could realize that my aims and energies and activities were even stronger than when I was on I am sure that my friends can, if they will,

I am sure that my friends can, if they will, find a medium whom I can use so that we can come back and talk over affairs with them in a quiet way. I have no desire to parade our matters before the public, but I have no other way of coming into this earth-life than this. I hope by-and-by to find a more quiet avenue, and I shall do my best to give from the spirit-side those things which will be pleasant and helpful to our friends.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 20.- Harvey Rice; Seacomb Jordan; Martha Phillips; en. John B. Kenly; Lydia Hawkins; John Benson; Sister Agatha. Jan. 24.—Rev. C. W. Richards; Jemima Hawes; Caroline Henderson; James L. Holmes; Betsy Parker.

Messages here noticed as having been given will appear in due course according to routine date. Appear in due course according to routine date. March 17.—Paulina Wright Davis; George G. Ingersoll; Ellen Domnin; Frank M. Bowers; T. J. Evans; Carrie Spoon-er; J. L. Williams. March 21.—Dr. Charles North, Frank Hackott, Marion Lane, Willard Perkins, Franklin Gugo, Alfred Terry, George Richardson, Moses Gago, Mrs. A. E. Frouty, George Pierson, Elizabeth Walker, Robert Graham, Carrie Hall. [Theso were all given by the Guide.]

Verifications of Spirit-Messages.

I notice in THE BANNER of Jan. 7th a communication from F. M. FLYNN, formerly of Lynn, and hasten to say that I knew him well, and that the phraseology of the message is characteristic of him.

characteristic of him. He was a busy man, and very enthusiastic in the cause of temperance, and, as he says, was instrumental in building up the work of the Inebriates' Home in this city; in fact, he was the top, bottom and sides of that institution. He was a regular attendant at the Police Court, and was often successful in having inebriates turned over to him and taken to the "Home," where many of them were reclaimed. He was a member of the "G. A. R. General

where many of them were reclaimed. He was a member of the "G. A. R. General Lander Post" of Lynn, and of the Thirty-Eighth Massachusetts Infantry, as he says. The Mr. Dupar he speaks of passed to spirit-life about the last of October, 1892. I was not personally acquainted with Geo. Dillingham, but will make inquiries and report later. Fraternally thine, GEO. W. LASCELL. Lynn, Mass., Jan. 8th, 1893.

On Christmas evening, 1891, I was present at a circle held in Cummington, Mass. A lady in the company stated that no manifestations the company stated that no manifestations ever took place in her presence, and that her skepticism was sufficient to prevent them. A few days later I had a lengthy conversation with the same lady on the subject of the con-tinued existence of the spirit. She was quite willing to believe if she received satisfactory evidence, but so far such evidence had not been given her. In the month of May following I returned to Cummington, and was informed that this lady had in the meantime passed to spirit-life; I identify her as the MRS. A GNES L. TOWER whose communication appears in L. TOWER whose communication appears in THE BANNER of Feb. 11th. The language of that communication and the ideas expressed in it are perfectly charac-

After I came to myself and found out just After I came to myself and found out just how things stood, I did n't feel so bad about it. There were some things connected with my concerns on earth that I'd like to have settled; there were some arrangements I'd like to have made if I'd been told just how things were coming out; but perhaps it's just as well, and I'm not going to think over them as well, and I m not going to think over them and say it's not. I'm just going along in the spirit-world, trying to get the situation of the land, learn what I can of its nature, and what it's good fer. I do n't know whether you would call me a farmer or not. I might be called one call me a farmer or not. I might be called one in thinking of the earthly conditions, and I'm sort of in that line now. I'll tell you better when I see the quality of the harvest whether I am one spiritually or not. Well, I came from Greenlawn, L. L. N. Y. I

don't quite belong there now, because 1 be-long to the spirit-world, although 1'm coming back and going from one place to another to learn all I can. I thought if I just came in this way and sent out a few ideas, they might this way and sent out a few ideas, they might be gathered up as so much seed by some mind, and perhaps they would take root and grow and cause some one to look into these things which you call spiritual truth. I am George W. Smith.

Rebecca Hastings.

My friends and my people are on the Pacific slope, and I have come all this way to send them

a wave of love and sympathy from their spirit friends who watch over and guide them. I am happy to say that some of my friends believe in Spiritualism, and that its revelations are a great help to them. They have found strength and comfort in the evidences of spirit wetching and are a my thick they have found watchfulness and care, which they have re-ceived from the other life. I know they will be pleased to hear that I have come back to send them my love and remembrance, and to say that the other dear friends who are with in that beautiful world also send affection-

ate regards and greetings. Some of my friends, and especially my peo-ple. I think, are rather antagonistic to this Cause, and they do not accept its teachings or claims. They feel that it is impossible for those who die to have a vital knowledge of the affairs of courth or in one wor to computing a million of earth, or in any way to communicate with those who still live in the body. That is because they are ignorant concerning these things, but they think they know something in this line, and so they repudiate the claims of Spiritualism. I want to say that I am doing my best to remove the scales from their eyes,

my best to remove the scales from their eyes, and to give them light, as are also other dear friends on the spirit side who are with me. Joshua wants me to give his love, and to say to his family for him: "I shall never rest until you have the conviction of spirit presence and care that will bring you strength and light in your daily walks." They know he was a posi-tive mind, and he will continue, as he says, in his efforts to reach into the external with art his efforts to reach into the external with evi-dences of his presence.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. - You may present your queries. Mr. Chairman.

QUES.-[From one in the audience.] Is there any truth in astrology? Can the future of a person be predicted by the position of the planets at his birth? and do they have an influence over mundane affairs?

ANS.-The mere assertion that there is truth ANS.—The mere assertion that there is truth in this, that or any other science without dem-onstration is of but little worth. We might say that there is a grand truth in astrology; and indeed we have reason to believe that it is a science which is not only capable of being studied by man, but also of being demonstrated to human understanding through the applica-tion of its laws in human life. tion of its laws in human life.

There are astrologers and astrologers. There are those who claim to be scientists in this direction, but who are perhaps nothing but charlatans, or those who have but a little smat-taring of knowledge in connection with the the study of the planets and their movements. There are others who have devoted their lives to the study of this subject. They have given deep thought to its laws, and have traced through the years various lines of planetary movement, all of which have given to them an understanding and knowledge of planetary life which could not be attained in any other way. If one who desires to investigate this subject and to learn if there is a truth in its claims will visit one of these scientists who has given so many years of study to planetary law and move-ment, he will very soon come to know whether it is false or whether it is true. There are many in the present day, as there have been in the past, who are demonstrating these facts concerning the planets and their influence upon human life and destiny, and who have proven from experience that this is a fact, and that it contains a great truth which may be applied to human life with benefit.

Our own opinion in regard to this matter is that astrology is not only a fact which may be demonstrated to the human mind and that those who study its laws may become capable of explaining them and giving satisfaction to investigators, but also that those who are successful in the line of astrological research and we would call mediumistic. They are what the study of the planets, in the movements of worlds rolling in space, and these spirits very frequently impress the mortal mind with the study of the planets in the sould have spirits very

knowledge concerning those occult laws which might not otherwise be understood.

