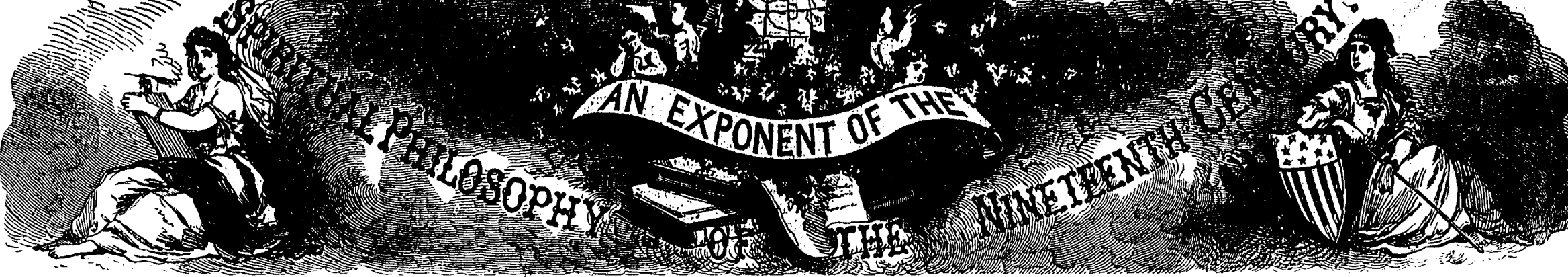


# BANNER OF LIGHT.



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NO. 4.

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 entwined;  
The shadows are but sent to show  
How bright the sun behind them shined.  
The vanished ones thou mournest for  
Are faithful of thy soul's deep yearning;  
Thine eyes are hidden, 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 morn.  
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 DEAN.

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NOT 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 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 life, Dr. Carl Von Sweetster of Berlin, Germany, and our spirit-familial physician; confessions of wrongs committed 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 receive careful study, research and sharp criticism. What was this force? Who were these intelligences that sought the use of my physical brain-machinery to voice their thoughts in writings? It was not the conscious or unconscious me. Who, then, were they? I could call them legion, for they were many, each manifesting individual peculiarities, idiosyncrasies of character, and they were not a unit in creed or philosophy.

Let 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 exanimate ones brought messages over their own professed signatures, while all still continue their loving 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 robbing 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 astronomer, 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 catechize 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 Cleon. 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

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 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 like the old-time conversations—made me sense my brother's distinctive presence powerfully. 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 ever-increasing 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 conveyed? 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 familiar 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 as to induce weakness, yet you cannot describe its nature, how born, of what and whom, why it came, 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 these, cannot answer to yourself or others the questions you ask concerning them, how can you expect that spirit life can be imprisoned in the narrow confines 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 impress 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 nectar, and we feed and grow upon it, then you ask, "Have you teeth, tongue, saliva, stomach and organs of digestion?" You instantly relegate us to the physical standpoint of your own physical perceptions. If 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 into spiritual thinking, eliminating more and more the gross, the earthly 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 the 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 investigations:

1. We live a full, active life without an earth or 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 application to all in this earth spirit-sphere.
4. Disobedience or inattention to these laws dwarts 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 of knowledge or personal grace. We, ourselves, cannot understand the meaning of infinity in its fullness. It 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 happiness are permitted to travel it when we will.
7. We can impress you, and will yet make more palpable disclosures of ourselves to you when you obey the laws of your spiritual being, and place yourself in rapport with us, bidding us welcome.

These few fundamentals we leave with you, and beg your consideration 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 exanimate intelligences is rejected, I appeal, as an honest inquirer and an earnest investigator, to scientists, materialists, skeptics and credulists 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.

The passage of such a bill [the medical practice act] is denounced as class legislation, as an unwarrantable measure to deprive people of the right of selecting their own doctors and any class of medical practitioners, whether they be of the regular order, or cold-water packers, Thompsonian herb doctors, Russian hot bath proprietors, clairvoyant seers, or old women "syrup makers," old nurses of experience. All these together have tens of thousands of friends, and they follow no beaten paths.—The Hartford (Ct.) Times.

## Spiritual Phenomena.

"AULD LANG SYNE."

BY WM. FOSTER, JR.

To the Editors of the Banner of Light:

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 fraternized. We both were young heretics; hence a strong bond of friendship was formed. He was of an Orthodox family, but had such a mental makeup, reason taking the reins, that he became ecclesiastically and religiously demoralized. Do not 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 first-rate 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 my "oration" without a break.

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 school-room holding the copy, with difficulty keeping a smooth face. Between 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 never converging so as to bring us together, or even indicate our whereabouts. Last summer an article of mine in THE BANNER came under his eye. He dropped me a postal, inquiring if I was the William Foster, Jr., of academy days, his school-fellow. I responded. A correspondence followed, supplemented by a visit to him at his home in Norwich, Conn. 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 helpmate 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.

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 reunion.

As I detailed my experience in the line of Spiritualism the mother was strengthened, and much of the weight of her life incidentally 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-

ing any facts as to my visit save that it was to friends in Norwich. Dec. 4th, 1892, I attended the seance of Mrs. William H. Allen, as I am wont thus to close the "holy day," and, as expected, was greeted by the materialized form of her of whom I have before spoken. She announced her name, spoke of my visit to her parents and the conversations with her mother. She dictated a message such as was to have been expected under the circumstances, thanking me for the opportunity I had given her to manifest; then retired. She materialized again Sunday evening, Dec. 11th, much stronger than before—perfect in form and features. I announced her, with some details of my visit to Norwich, that the sitters might understand the circumstances of her coming. She then said, in substance, that she was present and had heard me talking with her mother, and learning that a spirit could come in materialized form, was anxious to do so herself. She had come with me for that purpose, and by aid of the kind spirits had been able to do so. She then spoke tenderly of her parents, enjoining me to tell her mother not to cry, for Sarah was not dead; not to feel sad, for she was still 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 retired.

In this connection, with the facts as detailed, it is pertinent to ask, What good reason is there to deny spirit-materialization? In the light of facts, how can we escape the conclusion that the form was the daughter of my friend in Norwich? She gave her name, and made such allusions to the family and occurrences taking place, that the appearance of the form with its expressed knowledge is explicable only on the assumption that it was what it purported to be—an exanimate spirit, temporarily incarnated in apparent fleshly habiliments! I was the only individual in the city of Providence who knew that such a person 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!

Proceeding, to Peter street.

## "TYPE-WRITING" AND OTHER SEANCES.

To the Editors of the Banner of Light:

How little the world at large knows of that which the spirit-world is clamoring to impart to those who are still upon the earth plane, and how few indeed, relatively, are aware that any avenue has been opened up whereby the two worlds, so to speak, can exchange greetings.

It has been the good fortune of the writer upon several occasions during the past eighteen months to have sittings with Lizzie S. Bangs of Chicago for "independent slate writing," with results exceedingly gratifying, and which 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" seance. 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 unseen agency that wrote the message, and so without interruption, in the same manner, a

message was written to each one present, signed by some friend in spirit-life.

During the progress of the writing, an illuminated hand moved around the circle and over our heads, stroking each one of us separately, while the guide of the medium—her uncle George—spoke to us in an audible voice very distinctly, and told who was present with us. The results shown us at the close—the messages written—were exceedingly gratifying to all.

What agency produced the writing? No physical hand present manipulated the type-writer, but it was all executed in a most skillful manner and with greater rapidity than any save an expert could have done. Lizzie S. Bangs is an excellent medium, and if any one can explain the above or similar results obtained through her mediumship other than by the agency which purports to give them, the writer would be glad to hear from that individual. He desires fact, and in that sense is an investigator. He believes this medium's work is genuine, and that she is doing the world a service which ere long will find wide appreciation.

JOEL B. DOW.

Beloit, Wis., March 14th, 1893.

## SCIENTIFIC INVESTIGATION OF SPIRITUALISM.

BY E. A. BRACKETT.

To the Editors of the Banner of Light:

There is a great deal said, by the members of the Society of Psychical Research, about scientific investigation of the phenomena of Spiritualism. Just what they mean by it is not very clear. Some explanation is desirable. If they would draw up a circular, stating what they consider to be scientific methods, and send it out to those who are engaged in studying this subject, with the request for information, it might possibly be a step in the right direction, provided they have any confidence in 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 non-payment 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, 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 seance. 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 seances, 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 seances 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 seances 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, about eight feet from the cabinet, a faint light upon the carpet. Having had permission to



make such investigations as I thought best, I knelt down beside the light, putting my hands around it, satisfying myself that there was no dark cloth or strings near it. I then extended my arms around it, the tips of 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 consolidate 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 seance, 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 occurred so near me that I could observe all that took place, was a complete answer to my statement. I thank your friend, he is spirit or mortal, for the lesson she has taught me."

Had this occurred to me alone, those who are conspicuous for their lack of confidence in human testimony would have said that it was mesmerized or hypnotized. Fortunately it was witnessed not only by my skeptical friend but by quite a number of intelligent persons. I have had many similar experiences, sustained by competent witnesses. Such manifestations belong to the materialistic phase of the phenomena. They are only primary steps to the more convincing evidence which comes through the spiritual intelligence which controls these forms. I do not need any one to tell me what to do with these facts. They are self-evident, pointing only in one direction. Many of these tests have been in reply to mental requests, intended to benefit some friend near me at the time.

