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NO. 7

Written for the Banner of Light. THE ELEVENTH HOUR.

Boft twilight shades now gather fast o'er all The darkening sky. The brightness of the day, Its warmth and cheer, are gone, and soon the grand Activities of nature and of man Must cease, and sink into the gloom and chill Of brooding night:

And even thus My life's short day draws now unto its close Short, yet how far that time when childhood's griefs Were wept away upon a mother's knee. Then came the carnival of youth, when health And strength and beauty reigned, and all was one Fair festival. Anon the calmer hour Of life's maturity; and now with slow And faltering step I tread the slope that leads Into that valley deep where shadows lie. Whose exit is the portal dark and grim That we call death.

It is the eleventh hour, and I with fear Look trembling back through all the vista dim Of this brief day of life so nearly done. Alas! the dreary way is strewn with wreck Of broken yows, of fruitless effort, and Of failure most disastrous. Oh! my God, And must I then go on into the great Unknown, with burden of a record like To this? In panie-stricken pain I cry Aloud, and question of the earth and heaven But lo! an answer comes that seems to fall Like meteor from the sky, and yet its tones Are breathed so near, that to my inmost soul They speak with soothing power:

" Pilgrim of earth, The world to which you haste is not a world Of time, but of eternity; and though Our deeds must follow us, yet still one strong And noble purpose, bearing fruit in kind, Wins recognition there, and sweet reward. E'en though it be the crowning act of lost And wasted years. Oh! then, look back no more, But with a steadfast eye look up, and through A mighty will, be conqueror at last."

C. H. BRINTON.

Annibersary Addresses.

ADDRESS

Delivered at the Anniversary Exercises at Car megic Hull, under the auspices of First Society Spiritualists, New York City, April 2d, 1898, by

MRS. MILTON RATHBUN.

(Specially Reported for the Banner of Light.)

TE meet, year after year, to celebrate the Anniversary of Modern Spiritualism, which came with its tiny raps not only to our physical senses, but to the door of our hearts, demanding and commanding at length world-wide attention; bringing to us not only the knowledge which makes us sure of a just inheritance in the life beyond the event named death, but help to walk bravely through the thorny paths of our earthly pilgrimage. It came unbidden, and found no welcome-on the contrary, it was persecuted and crucified; yet when crushed to earth it rose again, because it is the embodiment of truth. Enemies may scoff, revile, traduce, vilify, and do their utmost, in efforts single and combined, to seek to destroy this new dispensation-all in vain! In the dignity of conscious integrity, in the sublime attitude of a benefactor toward malicious and thoughtless opponents, in the majesty of pure and honest intent, Spiritualism presses forward in its march of progress, in its mission of uplifting, redeeming and comforting humanity.

From the tiny raps at Hydesville we have been given manifestation upon manifestation -or varied phases of phenomena-until we are to-day wondering what the spirit-world can yet hold in store in the line of mediumship. Modern Spiritualism is but to ty-five years

old, yet it is known and acknowledged in all lands. We predict that a canvass thorough and honest would fall to find a city, town, or hamlet even, where Spiritualism has not made its way, found lodgment and established for itself a permanent abiding place. It has gone quietly and noiselessly, yet swiftly and surely, like the deep under-currents which force their way where the noisy, babbling surface waters can never go. If you frown upon it, it still smiles upon you. If you strike at it the blow but proves a boomerang, bringing to you sometime and somewhere sorrow and pain. If you in egotistical imagining calculate that you have killed Spiritualism, the time of awakening to your false position is near at hand. During its marvelous career of less than half a century it is amusing to recall the number of times it has been "exploded," "exposed," "killed beyond the ability ever to show its head again," etc., according to the press, Orthodoxy and materialism. We can calmly read the head-lines in large type announcing to the world that "Spiritualism is dead," that its followers are convinced of its falsity, that at last the world will soon be rid of this "monstrous fraud," etc., etc., knowing that our Cause is not weakened, but strengthened thereby-that the extreme utterances from press and pulpit have advertised our Cause, bringing it to the notice of myriads who might even unto this day never have heard of it; so it is a question whether the disposition to be just growing in the minds of those who, influence and mold public opinion is of so much benefit as the former state of blind, rabid raving or rant-

Of course, it is a sign of progress that fair play is the attener shown to us; and ultimately, when these shining lights shall have grown strong enough and brave enough to honestly all places, and finally welcome our transition investigate the claims of Modern Spiritualism, and give the same prominence to the result of their investigations as formerly to their advertised ignorance of the subject, we shall "Our home over there."

then have in them strong allies, whether they will or no! We have often claimed that Rev. Mr. Talmage did us great service in his last public effort, now some years since to crush us out of existence. His sermon was so bold, and hearty, and wholesale in denunciation, nortraying so plainly that he did not know whereof he raved-and hitting so hard the tender, secretly cherished beliefs of many of his own church-members; then, the whole country of newspaperdom was pleased to copy in full the, to them, delightful onslaught, until, after the clergy had thoroughly commented upon it from their pulpits, we were advertised far and wide, and mediums were never so busy as in meeting the wishes of the aroused Orthodox public, seeking to know something of the "horrible delusion" against which they had been warned by the press and clergy.

So, rather than denounce our enemies, let us thank them for the service rendered, even though they sought to injure, yea, kill our Cause. We can afford to be magnanimous; we are taught by the counsels of those wise in spiritual things to be patient, kind, forgiving, and to return good for evil. We can afford to wait for the enlightenment of humanity, knowing the day will certainly come when the knowledge of the life hereafter shall be as sure ly received and accredited as are the reports of foreign lands although never visited by us Spiritualism is long suffering, and while not

to be deterred by opposing forces, will pa-

tiently bear with ignorance, prejudice and

willful persecution, even as a loving parent bears with and suffers for a willful child. It has come with a mission which must and will be accomplished. It came to the church with proofs of life continued beyond death, and she turned a deaf ear, and would have none of it. Had the church been wise, and admitted this truth-bearer, her strength to-day would have been increased, instead of being on the wane; her power would lie in the spirit of the law, rather than in the letter. The bonds of social features in the church would not be cables beside the twine of spirituality, as is now the case, apparent to the most casual observer Had the church received and fostered this heaven-born child, her influence and nower who could estimate or calculate? Thrown upon a cold world, with no fostering hand, no welcoming heart, tossed as a football to and fro by a curious rabble of all grades of the human family, it is a marvel that at forty-five years we behold a stalwart growth, a marvelous unfoldment in this our loved Cause, with its adherents actually in the millions! We have occasion for great rejoicing; and in this our day of jubilee, think not this audience is composed only of those visible to our physical eye: Our and shining lights, who have entered into the mysteries of that life the other side of "the thin veil between" the two worlds, are surely present in great numbers. In glad fellowship we would grasp the hands of many of those "gone on before." The last to go was Maggie Fox Kane. While she drew upon our sympathies, because of her infirmities, we can never forget that, through her, and her two sisters, was the door of Spiritualism opened to humanity; to all the world. All honor, then, to her memory, as well as to all those faithful workers who fought well and bravely the bat tles of our Cause, when it was a greater trial to be an avowed Spiritualist and public advocate than it is to day. They stood squarely at the front, and met unflinchingly the fire of its enemies from all quarters. If this be true, that our pathway is less thorny and our road-bed easier to travel, are not our responsibilities even greater? Let us buckle on the armor anew, and work with a will to promote every good cause, every branch of reform-and most important of all, cultivate our own natures, that we may grow spiritually, and sunfold in that higher development which shall lead us into the fields of everlasting beauty, where our feet shall be shod with purity, and our souls clad in the armor of righteousness-where we can wave the palms of victory over all that

would debase and mar our spiritual being ! If on each Anniversary Day, in comparing notes by the way, we can mark advancement toward this happy state, we may claim to be true Spiritualists-otherwise we shall be bearers of the name only, dishonoring rather than adding lustre to our Cause. Let us one and all seek individually and unitedly great gain spiritually in the forty-sixth year upon which we have just entered, that when we meet again to celebrate the advent of Modern Spiritualism our testimony may be an incentive to lead others to reach out in aspiration, thought and deed toward greater light. If each mile-post on our earthly journey but marks progress in our efforts to gain a higher plane of life, we shall welcome the declining years when our feet shall tread the valley of old age, because of the shining welcome awaiting us beyond the mists of the valley-when we shall hear the voice of the messenger bidding us leave the darkness of physical decline for the radiance of our spiritual inheritance! Such a happy ending to earthly existence can be gained only by steady, continuous striving after the good, into the light.

May we be wise to seek to lay up our treasure in heaven rather than on earth. May we seek wise guidance, and be wise in choosing our walks in life. May we listen to wise counsel from not only those qualified to help us who are still in this life, but from those who have gained the victory over death. May we be true to our highest light, at all times and in from this to the spirit-realm of life, remembering ever and always that by each moment's thought, deed or motive do we make or mar

SPECIAL ADDRESS

On the Occasion of the Forty-Fifth Anniversary of the Advent of Modern Spiritualism, by

J. FRANK BAXTER.

Under the Auspices of the Boston Children's Progressive Lyceum, in Horticultural Hail, Boston, Friday Afternoon, March 31st, 1893.

[Specially Reported for the Banner of Light.]

TE are assembled on this day, not only in this hall, but in several other halls in our city-not only, either, so convened in Boston, but in nearly every city and town of size in the Union, commemorating a most important event in history, of as much moment, if not more, than that of any other discovery ever made, because it so concerns our present life and happiness as well as our assured destiny: the advent of Modern Spiritualism. Modern, yes, but not because spirit communion is patent alone to this age and our day, but because the remote revelations and spirit-visitations had in great measure ceased to appeal with telling convictions to men, and intervening instances from then up to forty-five years ago were often unnoticed, or if noticed, their import failed of discovery, and thus mankind was left wandering in speculation and hypothetical theorizing. In this state of affairs, when science and philosophy were growing so materialistic as not to admit of any spiritual agency outside of biblical history, and oftenest admitted that apparently out of courtesy, or for policy-a time when spirituality, seemingly, save in name or fashionable pretense, was fast dying out-a period when the masses were fainting and despairing amid so much worldliness and materialism: at such a time as this to correct materialism and reclaim the materialist, and to reëstablish that declining spirituality and so save the church, we had on March 31st, 1848, the inauguration of an apparently new and distinctive development.

Those raps of forty-five years ago and since, the train of circumstances following, and the powerful demonstrations and influence outreaching, have established the Spiritual Philosophy firmly in our midst, and well grounded its millions of open believers. Spiritualism now is claiming as never before the attention of the

civilized world. With the rise of Spiritualism not only has materialism been checked—and thousands of materialists become converted-but millions in and out of the church have added to their faith in immortality, knowledge of the fact. The river of death has not only been bridged mediumship. In Margaret Fox-Kane's own but lighted till all gloom is dissipated. Side by words in 1889: side with unhampered liberalism it has slain superstitions, it has destroyed false dogmas; and it has encouraged humanity to action and aspiration. It has given new impetus to free thought. It has given not only man, but woman, a broader freedom, and it still seeks to emancipate, as it ever has, all, black or white, male or female, rich or poor, who are suffering from mental, social or physical oppression. It has interpreted many a biblical text, as it has explained innumerable historical mysteries. In its establishment theology has experienced great loss of power; yet true religion, be it said, has been the gainer thereby. It has thrown a rich light upon much of the previously mysterious religious history as well as the ofttimes strange civil history of the past. Now we can understand whereby the peoples of certain ancient times were led to deify the souls of the departed, to consecrate to their worship, as they often did, the grottoes, groves, temples, etc., which the deific souls were believed to hallow by their presence. It is the same reverence which causes the disciple of Jesus to designate the manger wherein the Nazarene was born as "holy"; the same feeling which the poetess experienced, at least expressed, when alluding to the "stern and rockbound coast" of our New England, where the Pilgrims landed, she wrote:

" Ay, call it holy ground, The soil on which they trod;"

the same spirit which actuated our artist, the risen Joseph John, to paint that picture, "The Dawning Light," from which so many engravings have been made, and which decorate the walls of so many homes to day—the faithful representation of not only the home of the Fox family at Hydesville, Arcadia, N. Y., in 1848, but the portrayal, also, of the successful visit to that house and family of the spirit band on the eventful 31st of March of that year.

I would like to see that very spot secured, and a monument erected there, not alone in commemoration of the advent of Modern Spiritualism, but also in grateful if sorrowful memory of Margaret Fox-Kane and Catherine Fox-Jencken, not to forget to add Leah Fox-Underhill, the Fox sisters, so called, all now and within a comparative short time passed on to the mansions of spirits, and, I trust, to them, to realms of peace and needful rest.

I do not forget the strange fiasco of the sisters Margaret and Catherine, a few years since, when they were impelled by unfortunate environment-enticed by unprincipled individuals-and in their straitened and distressed circumstances seizing with avidity, it is said, a paltry sum as a savior from starvation and poverty, enacted the rôles of charlatans, and proclaimed against their honesty as mediums. Neither do I forget how all Spiritualists looked, with reason, upon their so-called "confession' as utterly worthless, for they knew of the illjudged, impecunious methods of the two women about that time, and plead with them, as the sister Leah sorrowed for them. We Spiritualists could not forget them as children in construction placed upon such facts by Spirit; would be a mighty power throughout; the their innocence and inability. Nor do I forget ualists is commonly reheitsed. And, too, not world, inaugurating revolutions unparalleled,

how the unbiased public looked upon them, | infrequently, is the confidentially whispered go back of the full and elaborate testimony taken and evidences yielded to, which were House" disturbances. Among other papers, the Boston Dally Globe of Friday, Nov. 16th, 1888, voiced very fairly the feeling generally of the claimed "exposure" by these sisters. Among else it said:

"However convincing this exposure may be to other ers, it is plain already that it will have no effect whatever on Spiritualists as a body.

"What is the reason of this tenacity of belief on their part? Why does not Spiritualism die out after these repeated exposures? Is it because its honest devotees are willing to be deceived? Because they are blindly prejudiced in favor of their belief and will listen to no evidence against it? Or is it because the exposures' have not been conclusive?

It must be confessed that the explanation of spirit rappings,' so called, given by Mrs. Fox Kane is not as conclusive as might be wished. It would not have attracted any attention if it had come from any other source. But when the woman who, when a little girl, had been a 'medium' by or through whom the first 'Rochester rappings' were made, declared that the whole thing was caused by a voluntary cracking of her toe-joints, the statement seemed to have value as coming from the 'founder of Spiritualism.' But its value is weakened by the fact that thousands of people, including many men of good sense, heard the rappings, and were unable to suggest any natural cause for them. It seems difficult to believe that a child of seven or eight years, by a mere muscular contraction of the joints, could so deceive intelligent people who did not believe that the phenomenon was extra natural. Moreover the same or similar phenomena have been repeated since, at many times and in many places.

Not only the many Spiritualists, but the many non-Spiritualists' who attribute them to some as yet phdiscovered natural force, may be excused for diselediting the improbable explanation. Moreover, these and other so-called 'spiritistic phenomena' did not originate in the Fox household, but are very anclent. It seems to be settled that Spiritualism will not be killed by the hired exposure."