We know that astrologers as a class do not claim to be mediumistic. They assort that they have studied this matter as a science, and dences of his presence. There are many things I would like to talk over with my friends if I had the opportunity of conversing with them in private, because I not only have remembrance of much that is past in earth-life, but also many pleasant things which beloug to the spirit-world, but of which I would like to give them some knowledge. Sometime I hope I shall have the opportunity of reaching my friends in their western home,

the extent of being placed in official positions, and I think I may say that I sought to dis-charge the duties incumbent upon me at such times to the best of my ability. I speak of this because my friends may say: "Why did he not touch upon the affairs which held his attention while on earth?"

I was interested in business matters as well as in official duties, and I was interested also in the fraternity which brought my brothers together, and held them in bonds of fellowship. I wish to say that I have met many for world before my time came, and I have been pleased to renew the friendship that was be-gun on earth. In love and truth and friend-ship we take our stand there as here; and ship we take our stand there as here; and so we extend to all the fraternal greeting, asking that those of earth will endeavor to learn of that which is beyond, in order to throw out a chain of fellowship to their broth-ers who have passed to the other side. I am gratified with the spirit-world. I lived on earth many years, and I could not ask to stay longer, although the summons came rath-er unexpectedly and suddenly to me. One who

er unexpectedly and suddenly to me. One who has seen more than fourscore years upon this side need not ask that he may be preserved to fuller years, for he has, I think, gathered sufficient from this world to pass on, and leave the way open for others to follow in his steps. If any of my friends desire to hear from me

in more personal and private ways than this, I shall be most happy to respond to any call they may make upon me. N. B. Dibble.

William Smock.

[To the Chairman :] Well, sir, I did not think should be coming in this way, and taking hold of these things that to so many seem to be forbidden. I did not expect to try again and again to find a way open to me to get back from the other world to this, but such has been the case. I have tried more than once to get into this line so as to say a word that might be received by my friends and relatives on the mor-

My home was at Red Bank, N. J., and I had many friends there. I hope I may say that I had friends at Red Bank, for my associations in business life, and in the church, were such that I came in contact with a good many that I felt were my friends, and I would like to have them know that I am still their friend, and that I can see into this earth-life now and then, and realize how time is passing, and what is being done.

done. I ought to have lived longer than I did. I feel it, and I felt it when 1 went out of the body; but I overtaxed myself, and so suddenly felt the wrench and strain that was the means of carrying me off. I did not realize that I was overtaxing myself on that occasion, but I did use up my vital force in trying to accomplish a certain work, and so the body suddenly gave way, and I passed on to other scenes and asso-clations.

never done before.

Archibald Scott.

[Tothie Chairman:] Be kind enough, sir, to put ridon your list as Archibald Scott; and, speaking of the routes of earth-life, I have made my way here from Yonkers, N. Y. It is a very easy matter for me now to travel from in the body. I crossed the water and returned, and also went from one place to another during my earthly experience, but I could not get around as easily as I can now.

An internal malady seemed to eat into my very vitals, and indeed it did, and was the cause of my passing to the spirit-world. How glad I am that I am free from that body with its distress and pain! Such a sense of release came to me when I found myself entirely freed from it; and then I had a body which seemed very much like the one I had sloughed off. It was sound, and perhaps seemed more youthful and freeh than the one I had discarded, but it and itesh than the one I had discarded, but it was adapted to my use in every particular, and I could enjoy life with it. I feel that I shall never have any more of the aches and pains and the fire and burning of dread dis-ease such as I had here.

I think that is a very good report to make, Mr. Chairman, because if you could live here with always a sense of freedom from suffering, it would be a pleasant sort of life; and then to

with always a sense of recoom from suffering, it would be a pleasant sort of life; and then to be in the spirit-world without the perplexities, and very often the misunderstandings and an-noyances that belong to the physical state, and with a body that is always ready to respond to your thought and will, certainly makes life seem much more beautiful. I am now giving my account of affairs as 1 have found them in the spirit-world. I under-stand that there are intelligences who are very much disturbed in their condition outside of this physical state. They are restless and full of misery which amounts to pain, and I am sorry for them. I would help them if I could, but I am told that they must pass through this as a sort of purgation, in order to get rid of those elements which still cling to them, and which are really of the earth earthy. But as far as I know of the general condition of mankind yonder, it is an improvement on this of the mortal side. Now I do not mean to say that I had every-thing unpleasent on this side hyany means.

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f They can never know when their time will
come. It may come unexpectedly and suddenly, or it may come unexpectedly and

the ideas expressed in it are perfectly charac-teristic of the lady I met little more than one year ago. The Warren Tower of whom she speaks is also well remembered by me as be-longing to Cummington. E. J. BOWTELL. 160 Fountain street, Providence, R. I.

In THE BANNER of Dec. 24th is a message from J. H. GOODALE, and in that of Jan. 7th one from ABRAM CLARKE. My sister, Mrs. Lucie A. Bailey, to whom I sett those two numbers of The BANKER, and who has been a resident of Nashua many years, says she knew a John II. Goodale. He was Superin-tendent of Schools, and candidate one year on the prolibition ticket for mayor. She further says Abram Clarke of Townsend Harbor was her husband's uncle. He was a veteran of the war, and always spelled his name Abram, instead of Abraham, and the message reads just as he would talk. One can see how 'well they both identify themselves by reading the mes-sages. MRS. E. F. CLEMENTS. No. 30 Fountain street, Worcester, Mass.

I am in receipt of the Feb. 4th issue of the BANNER OF LIGHT, containing a communication from JAMES SARGENT of Newport, N. H. Permit me through your columns to express my sincere belief and confidence in the genumy sincere belief and connuence in the genu-ineness of the message. In it is see many char-acteristics of my own brother James, and I feel certain he has taken this opportunity to show to his many doubting friends that the belief which he held so firmly while here upon

earth is true. MRS. BETSEY SARGENT CHELLIS. Newport, N. II., Feb. 6th, 1893.

In THE BANNER of Feb. 11th, 1893, the message from MRS. AGNES L. TOWER I recognize as entirely correct and characteristic of her. ble and lovable woman. FLORENCE SAMPSON. She was a cousin of mine, and a most estima-

Worthington, Feb. 14th, 1893.

In Memoriam.

Passed on, from her home in Salamanca, N.Y., Feb. 27th, of consumption, after a lingering illness, MRS. JERUSHA VREELAND, widow of Simon Vreeland, 72 years of age.