I have seen so many of these manifestations that I am no longer surprised by the way they come and go. My interest is centered in the individuality, the intelligence and childlike simplicity of the beings who control these 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

We wish to present to the public an account of some seances 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 thoroughly examined each night: she then called for 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 effect 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 cabinet; and the seance that followed was highly successful under those conditions, as most of the forms that came were 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 seances a colored man, and some of his friends came, gave their names, and he recognized them.

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

JOHN E. GARVIN.

GEORGE W. THOMPSON.

MRS. GEORGE W. THOMPSON.

MRS. FLORA THOMPSON.

J. S. MERRILL.

MRS. A. L. MERRILL.

GEORGE W. SHERWOOD.

MRS. GEORGE W. SHERWOOD.

Duluth, Minn., March 8th, 1898.

#### MATERIALIZATION, ETC.

BY PROF. J. N. YAKES.

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 B. 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 music-box, a guitar and a violin constituted the appointments of the room. The gas was extinguished; the music-box was wound 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

beautiful five-pointed star. Then a ball of luminous substance, held by a finely molded hand. This ball was passed around, and placed on each of our heads for a few seconds. Then 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—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 seance room I procured several slates, carefully cleaned them, sealed 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 calligraphies, 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 representation of spiritual growth. I held two more slates individually, when there appeared on one of them a portrait of an Egyptian, with full head-dress. This was outlined nicely, with his name added.

My ideal of the beautiful in art was now aroused; on the stand stood a vase with flowers; I requested the spirits to give me a drawing like the white rose in the vase. Miss Bangs selected a leaf from the rose, and from the stem a green leaf, and placed these between the slates; I carefully sealed the slates, we both held the slates together, and in a hardly appreciable interval we found, on opening them, an exact representation of the rose in the vase. I challenge any artist to duplicate the same in one hour! This closed the seance. Chicago, Ill., March 10th, 1898.

#### TO OUR ANGEL-MOTHER.

BY M. S. WOOD.

Through the sacred, dear old BANNER.

Once again I write to thee.

Oh! my sainted, angel mother,

Knowing thou wilt answer me,

Well thou knowest I am thankful

That the griefs of life are past.

That no more life's gloomy shadows

Over thy spirit can be cast.

Thou hast seen my soul's rejoicing

Thinking of thy home of love.

Where the smiles of angels gladden,

And all saintly beings move.

Where thy spirit-form of beauty

Wears no more the chains of age,

And thy glorious inner being

Reads on life's humoral page;

Where Love's crown rests on thy forehead,

Placed by holy, sacred hand,

And amidst the flowers eternal

Thou hast joined our own home-band.

And I know thy love, unchanging,

Flows within each weary heart,

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 err in judgment,

Thou dost 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.

Stoughton, Mass.

#### New Publications.

THE COSMIC ETHER AND ITS PROBLEMS. The Invisible Actor of the World of Matter and Life. A Scientific Sketch. By H. 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 actor 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 Caroline F. Corbin, author of "Hebeche," "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 between men 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 prudent 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. 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 in New York City, *The Christian Advocate*, it is easily to be inferred, notwithstanding the views of the founders of that sect to the contrary, what teachings he endeavors to press upon the minds of his readers regarding the subjects he treats upon. The "Kindred Phenomena" alluded to in the title are: Astrology, Divination, Apparitions, Somnambulism, Presentiments, Visions, Dreams and Witchcraft.

A RATIONAL FAITH; OR, A Scientific Basis for Belief in a Future Progressive State versus Faith in Traditions and Dogmas Irreconcilable with Reason. By Hugh James 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 of incontestable proofs of the truth of the cause he has espoused and forcibly advocates, many of which he met with in this country, several being through materialization. Appended are lectures delivered by Mr. Browne in Melbourne and elsewhere. We endorse Mrs. Browne's opinion of the book as being "a series of irrefutable arguments to which no answer can be any possibility be given in dispute."

## Original Essays.

### SPIRITUALISTS IN SOCIETY.

BY G. W. KATES.

TO 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 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 shopkeeper 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 suit and a diamond ring, and can afford to join 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 I 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, seek the caste of kind, excepting they shall see innate worth more clearly, and be able to judge better of 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 upon individualism in capacity and desire.

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 local societies have had more internal discord 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 spirit ministry are for the unfoldment of all people—especially the poor in spirit and the needy in mind? Too long has the church been growing into the form of a social club and been the cloak for human vices. 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 *vox populi* of this modern dispensation.

Whilst thinking upon the social interests of Spiritualists, it is proper to ask why they should be longer barred from local enterprises of intellectual, moral or charitable character. We are not sufficient unto ourselves for the 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, society and education he hides his belief in Spiritualism—most likely poses as a hypocrite in his denials. Into his own public enterprises he calls popular preachers and clergymen.

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, which possesses only an ability to destroy or retard.

Hence, to assist in the progressive unfoldment 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

of social fraternity that shall more surely build upon human planes of good freed from selfishness, intolerance, obnoxiousity, worldly caste 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., forty-seven years a resident of Canton, China, furnishes a complete description of the opium traffic and habit. I notice that he emphasizes the fact that the opium plague is now committing its ravages among six hundred millions of the human family, and has extended so rapidly in India, in Burma 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 formerly 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. The 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, 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 all the large cities, as Calcutta, Bombay, Madras, Lucknow and Maulmain, and in the towns and villages of India and Burma. 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 a worse character than those of China. It is an open fact that the Indian government, for the sake of revenue, now licenses throughout 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 prescription 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 Burma. 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-fifths of the whole population of the earth. The Indian government has absolute control of the whole production of opium 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 by growing opium to sell to its own subjects in India and Burma, and to supply the vitiated appetite of the opium vice in China?

PALMIST.

### 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 so-called occult science generally, I thought the views of an expert in practical hypnotism of large and varied experience might throw some 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 measure in consequence of conclusions which have evolved from superficial investigation and a lack of understanding of the subject. What, however, is one thing is certain: that all of the phenomena which occur in hypnotism take place spontaneously in sleep, and the analogy between hypnosis and sleep is so perfect that it is very difficult to determine the difference. 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.

So-called hypnotic phenomena are the result of suggestion made to a person 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, especially the physicians, that they had succeeded by having people gaze intently at a bright object, or by striking a gong, or some other demonstration, in producing phenomena in the human constitution that had never been known before, but they have not. The possible conditions, 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 conditions and relations of the mind that makes hypnotic phenomena possible when sought for happen constantly, spontaneously and accidentally with every one more or less.

At times we are a negative, passive and receptive, 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 mental attitude whether we influence others or are influenced by them.

The evils of hypnotism, if there are any, are more liable to occur from these spontaneous developments than come upon us unawares when we are subject to our control. If this is true, our safety lies in understanding what the laws of the mind are that make hypnotic phenomena possible, under what conditions the

mind becomes subject to suggestion, what limitations, if any, a suggested idea has in its control of the individual, and to what uses, if any, these facts can be applied. In other words, our safety lies in knowledge, not in ignorance, of all the conditions and relations to which the human mind is subject. But the paths of investigation of these facts are fraught with danger, or the alarmist do not attempt to pass along. Legislate against any effort to explore these "dreaded mysteries."

Wait a moment, my timid friend. It so happens that we have to go along this path, whether we will or not. 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 mental 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 enumerate them, but refer the reader to the published records of Bernheim, Liebau, Charcot, Moll, Tucke and many others who are today accomplishing wonderful results in relieving pain, curing disease, curing people of dangerous appetites, curing morbid habits, curing drinking habits, changing mental characteristics and strengthening the mental faculties. The use of suggestion as an anesthetic by surgeons in Europe and also to some extent in our own country, to say nothing of what has been done by such men as Deleuze, Puyssagur, Dr. Esdaile and others in the past by what was then 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 of hypnotism occur spontaneously in sleep and other subjective states of the mind.

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 watched 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 suggestion in controlling the subject that seem 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 injury to himself or to others through him.

#### Passed to Spirit-Life.

From his home in Vineland, N. J., March 1st, 1898, John C. Haiseld, aged 75 years, 9 months and 19 days.

He was born in Pittsfield, N. H., in 1822, and held several important offices in his native State. He resided in Vineland since 1868. For over thirty years he was a consistent and earnest Spiritualist, and believed in the truth of the communication of spirits, which his own experience had made a blessed reality to him. He was a friend and patron of the *Banner of Light*.

As a citizen he was highly respected, as a friend, none knew him better to admire his generous and noble traits of character. He possessed a kind and loving heart, which he often used for the benefit of his fellow-men. His wife, to whom he had been married sixty-four years, survives him.

G. M.

Feb. 10th, David S. Murray, who had nearly reached his 80th birthday.

For many years he has been a firm believer in Spiritualism, and a constant reader of the *Banner of Light*. He became perfectly convinced of the truth of the communication of spirits, and the continuation of life after death. His life was a beautiful illustration of harmony.

New York, March 10th, 1898.

[Obituary Notices not over twenty lines in length are published gratuitously. When longer, they are charged. Ten words on an average make a line. No poetry admitted under the above heading.]

#### SPIRITUALIST MEETINGS.

Lynn, Mass.—Spiritual Fraternity holds meetings at Rodwell's Hall, 84 Munroe street, 10 A. M. and 7 P. M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, Secy. Children's League meets Sundays, 12 M. at Exchange Hall, 14 Market street. J. J. Truys, Conductor; Miss S. S. Collier, (18 Smith street) Secy.

