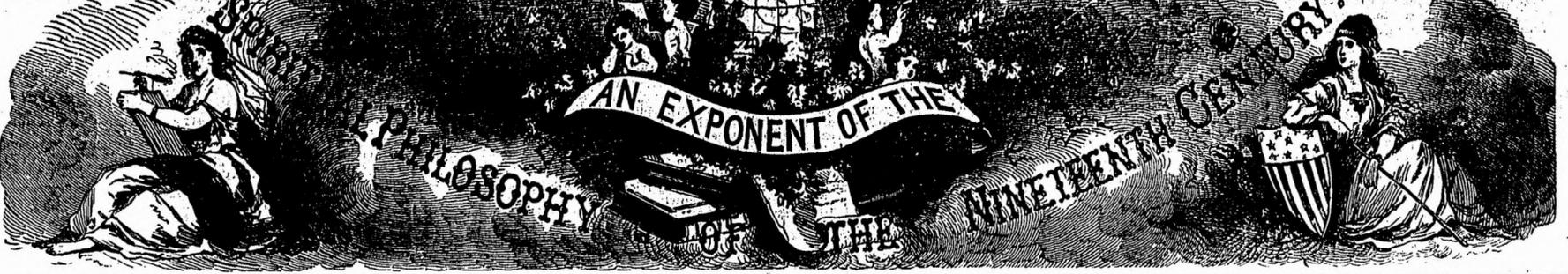


BANNER OF LIGHT.



VOL. 73.

COLBY & BIGH, Boston, Mass.

BOSTON, SATURDAY, APRIL 8, 1893.

\$2.50 Per Annum, Postage Free.

NO. 5.

MID OCEAN.

Is there no symbol of the land to be,
A floating weed, some broken, struggling branch—
Nothing to break the solemn round expanse
Of this unending, deep-hued, awful sea?

Brave ship to sail upon the unknown track!
Brave souls that dare, brave hearts that long for wait,
Though storm and wind assail—Ship, turn not back!
Let us go on—with faith o'ertrumping fate.

How fearful is this scene! Yet many a time
In London town I've known an hour more drear;
Amid starved souls, and faces dark with crime,
Have felt such heartache as one knows not here.
What loneliness akin to that white stare
On hungry faces—hurry—God knows where?

—W. O. Partridge, in *New England Magazine*.

The Spiritual Rostrum.

The Homes Over There!

An Inspirational Address delivered before the
First Spiritual Society, New Bedford,
Mass., by
MRS. CLARA H. BANKS.

(Specially Reported for the Banner of
Light.)

THE Homes Over There!" As I speak these words I seem to feel you mentally striving to form some idea of what the homes over there may be, as judged by that which is visible, and makes up the home-life here.

Perhaps no other word in the English language conveys to all hearts such a sacred sentiment as the one word *home*. Whatever the condition of life, wherever you may have drifted, however deep the plowshares of experience have been driven, there still remains the magic influence of home, toward which you turn with feelings of deepest and most abiding hope and confidence: it is your earthly ideal of heaven.

Every individual and living thing has within its keeping the gift of this condition denominated home; the word has its peculiar significance to all—and the idea finds portrayal in every expression of visible life. But all this life has coiled within it an inevitable experience misnamed Death, the fear and dread of which has been like a blight upon the hopes and homes of mankind. There is not a hearthstone without its vacant chair, or some loved face missing therefrom; death has taken hold of the very tendrils of the being—has torn asunder the sacred altars of affection until out of deep despair the world has cried out asking to know something of the life unseen; something that can be realized, something tangible, something to fill the void in the human heart—to make the home altars complete again.

So long as this cry could be silenced by the old answers of self-styled religious teachers—that to inquire was the sign of a wicked heart, that death was one of God's mysteries, and that none had ever returned to tell—so long all forms and systems of religious belief surcharged with superstition and love of power have flourished, building up their blockade to human progress, and stifling every attempt to reach humanity and give answer to its prayer!

You can have no true conception of the efforts that have been made in the council chambers of the Life Beyond to reach your human consciousness with something that would appeal to it as real and actual; but the revelators must needs wait to reach you until the old answers could no longer satisfy or silence, until the heart turned fearfully in its unfolding toward "the wickedness of doubt and inquiry," the corner-stones of investigation, which have at last made known the beauties of the Infinite heart of love that holds in every experience—be it of birth or death—a compensation for each and every one.

Here, then, at last, the broken ties were to be reunited, the home altars rebuilt. And yet how difficult the task and how untiring the effort to reach the human understanding with the facts of spirit-life! Let me illustrate: A little Esquimaux woman is found drifting about in the ice of the North; is rescued by some exploring expedition and brought to the United States. She looks with surprise upon your wonderful civilization, your beautiful homes—comparing them with those of her native country formed from great cakes of ice. You say to her: "Why do you not go back to your people and describe these homes you have seen—these beauties and advantages of our civilization?" Sadly she answers: "I cannot, for they have no language by which I could make them understand, having never seen your homes or the material with which you construct them; words would convey to them no idea." Simple as the task might seem to you in the first thought, how difficult the problem when you make the attempt. Equally difficult was it for those living in that other clime, that unseen world of consciousness, to bring to you through the medium of language a correct and satisfactory picture of the homes there. Thus have all attempts, in part, failed, even to the Spiritualist, in fully answering that which was demanded.

Meanwhile, slowly but surely have old time answers been put away like worn-out garments; it is no use longer to tell you that home and heaven are "beyond the stars," for astronomy has demonstrated that they are too far away, and when you know that it takes thousands of years for one ray of light to reach your earth from the nearest of those lamps of night, too long and tiresome is the journey, too far away to find your loved ones there!

Gradually have you also learned the sweet lesson of trust, and do not tremble or fear when you see those old mistaken ideas drifting away, but wait rather to see what is drifting in. When old-time theories, lying like drift-wood upon your shores, are taken up by the

great incoming waves of thought and carried out of sight, you turn and say, this is only to make way for something better; the old-located and geographically-described heaven torn from its moorings has only led to the discovery that all the time its Kingdom was in the human heart; thus have your questionings, investigations and prayers helped to bring every blessing nearer home. So is it always with truth, with every revealed fact, and yet you are so slow to accept, oh! world of human need, so slow to realize that if there be a God he is good, wise and all providing—that there is no place in any world where you can "drift" beyond his love and care!" If within the human consciousness this thought could take its place undisputed, none would look up without full faith and confidence that every experience of life, every call to the deep significance of suffering, even the loss of your loved from the circle of home, holds for you a blessing sooner or later to be revealed through the opening paths of knowledge, without which you are weak and childish, but when lighted by its torch you are strong, heroic and fearless!

The difficulty encountered has been the same with the revelators from spirit-life as that in the case of the little Esquimaux woman: Mortals have no language through which as a medium that life can be made a reality to the physical senses; and this same difficulty will continue so long as you demand visible evidence, so long as you must see, feel and hear, and all must bow before the sense-world in which you live. Paul understood this when he said, "Spiritual things are spiritually discerned."

There can be no loss in the great Infinite holding; no life is complete here without its home relations; if spirit-life there is but a continuance of this, that, too, must hold these relations as among its treasures. Very often have you listened as spirits have from time to time described to you their home-life, have told you they had trees, flowers, dogs, horses, pets of all kinds as here. Your understanding has accepted it but in part, while you have longed for a fuller realization. Could you understand that this mortal world is as the kindergarten school of your spirit's unfolding—that all this outward visible life presents itself as an object-lesson in forms, types and symbols of that which is the only real though invisible here—(thus applying and utilizing the efforts of those in spirit-life who have been at work as your teachers and counselors for forty-five years)—much that now seems dim and shadowy would stand clearly revealed to your comprehension.

Stop for a moment and ask whether wood or stone, marble or money, one or all, make a home here in the true sense of the word! You answer, "No." Then they will not "over there." There are in this mortal world many desolate homes held in the embrace of millions of money, and there are many homes holding no pecuniary worth, whose real value money cannot estimate, where life has its spiritual side, its real, ever found where love abides.

Striving to enter this state of consciousness each day, rising to the true spiritual interpretations of things as presented in the sphere where you are now living, thus shall all life's realities become as one, whether here or there, and you will cease demanding much that now seems necessary to your happiness as evidence of things unseen. You once demanded that God should be clothed upon with a personality, made in the visible image of man, endowed with all the attributes that man expressed of anger, tyranny and selfishness. You have outgrown, risen above that demand to-day, and with you it belongs to the useless things of the past, while a truer ideal fills its place in the hearts and understanding of humanity. You realize how foolish and impossible it is to endeavor to limit or confine the Eternal, and how true the words of Emerson, who said: "To define is to confine." There is a conscious awakening within your own spirit to the fact that "God is spirit," and as such never was or can be seen; even though Moses declared he "saw him face to face," he spake more truly who said: "No man hath seen God at any time"—neither is any spirit seen save as it appropriates to itself material through which it may find expression, or unites with matter in such order and proportion as to become visible. Gradually as man advances toward a recognition of the spiritual from within, he demands less and less external evidence. As in the experience of childhood, when called to put away the toy that has seemed such a necessity to its happiness, the doll from which it parted with tearful eyes, the young heart only waits to find that the thing removed was only a type of that which shall come into its life as a beautiful reality sometime, a living, breathing form that holds the divine possibilities of eternal life and love—so is it with you; there comes a time when in your experience you are called upon to lay aside, as a necessity, the toys or types that were needful to your earlier investigations—there being no other way of appeal to you; and may not that time be very near to you now—after the experience and opportunity of forty-five years?

You will never be fully satisfied or free from shadows of doubt until this condition is attained, until you rest in the assurance of that Infinite law that holds in sacred and divine keeping every loved tie of the human heart. Estimating all things at a spiritual rather than material value, your homes here will grow more beautiful and true, more perfect types of the real and true there; and in that harmonious blending you shall see, know and be satisfied: It will be of little moment to you of what material they are builded, of so much greater value will be the knowledge that none are homeless; and that

these homes are suited to the needs and conditions of that life will be enough until such time as they shall become your own!

Nether will you continue to ask the spirits what they eat, drink, and wear. You will have discerned more truly and clearly their mission—that the object of their coming was to bring you more knowledge of those eternal principles that apply to all conditions of life, to assist you in every possible way to unfold the spirit here; not only that you may more fully realize their presence and nearness, but be fitted to take up wisely and cheerfully the duties of this life as the best preparation for the enjoyment of that which is to come—that which cannot become a tangible reality until you are called to enter its domain of consciousness, but you can know that it will be suited to your spirit's needs as everything here is suited to the same demands. You can know the law of life that observed will make beautiful homes everywhere, that will bring rest, peace and comfort into your soul, that will erect within the sanctuary of your own being an eternal altar toward which you can daily turn and recognize the great Fatherhood of God, Motherhood of Nature and brotherhood of humanity!

Thus breaking from limitations of sense your freed spirit can look out from within and find its true relation to all forms of life; will find in the face of the child of poverty that looks up to you for aid and assistance something more demanded from you than merely to supply its material needs—there must flow out spontaneously from your heart the warm rays of mother love to enfold that life because in the larger universal sense that life belongs to you, is part of your own. You draw too narrow lines; you hedge yourself in; but gradually as the spirit unfolds you will learn its language, live its life and establish the law of spiritual communication between each other. Whatever your intuitive nature can grasp or perceive will be yours to hold and keep, the value of which will be to you more than earthly treasure. Many things that now seem difficult to understand as between the life "over there" and here will be intuitively revealed to you.

You speak of different spheres in which spirits dwell; they are only the different conditions of unfoldment as you see exist among mortals; the miser and the philanthropist cannot dwell in the same sphere, though they appear to live in the same dwelling; the individual who is spiritually blind and he who by some more fortunate circumstance has had his spiritual vision opened and quickened cannot occupy the same sphere of understanding, whether in the visible or invisible realm; how many of you have tried to bring, perhaps to some member of your own household, the light that had so clearly proved to you the truth of immortality, and received only the sneers and suspicions of ignorance in return, and the suggestions that something was wrong in the action of your brain? that you were following after vain dreams and fancies! Perhaps this person is not so much to be blamed; while it is real to you, he or she is not unfolded to the condition that makes it possible to see and accept; thus you do not occupy the same sphere, or as might be said live in the same home, the same thought.

When you as earth-spirits have by your own efforts, assisted by the invisibles always, created a spiritual atmosphere here in which to surround yourselves, you will be living in the spirit-world, speaking its language. Kindred souls, kindred conditions, similar attitudes of growth and unfoldment make up the true ideal home.

Oh! when, with all the spires that point heavenward, with all the offerings that support of all the systems of religion, founded upon the life and teachings of him "who went about doing good," yet "had not where to lay his head," who withdrew not from suffering but felt "for those in bondage as bound with them"—when will you learn that the whole world is your kindred?

Spiritualism has desired above all else in its teachings to bring the practical realization of this great fact to mankind, that they might hold within their spirits the same power to do and see as he who walked humbly among men. Moreover, to show you that this power was not gained in the experience of dying. You have been told over and over again that so-called death gives nothing and takes nothing—is only one more experience in the chain of events that have made up your life's journey. Many before me now have had experiences more startling than that most natural one called death will be to them.

SPIRITUALISM'S purpose is to reveal a spirit-world of natural loves and conditions right here around about you, by the same old residues of earth; and may you labor earnestly with us until none shall ask but all shall know: And it shall be as the tidings of great joy to all people, and lead every wanderer home!

The Rev. Dr. Theodore A. K. Gessler, pastor of Grace Baptist Church, on East Ninety-second street, New York, when recently asked to present informally a few thoughts on the sanctity and scope of the "Christian Lord's Day," compiled as follows:

"The Lord's day is not a Sabbath. The Sabbath ended with the Jewish law. In my judgment it is a great mistake to insist upon the one as a continuation of the other. The Seventh Day Baptists and other Sabbatarians are right in claiming that there is no precise command nor any unmistakable implication in the New Testament suggesting a transition from the seventh day of the week to the first. If I believed the old Sabbath law to be perpetual in its obligations, I should be compelled to keep Saturday with the Jews; as the early Christians did."

ETCHINGS FROM DR. J. M. PEBBLES.

Sidney Dean's Essays; Elder Frederic W. Evans—and Spiritualism Inquired About by Preachers.

MESSRS. EDITORS: Permit me space to say that I have not only been delighted but instructed in reading the recent series of articles in the BANNER OF LIGHT by Hon. Sidney Dean. Such objective and subjective experiences relating to rich mines of personal mediumship, and described in that clear, terse English of which Mr. Dean is master, and absolutely master, is above all price. It is scarcely needless to say that the style and spirit of these essays are wisely constructive rather than destructive, Christian rather than sectarian, and what if possible is more—they are explanatory of the good, the true and the beautiful that lie like half-hidden diamonds ingerned in the angel ministries of the Oriental sages.

These articles, in connection with a chapter relating to Bro. Dean's pilgrimage through Methodism into Spiritualism, should be put into a neat book for the benefit of the general public. Their sale, I am sure, would be immense. Mrs. Mellie D. Coffan, so well and so favorably known to your readers, is stopping with me at my San Antonio Sanitarium. She may well sing, though necessarily sadly,
"A charge to keep I have,
A God to glorify."

The god that she has to develop and glorify lies deeply concealed in a poor, unfortunate invalid, who, putting it apostolically rather than medically, sinned in early life after the "similitude of Adam's transgression." In behalf of this mental invalid she exercises the most constant care, coupled with the most untiring patience, for all of which great praise and honor are due her.