And so it has proved. The very fact that Spiritualism survives such shocks from claimed exposures, from internal contentions and external blows, is seized upon by the thoughtful as evidence that its inherent power must be

Another thing: It was not long after the strange procedure of the illy environed and influenced sisters that they were apparently stung with remorse and regretted their course, declaring they had been driven by stern extremities and psychological influences to pose as falsifiers in announced exposures of their

the cause of Spiritualism, when, under the strong psychological influence of persons who were opposed to it, I gave expression to utterances that had no foundation in fact, and that would at the time throw discredit on the spiritual phenomena. If an unreserved denial of all I then said derogatory of it can in any way make amends for the wrong I did, I most gladly

But no more of this; for doubtless you all have read in full the recantation now going the rounds of the press, as well as the interviews with her held about the time, which have from day to day appeared.

But poor mortals! they, after much trial, and the severest from remorse, have gone hence. Angels bless them! Spiritualists generally believe in their childhood's mediumship, and, too, that of later years. A few have been led to doubt them, and denounce them. While a doubt rests in the mind of the non-Spiritualists, yet the benefit of that doubt is given to Spiritualism. I, personally, have no doubt of their mediumship; and I rely implicitly on the recantation made of their claims to exposing their mediumship a few years since, and confidently believe they died at last true to their trust as mediums.

"And now abideth faith, hope and charity, these three, but the greatest of these is char-

But think of these Fox Sisters as one may were they true or false - were the raps genuine spirit manifestations, or were they the result of deceiving or jesting children with their 'snapping toe joints" and "bumping apples," the thing to be observed especially is, that the attention of the world was thereby aroused; and even was the matter started in a jest or a deception (which, mark you, I do not believe) the claim that spirits could rap and manifest has been proven true through the individual investigations of millions in their own homes, in their own private circles, among their own confidential relatives and friends, and amid conditions and under crucial tests where deception and delusion even were impossible.

So it is that, as inaugurated years ago, our Anniversary of the Advent of Modern spiritualism is to be continued, and justly so, on each 31st of March.

Forty-five years only since this latest revival began; and in the light of those years what possibilities lie before us! What may the fu-

ture not expect, not witness, not know? And just now, particularly, the world is largely aroused, and is more ready than ever for this glorious truth of spirit interposition and communication. Men seem to be waiting for their neighbors in large numbers to-day. Traveling as I am by boat and cars, thrown into conversation with many, and often unavoidably made to listen to that of others, it is surprising to note how very frequently the talks lead up and into a discussion of occult science, psychology and Spiritualism. Story after story is related from experiences per sonal, or read, and comment favorable to the

woman-grown and denouncing, for it could not word spoken, "I believe more or less of this thing, and I'll come out openly in the matter if you will." Yes, if you will! History repeats compiled and archived by scientific examiners itself. When it was heralded that Jesus was and methodical probers at Hydesville and born in Nazareth we read that people looked Rochester at the time of the original "Fox astonishingly at each other, saying, "Can there any good thing come out of Nazareth? But the child waxed strong, and appeared wise in youth, and proved an agitator of thought The common people, the fishermen, the poor and the lowly, heard him gladly, and followed him, and became his disciples. The wealthy and the aristocratic were stolid and indifferent. The middle classes, though they longed and felt favorably inclined, hardly dared until some of those on whom they pinned much of their faith should take some notice, or pronounce advisedly. They asked, significantly, "Have any of the rulers or of the Pharisees believed on him?" So, to-day, thousands are in this wavering condition, waiting for the right one or ones to speak, hoping that when the po sition is taken, it may warrant them in speaking favorably and freely of Spiritualism, and taking open position to be counted among the Spiritualists.

> But as it is, notwithstanding the mighty opposition which the Spiritualists have met with since that memorable date, they have increased very rapidly all over the country, and likewise made marked progress beyond the oceans. It is the current verdict of the observing world that Modern Spiritualism, in its space of four and one half decades, has succeeded in getting such a hold upon the hearts of the people as no system of religion ever obtained in so short a time. It requires no prophetic eye to see for it eventually almost universal acceptation. Many scientists, profound scholars and men who have the public esteem are enrolled. And think, too, of the many clergy who have espoused and preached, many even leaving their desks. The Revs. Ballou, Spear, Putnam, Pierpont, Fishback, Hulls, Strickland, Taylor, Watson, Peebles, Denton, Chainey, Applebee, Beals, Dean, Titus, and hosts of others from the pulpit to our platform; and Burton, Newman, Newton, Pitblade, Bartlett, Drs. Scudder (father and son), Rexford, Mayo, Savage, Chadwick, Collier, Davies, and many more, calling favorable attention to and preaching more or less its philosophy from their pulpits, some of them pronouncing unqualifiedly for it. Surely the signs of the times are auspicious.

A Burton, from his pulpit, has frequently pronounced his faith in Spiritualism. His common prayer was that the day would soon come when Christians would cease to dig away the foundations under their own feet, in their unwise attempts to undermine the feet of the Spiritualists."

Bishop Newman from his desk says: "It is contrary to reason, and to the teachings of the bible, to suppose for one moment that those who have left our earth have either ceased to live, or that they are disinterested in dur earthly welfare." To reporters sent to find out his exact position, he said, when asked if he wanted his people to understand that he believed in spirit manifestations and communications, "Yes; and there is nothing more clearly taught than that in the bible."

Rev. A. D. Mayo said, some years ago, that Modern Spiritualism was "the natural awakening of the American masses to the doctrines of the immortal life taught by Jesus." He also said, "A portion of the churches have welcomed it, and will be saved by their wisdom, but woe to that sect or church that sets its face against it."

Mr. Mayo is Unitarian; but it would seem that Rev. Dr. Joseph Parker, Orthodox Congregationalist, of City Temple, London-who it was thought would take Henry Ward Beecher's pulpit after the latter's demise-thought Mr. Mayo about right, for he said last January (two months ago) in addressing a business men's meeting, "What is called Spiritualism should be rescued from the unholy and frivolous uses to which it has been put by some fanatical persons. I believe in divine Spiritualism. We ought to speak as the spirit gives us utterance. We should retrace our way to Pentecost.'

And Dr. Lyman Abbott, too, we recall as having written a declaration clearly placing him not only as a believer in spirit-return, but as a medium, though he might object to the title. Still, in Harper's Bazaar of April 27th, 1889, under his open signature, we read the following:

"I am scarcely less certain that for some years after my mother's death I was influenced by her spiritual presence, than I am that I have in later years been influenced by persons corporeally present: but if one serenely and scornfully skeptical asks me for a demonstration of my faith, I should only answer him that the evidence is my own experience, and that I can neither share it with him, nor desire to do so."

I do not forget the periodical attacks upon Spiritualism and Spiritualists by a Rev. Talmage, nor the antagonism of a Rev. Cook, nor the bitter words against, spoken by a Rev. Claggett or Andrews; neither do I not know that several other clergymen are vehement in their utterances as relates to the Spiritual Philosophy. But I am showing you that not alone are the pews divided as regards the acceptance of Spiritualism, but the pulpits themselves are widely apart; and that the trend of liberal thought is favorable to it. In these days we Spiritualists need not to notice the attacks by the clergy here and there, for it is as well, if not better, to let them fight it out among themselves, while we attend to more agreeable and yet needful service.

When this latest revival called the modern was well secured it was prophesied that it It was announced:that the apirits would unfold a new dispensation to modify or supersede the old. It was told that thousands of mediums would unfold, through whom immortal life malfreated and crushed therefor, many an edthat old authorities in Church, State and Soclety would be weakened, and that individuals would be inspired from on High, and stand forth in their manhood or womanhood, as the case might be, and speak new truths to the world. It was prophesied that alarming signs should appear, and that nations, churches and institutions would tremble in the light of revelations to come. Well, only forty-five years have rolled by, and how far any of these predictions have proven true, or others of them are likely to prove so, let the present day in its accomplishments and auspicious signs indicate. Its silent influence, too, let us not fail and often with unwarrantable abuse of the adto consider, although it must necessarily be beyond our reach. There is a force, magnitude and purpose in its work of which no one has dreamed. The communion with spirits and the work it has resulted in thus far, are only premonitory indices and preparatory steps to movements grand and ennobling by and by.

I have no doubt but that many barriers will have to be encountered yet, and that huge obstacles will be willfully placed in its path. But let us Spiritualists, however, resolve here and now, on this our new year's day in this Spiritual Era, that we will be careful not to obstruct its way, but that we will be ever ready by our best efforts and honest devotion to aid it onward, and place it in a position where it shall command not only the attention of a part, but the respect and admiration which are justly due from all.

Be not discouraged, even though you are met by opposition. Remember in every period progress in art, science and religion has been met and resisted by those whose interest or prescribed vision did not allow them to reason much or look beyond. Every advance in intellectual development was once followed up by persecutions. All advocates of new ideas, or adherents to the same, were necessitated to breast cruel attacks. Many were slain for opinions' sake. But progress could not be stayed. The reformation must needs eventually be. Nor was the matter ended there. Progress is eternal. Lather and his contemporaries did well their work; later other advances were needful: The Wesleys and Methodism came, the Murrays and Universalism, Swedenborg and Swedenborgianism, then Unitarianism and the various forms of free religion. All came in their own and needed time, each leading the advance and gaining their footholds, notwithstanding all the batteries as well as the small arms of the evangelical forces were discharged at the advancing columns. But on they came, gaining positions here and there, and by their logic and sense liberalizing the public mind. In its own and sure time followed Modern Spiritealism, which in its turn is leading the thoughtful. It stands as the climax in religious advance-

I am reminded how, in the days of the "Loghester Knockings," as Spiritualism was earliest called, Prof. Hare was desired by certain scientists - as he was a materialist - to in- where had been the faith of the church " Non thing down." He did investigate, and thor- entombing and claimed resurrection, the acconfreres; for when he read and announced the conclusions he had arrived at, instead of faith of the Christian? Wanting. having written an "accursed thing down" he had written a blessed thing up. From then, as belief in immortality on the current spiritistic pertains to Spiritualism, on, on, on swept progress, until everywhere in the world of enlightened mind-the judge on his bench, the lawyer at his desk, the juryman in his box, the senator in his chamber, the legislator in his in his pulpit, the layman in his pew, the merthe field were reached, and were not proof against the mysterious power-all yielding, and to-day are admitting the influence to be, to say the least, superhuman, while many of them are brought to see the evidence that spirits of men and women survive their bodies, live in the "great beyond," and do, naturally, communicate with mortals here on earth. The wave is passing over the world, arousing curiosity and sensationalism among the masses at first, and a degree of opposition still among the ignorant and bigoted; but causing all, the educated and the uneducated, the man of the church and the man of the world, the willingto-be-convinced individual and the most stolid opposer, the sharpest critic and the apparently indifferent person, to think, think, THINK-everlastingly think.

The signs of the times are portentous of mighty changes. Spiritualism defended itself for about a quarter century; but since then it has hardly been necessary, and surely in this day is it not at all necessary. It is fully established, and it often, now, by its positiveness in utterance and demonstration, takes an offen- from the dead, then can we assert immortality sive position, as it wars with and leads individuals to contend against all that tends to deny any of their just rights-a position against which the opponents' shot and shell strike harmless. From its stronghold it propels its thoughts far and near, and now we are, by consequence, to a large degree in a revolution of action. Spiritualism has been marching on and hurling its thoughts, unheeded by the many until of late. Even we, as Spiritualists, have sat back, pleased to think of the "loved ones departed" as near and able to manifest, able to give us their thoughts; but we have failed, to a great extent, to see the immense import of their teachings, failed to notice in many instances how these thoughts have been working against all things by which the mind of mankind has been chained, until now is inaugurated a general practical revolution in all departments, that has helped to rouse the race from its lethargy and lift it from darkness into light, where it can better determine how to effect the needful and surely establishing or progressing reform for humanitarian demands, universal rights and human

Spiritualism advocates liberty - freedom of thought, freedom of speech, freedom of action. It naturally urges all to an exercise of any and all inalienable rights. As a religion it means simply justice. Religion and justice, in its consideration, are synonymous terms. Therefore, Spiritualism, meaning both freedom and justice, is not to be feared, as many who have not understood it have declared; for it cannot, even with all its radicalism, mean license, lawlessness or anarchy.

our early and stanch advocates under the tal existence. spirit of Spiritualism taught years ago, and were persecuted and berated for, by press, pul-

pit and people-and that which many an early medium under the direct control of spirits uttered, to be denounced, and he or she to be should find demonstration. It was foretold itor and lecturer of to-day writes and teaches most acceptably, and many of the plergymen, even from their pulpits in presenting now, have little or no trouble with at all. A Lyman Abbott from the Orthodox fold, and a Minot J. Savage from the Unitarian field, and others, preach vastly freer and more jeasy for Spiritualism's having prepared the way. These utterances of these men are applauded, freely reported and commended to consideration now which, when once uttered by our early pioneers, were hissed and scarcely ever heralded, save for ridicule; or if reported, were accompanied with fierce denunciation of the ideas, vocate or medium.

As my friend-ay, the true friend of the children of the Progressive Lyceums of the land-Thomas Lees, of Cleveland, O., once said in public address, so let me reiterate:

"Any cause in this enlightened age that has battled so successfully against the opposition of its foes, withstood the scrutiny of science as far as it has investigated it, and rolled up its numbers into millions, as Modern Spiritualism has done, including in its ranks some of the most learned of all nations, is worthy, I think, of annual celebration. By not allowing these historical days to pass by unnoticed, we help to popufixize (as well as emphasize) our work, Who knows but as we become more popular the vast existing retinue of weak-kneed Spiritualists may grow strong enough to show their colors, (and noble enough to support distinctive institutions in our own denominational realm) and send their children to the Progress ive Lyceum instead of, as so common, to the Evangelleal Simiday School? That, Indeed, will be a glorious day, and worthy of a world's jublice, when every one is loya to his convictions.

"I honor and respect all who are steadfast to the truth within them, be they in or out of the Evangelical fold. In the words of the risen James Russell

. I honor the man who is ready to sink

Half his present repute in the freedom to think; And when he has thought, be his cause strong or weak,

Who 'll risk Cother half for the freedom to speak.'
"The great trouble with Spiritualists to day all over the country is, that nine out of every ten are in mortal fear of their neighbors; and only a few out of the other one tenth but what are lukewarm.

" Even in cities like this, where so much effort has been put forth to foster and strehgthen the Cause, but few comparatively have courage enough to risk standing alone. My sympathy goes out to the one or two Spiritualists who are billeted in the community of a small town, where it is almost starvation (or ostracism to their families) to take a strong position on an unpopular question; but in large cities, where often they outnumber any one denomination, most surely they can afford, in spite of Mrs. Grundy, if they only would think of it, to take the firm stand that every honest believer should. The self-called 'Orthodox world might stand aghast in surprise for a time; but Spiritualists would command their respect for honesty (and sincerity) if nothing more.

Our theme perpetually is immortality demonstrated. The church tells us, often, we have no need of phenomena to prove immortality, and says, educationally, faith is sufficient unto us. But it forgets that the faith it talks so much about rests on alleged phenomena. Take away from the life of the accepted Jesus the works he is alleged to have performed, and vestigate the matter, and as one said, in his est! Take away from the scene historically conceit and prejudice, "Write the accursed presented at the time of his death on Calvary, oughly, and the result was his conversion, and companying phenomena the rolling away of to the apparent confoundment of his scientific the stone, the appearing of the angels, his own reappearance, etc.--and where had been the

The church that thinks us wild to found our phenomena, has ever based its belief in immortal existence on the traditional and really doubtful story of Jesus's life, death and resurrection. But the Spiritualist founds his belief, or to many knowledge of immortal life, on the hall, the editor in his sanctum, the clergyman absolute emancipation of every spirit whose earth-form is bereft, the same demonstrated chant at his counter, the workman at his to him by the return of spirits, by manifestabench, the laborer in his mill and the toiler in | tions at their instance, and by communications from them.