Worcester, Mass.—Association of Spiritualists, Arena Hall, 56 Main street, 7:30 P. M. Children's Progressive League at 2 and 7 P. M. Recording Secretary, W. C. Keyes, Woodbury C. Smith, Vice-President; W. C. Keyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springfield, Mass.—The First Spiritualist Society, C. L. Leonard, President, Worthington street. The First Spiritualist Society, 100 North Main street, 10 A. M. and 7 P. M. Mrs. E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's block, corner Main and State streets, every Sunday at 2 and 7 P. M. Societies Thursdays, afternoons and evenings.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington boulevard, corner Ogden avenue, every Sunday at 10 A. M. and 7 P. M. Speaker, Mrs. Cora L. V. Richmond.

Cleveland, O.—The Children's Progressive League meets regularly every Sunday, 10 A. M. in Royal League Hall. Everybody welcome. J. H. B. Miller, Conductor; Edward Mapes, Secretary, 120 Dore street.

Buffalo, N. Y.—First Spiritualist Society meets Sunday at 10 A. M. at Court and Main streets, at 2 P. M. at 100 North Main street. President, L. C. Bessing, Secretary, 546 Prospect avenue.

Baltimore, Md.—The Religious Philosophical Society meets every Sunday at 10 A. M. and 7 P. M. at Wurtzburger's Hall, North Euter street, near City. Chas. A. Zipp, Secretary, 140 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at 10 A. M. and 7 P. M. at 24 and 74 P. M. Progressive School at 1 P. M.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10 A. M. and 7 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Elsie P. Joselyn, President.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks Hall, 1014 Main street. Meetings Sunday, 10 A. M. and 7 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Elsie P. Joselyn, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10 A. M. and 7 P. M., and on Wednesdays at 7 P. M. at



## THE LAND O' THE LEAL.

BY LADY NATHAN.

The following extract from the "Memoirs of Harriette Nathan" indicates the origin of the "Land of the Leal." Several events occurred to bring the eternal future before the mind of our poetess. Charles, her younger brother, died on the 27th of July, 1877. About a year after this and event Mrs. Campbell Colquhoun of Kilmarnock, the early and dear friend of Harriette, had to mourn the death of her first-born child, which died when scarcely a year old. When tidings of her friend's bereavement reached her, Harriette despatched to her a letter of condolence, accompanied by the verses of the "Land of the Leal." The Rev. Dr. Rogers, in his notes to the life and songs of the Harriette Nathan, gives a full account of the circumstances under which this exquisite lay was written, and we refer our readers to that work.

I'm weary, John, John,  
Like snow-crowns in the snow,  
To the land of the leal,  
There's no sorrow there, John,  
There's neither cold nor care, John,  
The day is aye fair,  
In the land of the leal.

Our bonnie bairn's there, John,  
She was both good and fair, John,  
And, oh! we grudge her sail,  
To the land of the leal,  
But sorrow's self wears past, John,  
And joy's a comin' fast, John,  
The joy that's aye to last,  
In the land of the leal.

Sae dear's that joy was bought, John,  
Sae free the battle fought, John,  
That shufu' man e'er brought,  
To the land of the leal,  
Oh! dry your glinting e'e, John,  
My soul lings to be free, John,  
And angels beckon me,  
To the land of the leal.

Oh! haud ye leal an' true, John,  
Your day it's warin' through, John,  
And I'll welcome you,  
To the land of the leal,  
Now, far ye weel, my ain John,  
This world's cares are vain, John,  
We'll meet, and we'll be faun,  
In the land of 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 rapidly 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.

Charity 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 beggary, 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 and all are our brothers' keepers, and we cannot allow the least to perish without suffering ourselves.

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

Few know of the terrible condition of the lower class of working men and women in our cities. "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, 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 management 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 deplorable 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 26,720 evictions, families turned into the streets in utter destitution 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 expasperating:

"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 ceiling, was a pile of rags, upon which lay two half-naked little waifs, suffering from 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 his mother. . . . After our first salutation the mother steadily, almost furiously, plied her needle, glancing apprehensively once or twice at the slowly increasing glow 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 exhortation 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 thousand human souls; still further down we find three

hundred thousand starving in the realm where hunger 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 justifiable to ask:

"Is it right that millions of dollars of acquired wealth should every year be lavished in wanton luxuries which enervate manhood, and undermine the virility of civilization, 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 millionaires 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 circumscribed as all other charities, unless the laws which have created this state of things are changed.

First of all let us have laws made by the people for the people, instead of laws made by plutocrats for the enrichment 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 merciless 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 arguments sandwiched between its thrilling narratives, the book is as readable as a novel. It pulsates in every line with the deep sympathy the author feels in his subject. It is a live book, by a live thinker, and a powerful plea for justice for those who heretofore have received the dole of ineffectual charity.

## Banner Correspondence.

North Dakota.

ARVILLA.—M. M. Miller writes: "I have just read my first copy of THE BANNER. I 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 'regular' 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. They say the present life is a test for a night just outside the gates of the Beautiful City. When a member dies 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 superstitious past, nor in the dazzling but unsubstantial promises of the future, that should induce us to desire to run away from the present. 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, perhaps, 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 in the future.

And then the idea is asserted, or if not tangibly asserted at least tacitly assumed, by every one, that the life after death is somehow, 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. Now is eternity. The first principles of mathematics, then rise into 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 general laws the same way, until presently, the soul—which bears the same relation to the intellect, the will, the judgment and the emotions that the hand bears to the fingers—becomes so great that it is the intellect, the will 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 in operation, such as gravity, the laws of chemical action and many of the higher laws of mathematics. We are even capable of perceiving 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 demonstrated 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 atmospheric disturbances at sea, to such an extent that he became worshipped as a god. Any man who stood in his place would have been so worshipped.

May it not be that each succeeding re-birth in the future will be but our introduction into the next higher dimension of space, or the addition 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 lecture or a satisfactory séance. Even up to three years ago such lethargy and inharmoniousness prevailed that not even one speaker could be supported. Now we have three halls, occupied 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 outpouring of spirit, but somehow disagreement will creep into our organizations, and division and weakened powers necessarily ensue. Prof. Buchanan, Beals, and others are now among us. So many wonder why we as Spiritualists all over the world cannot organize? Why do we not receive the sympathy and support of outsiders? Why our mediums and speakers are not more highly respected? Shall I, unasked, give my solution? Because the essence of true spiritualism is not administered in the hourly transactions of life. The little voices and weaknesses are not thoroughly perceived and mastered. I care not whether Spiritualist or Orthodox, a pure, honest, noble life is always respected. Phenomena never elevated a single Spiritualist, unless the lesson conveyed sank into the heart, and bore progressive fruit."

Our essays, our addresses, our manifestations, may seem with beauty and brightness, but if they do not come out in the lives of their authors, how hollow and vain they must prove. Deeds, not words, will alone save this race. Here is an illustration:

1st. Self-culture and control. 2d. A progressive, 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 central point of all harmony, of all organizations; the source and

attraction of all respect and all good. Let each appoint him or herself a committee of one to assist the good work! This, in its superior climatic attractions, is surely destined to become the favored spot of spiritual power, and from this with-kissed shore do I greet you on opposite shores in love."

Missouri.

OREGON.—Charles Irvine argues as follows, that St. Paul believed in the final salvation of all men, or, in other words, that he was a Universalist:

"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 unqualified diction. 'Tersus as factus,' he is yet clear and pointed, and often eloquent. He believed that immortal life is a consequence of Christ's sacrifice, and that the second coming of Jesus was near at hand. Very unphilosophical, for if we are not born into the other life by Nature's fiat, here we end. The elect were in that time those fore-ordained to live and escape physical death while spreading the gospel; yet the very elect might not be saved from death if they rejected Christ. Also, as Christ descended constantly, rewards and penalties are of degrees. The elect saved would take a very high place in heaven."

How, then, could a man read Paul's doctrines of universal salvation for all men, so often emphatically and sweepingly declared in Romans, and derive therefrom the damnable doctrine taught by Calvin and his followers? Simply by that prebendary 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 absurd enough for a cross-roads pound-text. Bishop Colenso was induced to take up Romans verse by verse, as he had the Pentateuch, and to his own consternation was compelled to come out a firm believer in Universalism. He was a thorough literary critic, of vast linguistic learning, and a Church of England 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 case 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 too 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 victims. For my part, in the business, I had rather run the risk of having the smallpox, than the risk of blood-poisoning."

QUINCY.—Emma B. Cooper writes: "I have recently removed from Brockton to this town, and cannot do without my weekly friend, the dear BANNER OF LIGHT. While in a neighboring town recently I attended a Universalist church, and to my delight heard a very progressive discourse, in course of which the preacher said by shutting out our outward senses we may become conscious of another presence with which we are in contact in this room. I have 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: "I have recently read of an article of jewelry having been conveyed by spirits a distance of fifteen blocks and deposited in a lady's apartment, and it reminded me of a similar phenomenon that occurred in my own experience in 1892, or one summer time. I was called to attend a sick person five miles from my home, after reaching my destination I 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 I supposed I had put them, turned the lining out, struck it across the top of a chair a few times, put the lining back, closed the bag and threw it into the further end of the closet-dresser."

I did not sleep much that night. I had read of spirits carrying lost things and placing them where they could be found, and if I had left my spectacles where I had been staying, five miles from my home, I did not see why some 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 I had at that time; I never had such before nor since."