JERUSHA VREELAND, widow of Simon Vreeland, 72 years of age. The funeral services were conducted by the Rev. Mr. Alvord, Universalist. She was the daughter of Oliver and Lodensy Butterfield. Her parents moved to western New York early in this century. She was a devoted and sincere Spiritualist for forty years. The knowledge of a future life and of the lov-ing ministrations of her spirit rested. Three sons, and a large circle of relatives and friends, will miss her gen-tie presence in earth-form. The writer cannot allow the occasion to pass with-out paying a loving tribute to this beloved aunt of mine. No more sweet and genite spirit ever walked the earth in mortal form. She was oue of six sisters, my mother being the eldest. It was my privilege at the age of twelve to be the instrument in the hands of the spirit was one of the first to recognize the "glad tidings." Her house was another home, and her love like that of another mother. How gentle and her love like that of another mother. How gentle and her is was the was how kind and charitable in all her ways. I nover heard her speak a word of lin or harsh-ness to or concerning any one. Patient, faithful, lov-ing heart; how willing were her hands to toil, how strong her spirit to endure!

A numerous band of dear ones have welcomed her to their and her inheritance. Gladly we follow when our work, like hers, is done. May it be as well done. CORA L. V. RICHMOND.

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

APRIL 1, 1898.

SPIRITUALIST MEETINGS. (Specially Contributed to the Banner of Light.)

[Apecially Contributed to the Danner of Light.]
Buffale, N. Y.-Oscar A. Edgorly has just closed a successful engagement with us, and within the last month has proved himself a good, logical lecturer, as well as a good test medium. Any question given him by the audience has been well handled by his controls while they wholy entranced him. This is Mr. Edgerly's second season with us.
Mrs. Colla M. Nickerson is to speak for us in April, and Mrs. Carrie E. S. Twing in May. As we have flourished for eight years past, I canitot see why we should not for twice eight years more.
On Sunday, the 2d of April, we intend to celebrate the Forty-Fifth Antiversary in good style, as we have favoilent talent among us for such occasions. I hope that other societies are doing as well as we are.

Detroit, **Mich.**—The increasing interest in Spirit-ualism in this city of late has culminated in the suc-cessful establishing of regular meetings every Sunday atternoon in Fraternity Hall; and we expect to hold Appiversary Exercises there either Friday evening, March 31st, or on Sunday, the 2d of April, on which occasion the newly-developed lecturer and test medi-um, Mrs. Minnie Carpentor of this city, will take the prominent part.

this, Mrs. Minite Carpentor of this city, will take the prominent part. Mrs. Carpenter has been very successful as an in-spirational and trance medium. I have had many op-portunities of testing her powers, and consider her the most promising medium that has been developed in this vicinity. Augustus DAY.

Brockton, Mass.-Carrie E. S. Twing's audience Sunday evening, March 10th, exceeded in numbers any of this season. Her theme for the evening was "Gifts." and she showed that gifts not only belonged to public workers, but entered into the life of the home-makers of our land; siso that the dangers to be feared were uot so much those by fire, flood and disaster as those fostered by selfishness, malice and uncharitableness. "Ikabod" was particularly bright, and there were witnesses present to testify to facts given by him to them a year ago, which had proved true in every par-ticular. The singing, as usual, by Mrs. Jones, was very fine.

If we were fortunate enough to secure Mrs. Twing's services any length of time we surely should have to build a temple. M. W. T.

M. W. T. Indianapolis, Ind. — Some of the prominent workers in the cause of progress in Indianapolis have organized the Institute of Psychology and Progressive Sciences, and have procured a charter from the State of Indiana. The charter is wide in its provisions, and empowers it to establish branch Institutes in any city of the United States, which it will proceed to do as soon as it can secure the services of Spiritualist work-ers in such cities to perform the work. The lustitute provides for courses of study of Psy-chology in all its forms and features, and for the form-ation of classes for study and development. The first of a series of lectures was given by Hon. W. P. Adkin-son at the hall 113 East Washington street, March 19th, on "The Mystery of 'John the Baptist," or the Spiritualism of the Christian Advent." MARGARET SANDEFER. 113½ East Washington street.

1131/2 East Washington street.

A Word of Commendation.

To the Editors of the Banner of Light: In the BANNER OF LIGHT of Nov. 19th, 1892, is a communication in the Message Department from FREDERICK FOLLETT, who states that he once lived in Batavia, N. Y., and was interested in the press. More than sixty years ago I lived in Batavia, and was well acquainted with Mr. Follett. He was engaged in the printing business. He was a gentleman of more than ordinary ability, and possessed marked characteristics, as his message to his friends indicates.

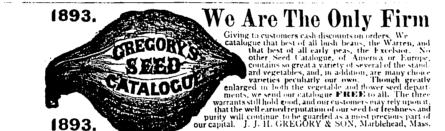
The weekly messages and answers to questions in the BANNER OF LIGHT constitute a powerful factor in proof of the continuity of life in another sphere of existence, and in them a reflective mind can discern most subtle elements of supermundane origin. THE BAN-NER is peculiarly favored in its Message Department by the exalted mediumship of those through whom its communications are given and its high-toned character should endear it to all Spiritualists. Wishing it a support com-

mensurate with its merits, I remain, Very truly yours, John H. Allen. St. Mary's, Refugio Co., Texas, Dec. 26th, 1892.

Decease of Mrs. Clift Rodgers. To the Editors of the Banner of Light:

Many veteran Spiritualists who were active in the Cause twenty or twenty-five years ago will remember Mr. and Mrs. Clift Rodgers, who then resided in Oulncy, Mass., and whose elegant home was open to so many linerant speakers and mediums who came to New England. Theirs was also the home, for works at a time, of hany mediums who held circles in the vicinity. This home was the cradie in which Spiritual-ism was rocked in this region in the infant days of the Cause





BANNER

They who suffer ache and pain, Need suffer never more again.



Cause.

ism was rocked in this region in the infant days of the Cause. Some years ago they moved to Marshfield, the native town of Mr. Rodgers, and here they have lived together, enjoying the quiet of their prosperity to a ripe old age. On Monday night, the 13th inst., this happy union of the body was broken by the departure of the spirit of Mrs. Rodgers to the spirit-land. She lived to the age of seventy-seven, and her husband, who mourns the loss of her material presence, has reached the ripe old age of eighty-six. We cannot call to mind a life of one who was more perfect than Mrs. Rodgers. She was the friend of everybody who met her. It mattered not whether they were Spiritualists or Orthodox, it was all the same to her and her friends. She was a bene-factor, and one who added lustre to our Cause wher-ever it obtained a foothold. Her place will be hard to fill, and this testimony is only from one among the many veterans who knew her. LYSANDERS. RICHARDS. Marshfeld Hills, Mass., March 20th, 1893.

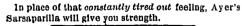
THE GLOBE .- This quarterly contains an interesting historical paper, "Isabella, the Woman and the Queen," by Mary Josephine Onahan. Among the other papers are: "A Study of Faces," "Theosophy on Stilts," "Our Columbian Encore" and "Open the Exposition on Sundays," by the editor. Chicago: 716 Title and Trust Building.

SHOPPELL'S MODERN HOUSES (Quarterly) .- No. 37 contains over forty designs with specifications and details for constructing houses costing from \$600 to \$12,000 each. New York: 63 Broadway.

NOTES AND QUERIES [March] .- " Freemasonry and "Odd-Fellowship" are subjects of historical mention. The third of the "Testaments of the Typive Patriarchs" is given. Among other curios of Atera-ture is a poem of four verses in which the letter E. does not appear. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich.