How true that what a "great matter a little fire kindleth." Not many months since Mr. Gilchrist, a Spiritualist of Philadelphia, sent a copy of "Christ the Cornerstone of Spiritualism" to the Secretary of the Young Men's Christian Association, who, after reading it, handed it to his pastor of the Methodist church. This pastor, coming to San Antonio, called to see me, saying, in the course of our conversation upon Modern Spiritualism, that if that was Spiritualism he saw but very little to condemn, and very much to commend. He further said that if Spiritualism strengthened faith in immortality, or conducted in any way to a better knowledge of a future existence, he would welcome it to his heart, and preach it from his pulpit. The fire continued to burn until finally, I was invited to meet a gathering of Methodist pastors, fourteen in number, all living less than a thousand miles from San Antonio, to give them a private parlor address upon the origin, the proofs and the teachings of Modern Spiritualism. Pardon me for saying that I never felt more highly inspired. The spirit was upon me. Though these preachers were teachers in Israel, I felt that in matters spiritual and celestial they were but babes, hungering for the living word, the living Christ, the living gospel, and the living demonstrations of immortality.

After giving them many of my own experiences, and quoting the testimonies of Dr. Adam Clark, the Westleys, two living Methodist Bishops and a number of the greatest scientists of the present day, I told them in good solid Anglo-Saxon that the brains—the brains of the world, were neither materialists nor Calvinists, but Spiritualists. When through my hour-and-a-half lecture, the meeting became informal, and several of these preachers began to relate their experiences about dreams, somnambulism, visions, premonitions, ecstasies in class-meetings, falling in trances, etc. till the gathering became a real spiritual-experience meeting, the brethren strengthening each other in things spiritual and eternal. One of the preachers remarked that, admitting these spiritual manifestations true (and he hoped and prayed that they were), the movement should be called "Modern Spirit Ministries," rather than Spiritualism. What the outcome of this meeting may be the future will tell.

A cedar shaken by the wintry winds of over four score years has fallen at Mount Lebanon—A master in Israel; a cross-bearing, lion-hearted hero, reformer and prophet, has gone down as does the sun to lighten other portions of the sidereal heavens. At the end of a long, varied and toilsome journey, the saintly, fatherly elder, Frederic W. Evans, dropped his staff, put off his sandals, laid his burden down, and, crossing the crystal river, went up to the beautiful highlands of Immortality. Afire with the gospel of progress, aflame with the missionary spirit, he literally died with the harness on. And why did I say died? He is not dead. He was never so thoroughly alive as now. He has risen in his spiritual body. His noble Roman presence is still with us a power unto salvation; and his burning testimony in behalf of Truth and Purity is and ever will be a living inspiration in the Zion of the Second Coming.

It was while I was lecturing in New York upon Spiritualism, fully twenty-five years ago, that I first met Elder Frederic. The Shakers were holding a public meeting in the city, I stepped into the hall just as they were singing,
"God is infinitely able
To sustain the weak and feeble."

The music was so unique, so thrilling and yet so touching and tender; their clothing was so queer, yet sensible; their faces were so clean, calm and almost shining with spirituality, that I was smitten and warmed with a most heavenly baptismal influence; it was a divine touch of the new heaven and the new earth. Soon I

was a visitor at Mount Lebanon, and in spirit I have never left it.

Knowing Elder Frederic intimately at home, on ocean steamers and in foreign lands, and loving him, too, as friend, father and spiritual counselor, it is only justice that I say I never knew a man so rigidly true to his convictions. Careless of his reputation and popularity, he was exceedingly careful of his conscience and his character. He knew no fear. Seemingly stern at times, his heart was as tender as a child's. He vigorously practiced the principles that he taught. When upon the platform he wielded a two edged sword. He hated sin. He was ever a terror to licentious, land-grabbing, tobacco-picked, pork-fed sinners. For over fifty years he had abstained from all animal food. He was a more thoroughgoing hygienist than Pythagoras, or his friend, A. Bronson Alcott.

While on one of our missionary tours to England we were invited to breakfast with Mr. Herbert, a member of Parliament. Others—parliamentary and literary gentlemen—were among the guests. When called to the breakfast-table, Elder Frederic took from his hand-grip a great piece of coarse graham bread and laid it upon his plate. One of the gentlemen remarked: "I see you've brought your breakfast with you." "Yea," was the meek reply: "I did not suppose you'd have much that was fit to eat. Your wines, meats, teas, coffees, are all trash. You stuff yourselves with them, get sick, pay doctors' bills, and then don't live out half your days. You ought to be ashamed of yourselves." These sentences fell upon the guests like so many thunder-claps, arousing criticism and discussion. Immediately, almost, the Elder was the hero of the table—preaching hygiene, Shakerism, Spiritualism, women's rights and community of property. Our breakfast session lasted two hours.

Originally a rank, hardheaded Materialist, a co-worker with Robert Owen and others of that school, he was converted to Spiritualism through his own mediumship. He always contended that he could not do full justice to the spirits and the spiritual manifestations that convinced him of a future life. Suffice it to say that he heard sounds and felt the touch of unseen presences when alone in his room. His bed was shaken by night, and he felt frequently what seemed like the fluttering of angel wings. These physical manifestations continued with him till he was fully convinced of the truth of spirit-communication—a truth that he esteemed above all price.

I have listened by the hour to his recitals of spiritual manifestations occurring in the Shaker families long before the Fox sisters' manifestations near Rochester, N. Y. He contended that Spiritualism bore much the same relation to Shakerism that John the Baptist bore to Christ. Each was proper and true in its time and place.

In the departure of Elder Frederic to the higher life the Society of Believers has lost a tower of strength and a most vigilant watchman upon the walls of Zion. But their loss is his gain. He fought a good fight, finished his course, kept the faith, and has received a crown.
J. M. PEBBLES, M. D.
Sanitarium, San Antonio, Texas.

Miss Emma L. Crawford.

In your issue of Oct. 15th, 1892 appeared a few remarks regarding the late Mrs. Helen Hunt Jackson, who loved to seek strength in Nature's grandeur, and whose mortal remains lay for a time on Cheyenne Mountain, near this city. And as she loved to commune in silence and undisturbed meditation, so I would now speak of another of Nature's children, who was at home amid the solitary upheavals of the Rocky Mountains, alone with the strength of the everlasting hills—on the summits of which she became one with the all-pervading Spirit of Love and Power, and her life became so blended with these attributes that an influence was wielded by her which was felt by all who were privileged to come in contact with her atmosphere. I refer to Miss Emma L. Crawford, daughter of the well-known and inspired interpreter of Beethoven and Chopin, among other masters, as well as the instrument in the hands of a powerful and truth-spreading band of intelligences in the spirit-spheres, Mrs. Jeannette W. Crawford.

Overlooking lovely and sheltered Manitou, a summit among summits, companion of the noble peaks of the western range, all as it were meditating on the vastness of Creation's work, is that of Mount Manitou, called by Miss Crawford "Red Chief." The careful remembrance of the original occupants of this country, and in whom she recognized a loyal, devoted and faithful race, and from whom she received her strength to interpret musically the works of the spirit. On Red Mountain she could be seen frequently, with the music of the breezes, as well as the influences of Nature's purity, for companions, these satisfying all her desires. Tither she would tend to receive the influence ready to be outpoured to her soul.

At a very early age her decided talent for music was nourished and developed by her mother, and when only three years old it was her chief pleasure to sit on the piano cover and listen to her mother playing Beethoven's Sonatas. At twelve years she commenced to give piano lessons and public recitals, and at fifteen years she was enabled to interpret the great masters with rare ability and perfection.

Ambitious to reach the highest stage of music, she devoted her time to such arduous study that her health gave way, and for several years she was obliged to live in retirement, but returned to her beloved piano whenever she felt sufficient strength to run her fingers over the keyboard. Besides the piano—of which she was master—she played with excellency the violin, viola, cello and mandolin, though these instruments she took up only as a "rest" from the piano work.

With the hope of regaining the strength necessary for her future work, she spent many seasons at Manitou; but in the degrees of the Creator of Harmonies, her labors were to be continued in spirit, and on Dec. 8th, 1891, her mortal remains were, in conformity to her desire, interred on the summit of the mountain she loved. Those beloved by her on earth mourn not, for she is with them as of yore; her influence is felt, and peace, lasting peace, refreshes those who receive her inspirations.
Colorado Springs, Col., Feb. 20th, 1893.
G. D. JAMES.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowdoin Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, as follows:

THE BANNER OF LIGHT. Orders for books, to be sent by Express, must be accompanied by all or half cash. When 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 invariably 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—ones and twos 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.

Banner of Light.

BOSTON, SATURDAY, APRIL 8, 1893. 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 Bowdoin Street, corner Province Street, (Lower Floor).

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

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

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Business Manager, Luther Colby, Banner Editors, John W. Day.

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 dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

THE BANNER OF LIGHT FOR NEXT WEEK—APRIL 15th—WILL GIVE TO ITS READERS 12 PAGES, (instead of the usual 8,) including besides much OTHER matter of interest a liberal amount of ANNIVERSARY REPORTS.

"A Bridge to the Unseen."

The Christian World (Eng.) of Feb. 9th contains a leading editorial almost two columns long on spirit-communion, and the relations of this world to the other—under the title, "A Bridge to the Unseen," which is of striking interest, besides being of timely significance. It sets out with the inquiry: "Is the present age about to receive, on a great scale, fresh evidence concerning man's relation to the spirit-world?" adding that "there is no doubt such a reinforcement to faith would be an immense boon to multitudes of perplexed minds."

It feels obliged to admit that, in spite of all the arguments of theologians, the supernatural element in the Scriptures, and the important church doctrines founded upon it, have, with a large section of the thinking world, been of late falling into discredit. And it frankly confesses that "it is evident that the materialism and agnosticism which of late have so loudly claimed to represent the really cultured and sane mind of the age, and which flatly deny to man any knowledge of the unseen, are now being squarely challenged on their own ground."

It insists, therefore, that the agnostics must either explain these phenomena or abate their own pretensions. And it concludes that "the theme is ripe for a thoroughly scientific investigation, and for a scientific verdict."

Reciting the declaration of Hume that miracles are contrary to our experience, while false or mistaken evidence is not, the Christian World feels compelled to admit that it has made men prodigiously skeptical on the subject of Scripture testimony. Recalling Kénan's declaration that Christ's career came to an end with His last sigh upon the cross, and Strauss's demonstration, to his own satisfaction at least, of the way in which the myth of the Resurrection arose, it concedes the fact that many people are disposed to take it for granted that the witness of the Evangelists, of St. Paul and of the early church has been finally disposed of. And it quotes from the recently published volume of essays by Leslie Stephen, his contention that the "whole vision (of the future world) has become so shadowy and uncertain that its hopes and its terrors cease alike to have any tangible influence."

Mr. Buchanan, in one of his latest epistles on the controversy provoked by his poem, is cited as saying that "the question between Christ or Christianity and the world is this—Is there or is there not another life beyond this life we live?"—Further, that "if Christ established that splendid certainty, Christianity will never be played out. . . . Humanity up to date has proceeded on the assumption that it was false, or at least doubtful."

Its significant general admission is, that "the growth of the scientific spirit in its application to the study of history has caused men to judge of the phenomena of past epochs by the laws which they find operating in their own; and the tendency is increasingly strong, as these representative quotations show, to reject statements as to what has happened in the past which are not borne out by corresponding experiences in the present. The challenge to Christianity then is, if it would bring the world back to a genuine belief in its 'supernatural' histories, 'to produce corroborative evidence from contemporary phenomena.'" Mr. Stephen, in his essays, asserts that theology is unable to scientifically prove one single point of its contention about the supernatural. It is exactly upon this crucial point, says the Christian World, and with a weight of truth that cannot be overborne, that "a large and constantly increasing body of witnesses, whom it would be very difficult to convict either of fraud or of imposture, are coming forward to declare that the evidence demanded, and declared impossible of production, is actually accomplished."

In support of its assertion, it cites for the

present three books—the first by Florence Marryat, "There is No Death," the second by Mr. W. T. Stead, on "Ghosts," to furnish testimony for the Psychical Research Society, and the third by a clergyman of the Church of England, with the title, "Do the Dead Return?" The former relates in her book her experience of intercourse with departed friends, her deceased daughter among them, an evidence which she declares to be as good as any which Stanley could produce of the truth of his assertions about his Central African forest. Mr. Stead, formerly editor of the Pall Mall Gazette, and now editor of The Review of Reviews, is furnishing testimony of communications received by himself from the spirits of "dead" persons, on the truth of which he is prepared to stake his entire reputation. Coming to the book, "Do the Dead Return?" avowedly written by "A Clergyman of the Church of England," full of personal experiences which he challenges the deniers of an existence after death to explain, his declaration is quoted that up to some three years since he had "shared the generally received opinions respecting the phenomena commonly described under the term Spiritualism, and had ascribed them partly to self-delusions and subjective impressions of particular minds, partly to fraud and trickery." But being subsequently led to investigate the subject for himself, he declares that, in the company of friends whose intelligence and probity were beyond question, he had received messages from the "so-called dead" by rappings, by writing, and by the spoken voice. He reproduces fac-similes of some of the writing received by him on the pages of his book. Once, he says, he held a deeply interesting conversation for nearly two hours respecting the present and the future life and the subject of spirit-intercourse, when the voices, with parting greetings, died away.

He further testifies that, in company with a number of trusted fellow-witnesses, he had seen the materialization of some departed friends, whose features were recognized, and who gave other unmistakable evidence of their identity. "They saw gleams and flashes of light, and what might be described as 'tongues of fire.'" Varied degrees of intelligence were shown by those communicating with them, some of which exhibited great mental capacity. On one occasion, when some exceedingly complex and metaphysical questions were proposed, he says, "the answers of the spirits were at all times clear and comprehensive, and so quick that the question was scarcely formulated before the answer came on each separate point with extraordinary precision, lucidity and exactness of expression." After giving an account of the materialization scene, the writer remarks, "it seems to me somewhat childish, after such an experience, to waste time in seeking to disperse the doubts of the unbelieving." "I believe," says he, "that a gathering together of a number of devout men of pure heart, and with a reverent desire for truth, is the best type of a séance. It is the prayerful, aspiring, elevated tone of mind which produces that peculiar magnetic power and atmosphere, if I may so call it, into which evil influences cannot penetrate. This, it seems to me, is the only legitimate method of spirit-intercourse, the only form of séance to which the New Testament bears witness." This is rightly pronounced by the Christian World to be "a remarkable book."

It may well say, as it does, that the gain-sayers and deniers of the age have a plainly defined issue put before them. It asserts that "the New Testament is a record of spiritual phenomena and revelation. We are told," it adds, "these things are incredible because nothing answering to them is producible now. It is for materialistic agnosticism, in the light of what is declared to be actually going on in our midst, to prove that statement."

Thus it will be seen that in England no less than in this country the phenomena are bringing home to the general consciousness a knowledge of spirit-intercourse and of the close relations of the two worlds that it is idle any longer to attempt to parry the force of or to deny. This knowledge is penetrating the church as well as the ranks of the people, and extorting admissions in regard to its reality, which materialism and agnosticism are openly challenged to confute. Truth is working like leaven among the masses, nor is there any human power to arrest its progress. It is bound in the fullness of time to cover the earth as the waters cover the sea.

Caution to the People of the United States.

It is said that eternal vigilance is the price of liberty. It unquestionably is. Therefore, BANNER-CITIZENS in every State in this Union, the BANNER OF LIGHT warns you, one and all, to be on your guard in order to frustrate the dreadful money "combinations," but more especially the really dangerous attempt which is evidently crystallizing at this very time to make the "Regular Medical Faculty"—so called—a gigantic and tyrannical oligarchy. This movement unquestionably has its ramifications in every State of the Union.