## For Colds,

Coughs,  
Croup, Influenza, and  
Bronchitis,  
useAYER'S  
CHERRY PECTORALthe best  
of all moderate  
expectorants.  
Prompt to act,  
Sure to Cure

## Antiquity Unveiled.

Ancient Voices from the Spirit Realm  
Disclose the Most Startling Revelations,  
Proving Christianity  
to be of Heathen Origin.

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of *Mind and Matter*, in March, 1889. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born in the fourth A. D., passed from it in the year 315. The communications continued to be received until 1896, under the direction and superintendence of Aramian, the presiding spirit of the band, whose instructions to Mr. Roberts began as early as April, 1879. Mr. Roberts was a man of education and marked ability as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full collaboration of the truth of its contents, and of the identity of the communications.

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The Best Remedy for Catarrh is the Best Remedy to Use and Cheapest.

**CATARRH**  
Sold by Druggists or sent by mail,  
50c. E. T. Haszardine, Warren, Pa.

## TRUE, EVERY WORD.

A Realism Terrible in Its  
Intensity.A Story which is Without an Equal  
in the World.The Exact Facts Told Exactly as they  
Occurred.

LEBANON, N. H. As your correspondent I communicate the following remarkable story exactly as it came from the lady's own lips. Everybody in Lebanon, N. H., knows Mrs. 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 frightful; 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 shakings would follow, and I could do but very little of anything."

"I could not sit up all day, but had to lie 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 another."

"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 my side, and my kidneys were very bad."

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

"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 victims. For my part, in the business, I had rather run the risk of having the smallpox, than the risk of blood-poisoning."

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

"I am a wonder to everybody who knows how weak and how I was before using this remedy. My doctor met me a few days ago, and said that I was doing wonderfully, that my eyes were bright and that I looked well."

"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 this great health-giving remedy! I have told every one of my friends, far and near, and you see they cannot help believing, for here I 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 marvellous a health-giver as this great remedy appears to be. 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 eminent physician, Dr. Greene of 31 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.

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FUCHSIA, TRAILING QUEEN.

This new Fuchsia is the most fascinatingly beautiful of all new plants. Instead of growing erect, its branches are vine-like and trail down over the sides of the pot or basket to a length of two or three feet. The flowers are of enormous size, buds, tubular and people being in blossom, while the corolla is a deep rich purple changing to a fine crimson-tinted yellow at the base. It is the easiest of all plants to grow, as it thrives in any soil or situation. It is the most beautiful window plant we have. Strong plants in flower at once by mail, postpaid 30c. each, 2 for 50c. 5 for \$1.00. Or for only \$1.00 we will mail one plant each of this Fuchsia and the charming Newer Pomponne. ORDER NOW. THIS OFFER WILL NOT REPEAT AGAIN. Also the

Following Special Collections, Postpaid: 12 Gladioli, all colors mixed, 25c.; 12 Tulips, New Variegated Tall and Pearl, 25c.; 2 Grand flowering Cacti, 50c. each. All the above include packed in boxes, and sent by mail.

OUR BRONZE BLUE CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare Fruits is the most beautiful and complete ever issued. It contains hundreds of elegant engravings, simple photographs and 7 beautiful large colored plates. We offer the most standard varieties and Novelties in flower and vegetable seeds, bulbs and plants of all kinds and rare fruit. This MAGNIFICENT CATALOGUE will be sent free to all who order anything here offered. Otherwise send 25c. for it.

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## The Psychograph,

OR  
DIAL PLANCHETTE.

"It has done perfect wonders for me. I was soon on the right road to health and strength by its use, and I am gaining every day. After taking two bottles I could do more work than I had for over a year, and now I do all my household work 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 get better than ever, am strong again, and have got back most of my former looks and good color."

"I am a wonder to everybody who knows how weak and how I was before using this remedy. My doctor met me a few days ago, and said that I was doing wonderfully, that my eyes were bright and that I looked well."

"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 this great health-giving remedy! I have told every one of my friends, far and near, and you see they cannot help believing, for here I 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 marvellous a health-giver as this great remedy appears to be. Especially should all use it now,



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

Colby & Rich, Publishers and Bookstore, 9 Newbury Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

Books, to be sent by Express, must be accompanied by full payment. The money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for books, to be sent by mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondence is subjected. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

## Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

## PUBLICATION OFFICE AND BOOKSTORE.

No. 9 Newbury Street, corner Province Street, (Lower Floor.)

## WHOLESALE AND RETAIL AGENTS:

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THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

## COLBY &amp; RICH,

PUBLISHERS AND PROPRIETORS.

Isaac B. Rich, Business Manager.  
Luther Colby, Banner Editors.  
John W. Day, Jr.

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

Before the coming light of Truth, Creeds tremble, Ignorance 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 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 Hebrew religious custom, and in Scandinavian mythology. The latter, in fact, furnishes the name. Ostra, interpreted Ostara or Easter, was one of the goddesses that heralded Friga, the goddess of the sun, when she, or the Spring 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 Friga. 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 her 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 Friga, 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, accepted 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 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 transmuting 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 year. During this period there was constant anxiety to know whether the expected overflow of the great river was to favor an abun-

dant harvest or discourage it. Egypt, therefore, fasted during the entire period, and the 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 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 springtime, 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 Io, 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 ascendancy 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 worshipped. Christ openly rebuked them for profaning the temple by the slaughtering of doves and their sacrifices to Mammon. A most strange and widely separated coincidence is to be noted between the Scandinavian and the Egyptian celebration of the heralding of the sun's coming back, bringing the new life of spring to all the earth.

The disciples and adherents of the New Dispensation are also just in the act of remembering their SPIRITUAL 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.

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 the New Dispensation brought to a waiting, anxious world forty-five years ago.

QUESTIONS TO JUDGE NATHAN CLEAVES.

(Late of Portland, Maine.)

In your published statement in the BANNER OF LIGHT of March 11th, 1893, you profess to be desirous to 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, specifically, 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? Are your "senses" of hearing, sight, smell and touch active, and how are they each and all gratified?

3. You were a devout attendant at an Episcopal church, and genius in your benefactions. In what "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 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 answer thereto, with the appended result:

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

(1) As to my present occupation, I am simply a student 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 Supreme 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 my legal training and acumen, in the light of their superior 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 exercises, is mine. Feels supplied by the natural products of the world I inhabit. From the very elements of the air we absorb the nutriment necessary for the sustenance of our vital powers, although many spirit-intelligences feed upon the fruits and other spontaneous productions of their climate surroundings.

(3) Having outgrown the environments of church-faith 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 ministrations the earnest soul comes in rapport with the world's great needs, and finds the power to alleviate distress. Not to one or 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 exalted—are the great reform movements of the age successfully 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 ever 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 gratification of such attractions are not denied the spirit. Death does not bring deprivation or contraction; it supplies opportunity, enlargement to the awakened soul; and if my earthly friends can feel that in this

other world there are natural scenery, localities, forms 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 perfected 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 handwork 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 catechized; 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 time and letter-space, but I will not so offend again. 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 societies—and 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.

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 no one is better able, on the line of practical experience, to "show up" the ignorant medical solons (?) who in some States are now aspiring to enjoy a legal monopoly of the application 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.

A correspondent from Brookton, 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 reminded that Mrs. Twing is authorized to receive subscriptions for the BANNER OF LIGHT.

## Margaret Fox-Kane Fund.

[Cash received since last acknowledgment.]

M. H. Waken	\$1.00
M. H. Waken	1.00
A. Friend	5.00
Mrs. H. W. Lincoln	2.00
A. Friend	3.00
Evan Jones	1.00
H. F. Locke	1.00

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 forms the spiritual "rap," denoting direct, recognized spirit-communication, 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:

Considering the present sad situation touching the unseparated mortal remains of the original Fox sisters, our little Society will send in a small contribution for the purpose of securing for them a last resting place and suitable burial.

Will you kindly in your next issue call attention to this important matter, and request each and every spiritual organization in the country to do likewise. Yours fraternally,

M. W. PACKARD, Pres. Progressive Spiritual Assoc., 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 Katie and Margaret Fox. Spiritualism celebrates its birthday on the 31st inst., and it is made a paying entertainment, then give the proceeds to the fund. That is what we shall do here in Akron. Yours truly,

Akron, O., March 23d, 1893. LOUIS RANSON.

## Is It a New Wrinkle?

The announcement appeared March 27th that a hearing was to take place at the State House, Boston, on the 26th, 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 seems 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.

Col. Elliott F. Shepard, editor of *Hall 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 inhaling ether administered by two celebrated "regular" physicians. They hastily administered ether, and, as reported in the press, even resorted to "tracheotomy"—that is, cut 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-history," and relates the experiences of the control during her life on earth and as an exalted spirit in so realistic a manner that the reader becomes closely familiar 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 opportunity 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 program is offered.

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

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

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

## TIMELY TOPICS.

"Oratorical Magnetism."—Among the many paragraphs called out by the decesses 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 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-called unconscious state. Many an impressive and brilliant editorial article is composed in this impressional or inspirational state, the writer falling 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 pile 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 earthen 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 Puritans, who allowed neither recreation nor labor on Sunday. He thought it would be better to show visitors cities free from slums, poverty and evil, than to close the gates of the Fair on Sunday.