Next Sunday is the Easter of Christendom. "If Christ be not risen, your faith is vain," as written and preached by St. Paul to the ancient church, will be reiterated and pressed anew for the consideration of vast congregations by the clergy generally of to-day. By this Pauline statement Christians arrogate a belief in immortality; in fact, cling to it as the sole teacher of a future life.

Faith in immortality is the result, however of a firm and, I believe, intuitive desire—an implanted seeming fact of man's nature-because of which he has ever been found, as we now find him, yearning for positive assurance of this belief he naturally entertains. Many have accepted the story of "Christ's resurrection" as such an assurance, and their faith has been strengthened thereby. But, after all, assurance of immortal life does not and cannot rest on a belief; either in intuition or that Jesus was resurrected, or on a faith of any nature. Do we know this longing for life beyond to be intuitive, or do we know a Jesus arose a fact, and write most truthfully above the tomb "He is risen." But it is at most a faith still-a mere faith in the record, or rather a faith in the Book as expounded by the preacher, that is productive of so much joy of anticipation. I now raise a query. If faith inspires such pleasure, if belief affords such comfort, what must be said of the results of knowledge pertaining to this great question of continued existence-be said of actually-demonstrated facts as proofs of immortal life, and still further of spirit-presence and influence?

If Christians through faith keep their Easter with any justification, why shall not Spiritunlists, with greater justification, keep their anniversary of the first proven assurance to them that the so-called dead do live and can return? But while we celebrate this event on this, the 31st of March, yet we naturally must rejoice on the Easter of Christendom with Christians, for while there may be no positive proof that a Jesus, per se, ever was resurrected, because no absolute evidence that such a person ever lived or died, yet, on the other hand, there is no positive testimony to support the claim that such an one did not have existence; and so Christians are entitled to the benefit of that doubt. And truly such a life and death and resurrection are in consonance with the teachings of Spiritualism. The Easter of Christendom is only annual, as is the Anniversary of Modern Spiritualism, or other event; but the Easter of Spiritualism is perpetual, based upon not the resurrection of one alone somewhere in history on a certain day, but on the continual resurrection or emancipation of spirits, accompanying the ever com-But the world moves. I note what many of | ing and going of mankind into and from mor-

> "The resurrection day is here! From each day's joyous skies

A voice proclaims to every car 'Earth's dead forever rise.' Why sock the living 'mongst the dead?' The graves contain them not: They live, though years each lowly bed Has sunk—their names forgot.

" And oft they come when wearled eyes Make sleep like death to seem And bring glad tidings from the skies, That reach us in our dream. Awake, their promptings save us oft; They speak, we scarce know how; And, sinking into sleep, a soft Strange touch is on the brow

"They are not dead, but living still In heaven's immortal year; They come, and seek with loving will To dry the mourner's tear. And Easter flowers may well be bright, The organ anthem grand: We celebrate the death of Night, The light of Morning Land."

But in meeting this day, and in fond retrospection O'er-glancing the record of forty-five years, How rife is the epoch in sweet recollection, What a marvelous vista of glory appears.

From the first gentle raps in the low Hydesville dwelling. A voice issued forth through the forest and glen, Which arose on the breeze, till, expanding and swell-

It has found a response in the hearts of all men. We have seen the small brooklet, whose first tiny

motion In Hydesville began forty-five years ago. Expand in its march, until now, a vast ocean, It sweeps o'er the earth in its limitless flow. Inscathed by the fires of a flerce persecution. Or the furious onslaught from pulpit and pen, This glorious truth, in a grand revolution,

When crushed to the earth bath arisen again

And its power and glory shall still keep increasing. And millions shall come to its light and rejoice, I'ntll one mighty anthem of praises unceasing Shall blend all the nations of earth in its voice. Till Columbia, so vast on the map of creation, And begirt by the ocean's tumultuous wave, Shall in truth evermore unto each generation Be the land of the free, and the home of the brave.

But while we contemplate with glad satisfaction. The manifold blessings by angels bestowed, Let us treasure in memory each noble action Of the brave pioneers of that Hydesville abode, let us bear in remembrance their rude, thorny path, Encumbered with rugged and sharp-cutting rocks Which the zealots of hate and implacable wrath Ever hurled about Cath'rine and Margaret Fox.'

Children of truth! though misguided to error, Let's pause in our thoughts, and let pitiful tears Be bestowed in our sorrow! Recall how in terror Atonement they made amid frembling and fears.

Let us think, too, of others, who, plodding in sorrow, Have braved the mad thunder of calumny's roar; But sustained to the last by high hopes for the morrow, Have sunk in their tracks, and have gone on before Let their good works inspire us with great emulation, And let us resolve, as we greet them to day, To erect on this firm and substantial foundation A fabric whose glory shall never decay.

What high possibilities yet may await us, If progress unceasing attends our career! What memories of thrilling events stimulate us To grander achievements through each coming year. For the past, gleatning o'er us all radiant with promise, Is fraught with delights that are lofty and pure, And is Kallowed by truths time cannot take from us. Nor the mad hosts of bigotry ever obscure,

Then upward and onward! your light ever shining, Neglect not the good work so grandly begun; But, your manifold gifts in one purpose combining, Press on till the goal shall have nobly been won. io, build up the jemple, establish the college, And reclaim the wild wastes where oppression hatl

trod; Go, scatter the seeds of a virtue and knowledge That shall lead one and all from sorrow to God." (Poem by Horace (irecley Knapp.)

The 15th Annibersary.

The Natal Day of Spiritualism Com-

Tleveland, but religion and politics (election day on Monday) had their effect on the audience which assembled at the morning session in Royal League Hall in honor of the Forty-Fifth Anniversary of the Rochester Rappings.

Notwithstanding, the rostrum was handsomely decorated with potted plants and shrubs, and appropriate mottoes. The singing, too, was good, under the direction of Father Samuel Russell, if the grand tones of the pipe or-

gan were lacking.

Take the day throughout the attendance was large, and Spiritualism holds its own in Cleve-

The celebration was held as usual under the auspices of the Children's Progressive Lyce-um. Conductor Chas. Collier, I am sorry to chronicle, was absent through illness, so his assistant. David S. Critchely, presided, and on calling the friends to order, he extended a hearty welcome to all present, particularly to our stranger friends, Mrs. M. E. Wallace—and our stranger friends, Mrs. M. E. Walnee-and Mr. J. Franklin Clarke of New York, who be-ing en route to Indiana, concluded he would stop off and spend the day with us. After an invocation by Mrs. Wallace, Mr.

After an invocation by Mrs. Wallace, Mr. Clarke made a capital opening speech, and dwelt largely on the elevation of woman as the most distinctive work of Modern Spiritualism since its advent. Mr. C. is a very easy speaker, and his appropriate remarks were thoroughly appreciated by those present. Then followed the usual morning conference, led off by Mr. I. W. Pope, who is full of kind thoughts and suggestions. Thos. A. Black, the projector and prime mover of The Cleveland Spiritual Alliance, made an earnest plea for harmony and unity among an earnest plea for harmony and unity among the Spiritualists of this city, and concluded by announcing Mrs. H. S. Lake as the permanent pastor of "The Alliance," commencing in May. Your correspondent was called on next, but he begged to be excused from any extended resolves which in fact the first time in twenty.

he begged to be excused from any extended remarks, wishing for the first time in twenty-five years to be a listener only, having taken an active part in all the Anniversary exercises since the twentieth in 1868. He briefly called attention to the odious bill taxing mediums \$200, and the medical bill now being agitated, saying at the afternoon session he would test the sense of the audience by resolutions of protest he would hing forward later.

the sense of the addence by resolutions of protest he would bring forward later.

Mr. J. P. Jennings, an old-time Spiritualist, closed the conference, reviewing the origin of the spirit-rappings through the Fox children

mediums.

After a stirring song from the Lyceum choir, Mrs. M. E. Wallace was controlled and discoursed in a very pleasing manner on the day and its significance. Mrs. W. said just enough to make the audience wish for more; and after a few words from Mrs. Effic Moss, the well-known medium of New York, (and of Cleveland, now might truly be added,) the meeting was adjourned for other manifestations (dinner).

ner).
Afternoon Session.—The large and beautiful Army and Navy Hall was fairly well filled—the choir as well as the audience being greatly increased—and all awaited anxiously for Mrs. M. E. Wallace, the speaker of the day, to deliver the Anniversary address. No time was lost in the speaker and audience becoming friends

—the stranger medium soon feeling at home in Cleveland. The address was well inspired from the immortal side of life, and was replete with love and great spiritual truths, which nothing short of a verbatim report would do justice to.

At its conclusion Mrs. Effe Moss, test medium, was presented by Chairman Critchley, when she immediately proceeded to describe several spirits present in the audience, which were all verified; in this gift she seemed to be particularly successful, as also in psychometrizing the photographs which many in the audience had placed on the speaker's stand.

Following her Mr. Clarke described how the painted portrait of Lillie Wallace (daughter of Mrs. M. E. W.) was obtained through the mediumship of Mrs. Moss—the condition and result being very satisfactory to those in the circle.

An opportunity was here given for presenta-tion of the following resolutions, framed by Thomas Lees:

RESOLUTIONS OF PROTEST.

RESOLUTIONS OF PROTEST.

We as a body of Spiritualist assembled in Army and Navy Hall to celebrate the Forty-Fifth Anniversary of the Advent of Modern Spiritualism, desire to enter our solemn protest against the bill just passed by the House of Representatives of this State classifying our mediums with fortune tellers and taxing our clairvoyants and clairaudients, seers, and all our spiritual mediums of overy phase the sum of \$200 annually; therefore be it *Resolved*. That we regard the passage of such a bill as unjust and contrary to the Constitution of the United States, which guarantees to every loyal citizen the right of religious liberty. Be it further *Resolved*. That we also emphatically protest against the passage of any medical bill in this State in the interest of any special school of medicine as contrary to the spirit of the Constitution and dangerous to the morals and health of the people.

the people.

We further regard the tender solicitude of the so-called regulars for the "dear people's" sake as wholly mercenary on their part, and clearly betraying the weakness of their so-called medical science, and their inability to cope with the fast multiplying diseases of the present day.

As Spiritualists we claim the right, when suffering from physical or mental sickness, to be healed by whom we please, and protest against any law compelling us, when sick, to cmploy any legally-protected physicians when contrary to our best judgment. We ask in the spirit of justice that a fair field be granted to all healers of every school, regarding it as safe to leave the matter to the people—leaving them free to employ spirit physicians and spirit mediums of every phase should they so wish.

The resolutions were heartily seconded by

The resolutions were heartily seconded by Mr. I. W. Pope, and likewise eloquently and forcibly argued in favor of by a spirit controlling Mrs. Wallace.

On the Chairman calling for a rising vote, all

in the audience arose simultaneously, and the motion was carried unanimously.

Motion was carried unanimously.

A vote of thanks was also passed and tend cred Mr. Samuel Russell and the singers who had contributed so much to the enjoyment of the exercises; also to Mr. J. Franklin Clarke for his genial visit; and last, but not least, to Mrs. M. E. Wallace, who came specially from her home in New York City for the bare express of the trip.

penses of the trip.

Evening Session—Exhibition by the East and West Side Lyceums.—The Anniversary exhibition by the Lyceum children has always been a marked feature of our celebration, and it was a marked leasure of our celebration, and it was none the less so this year. Considering the absence of Mr. Collier, the Conductor, who had attended to the rehearsals and details of the entertainment, it would not have been strange if several "faur pas" had taken place; but in the hands of Mr. Critchley, ably assisted by Mr. John Randall and the three Guardians, Mesdames Hopkins Moss and Frink the ocea. Mesdames Hopkins, Moss and Frink, the occasion proved a grand success. Every number of the following program was well rendered:

Part I.: Music, Lyceum Orthestra; Anniversary Song, the Lyceum; recitations, Master versary Song, the Lyceum; recitations, Master Carles Englert, Miss Lottie Lewis, Ruby Fisk; piano solo, Ida Levy; song in character, "The Flower Children," conducted by Nellie Thayer; Etta Collier, Ruby Snape, Lilla Wright, Daisy Burbank, Jennie Francisco; recitations, Bert Lamy, Manly Shoemaker, Ella Phli ger; song in character, "Lavender Girl," Rosa Russell; grand tableau, "Dawning of Modern Spiritualism." Part II.: Anniversary Song, by Mrs. Effic

Moss, May Leeds, Albert Collier, Carrie Velhagen; recitations, Miss Edith Chase, Minota Shoemaker, Baby Cook; song, Walter Kritch; recitation, "Persimmons," Edgar W. Miner; piano solo, Miss Alta King; recitation, Mabel McCaslin; song, West Side Quartet – Ruby Fisk, Percival Baum, Katie Freisler, Manly Shoemaker; violin solo, Harry Kaliska; recita-tion, Arthur Davis; dumb bell drill by six young ladies, Eva Davies, Tillie Collier, Nellie Thayer, Mabel McCaslin, Alta King, Nellie Miller; grand tableau, "Death of Virginius."

The most striking features of the very successful exhibition were the kindergarten "Flower Song," under the direction of Miss Nellie Thayer, the Kindergartner, "The Lavender Girl," by Miss Rosa Russell, the readings of Mr. E. W. Miner, the talented elocutionist,

versary celebration in Cleveland. We trust by the fiftieth a National Spiritualistic Jubilee will be held, the magnitude and enthusiasm of which will arouse all those in every part of the world who have not as yet awoke to its importance, and come under its benign influence

Many thanks to you, Messrs. Editors of the good BANNER OF LIGHT, for the faithful record you have kept of these annual holv days since the inception of the Twentieth Anniversary in Fraternally yours, THOS. LEES.

Cassadaga Camp, N. Y.

The Forty-Fifth Anniversary was suitably celebrated at Library Hall, Cassadaga Camp, on Friday, March 31st. The exercises com-

menced at 10:30 o'clock A. M., and were held during the day and evening. A large and highly appreciative audience was in attend-

ance at each session. The hall was artistically decorated with ban-

ners, pictures, potted plants, evergreens, bunting, lace curtains, carpets and numerous little devices which made it cheerful and attractive. devices which made it cheerful and attractive.

Mrs. B. M. Purple, one of our most honored and efficient pioneer workers, was chosen as Chairman of the meeting, but owing to slight indisposition she declined, and Hon. Reuben Carroll was appointed Chairman protempore. The meeting being called to order and a few fitting remarks made by the Chairman, the exercises were opened by an instrumental and vocal chorus, "Come with Thy Lute," which was so exquisitely and feelingly rendered that the whole room seemed flooded with sweet melody. It was indeed a fitting prelude to the baptism of the spirit which followed.

Mrs. H. T. Stearns, whose white hair and fail-

baptism of the spirit which followed.

Mrs. H. T. Stearns, whose white hair and failing physical strength indicate her approaching transition to the Higher Life, made the opening speech. She was a champion of Spiritualism in its infancy, and was a missionary traveling through the States, speaking in school-houses, halls or open air, encountering such hardships and contumely as speakers of the present day know nothing of by experience. It was just the occasion to stir her soul to its inmost depths and to bring out her best thoughts.

She was followed by Mrs. Inez Huntington Agnew, who gave a fine inspirational speech, counseling the higher education of public opinion, which shall make the perpetration of murder, theft, slander and crime an impossi-

murder, theft, slander and crime an impossi-

bility.