VICK'S MONTHLY contains seasonable instruction in the care and culture of fruits and flowers. Roch ester. N. Y .: James Vick's Sons.

We are so apt to see only what souls go from. When our friend dies we think of all the warm delights of life, all the sweet friendships, all the interesting occupations, all the splendor of the sunlight, which he leaves behind. If we could only know the presence of God into which our friend enters on the other side, the higher standard and the larger followship with our race, and the new assurance of personal immortality with God—if we could only know this, how our poor, comfortless efforts of com-fort when our friend departs, our desperate struggles to think that the inevitable must be right—how this would all give way to some-thing almost like a burst of triumph as the loved one went forth to such vast enlargement and glorious consummation of life.-Phillips Brooks.



Camp-Meeting and State Association.

Camp-Meeting and State Association. To all Spiritualitis of the State of Washington, greeting : Realizing the need of closer and more harmonious rela-tionship of the Spiritualists of the State of Washington, we, the representatives of various local societies, hereby issue this call for a State Convention and Camp-Meeting to be held in Seatile, Wash., commencing Saturday, June 34, and continuing one week, during which time a permanent State Association will be organized, and such action taken as to advance the Gause throughout the State. In A D. BRONSON. C. D. KNIGHT. MIR. AND MRS. ROSCOL. MIR. AND MRS. ROSCOL. MIR. AND MRS. ROSCOL. MIR. AND MRS. BOACOL. MIR. AND MRS. BOACOL. MIR. AND MRS. BROKOL. MIR. AND MRS. BROKON. MIR. AND MRS. BROKOL. MIR. AND M

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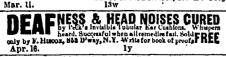
of carrying fine goods is part of the cost. Every time you bump a high-priced watch it costs you four dollars. Don't you realize that you would be better off with an everyday watch for the wear and tear? -as an accurate jeweled timepiece, and equal in looks with the other, can be bought for \$15 down to \$4: the new, guick-winding Waterbury, winds in *five seconds*. Don't



your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and large bottle of the remedy-sent free for trial. Montion Post-Office and Express address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. Dec. 31. lyeow

NAFE AND SURE OURE FOR PILES, FISTULA, ITCHING, FISSURE, ETO. NO DETENTION FROM BUSI-NESS. SUPERBLY ILLUSTRATED BOOK ON PILES SENT FREE. AVOID THE DR. A. B. JAMISON KNIFE. 41 West 26th St., N. Y. City. ISw



Mrs. William H. Allen, 406 Washington Street, Providence. SEANCES for the present scason Sunday, Tuesday and Friday evonings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

DIAGNOSIS FREE. SEND two 2-ot, stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRYOTANT DIAGNOSIS OF YOUR ALLMENTS. Address J. C. BATDORF, M. D., Princi-pal, Magnetic Institutes, Grand Rapida. Mich. Im. Apr. I.

SOUL READING. OR PSYCHOMETRIC DELINEATION.

OR PSYCHOMETRIC DELINEATION. MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adap-tation of those intending marriage; business adaptation and business advice. But of late she has had a renewed de-velopment, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street. White Water, Walworth Co., Wis. Mar. 11.

THE BUCHANAN THERAPEUTIC INSTITUTE,

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WIFE SATS SHE CAREOF SHE HOW SOUDO IT FOR THE BOAR. SI2 Bays a 80.00 Improved Oxford Blagsy SI2 Bays a 80.00 Improved Oxford Blagsy SI2 Bays a 80.00 Improved Oxford Blagsy attachments from. Each machine gurannies of or attachments from Casch machine gurannies of or attachments from Casch for SHE CATALOUTE and serias profit. She of for SHE CATALOUTE and serias profit. She of for SHE CATALOUTE and serias profit. She of for SHE CATALOUTE and serias profit. She for SHE CATALOUTE Nov. 5. eowly

Sealed Letters Answered.

A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1877, Fitchburg, Mass. Terms \$1.00. Mar. 4. MRS. JENNIE CROSSE, Business, Test and IVI Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life Reading Si.00. Magnetic Rem-odles prepared by spirit-direction. Address Albany, Me. Mar. 18.

MRS. B. F. SMITTI, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. tf Oct. 11.

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Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont screet, corner of Ellot street, Boston. Apr. 1 Iw

Mrs. H. B. Fay, 17 APPLETON STREET, Boston, Scances Thursday Peb. 4.

Mrs. Bickford,

Dr. J. L. Wyman, 224 Tremont street, Boston. 6m* Oct. 22.

Dr. Fred Crockett,

MAGNETIC Massage, Psychic Diagnosis. Circle Sunday 7:30 P. M. 314 Shawmut Avenue, Boston. 2w* Mar. 25.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremon street, Boston. Mar. 4.

DSYCHOMETRIC and Business Reading, or A six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Mar. 18. 6w*

Mar. 18. 6w* D.R. JULIA CRAFTS SMITH. 25 years suc-cessful experience. Gives free Clairvoyant Examina-tion Thursdays to ladies. 15 Warren Avenue, Boston. Jan. 21. cow10t*

Cow101* SELECT DEVELOPING CIRCLE. Quick Development by powerful medlums. Address for par-ticulars MRS. II. MORSE, 150A Tremont street, Room 7. Apr. 1.

REMOVAL. MISS L. M. WHITING, Massage. Square, Charlestown, Rooms 75 and 76. Mar. 11. Jawe

MASSAGE MRS. MARY E FIELD, 74 Boylston st., Buston, Hotel Pelham, Room 410.

MRS. J. C. EWELL, Inspirational and Medl-cal Physician, 542 Tremont street, cor. Hanson, Boston.

MRS. K. E. FISHER, M. D.; also Massage street, Room 5, Boston. 2w Mar. 25. DR. A. H. RICHARDSON, 27 Adams street, Nov. 26. DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass.

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See catalogue of Novelties only offered by us. Mar. 25. 4w

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

L the place and date of their birth (giving sex) and 20 cents, money or stamps. I will write Hographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to ence, for a fee of \$1; Consultation fee \$1; at office, 206 Tre-mont street. Nativities writen at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD. Box 1664, Bos-ton, Mass. July 19.

ion, Mass. July is OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Juno 4. ly

June 4. ly COTTAGE FOR SALE AT LAKE PLEAS-TUNNINg water. Inquire of N. S. HENRY, Lake Pleasant, Mar. 25. 3w

THE ELIXIR OF LIFE. From a Chela's Diary. By G. N., F. T. S. Paper. Price 25 conts. For sale by COLBY & RIOH.

ASTONISHING OFFER.

S END three 2-cost stamps, lock of hair, name, age sex, one be leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San Jose, Cal. Jan. 7. 13w²



The Wondrous Writing Power.

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

It is a phenomenon which has already altracted the atten Non of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of theorem.