Hereditarily 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, Canon Farrar:

"Have we no pity for the poor, miserable children? Is there no voice strong enough to plead 'like angels, trumpeted forth,' 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 were, to live lives of disease and degradation, because 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-communication, not daring to come out boldly and state what they really do know in regard to the phenomena. 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?

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 sympathy 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 Territories.

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 frequently cured.

Joseph P. Tuttle of Hartford opposed the bill as counsel for the eclectic physicians. He denounced it as a damnable 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 adjournment 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 Sturges, connected with the well-known advertising house of Pettit & Co., Boston. Mr. Sturges is an artist of skill and efficiency, and fertile in ideas and suggestions.—*Boston Daily Journal.*

## ANNIVERSARY MEETINGS.

## Boston, Mass.

HORTICULTURAL HALL.  
The Forty-Fifth Anniversary of the Advent of Modern Spiritualism will be observed under the auspices of the *Children's Progressive Lyceum*, on Friday, March 31st, 1893.

Morning Exercises.—Dr. J. A. Sheilhamer, Chairman—commencing 9:30, 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., Chairman—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., Chairman—commencing 7:30, promptly: Overture, Orchestra, Willis Milligan, Director; opening song, Children's Progressive Lyceum; Anniversary address (written by Mrs. M. T. Longley), Master Eddie Hatch; Grand march, by the Lyceum; "Star Spangled Banner," One Hundred Voices; recitation, Carl Leo Root; song, Little Winnie Ireland; recitation, Willie Sheldon; dance, Miss Louise Horner; song, Little Eddie; recitation, Mabel Harlow; violin solo, Master Charlie Hatch; recitation, Mildred Lee Drew; song, Grace Seales; dance, Miss Alice Barnes; song, Millie Smith; recitation, Miss Estelle Huff; selection, Nilsson Quartet; piano solo, Miss Blanche Houston; dance, Miss Flossie Walte; recitation, Miss Flossie Walte; song, Miss Mabel Walte; recitation, Miss Edith Gould; song and dance, Almeda Barber; recitation, Lottie 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. Sheilhamer.

[May Festival at Music Hall, May 6th, day and evening.]

## 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.

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 Speakers*: Mrs. Sarah A. Byrnes, Mrs. Carrie E. Twing, Dr. A. H. Richardson, *Test Mediums*: Dr. C. C. Mason, Mrs. M. A. Brown, Mrs. Anna Cunningham, Mrs. Cushman, Dr. C. E. Huot.

Evening Speakers.—Dr. Wm. T. Wood, *Test Mediums*: Mrs. M. A. Chandler, Mrs. Hattie C. Mason. Reading by Mrs. Josie Willis Huse. Good music by Salem Quartet, Miss Amanda Bailey, Mrs. E. F. Lovings, Mrs. C. E. Huot, and others. Dinner and supper will be served at the Ladies' Aid Parlors, 1031 Washington street.

Mrs. A. E. BARNES, Pres.

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

## ODD FELLOWS HALL.

The Anniversary in this hall all day and evening, Friday, March 31st. The speakers are to be Hon. Sidney Dean, Mrs. R. S. Little, Dr. H. B. Storer, Carrie E. S. Twing, and F. A. Wiggin, test medium. Music by the Mendelssohn Ladies' Quartet. Also Mr. John T. Little 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.

Order of exercises: Introductory Remarks, Henry J. Newton; Address, I. O. Hunt; 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. E. Pomeroi; Psychological Readings and *Test Mediums*, by Dr. C. C. B. Ewell; Song, Robert de Leon Myers; Address, J. Clegg Wright.

Admission twenty-five cents.

## LYNN, MASS.

The Spiritualists of Lynn will celebrate the Forty-Fifth Anniversary in CADET HALL, 28 Market street, Sunday, April 2d.

Services: At 11 A. M., conference; 2 P. M., short addresses and tests; 4:30, supper; 6:15, 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. K. Dowland, Mrs. O. S. Adams, Mrs. W. W. Brown, Dr. C. C. Drisko, Mr. C. E. Seeger, Dr. Willis Edwards, Mrs. Fettes, and others. Music by Miss Amanda Bailey, Mrs. Della L. Gallagher, Mr. George N. Churchill and others.

## EXCHANGE HALL.

The Children's Progressive Lyceum Association will celebrate the Forty-Fifth Anniversary at Exchange Hall (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. O. Fannie Allyn gives addresses.







## Message Department.

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

At these séances the spiritual guides of Mrs. M. T. Longley will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. Besides the spiritual guides, a number of persons will be present to the relatives and friends in the earth-life will have an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in the fullness of their spiritual development progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing the publisher of the results of their communications.

Natural flowers are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is well to place upon the altar of spirit-friends the normal offerings.

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

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

Report of Public Seance 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, that all those who have gone out of this life are living. They haven'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 I went over a good while back, and that is as I see it today. So I think I can speak to this effect:

I want to say that I have met in the spirit-world 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, without 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 sort of existence 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 myself in coming back here.

I want to say that Elizabeth and Deborah are in the spirit-world and are 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 don'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 thought to the world. I've been helped by listening to them, and made to feel that the glory of God shines all around us because of this great spiritual work. I don't know how to preach myself, and so I just come to say a few plain words.

[To the Chairman:] I thank you, sir.

### George W. Smith.

I'm something like the woman that's just been talking to you. I don't know much about your regulations and what kind of a speech I'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 give up some of the friends in long Island, in regard to this line of travel back and forth between the two worlds.

[To the Chairman:] I wasn't quite satisfied about my going out. I didn'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 didn't quite understand it and how it all came about. You see, I was married to an animal of mine that got unruly. That, I suppose, was the cause of my going out of the body, and, as I said before, I was unexpected to me. I didn't know as I 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 of this world.

After I came to myself and found out just how things stood, I didn'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 and say it's not. I'm just going along in the spirit-world, trying to get the things straightened out, and learn what I can of its nature, and what it's good for. I don't know whether you would 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. I., N. Y. I don't quite belong there now, but I'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 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 them in private.

I am happy to say that some of my friends believe in Spiritualism, and that their revelations are a great help to them. They have found strength and comfort in the evidences of spirit watchfulness and care, which they have received 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 me in that beautiful world also send affectionate regards and greetings.

Some of my friends, and especially my people, 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 earth, or in any way to communicate with those who watch over them in private. 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, 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 positive mind, and he will continue, as he says, in his efforts to reach into the external with evidences of his presence.

There are many things I would like to talk over with my friends. I had the opportunity of conversing with them in private, because not only have remembrance of much that is past in earth-life, but also many pleasant things which belong 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,

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 my dear friends in Springfield, and to assure 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 other world, for my attractions were here with the dear ones of my heart. I felt that the little ones needed my care and influence, that my companions required my presence more than the angels of the other life, and I had but little desire to learn of those things which are of the eternal state.

[To the Chairman:] Now, sir, I think that was 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.

I do not come back in that frame of mind today, because I have been gradually getting into nearness with that spiritual life, and by 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 have ways and means of expressing my energies and talents, and so find plenty of chances of making my way in this 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 guidance.

Now, sir, if you will kindly convey to my agency of your prayer, my deepest love and sympathy, with the assurance that I am seeking 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 this afternoon we seem to be interested 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.

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 individual, and he seems to be very anxious to have his presence known, and also to gather strength or power to reach his immediate family and friends.

We speak of this intelligence hoping that he may be assisted in accomplishing his desire. Possibly he may be 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, we turn for light, seeking for the illumination of the soul's perceptions, 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 eternal, and cannot be destroyed, for we do not comprehend the secret springs of our being, we do not realize the true significance and purpose of life upon this side of the veil."

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 illumined by the light which angels bring from the higher life. We ask that we may receive influences of peace from those bright souls who delight in rendering service unto mankind. May we come under their ministrations, and be uplifted and benefited by the atmosphere of purity which they bring. Oh! may we in this hour, each one of us who is present, be encased in the mortal form or wearing the habiliments of the eternal world, become quickened in sense and thought, become higher in aspiration and in a conception of truth because of the influences which are showered upon us. May we reach out seeking for that which shall imbue us with new zeal to accomplish the best and the highest good in our daily lives.

We ask that the gifts of the spirit may be bestowed upon us in abundance; that the inner traits of character may be developed more fully; that a sense of justice and right shall be brought home to each one of us, so that at all times, 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.

### 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 in this, that there are laws without demonstration is not, 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 application 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 as false as fortune tellers, or those who have but a little smattering of knowledge in connection with 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, and 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 movement, he will very soon come to know whether it is false or whether it is true. There are many in the present day, 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 manifestation are sensitive. They are what we would call mediumistic. They attract to themselves spirits who are also interested in the study of the planets, in the movements of the world rolling around them, because it is true, frequently impress the mortal mind with 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 assert that they have studied this matter as a science, and by their deep research have acquired their knowledge concerning it. We have no desire to take any credit from them, because it is true that they have gained this information through study and investigation; but at the same time we think we are safe in asserting that most of them are also mediumistic, and receive assistance from spirit intelligences in their particular line of work.

Q.—[By Dr. Loss Wood, Danielsonville, Ct.] I am correct in saying that the spirit is the element of the soul, as the body is the element of the soul? Is not spirit immortal, and soul immortal? Does not spirit pass through transition after transition, and at each transition decay and return to its natural element, and the soul remain clothed with a finer, purer spiritual garment?