This paper has fought it successfully in a majority of States—and in others has mitigated its most destructive features—for sixteen years; now it is again before our Legislature under a new and most subtle guise.

In the State of Maine, where the common people are known and appreciated for strong common sense, the medical monopolists made their latest effort to obtain the passage of an openly-declared "doctors' plot law," and sustained a signal defeat. We are not yet aware of the result of their conflict in Connecticut; but in the great State of New York, THE BANNER learns with the deepest regret that the octopus has just shown itself in the shape of a bill now before that Legislature to establish a new law to govern the manufacture and sale of proprietary medicines. This is simply a lever to future enactments of a yet more stringent character.

It is declared by the druggists, manufacturers and others, in regard to this matter, that if the members of the Legislature should inform themselves in the various phases of this subject there would be no chance of the bill becoming a law, as it is against the interests of the people, as well as against those of the manufacturers and sellers. The results that would follow the passage of such a bill have been set forth in a Remonstrance, numerously signed, and sent to the Legislature. Some of the objections urged by the New York remonstrants are as follows:

"The bill confers extraordinary powers upon the Board of Health, enabling it, with absolute power utterly to suppress, at its will, the sale of every proprietary medicine in this State, regardless of its merits, or the wants of the public. A court is to establish the decisions of which are to be governed solely by its own cherished opinions or prejudices, influenced only by such evidence as may be gathered from an analysis made by itself, or its representative. From its decrees there is provided no appeal. The State Board of Health is thus to be exalted above every other court. This act would place in the hands of a few physicians of this State, through the State Board of Health, the opportunity to annihilate and ruin a great industry, in which is invested vast capital, and which furnishes employment to many thousands.

This act would practically confiscate all stocks of proprietary medicines now in the hands of dealers, both wholesale and retail. The proposed legislation would prove utterly impracticable in its application. The medicines proposed to be analyzed are almost wholly vegetable compounds. It is, therefore, hardly necessary to state that it would be quite impossible by chemical analysis to determine their composition with any degree of accuracy. Furthermore, if it were possible to determine their constituent ingredients by such analysis, the number of proprietary medicines sold in this State will be found by examination of a wholesale price list to number not less than five thousand, while it is a fair estimate to say that there are as many more of local sale that are not listed. It will readily be seen that it would be a physical impossibility to deal with them as proposed.

It is to be decreed that the sale of all these popular remedies shall be suspended until each can be carefully analyzed—a process which, if practicable at all, would cost the State Board of Health, or its appointees, many years of diligent labor to accomplish? The State Board of Health already has ample power under existing laws to examine any proprietary medicine that may be suspected of being harmful, or that may be complained of, and, if found dangerous to public health, to suppress the sale of the same, as has been done repeatedly with food products deemed to be harmful."

The same state of affairs measurably exists in Massachusetts—as noted by us last week. If the people do not act in such matters—by sending in Remonstrances, attending the hearings before the Legislative Committee, etc.—and act at once, they will regret their lukewarmness. There is much more than a patent-medicine or drug-compounding-and-dispensing law at stake. Remember this fact!

That Virginia Well, Again.

The third number of the Psychical Review (organ of the American Psychical Society) opens with a report by Prof. A. E. Dolbear and T. E. Allen of a visit made by them to Handson's Station, Va., for the purpose of personally investigating the phenomena alleged to occur in a well on the estate of Col. Jno. J. Deyer, at that place. The report is given individually by each; that of Prof. Dolbear taking the precedence. Mr. Allen following and not agreeing in some important particulars with the conclusions of Prof. D. Not being able from personal observation to determine in the matter, we are not in a situation to give an opinion as to whether actual phenomenal appearances have been seen in that well or not; but it seems strange that if, as Col. Deyer says, from four to five thousand persons have looked into it, most of whom avowed they saw strange objects, that they should every one of them be mistaken. Prof. Dolbear says:

"When the mirror was held over it (the water), of course the dark image of it was plainly to be seen. As we peered into the well, wondering what we should see, the dark image of the mirror began to grow lighter until it looked milky. Both of us saw this." We are not told that they made any effort to learn the cause of this, or that they waited to see what form the milky appearance might eventually assume. Instead of this, we are informed that feeling chilly they retreated to the house to warm up. This done they again went to the well, and looking in, says Prof. Dolbear, "some sort of an image slid into sight from one side; but it did not remain more than a few seconds; not long enough to fairly see what it was."

Prof. Dolbear attributes all that has been seen by the thousands who have looked into that well to reflection of the sky and the well-curb, and recommends that Col. Deyer build a new curb or paint the present one black, in which event the mystery will no longer exist. The New York Herald reporter stated that during his two days of investigation and experiment he adopted fifty theories, but was forced to give them all up, and there is no question that among these was that with which these scientists claim to have "settled it once for all." Indeed, the thought that what was seen was a reflection, would be the very first to suggest itself to any ordinary mind. The reporter further said he experimented with "the fifty-one other wells on the plantation. The other wells, however, will not reveal a face. I tried them all, and so have others." This reporter at one time held the back of the mirror toward the water and awaited developments. "It came," he said, "in this shape: A hand holding a callily rose from the bottom of the well, and remained in sight a full minute." Why not longer, if it was a reflection? and how could it have been a reflection when the mirror was not in a position to reflect?

Among thousands who have visited the well have been many of as keen powers of observation as the two representatives of the Psychical Society; and better for reaching a fair conclusion, because not holding a preconceived theory of the cause, and that an, antagonistic to any but a material one. There have been lookers therein of all grades of intellect, and all have agreed in having seen other appearances than reflections of sky and well-curb. Said The Herald reporter: "Imagination plays a large part in these sort of sights, and to make sure that what I saw was not influenced by the exclamations of people about the well, I had the group write on a piece of paper a description of what each member saw in the well. There was a startling correspondence between them all."

Much more might be given, but our space will not permit. Our view is that those who call themselves "Psychists" have not solved the mystery that to the world at large is known as "The Spectral Well of Virginia."

Personal Recollections of the Fox Family.

BY DR. F. L. H. WILLIS.

To the Editors of the Banner of Light: The death of Margaret Fox Kane, the last of the three sisters who played so important a part in the inauguration of one of the mightiest movements that has ever agitated the world of thought, occurring so near the Forty-Fifth Anniversary of that movement, has awakened or renewed a widespread interest in this noted family.

Having been compelled by the state of my health to cancel all my lecture engagements for this entire season, I am debarred from participating in any of the Anniversary exercises. I cannot even take part in the exercises here in Rochester, the city of my residence—the cradle of our movement, where the sisters made their first public début, and where they tasted the first bitter cup of persecution, their very lives being threatened by an angry mob—because I am suffering from an aggravated attack of bronchitis, which makes public speaking impossible for the present. Hence I crave a space in your columns, which will undoubtedly be overflowing at this Anniversary season, to say briefly what I would gladly have said more fully in public had circumstances permitted.

I believe that we Spiritualists owe an immense, an incalculable debt to these three sisters and their brave, devoted mother. After the great excitement consequent upon my mock trial and virtual expulsion from Harvard University, in the spring of 1857, had measurably died down, there was brought about the famous "Harvard investigation," that ended so ignominiously, so far as the professors of that venerable institution who composed the investigating committee were concerned.

This brought to Boston the celebrated Fox sisters, who were participants in this investigation, and led to my introduction to the family. I was ill at the time, just rallying from the brain fever that laid me at death's door. Leah—then Mrs. Brown—called upon me to express her sympathy and her interest. I found her a large-hearted, genial, whole-souled woman. Margaret and Katy were prepossessing young girls, quiet, refined and ladylike in manners. Margaret possessed marked personal beauty, and Katy a peculiar sweetness and charm of personality that was very winning.

I saw but little of them at this time, but a few years later, when located in New York as a settled speaker, I saw much of the family. Leah had married Mr. Underhill, a gentleman of wealth and culture, and at her charming home it was my privilege to meet the mother of these remarkable mediums.

My first impression of her was that she was genuinely and thoroughly honest; my second that she possessed true nobility of nature and a great motherly heart. These qualities are stamped upon the features of the portrait of her with which we are familiar to-day, and it is a faithful semblance of her. She was very proud of her daughters. She had an unflinching faith in their mission, believing devoutly that they were heaven's chosen instruments for doing a mighty work for humanity.

I recall the salient points of a very interesting conversation I had with the old lady. She had been speaking of the petty annoyances and bitter persecutions they had borne until they were tried beyond endurance. Insult and contempt had been heaped upon them until they felt they could endure it no longer, and they prayed in anguish of spirit that they might be left to themselves. Their prayers were answered. The spirits withdrew from them; the troublesome rappings ceased, and as day after day went by, and nothing occurred to break the old-time silence, they began to experience a sense of desolation and loneliness like that which follows the bereavement of death. The sunshine seemed to have gone out of their life, the world to have suddenly grown cold and empty. They sought a renewal of the blessed ministrations, but in vain.

For the first time then they realized what this mystic presence had become to them; for the first time awoke to the consciousness that notwithstanding all that they had suffered and endured by means of this mysterious communion, it had nevertheless been to them the Comforter, and from it they had derived strength and guidance and solace, but feebly recognized until it was withdrawn.

With sighs, and tears, and prayers they sought a renewal of it, but in vain. No sound broke the silence. In vain they prayed the spirits to return; not the slightest response came. At length, after two weeks and more of what the old lady described as "dreadful loneliness," some visitors joined with the family in beseeching the celestial messengers to return, when suddenly there came a shower of raps; their prayers were answered, and said Mrs. Fox, "I called upon all present to kneel and kiss the very boards on which the blessed sounds were made."

From this time forth the movement went on with uninterrupted force and energy, until those sounds were heard in the remotest parts of the earth, and myriads of souls rejoiced in a demonstrated immortality, and joined in an anthem of victory over death and the grave.

Margaret and Katy Fox were the unfortunate victims of the law of heredity. I never knew the father, but I have been told by those who did know him that he was a good, honest, conscientious man, possessing a deeply religious nature, and that his one great fault was a love of alcoholic drinks.

And yet he was never a habitual drunkard. He would have long intervals during which he would not touch a drop, and these would be followed by seasons of utter debauchery.

The seeds of this fatal passion were unquestionably implanted in the two younger daughters, awaiting only favorable developing influences to spring forth and bear their terrible fruitage. When first I knew them they were two so fair and lovely young women as I have ever met, sweet and gracious in manners, with an air of refinement and purity that was very marked.

Certainly no small degree of refinement of manner and beauty of character, as well as of person, was requisite on the part of Margaret to attract and win a gentleman by birth and education so distinguished as was the lamented Elisha Kent Kane. The history of his first acquaintance with Margaret, the interest she at once awakened in him, which rapidly ripened into the passion of love, and the ardor and persistency of his wooing, is most graphically told in his own letters, which were published many years ago under the title, I think, of "Love Letters of Dr. Elisha Kent Kane," and the portrait of Margaret, which forms the frontispiece.

A Veteran Passed On.—One by one the old-time Spiritualists and workers are passing to the other side of life. We are now called upon to record the demise of Mrs. Elizabeth L., wife of W. W. Currier of Haverhill, Mass. Mrs. Currier passed to spirit-life March 27th, 1893, aged 69 years 8 months and 10 days. The funeral services were held on Monday, April 5th, at 1:30 P. M.—Mrs. Sarah A. Byrnes officiating.

implec, is no ideal picture, but a faithful representation of her at that age, and very like her as she looked the first time I saw her, although she was then some years older.

It was in New York City that the sisters, Margaret and Katy, after the death of their beloved mother, who as long as she lived was their sheet-anchor and balance-wheel, and to whom they were devotedly attached, were unfortunately thrown under the patronage and influence of a woman of great wealth, which was her only claim to position. She was the centre of a large circle of fast society people. At her luncheons and suppers champagne and other choice wines flowed like water, and it was whispered about that her social entertainments often became scenes of bacchanalian revelry.

Into worse hands these rare sensitives could by no possibility have fallen. Under these influences the seeds of that fatal inheritance that had lain dormant hitherto were rapidly developed, and they became the pitiable victims of an inordinate craving for alcoholic stimulants.

Where does the responsibility of this lie? Who shall dare to judge and condemn these wonderful psychics, through whose marvellously sensitive organizations swept forces they could not fathom or comprehend, and who were the chosen instruments of heaven for revealing to earth a stupendous fact fraught with the mightiest interests of humanity?

Let us never forget that through the instrumentality of the Fox sisters, for the first time since the world began, an exorcised spirit, freed from the trammels of flesh through the mysterious process of death, and clothed upon with an immortal body, was enabled to hold clear and distinct communion with spirits still in the mortal body through a systematic, scientific method of telegraphy.

Before the work that they did for the world in that humble little home where first were heard the low tappings of the immortals—not comprehended at first by their young minds, but experimented with by them until at last over the wires of the spirit-telegraph thus established flashed the glorious message of immortality—all the faults and frailties of their mortal career pale into insignificance, and it should be our delight, as I believe it to be our solemn duty at this Anniversary season, to enshrine them in our hearts' pitying, loving tenderness, and render homage to the great work they did for us and for the world in preparing the way for the feast of spiritual things we now enjoy, even as the angels of heaven whose innumerable company they have joined, have done.

Let us never forget that there were three grand facts demonstrated—not merely asserted, but proven—by the revelations made through the Fox sisters, that remain to this day the basic facts of Spiritualism:

- 1st. Man is a spirit.
2d. As a spirit he is immortal.
3d. After the change called death he can revisit the earth and hold communion with its denizens.

This is the eternal, original gospel brought to us by angel-hands. It is not new; it is as old as the soul of man, and the Anniversary that we celebrate at this season is simply the Anniversary of the advent through the Fox family of one of its modern methods or phases of manifestation.

Special Interview.—Attention is directed to the report in another column of a Special Interview held in London, Eng., by the European representative of the BANNER OF LIGHT, with the celebrated W. T. STEAD, editor of the Review of Reviews. Our readers on both sides of the Atlantic will peruse with interest this gentleman's views as ably drawn out by Bro. J. J. MORSE.

The Margaret Fox-Kane Fund.

We stated under this heading last week that we had written to Mrs. H. J. Newton, of New York City, for information regarding the plans, if any, entertained in that place regarding the sepulture of Mrs. Kane. We have since heard from Mrs. Newton, who states, with truth, that to her mind "the funeral expenses should be paid first," and then if money is to be raised for the erection of a monument, etc., the work must be entered upon "in a business-like way: A committee of responsible people should be formed, and a treasurer appointed in every city to receive the funds. . . . I am ready," she says, "to receive any money that the friends may wish to send toward defraying the funeral expenses first of all, then we'll talk about the monument."

The sum of thirty-four dollars has already been forwarded to her by THE BANNER, as subscribed by its publishers and patrons; but we understand more is needed for the costs of burial, etc. We will receive, acknowledge and forward to Mrs. Newton all sums sent to this office for this worthy project; and we do hope there will be a liberal response.

A Worthy Case.

Mr. A. E. Senter, of 26 Bower street, Roxbury, Mass., has all his life been a Liberal in thought and expression; he was the friend of Abner Kneeland, and after him, a close comrade of the late Horace Seaver. Mr. Senter has been sick and unable to labor for a long time, and finds himself in straitened circumstances peculiarly. Some time since he called for help from The Investigator, but the monetary result was so small that he turned to THE BANNER for help from its "God's Poor Fund." We have several times assisted him, as far as the Fund would allow, and now feel to ask that all who desire to do a good and benevolent act will send aid for this worthy man and great sufferer to the care of Colby & Rich. Such amounts will be acknowledged in these columns, and forwarded to Mr. Senter as above. [Our contemporary, The New York Truth Seeker, is requested to copy this paragraph.]