Belds of research in this and other of the higher most of thought. The instrument complete in box, with full directions, and cut illustrating the manner of using it, 81.00; postance 25 ets. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCFS.-Under existing postal arrangements be-tween the United States and Canada, DAESTU cannot be sent through the mails, but must be forwarded by express only at the nurchward's express. only, at the purchaser's expense. For sale by COLBY & RICH.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. Positive Cure for PNEUMONIA and all Local Inflammations. PREPARED expressly for DR. J. A. SHELHA-mER by a reliable Chemist. This Olintment contains all the essential properties of my La Grippe Specific, and is warranted to accouplish all it claims with the patient if raithfully used according to directions, which, with indi-tatistic prediction of the second presence of the second box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free. Also enough ingredients will be sent by mall to make dree or six botiles, sufficient for one month's treatment, on re-cepts of \$2.00 per package, for the following diseases: Dys-pensian, Liver and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters. J. A. SHELHAMER, Magnetic Healer, May 2.-+ 8% Bosworth Street, Boston, Mass.

The Writing Planchette.

SCIENCE is unable to explain the mysterious perform-bances of this wonderful little instrument, which writes intelligent answers to quesitons asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends. The Planchette is furnished complete with box, ponchi and directions, by which any one can easily understand how to use it.

and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage froe. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH. tf

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able experienced and reliable autor. This little book also contains a Catalogue of Books pub-lished and for sale by OOLBY & RIGH. Bent free on application to COLBY & RIGH.

Special Inducement for Purchasers."

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BANNER OF LIGHT.

APRIL 1, 1898.

Fresh Air and Exercise.

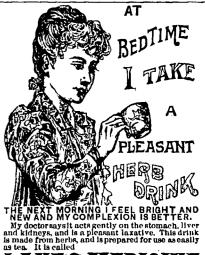
Getall that's possible of both, if in need of flesh strength and nerve

force. There's need, too, of plenty of fat-food.

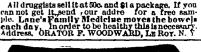
Scott's Emulsion

of Cod Liver Oil builds up flesh and strength quicker than any other preparation known to science.

Scott's Emulsion is constantly effecting Cure of Consumption, Bronchitis and kindred diseases where other methods FAIL. Prepared by Scott & Bowne, N. Y. All druggists,



ANE'S MEDIGINE





It Cures Colds, Coughs. Sore Throat, Croup, Influenza, Whooping Cough. Bronchitis and Asthma. A certain cure for Consumption in first stages, and a sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.



1

served at 6 o'clock are excellent The evening enter-tainments consist of literary and musical exercises; speeches, tests and delineations. A good time is alvays assured. The Ludice' Industrial Society met at Arlington Hall, March 23d, for business at 3 P. M.; at 5a large circle was held; supper at 0.

a large circle was held; supper as 6. President, called meeting to order at 7:45 for the evening; congregational singing; Prof. Kollen gave an entertainment, much enjoyed; Dr. Richardson and Mrs. W. 8. Butler were gladly heard from; singing by Prof. Feck and Mrs. Whitlock; remarks, Mrs. Dean, Mr. Taylor; recitation, Prof. Peck. March Soth our Fair 2 to 9 F. M., dance, 9 to 12 F. M. "Magical Orange Tree," "Gipsy Tent," and other attractions. H. E. JONES, See'y.

Tuesday evening, March 21st, stating, by request, why he became, is, and must be a Spiritualist. After his lecture he awakened great interest by giving grand tests of the nearness and cognizance of the de-parted that no theory other than that of spirit control could account for. Mr. Baxter was assisted in sing-ing by Mr. Chas. W. Sullivan. Wednesday evening, March 22d, these gentiemen gave an entertainment of song, recitations, charac-ter delineations, etc., to the delight of the-audience-assembled, calling out frequent applause. Mr. Sulli-van's personations of old people were true to nature, and showed him to be an artist of great merit. On Thursday, March 22d, Mr. Baxter was in West Winsted, Coni., where, notwithstanding the very un-favorable state of the roads and streets, at 7:30 P. M. nearly every seat in the commodious town hall was occupied. Mr. Baxter's music was highly enjoyed. For an hour he held the closest attention of all in a séance replete with facts and evidence. The Win-stod Clitteen and Herad gave good notices and reports of the meetings, and, while non-committal, showed appreciation of the many good points made by the lecturer, and his exercises in mediumship. On Friday evening, March 22d, the town hall was full, several standing in the rear. The lecture dealt with "The Facts of Spiritualism." From 9 till 10:20 o'clock a séance riveted the interest of the audience, as Mr. Baxter named and described spirit after spirit. The management was much pleased to note so many of the community's thoughtful people present. Harmony Hall .- The morning developing circle was largely attended. Afternoon exercises, song by Miss Lamb; remarks and tests, Miss Molvin (Lowell), Dr. Mathews, Mrs. Nutter, Dr. Thomas, Dr. Nelke, Mrs. Chandler-Balley, David Browl, Dr. Willis and others. Evening, Mary Eddy Hundoon of Vermont held one of her scances successfully before a crowded house

BANNER OF LIGHT for sale at each session. F. W. MATHEWS, Conductor. [Parties wishing to secure Mrs. Huntoon for public or private scances can do so by addressing Dr. F. W. Mathews, 1697 Washington street.]

Eagle Hall .- Wednesday, March 22d, a large and interesting meeting. Dr. C. Huot, Mrs. W. H. H. Burt, Mrs. Mason, Mr. Tuttle and others participated. Burt, Mrs. Mason, Mr. Tuttle and others participated. Sunday, March 26th, the three services were well at-tended; the morning developing circle resulted satis-factorily. In the alternoon and evening excellent re-marks, readings, tests, etc., David Brown, Dr. O. F. Stilles, Dr. C. W. Quimby, Mr. Ridell. Mr. Tuttle, Mrs. W. H. H. Burt, Mrs. A. Wilkins, Mrs. J. Woods, Mrs. M. A. Smith, poem by control of Mrs. Wilkins. Slug-ing conducted by Mrs. M. A. Smith, Mr. Ridell. BANNER OF LIGHT for sale at each session. HARTWELL.

Commercial Hall (694 Washington street, corner Kneeland).-Spiritual services were held at the usual hours, under the direction of Mr. Wm. Saunders, Mrs. E. M. Shirley and Dr. Wm. Franks, in the absence of the Chairman, Dr. Smith-who occupied the platform of the Spiritual Society at Lawrence. On Friday Anniversary exercises will be held at 11 A. M., 2:30 and 7:30 P. M., with the usual test medi-ums and speakers. N. P. S.

The First Spiritualist Ladies' Aid Society net March 24th at 4 P. M. for business, Mrs. A. E. Barnes presiding. Evening exercises: Music. Mrs. Marfles presiding. Evening exercises: hubble, hits. M. F. Lovering and Mrs. G. Hauson; remarks, Mrs. N. J. Willis, Dr. Gould (Burlington, Vt.,); Dr. Os-good F. Stiles, remarks and tests; Mrs. M. A. Brown, reading; Miss Jennie Rhind, remarks and visions; remarks, Mr. Haskell. E. D. MAYO, See'y.