A.—Our own interpretation of the word "soul" is very similar to that of your correspondent. To our mind it is that impassable essence which gives life and activity to all external 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, eternal fount of all being. It cannot be gathered into form, it cannot be seen, weighed or handled by any external sense of humanity; yet, as we try 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 into its environments.

We do not agree with your correspondent that the spirit is mortal according to our common understanding of the word, for that applies to this external clay which belongs to the physical universe. That which is mortal is dissolved into its original elements, which may be taken up again and reformed into new manifestations of power. To the common understanding the word "spirit" is not thus applied and interpreted. Spirit, to our mind, is immortal, since it does not become lost or dissolved into other parts and elements when the external body dies. The spirit lives, it takes shape as human beings, it is a human being, passing from the condition of earth to that of the spirit-world—and it retains within itself for useful purposes every magnetic force and element 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 coming in contact with material things, the 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 achievement and experience. It is only the outward form that is sloughed off in every case, because the inward power and intelligence is all the time advancing, growing more and more refined, and thus parting with the cruder elements which belong to eternal expression.

Therefore we would say to our correspondent that it is the spirit body which the intelligence parts with in the various changes and experiences that come to it. The spirit itself does not decay or pass into the original elements of matter, but it is the spirit which 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 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.

[To the Chairman:] Will you kindly alert that Col. Dibble has returned from across the dividing line to manifest his presence to his friends in Connecticut? (With pleasure.) I will take it very kindly of you, sir, if you will do this favor for me, for I am becoming deeply interested in the study of this great law which enables man, after he has thrown off the body of matter, to return and 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 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 greeting for friends of earth.

I became interested in many active subjects during my mortal career. It was my good fortune to be known by my fellow-citizens to the extent of being placed in official positions, and I think I may say that I sought to discharge 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 was interested also in the fraternal work which my brothers and I, together, and held them in bonds of fellowship. I wish to say that I have met many former associates who passed on to the spiritual world before my time came, and I have been pleased to renew the friendship that was begun on earth. In love and truth and friendship we take our stand there as here; and so we extend to all the fraternal greeting, asking that those on earth will endeavor to learn of that which is beyond, in order to throw out a chain of fellowship to their brothers 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 rather unexpectedly and suddenly to me. One who has seen more than four score years upon this side need not be surprised that he has been brought 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 I 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 side, but I have been there, and 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 mortal side.

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 of them. I felt that I was still their friend, and that I could see into this earth-life now and then, and realize how time is passing, and what is being done.

I ought to have lived longer than I did. I feel it, and I felt it when I went out of the body; but I overtaxed myself, and so suddenly felt that I was dead, and I did not realize that I was 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 associations.

Much to my surprise I found I could very easily be engaged in the same way, and I was going about here and there, and not at all living in the line that I thought would be the mode of life beyond the grave. I had many things to learn and I had many things to unlearn before I could gain a knowledge of the situation, and feel myself fitted into this other life; but I have become used to it before this, and I thought I would like to tell the good people of Red Bank how it is, and have them come to understand something of it before they go. They can never know when their time will come. It may come unexpectedly and suddenly, or it may come after long months of weary waiting and pain; but when it does

come, if they can understand something of the country they are to enter, it will be much pleasant for them than to go there with no knowledge of its conditions, and have to take time to throw off and get rid of many ideas and thoughts that will weigh them down because they are not correct, and do not belong to the spiritual side.

Well, sir, you may call me William Smock. I am not engaged in the same business that I was here. We do not harness our horses on the other side; we do not use these material trappings that are necessary here, and so I found my occupation gone when I got over yonder. But I have had plenty to do, and I think I shall have all that I want to do during the coming time, for I have no thought of standing by as a drone; that would not be according to my nature at all.

#### June Swan.

I have been gone from the body a good many years. I lived forty-nine years on earth, and had many experiences. I had bereavements; I passed through trying scenes; and I also 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 messenger came for me, and yet I had sweet children 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 lonely my companion must be on earth, and my dear ones needed my care and presence; 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 away, as well as the loved ones who went before me—are all safe and well, and they send greeting back to that bright country to this world and the friends who are here.

[To the Chairman:] I lived, sir, in New Annapolis, 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 greatness of that world and of the loved ones who had passed into it coming into 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 life, and to know that those who are ever 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 I have become so pleased with this life and its conditions, and feel that it is very near to the life of earth.

I am June Swan.

#### 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 still here, and I feel very sorry to think that I had passed out of the minds of those who knew of me. I realize that the cares and duties of earth life come thick and fast to human beings 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 below to hear of the friends who have gone higher and can give them a word.

I have no special work to accomplish in coming 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 as well that I am here, for I do have eternity of time to work out my energies 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. I mean, I mean, and have a talk with them. They are young people, and I feel that a part of my life is theirs and with them; so if I can accomplish, by coming here, or sometime work in this line of getting power or magnetism to come nearer to those young people and give them the influences that I would like, then I shall feel that I 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 had prevented my seeing the light, and all at once the sunshine burst upon me and I felt that I could breathe as I had never done before.

#### Archibald Scott.

[To the Chairman:] Be kind enough, sir, to put upon your list as Archibald Scott; and, speaking of the routes of earth-life, I have many very dear friends in Yonkers, N. Y. It is a very easy matter for me now to travel from place to place. I did some traveling while I was 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. I felt I was in a great deal of trouble, and I was in 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 fresh 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 have a very good time of the aches and pains and the fire and burning of dread disease 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 be in the spirit-world without the perplexities, and very often the fear, of death, and all the annoyances 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 I have found them in the spirit-world. I understand 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 earthly. But as far as I know of the general condition of mankind yonder, it is an improvement on this side of the mortal side.

Now do not mean to say that I had everything unpleasant on this side, by any means. I had very much that was beautiful and pleasant to me. I had success in life, and a degree of prosperity which I was thankful for, and am to-day. I had pleasant ties and associations that I still cherish with affection, and there was much in my surroundings that made me feel that I was in a good place. That is what brings me back here. If there was nothing on this side for me to care for I should certainly not take up my time, or my own, in presenting myself in this way; but because there is a great deal, especially in the vicinity of Yonkers, that attracts my spirit, I am here to send love and respect to the old friends, to those who have cared for me, and to those who think I will care for them. I wish also to receive from them, if I can, something of their magnetic life which will be as incense and beauty to my soul. I am sure, Mr. Chairman, that I shall gain good by coming in this way; I am very certain it will help me in my efforts to advance in the spirit-world.

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 making their personal presence with marks of identity to their friends.

#### Elia Williams.

[To the Chairman:] Will you kindly say, sir, that Sarah and Elia Williams come here to send their best love to their friends in Cambridge? I am Elia, 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 wearisome 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 attract 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 of many of you, have concerning 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 myself in it to my satisfaction, and I could not accomplish all I wished in the time allotted me; 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 the earthly side.

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 MESSAGE.

TO BE PUBLISHED NEXT WEEK.

Jan. 20.—Harvey Rice; Seaborn Jordan; Martha Phillips; Gen. John B. Keely; Lydia Hawkins; John Benson; Sister Anna.

Jan. 24.—Rev. C. W. Richards; Jennie Hawes; Caroline Henderson; James L. Holmes; Hetty Parker.

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

March 17.—Paulina Wright Davis; George G. Ingersoll; Ellen Denning; Frank M. Bowers; T. J. Evans; Carrie Spooner.

March 21.—Dr. Charles North, Frank Hackett, Marion Lane, William Perkins, Franklin Gay, Alfred Terry, George Richardson, Moses Jones, A. E. Frost, George Peterson, Elizabeth Walker, Robert Graham, Carrie Hall. (These were all given by the Guide.)

#### Verifications of Spirit-Messages.

I notice in THE BANNER OF JAN. 7th a communication from F. M. LYNN, formerly of Lynn, and hasten to say that I knew him well, and that the phraseology of the message is 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 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, CHAS. W. LASSELL.

Lynn, Mass., Jan. 31st, 1893.

On Christmas evening, 1891, I was present at a circle held in Cummington, Mass. A lady in the company stated that no manifestations ever took place in her presence, and that her skepticism was sufficient to prevent her from a few days later I had a lengthy conversation with the same lady on the subject of the continued 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. AGNES L. TOWER whose communication appears in THE BANNER OF Feb. 11th.

The language of that communication and the ideas expressed in it are perfectly characteristic 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 belonging to Cummington. E. J. BOWELL.



C. D. KNIGHT.  
MRS. C. CORNELIUS.  
MR. AND MRS. ROSCOE.  
MRS. LANONT.  
D. C. ASHUN.  
J. H. ASHUN.  
P. N. ASHUN.  
MR. AND MRS. SPAULDING.  
MR. AND MRS. HUMMELL.  
L. PETERSON.  
And others.

**THE**

**OR PSYCHOMETRIC DELINEA**

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# Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1893.

## Auto-Telepathic Psychography.

An Abstract Report of a Lecture by  
W. T. STEAD,  
Editor of "The Review of Reviews," before  
the Members of the London Spiritualist Alliance,  
on Tuesday, March 14th, 1893.

(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 litterateur, upon his remarkable experiences in his investigations into psychical phenomena and spiritual manifestations.