We have been reminded to state as a matter of history, that Lyander S. Richards was President of the Massachusetts Spiritual Association, and was the originator of the "Music Hall" meetings (of 1868 and after). Ten men whose wealth and interest in the Cause were matched, joined him as financial backers; William White, of the BANNER OF LIGHT Publishing Company, who was also at one time President of the State Association, was one of them.

We would also like to mention the BANNER OF LIGHT Mrs. Cora L. V. Richmond spoke in Music Hall at a date prior to the course referred to, and not long after the decease of Theodore Parker.

It is with deep regret that we learn of the demise of our dear friend, Dr. J. Theodore Child— who passed to spirit-life, Thursday, March 30th, aged 51 years 8 months. He resided in Malden, Mass., (where his decease took place) and did business at 50 School street, Boston, where his father, Dr. A. B. Child, practiced dentistry successfully for many years—the business subsequently being carried on by the son.

Mrs. Nellie Ingersoll Ackerson, formerly Guardian of the Cleveland (O.) Children's Progressive Lyceum, recently passed to spirit-life from that city. An "in memoriam" notice, prepared by our regular correspondent, Mr. Thomas Lees, will appear in our columns next week.

Dr. A. D. Crabbtree, being "burned out" at the Tremont Temple fire, has now established himself at No. 171 Tremont street, Boston.

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment...

At these sabbaths the spiritual guides of Mrs. M. T. Longley will occupy the platform for the purpose of answering questions propounded by inquirers...

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...

It is our earnest desire that those who recognize the Messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

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

Report of Public Seance held Jan. 20th, 1893. Spirit Invocation.

Oh! thou Infinite Presence, thou Divine Consciousness of all life, permeating the universe with light and power, we know that thy spirit dwelleth in the heart of man...

To this end, that we may understand our possibilities and learn something of our relationship to the divine, we ask that we may be stimulated to the highest and best in our souls...

Oh! may we in this hour exchange sympathy and kindly feeling one with the other, and thus attract pure and helpful intelligences who will give us such magnetic aid and support as our individual cases may require.

QUESTIONS AND ANSWERS.

CONTINUING SPIRIT. Your questions, Mr. Chairman.

Ques.—(By L. C. Is Dr. A. B. Child the spiritist in spirit-life that he was on earth?)

Ans.—Our good old friend, Dr. Child, is a progressive spirit. He is not one who stands still in the exercise of his thought or in his research for higher truth.

The Doctor is pressing on to a higher understanding of life. He is the same hopeful spirit that he was when in the abode of flesh.

We are privileged at times to come into association with Dr. Child, and we know that he exercises the same kindly, fraternal spirit toward all that he did when he was here.

Q.—[From one in the audience.] Do we enter the spirit-world as infants or as adults?

A.—That depends very much, friend, upon the unfolding of the spirit when it passes to the other life. He who has taken advantage and made the most of his experiences and privileges, who has cultivated the finer nature to an extent, and endeavored to live according to the rules of spiritual law, has assisted largely in the development of his spiritual nature.

We have seen spirits in the other world who in general appearance and stature seem to be men and women grown, but who, in culture, knowledge and experience, are as small and feeble as the infant just coming into life upon this mortal plane.

It is not so much a matter of external appearance as it is of interior growth. He who lives a number of years upon this plane, but who does not exercise his mental activity, who does not take observations of men and things, who ignores or is careless of his spiritual attributes and their unfolding, is worse off in ignorance than the little child who passes out into the spirit-world, because the child is always eager to understand and to grasp things, and to make them his own, while perhaps the old man, who has frittered away the time allotted him here, has become dulled in his mentality to the extent that he asks no questions, is not eager to understand life and its conditions, but remains in a lethargic state, from which he must be aroused by some sudden electric shock in order to bring him to a realization of life as it is.

But perhaps our friend desires to know whether those who die pass into a condition of infancy, because those who are born into this life of earth come here as helpless babes, and we answer, no. The system of life and reproduction is not in the spirit-world as it is here. Children are born upon the earth of mortal parents, and this planet is peopled thereby; but the spirit-world is peopled in no such way. Those intelligences who have gained what they could of this earthly life demand, through the necessities of their nature, other environments, localities and conditions for the still further expansion of their lives and their spiritual natures, and the man who goes into the spirit-world finds himself clothed upon with a body somewhat similar to that which he vacated here. So with the woman and the child.

He who has aged on earth may, through the activities of his spirit and of his will-power, take up so much of the fresh, strong magnetism of the spiritual atmosphere as to infill his entire being with new life, and to cause the lines of care to disappear, the signs of youth to return, and reform and feature to present the appearance of energy and power. Thus it is with the woman who has passed on amid the cares and toll of years. She, too, may take on a new appearance, one of beauty and bloom. The infant who passes out to the spirit-world does not continue an infant always, but it grows and becomes active, it rounds out and increases in stature until it has attained the height and appearance of vigorous manhood or womanhood, where it remains for an indelible time.

INDIVIDUAL MESSAGES.

Harvey Rice.

[To the Chairman:] The good man who has just been speaking to you kindly mentioned me to approach as he stepped aside, thinking, no doubt, that I would serve as an illustration of some of the remarks he has made concerning the appearance and condition of the aged who pass into the eternal world. For my good sir, I lived many years on the earth-plane. Ninety years had passed over me before I was summoned to that far country where souls abide, and I can scarcely realize, as I view myself today and recognize the vital powers that are mine, that I did pass through the varying changes of four score years and ten before the summons came for me; but it is true, and I am very glad to give my testimony to the fact that, though I assure them that I have found an immortal life, and that I have become associated with many good souls who long since passed over into that region of light. If my friends will turn their thought to that which was the bent of my mental activity while in the body; if they will remember that I expressed my intellectuality through the medium of the pen and the press, expressing myself in such language as I could command, both because of my early training in a Williams and because of my later experience with humanity and the world in general, they may perhaps come to understand that my mental activity follows along the same line, and that I am privileged to give expression to my thought and to ventilate my ideas to the world in which I now live. Mind there can rub against mind, and thus become brightened and polished; for, by the interchange of thought, one mentally becomes stimulated and quickened, and the other gains some new ideas or suggestions which he has not obtained before. In this manner new trains of thought are started which lead to large results and much information.

I am quite well aware, my good sir, that I am laboring under a difficulty in seeking to give vent to my ideas in this way. I am handling a brain that I have never before approached; I am seeking to manipulate organs of intelligence that I have never acted upon before. I know how it must be with one who, perchance, has much knowledge and ability, and his requirements, when called upon to play upon a new instrument that he has never seen or heard of, for, at the best, the strains of melody he seeks to evoke will not be as harmonious and perfect as they would be had he familiarized himself with it. So I ask my friends to pardon me until I become better acquainted with this mode of communication, when I will seek to give them such evidences of my mind as will prove earmarks of identity which they cannot dispute.

Be kind enough, sir, to place me on your list as Harvey Rice.

Seacomb Jordan.

I lived in Malden, Mass., although I did not originate there or in this State; but I passed many pleasant hours in its vicinity, and I tried to live out my life as best I could. So I bring greeting and remembrance to my friends and relatives in Malden, and would tell them of this better country to which I have gone. It is not so grand, however, that I am content to remain in it all the time, but I have a desire to know anything of the affairs of earth or what is passing with my friends. I am satisfied that the best has come to me through the change called death that could be mine, and that I and all get what we deserve and have earned; and I am also pleased to say that the spirit-world offers many advantages to those who can profit by them.

I turn in my mind to the good old State of Maine, where in former years I was known, and where I employed my energies for some time. Through coming in contact with old familiar places and renewing old associations in Lewiston, I have been enabled, I think, Mr. Chairman, to come here. I will tell you how that is. There have been spiritual meetings started in that place, and I was taken there by spirit-friends who, long years ago, went out of the body from Lewiston and Auburn. In those assemblies I learned many things that gave me new ideas of life, and I sort of caught on. If I may use the term, to have spirit control of human instrumentalities, by coming very near to a spirit who was being described by a medium and who was very close to that person. Then, sir, I was brought here, and I have been watching spirits communicating with you until I feel that I am ready and able to say a word for myself. There have been meetings of a spiritual character in Malden which I have visited, and which also have benefited me by giving me magnetic force to come nearer to these outside conditions, and to speak of these things because I believe credit should go where credit is due.

Now, sir, I give my greeting to my friends. I would tell them that I have come back from beyond the grave, and that the grave has nothing to do with my life at all. I never entered into any condition of tomb-life, and I never intend to do so, but I am strong in the spirit-world, and ready to do what work I can, as much as I was while here.

I am Seacomb Jordan.

Martha Phillips.

[To the Chairman:] Will you kindly take my name, and tell my friends that I have come to bring them my love?

I am Martha Phillips. My home and my dear family are in Amherst, Mass., and it is to Amherst that I send my tender affection and sympathy. I want the dear ones to feel that I have not gone entirely away from them. I had to leave the body, with its weariness and pain, but if I could have had my choice, although the spirit-world is sweet and full of pleasant things, I should have staid here with my family, that I think needed me. However, it is beautiful to know that I am not separated from all that I held dear on this mortal side. I did not have to leave my dear husband and my children, but I was permitted to linger around them, and try to lessen their sorrow by the influence which I received from the spirit-world.

Tell my friends, please, that life goes on and on, and that the spirit-world is a place of rest, and that the mortal form, but with the spirit, goes on, and we find a bright home in the other life. I have seen relatives and friends there. Beautiful conditions are around them, and they seem to understand how to take hold of life and make the most of it. I have met Father Lawson, and he is a busy spirit, trying to do good works, and to help bring truth to those who are here that they may understand it, and give it out to the world in such ways as will enlighten the minds of those who seek for knowledge and peace.

I will tell you while here that Mrs. Spaulding of Amherst, who passed away not long ago, it seems, wishes me to say a word for her, as she cannot come to speak for herself. She would like to have her dear friends know that she is well and contented in the spirit-world, freed from conditions that belonged to the earth, and ready to do all the good she can for those who are here.

Please say that my husband is S. A. Phillips of Amherst.

Gen. John B. Kenly.

The years come and go, and I realize that a new year has opened upon human experience on this side. I learn that we do not count the years in the spiritual country as you do on earth, but we also realize that it is necessary for you to thus mark the passage of time in order that you may make your calculations, and get ready for that which is to come.

I confess that I am not well disciplined in this new order of life, which belongs to the spirit-side. In military tactics and in the rigorous discipline of army life I have had my experience, and have become well-informed; but in taking up my march in another country, whose lines are unfamiliar to me, I have to account myself as one who is sadly in need of instruction and practice.

As far as I know of these things of the spirit-world, I am well pleased. The situation of the country is pleasant, the entire scope of action is calculated to draw out man's best powers that he may employ them through useful avenues for lofty ends and aims, and I report to the friends of mortal life that "All is well!" The sentries along the line are all vigilant, and are in the service of truth, I think, from my observations, and it seems to me that they can surely give back the "All is well" that will encourage the friends on this side to press by the aid of and to prepare for that action which is to come.

I am proud to say that the grand and noble man, Henry Clay, has given me instruction concerning this office of yours, Mr. President, and that he invited me to come and endeavor to express my thought.

I was an old-time Whig in the days of that party's activity; but I lived to almost the present time, and to the campaign in which the great political parties of the country were recently engaged, and I am interested, as I always have been in the affairs of State and nation. I feel that this is the most glorious country upon the face of the earth, and that its march is forward along the lines of progress. It may have its halting-places, it may have seasons of skirmishing and periods of what may seem to the casual observer to be retreat from its high position; but I do not think that such a state of affairs ever really comes to our country or nation, and I do not think that it is one of adversity, as you would say.

I heard it asked when your questions were read if someone or other whom I did not know was still an optimist in the spirit-world. I can say that I am more of an optimist since the scales fell from my eyes than I was when here, and I do not know as I was of a specially desponding nature when here. I see that the world moves, and that great minds who have lived on earth, like Clay, and Webster, and other grand intelligences, live to-day, the outside covering, and I find that I can live as I have done, pressing forward for new fields to conquer if necessary, and new achievements to make.

Tell my Maryland friends that the old General is not dead, but that he lives, and that he expects to live through the years to come. Say to the dear ones in Baltimore, where I feel at home and where I know I am remembered, that John B. Kenly is happy to send a word back to the old place from the fort which he now occupies.

Lydia Hawkins.

My name is Lydia Hawkins. My friends live in Fall River, and I send them my love.

I have been gone from the earth a good while, and I mean that literally, because I have not been back here in this earthly condition for a long time. I lingered around the earth and my friends for quite a little time after I passed from the body. I did not want to think I was dead. I seemed to shrink away from those who came to me. They, too, had died, and were living still. I wanted those I had loved on this side. I did not know any who were there, though some of them they were my relatives, but I had never known them, and my thought and desire were to be here.

After awhile I passed out of that condition and went into the spirit-life. There I was taken in charge by some of these good people, who took me among such beautiful scenes and into such pleasant schools that I became interested, and was willing to remain there for my own good. I have been away some time now, and have not known much of what was taking place with my friends on earth; but lately I have had a desire to come back and try to say something through mortal lips that perhaps might be seen or heard of by some I have known in the past, which would make them think of the spirit-life and its wondrous laws. I did not know about Spiritualism, or that those who die can come back and communicate with their friends, and I had all this to learn on the other side. I do not know as any who live here are interested in this truth or place with my friends on earth; but I have a knowledge of it both through my relatives, who have or not, I hope they will feel that there is something in it, and that, perhaps, their friends who have passed from the body do live and love them; for this thought will help to draw their spirit-friends more closely to them and into the earthly atmosphere, in which condition the spirit-intelligences will be enabled to be of more service in many ways to the dear ones of this life.

John Benson.

[To the Chairman:] Good afternoon, sir. Will you kindly allow me, as I am seeking friends in Montreal to come? [You are quite welcome.] Well, then, I thank you.

I have tried and tried again to find some open way in Montreal where I could just say a few words, only give my name, and say that Jack lives, and is looking about to see what the world is doing, but not an opening could I find. So I have made my way here, and I feel very glad to say just a few words.

Tell my friends that I think I am as handy in my craft as I was when here, not with the same kind of tools, of course, for they belong to this outward life; but what I mean is that I employ the same thought and the same ingenuity (if I can say that, for I do not know of a better word), that made my work have certain effects in a mechanical way on earth, to giving expression in other external ways on the spirit-side. I hardly know how to speak because I have to use your words, which are used as they apply to the work and the thought on the other side; but, nevertheless, tell the friends that I am busy as I was here tinkering over something, and trying to work it out for a useful purpose.

I think that some of my people are mediumistic; in fact, I am very sure of it. There is Kate. She has grown up and made a home of her own. I know she had the gift when I was here in the body. A little thing she was, but she had a lot of some of the strange sights that came to her that nobody else saw, and of the people that were going about, but that, for our lives, we could not see at all. So we said she had the gift, and she would be preserved from harm. I think she has been carried along through life so far with but little shadow and much sunshine, and I hope it will last. I have been trying to do what I can to brighten up things for her and hers, and make the pathway pleasant and smooth.

We are all very grateful to you for this opportunity. I have been seeking it long. It will do me a deal of good, I know, and sometime I will try to repay you for the good you have done me.

I am John Benson.

Sister Agatha, to Her Medium.

I bring a cross of white flowers as a token and a symbol from the spirit-world. I believe it will be accepted and recognized as a sign of fidelity which will be understood in a certain spiritual line of work that is being accomplished. The fulfillment has not yet appeared, but it will, for the late and the experience will go hand in hand, one and the other, and the other to be gained, and will work out the consummation of plans and desires for lasting good to a number of human souls.