Mrs. Maria Carpenter of Brocton, N. Y., was controlled, and spoke in the quaint style pe-culiar to her inspirer. Every sentence was full

ouliar to her inspirer. Every sentence was full of sound sense and good reasoning.
Our worthy President, M. A. Gaston, of Meadville, Pa., was present, and seemed inspired by the occasion. He related some incidents in his early experience in Spiritualism which were of interest.

Mr. T. J. Skidmore also presented some entertaining reminiscences relative to his conversion.

version.

Mrs. Huff gave a beautiful allegory of the Electric Bridge, making it apply to the communion between the two worlds—the seen and the unseen. She also expressed some fine and practical thoughts upon the subject of charity, and urged the necessity of practical, every-day

use of it if we would have a condition of social harmony, peace and progress.

Mrs. De Milt spoke briefly, but with deep feeling, and to the admiration of all present.

There were fine recitations by Mrs. Simpson, Mrs. Pierson, Mr. Crane and Master Stevie West

West.

Little May Spencer, whose beauty and grace are charms of themselves, gave a vocal solo which captivated every heart.

Original essays were read by Mesdames Carroll, Rathbun, Shaw, and a fine original poem by Mrs. Paine of Cassadaga, all of which will be forwarded for publication later on.

The Mediums' Mosaic was one of the interesting features of the day. It constituted a list of the different mediums present, and as each was called upon it was their privilege to demonstrate their particular phase of mediumship. A Mrs. Hoarde of Boston, Mrs. Carpenter, Mrs. Weaver and several others responded.

The exercises of the day and evening were

ter, Mrs. Weaver and several others responded. The exercises of the day and evening were interspersed with soul-inspiring music, both vocal and instrumental. The Simpsons, Mesdames Hyde, Warren and Page, Misses Turner, Bartlett and Merrow, and Messrs. Carroll, Todd, Payne, Bowen and others did their part admirably, and last but not least was the singing and pantomime so delightfully rendered by the children; the rendering of "The Army," with banners, was particularly charming.

Mrs. Carpenter gave an inspirational noem—

Mrs. Carpenter gave an inspirational poem— Mrs. Carpenter gave an inspirational poem— Mrs Agnew was again called to the rostrum, and closed the exercises.

The evening's entertainment comprised a variety of speeches, rehearsals and music, vocal and instrumental, and closed with a dance, which was enjoyed by both the old and the

Toung.
[During our enjoyable stay at the Camp we met many acquaintances of "Auld Lang Syne," met many acquaintances of "Auld Lang Syne," and it seemed that every face was illumined with the light of the new revelution which gives knowledge instead of a wavering faith, as a beacon to the soul.

Mrs. A. B. Reed, who is President of the Fair Club of Lily Dale, and has given her pleasant parlors for the use of the same, has a fine display of artistic articles, both useful and ornamental, which cannot fail of being a delight to

mental, which cannot fail of being a delight to persons who have an eye for beauty and utility ingeniously combined.

Mrs. S. M. Lott, who has been ill for several weeks, is slowly convalescing, and her many friends are hopeful that the balmy air, the birds and flowers, which her tender and appreciative soul so loves and enjoys, will bring her renewed strength, and that she will be with us in the flesh many years longer.

Mrs. Pettingill, the new member of the C. L. S. A. Board of Trustees, was present at the Anniversary, and her genial personality was one of the most welcome and pleasant elements of the occasion.

f the occasion.

Miss Kate O. Peate, the eloquent and viva-

ious exponent of Woman's Suffrage and the Labor question, was present, but was very chary of her speech making. When called upon, said she did not like the Methodist church because they would call on the sisters to speak, and she should not like the Spiritualists if they did the same. The portrait of our beloved Mrs. Marion H.

Skidmore was appropriately placed upon the rostrum, and many were the expressions of regret at her absence from among us at this joyful Easter of Spiritualism. She is still at the South, and will not return until the rigor of winter and early spring is over.

There are many other pleasant circumstances, and many improvements being instituted at the Camp, the mention of which must be deferred until another time ! Yours fraternally, ORPHA E. TOUSEY.

Rochester, N. Y.

The Anniversary was celebrated at Rochester on Sunday, April 2d. The meeting was held in the Durand Building, in a hall where regular Sunday evening meetings have been held for some weeks-the principal speaker being Mrs. Mary B. Bingham.

Mrs. B. has been a medium from childhood, and is a good test and healing medium, but only developed as a trance speaker in the last few months.

It was expected that Dr. F. L. H. Willis would be the principal speaker on the Anniversary occasion, but his illness, as already mentioned in The Banner, prevented. The meeting was opened by an invocation, and

neering was opened by an invocation, and some recitations by young girls.

R. D. Jones then spoke for nearly an hour, and was followed by A. S. Clackner, who delivered what may be called an illustrated address. Mr. Clackner is an amateur photogradaga Camp, and Rochester, N. Y.;
Greenwich and Haverhill, Mass.;
Kansas City, Mo.: Newark, N. J.;
San Francisco, Cal., Etc.

Specially Reported for the Banner of Light.]

Cleveland, O.

Easter Sunday [April 2d] was a bright day in leveland, but religion and politics.

Cleveland, D.

Easter Sunday [April 2d] was a bright day in leveland, but religion and politics.

Compared the Cleveland of the Cook of the Cook

Greenwich, Mass.

The many from our midst who attend the Anniversary exercises of Spiritualism elsewhere renders it impracticable for us as a society to observe the date, so it has been our custom to celebrate Easter Sunday according to our rev-

This season your correspondent was engaged at Brockton for April 2d, and the Society unanimously requested a postponement of special service until April 9th-on which date, with service until April 9th—on which date, with their usual spontaneity, the people brought their floral gifts to the altar, which was made radiant thereby. The audience was large and appreciative. The morning exercises opened with singing of Mrs. C. Fannie Allyn's Anniversary Hymn, "The Mists Have Cleared Away," followed by a reading of the twentleth chapter of John, and an appropriate poem by James G. Clarke. The basis of discourse was a portion of the seventeenth verse of the chapter read. This was particularly emphasized as illustrating the same law through which spirits d'emonstrate their presence to-day, showing that it was not a veritable resurrection of ing that it was not a veritable resurrection of the material body, responsive to touch, but a temporary garb of the spirit for identification —the old truth of the far-off time with its nineteenth century raiment.

nineteenth-century raiment.

The Lyceum exercises were held in the auditorium and were very impressive: Beautiful music, appropriate responses and two exceptionally fine recitations. Miss(Mattle Clark's pathetic rendering of "Mabel Martin" could not have been excelled; Mr. Beah's reading of "The Grave of a Little Child" touched many hearts; the remarks of Mrs. Yeaw were prefaced by a general lesson from the "Lyceum Guide."

Guide."

Mingled with our service were tender memories of loved ones who had passed from our sight, and of one whose transition occurred the morning succeeding Easter Sunday. On



It has more than three times the strength of Cocoa mixed with Starob, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and BASLEY

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that morning Mrs. Lowis Dodget of Belcher-town very suddenly left the mortal form. With her husband, when health and weather per-mitted, she was a constant attendant upon our services, and generously contributed to the support thereof.

support thereor.

[Mrs. Dodge was a trug woman, a devoted wife and mother, and one whose cheerful presence always made her welcome in any social gathering. She was stanch in her adherence to Spiritualism, and had often said that her transition should be the accession of a solviter. transition should be the occasion of a spiritunlistic discourse. Much to her regret, it was impossible for the writer to respond to the wish of the bereaved family, which necessitated the calling of an Orthodox clergyman; but I am told his words were broad, liberal and consoling, and that he spoke of her as not dead, but atil near her loved ones. Truly the long-buried hope of the Church is being resurrected from the gloom of the ages, and clothed upon with Light!!

with Light!]
Upon the veritable Easter Sunday the Society was favored by the ministrations of Mrs. M. T. Longley, who delighted and instructed her audience by her apt and logical answers to questions, and whose husband's musical contributions to the Lyceum exercises were much appreciated. In the evening a large and harmonious circle was held at the home of Mr. H. W. Smith, where many constraints. W. Smith, where many convincing proofs of spirit-presence were received through the mediumship of Mrs. Longley and Miss Lochlan. JULIETTE YEAW.

San Francisco, Cal.

The Forty-Fifth Anniversary was celebrated by the Society of Progressive Spiritualists, Sunday, April 2d, 1893, at Scottish Hall, 105 Larkin street.

Excellent music was furnished by Prof. S. J The services, day and evening, were as fol-

lows:
Morning, 11 o'clock, piano solo, Mrs. S. Cook;
Morning, 11 o'clock, piano solo, Mrs. S. Cook; congregational singing (No. 5) Spiritual Liberty; address, Dr. N. F. Raylin; balitone solo, "Out on the Deep," Mr. C. Thompson date of London Conservatory); address and platform tests, Mrs. Kate R. Stiles (of Boston); vocal

tests, Mrs. Kate R. Stiles (of Boston); vocal solo, Mrs. Stimpson.

Afternoon, 2 o'clock, overture, orchestra; vocal solo, "Long Years Ago" (E. H. Balley), Mrs. Stimpson; opening remarks, Dr. N. F. Ravlin; baritone solo, "The King's Minstrel," Mr. C. Thompson; conference; musical solections, guitar and mandolin, Mrs. Vincent, Minstel Lib and Addia Vincent, vocal quartet

tions, guitar and mandolin, Mrs. Vincent, Misses Lily and Addie Vincent; vocal quartet, "Under the Daisies," Mrs. S. J. Tully, Mrs. M. Maurer, Miss Ada Wheeler, and Mr. Z. G. Wheeler; gavotte, "Genial," orchestra. Evening, 8 o'clock, selection, orchestra; vocal solo, "Answers," Mrs. Stimpson: musical selections—guitar and mandolin—Mrs. Vincent, Misses Lily and Addie Vincent; contraito solo, "Since Nellie Went Away," Miss Ada Wheeler, orchestra accompaniment. Anniver. solo, "Since Nellie Went Away," Miss Ada Wheeler, orchestra accompaniment; Anniversary Address, Dr. N. F. Ravlin; clarionet duet, "Hear Me," (Norma) Master Lennie Tully and Prof. S. J. Tully; baritone solo, "Oh! Promise Me," C. Thompson: vocal quartet, "Come Where the Lilies Bloom," Mrs. S. J. Tully, Mrs. M. Maurer, Miss Ada Wheeler, Mr. Z. G. Wheeler: platform tests, Mrs. Griffin; vocal solo, "A Day Dream," Mrs. S. J. Tully, orchestra accompaniment; polonaise, "Triumphale," orchestra.

orchestra.
Mr. Faye, writing medium from Omaha, gave sittings at each of the sessions.

Mrs. S. B. Whitehead, Sec'y.

Kansas City, Mo.

Probably in no part of the country outside of Boston was Anniversary day more fitly observed in point of numbers, enthusiasm or brilliancy of spiritual thought than in Kansas City. The personnel of the audiences and the overflowing houses, both afternoon and evening, would seem to indicate that all "do not accept for gospel all the church believes."

The afternoon session was devoted mainly to interesting "professions of faith," if allowable so to speak, supplementing which was the principal discourse in the evening by Mrs. Jennie Hagan-Jackson, which in its masterful presentation of the New Philosophy was an additional and splendid testimony to the guiding power of the unseen as also to the entrangement. power of the unseen, as also to the entrancingly convincing style of the speaker. It was in-deed "a feast of reason and a flow of soul."

noon there were miscellaneous exercises: The Lyceum was represented by several of the members, who gave good recitations; there were speeches by several old-time Spiritualists; two of the gentlemen also were formerly Reverends, one of them a Baptist and the other a Methodist.

Mr. Gates, the President of the Society, opened with very pleasing remarks, after an invocation by the writer.

Mrs. Jennie Hagan Jackson (who is now filling a two months' engagement here March and April) gave one of her unique poems; the writer was then called upon for remarks ap-propriate to the season of Anniversary.

In the evening Mrs. Jackson gave an address and poem, very much to the pleasure and satisfaction of a crowded house."

Haverhill, Mass.

The Ladies' First Spiritual Aid Society celebrated the Forty-Fifth Anniversary by an entertainment at Unity Hall on the evening of

A large audience was in attendance. A supper, which was one of the finest and most elaborate ever given by the Society, was duly enjoyed. The tables were adorned with flowenjoyed. The tables were adorned with flowers, and the menu included a large variety of choice viands. Prominent and representative Spiritualists of this city and adjoining suburbs occupied seats at the tables.

occupied seats at the tables.

The literary program was announced by B. A. Sargent, opening with a solo for piano and violin by Misses Caswell and Blake, followed with recitations by several young ladies; Mr. and Mrs. J. P. Hayes sang "The Pilot," and in response to an encore gave "The Old Man Dreams."

Mrs. R. C. Kimball test regime of

Mrs. E. C. Kimball, test medium of Law-Mrs. E. C. Kimbali, test medium of Lawrence, was then announced, and was received with a hearty ovation; she began with an address upon "The Hour and the Occasion," and the true mission of Spiritualism, emphasizing the idea of making a practical application of the Philosophy. She then gave an exercise in mediumship, remarkable in its character, and holding for an hour the closest interest of the holding for an hour the closest interest of the

The celebration as a whole—says the Daily Evening Bulletin, which paper made good mention of the event—was an eminent success.

Y.

Newark, N. J.

The First Society of Spiritualists of Newark, N. J., had a well attended meeting in memory

of the Forty-Fifth Annigersary.

Hall 787 Broad, corner of Market—right in the center of the city—was handsomely decorated with flowers and plants. The program was as follows: Opening hymn; short essay by the President; reading from flowers from spirit friends, by Mrs. E. Cutler of Germantown, Pa.; solo by Miss McNigh of Newark; short address by Mrs. G. W. Kates of Colorado, making a very pleasant list of exercises, that was greatly enjoyed by those present.

[We are a young society, organized last October, have been holding well-attended meetings since, and will be incorporated. We have started a real live interest, and intend to keep it up.]

Dr. C. W. England, President.

113 Mechanic street.

Lewiston, Me.

The Forty-Fifth Anniversary was observed here Sunday, April 2d. We had as speakers, Dr. Webster of Lisbon, Prof. H. C. Berry and wife of Portland, and Dr. E. H. Mathews. The day was fine; the

ed vinealand de ferial and the ferial and the ferial and the ferial and the control of the contr

meetings were well: attended; everything passed off pleasantly and harmoniously, and the exercises were enjoyed by all. It was expected that Andrew Cross of Portland would be present, but he was unable to come. M.

The exercises were enjoyed by all. It was expected that Andrew Cross of Portland would be present, but he was unable to come. M.

The meeting resolved itself into an occasion of general congratuations and a heart to heart "welcome home."

McMinnville, Oro.

The Pyschical Research Society of McMinnville celebrated the Forty-Fifth Anniversary at Wright's Hall, on Friday, March 31st, 1893. The speaker for the occasion was Mrs. Flora

A. Brown of Portland, subject, "Phenomena the Basis of All Religion," which theme re-

the Basis of All Religion," which theme received ample justice.

The hall was decorated with evergreens, of which our State has an abundance. The rostrum was hung with festoons caught up to the ceiling at intervals, forming a kind of balcony about the center; and directly over the speaker was suspended the motto, "Glad Tidings We Bring"; on the left of the speaker was displayed a life-sized portrait of George P. Colby; on the right was hung the "Dawning Light"— (the home of the Fox sisters at Hydesville, N. Y.)