Ladies' Aid Parlors .- Frank W. Jones, formerly Conductor of the People's Spiritual Meeting in this city, and who more recently organized the People's Meet ing in New York City, has decided to commence a se-ries of meetings in Ladies' Aid Parlors, 1031 Washing-ton street, Sunday, April 2d, and would be pleased to see his former attendants on that occasion.

Temple Fraternity School. - Last Sunday: Sing

ing; readings commemorative of the Forty-Fifth An-ALONZO DANFORTH. sion."

Boston Highlands, March 26th, 1893.

177 For additional reports of Spiritualist meetings, see seventh page.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in a new and spacious hall in the Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Ave-nue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.-leetings of the Ethical Spiritualists' Society each Sunday Irs. Helen Temple Brigham, speaker.

Adelphi Hall, 52d Street and Broadway.-Lectures and clairvoyant tests every Sunday at 3 and 8 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary, 268 West 43d street.

Banner of Bight. BOSTON, SATURDAY, APRIL 1, 1898.

Auto-Telepathic Psychography.

An Abstract Report of a Lecture by

W, T. STEAD,

Editor of "The Review of Reviews," before she Members of the London Spiritualist Alli-suce, on Tuesday, March 14th, 1800.

[Specially reported for the Banner of Light by J. J. MORSE.]

INTRODUCTORY. To the Editors of the Banner of Light:

Owing to the fraternal courtesy of the President of the London Spiritualist Alliance, Mr. G. Dawson Rogers, and its able Secretary, Mr. B. D. Godfrey, your English representative was accorded admission to a meeting of the members of the above-named body on the date stated, to listen to a lecture by Mr. W. T. Stead, the able journalist and eminent literalteur, upon his remarkable experiences in his investigations into psychical phenomena and spiritual

The President offered a few observations, from which it was learned that the lecturer was present as a result of his, the President's, invitation. He, Mr. Rogers, said no doubt all had read the remarkable Christmas number of the Device of Devices on the device of the the the the had read the remarkable Christmas number of the *Review of Reviews*, entitled "From the Old World to the New," and in his opinion be considered Mr. Stead might be considered as 'a very toolish man! For, had he omitted that foot note which stated the psychical phenom-ena he related were true, he could have passed as one of the ablest and most original of novel-writers. But evidently Mr. Stead preferred the truth, and for that we honor him. He be-snoke a warm welcome and an attentive hearspoke a warm welcome and an attentive hearing for a gentleman who had dared so-much and done so much for the truth of those experiences that we as Spiritualists were patient students of these many years.

THE LECTURE.

MR. W. T. STEAD, upon rising, was greeted with hearty applause from the very crowded audience. He said that he desired to have a frank talk with them upon his experiences. He knew that they were so much more familiar with such matters than himself that it sayored a little of presumption upon his part to address them. He might tell them he was first led into these matters through his desire to investigate the nature of "the double," especially through photography, in which matter he was indebted to the assistance of Mr. Andrew Glendinning Certain experiences of a personal nature that occurred with the mediums Mrs Russell Da-vies and Mrs. Bliss led him to anticipate the possibility of obtaining the photograph of a near and dear departed relative. Recently, while Mr. David Duguid, the celebrated paint-ing medium, was in town, he had almost com-pleted his arrangements in the matter, but, as pleted his arrangements in the matter, but, as Mr. J. N. Maskelyne, the conjurer, was to be included in the party, the matter fell through, owing to some freeling existing in the mind of Mr. Duguid. He had also hoped to get a mate-rialization of his relative, but not having come across a satisfactory medium for that purpose, he had not so far obtained that result.

NOT A MEDIUM.

So far as he knew he was not a "medium"; he "was deaf and dumb and blind psychically." He was not clairaudient or clairvoyant, and the only "gift," "if such it be," said Mr. Stead, "that I possess, is this one of 'auto-matic writing." He had received many com-

easy. He was not so brave as some had said. It was not bravery to slide with the truth. It was a brave man who defied and opposed the truth. He was thankful to think he had ren-dardd some same has the theorem and the set dered some service in these perplexing mat-ters. He trusted that more and more light would dawn upon us in our efforts to unravel the experiences he had so peculiar an interest

A brief discussion, closing with a hearty vote of thanks to Mr. Stead, who suitably acknowledged it, terminated the proceedings.

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bosworth Street.-Bpiritual meetings are held every Tuesday and Friday at teraoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. Free to the public.

 Sneinamer, Unairman. Free to the public.
 The Boston Spiritual Temple, Berkeley Hall,
 4 Berkeley Street. - Services every Sunday at 10% A. M. and 1% F. M. Andrew L. Knight, Preddent.
 The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2% at 3 Bdylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. R. S. Lillie, Preddent.
 dent; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y. dent; Mrs. A. A. Eldridge, Treasurer; ida M. Jacous, Sec Y. First Spiritual Temple, corner Newbury and Exeter Streets.-Spiritual Fraternity Society: Lecture every Sunday at 34 P. M.; School at II A. M. Wednesday orening Social at 75. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists' Association meets Monday evenings at 7% o'clock in the First Spiritual Tem-ne. Mediums, Spiritualists and investigators welcomed. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Willard L. Lathrop, Gen'i Sec's, if Taylor street, Boston.

Children's Spiritual Lyreeum meets every Sunday at 10% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkoley. J. A. Shelhamer, President. The Lyreum Ladie's Aid Association meets every Wednes-day. Business meeting at 4 P. M. Mrs. M. T. Longley, Pres-Ident.

Eagle Hall, 616 Washington Street.-Sundays at I A. N., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttie, 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 7% P. M. Dr. H. B. Storer, President.

Rathhone Hall, 604 Washington Street, cor-aer of Kaneland.-Spiritual moetings every Sunday at 11 A. M., 24 and 74 P. M. (74 P. M. meeting in Commer-cial Hall) Thursday at 24 P. M. N. P. Smith, Chairman. Chai Han) Intristony at 24 P.A. N. F. Smith, Chai Inda. Park Neumer Hall, 7 Park Square. Services every Sunday, at 11 A. M., 24 and 74 P. M. Every Tuesday, at 24 P. M., mbediags for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor. Spiritualist Ladles' Aid Society, 1031 orton Street. - Business meetings Fridays at 4

First Spiritualist Ladies' Aid Society, 1031 Washington Street. – Business meetings Fridays, at 4 P. M. Public meeting at 7/2 P. N. Mrs. A. E. Barnes, Presi-

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

Society Hall, Everett.-Sunday meetings 11 A. N., 23 and 75 P. M. A. D. Haynes, Chairman.

Berkeley Hall .- Large audiences were present duct by Mr. Lane and Mr. Lillie. Following an invocation; Mr. James H. Lewis, who presided, announced that this Society would celebrate, on the 31st of March, the advent of Modern Spiritualism. After another song by Mr. Lillie, the guides of Mrs. Lillie spoke in part as follows in reply to a question relating to spirits who in Old Testament times claimed to be angels and under

part as follows in reply to a question relating to spirits who in Old Testament times claimed to be angels and gods: "Past manifestations of spirits have had to adapt themselves to the age in which they were given; we cannot tell with any degree of positiveness what spirits meant who spoke thousands of years ago. Spirits in times past could give only what man's conception would be able to receive. Sometimes a child, un-biased by dogmas, will give us a better idea of the in-finite spirit than those who have been taught from the thristian's bible. The Indian, uncultured and igno-rant in many respects, had a beautiful idea of the Great Spirit and happy hunting-grounds. His concep-tion had more of truth in it than all the theologies of the present day. The time is coming when the events forcied by the prophets and seers of the past shall take place among us. But spirits can impart only that knowledge which mankind are so far advanced as to be able to comprehend and accept." After an improvised poem the services closed with a dust by Wr. I sugard. With this.