I am permitted to come and speak to my dear medium, who will see my words in your BANNER sheet, and who will respond, I think, in mind to what I have to say. I know that the shadows have seemed heavy of late, and that the trials have been many to bear. The work does not appear to be all that it has promised or that it has prophesied; but the shadows are fleeting, the burdens will become lightened, the labor will result in a bright fulfillment, and souls will be brought nearer to an understanding of the spirit-life through its activity.

I know that the word of truth is spoken by immortal lips; I know that the sign of eternal life is given, and that illuminations from the spheres beyond come brightening the heart and drying the mourning tears. So I say to my medium: Be of good cheer; be faithful; do not become weary in well-doing, but press on, and the bright light shall come which will show you more clearly the way. Not just at present, but later on, when the summer roses bloom, brighter and sweeter conditions will appear, and then the burdens will seem less heavy to bear, and, indeed, they will in a measure pass away.

To the Chairman: I thank you, my good sir, say that it is Sister Agatha, to her medium.

Report of Public Seance held Jan. 24th, 1893.

QUESTIONS AND ANSWERS.

Ques.—[From one in the audience.] Is the personality of the devil to be taken literally or accurately?

Ans.—The thought of a personal presence of evil, a powerful being able to do all manner of ill to human life, seeking whom he may devour by his machinations, and working always for the accomplishment of his own vile end, that of gathering human souls into his embrace for their everlasting woe, seems to have been the result of a superstition and a misconception in the early ages of the world.

Man, not understanding the possibilities and powers of his own being, which might be developed to such a degree as to enable him to cope with the adverse forces of Nature, not realizing how he might develop his faculties so as to be able to create conditions for himself by which he might defy the storm and the whirlwind, through which he might overcome the power of wild beasts and those forces and objects which sought to prey upon him, felt that he was the victim of some invisible but potent presence which was continually working him harm. So when the pestilence came and struck down himself or his loved ones, when the whirlwind and the storm came and shattered his protecting place and brought ruin to him and his, or when some other disaster fell upon him, such as the failure of his crops or other means of subsistence, the onslaught of great pests seeking his blood, he felt that this great power which he saw working upon him for some unknown cause, and thus there grew up with the human race this idea of a personal power of evil, which was incorporated into religious teachings, until the human family became imbued with the fear of this powerful being called the devil. In the later stages of human advancement, as man comes to reason upon the forces of life, those visible and those invisible to the physical senses, as he becomes an intelligent creature, realizing the extent of his intellectual powers, and the possibilities of his mind and heart, he comes to question whether there is a personal being in the universe of evil, or whether there are not innumerable forces at work creating these dire disasters and ill consequences in human life as the result and outgrowth simply of planetary development and also of human unfolding and experience.

We are free to say at this time that there is no more powerful being, supreme in its might, visible or invisible to mortal spiritual senses, working evil and injury in the life of mankind. There are forces of nature in the universe, which, in their active operation, may produce injurious results to life and property. These we know are operated only according to natural law; these we know are the result of planetary action, because we have learned this much through human experience.

There are also a number of unseen forces in the mental atmosphere of humanity, which in their active operation may perhaps work harm to mankind; but these are also the result of the operation of natural law, and if we find disease among mankind, it is because they have violated the law, have not lived in obedience to its dictates, and pain, infirmity and often insanity come as the consequence.

In the spiritual realm also there are unseen powers at work, some of which may be mischievous and malignant in their operation upon human life; and why is this? Because there are human beings, who are impure, crude-minded and unimproved, and who have a special desire to grow out of their darkened condition, they delight in living in violation of law, divine and man-made. They are selfish, seeking the haunts of vice, perhaps, and preying upon their fellow-beings. Such as these must at some time pass from the body. Many of them are not better at the hour of death than when in the height of their power and strength, and when they pass into the other life, they exist as human entities, full of malignant activity, working and to counteract through diverse ways upon external life. Those intelligences who still remain here, who are themselves seeking to prey upon others, and looking for their own personal aggrandizement in place of the benefit and happiness of all, will, no doubt, draw to themselves an atmosphere from these disturbing forces which will at times bring disaster upon them.

Times being recognize any number of personal forces that are mischievous and work ill to others, who take the place of the supposed devil that history and legends have brought to our notice; but if each one of us on earth or in the spirit-world seeks incessantly to overcome the spirit of passion, selfishness and impurity that may be within our own personality, we need not fear the approach of any evil spirit; for by seeking to overcome that which is carnal within ourselves, we shall grow stronger in will-power and in activity, which will enable us to rise above that which is injurious, and to counteract the influence of any disturbing force; while we shall attract to ourselves, through the very effort we make to become unselfish and pure-minded, intelligences of power, purity and peace, who will bring harmonious conditions to brighten our lives.

Q.—[From one in the audience.] Why is it that certain changes of the weather will put a person in a terrible state of melancholy, robbing him of all spirituality in exchange for the most unhappy condition?

A.—Such individuals who are affected by atmospheric changes to the degree mentioned are sensitive acted upon by external as well as internal forces, and made to respond in some measure to these operations. Therefore, the sensitive may upon a bright, clear day feel exhilarated, full of power and activity, and perhaps with such a cheerful influence he becomes strong and ready to undertake almost any task; while at another time, when the temperature is low and the atmosphere is filled with demoralizing elements, the sensitive finds himself responding in character to the atmosphere, and also becomes depressed, disheartened, cannot see any beauty in life, and feels that he is not of any account, nor can he accomplish any special work.

These sensitives, ringing the changes in their life and experience like the thermometer, are susceptible not only to climatic conditions, but also to the conditions of other intelligences who may come near them, whether encased in mortal flesh or in spiritual garments, and so, many times, they are acted upon by the proximity of unseen beings who are seeking to throw off some unpleasant condition of their own, something which they have carried with them to the unseen world from the earth, but which does not belong to them as spirits. Thus they often make use of a sensitive instrument for that purpose, and, he, not understanding this, attributes the cause of his melancholy to the state of the atmosphere or to some other disturbing physical influence.

INDIVIDUAL MESSAGES.

Rev. C. W. Richards.

It may not seem meet in the eyes of some of my good earth-friends for a clergyman to follow in the footsteps of an astrologer [referring to Spirit Thomas Lister, who immediately preceded him, and whose message was printed in advance]. Doubtless many think that to deal with astrology is to deal with forbidden things;

but from the spiritual side of life we gain a larger comprehension of the laws of the universe, and become content to wait for further knowledge before we assert what is possible and what is impossible in the great arena of life. I find, also, that there are all peoples and grades of thought and personality meet and express themselves.

[To the Chairman:] I am very thankful, my good sir, for the privilege of sending a word of greeting to the old-time friends, and at this early day to assure them of my continued life in the spirit-world. The spirit-world! How strange it is to say that—a world of spirits, broad as the universe itself, peopled by intelligent individuals who are all actively employed in their Father's service, some in lowly ways and some in exalted ways, but all working out the plan of unfolding within their own lives. Only last Spring I was taken home to the eternal world, and I say that I am here at an early day, for I learn that many who have been dead only a few days in the spiritual country scores of years have not been enabled to send one telegraphic dispatch back to the earth and its people.

Life is beautiful to me; life is grand and full of significance. For more than threescore years and ten I trod the earthly way, seeking to unfold that which I felt within, and to outline the pathway of eternal life to my followers as I understood it; and to-day I stand upon the spirit-side, looking back over the past and its experience. I find that much of it was gained in a shadow, much of it was sought to grasp as of the external alone; much of that which I thought was true had its origin in the misconceptions of human minds that had not outgrown the limitations of earthly ignorance and superstition. But some things that I had gained were of the eternal—they belonged to the spiritual state—and I have them with me in my home above. Those are my treasures, my possessions, which go to enrich my life, and to which I desire to add year after year, as new experience and trial come to me.

I have been reunited with many tender souls who passed beyond the border before I was called, and these loving hearts are anxious to give me tidings of that life in which they are engaged. They show me something new every day, and my feet are pressing falteringly on to higher paths where I earnestly hope to learn all that there is of life and truth, and to become freed from any error or opinion which does not belong to the spirit, but which has been gathered up during my sojourn in earth-life.

In former years I dwelt in western Massachusetts. I love to-day the Berkshire hills, whether crowned with winter snows, whose glorious jewels of frost and ice flash in the sunlight, or whether decked in the bloom and richness of summer-time, when the velvet carpet which the divine hand spreads abroad offers its luxuriousness and beauty to human eyes and feet. They are dear to me as is the atmosphere of that locality, and I send my thought toward the hills and valleys of the good old Bay State, because I feel that I have gained something that will be everlasting from my contact with them.

I will state also, Mr. Chairman, that in the West, in Chicago and in other parts of Illinois, I have interests and attractions. Dear friends and followers there still think of me with a tender thought, and I send back to them a word of love from among the dead, when they cease to breathe, but that I have been permitted to pass about among them as a spirit, touching their lives more closely than I ever did before, and dropping an influence and thought into their hearts such as I had not the power to do when among them in mortal garb. I bring greeting and love to one and all in friendliness and joy. C. W. Richards.

Jemima Hawes.

I like to come in after that good minister. I believe in the church and its work; I believe in the power of missionary life and effort for the regeneration of souls; I believe in the influence of religion in daily life, and so I am pleased to come in after the good man who has spoken.

I have been in the spirit-world long enough to change some of my opinions, and to come to the conclusion that no doubt much of the money expended for the advancement of religion in a theological sense, whether through the Board of Missions or in other ways, might be used more practically for the education of the ignorant, and the advancement of the unfortunate. I have come to the conclusion, and it has been forced upon me by the sights I have witnessed in the spirit-world—that if the same amount of time and money was given to taking the street waifs out of the dens of vice and poverty, and placing them in comfortable homes, and in schools where they could be properly trained, useful citizens might be reared, and much of the sin and shame of human life might be overcome.

I am free to confess that I come back from the spirit-world, and say that I wish had in some of my means more fully with this end in view than in the direction of helping to sustain religious establishments; but I am not going to complain of my short-sightedness or of my neglect of duty, because I think I did just as nearly right as I knew how when I tried to dispose of my effects. I went according to my idea of duty, and I hope all others will do the same, but I hope they will have a higher knowledge and more truth concerning the spiritual welfare and development of humanity than I had in my narrow circle of life and information. I say narrow circle, because, as I look out upon the great spirit-life and its broadness and fullness, I find that that which I had here was narrow indeed, and that I am now in a great department of life where I must learn and work and do the best I can to make the most of my spiritual powers.

[To the Chairman:] I come back, sir, to give greeting, and to bring my respects and love to those I have known and who have responded to me in the past. To the good friends at Wrentham, in this State, and also to other friends in that vicinity, I bring my greeting and my love. Not long ago I, as a spirit, found myself in Dedham, very close to one I well know. He was then on business, and I tried to influence his mind concerning certain affairs in which I was interested. I think that he did catch an impression and acted upon it, but I am not sure. I am working in this way, hoping to reach other lives and make their way more beautiful, because I shall work in a positive manner toward that which I find to be the truth, let it reach where it will.

I am Jemima Hawes.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 24 (Continued).—Caroline Henderson; James L. Holme; Betsy Foster; (—) Folk of the Farmers' Alliance; Fannie Alexander; Harriet Russell; A. B. Foddy; Robert and Carrie Archer; Guido, for Charlie Dudley; also for Henry Carter; Olive Hill; Lizzie Longley.

Messages here noticed as having been given will appear in due course according to routine date. March 24.—Nelle J. Kenyon; Andrew J. Kirby; Charles Hutchinson; Adeline Moore; James Tenney; Henry Adams; Mabel Stoddard. March 28.—C. H. Sampson; Doris Mitchell; Edmund Thomas; Sarah Hilditch; William Ann Tucker; Frederick Wildman; Rosie, to her Medium.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law: "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, here inserted the description of the property to be inserted strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

For Over Fifty Years

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

The Hebrewer.

"As It Is To Be."

A Criticism of Cora Linn Daniels's Book.

BY HELEN STUART RICHMOND.

The author begins her work with a statement, which, like a straw, shows which way the wind blows. "The spiritualist" (with a small s) "already prone to believe his very shadow is a ghost, will accept it" (her narrative) "with eager ears."

A notable illustration of this injustice on the part of the author may be found in the chapter on "Music, Art and Harmony," in which she gravely states that Spiritualists expect to have pianos in heaven, and goes on to declare that there is nothing material there, the inference plainly being that Spiritualists expect just such pianos in the spirit-world as they had here!

Regarding the part "mortal mind" plays in the production of raps, table tipping, footsteps, opening of doors, etc., Mrs. Daniels theorizes in a manner that must bring a smile to the face of any intelligent Spiritualist. While claiming that "such phenomena are always caused by some invisible agent" may be produced either by mortal mind controlling a material force or by spirits, the "Voices" fall to inform the reader how to distinguish the one cause from the other in any given instance.

Evil spirits, re-encarnation, Karma and astrology are vehemently denounced as being false, false and pernicious. But since denial and assertion are not arguments we find little to recommend the chapters devoted to these subjects. Indeed, in that on re-encarnation we are confronted in its opening lines with evidence that here again Mrs. Daniels is not thoroughly informed regarding the subject of her criticism, otherwise she would not ask "The Voices" "If an adult die can his spirit, under any conditions whatever, enter the infant form of another human being?"

Following the above, chapters are given upon "Witchcraft in Sweden and Germany," "The Rosicrucians," "Eastern Jugglers," "Hoodooism," and interesting data relative to Mother Shipton's remarkable life and prophecies, extending over a period from the reign of Henry VII., in which she was born, to that of Charles II. The book closes with a historical and descriptive sketch of "Old New Salem." Illustrations are given of events and localities connected with the persecutions of 1692, and with Salem as it now exists.

Passed to Spirit-World. From Hoboken, N. J., Wednesday evening, March 29th, after a long illness, Francis S. Maynard.

From the home of her daughter, Mrs. M. C. Turner, March 13th, 1893, Joanna M. Pease, aged 83 years 5 months and 9 days.

From Bradford, Mass., March 28th, Mr. Nelson P. Cross. For forty years Mr. Cross was a pronounced Spiritualist. He was twice married; his first wife and son, Dr. Jerome E. Cross, preceded him in spirit-land many years ago.

From the residence of her daughter, Florence A. Ricker, in Nyack-on-the-Hudson, March 25th, Corollie Augusta Sweet, aged 62 years 6 months and 17 days.

From Malden, Mass., March 28th, Robert S. Barrett, aged 93 years and 6 months.

He was a firm and consistent Spiritualist, and has taken this BANNER for many years. Geo. H. SHATTUCK.

Nervousness.

HORSFORD'S Acid Phosphate.

An agreeable and beneficial tonic and food for the nerves and brain. A remedy of the highest value in Mental and Nervous Exhaustion.

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



We commenced on Jan. 1st, '93, our new watch making plant in America. We have now completed the first year of our new plant, and we are proud to say that we have made a record in watch making.

Good living doesn't come from riches. It comes first, and brings riches. While the poor man walks, he will stay poor.

The process of dying, the speed with which spirit travels, the journeyings of the spirit even while in possession of the physical body, the salvation of every human being, the constant communication between mortal and spirit, the life "over there," the simultaneous existence of a physical and spiritual form, the two halves required to make the complete being, and the unity of the human soul with its Source, ideas clothed in chaste and beautiful language by Mrs. Daniels, have been advanced from the spiritual realm for the past forty years.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured.

POULTRY MEN

It has been proved that green corn is the most economical and greatest egg producing food known. MANN'S BONE CUTTER, warranted to cut green bones, meat, and grease, and without clog or difficulty.

THIS IS THE BEST FREE! I will examine in any home, sent anywhere without charge. I will send you a copy of my book, "The Science of Life," and a copy of my book, "The Science of Health."