The audience was large: the discourse lis-

The audience was large; the discourse listened to with marked attention. Sunday following, at 2 o'clock, Mrs. Brown spoke again on "Superstition," and closed with slate-writing; we do not hesitate to recommend

hor to the attention of the public.

McMinnville, Ore.

B. F. FULLER.

Louisville, Ky.

A correspondent forwards us brief data by which it would seem that an Anniversary entertainment was given by the First Spiritualist Church (organized April 27th, 1885) at Euclid

The Clock Struck Seventy-Six. DEAR BANNER:

LD friend, whom I have made a bosom companion more than thirty years, I am going to talk familiarly with you on this my anniversary. To day at about 5 A. M., my lifeclock struck seventy-six. From 1817 to 1893 a long stretch of time as I look backward to in-

fancy, boyhood, adolescence and manhood. Of those in the flush of life and activity when I came upon the stage of action, all are gone; those who came with me have vanished, as have all the companions of my school-days in the old brown school-house; of may academy fellows, only a few remain in the mortal. What a vanished host these are!

Father, mother, nearly all my family connections, uncles, aunts, cousins, numbering many souls, have passed from view; I am alone, almost the last of my race. My step-mother, crowned with more than eight decades of years, with a good measure of health and vigor, is the only family link which joins me to the past. So long as I may live a fragrant memory will cherish her, as in the long and wearying wrestlings of my father with disease, she was unwearied and unceasing in ministering to him, and made his last days radiant with a devotion that smoothed his pathway and descent to the tomb. As I write, he stands by me and says: "God bless you, William, for these words; for as soon as I passed over I realized more than ever how much she sacrificed in serving me in my dependency. A bright home and a haven of rest await her when she has ended her lonely pilgrimage."

I feel the shadows of advanced and advancing years; less elasticity of limb and muscle. But I am only growing old externally: my real self, the ego, is growing younger. This must be so from the standpoint of Spiritualism, for the spirit when anchored to the life eternal knows not time, years or age. I am thus anchored, for I commune with the departed coming from the other shore, from other planets even. I sense their sweet pres-DR. LUCY BARNICOAT, of Boston, at present | ence, hear their kindly whispers and their lovlocated at 424 Hall Building, Kansas City, ing voices; clasp their fraternal hands, walk writes; "The Spiritualists here held their ser." and talk with them face to face. So I know writes: "The Spiritualists here held their ser-vices of Anniversary on Easter. In the after-death does not end all, but that life is continuous; that with my last mortal breath the spirit will be emancipated, freed from the trammels of earth, the clogs of the flesh, the varying discordants incident to mortal life.

Once it was not so. Scarcely had I emerged from boyhood, when I was an agnostic. The dogmas of theology never effected a lodgment in my mind; they antagonized reason and com-In their last analysis they seemed to make creation inane, man a bubble, and God himself a stupendous failure. Then came most serious questions, earnest efforts to solve the problem of life and fathom the destiny of man. But no solution came; the church was a lamp without a wick, the preachers expounders of absurdities and riddles. At length the clouds rolled away; my agnosticism was shivered as by rending lightning, for my spirit-mother revealed herself to me in a way that could not be mistaken. Evidence has accumulated, resulting in a knowledge which settles all doubts, turning uncertainties into certainties; unfolding the significance of life, its functions and relations to the spirit, which culminate in so called death-who proves to be no "King of Terrors," but rather a radiant queen of joy, opening the paradisical gate through which spirits pass to an eternal home, to enjoy the society of longvanished loved ones, and of the wise and good of all the ages.

Assured of these things, I am content to continus on my mortal journey the allotted time. thankful to my parents, who sent me into the world with a good constitution; to the spiritworld for the great truths it has revealed; and to the great Over-Soul, Nature, for the mortal and immortal life-the one the germ, the other

the fruit. And thanks to THE BANNER, too, for its perusal has been soulful and helpful these many years. Its value has been immeasurable, not only to individuals, but the world at large as well. As an agency of the spiritworld it has been faithful, ever on the skirmish line to beat back the foe or lead the charge.

· WILLIAM FOSTER, JR. Providence, April 5th, 1893.

Letter from Chicago, III.

To the Editors of the Banner of Light: With the closing Sunday of last month Mr. W. J. Colville completed his engagement with our Society, and we willingly accord a tribute of gratitude for the able service rendered during the absence of our regular speaker; also a tribute of esteem for his untiring energy and for his unselfish devotion to the Cause in which he labors.

We have been rejoicing recently over the return of our beloved pastor, Mrs. Cora L. V. Richmond. On Sunday, April 2d, it was our happiness again to listen to her, as she delivered one of her infinitable lectures on "Resurrexi," and followed it in the evening with a "Spiritual Synopsis," giving a retrospective glance at the forty-five years of Modern Spiritualism, and paying a tribute of love and veneration to the Fox Sisters.

As is ever the case, she was received with open arms by those to whom she has ministered these many years; and on Thursday evening an informal welcome was given her by the Band of Harmony. If the speeches were not eloquent in words, they were,

home."

During the exercises an elegant basket of roses was presented to Mr. and Mrs. Richmond, and "Oulna" entwined these into a beautiful and appropriate poem. Now once more we settle down into earnest work, and look hopefully forward to a year rich in spiritual progress.

Mrs. C. Catlin, Sec'y First Society.

Wayside Jottings Across the Continent.

To the Editors of the Banner of Light:

Among the many readers of your valuable paper are many whom I hold as warn personal friends. Some of these said to me on the eve of my departure: "Let us hear of your journey and of your work in California through THE BANNER." In compliance with which request I send you a few jottings.

As most of our friends are aware. I was disap pointed in not having the companionship of Mrs. Edith R. Nickless as anticipated, she having found it impossible to leave Boston at the time arranged But although disappointed, I was not disheartened, but resolved to go forward, even though alone.

I left Boston on the evening of Feb. 23d, feeling as sured of the companionship of my dear angel friends. who, while they might not be with me in propria persono through the entire journey, would at least transmit their loving messages over the spiritual telegraphic wires to my inner consciousness, assuring me of their loving care and protection on my journey.

As I wended my way across the continent the thought paramount to all others was the vastness of Hall, S. S. Jefferson, above 7th, on Friday, March 3ist, at 8 o'clock P. M. The program consisted of recitations, singing, refreshment and dancing. (Music by Lachat's Union String an adequate conception of this almost limitless section of country until they have traversed it. The rapidity and comfort with which this can be accomplished is truly wonderful, especially when one compares it with the tediousness and peril attending the same journey a quarter of a century ago. But even with the present improved modes of travel the journey is undoubtedly fraught with greater danger than is apparent to the ordinary traveler. This heigh true, "ignorance" is indeed "bliss." I felt assured that I should reach the end of my journey in safety, and I went to my repose at night as trustfully as a child rocked to sleep in the arms of its mother Indeed the "rocking" was literal, for we were swayed from side to side in our berths as the train rounded the corners and sped down the steep declivities in the mountainous sections.

Through fear of being snowed in I had selected the southern route, which I had been told was the least interesting of the several routes leading to the Paeific Slope. However this may be, I found no lack of interesting experiences; on the contrary, I greatly enjoyed every mile of the six days' and seven nights' travel. Mountain ranges and desert plains were alike an inspiration to me, yet each appealing to me from their different standpoints. As 1 journeyed through the mountainous sections and viewed the numberless peaks near and far, an inspiration seized me, and I

Oh! the wonders of creation. Of the things yet uncreate Reverently bows my spirit While I nature contemplate In the distance snow-clad mountains, Kissed by cloudless skies of blue Peak on peak majestic rising. Greet my vision's nearer view Yondrous bluffs for miles extending With their changeful colors rare-Strata upon strata builded Wrought by more than human care,

How I long to read the story Hidden in these rocky steeps But alas? from me at present Nature well the secret keeps But, however safely guarded. I shall one day find the key That thou holdest, Mother Nature.
And shall solve the mystery. For it is most truly written-Every truth by God concealed

Shall, through life's divine unfoldment,

Be to mind of man revealed. As we drew near the great Majava Desert, a fellowtraveler remarked that we should now enter upon the most dreary part of our journey. However, it did not prove to me to be a dreary waste. The vast ocean of land, with no intersections, no boundary walls of partition, seemed to fill my mind with a sense of life's true destiny, and was to me a beautiful simile of that broad spiritual freedom I hope sometime to attain.

What a change was this vast, uninhabited section from the busy, bustling, narrow streets of dear old Boston! Yet who can say this now seemingly uninhabitable desert may not yet be the abode of man? While these boundless plains may be to me a simile of spiritual freedom, I must bear in mind that they are not a true symbol of the editors' columns; therefore in closing I will but add a word relative to the cause of mon sense, so they never received my assent. | Spiritualism and my labors in its behalf here, promising a more detailed account at a future date:

Here, as in Boston, there are a large number of spiritualistic meetings; but, like the proverbial omnibus, there seems always to be "room for one more"; and, by the advice of friends, sanctioned by my own impressions, I have opened meetings in Washington Hall for a few Sundays, possibly for the month of April, in case the hall should not be engaged by other parties at present negotiating for it. My first meetings were held on Sunday last, and although the day was stormy, and I a stranger, there was a good attendance, and I was warmly welcomed and much encouraged to con-

Of the status of Spiritualism in California I can better speak later on, when I shall have visited other sections of the State. I have attended several meetings here in San Francisco and in Oakland, all of which were well patronized by intelligent appearing people, many of them being investigators. Here, as in the East, the meetings where the phenomena are given attract the largest number; still there are many who are interested in the philosophy. It is my desire to combine both in my work, that all classes may be ministered unto. For the present my address will be San Francisco, Cal.

Very fraternally, KATE R. STILES. San Francisco, March 24th, 1893.

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

A NEW STORY!

We shall, by special permission of the author,

PROF. CARLYLE PETERSILEA, OF ENGLAND,

commence in our next issue the publication of an Original Story (copyrighted in England and America), which will be found of pronounced interest to every one whose attention the human soul when, excarnated, it enters the next plane of existence. The Story bears the title

MARY ANNE CAREW; Wife, Mother, Spirit, Angel.

The series from week to week will be perused with deep interest by our patrons.

THE BANNER will print next week the scrbatim report-prepared expressly for its columns-of a grand Spiritual Lecture, delivered by the GUIDES OF MRS. CORA L. V. RICHMOND in transitional kind. The development of free Hed:

"The Building of the Temple: The Experience of Many Lives."

Voices that Proclaim and Facts that Demonstrate Immortality!

As fine and noble a tribute to the Easter commemoration as we have either heard or read is the April discourse of John W. Chadwick, minister of the Second Unitarian Church in Brooklyn, N. Y. The topic was Immortality. He set out with the observation that those who cannot find in the resurrection of Jesus from the dead any argument for the soul's immortality, nor in the New Testament any evidence of the slightest weight for the fact of such a resurrection, may still keep the feast of immortality with a joyous mind. If they may not sympathize with the symbol which many beautiful associations have endeared, they at least may with the symbol for which it stands. The Easter, or resurrection, season invites to thoughts of immortality, whatever they may be. The season of spring would naturally do it, were it not reinforced by any ecclesiastical event. Life after death is the engrossing spectacle of these April days. The grass is getting brighter, the buds are swelling, the lonely makedness of the trees is being softly veiled, and will soon be clothed in living green. In this mysterious transformation the heart, however duli the understanding, will find a parable of hope. The old-time question will again assert itself-" If a man die, shall he live again?"

To this oft-repeated question Mr. Chadwick returns the answer of a most emphatic Yes. It is answer, he says, that comes in many different voices-so many and so different that we cannot at first distinguish whence they come and what they are. One is the voice of the Earth Spirit; another is the voice of Fame; another is the voice of Influence; another is the voice of Affection; and still another, if not the loudest, is the voice of Organic Perpetuity, the spirit of the great ones of the past living in all the structure of society. High heavens are these of our imperishable dust, said the speaker-of fame which is but for a few, of influence and affection to which the humblest may aspire, of organic social perpetuity to which for good or ill we all of us attain. But higher yet is the heaven of personal conscious immortality. If a man die and shall not live amin after this glorious fashion, then we will console ourselves as best we can with the immortalities that still remain to us. But it will be only a poor and miserable consolation. If translate the terms of molecular action in the | the normal make and stature of our souls.

impossible to prove that with the destruc-tion of the organism there is annihilation of the soul. Nevertheless, the suggestion helps nothing; it only clears the ground; and upon this cleared ground advances one of the grandest scientific doctrines of our time, the doctrine of the conservation of energy, a doctrine second to none, unless it be that of the origin the survival of the fittest. The doctrine is, that as no particle of matter can ever be destroyed, so can no particle of force.

If the conservation of energy be indeed a law, if it runs all the way through the world of matter and of spirit, then somehow and somewhere the souls not only of the mighty ones of intellect and imagination, but of humbler folk whose names are soon forgotten upon earth. are enabled to resume their conscious individual life. "I could as soon believe," said the preacher, "that all the energy in Shakspeare or in Washington was conserved in the few pounds of minerals and gases called their 'remains,' as to believe that all the energy in any father or mother, whose heart has beat with pure affection, whose intelligence and will have been devoted to all loving household ministries, is conserved in that we fondly lay away where grass may grow above it, and over it the birds may sing.

Another scientific doctrine that advances to the encouragement of our hope of personal continuance, is the doctrine of correlated growth, which plays so conspicuous a part in the system of organic evolution. With the development of special organs, parts and functions in the development of animal structures, there goes along the development of certain others, adapting them to changed conditions. So in the spiritual life of man there goes along with the development of all that is best in his intelligence, noblest in his affections, grandest and sweetest in his moral life, the development of the hope of an immortal life. Here is a correlated growth; and if the hope that is thus developed is not a valid hope, a solemn and majestic portent of a divine reality that we can trust with calm assurance, then we have a radical contradiction set in our moral nature, and increasing there with ever higher thought and nobler act and purer purpose of our lives. It is not as if we went about deliberately to make our hope more eager; but it is made more eager in the natural order of our lives, just in proportion as we seek great ends, live for the imperishable things of truth and righteousness. It cannot be possible that there is such a contradiction at the inmost heart of things, that every higher thought or nobler act or purer purpose tends to immerse us deeper in a terrible illusion. Ten thousand voices of science blend in asserting the unity and the solidarity of universal life.

It cannot be that there is contradiction and confusion only here where life reaches its highest level. There must be some preëstablished harmony between our hope and some sublime reality. The almost invariable concomitant of the noblest living being this glorious hope, unless nature is radically divided against heris at all fixed on the conditions surrounding | self, it suggests with overwhelming seriousness that the same Power which organizes in us the purest splendors of our thought and love, organizes in us the hope of an immortal life, in which these splendors shall go shining on forever. It is an element so positive in confirmation of our hope that it seems to have the force of scientific demonstration.

Unless the doctrine of organic evolution can assure us in its widest scope of the survival of the ideally fittest-the fittest to carry on the work of evolution to yet grander heights of beauty, use and joy, its intellectual magnificence is the merest mockery of its moral imbecility. But this, insists Mr. Chadwick, is good evolution; it is no pulpit evolution of the the First Spiritual Temple (Newbury and Exe- personality in human life has been so far the for the fact that "God-in-the-Constitution" terstreets), Boston, on March 19th, and enti- crowning work of evolution, the crowning work of God, this side of death; and it could be no mere blunder that the creative purpose set this way before the morning stars sang together. If, however, it is answered that by the survival of the fittest is meant the survival of the species, and not the survival of the individual after apparent death, we might still be satisfied if we could be allowed the vision once enjoyed, of humanity upon the earth advancing endlessly to an ever-greatening, never absolute perfection. But science comes and tells us that an incident of evolution will be the destruction of the earth and of the solar system. and finally the resolution of all the starry heavens we see into "a gray, wide, lampless, dim, unpeopled world"; and what is this but a fresh argument for an immortal life of conscious personal continuance? How otherwise is it possible to have any true survival of the fittest? Or will it be pretended that the firemist into which all things are to be resolved, will be fitter to survive than this present glorious universe? Then why did not the original fire-mist of the world survive, as fittest so to do? No, it cannot be that all this travail of the ages will only bring to birth another formless universe.