Harmony Hall, 724 Washington Street. – Meet-ings are held every Sunday at 11 A. M., 23 and 75 P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Con-America Hall, 724 Washington Street.-Meetings Sundays at 10% A. M. and 2% and 7% P. M. Eben Cobb, Con-

Lincon Hall, 1081/2 Warren Street, Charles-town District.-Meetings held each Sunday at 21/2 and 1/2 P. M.; developing circle in A. M.

Pilgrim Hall, Chelsen.-Spiritual meetings held Sun-days; developing circle at 2%; evening meeting at 7%. Mr. W. Anderson, Chairman.

last Sunday. The morning service opened with a piversary. Next Sunday will be held our " Circle Ses-

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us five weeks, lecturing every Sunday and giving les-sons during the week on "The Development of the Soul." In these lessons she shows how to harmonize the soul with the highest intelligences, and how to make the physical body more magnetic. Her inspired utterances here on infinite life, soul progression, and the inevitable and ineffaceable effect of each and every act, held her audiences spell bound! We earnestly commend her to all spiritual socie-tles who desire a speaker who can reach the most ad-vanced thinkers in their locality. A. C. BURROUGHS, M. D. ARKANSAS. Van Buren.-Mrs. Mattie E. Hull of Chicago-but lately from Fort Worth, Tex .- has just departed for

J. Frank Baxter in Connecticut.

Mr. J. Frank Baxter was in Poquonosk, Conn., on

Tuesday evening, March 21st, stating, by request, why he became, is, and must be a Spiritualist. After

RHODE ISLAND.

Providence .- The Spiritualist Association met in

Columbia Hall Sunday, March 26th. Afternoon, Mr.

Columbia Hain Sunday, maron 2010. Alternood, mr. E. J. Bowtell occupied our platform, speaking well and earnestly. Evening, Mrs. S. A. Gorton of this city read an essay entitled, "Thought Transference," after which she answered comprehensively questions from the audience. Mrs. Browh was then presented, and spoke in Dehalf of the "Bethany Home" that is to be established in this city. Anniversary exercises Friday, March 31st, 2 and 7 P. M.

Sunday, April 2d. Mr. J. Frank Baxter will be with SARAH D. C. AMES, Sec'y.

KANSAS.

Wichita .- Miss Abby A. Judson has been favoring

as here with some grand lectures. She stayed with

us five weeks, lecturing every Sunday and giving les-

Stutgart, a new town in the eastern part of this State, where she is to deliver a series of lectures on the sub-ject of Spiritualism. During her brief stay at this place she made a fin-impression, not only on Spiritu-alists, but outsiders and skeptics as well. Mrs. Hull is no ordinary woman; educated, intelli-gent, of varied culture, and withal highly intellectual, there is a strength and power in her beautiful utter-auces that cause them to sink deep into the mind of every unprejudiced listener. She delivered five lec-tures here to deeply interested audiences. JENSE TURNER.

TENNESSEE.

Mrs. Nellie Ulrich, and the wonderful manifestations of spirits that attend her, our work here is steadily

of spirits that attend her, our work here is steadily progressing. Mrs. Ulrich has been absent in New. Orleans two months, recuperating her health. Her return has awakened new and wide spread interest. The Monday alght meeting was an ovation from her friends. The hall uses crowded, not a seat va-cant; her answers to mental questions—promptly and quickly given, and every one publicly acknowledged as correct—occupied about an hour of the evening. Thave seen hundreds of mediums, but never one to equal her in this work. We are very proud of her. Her influence is commensurate with her powers, and extends into the mest influential circles in Nashville and surroundings. People come from fifty miles around to consult her on important matters. March 21st, 1893. C. H. S.

PENNSYLVANIA.

Pittsburgh .- The good work goes nobly on here. Sunday, March 19th, Mr. Kates interested the andu-tors by a discussion of "The Useless." He held that

Stutgart, a new town in the eastern part of this State,

No. 95 Daboll street.

[The Spiritualist Society at Dallas, Tex., has also passed a series of excellent and appreciative resolu-tions regarding Mrs. Hull and her work.]

purpose being, in the main, to state facts. The manifestations involving writing com-munications through his hands were certainly peculiar, occasionally involved in inaccuracies, and at times intricate, as to source and detail. The communicants manifested a charming disregard for the conventions of social intercourse, when communicating in this fashion, quite unlike themselves in ordinary experience, at one time writing in terms of great affection, at others in terms of severest criticism, and even detestation, laying bare private griefs, and personal embarrassments and troubles, that in personal contact would never be men-tioned under any consideration. A particular friend would, apparently, write through his hand requesting him to bring certain things. He would act upon the request, only to meet the exclamation, "Why on earth did you bring that?" In other cases he received by these that?" In other cases he received by these means statements that were perfectly reliable, and substantially accurate. An experiment in writing under conditions of simple "willing" was detailed. Mr. Stead arranged with a lady that both should sit at a certain hour, and that she should "will" him to write certain things. He sat and wrote. To avoid collusion the let-ters were posted at the same time, so crossing each other in transit. But he had scarcely written anything the lady intimated she had "willed" he should. Further correspondence, however, elicited the startling fact that Mr. Stead had actually written nearly all the Stead had actually written nearly all the thoughts that the lady said "jumped into her mind as she wrote, but which were dismissed as inappropriate"!

AN INTERESTING INCIDENT. In further details of his experiments in writ-ing from the living, Mr. Stead narrated an in-teresting incident. He recently, while travel-ing in Scotland, met a friend on the train. The gentleman was, evidently, much depressed in spirits. A brief conversation elicited that the trouble was pecuniary. But no persuasion would overcome the gentleman's natural dis-indination to disclose his circumstances. They parted, but at night Mr. Stead determined to trv his automatic writing. He did so, with the try his automatic writing. He did so, with the result that he got an exact statement of the facts, his friend's liabilities, assets and desires being each correstly stated.

▲ POSSIBLE HYPOTHESIS.

A POSSIBLE HYPOTHESIS. Mr. Stead suggested that the explanation of these curious experiences may lay in the direc-tion of the existence of more planes of con-sciousness than one; that there are a physi-cal "self," a mental "self" and a spiritual "self"; that our higher—or spiritual—self may use our mental self to make these mundane communications, and that our physical self need not, necessarily, know of such action. At times it seemed that these three selfs acted in-dependently, and occasionally criticised one another. It seemed to him, too, that the theory of "Sublimina Consciousness" had a great deal in its favor. Indeed, "Julia," who most advised him on these topics, herself suggested that the explanation he suggested was that which was nearest to the truth. How the writ-ing was done he could not say; that it was done he posityely affirmed.