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 Review of Reviews, entitled "The Old World to the New," and in his opinion he considered Mr. Stead might be considered as a very foolish man! For, had he omitted that foot note which stated the psychical phenomena 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 spoke 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 savored a little of presumption upon his part to address them. He might tell them of his first introduction to 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 Davies and Mrs. Bliss led him to anticipate the possibility of obtaining the photograph of a man and a dead departed relative. Recently, while Mr. David Duguid, the celebrated painting medium, was in town, he had almost completed 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 feeling existing in the mind of Mr. Duguid. He had also hoped to get a materialization 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 clairvoyant or clairvoyant, and the only "gift," if such it be, said Mr. Stead, "that I possess, is this one of 'automatic writing.' He had received many communications through his hand, but most from living people. Those from the 'other side' had nearly all been received from the spirit known as 'Julia.' Occasionally he had received 'messages' from other spirits—sometimes false ones.

TO CHICAGO IN SIXTY SECONDS.

Occasionally "Julia" would desist in her writing, saying she must go to Chicago for a stance, and writing would be suspended for say a moment, and then resumed. A curious point was that this writing is never done only on invitation—"never," said Mr. Stead, "without my leave. I am master of my own hand!" "Julia" has written a number of remarkable letters, the celebrated "Hoodie" ones, as already reported in the Review of Reviews, being specially referred to. As toward himself, "Julia" was a complete impartialist, praising him sometimes, scolding him roundly at others.

AUTO-TELEPATHIC PSYCHOGRAPHY.

In detailing his experiences in "writing," which the reporter ventures to put under the designation heading this report, Mr. Stead presented a series of novel and extremely interesting statements. He disclaimed any intention to dogmatize or even theorize, his only purpose being, in the main, to state facts. The manifestations involving writing communications through his hand were certainly peculiar, occasionally involved in inaccuracies, and at times intricate, as to source and detail. The communications 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, and in the midst of griefs, and personal embarrassments, and troubles, that in personal contact would never be mentioned 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 means statements that were perfectly reliable, and substantially accurate. An experiment in writing under conditions of simple "will" 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 letters 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 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 writing from the living, Mr. Stead narrated an interesting incident. He recently, while traveling in Scotland, made a friend on the train. The gentleman was evidently much depressed in spirits. A brief conversation elicited the theory of trouble was pecuniary. But no persuasion would overcome the gentleman's natural disinclination to disclose his circumstances. They parted, but at night Mr. Stead determined to try his automatic writing. He did so, with the result that he got an exact statement of the facts, his friends' liabilities, assets and desires being each correctly stated.

A POSSIBLE HYPOTHESIS.

Mr. Stead suggested that the explanation of these curious experiences may lay in the direction of the existence of more planes of consciousness than one; that there are a physical "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 self's acted independently, and occasionally criticized one another. It seemed to him, too, that the theory of "Subliminal 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 writing was done he could not say; that it was done he poetically affirmed.

JUSTICE TO SPIRITUALISTS.

Mr. Stead frankly acknowledged he was as a tyro before experts; that all the kindly things said in auto-telepathic were reserved. The Spiritualists had prepared the way; their inquiry, their patient work, had made his task

easy. He was not so brave as some had said. It was not bravery to side with the truth. It was a brave man who defied and opposed the truth. He was thankful to think he had rendered some service in those perplexing matters. He trusted that more and more light would dawn upon us in our efforts to unravel the experiences he had so popular an interest in.

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 Bowdoin Street.**—Spiritualist meetings are held every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelbamer, Chairman. Free to the public.

**The Boston Spiritualist Temple, Berkeley Hall, 4 Berkeley Street.**—Services every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Andrew L. Knight, President. The evening service to the Boston Spiritualist Temple meetings every Wednesday at 2 1/2 A. M. in the Boston Place. President meeting at 10 o'clock; supper at 6 P. M. R. S. Little, President. Mrs. A. A. Edgemoor, Treasurer. Mrs. M. Jacobs, Secy.

**First Spiritualist Temple, corner Newbury and Essex Streets.**—Spiritualist meetings every Sunday at 10 1/2 A. M. School at 11 A. M. Wednesday evening Social at 8 P. M. The following are the names 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 litterateur, upon his remarkable experiences in his investigations into psychical phenomena and spiritual manifestations.

**The American Spiritualists' Association** meets Monday evenings at 7 1/2 o'clock in the First Spiritualist Temple, 4 Berkeley Street. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Willard L. Lathrop, Gen. Secy., 7 Taylor Street, Boston.

**Children's Spiritualist Lyceum** meets every Sunday at 10 1/2 A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelbamer, President. Mrs. M. Jacobs, Secy.

**East Hall, 418 Washington Street.**—Sundays at 11 A. M. and 7 1/2 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

**Veteran Spiritualists' Union.**—Meetings are held the first Tuesday of every month in the Free Circle Room, No. 84 Bowdoin Street, at 7 1/2 P. M. Dr. H. B. Storer, President.

**Rathbone Hall, 604 Washington Street,** corner of Kneeland.—Spirits meet every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. N. P. Smith, Chairman.

**Parque Hall, 75 Park Square.**—Services every Sunday at 11 A. M. and 7 1/2 P. M. N. P. Smith, Chairman. On Friday Anniversary exercises will be held at 11 A. M., 2 30 and 7 30 P. M., with the usual test mediums and speakers.

**The First Spiritualist Ladies' Aid Society** meets March 24th at 4 P. M. for business. Mrs. A. E. Barnes presiding. Evening exercises: Music, Mrs. N. F. Lovering and Mrs. G. Hanson; remarks, Mrs. J. W. Willis, Dr. Gould (Burlington, Vt.); Dr. Osgood F. Stiles, remarks and tests; Mrs. M. A. Brown, reading; Miss Jennie Rhind, remarks and visions; remarks, Mr. Haskell. E. D. Mayo, Secy.

**Ladies' Aid Parlor.**—Frank W. Jones, formerly Conductor of the People's Spiritual Meeting in this city, and who more recently organized the People's Meeting in New York City, has decided to commence a series of meetings in Ladies' Aid Parlor, 1031 Washington Street, Sunday, April 24, and would be pleased to see his former attendants on that occasion.

**Temple Fraternity School.**—Last Sunday: Singing; readings commemorative of the Forty-Fifth Anniversary. Next Sunday will be held our "Circle Session." ALONZO DANFORTH.

**Boston Highlands, March 26th, 1893.**

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

## MEETINGS IN NEW YORK.

**The First Society of Spiritualists** holds its meetings in a new and commodious hall, in the Carnegie Music Hall Building, between 26th and 27th streets, on Seventh Avenue, entrance on 27th street. Services Sundays, 10 1/2 A. M. and 7 1/2 P. M. Henry J. Newton, President.

**The New York Spiritualist Society** meets at 14th Street, Meetings of the Ethical Spiritualists Society Sunday. Mrs. Helen Temple Brigham, speaker.

**Adelphi Hall, 524 Street and Broadway.**—Ladies' Aid Parlor meets every Sunday at 8 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary. 288 West 43d Street.

**The Psychical Society** meets in Spencer Hall, 114 West 12th Street, every Wednesday evening, 8 o'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Stiles, President, 26 Broadway.

**Adelphi Hall.**—The Forty-Fifth Anniversary of the Advent of Modern Spiritualism was duly observed by Mr. Fletcher and his guides March 26th, and brought out a large audience. His Anniversary address—expressing a just recognition of what had been accomplished during these years now past, of trial and endeavor—was attentively listened to, and was repeatedly applauded. He followed his remarks by a mental test séance of an extraordinary character.

**Mrs. Mott Knight** then held a slate writing séance, in which seven slates were covered by the spirits, with recognized messages.

**The afternoon** was much brightened by the singing of Miss McCarty, the music of the Pachelbel, and a telling recitation by Miss Augusta Chambers.

**The evening** a delighted audience followed "Spiritualism, Its History and Development," and the magnificent dissolving views being highly appreciated. Dr. Augusta Fletcher was too ill to appear.

**Next Sunday** Mr. Fletcher speaks, and Mrs. Mott Knight holds a slate writing séance, and the evening will be devoted to the exercises of their membership.

**Spiritualist and Columbian Hall, Wednesday, Thursday, Friday, March 26th, 30th, 31st,** at Adelphi Hall, under the auspices of the Ladies' Aid 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 Broadway Hall, 290-292 Fulton Street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. All cordially invited.

**Conservatory Hall, Bedford Avenue, corner of Fulton Street.**—Sundays 11 A. M. and 7 1/2 P. M. W. J. Rand, Secretary.

**The Ladies' Industrial Society** met at Arlington Hall, March 23d, for business at 3 P. M.; at 5 a large circle was held; supper at 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. S. Butler were heard from; singing by Prof. Peck and Mrs. Whitlock; remarks, Mrs. Dean, Mr. Taylor; recitation, Prof. Peck.

**March 30th** our Fair 2 to 9 P. M., dance, 9 to 12 P. M. "Mighty Orange Tree," "Gipsy Tent," and other attractions.

**H. E. JONES, Secy.**

**Harmony Hall.**—The morning developing circle was largely attended. Afternoon exercises, song by Miss Lamb; remarks and tests, Miss Melvin (Lowell), Dr. Matthews, Mrs. Nutter, Dr. Thomas, Dr. Nelke, Mrs. Chandler-Bailey, David Brown, Dr. Willis and others. Evening, Mary Bddy Humpson of Vermont held one of her séances successfully before a crowded house.

**BANNER OF LIGHT** for sale at each session.

**F. W. MATTHEWS, Conductor.**

[Parties wishing to secure Mrs. Humpson for public or private readings, please address Dr. F. W. Matthews, 1207 Washington Street.]