We must rather believe that it has brought to birth a universe of souls whose continuous and exalted life will justify the long gestation of the world, and justify the blotting out of every star that shines in the deep vault of heaven. Must we stultify ourselves in order to justify the ways of God? White may be black, sweet may be sour, right may be wrong to other faculties than ours. . Only by our own are we able to judge; and judging by our own -quoting Le Conte: "Without spirit-immortality the cosmos has no meaning. Without spirit-immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and is over, would be pre cisely as if it had never been—an idle dream, a tale told by an idiot, signifying nothing." But it is not so much by special arguments as by the natural operation of our intellect, our affection and our moral sense, that our assurance of immortal life is quickened and enlarged. The more companionship with intellect, the more faith. The more we love, the more immortal seem we to ourselves. In the awful presence of the moral law, the desire and consciousness of immortality outbloom like hedgerows in the spring. They thrive upon self-sacrifice and self-denial as upon no other food. It is all that is best in us. all that is purest, all that is most just and merciful, all that is most loving and tender and kind and all, the voices of science were against it, we sweet and true, that pleads with God for everwould still go on nursing the unconquerable lasting life. Not for reward, nor for rest, nor hope. But the voices of science are not all for mere happiness do we plead, but only for against it. The total inability of science to an opportunity to live a life proportioned to

brain into terms of consciousness, makes it | If to these eloquently impressive considera-

tions of the absorbing question of immortality Mr. Chadwick could have been persuaded by candid and persistent investigation to append the grandest and most satisfying consideration of all, that which is furnished by the abundant facts of SPIRITUALISM, he would have had no occasion to argue further either on moral, affectional, intellectual or scientific of species by means of natural selection and grounds for the continuance of life after apparent death. He would then have spoken from the conviction which only knowledge begets; namely, THAT IMMORTALITY IS BECOME A DEMONSTRATED TRUTH, AN UNDISTURBED CERTAINTY THROUGH THE AGENCY OF SPIRIT-COMMUNION! Why ignore the plain and direct evidences of so momentous a truth to the entire human family?

"An Obnoxious Bill."

Under the above caption the latest number of the Religio-Philosophical Journal of Chicago, in alluding editorially to a measure which was introduced into the Illinois House of Representatives by a Mr. E. Meyer, March 2d, 1893, ordered printed, and referred to the Judiciary Committee, says: "The Journal protests with earnestness against this obnoxious bill." And well it might. The statute proposed reads as

"That every person who shall within this State, for hire or reward, or for any promise or agreement therefor, engage in the practice of fortune-telling, the forecasting of future events, the discovery of lost property, or of lost or unknown titles to property, or of evidence of any facts or circumstances, intended to be used in the determination of any suits at law, or equity, or other litigation, begun and pending, or contemplated by any person, or who shall assume for like consideration to inform another of their future affairs in this life, respect of birth, death, marriage, divorce, or other matter or thing, by means of astrology, clairvoyance, divination, Spiritualism, palmistry, trance mediumship, the black art, magic, or by means of any other alleged or pretended supernatural or occult powers, or by means of any mechanical or other device, shall be deemed and taken to be a common swindler, and shall, upon indictment and convic tion thereof, be fined in any sum not less than twentyfive dollars, nor more than one hundred dollars, for each and every offense."

The second section of the bill is worse than the first.

If this is not the quintessence of Bigotry we should like to inquire what is? Cropping out now in this latter end of the nineteenth century, too-when increased intelligence is supposed to have given calmer judgment-makes it doubly worthy of condemnation.

The Progressive Thinker is devoting much of its space to a lively opposition to the proposed enactment.

The Religio-Philosophical Journal denounces -and no wonder-the attempted enactment as proscriptive and persecuting in spirit, and its author and supporters as narrow minded bigots. Are the legislators at Springfield, asks The Journal, competent to determine the limits of genuine psychical phenomena? Are they able to fix the limits of mental capacity? Do they know all about the mysteries of the mind. so that they can tell exactly the boundary at which honesty is possible in claims regarding knowledge at a distance or knowledge in the future? They virtually declare there is no such condition as clairvoyance, when Science has positively demonstrated that there is. They assume that it is not possible, in any mental condition, to get glimpses of the future by compliance with any psychical or spiritual conditions; or, if they do not deny these powers, they deny the right of any individual to exercise them for the benefit of others. Certainly the passage of such a bill would put the legislators in a most absurd position. They have no right to pass judgment as servants of the people on matters of this kind, which belong to the field of scientific investigation and experiment, and not to the province of political action.

even be given a casual thought, were it not bigots unquestionably had a hand in the pious pie. But such an obnoxious bill will, we feel confident, never be placed upon the statutebooks of the State of Illinois.

Prof. Carpenter on Hypnotism.

It would seem to be wholly needless to attempt to impress the facts, suggestions, and reasoning contained in Prof. Carpenter's two articles recently published in THE BANNER, on Hypnotism, more strongly on the general mind than he has done in his own presentation of the subject. He especially makes the point that "the conditions and relations of the mind that make hypnotic phenomena possible when sought for, happen constantly, spontaneously, and accidentally with every one more or less." At certain times we are negative, passive and receptive, and readily respond to the suggestions of others: while at other times, the mental attention having changed, we become positive, so that other people respond to our suggestion. Whether we influence others or are influenced by them depends wholly upon our mental attitude.

If, argues Prof. Carpenter, the evils of hypnotism, whatever they are, are more liable to occur from these spontaneous developments that come upon us unawares than when we are intelligently causing them and have them subject to our control, then our safety lies in understanding the laws of the mind that make hypnotic phenomena possible; what are the conditions under which the mind becomes subject to suggestion; what limitations a suggested idea has in its control of the individual and what uses the facts gathered may be applied to. That is to say, that the general safety lies in the widest knowledge, not in stilted, circumscribed, professional ignorance of all the conditions and relations to which the human mind is subject—the opinions and desires of

the "regulars" in medicine to the contrary. Alarmists may cry their warning against in vestigation, and call for legislation to prohibit its going any further; but it so happens, says the Professor, that we have to go along this path, whether we will or no. No legislation is able to stop the phenomena that are the result of principles incorporated in human nature: nor will they cease to express themselves because we are afraid of them. Hypnotic conditions, with attendant responsiveness to suggestion, are constantly present with us and enter into all the experiences and relations of life. We cannot avoid them if we would. All the phenomena of hypnotism occur spontaneously in sleep and other subjective states of the mind. The hypnotized subject is watched over and cared for by the operator, while the sleeper is left at the mercy of any spontaneous suggestion that happens, with no one to protect him.

Read the Call of the Connecticut State Spiritualist Association—on our sixth page.

Among the many addresses made in the re cent services commemorative of the advent of Modern Spiritualism, it is almost needless for us to instance those of Hon. Sidney Dean in Boston, and Hon. LUTHER R. MARSH in New

Two Grand Discourses

York, both of which were published in extenso in THE BANNER, and were doubtless read with as eager an interest as they were listened to by instructed and delighted assemblies. The address of Mr. Marsh was both logical

and eloquent, and manifested superior intellectual power. Having recited the proofs of spirit intercourse with mortals, he cogently puts the inquiry if all this is to be discarded and disregarded; if this testimony is not worthy of belief, then can we believe anything? anything we see, hear and touch? And if not, then creation must be held a myth, the world a fancy, and man a phantom; everybody is nobody, and everything is nothing, and vacancy is king.

His picture of the active, eager life of the world of men, taking it to mean only the provision for the wants of the body and the accumulation of wealth, is a most impressive lesson of the utter transitoriness of material possessions and ambitious gratifications. If this is indeed all, then it is by no means worth the while, and we are poor indeed.

The address of Mr. Dean was in the best sense a comprehensive, critical, searching and satisfying argument, philosophically considered, for the evolution of Spiritualism. He took up the subject on all its sides, and pursued it to its ultimate conclusion.

The evolution of excarnated spirits themselves formed, so to speak, the climax of his discourse. He reasonably shows why it is not to be expected that advancing spirits, having finished their earth-experience, should be always limited to sympathy with earthly affairs instead of ranging in wider fields and broader conditions of experience.

Endorsed by a Veteran.

The writer of the subjoined was long borne on THE BANNER'S list of speakers as a platform worker for the New Dispensation. We earnestly thank him for the kindly sentiments set forth in his letter, and his marked appreciation of what the publishers of this paper are doing to render it worthy the attention of all who hold interest in the Spiritual Cause:

Permit me to congratulate you upon this week's magnificent issue of your glorious journal. Twelve pages of such bright, interesting and grand truths as you have piled up in one week's paper ought to make its editors proud of the position they have so long and o worthily filled in the Spiritualistic Cause.

I think the two discourses of Hon. Sidney Dean and Hon. Luther R. Marsh deserving of highest praise-In my slow convalescence from a six-months' sickness and confinement to my bed and room, the grand BAN-NER OF LIGHT, so full of the glad tidings of a continued life beyond this earthly sphere of pain and weary trouble, comes as a dear, comforting friend. For twenty years its pages have been to me a cup of pleasure, softoning the bitter draughts of life's waters of Marah. Yours fraternally, WILLIAM ALCOTT. Orange, Mass., April 14th, 1893.

Rob We have received of late quite-a number of letters of congratulation in regard to the excellent make-up of our last week's issue of twelve pages. A dear good lady subscriber writes: "THE BANNER is a household light, and I pray that it may never cease to shine over all lands." Other letters of a like tenor have come to hand. Thanks, friends. We hope to merit your approval of our work in behalf of the Cause, as it encourages us to persevere in "well-doing."

Ref Elderly readers of THE BANNER, and all, of any age, who desire to know how a true Spiritualist feels when the shadows of age warn him that "this mortal" is soon "to put on immortality," should peruse the paper on our The whole subject is too grossly absurd to third page-from the pen of Wm. Foster, Jr., entitled: "THE CLOCK STRUCK SEVENTY-SIX."

> Since the receipt of the amounts heretofore acknowledged in THE BANNER, the following additional sums have come to hand for the aged and infirm gentleman, Mr. A. E. Senter of Roxbury, Mass., riz: From

> Theodore J. Mayer.....\$10.00 Mrs. A. A. Humphrey Columbus Wells

> \$11.50 We acknowledge the receipt of the following amounts in aid of the invalid medium, Mrs. S. A. Sweet of Worcester, Mass. From
>
> Mr. James Wilson
> \$5.00
>
>
> S. C. Underwood
> 1.00

> > \$6.00

The door is open for more.

Remember the grand May Festival at Music Hall May 6th, to be given under the auspices of the Children's Progressive Lyceum of Boston. It will be a splendid affair, no doubt.

Read the announcement under Meetings in Boston regarding the Berkeley Hall Complimentary Concert.

A Spiritual Impression.

Miss Lucy Larcom, " New England's poetess, passes in at 'The Beautiful Gate,'" is the way The Record heads its account of her demise (after a long illness) in Boston, April 17th. Quite true; but how different from the lugubrious death notice of the aforetime. Just before Bishop Brooks was smitten with his fatal illness. Miss Larcom wrote him a note in which she sald she had a strong impression that they should meet no more in this world-which presentiment was literally fulfilled by his sudden decease. Miss Larcom was author of the much admired hymn, "Hand in Hand with Angels," and an intimate friend of John

W. J. COLVILLE, who is now lecturing on Mondays. Tuesdays and Wednesdays in Chicago, Ill., Thursdays in Muskegon, Mich., Fridays, Saturdays and Sundays in Grand Rapids, Mich., will return to Boston Sunday, May 7th, and will lecture in the Spiritual Temple, Race ter and Newbury streets, at 2:45 P. M., and also speak in Brittan Hall, Haverhill, Mass., the same evening. His genial, but its possessor exhales it as unconsciously courses of lectures in Spiritual Science will open at 18 Huntington Avenue, Monday, May 8th, at 2:30 and 7:45 P. M. His present address is 477 West Randolph street, Chicago.

MRS. MARY SMITH, Widow of George Smith, a veteran Spiritualist of Boston, who has been a great sufferer for a long time, passed to spirit-life from 666 Dudley street, Roxbury Highlands, on Tuesday, April 11th. The funeral services were conducted by Dr. H. B. Storer, Thursday, April 13th. By her decease the First Spiritualist Ladies' Aid Society has lost a valua. ble member.

Rev. John Page Hopps of London has written nd is soon to publish a new book entitled, " Death a Delusion; or, Some Personal Experiences on the Borderland between Sense and Soul." How John Hopps in on Old Theology!

The extra session of the United States Senate came to a close on the evening of April 15th.

TIMELY TOPICS.

Save the Birds!-It seems that the wanton destruction of the birds goes on in rural France, the natural result of it being the plague of insects on the fruits, as work as the diseases affecting the vine which are at least propagated by them, if not directly caused by them. In Southern France, larks, goldfinches, nightingales and other small birds are become nearly extinct. Near Aries, even the swallows are snared for the sake of their feathers. Gadfiles and other insects which annoy horses have alarmingly increased, and officers have stated that during the manauvres in the South their horses became almost unmanageable from this cause. The evils arising in France have an equal action in other countries where these winged friends of man are so ruth-lessly slaughtered at the beliest of fashion!

The Telautograph .- Of discoveries and inventions there appears to be no end, especially in connection with electricity. Prof. Elisha Gray, a man of the highest distinction in his line, has created a profound sensation by his recently perfected invention of the wonderful instrument named above. Its peculiarity is that it will transmit instantaneously by wire the fac simile of one's handwriting, or a drawing or a diagram. The possible developments of such an invention are declared to rival those of the telegraph or telephone. It is possible, among other things, that it will enable us to dispense with telegraph operators entirely, There can be no mistakes made, as in telegraphy, and no person can intercept the message sent because there is no sound, Architects can send plans, business men can send checks and drafts without having to wait for the mail, etc. The transmission of a message by the telautograph is thus described: The operator picks up an ordinary lead pencil, near the point of which two silk ends are fastened at right angles to each other. These ends connect with the instrument, and, following the motion of the pencil as the operator writes, regulate the movements of the pen, which reproduces the message at the receiving station. A thousand of these newly invented machines are in process of construction, and four hundred patents have been taken out to protect the inventor.