JUSTICE TO SPIRITUALISTS.

Mr. Stead frankly acknowledged he was as a tyro before experts; that all the kindly things said of him were largely undeserved. The Spir-itualists had prepared the way; their long in-guiry, their patient work, had made his task

Boston Spiritual Temple will celebrate the Anniversary all day and evening in Odd Fellows Hall, March 31st, with good speakers. НЕАТН.

The Helping Hand Society met Wednesday, March 22d, at 3 Boylston Place. A very pleasant evening enjoyed, as Mrs. Carrie E. S. Twing gave the Society a benefit, relating her experience, after which "Ika-bod" assumed control, giving tests in his quaint way. Mrs. R. S. Lillie improvised a "poem," subject from the audience; songs, Miss Amanda Bailey, accom-panied by Miss L. C. Clapp; duet, Mr. J. T. Lillie, Miss Bailey. I. M. JACOBS, Sec'y. ____

The Children's Lyceum was largely attended on Sunday last. The exercises were highly interesting and instructive. The new lesson-book affords

Ing and instructive. The new lesson-book affords Mrs. Longley a good basis for her spiritual talks to the pupils. The singing was excellent, the grand march a most pleasing feature. Conductor Hatch made appropriate temarks, and announced that as the Lyceum had been discom-moded in its Anniversary work by the burning of Tremont Temple-having to get out new printing mat-ter, secure another hall. Horticultural, etc.-Mr. W. S. Builer had donated toward the expense a gift of fifty dollars. Mrs. Butler followed with an earnest speech, and collected twenty five dollars from members and friends of the school in aid of the Anniversary cele-bration.

friends of the school in and of the Anarteneur, even bration. Millie Smith sang sweetly; Stella Churchill and Edith Gould each gave fine readings; recitations were well rendered by Gracle Scales, Carl Leo Boot, Little Eddle and Alice Atherton; Dr. N. S. Gould of Ver-mont told a story to the children. Sessions every Sunday at 10:45 A. M. at 514 Tremont street. SCRIBE. SCRIBE.

The Lyceum Ladies' Aid Association meets every Wednesday at 514 Tremont street. The support

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out injury and thereby relleves diseases caused by indigestion of the food. The best remedy for headache proceeding from a disorder-

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ed stomach.

lay, Thursday, Friday, March 29th, 30th, 31st, at Adelphi Hall, under the auspices of the Ladies' Ald Society. The Fair will close on Friday evening, March 31st, with a dance in the large hall, commencing at 9:30 P. M.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 11 A. M. and 1% P. M. W. J. nd, Secretary.

Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, every Sunday evening at 5 o'clock. Fraternity Hooms, corner Hedford Avenue and South Second Street, Services held under the auspices of "Beacon Light Ladles' Ald." Meetings Sunday evenings, Y'y o'clock. Good speakers and meediums. Mrs. Kate Schroe-der, President, 1/2 Union Avenue.

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

Conservatory Hall .- The First Brooklyn Society of Spiritualists, meeting at this Hall, celebrated the Forty-Fifth Anniversary, Sunday morning and

evening, March 26th, 1893. evening, March 26th, 1893. In the evening the exercises comprised: Congrega-tional singing; an invocation by Mrs. Burnham; re-cital, Miss Ida Burnham; welcome by the Chairman, Mr. Jeffrey; mandolin solo, Mr. Edwin Meyers; song, Miss Estelle Richardson; lecture, Mrs. Abble N. Burnham; recitals, Miss Alice Riker; songs, Miss Ida Burnham; speech, Hon. A. H. Dalley; song (alto solo), Miss G. Watson; remarks, Frederick F. Purdy, Esq.; violin solo, Carl Faust; duet, Miss Richardson and Miss Watson, and organ solo, Wm. J. Rand, Jr.

Too Many

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CONNECTICUT.

Norwich.-Sunday, March 26th, Willard J. Hull read as prelude to his address one of Mrs. Lillie's poems. The subject for consideration was, "Crime poems. The subject for consideration was, "Crime and Criminals." In opening, he said one of the press-ing questions of the present day is. What shall we do with our orininals? While on reformation alone de pends the mitigation of crime, our present system fails entirely to accomplish the object. The address was of marked interest, pointing out the great wrong and general injustice prevalent to-day, and suggest-ing the remedy. In the evening Mr. Hull delivered a fine oration upon "Thomas Paine." Bunday will close his pres-ent engagement with our Society. He will deliver the Anniversary address, Joseph D. Stilles will give platform tests, and Charles W. Sullivan will furnish music. MRS. J. A. CHAPMAN, Sevy.

NEW YORK.

West Potsdam .- Our society secured for Feb 22d the services of Mrs. Carrie E. S. Twing, who gave a highly interesting lecture to an appreciative audia nghy March 14th and 15th we had with us Mrs. Cella M. Nickerson. She gave two lectures, and had a good attendance, notwithstanding the bad state of roads and weather. Mrs. ZELIA'A. OWEN, Pres. St. Lawrence Co. Progressive Association,

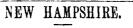
the evils that beset us are modes for the development of good and truth. Contrasts are the sureties of growth.

growth. At the evening service Mrs. Kates discussed "The Footprints of Time in the Canons of Colorado." It was entertaining and scientific. We hope to have Mr. and Mrs. Kates with us again soon, and they promise to come. Whilst they expect to settle in Colorado for home life, yet the world will not lose their valuable labor. FIELD.

MICHIGAN.

Grand Rapids.-W. J. Colville will lecture on Easter Sunday, April 2d, in Lincoln Hall, 64 Pearl street. Subjects: 10:30 A. M., "The True Spiritual Resurrection "; 7:30 P. M., "Forty five Years of Mod-ern Spiritualism; What Good Has Been Accom plished, and What is the Next Forward Step?"

plished, and What is the Next Forward Step?" Mr. Colville will lecture in the same place Sundays, April 9th, 16th, 23d and 30th, at the same hours; and on Thursdays, April 6th, 13th, 20th and 27th, at 8 P M. He will take a class in Spiritual Science at 185 Bar-clay street on Fridays and Saturdays during the same term.



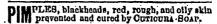
Manchester .-- Spiritualist meeting in Good Templars Hall March 26th was conducted by Geo. F. Rum rill answering written questions; Mrs. Lavoie gave spirit descriptions; plano nusic by Miss Ada Brooks. April 2d the Boston Spiritualist Association will sup-ply a speaker. G. F. R.

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DR. WOLFE .- Mr. J. Chapman of Liverpool calls attention to a communication, through the mediumship of Mrs. M T. Longley, in the BANNER OF LIGHT of Feb. 25th, from Dr. Wolfe in spirit life, an incldent which may be interesting to many of our readers, and appreciated by them. No American visitor ever made a deeper or better impression than Dr. N. B. Wolfe while in England, about three years ago .- The Two Worlds, Manchester, Eng., March 10th.

ITCHING HUMORS





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