**Eagle Hall.**—Wednesday, March 22d, a large and interesting meeting. Dr. C. Huot, Mrs. W. H. H. Rurt, Mrs. Mason, Mr. Tuttle and others participated. Sunday, March 26th, the three services were well attended; the morning developing circle resulted satisfactorily. In the afternoon an evening excellent readings, readings, tests, etc. David Brown, Dr. C. F. Stiles, Dr. C. W. Quimby, Mr. Riddell, Mr. Tuttle, Mrs. W. H. H. Rurt, Mrs. A. Wilkins, Mrs. J. Woods, Mrs. A. M. Smith; poem by control of Mrs. Wilkins. Singing by Mrs. M. Smith. Mr. Tuttle, Mr. Riddell.

**Commercial Hall** (604 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 mediums and speakers.

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**J. Frank Baxter in Connecticut.**

**Mr. Frank Baxter** was in Piquonok, Conn., on Tuesday evening, March 21st, stating, by request, why he became, and must be a Spiritualist. After his lecture he awakened great interest by giving grand tests of the nearness and cognizance of the departed that no theory other than that of spirit control could account for. Mr. Baxter was assisted in singing by Mr. Chas. W. Sullivan.

**Wednesday evening, March 22d,** these gentlemen gave an entertainment of songs, recitations, character delineations, etc., to the delight of the audience assembled, calling out frequent applause. Mr. Sullivan's personations of old people were true to nature, and showed him to be an artist of great merit.

**On Thursday, March 23d,** Mr. Baxter was in West Winsted, Conn., where, notwithstanding the very unfavorable state of the weather, at 7 30 P. M. he 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 discourse, repeating facts and evidence. The Winsted Citizens and Harvard 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 24th,** the town hall was full, several standing in the rear. The lecture dealt with "The Facts of Spiritualism." From 9 till 10 30 o'clock a name riveted the interest of the audience, as Mr. Baxter named and described spirit after spirit. The management was much pleased to note the community's thoughtful people present.

## RHODE ISLAND.

**Providence.**—The Spiritualist Association met in Columbia Hall Sunday, March 26th. Afternoon, Mr. E. J. Bowtell occupied our platform, speaking on "The Facts of Spiritualism." Evening, Mrs. S. A. Girden of this city read an essay entitled, "Thought Transference," after which she answered comprehensively questions from the audience. Mrs. Brown was then presented, and spoke on "The Facts of Spiritualism." 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 us. No. 95 Daboll Street. SARAH D. C. ALLEN, Secy.

## KANSAS.

**Wichita.**—Miss Abby A. Judson has been favoring us here with some grand lectures. She stayed with us five weeks, lecturing every Sunday and giving lessons 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 effect of the effect of each and every act, held her audiences spell bound!

**We earnestly commend** her to all spiritual societies who desire a speaker who can reach the most advanced thinkers in their localities.

**A. C. BURROUGHS, M. D.**

## ARKANSAS.

**Van Buren.**—Mrs. Mattie E. Hull of Chicago—but lately from Fort Worth, Tex.—has just departed for Stuttgart, a new town in the eastern part of this State, where she is to deliver a series of lectures on the subject of Spiritualism. During her brief stay at this place she made a fine impression, not only on Spiritualists, but outsiders and skeptics as well.

**Mrs. Hull** is no ordinary woman; educated, intelligent, of varied culture, and with highly intellectual there is a strength and power in her beautiful utterances that cause them to sink deep into the mind of every unprejudiced listener. She delivered five lectures here to deeply interested audiences.

**JESSE TURNER.**

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

## TENNESSEE.

**Nashville.**—Under the ministrations of our pastor, Mrs. Nellie Ulrich, and the wonderful manifestations 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 Nashville Spiritualist Society** has an avowed from her friends. The hall was crowded, not a seat vacant; her answers to mental questions—promptly and quickly given, and every one publicly acknowledged as correct—excited and delighted the audience. She has been 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 most 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 audience by a discussion of "The Useless." He held that the evils that beset us are modes for the development of good and truth. Contrasts are the sureties of growth.

**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 their presence to us. What they expect to do in Colorado for home life, yet the world will not lose their valuable labor.

**F. E. L.**

## MICHIGAN.

**Grand Rapids.**—W. J. Colville will lecture on Easter Sunday, April 2d, in Lincoln Hall, 41 Pearl Street. Subjects: 10 30 A. M., "The True Spiritual Resurrection"; 7 30 P. M., "Forty five Years of Modern Spiritualism: What Good Has Been Accomplished, and What is the Next Forward Step?"

**Mr. Colville** will lecture in the same place Sundays, April 10th, 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 183 Barclay Street on Fridays and Saturdays during the same term.

## NEW HAMPSHIRE.

**Manchester.**—Spiritualist meeting in Good Temple Hall March 26th was conducted by Geo. F. Rump, answering written questions; Mrs. Layole gave spirit descriptions; piano music by Miss Ada Brooks. April 2d the Boston Spiritualist Association will supply a speaker.

**G. F. R.**

**For Over Fifty Years**

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

**DR. WOLFE.**—Mr. J. Chapman of Liverpool calls attention to a communication, through the mediumship of Mr. M. T. Longley, in the BANNER OF LIGHT of Feb. 25th, from Dr. Wolfe in spirit life, an incident 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.

Torturing, disgusting, and every species of itching, burning, scaly, crusty, and pimply skin, and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

## CUTICURA.

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humors remedies, when the best results are obtained from the following: CUTICURA cures every humors eruption, and diseases from pimples to scrofula. Sold everywhere. PORTER DRUG AND CHEM. CORP., Boston. 25¢ How to Cure Skin Diseases mailed free.

## PIMPLES, blackheads, red, rough, and oily skin


prevented and cured by CUTICURA SOAP.

## FREE FROM RHEUMATISM.

In one minute the Outcure Anti-Pain Plaster relieves rheumatism, sciatica, kidney, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

## Fresh Air and Exercise.

Get all 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 & Bown, N.Y. All druggists.

## AT BEDTIME I TAKE A PLEASANT HERB DRINK

THE NEXT MORNING I FEEL BRIGHT AND FULL OF LIFE.

My doctor says it acts gently on the stomach, liver and kidneys, and is a pleasant laxative. This drink is made from herbs, and is prepared for use as easily as tea. It is called

## LANE'S MEDICINE

All druggists sell it at 50c and \$1 a package. If you can not get it, send your address for a free sample. Lane's Family Medicine moves the bowels each day in order to be healthy this is necessary. Address: DR. R. F. WOODWARD, Los Angeles, Cal.

## DO YOU COUGH DON'T DELAY TAKE KEMP'S BALSAM

THE BEST COUGH CURE

It Cures Croup, 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.



**PSYCHICS, FACTS AND THEORIES.**

BY REV. MINOT J. SAVAGE.

This work is one of the most dignified and thoughtful discussions of Psychical problems ever written. It embodies the results of more than a score of years of unceasing research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot fail to prove as entertaining as fiction to the general reader, while for those who are interested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of the subject which has appeared since the scientific world has taken cognizance of "Psychical phenomena." This volume embraces the subject matter of Mr. Savage's masterly series of papers which appeared in The Arena during 1892, also his discussion of Psychical Research published in the same paper in The Forum, and with an important introductory paper. The cloth copies contain a fine portrait of Mr. Savage.

**Price Reduced from \$1.00 to 50 cents.**

## THE PHANTOM FORM.

Experiences in Earth and Spirit-Life—Revelations by a Spirit. Theosophy and the Phantasmic Mediumship of Mrs. Nettie Pearce Fox.

This is one of the most deeply interesting Spiritualist works ever published. Given in a narrative form by a lady whose earth-life was one of strange vicissitudes, startling events and wonderful mediumistic experiences. After many years in spirit-life she returns to earth, and through the kindly criticism and employment of those who have crossed the "narrow stream" mending these two worlds between. A better understanding of this remarkable book may be obtained from the following table, giving a few of the many subjects upon which we have revelations from the spirit-world:

Death Foretold; Death-Bed Visions and Revelations; Is There Another Life? Angel Manifestations; Spirit Prophecy Fulfilled; Saved from a Horrible Fate by Spirit Warning; A Father's Fate Reversed; Corrupted by those who have crossed the "narrow stream" mending these two worlds between; My Sudden Departure from Earth-Life; First Awakening in Spirit-Life; Manifest in Spirit-World; Return to Earth-Life; Some Spirits Worth a Personal Glimpse; Spirits Attend a Marriage Ceremony of Earth; Marriage in Spirit-Life; Temple of Science; Library; Notes of Travels; Visiting Another Planet. Many Revelations are given of life and its employments in the spirit-world—highly interesting.

**Price Reduced from \$1.50 to 75 cents.**

## The Mysteries of the Border-Land;

OR, The Consolent Side of Unconscious Life.

Also the Second Part of the Volume, "The Golden Key, or, Mysteries Beyond the Veil."

BY MRS. NETTIE PEARCE FOX.

These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative style, by the spirit author to be founded on fact. They are as entertaining as any novel ever read, contain more of the phenomena and philosophy of Spiritualism than ever before written in the same space, and are written in such an attractive form that they cannot fail to please and deeply interest thousands outside the ranks of Spiritualism.

Price 75 cents, postage free.

For sale by COLBY & RICH.

## SPECIAL ANNOUNCEMENT.

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

**COLBY & RICH, Publishers.**