WE SEND FREE with this beautiful Organ an instruction book, "The Science of Life," and a copy of my book, "The Science of Health."

PATENTS OBTAINED.

Terms Easy. Thirty-five years experience. Examinations and reports free. Prompt attention. Send Drawing and description to: BROWN & CO., 457 N. Washington, D.C.

SOUL READING, OR PSYCHOMETRIC DELINEATION.

MRS. A. B. BEVERANCE has always been noted for her powers in examining and prescribing for disease, and also in her character readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice.

DR. A. B. JAMISON.

DEAFNESS & HEAD NOISES CURED. I have cured many cases of deafness and head noises. Write for proof FREE.

BICYCLE FREE.

TO ANY BOY OR GIRL under 18 years of age who will send me a photograph of himself or herself, I will send him or her a bicycle FREE.

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

Mediums in Boston.

Dr. C. E. Watkins, Office Hours 10 A. M. until 3 P. M.

The Independent Slate-Writer. At the request of his guides will devote Mondays, Tuesdays and Wednesdays to giving Seances. Terms \$2.00 for Gentlemen, \$3.00 for Ladies. Special terms, of course, given to those who desire to only hear from their friends, and do not care about reading or experimenting with the power.

Hattie C. Stafford-Stansbury, 80 West Concord Street, Boston. Wednesday 8 P. M., Thursday and Sunday, 2:30 P. M. All engagements in advance.

Dr. Ella A. Higginson, THE Great Healer, Natural Clairvoyant and Medium of the Healing Institute, 127 1/2 Washington Street, Boston, Mass. Sittings every Sunday at 2:30 and 7:30 P. M.; also every Thursday at 2:30 and 7:30 P. M.; admission, 25 cts. Give notice of absence, unless by arrangement, at least 24 hours in advance.

Mrs. S. S. Martin, 55 RUTLAND STREET, Boston. Seances Sundays, Wednesdays at 8 P. M., Thursdays at 2:30 P. M.; Sundays and Jan. 7. GEORGE T. ALBRO, Manager.

Osgood F. Stiles, DEVELOPING, Business, Test and Medical Medium. Sittings daily, from 8 A. M. to 9 P. M. Circle Tuesday evenings at 7:30, Thursday afternoons at 2:30, 451 Shawmut Avenue. Will accept calls to give Platform Trances.

J. K. D. Conant, Trance and Business Psychometrist. Sittings daily from 10 A. M. to 4 P. M. Seances every Circle Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. 812 Developing Sittings for \$4.00. 184 Washington Street, opposite Davis Street, Boston.

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily, Circle Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. 812 Developing Sittings for \$4.00. 184 Washington Street, opposite Davis Street, Boston.

Astrological Medium. MRS. WEBB can be consulted daily (Sundays excepted) 8 A. M. until 5 P. M.; also Tuesday evenings. Health and business a specialty. Verbal Readings, \$2.00. 154 Columbus Street, Boston.

DR. JAMES R. COCKE, 24 Worcester Street, Boston, Mass. Miss J. Rhind, Seer. Sittings daily, with advice on business. Circles Monday at 7, Thursday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Euclid St. 1064 Washington Street, Boston.

A Wonderful Offer. WRITE plainly six domestic or business questions, state age and sex. Enclose twenty-six two-cent stamps for counsel reading worth a fortune. DR. E. M. SANDERS, 28 Adams Street, Charlestown, Mass. 4c. Apr. 1.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily, Ladies 2c, 5c, and 10c. Gentlemen 5c, and 10c. 22 Chestnut Street, Boston. Addison D. Crabtree, M. D., 4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. Jan. 14.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments, 45 Shawmut Avenue, Boston, near Newmarket. Hours 9 to 6, Mar. 25.

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

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Electric Treatment and Sittings. 10 A. M. to 7 P. M. No 115 Shawmut Avenue, Boston. Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 232 Tremont Street, corner of Elliot Street, Boston.

Mrs. H. B. Fay, 17 APPLETON STREET, Boston. Seances Thursday and Saturday at 2:30 P. M., Sunday at 8 P. M. Mrs. Bickford, MASSAGE, Magnetic and Test Medium, 102 West Springfield Street, Boston. Hours 10 A. M. to 7 P. M. Dr. Fred Crockett, MAGNETIC Massage, Psychic Diagnosis, Circle Sunday, 7:30 P. M. 314 Shawmut Avenue, Boston. 2c. Apr. 8.

Dr. J. L. Wyman, 224 Tremont Street, Boston. Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Street, Boston. PSYCHOMETRIC and Business Reading, or 6 questions answered, 5c cents and two stamps. MARGUERITE BURTON, 1474 Washington Street, Boston.

REMOVAL. MISS L. M. WHITING, Massage, Waverly House, City Square, Charlestown, Rooms 75 and 76. MRS. J. C. EWELL, Inspirational and Medical Physician, 52 Tremont Street, cor. Hanson, Boston. MME. CARBEE, Astrologer and Palm-Reader, 1088 Washington St., Hotel Madison, Suite 9, Boston. DR. JULIA M. CARPENTER, 303 Warren Street, Boston, Mass. Jan. 7.

TREES THE BEST THE LARGEST COLLECTION IN THE COUNTRY. Why buyers universally favor the SHADY HILL NURSERY CO., CAMBRIDGE, MASS. See catalogue of Novelties only offered by us. Mar. 25.

WHY PAY DEALER'S PROFIT? Buy a \$2.75 baby \$1.75. Buy a \$1.75 baby \$1.25. Buy a \$1.25 baby \$0.75. Buy a \$0.75 baby \$0.25. Buy a \$0.25 baby \$0.00. Buy a \$0.00 baby \$0.00.

STELLAR SCIENCE. I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps. I will write Graphical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science. For a fee of \$1; Consultation fee \$1 at office, 306 Tremont Street, Boston.

OPIMUM Morphine Habit Cured in 10 to 30 days. No pay till cured. COTTAGE FOR SALE AT LAKE PLACID. 1000 ft. high, on a hillside, with a view of the lake and mountains. Inquire of N. S. HENRY, Lake Placid, N. Y. THE ELIXIR OF LIFE. From a Chela's Diary. By G. M. F. T. S. Paper. For sale by COLBY & RICH.

Miscellaneous.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable Medical Confections. A Universal Blessing. SUITED TO OLD OR YOUNG!

PEPPER Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all humors and Blood Poisons from Malaria, etc. Also cures Headache, Backache, Stomachache, Diarrhea, Dysentery, Pains in the Limbs, Lamebacks, Numbness, Constipation, Piles, Worms, Dyspepsia, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

GARLAND'S Vegetable Cough Drops. THE greatest known remedy for all Throat and Lung Coughs, Croup, Catarrh, Asthma, etc., etc. It has no equal. It is warranted to cure Coughs, Cold, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and inflammation of the Lungs. It is free from all opiates and habit-forming ingredients, and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a HOOP FOR THE LUNG, it is of great value. A box, taken according to directions, is guaranteed in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. S. H. GARLAND, 32 Maple Street, Englewood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

WAS ABRAHAM LINCOLN A SPIRITUALIST? Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD. Together with Portraits, Letters and Poems. Illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling—more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

Price Reduced from \$1.00 to 50 cents. THE PHANTOM FORM. Experiences in Earth and Spirit-World. Revelations by a Spirit. Through the Trance Mediumship of Mrs. Nettie Pease Fox.

This is one of the most deeply interesting Spiritualist works ever published. It is a narrative of the life and work of a woman who, through the mediumship of a spirit, has been able to see and hear the spirits of the dead, and to communicate with them. The book is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

Price Reduced from \$1.50 to 75 cents. The Mysteries of the Border-Land. Also the Second Part of the Volume, "The Golden Key, or, Developing Our Own Powers." BY MRS. NETTIE PEASE FOX.

These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative form, and are of such interest and value that they are entering into a new era of popularity. 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 are sure to please and deeply interest thousands outside the ranks of Spiritualism. Price 75 cents, postage free. For sale by COLBY & RICH.

Price Reduced from \$1.25 to \$1.00. OUTSIDE THE GATES: AND OTHER TALES AND SKETCHES. By a Band of Spirit-Intelligences, through the Mediumship of MISS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles by Spirit "Beneficent," entitled "Thoughts from the Spirit-World," and the second, containing a series of articles by Spirit "Beneficent," entitled "Thoughts from the Spirit-World." The book is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

Price Reduced from \$1.00 to 50 cents. THE PHANTOM FORM. Experiences in Earth and Spirit-World. Revelations by a Spirit. Through the Trance Mediumship of Mrs. Nettie Pease Fox.

This is one of the most deeply interesting Spiritualist works ever published. It is a narrative of the life and work of a woman who, through the mediumship of a spirit, has been able to see and hear the spirits of the dead, and to communicate with them. The book is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

Price Reduced from \$1.50 to 75 cents. The Mysteries of the Border-Land. Also the Second Part of the Volume, "The Golden Key, or, Developing Our Own Powers." BY MRS. NETTIE PEASE FOX.

These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative form, and are of such interest and value that they are entering into a new era of popularity. 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 are sure to please and deeply interest thousands outside the ranks of Spiritualism. Price 75 cents, postage free. For sale by COLBY & RICH.

Price Reduced from \$1.25 to \$1.00. OUTSIDE THE GATES: AND OTHER TALES AND SKETCHES. By a Band of Spirit-Intelligences, through the Mediumship of MISS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles by Spirit "Beneficent," entitled "Thoughts from the Spirit-World," and the second, containing a series of articles by Spirit "Beneficent," entitled "Thoughts from the Spirit-World." The book is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

Price Reduced from \$1.00 to 50 cents. THE PHANTOM FORM. Experiences in Earth and Spirit-World. Revelations by a Spirit. Through the Trance Mediumship of Mrs. Nettie Pease Fox.

This is one of the most deeply interesting Spiritualist works ever published. It is a narrative of the life and work of a woman who, through the mediumship of a spirit, has been able to see and hear the spirits of the dead, and to communicate with them. The book is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

Price Reduced from \$1.50 to 75 cents. The Mysteries of the Border-Land. Also the Second Part of the Volume, "The Golden Key, or, Developing Our Own Powers." BY MRS. NETTIE PEASE FOX.

These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative form, and are of such interest and value that they are entering into a new era of popularity. 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 are sure to please and deeply interest thousands outside the ranks of Spiritualism. Price 75 cents, postage free. For sale by COLBY & RICH.

Price Reduced from \$1.25 to \$1.00. OUTSIDE THE GATES: AND OTHER TALES AND SKETCHES. By a Band of Spirit-Intelligences, through the Mediumship of MISS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles by Spirit "Beneficent," entitled "Thoughts from the Spirit-World," and the second, containing a series of articles by Spirit "Beneficent," entitled "Thoughts from the Spirit-World." The book is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

Price Reduced from \$1.00 to 50 cents. THE PHANTOM FORM. Experiences in Earth and Spirit-World. Revelations by a Spirit. Through the Trance Mediumship of Mrs. Nettie Pease Fox.

This is one of the most deeply interesting Spiritualist works ever published. It is a narrative of the life and work of a woman who, through the mediumship of a spirit, has been able to see and hear the spirits of the dead, and to communicate with them. The book is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

Price Reduced from \$1.50 to 75 cents. The Mysteries of the Border-Land. Also the Second Part of the Volume, "The Golden Key, or, Developing Our Own Powers." BY MRS. NETTIE PEASE FOX.

These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative form, and are of such interest and value that they are entering into a new era of popularity. 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 are sure to please and deeply interest thousands outside the ranks of Spiritualism. Price 75 cents, postage free. For sale by COLBY & RICH.

Price Reduced from \$1.25 to \$1.00. OUTSIDE THE GATES: AND OTHER TALES AND SKETCHES. By a Band of Spirit-Intelligences, through the Mediumship of MISS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles by Spirit "Beneficent," entitled "Thoughts from the Spirit-World," and the second, containing a series of articles by Spirit "Beneficent," entitled "Thoughts from the Spirit-World." The book is a source of interest to all who have a heart's desire to make greater, more appreciated, and more understood—ABRAHAM LINCOLN. Price, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

New York Advertisements.

A Universal Germicide. A Wonderful Discovery in Medicine.

A POSITIVE cure for all diseases characterized by the presence of germs, and for all diseases which destroy utterly the Comma Bacillus—the microbe of CONSUMPTION; also the microbe of Erysipelas, Erysipeloid, Skin Disorders, Scrofula, Tetanus, Cancer, etc., etc. Sprayed, Cures, and kills germs, and radically cures; the advanced stages of the disease—secondary, tertiary and hereditary—yield with equal promptness. A quantity of 200 cents, in boxes of 100 cents each, single failure. Patients treated with equal success, except in certain special cases.

For further information, consult or address DR. PAUL H. COLLINS, Specialist in Nervous and Nervous Diseases, 200 West 41st Street, New York City. Apr. 1.

Magnetism is Life. Dumont C. Dake, M. D. 231 West 42d Street, NEW YORK CITY. The greatest living exponent of this natural method of healing the sick. Incurable cases cured by other methods fail. No deleterious drugs administered. Accurate diagnosis. Patients at a distance successfully treated. Send for Circular. Feb. 25.

BARRY'S TRICOPHEROUS FOR THE HAIR AND SKIN. An elegant dressing. Prevents baldness, gray hair, and dandruff. Makes the hair grow thick and soft. Cures eruptions and diseases of the skin. It is a hair and skin restorative. Patients at a distance successfully treated. Send for Circular. Feb. 25.

John Wm. Fletcher, CLAIRVOYANT MEDIUM, 268 WEST 43d Street, New York City. Private Seances at Home. Public Circles Thursday evenings. Endorsed by Florence Marryat, Alfred Russel Wallace, and the Spiritualist Press.

PILES ELECTROLE. The great electrole. Cures piles, hemorrhoids, and all diseases of the rectum. Never returns. No pain. No cure, no money. No inquiry. Mailed free. Address: H. H. REEVES, Box 3250, New York City, N. Y. 31.

MRS. M. E. MORRISON, Magnetic and Massage Treatment; also Medicated Baths. 311 W. 50th St. Apr. 8.

DR. F. L. H. WILLIS. May be Addressed until further notice. No. 46 Avenue B, Vick Park, Rochester, N. Y. Dr. Willis may be addressed as above. From this point he can attend to the needs of those who are unable to come. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometrical powers. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Erysipelas, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain return postage stamp. Send for Circulars, with References and Terms. Jan. 2.

RUPTURE. A positive radical Cure of Hernia, without operation. Book giving full particulars. W. S. RICE, Box 8, South Gate, Jeff. Co., N. Y. Jan. 14.

STRENGTH, VITALITY, MANHOOD. THE SCIENCE OF LIFE. W. H. PARKER, M. D., No. 4 Bullfinch St., Boston, Mass. The Science of Life. A book of 300 pages, written by W. H. Parker, M. D., and published by the Peabody Medical Institute, Boston. It is a book of 300 pages, written by W. H. Parker, M. D., and published by the Peabody Medical Institute, Boston. It is a book of 300 pages, written by W. H. Parker, M. D., and published by the Peabody Medical Institute, Boston.

PARALYSIS CURED without medication. Cures paralysis, palsy, and all diseases of the brain and nerves. Dropsey easily cured. For a valuable book FREE to all. Feb. 11.

ASTONISHING OFFER. SEND three 2-cent stamps, lock of hair, name, age, sex, of a Swooning symptom, and your disease will be diagnosed and cured by spirit power. DR. A. B. DOBSON, San Jose, Cal. Jan. 7.

DAESTU, The Wondrous Writing Power. It is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their basis the essential properties of my Life-Grasp, which are transmitted by means of an involuntary medium.