It Must Go.-Commenting on the resignation of Rev. Dr. Edward L. Clark from his pastorate, and his withdrawal from the Presbyterian church, together with his reasons for so doing given in a public letter, the Hartford Times takes the same view of the matter as that recently taken by THE BANNER, and all liberal papers, religious and secular. The Times justly and sensibly observes that if the doctrine is true that God foreordained the eternal and unchangeable destiny of man, all the efforts of the churches, the missionaries and the moral teachers are of no practical use. The confession of faith to which Dr. Clark ob jects is a cast-off garment, lying in the dust of the old garrets and store-rooms of the churches. Being harmful, it must go. The church will, before long, expunge it all from its records. It unjustly reflects upon the loving character of the Creator, and the members of the Presbyterian church already in their mental resolves silently expunge it or set it aside. The timidity shown by such church-members would be called politics" in another sphere of activity, and in matters of general practice hypocrisy. It only proves, however, that people do not cease to be human be cause they enter a church alliance. They do not suddenly become perfect and standard. But time comes to their assistance, and helps them do what they dare not do themselves. It is the outbroadening force of growing public opinion that seals the fate of religious

A Priend of the Devil .- The Rev. Mr. Hoover, pastor of a Methodist Episcopal Church in good standing, would feel that he had left a part of his ministerial duty undone if he failed to stand up for "Auld Nickle." He happens to be one of the very few men who think that a good word should be said for the "Evil One." "The rejection of a supernatural evil spirit," says he, in a recent "roaring lion, seeking whom he may devour" sermon, "will be followed by the rejection of all supernaturalism. They rest alike upon revelation." He admits the mystery of the matter, but insists that it does not invalidate the fact. "If there be no supernatural evil personality," he says, "it can be proven that there is no supernatural good personality." He would not have one unless he could have the other. His brimstone belief must be a source of exquisite happiness to him. Evidently he holds that any man is as much an infidel not to believe in Satan as not to believe in God. He does not presume to tell us, however, when the devil is likely to be overcome by the All-Creator, omnipotent and all-good. If never, then this Creator cannot be the omnipotent being he is conceived to be. In a sonse, therefore, by his own open argument and confessi Rev. Mr. Hoover loves the devil, though he warns his hearers to resist him. What nonsense these creeds

Change the Conditions.—In a recent lecture delivered in Washington, D. C., by Dr. Arthur MacDonald of the Bureau of Education, on "Embryology, Anthropometry, and the Psychology of Crime," he sought to show from the start that seemingly unrelated facts are, from nature's point of view, closely allied. Thus a study of the lower realms of nature may furnish an insight into her more developed stages. The equivalents of crime are seen in plant life and the animal kingdom, increasing in number and variety as we approach man. In its evolution, crime first exceeded the ferocity of wild beasts; in its next stage, cannibalism gave way to mutilation and torture; and at last modern civil war is the same in essence though differing in form.

If crime, as has been said, is a return to the primitive and barbarous state of our ancestors, the criminal being a savage born into modern civilization, then for such there is little hope of reformation. But these are criminals by nature, and constitute a very small proportion of the whole. The French school of criminalogy teaches that the greater part of crime arises from social conditions, and therefore can be reformed by changing the conditions. Buechner is cited as saying that defective intelligence, poverty and lack of education are the three chief factors in crime. Chief McCiaughry of the Chicago police holds criminal pa rentage and associations, and neglect of children by their parents, to be first among the many causes for a criminal class.

The Power of Spiritual Magnetism Conceded .- A sub-editorial paragraph appeared in the columns of the Boston Advertiser a little time ago narrating the pleasing circumstance of a platform official on a crowded street car making everything about him so comfortable and agreeable by his kind natural acts not officially done, that his very presence and obliging remarks created an influence that seemed to render the crowded passengers around him more tolerant of their discomfort. There are happily just such men to be found in the world, but unfortunately they are not in sufficient numbers to form a very inconvenient crowd. It is very odd, The Advertiser's reflection on the incident proceeds, the power that some people possess of creating an atmosphere, or so diffusing their own, as to envelope all around them. It may be a shill and unpleasant atmosphere, it may be warm and as the air he breathes. It is hardly to be explained, he says, by the phrase so lightly offered, "animal magnetism," but is much more truly spiritual magnetism, and is not to be explained in any sense soever. The average human mind, concludes The Advertiser, has such a strong dislike to owning itself beaten that it will not admit the possibility of mystery, and insists that everything is capable of commonplace-which they call "rational" solution. But The Advertiser comes as near to the right solution as possible by calling the mysterious influence "spiritual" magnetism. That is just what it is. The spirit power in mortal and inviside is the superior force, and the world of intelligence s coming to confess it more and more.

The Wisconsin Assembly has passed an "anti-Plukerton" bill, prohibiting the employment of armed men to act as militiamen, policemen or peace officers, who are not duly authorized under the laws of the State for the protection of person or property, or for the suppression of strikes within the State.

NEWSY NOTES AND PITHY POINTS.

EF A grand paper!-Alled to the brim with excellent matter. Subscribe.

Some fine day—
And death shall rest upon the eyes—
(The soul has found its Paradise)—
The casket broken,
It may be in the evening gray,
When done with earth hath garish day—
Leaving no token.

Some fine day—
They 'll say, " He was, but is not now "—
The death damp resting on his brow—
Loving nor scorning—
They 'll lay what's left of earth away,
The soul to waken—some fine day—
In endless morning.

At the recent municipal elections the women of Kansas, of all classes, rallied and threw a strong vote-the polling being in each city conducted with an order and decorousness not common on such occasions heretofore. The example thus set is a good

The Sunday base ball season appears to have opened auspiciously in the western cities. It is only the World's Fair that will be shut up on the Lord's Day.

Perhaps it won't be closed, brother, after all.

"No Water," the famous Sloux chief, who was the centre of the ghost-dancing of two years ago which preceded the Pine Ridge war, and about whose camp the trouble was centred, died at Sloux Falls, S. D. April 10th, of pneumonia.

To obtain a light instantly without the use of matches, and without the danger of setting things on fire, take a long vial of the clearest of glass, put into it a piece of phosphorus about the size of a pea; upon this pour some pure olive oil heated to the boiling point, the bottle to be filled about one-third full; then cork tightly. To use the light, remove the cork, allow the air to enter, and then recork. The whole empty space in the bottle will become luminous, and the light obtained will be a good one. As soon as the light obcomes dim, its power can be increased by opening the bottle, and allowing a fresh supply of air to enter.—

Ex.

Mr. William Waldorf Astor (American) has recently bought for \$1,250,000 the estate of Clivenden from the Duke of Westminster (English).

· PLEASURES OF THE SEASON.

Jumping over gutters,
Wading through the flood,
Plowing through the slush,
Tumbling in the mud,
Squatting in the puddies,
Bless me! this is nice,

Bless met this is nice.
Slopping through the water,
Slipping on the ice.

- Philadelphia Times.

The Massachusetts House of Representatives has accepted the report of the committee on taxation sending the proposed bill to tax church property to the next General Court.

To the question: "At what historic event he would like most to have been present?" Joseph Cook modestly answers, "The creation." The Pilot thinks it is just as well that he was absent, as he would have wanted to superintend the whole job.—Boston Herald.

It is asserted in the public prints that the State Board of Health for Massachusetts has made some interesting discoveries in the matter of food materials of late. In one city of this Commonwealth pepper was found to be adulterated with 50 per cent, of wheat, buckwheat, nutshells and other foreign matter; ginger with 25 per cent. of wheat and rice; mustard with 40 to 70 per cent. of wheat, rice and turmeric; cinnamon with nutshells, peas, ginger and pepper; cloves, with nutshells, peas, ginger and pepper and dirt.

The Cassell Publishing Company, of 104 and 106 Fourth Avenue. New York, have issued a fine pam phlet of 112 pages containing a selected list of publications, illustrated with portraits.

The New York World says that civil appointments under the United States government for fitness, and removal for cause, was the rule for forty years after its formation, and that it deserves to be reëstablished. So we say. Worth should be considered first of all.

So much gold is going to Europe from America that the government is stopping the Issuance of gold certificates, and in lieu thereof contemplates issuing six millions of bonds, bearing four per ceut. Interest, to meet the contingency.

How they clean the streets in Paris, France: From 4 o'clock until 6:30 A. M., the street-cleaners sweep and wash the sidewalks and streets, throw sand over apply disinfectants, etc. Among the disinfectants used, and liberally applied every morning, when necessary, are sulphate of iron, phenic acid, and chloride of lime. Why don't Boston adopt this plan?

> When Selfishness usurps the Throne Of Moral Rectitude The True Soul stands almost alone

Within the Realm of Good.

The buildings of the World's Fair at Chicago have already cost twice as much as did those of the Paris Exposition, and yet the spring rains and the strong winds of the "Windy City" have but just begun to get in their malign work. In 1876, when the great Fair was held in Philadelphia, Chicago experienced a terrible tornado, which did immense damage. We hope it will escape this year. But . . .

John Lewis Childs, Floral Park, Queens Co., N. Y. has brought out a fine picture in colors of Gladiolus Childsi, particulars concerning the obtaining of copies of which can be had by addressing him as above.

The Spanish Duke, who is said to be a descendant of C. Columbus, has arrived in New York City.

The people of Brussels got their backs up recently, and have been squealing badly-i. e., the working population has. Women with flashing eyes and shrill voices encouraged the men to give battle to the police. Several were killed and many wounded before peace was restored.

It was rumored some weeks ago that Mr. George A. Bacon, who for so many years has been the corresponding clerk of the Agricultural Department, would be transferred to another division, and his desk in the chief clerk's office be occupied by another. However, Chief Clerk MacCuaig has found Mr. Bacon to be a walking encyclopedia of departmental lore, and has decided that he does not care to do without him. This is very gratifying to those who have occasion to do business with Mr. Bacon, for his affable disposition and courteous manner have made him thousands of friends, and it is probable that his acquaintance among public men is wider than that of any other employé of the department.—The Evening News, Washington, D. C.

[All which THE BANNER fully endorses.]

"Why, Mrs. Popley, how do you do?" "Quite well. How are you, Mrs. Jones? How did you find me in all this crowd?" "By your bonnet. It is the tallest one in the crowd, and three years old!"

The body of Charles Longfellow, eldest son of the poet Longfellow, who deceased in Boston April 13th, was taken to Philadelphia April 16th, for incineration in the retorts of the Philadelphia Cremation So ciety, Germantown.

There is one sure preventive of moths, and one which I have never seen mentioned, says a writer in Good Housekeeping. It is tansy. Sprinkle the leaves freely about your woolens and furs, and the moths will never get into them.

A PROPHETIC CLOCK .- Miss Emma E. German, daughter of one of the most prominent men of Lehigh Co., Pa., had been in ill health for some time, and at last sank rapidly. The family and friends who were at the house were astonished, says a recent press dispatch, to hear the clock in the room strike six, while the hands indicated but a quarter to three. At six

o'clock Miss German died. A New York curbstone preacher has fixed on June fiolin as the date for the end of the world, and on melting as the method that will be employed for demolish--The Boston News

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

MEETINGS IN BOSTON.

Hanner of Light Hall, 9 Beawerth Street.—

Britual meetings are held every Tuesday and Friday oftergoon, Mrs. M. T. Longley occupying the platform; J. A.
Shelhamer, Chairman. Free to the public.

The Boston Spiritual Temple, Berkeley Hall,

Berkeley Street.—Bervices every Sunday at 10% A.M.
and 1% P.M. Andrew L. Kright, Fresdent.

The Helping Hand to the Boston Spiritual Temple meets
every Wednesday at 2% at 3 Boylaton Place. Business
meeting at 3 o'clock; Suppor at 6. Mrs. R. S. Lillig. President; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Soc'y.

First Spiritual Temple, 50 ner Newbary and
Exeter Streets.—Spiritual Fractrity Society; Lecture
every Sunday at 1% P. M.; School at 11 A. M. Wednesday
evening Social at 1%. Other public meetings announced
from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists' Association meets
Monday evenings at 7% o'clock in the First Spiritual Temple. Mediums, Spiritualists and investigators welcomed.
Those desiring services of mediums for meetings, etc., in
New England, are invited to correspond with Willard L.
Lathrop, Gen'l Soc'y, 17 Taylor street, Boston.

Children's Spiritual Lyceum meets every Sunday at
IMA A. W. Beld Ward Hell 14 Tempunt street opnosite

Children's Spiritual Lycoum meets every Sunday at 10½ A. M. In Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamor, President. The Lycoum Jadies' Aid Association meets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

Ragle Hall, 616 Washington Street.—Sundays at il A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

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

Rathbone Hall, 694 Washington Street, coreer of Kneeland.—Spiritual meetings every Sunday at 1 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2¾ P. M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Ald Society, 1031 Washington Street. – Business meetings Fridays, at 4 P. M. Public meeting at 7½ P. M. Mrs. A. E. Barnes, Presi-

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P.A. Whitlock, President. Harmony Hall, 724 Washington Street.—Meet-ngs are held every Sunday at II A. M., 2½ and 7½ P. M.; also Tuesday and Thursday at 3 P. M. Dr. F. W. Mathews, Con-luctor.

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

The People's Spiritual Meeting, Ladies' Aid Parlors, 1081 Washington Street, every Sunday at 0½, 2½ and 7½. Prominent and reliable mediums at all essions. Frank W. Jones, Conductor.

Lincoln Hall, 102 & Warren Street, Charlestown District.—Meetings held each Sunday at 2% and 7% r. n.; developing circle in A.M. Pligrim Hall, Chelsea.—Spiritual meetings held Sundays: developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

The Spiritualist Ladies' Aid Society meets at Pligrim Hall (Hawthorn street) first and third Tuesdays of each month, P. M. and eve. Mrs. Adams, President; Miss G. A. Dodge, Secretary (6! Tudor street).

Society Hall, Everett.—Sunday meetings 11 A. M., 1½ And 7½ P. M. A. D. Haynes, Chairman.

Boston Spiritual Temple, Berkeley Hall. -The morning service last Sunday opened with a song by Mr. John T. Lillie, W. H. Boyce planist, and an invocation from Mrs. Lillie. Several questions were presented, one being as follows: "Where contentions and strife have taken place between individ-uals, and they still remain unreconciled, will those contentions be more readily overcome in spirit-life than they could be here, and harmony exist again be-tween those individuals?" In reply the guides of Mrs. Lillie remarked that contention and strife among individuals generally arise from a misunderstanding tween those individuals?" In reply the guides of Mrs. Lillie remarked that contention and strife among individuals generally arise from a misunderstanding of the motives which govern the differing parties, but beyond death these motives are revealed, and each party sees that there has been fault upon both sides. Therefore understanding this, differences are easily adjusted, and the contention and strife of earth-life cease to exist. We see there in a clearer light, and know as we are known. To the following, the latter part of the second question, "Should not honest investigators assiduously cultivate and earnestly desire spirtual communion?" It was replied: "Yes. Many Spiritualists in the past have had experiences which are the same to them as the prayerful, spiritual experience of the Christian. People often ask how they can best grow spiritually. We answer that all have within them the spirit of life eternal, wisdom, an intelligence which we have worshiped as the God of the past. To be a true Spiritualist, and grow in spiritual knowledge, we must seek for the best conditions and highest influences that we may be filled with the spirit. Some one has asked of us whether man has a living soul, and we reply that we do not consider it a debatable question, for there has been abundant proof given of immortality during all the past centuries of life. Seek for the highest and best and the doors will be open.