"DAESTU" conclusively demonstrates this, as by its use the answers to questions asked are given, and the answers are involuntarily written the answer to a question asked mentally.

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

The instrument complete in box, with full directions, and illustrating the manner of using it, \$1.00; postage 25 cts. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, DAESTU cannot be sent through the mails, but must be forwarded by express, and the purchaser's name must be given on the package. For sale by COLBY & RICH.

Pneumonia Ointment. Positive Cure for PNEUMONIA and all Local Inflammations. PREPARED expressly for DR. J. A. SHELHAMER, 306 Tremont Street, Boston, Mass. The ointment contains all the essential properties of my Life-Grasp, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with full directions, are given in the accompanying circular. It is a positive cure for all cases of Pneumonia Specific in 25 cents per box, postage free. Also enough ingredients to send by mail to cure five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dypnoea, fever and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer, 306 Tremont Street, Boston, Mass. THE Writing Planchette. SENSITIVE is unable to explain the mysterious performance of this wonderful instrument, which writes intelligent answers to questions asked either aloud or mentally. These unexplained things would be astonished at some of the results that have been attained through its use, and no one could claim to have been present. All investigators who desire practice in writing mediums should avail themselves of this "Planchette," which may be consulted on all questions, and also for communication from deceased relatives or friends.

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

PLANCHETTE, with Pentagraph Wheels, 50 cents, secured in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, DAESTU cannot be sent through the mails, but must be forwarded by express only, and the purchaser's name must be given on the package. For sale by COLBY & RICH.

SENT BY RULES TO BE OBSERVED WHEN PERFORMING SPIRITUAL CIRCLES. Comprehensive and clear directions for forming and conducting a circle, and for the use of the Pentagraph. This little book also contains a Catalogue of Books published for sale by COLBY & RICH.

"AS IT IS TO BE." BY CORA LINN DANIELS. Edward Gordon Clark, formerly editor of The North American Review, says: "You have touched the basis of Life, and hereafter, and have given existence a practical meaning, while you prophesy its ever-progressive enlargement. Such work is worthy the attention of the thinking world." F. L. Burr, "A quarter of a century editor of the Hartford Herald Times, writes: 'On your experience on the border-land of two worlds, you are curious and fascinating. The life we are living here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I am never for one moment able to get out of my faith, but our lives are one continuous whole, as sometimes, as in your case, they materially aid us, as also in various unnoted ways.' H. H. Burr, "A quarter of a century editor of the Hartford Herald Times, writes: 'On your experience on the border-land of two worlds, you are curious and fascinating. The life we are living here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I am never for one moment able to get out of my faith, but our lives are one continuous whole, as sometimes, as in your case, they materially aid us, as also in various unnoted ways.' For sale by COLBY & RICH.

MY EXPERIENCE, on Footprints of a Pre-Bytarian to Spiritualism, by FRANCIS H. SMITH. An interesting account of sittings, with various incidents, and a description of the "Footprints of a Pre-Bytarian to Spiritualism," which led him to the study of Spiritualism, and embrace Spiritualism. Many interesting messages are given. For sale by COLBY & RICH.

The 45th Anniversary.

The Forty-Fifth Anniversary of the Advent of Modern Spiritualism Exercises in Commemoration of the Event in Boston, Mass., New York City, Plymouth, Mass.

(Reported Specially for the Banner of Light.)

Boston-Horticultural Hall.

The Anniversary exercises at this place, under the auspices of the Children's Progressive Lyceum, were successful in the most pronounced meaning of the term. The hall, which held an audience goodly in numbers and intelligent in appearance, was finely decorated for the occasion—the entire ceiling being festooned with the national colors, while the rostrum and desk bore pots of snowy Easter lilies, vases of beautiful flowers and other floral offerings, radiant with color and rich with fragrance, that gave an added charm to the impressive and instructive services of the day.

The morning exercises opened with a grand selection from the orchestra, followed by a stirring address from Mrs. N. Willis upon the value and beauty of the Spiritual Cause as demonstrated in the work and mission of Spiritualism during forty-five years of active service for humanity.

Mrs. Townsend-Wood, another veteran worker in the field of Spiritualism, followed Mrs. Willis in a practical and eloquent address which embodied an appeal for the children, that they may be properly trained to understand their own natures, and to prepare for life's duties, so that they may come up as workers in the great Cause of Truth and Humanity; she endorsed the Children's Lyceum as a power of usefulness in the world; her remarks stirred the pulses and won the approval of the listening throng.

Following Mrs. Wood came the rendition of two masterly readings by the talented and popular elocutionist, Miss Estelle Huff, which elicited hearty applause.

Dr. J. A. Shellhamer, President of the Children's Progressive Lyceum Association, and Chairman of the morning exercises, called attention to that Society, and in a few forcible remarks concerning its work among the children, invited the friends to join with it in extending its service and usefulness.

A brilliant recitation from the gifted Louise Horner, accompanied by the entire orchestra from the Salem Cadet Band, elicited an encore most marked in its expression, to which the young miss responded with another song.

A characteristic and eloquent address from that inspired speaker, Mrs. Sarah A. Byrnes—filled with glowing thoughts and grand truths, clothed in choice language, emphasizing the importance of self-culture and the drawing of spiritual growth—preceded a beautiful vocal selection from the Nilsson Quartet, which accompanied a recall, and a charming song.

Mrs. M. T. Longley, medium for the BANNER OF LIGHT, was the next speaker to voice the gladness of the hour, amid the rejoicings of Nature in sunshine and bloom, at the departure of winter and the birth of spring, the passing away of death and the dawning of resurrection for all humanity. Mrs. Longley dwelt tenderly upon the service that mediumship had performed in the field of Spiritualism, spoke of the sympathy and love existing between mediums who really work for the spirit-world and are faithful to their mission; and said that if mediums had sometimes—through their extreme sensitiveness—seemed to show jealousy of others, it was largely because Spiritualists had gone to them with criticism, perhaps displaying favoritism for some other medium, or in some way giving out an atmosphere of prejudice that had impressed the sensitive with its narrow, blighting power. The lady illustrated this point in her remarks by quoting what certain persons often say, as Mrs. So-and-So is a splendid medium. I get fine communications through her organism. I do not think of the mediumship of Miss Otherwise. I never get much from her." While perhaps some other seer after truth may have been richly blessed by the mediumship thus condemned.

Mrs. Longley closed her address with a well-merited and soulful tribute to the spirit Indians, who have done so much for humanity in bearing messages, giving tests of identification to mourning mortals from their departed friends, healing the sick, and sustaining their mediums through years of faithful service in the cause of Spiritualism.

J. B. Hatch, Senior—forty-two years a Conductor of Progressive Lyceums—made a forcible address, not only in behalf of the children, but in tribute to the work of the BANNER OF LIGHT, and the generosity of Messrs. Colby & Rich, who have always been forward in every good work, and unflinchingly offering pecuniary assistance and support to the Lyceum and to various lines of spiritual labor. During the course of his remarks, Mr. Hatch referred to the fact that while Tremont Temple was burning, and the adjacent store of Wm. S. Butler was being filled with smoke and water, the latter gentleman prepared a check for five hundred dollars as a gift to the Firemen's Association, and later in the day, Mr. Butler drew a check for fifty dollars as a gift to the Children's Lyceum, in aid of these Anniversary exercises. "And, friends," said Mr. Hatch "that whole-souled, noble man, W. S. Butler, is a Spiritualist, and not ashamed to have it known." The speaker concluded by reading the entire leading editorial upon the Anniversary of Spiritualism from the latest number of the Banner of Light.

Mrs. C. Fannie Allyn, whose name stands for all that is noble and progressive in the line of womanhood, whose zealous words for Truth ever burn into the souls of her listeners, appeared at the front, and in clear and certain sound, that rang out like a trumpet-call for action, spoke for the proper training of children, the duties and responsibilities of parents toward their offspring, the beauty of human life, the brotherhood of man, the inconsistency of Christians, professing to love their "Father in Heaven" while their human brothers and sisters of earth, many of them, were perishing for lack of sympathy. She concluded with a plea for justice for all.

A choice selection by Louise Horner (with its inevitable encore), that was rendered with an inimitable manner and grace, prepared the way for Mrs. Ida P. A. Whitlock, whose charming utterances, fired by the earnest soul of an inspired woman of the nineteenth century, added only lustre and value to all the good things that had preceded it, and only served to sharpen the spiritual appetite of the attentive assembly for more truth, more light, more instruction, so that the earnest, impressive and uplifting remarks of the Rev. Andrew Titus that followed were received with enthusiasm and interest. No synopsis can do justice to the expressions of spiritual significance and beauty that fell in elevating thought from the lips of Mr. Titus, and which lingered like a benediction in the hearts of his hearers, who, as the stirring strains of the orchestra rang up the vibrant air, slowly and reluctantly dispersed in search of the noontide meal.

The Afternoon Exercises, presided over by C. T. Wood, opened with an overture by the orchestra of ten pieces, followed by a fine selection from the Nilsson Quartet. Elocutionary readings by Miss Estelle Huff preceded the masterly address of J. Frank Baxter, which was combined with an interesting séance, during which Mr. Baxter gave many tests. A verbatim report of Mr. Baxter's excellent lecture will appear in these columns hereafter.

The service was brought to a close by a grand instrumental march executed by the orchestra.

Evening.—At an early hour the hall was crowded with an assembly bent to witness the exercises of the Lyceum children. The opening song, "America," was rendered by the school with stirring effect; the grand march, which formed a column around the hall, and presented a brilliant spectacle with its moving ranks and flying banners, was finely executed. At its close the school gathered upon the platform, and amid the waving of flags, sang

with spirited effect "The Star Spangled Banner."

Conductor J. B. Hatch, Jr., presided during the entire evening.

Provision for the execution of the march. Master Eddie Hatch reeled with excellent taste the following Anniversary Song, written for the occasion by Mrs. M. T. Longley:

The day of Jubilee has come For Lyceum girls and boys, But not with sound of beating drum And cannon's roaring notes, But strains of music sweet and glad From heaven and earth unite To brighten hearts that long were sad, And fill the world with light.

Our Lyceum children love the day— Yes, all of it are fond, That toils and toils are not far away, 'Tis only just beyond. But for the Thirty-Fifth of March We'd have no happy school, Where under Lewis' leading arch We learn Life's golden rule.

"There is no death," the angels say, Who once lived here below, And having left their forms of clay They surely ought to know: But life is earnest and the grave Is not the final goal, And striving ever self will save From error every soul.

These are the teachings spirits bring From summer lands above, Where birds, and flowers, and everything Repeat the song of ecstasy, And we, to-night, a Lyceum Band, Join in that glad refrain, That echoes now through all the land, 'Tis not to rest, but gain.

Each number upon the program, with the exception of one or two, which were too ill to appear, was rendered with the finest skill, and received hearty recognition from the audience. The recalls were frequent and spirited, owing to which the exercises were continued to a late hour. The entire affair, as were the preceding services of the day, proved a brilliant success, and the Lyceum is to be congratulated for its participation in the commemorative observance of the Forty-Fifth Anniversary of Modern Spiritualism.

The vocal selections by the Nilsson Quartet were of the highest order, the readings by Miss Huff, Miss Hilfred Lee Drew and Miss Gould, were unsurpassed in power and finish; the brilliant singing of Louise Horner, also her fancy dances, won round after round of applause. Little Winnie Ireland, in Highland costume, captivated all with her Scottish ballads. Little Eddie was, as usual, one of the chief attractions, and his songs won their accustomed recognition. Charlie Hatch executed a difficult violin solo with fidelity and skill. Willie Sheldon, Mabel Harlow and Lottie Davidson each gave fine and well-appreciated recitations. Millie Smith, Amy Barber and Alice Barnes, each in costume, executed fancy dances, and sang accompanying songs. Blanche Huston rendered a beautiful solo upon the piano. Mabel Waite sang with her usual sweetness and grace, and Flossie Waite danced the skirt dance in an inimitable manner. Miss Lane, of the Ladies' Quartet, rendered a very fine vocal selection, and about this time Conductor Hatch introduced Assistant-Conductor Wood, who, in a few well chosen words, presented a basket of roses to Mrs. W. S. Butler as a mark of esteem from a few of her friends.

Mrs. Butler responded in a happy vein, and made a bright little speech, reminding the friends of the coming May Festival at Music Hall May 6th, and bespeaking their patronage on that occasion. Conductor Hatch also made a few remarks, and the orchestra concluded the exercises with a brilliant selection.

Boston Spiritual Temple, Berkeley Hall.

The Forty-Fifth Anniversary of the Advent of Modern Spiritualism was celebrated in Odd Fellows Hall, 575 Tremont street, March 31st, and in this large auditorium was crowded with intelligent and appreciative audiences. The public services opened with a song by the Mendelssohn Ladies' Quartet, entitled "Sunshine Follows the Rain." Andrew L. Knight, Esq., President, in opening, spoke substantially as follows:

Summing up the facts of the past, we have ample proof that spirits do return. In 1848 Modern Spiritualism dawned upon the world. You remember that about 183 William Miller commenced his lectures upon the end of the world, and the punishment of the wicked and happiness of those who were righteous. The time he set for this great event came and passed without its fulfillment, and the world had sunk into a state of apathy, until the dawning of the era of spiritual truth. Then knowledge took the place of indolence and skepticism. This knowledge was born of human suffering, but the world has come to know that "if a man die he shall live again." Spiritualism says to all, Come up higher into the light! Mr. Knight closed with a poem and a hearty welcome to all present.

A soprano solo by Mme. Marie Foster was finely rendered, and received with hearty applause.

After an invocation by Mrs. R. Shepard Lillie, and a trio, "Down in the Dewy Dell," by members of the Ladies' Quartet, accompanied by Wm. H. Boyce, the Rev. Andrew L. Knight, formerly a Methodist minister and member of the Senate of his native State, Rhode Island, was introduced, and gave a historical address upon Spiritualism, noticing some of the marks of spiritual progress during the last forty-five years. As this valuable address is to appear in full in THE BANNER hereafter, I forbear any further mention save that it was listened to with the closest attention, and received with frequent and hearty applause. Mr. Dean closed with an extempore delineation of the power of Spiritualism to elevate the human race, and advised all to let the evolution of Spiritualism take its true course, until we become one family, with one religion, which is to save the world.

After the rendering of a contralto solo by Miss Juliet Lewis, the President introduced Mr. F. A. Wiggan of Salem, who is a wonderful test medium, and he proceeded to give tests of spirit presence. The first who came was recognized by the old Spiritualists as Benjamin F. Drew, one of the veteran workers years ago in meetings held in Music Hall. Another, giving the name of Fred H. Goldsmith, was well known to several present. The next was George Beaman, of Great Falls, N. H., who passed out from Providence, R. I., and was well remembered. Other names given were Rufus Reed, George W. King, Ebenezer Collis, and others of Pittsburg; Dr. William Hutton of Westboro'; Hiram Smith—the last well remembered as an old machinist of the State of Connecticut by a friend who was present. All were recognized.

The forenoon service closed with a song, "The Old Lock," by Mr. John T. Lillie, accompanied by Mr. Boyce, and benediction by Hon. Sidney Dean.

The Afternoon Session opened with a selection by the Mendelssohn Ladies' Quartet. Hon. Sidney Dean read a poem from James Russell Lowell, entitled "Ambrose," as illustrating many facts in connection with the old theologians, as well as with our spiritual Philosophy, followed with an invocation. A fine song was then given by the quartet, "Farewell, Sweet Flower."

Dr. H. B. Storor was the speaker of the afternoon, and gave, as the theme of his discourse, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and eat with him, and he with me," saying that this announcement has been fully completed in the advent of Spiritualism. We have opened the door in our search for the truth, and our angel friends are coming in to give us knowledge of their life. We are not celebrating a single event, but everything that has brought us into communion with angels, and a phenomenal Spiritualist, and desire no speculation in regard to it. Any theory that is not susceptible of being demonstrated is not worthy the attention of Spiritualists. Spiritualists, as a whole, have been protected from speculation on account of the earnest demand for the phenomena. Jesus of Nazareth inculcated many valuable

truths, but his followers became divided among themselves; some were for Paul, others for Apollon, and the power that great light, lost to the world. I know that the spirit-world has been able to take the uneducated and speak more intelligently than any or all the theologians of the day. We are glad that Spiritualism has never formed a school to educate its ministers, yet all their communications have been adapted to the wants of the age. There is no supernaturalism about it; everything is perfectly natural; we have escaped any feeling of bondage and are hampered by the idea of an Orthodox devil, also the existence of such a God as the Orthodox church presents us. The old form of worshipping God has changed into a law of harmony with the laws of nature. When we pass out of the body we expect to meet those who loved us, and whom we love and are in harmony with. This harmonious condition is necessary to the success of spiritual sciences in this life. Whatever is to instruct and benefit us comes to us gradually, and as we enter spirit-life we shall find knowledge coming to us from those we have known. Clairvoyance is begotten of human sympathy, and opens to us the doors of the spiritual. I am glad that we are letting go the dogmas of the past, and are beginning to realize that we are free.

Miss Laura Burt had rendered a fine contralto solo, and Mrs. R. S. Lillie gave beautiful improvisations upon "The Day We Celebrate," "The Future of Spiritualism" and "They Shall Conquer Who Wait," by which was demonstrated the fact that the spirit-world had long waited for the coming of this hour, and the truth for which they have so long been waiting, is coming to the front; we celebrate this fact today in all its glory.

A very pleasing solo was then given by Anna Howes Hernandez, followed by the reading of "Searching for the Slain" by Miss Lucretia Webster, the well-known elocutionist.

Mrs. Carrie E. S. Twing of Westfield, N. Y., was the next speaker; she referred to our spiritual resurrection and the wonderful teaching of nature. To do good should be our religion, trying to reach out and impart sunshine to weary hearts. Instead of the old hell, let us teach them regarding the heaven beyond.

Mrs. Twing closed with an earnest appeal for the BANNER OF LIGHT, urging upon every one the importance of giving it our support as the best exponent of our spiritual philosophy, and whose venerable editor is devoting himself to the head of the cause.

Mr. Knight emphasized Mrs. Twing's appeal for the BANNER OF LIGHT, as the oldest and best spiritual paper in the world. Mr. F. A. Wiggan again came forward with delineations and messages from the spirit-world; first, an old Spiritualist, formerly of Brockton, made himself known, and declared that this day is not celebrated in vain, giving the name of S. C. Howard, a wife, at Otis street, Cambridgeport, following by Dr. H. P. Fairchild, was recognized by his wife, who was present. Dr. Leon Rideout and Nancy L. Weymouth were also well recognized. The service was closed with a benediction by Mrs. R. S. Lillie.

The Evening Exercises opened with a vocal selection by the Mendelssohn Ladies' Quartet, entitled "Softly Dream," and an invocation by Mrs. R. Shepard Lillie, followed by a recitation very finely rendered by Anna Howes Hernandez and Miss Juliet Lewis, entitled "Starline," W. H. Boyce accompanist.

Mrs. R. S. Lillie was the principal orator for the evening, and spoke briefly upon "Progress in Religious Ideas, or the Trend of Modern Thought," remarking first that this subject opened a wide field for reflection. Progress is the law of the universe; it has been a reality, but in religious matters man sees through a glass darkly, moving slowly and cautiously, following the convictions which are transmitted from father to son; and it seems to be impossible to move him out of this "old rut," so to speak: Let us look back, in proof of this, for about two hundred years, covering the entire Christian movement in this country, for example.

One pronounced character who noticed the follies of life existing in his day, and who dared to expose them, was the founder of the Christian religion. The old Jews had come to believe themselves as the elect and chosen of God, but this wonderful man dared to call them "hypocrites and liars," who had made the temple a den of thieves. This man spoke as the spirit gave him utterance, and, hated of men, he was persecuted and put to death. Following him his disciples went forth healing the sick and even bringing the dead to life. We speak of "Modern" Spiritualism, and the word implies that there was an ancient manifestation of similar power, and it was then believed to have been evil spirits controlling them.

When the people became ready to receive the truth, the demand was answered first by the raps at Hydesville, and later by little the work has grown in volume until it rests over us as a cloud ready to break upon us in a splendor of spiritual light! In 1848 came the culmination of our hungering for the dead, and our desire to know regarding their condition. Materialism said that death was a finality, ending all, and Spiritualism came as a bow of promise to remove the fear of death and illuminate the way.

The Christian Sabbath should be held as a day of rest or recreation, as the demand of the natural man may require, not as a day more holy than any other of the seven. What is the tendency of thought today? How long since witches were hung in Boston? Here, in the name of God, a woman who was an undeveloped medium could be hung on Boston Common in the face of the law, the Christian bible which says, "Thou shalt not kill." Nevertheless woman is coming to the front; she is here, by the way, already; she is going into legislative halls, telling our law-makers what to do. She has the power within her to mold the destinies of nations. I want to say to you that Spiritualism is doing more for woman than all the churches of Christendom.

Illusions were made to such women as Mrs. Richard Lewis, Fannie Hagan-Jackson, and many others who have confounded the doctors and lawyers with their logical arguments. The day is breaking, and the angel of light is flooding the world with his glory and power.

Madame Marie Foster gave a soprano solo. Mr. F. A. Wiggan, before giving his tests, remarked that there was but one Niagara, but it took hundreds of little brooks to form it, so our mediums in their works all wrought to produce the great Niagara of truth. The first spirit who came gave the name of Mrs. Jane Stewart of Charlestown, recognized; next, Elihu Morse, Mary Ann Fuller, and several others well remembered.

In closing, Mr. Wiggan prophesied that within eight months Boston would be again visited by a spirit from far from the home—asking those who are skeptical to make note of it!

After the singing of "Annie Laurie" by the Quartet, Miss Lucretia Webster was introduced and told us "How Salvo's Prayer" and an encore called "The Maiden's Prayer" and "The Mendelssohn Quartet closes the public exercises with "Whom Erening Shades."

Large audiences were present at each session, and the utmost harmony prevailed throughout. At the close of the meeting the President made an eloquent, additional appeal to all present to sustain the BANNER OF LIGHT; and expressed his thanks for its liberality in opening its columns for reports of the several meetings in the city. HEALTH.

OTHER CELEBRATIONS IN BOSTON.—Owing to THE BANNER'S forms going to press on Monday this week (instead of Tuesday, as usual) on account of "Fast Day," we are obliged to defer till next week the publication of the reports of the Anniversary exercises held by the First Spiritualist Ladies' Aid Society, at WELLS MEMORIAL HALL, THE HELPING HAND (to the Boston Spiritual Temple), and VETERAN SPIRITUALISTS' UNION at PARKMAN HALL, and THE FIRST SPIRITUAL TEMPLE, (Newbury and Essex streets); these reports having come to hand too late for a use in this number.

Ethical Spiritualists—New York City.

To the Editors of the Banner of Light:

This Society celebrated the Anniversary on Sunday afternoon, March 20th, at Knickerbocker Hall. The exercises began with a song by Mr. A. A. Andrews and an invocation by Mrs. Helen J. T. Brigham, the speaker of the society.

Miss B. V. Cushman said she would say a few words to the friends present who were not Spiritualists. We celebrate to-day not the birth of Spiritualism, for that is as old as hope in the human heart. We celebrate the advent of modern spiritual phenomena which occurred forty-five years ago at Hydesville, and has since convinced millions of the truth that the death of the body is not the death of the spirit to a higher state of existence.

It is well to pause at this anniversary—to look backward and forward—and to judge of our progress. Spiritualism teaches truth, honesty, charity and helpfulness. Many of us have come up out of great tribulation, and it seems to me that many of us keep others from finding the light. We take spiritual publications and hide them, so that any one who may come to our houses shall not see them. Recently I saw a woman in a car reading the BANNER OF LIGHT, and she folded the heading of the paper in such a manner that it could not be well seen what paper she was reading, and I thought—What a nice friend of the truth you are! I say we are misers when we do such things. We need the kind of men and women who will say the kingdom of heaven is within us!

The singing of a song by Mrs. Jennie E. Austin; a selection entitled "Helen Sharni" was recited by Mrs. Addie Chase Smith; succeeded by a zither solo by Mr. Henry Eling.

Dr. Russell S. Taber of Brooklyn said, in the course of his remarks: In response to your invitation I felt as though I could but come to you on this occasion. I come to you not as an avowed Spiritualist. Had Mr. Dalley attended, whose place I was asked to occupy, he could have told you more in a few minutes about these things than I can in a whole day. I have not been able to receive the evidence to come to an intelligent conclusion in regard to this matter. I am so far friendly toward you that I regard it a privilege to stand before you to-day. You are brothers and sisters. You believe in the brotherhood of man. So do I. You believe that we are immortal souls, and not mere animals. So do I. I have no doubt but you believe certain moral things in the world are to build man up. So do I. I trust you believe in God. So do I. I was once an orthodox myself, and so for a time I tried to believe in a very little narrow heaven, that was just about large enough to contain about one-tenth of the people of the world. Consequently I had to believe in a very expansive hell that would take in the other nine-tenths. I never got over that belief now. I have not got over my belief in God, that is, in an infinite, indwelling, intelligent, universal Father, who is the friend of all humanity.

Friends, let us try to cultivate the spiritual side of nature. Let us try to come into communion with those souls, those spirits, those feelings that are divine and God-like; and then our blinded eyes will be opened to God's greater, grander revelation of a life that never dies.

An original poem, appropriate to the occasion by Mrs. H. W. Farnsworth, was then read by that lady with her usual grace of manner; a piano solo by Miss J. M. Demarest was next in order.

Mrs. Brigham thanked those who had taken an active part in the meeting, and, with a few well-chosen words, spoken in her accustomed pleasant way, the exercises were brought to a close. HEINBERTS.

Plymouth, Mass.

To the Editors of the Banner of Light: The Pilgrim Progressive Spiritualist Association held its Anniversary exercises on Sunday, March 26th.

In the afternoon an address was delivered by the guides of Dr. W. A. Hale of Boston, which was retrospective, treating of the origin and progress of Spiritualism since the period of its "Modern" introduction forty-five years ago. He then traced the progress which has been made since in all conditions and departments of life, the real impetus being the inspiration and force given by Spiritualism whether recognized or not—especially noticeable in mechanism and literature. In closing he urged a deeper interest, a more earnest labor and union of effort to promote the Cause, and advance in thought, work and practical living.

Songs followed by Dr. Hale and Mrs. Lena Hedge.

The evening exercises were of a more varied character. Recitations and songs by the children were very much enjoyed by the large audience in attendance.

The meeting opened with singing the hymn: "Nearer, my God, to Thee," and an invocation by the guides of Mrs. Burbeck; a poem was read by G. E. Pratt, President of the Association, followed by remarks appropriate to the occasion. Recitation, Anniversary selection, Sadie Stevens; song, recitation by Elsie Paine; reading by Mrs. W. A. Hale; song, recitation by Willie Covington; instrumental music, piano and violin, by Misses Washburn and Paine; recitation, Addie Stevens; song, Mrs. Lena Hedge: "The Sun Flowers," by four little girls; song, Gertrude Colpitt; recitation, Ida Stevens; remarks, Dr. Hale; readings by Mrs. Hale and Daisy Thomas; song, Washburn sisters; recitation, Ida Stevens; motto recitation by thirteen children, "Angels Guard Us," and the singing of an original piece by Mrs. Thomas entitled "Guardian Angels"; song by Mrs. Hedge—which was very much appreciated. (Mrs. Hedge has a very sweet voice, and understands how to use it to bring out the meaning of her words.)

"This is Fawn," through her medium, Mrs. Burbeck gave a closing exercise a test response marked by accurate details and quick recurrences in recognition.

The Anniversary was well observed and thoroughly enjoyed by all.

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

TEXAS.

Marshall, Geo. V. Cordingly lectured here twice on Sunday, March 19th, to large and appreciative crowds; the subject was new to all but a few. During the week he gave sittings during the day, and dark sittings at our residence, with from fifteen to twenty eager witnesses on each occasion, with fine effect. There is an earnest desire to learn and see more. We have laid the foundation for a Psychic Research Society, and have already left here for Dallas on the 25th, after lecturing to a good audience in New-mann's Hall. B. C. COOLEY.

HOW BABIES SUFFER

When their tender Skins are Itchily Or Firm with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not injure the system, is to fall in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin-cures, both for itching and burning Eczemas, and other Itching Diseases. Sold everywhere. POTTER DRUG and CHEMICAL CORPORATION, Boston.

"How to Cure Skin Diseases," mailed free. BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

PAINS AND WEAKNESSES

Relieved in one minute by that new, elegant, and infallible Anodyne Pain Expeller, CUTICURA. It cures Rheumatism, Neuralgia, Headache, Toothache, and all other Pains. Sold everywhere. CUTICURA Anti-Pain Plaster. 25 cents.

PHILOSOPHIC IDEAS; or, The Spiritual Cause. A plain, simple, and unimpeachable Paper, 161 pages. Price 25 cents; postage 4 cents. For sale by COOLBY & RICH.

Valued Indorsement

of Scott's Emulsion is contained in letters from the medical profession speaking of its gratifying results in their practice.

Scott's Emulsion of cod-liver oil with Hypophosphites can be administered when plain oil is out of the question. It is almost as palatable as milk—easier to digest than milk.

Prepared by Scott & Bowne, N. Y. All Druggists.



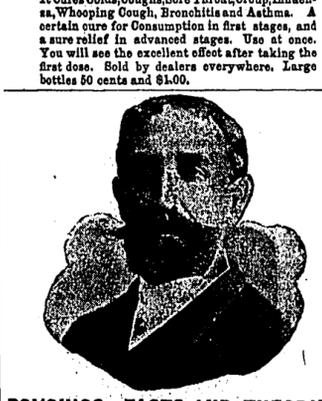
Is your Grocer alive

to the interests of his customers—you in particular? Did you ever reflect that it is the consumer who must do the work usually in all lines of progress? Has it ever occurred to you that there must be a reason for the sales of CHOCOLAT MENIER aggregating Thirty-three Million Pounds per annum—three you ever tried it? If not, why not? Possibly you did not know that COCOA and CHOCOLATE bear the same relation to each other as Skimmed Milk to Pure Cream. Send your address to MENIER, W. Broadway and Leonard St., N. Y. City, for sample and directions for a perfect cup of chocolate.



DO YOU COUGH

DON'T DELAY TAKE KEMP'S BALSAM THE BEST COUGH CURE. It Cures Colds, Coughs, Sore Throat, Croup, Influenza, Whooping Cough, Bronchitis and Asthma. A certain cure for Consumption in first stages, and cure rolled 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 Psychological problems ever written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot fail to prove as entertaining as 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 this subject which has appeared since the scientific world has taken cognizance of psychical phenomena. This volume embraces the subject matter found in Mr. Savage's masterly series of papers which appeared in The Arena during 1882, also his discussion of Psychological Research published some time ago in The Forum, together with an important introductory paper, and a number of other papers for Dallas on the 25th, after lecturing to a good audience in New-mann's Hall. Price, cloth, \$1.00; paper, 50 cents. For sale by COOLBY & 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 aid and help. COOLBY & RICH, Publishers.