Ques.—"Have not the works of Jesus of Nazareth and his followers the past eighteen hundred years done more for humanity than all other reforms put to-

Ques.—"Have not the works of Jesus of Nazareth and his followers the past eighteen hundred years done more for humanity than all other reforms put to-

gether?"
Ans.—This is put too strong for an affirmative answer. We do not believe the work of any one reformer has done more than all others for the good of humanity. The ideal of the teachings of Jesus was grand and sublime, but please tell us who practices the teachings of the Sermon on the Mount? The spirit which inspired Jesus has been the inspiration of hundreds of teachers since his time, and grandly inspires the best spiritual mediums of the present day. The ideal in man's mind and the ideal in the teachings of the man of Nazareth are different. Man's ideal says: "Believe in the Lord Jesus Christ and teachings of the man of Nazareth are different. Man's ideal says: "Believe in the Lord Jesus Christ and thou shalt be saved, otherwise you will be lost forever." There were undeveloped spirits in the old bible times, and many unruly spirits like those cast out of Mary Magdalene, and while we look upon these things all we ask is an honest investigation by those who are inquiring after the truth. There is a mighty difference among Spiritualists, and looking into the church we find the same difference there spiritually. Doyou believe these words of Jesus, "He that believettl in me the things that I do he shall do also"? Healing the sick by the laying on of hands is one of those things, and is practiced by our mediums to-day, doing more than any of the so-called Christians of the church. Before us are the grand ideals of the world. Confucius voiced the Golden Rule long before the time of Christ, and the world is advancing. Progress in our commercial pursuits is opening the eyes of the people, and is the law of the world. We have a high estimation of the teachings of Jesus, and commend them to every one as the rule of life; yet we say there is not a person living who carries those teachings with him and allows them to govern the life fully.

The service concluded with an improvisation, eloquent in its advocacy of good-will among men as a means of elevating the world and removing all its evils.

The evening service opened with a song by Mr. Lil-

means of elevating the world and removing all its evils.

The evening service opened with a song by Mr. Lillie and the usual invocation. Mrs. Lillie's first subject was taken from the Book of Job, "There is a path which no fowl knoweth and which the vulture's eye hath not seen. The lion's whelps have not trodden it, nor the fierce lion passed by it."

Strange writers were they in the past, and especially those of the Old Testament, showing a peculiarity of the people of those days. I never look at these writings without being carried back to the childhood of man. We take a matter-of fact view of them so far as we can. They used figures of speech and held truth a distance away, giving mankind a picture, with the explanation afterward. Many of their sayings were transmitted as traditions. Some of them presented the mental processes of the people of their time. The author of the book of Job was one of those peculiar writers, and we draw from this subject that the path wy of the immortal soul far exceeds that of any bird of animal. All the way along we see the light of mind shining over what was a mental desert. How to obtain happiness and the most enjoyment has engrossed the mind of man always. A child is as happy as a king, and when man's capacity for enjoyment is filled he is comparatively happy. But these are but secondary compared with that happiness which comes to an intelligent being, to the animal as well as man. The love of the mother and of one person for another are very different in degree. Now what is it which

none of the birds or animals have passed through?
The pathway of wisdom and truth spreading throughout eternity is the pathway described in the text.
Who can comprehend this life and the infinite power of the great Creator?
A fow additional questions were repiled to very satisfactorily to a deeply interested audience, and the services closed with a song by Mr. Lillic. HEATH.

Complimentary Concert. - Sunday evening, April

30th, a Complimentary Concert is to be tendered, in Berkeley Hall, to this Society by eminent local tal-

Berkeley Hall, to this Society by eminent local talent, the program to be as follows:

Orchestra; song, Miss Jessie Dunn; harp solo, "Carnival of Venice" (J. Bellak), Gerard Russo; reading, "Jem's Last Ride," Miss Lucette Webster; violin solo, "Fantasie Caprice" (Vieuxtemps), Mr. F. M. Davis; tenor solo, "Promise Me" (De Koven), T. E. Johnson; cornet solo, "Denver Polka" (Ramsdell), E. C. Ramsdell; song, Miss Jessie Dunn; harp solo, "Spanish Fantasle," Mr. Gerard Russo; reading, "Where are Wicked Folks Burled?" Miss Lucette Webster; violin solo, "Fantasie Il Trovatore" (Al lard), Mr. F. M. Davis; cornet, E. C. Ramsdell; tenor solo, "When the Bloom is on the Rye" (Bishop), Mr. T. E. Johnson; orchestra. To commence at 7:45.

The Helping Hand.—The Boston Spiritual Temple

The Helping Hand .- The Boston Spiritual Temple Society held its meeting, April 12th, at 3 Boylston Place. Supper at 6 o'clock. At 8 o'clock the hall was Place. Supper at 6 o'clock. At 8 o'clock the hall was well filled, and a fine program was enjoyed. After opening remarks by Mrs. Waterhouse, a plano solo was rendered by Miss Bertha Fay; followed by remarks. Mr. Jacob Edson, Mr. Crow, Mr. Dowling, Mr. Haskell (Everett), Dr. Richardson; Mrs. Dean, tests, and Mrs. Piper, reading. The increasing at tendance at our Wednesday evening meetings attests the growing interest in our Society. The music for the evening was a song by Miss Amanda Balley, accompanied by Mrs. Mary F. Lovering.

I. M. Jacobs, Sec y. Patriotic Lecture.—At Berkeley Hall, on Sunday.

Patriotic Lecture.-At Berkeley Hall, on Sunday, April 23d, at 2:30 P. M., J. Monroe Skinner (Chaplain of 59th Regiment Massachusetts Veteran Association) will, we are informed, speak on issues of the day. Subject. "John Boyle O'Rellly, or to Whom shall we Build Monuments?"

First Spiritual Temple, (Newbury and Exeter Streets).-Last Sunday the popularity of Mr. Joseph D. Stiles brought out a large audience enthusi-

Joseph D. Stiles brought out a large audience enthusiastic in its appreciation of the service. Mr. Stiles was at his best; the discourse, poems and readings were complete in all respects.

Miss Hattle Dodge sang with much ability several appropriate selections, which, with the assistance of the large organ under the skilled management of Miss Fogler, added much to the occasion.

School at 11 A. M.; lecture at 2:45 P. M., Sundays; mediums' meeting, Monday evening at 7:30; Wednesday evening at 7:30.

D.

Lincoln Hall (1021/2 Warren street, Charlestown District). - Progressive Spiritual Union. Mrs. May A. Moody, President. Evening meeting largely attended and agreeably entertained through the kindness of Bro. J. B. Hatch, Jr., who was present with a delegation from the Children's Progressive Lyceum of Boston. Exercises as follows: Opening song, congregation; invocation, Mrs. Longley; quartet, Mrs. Longley, Mrs. J. B. Hatch, Jr., Mr. Longley, J. B. Hatch, Jr., remarks, J. B. Hatch, Senior, Dr. Richardson, Mrs. Maggle Butler, Mrs. Longley, J. B. Hatch, Jr., Mr. Chas. Woods; recitations, Miss Stella Churchill, Masters Eddie Hill, Eddie Hatch, Willie Sheldon, Carl Leo Root; vocal selections, Miss Mabel Walte, Miss Louise Horner and Eddie Hill. Bro. Hatch kindly volunteered to visit us again in the near future. The Lyceum showed fine talent and the untiring efforts of the leaders. Mrs. Moody tendered thanks to the managers and children of the Lyceum, Dr. Sanders closed with an invocation. and agreeably entertained through the kindness of

The First Spiritualist Ladies' Aid Society held its weekly meeting for business at 1031 Washington street, April 14th, at 4 P. M., Mrs. A. Butterfield, Vice President presiding. Reports of various com-mittees were read and acted upon; the report of the Anniversary committee was very gradifying, the re-sult having exceeded the expectations of the most

sult having exceeded the expectations of the most sanguine.

Evening exercises conducted by Mrs. A. Waterhouse; music by quartet, Miss Amanda Bailey soloist, Mrs. M. F. Lovering planist," I am Waiting"; remarks, Dr. A. H. Richardson, Mrs. A. Waterhouse, Mrs. E. E. R. Nickless; tests, Mrs. Shackley; psychometric readings, Mr. C. O. Gridley (N. Y.); several musical selections were effectively rendered.

April 21st, immediately after supper, there will be offered a "Mystery Sale," to which all are invited.

E. D. Mayo, Sec'y.

E. D. MAYO, Sec'y [Memorial Resolutions regarding Mr. Lucius P. Barnes next week.]

The Children's Progressive Lycoum held its regular session on Sunday last, Conductor Hatch pre regular session on Sunday last, Conductor Hatch pre siding. Orchestral music; singing; reading, and marching by the school; earnest remarks by Conductor Hatch, Assistant-Conductor Wood, Mrs. Butler, J. B. Hatch, Senior, and Mrs. Longley; a fine duet-which elicited an encore—by Miss Sinclair and Mrs. Nye; brilliant vocal selections by Louise Horner; a piano solo by Helen Higgins, with choice readings by the following talent, made up a very interesting program: Stella Churchill, Carl Leo Root, Jimmle Atherton, Clara Martin and Mrs. Brown.

The morning lesson on the care of our physical bodies, and their relation to our spirit-bodies, was very instructive.

very instructive.

Lyceum meets every Sunday morning at 514 Tremont street.

Harmony Hall .- Sanday morning, April 16th healing and developing circle, largely attended; Conductor Dr. Mathews was prostrated by sickness, and

ductor Dr. Mathews was prostrated by sickness, and the exercises devolved upon Drs. Willis, Blackden, Slight and Shute.

Afternoon.—Services opened with music; Dr. Blackden, remarks; remarks and tests, Dr. C. L. Willis, Mrs. Georgia Hughes, Mrs. Jennie Hill, Mrs. Nutter; closing remarks by Mr. Joshua Garrett (New York).

Evoning. — Singing; remarks, Dr. Blackden, Mr. Quint: tests, Mrs. M. A. Chase, Mrs. J. E. Hill, Dr. C. L. Willis and Dr. McKenzie.

B.

The Soul Communion Meetings, held under conductorship of Mrs. M. C. Morrell, every Friday 3 P. M., at 443 8th Avenue, near 32d street, have thus 3 P. M., at 443 8th Avenue, near 32d street, have thus far been attended by highly appreciative audiences. The teachings have been instructive, and good, satisfactory tests given. The great objects of these meetings are developing mediumship and healing both physical and mental aliments. If any one who is suffering mentally or physically, or who has a friend so suffering, will inform Mrs. Morrell at the above address, they will be given the benefit of a quiet sitting at one of these meetings.

The Ladies' Industrial Society met afternoon and evening at Arlington Hall, Thursday, April 13th. Business meeting at 3:30; circle 4:30; supper at 6. As it was our "dance" night, there was no special entertainment, though we were favored with a song by Miss Jessie Judkins, a recitation by little Lindia Low, and a fancy dance by little Maud Judkins.

Usual meeting April 20th. A Clam Chowder (homemade) will be served April 27th. All welcome.

19 Oak Grove Terracc. H. E. Jones, Sec'y.

Engle Hall. - Wednesday, April 12th, large and in teresting meeting; remarks and tests, Mrs. Nettle Holt Harding; readings and tests, Mrs. W. H. H. Burt, Mrs.

Harding; readings and tests, Mrs. W. H. H. Burt, Mrs. C. A. Smith, Mr. C. W. Qulmby, Mr. E. H. Tuttle; facial readings, Mrs. Stratton.

Sunday, April 16th.—Morning developing circle was a success. Afternoon, Mrs. E. E. R. Nickless remarks and tests; Mrs. W. S. Butler made touching remarks; tests and readings, Mrs. W. H. H. Burt, Mrs. Dr. C. E. Bell, Mrs. M. A. Chase, Mrs. G. M. Hughes, Mrs. J. K. D. Conant, Dr. O. F. Stiles, Dr. C. P. Fuller, Mr. E. H. Tuttle; remarks, Mrs. M. E. Pierce.

Evening meeting, Mrs. M. E. Pierce invocation and

Wedding Gifts.

Rich Cut Crystal Glass, and Gilded Glass from Austria and

Rich Porcelains from Sevres, Meissen, Vienna and Staffordshire.

France. In Services or Elegant Pieces, fitted into Morocco Satinlined boxes.

Exquisite forms and decorations of China Engagement Cups and Saucers from the low cost up to thirty dollars each.

Dinner Sets, Course Sets, Candelabra, Jardinieres, Mantel Vases, Umbrella Holders, Sorbet Cups in dozens, Riehly Decorated Plates in dozens, Chocolat Sets, A. D. Coffee Sets, Five O'clock Tea Sets.

All grades, from the moderate cost to the costly specimens.

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remarks; Mrs. I. R. Downing remarks, tests and readings; tests and readings, Mrs. J. Woods, Mr. C. Gridley, Mr. C. W. Quimby; mental questions answered, Mr. E. H. Tuttle.

Music throughout the day, Miss Campbell.

BANNER OF LIGHT for sale each session.

HARTWELL.

Commercial Hail (604 Washington, corner Knee land) .- Mrs. J. Woods, Mrs. A. Woodbury and Miss J. Conant, readings; Mr. David Brown, remarks;

Father Locke, remarks and song; Mrs. M. E. Soule, tests; Mr. E. M. Saunders, readings.
7:30 P. M.—Mrs. L. P. Hardee opened services with a poem; Mrs. Woodbury, prophetic reading; the Chairman, N. P. Smith, gave psychometric readings, mostly recognized; music, by Prof. Rimbach and Mrs. Carleton. Meetings in Rathbone Hall every Thursday at 2:45 P. M.

A. J. Webster.

People's Spiritual Meeting.-The patrons of these meetings at Ladies' Aid Parlors, 1031 Washington street, were favored Sunday afternoon by an en ton street, were favored Sunday afternoon by an entertaining, practical talk by Jacob Edson, the reading of one of Emma Train's fine poems by the Chairman, and remarks and also spirit descriptions by Dr.
S. H. Nelke, F. Alexis Heath, Mrs. E. A. C. Luther,
Mrs. Edith E. R. Nickless, Mrs. Morse, Dr. A. W.
Wildes, and others—also spirit descriptions by Mrs.
Nickless and Mr. C. O. Gridley,
73 Cornhill.
F. W. Jonks, Conductor.

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

Mrs. H. S. Lake is speaking in Albany, N. Y., the present month, with week-evenings at the adjacent city of Troy. She is to begin her work as resident speaker for the Cleveland Spiritual Alliance on May 7th, when she will be formally installed over her charge. Her camp dates are all filled, and include Lake Brady, Cassadaga and Parkland. Permanent address, 35 Grand street, Albany, N. Y.

Societies wishing the services of A. E. Tisdale for

Societies wishing the services of A. E. Tisdale for November and December of 1893, also for February, March and May 1894, may address him at 547 Bank street, New London, Conn.

street, New London, Conn.

Mr. J. Frank Baxter concludes next Sunday, April 23d, a most successful series of lectures and séances in Norwich, Conn. On Monday evening, 24th, he will lecture, sing and delineate spirits in Forestville, Conn.; on Tuesday evening, 25th, in East Hartford, Conn.; and on Sunday, 30th, in Brockton. Then he goes West, the Sundays of May being engaged to Kansas City. Only a half dozen unsecured and open Sundays of the season of '03 and '04 remain. Now is the opportune time to engage them. Address 181 Walnut street, Chelsea, Mass.

Dr. Willis Edwards has a few open dates for this

Dr. Willis Edwards has a few open dates for this season. As he is at present making up his list of engagements for '33 he will be pleased to hear from the secretaries of societies desirous of employing a speaker and test-medium. Address 14 Broad street Place, Lynn, Mass.

Dr. A. H. Richardson—after a sojourn in Boston of five months—has changed his address and residence to Henniker, N. H.

A correspondent informs us that on Sunday, April 9th, Mrs. Ida P. A. Whitlock was speaker in Lewiston, Me. Good audiences greeted her both afternoon and evening. She gave excellent satisfaction and made many friends.

made many friends.

John Slater writes from Denver, Col., 1328 Curtis street: "I am engaged at Lake Pleasant, Mass., during the whole of the camp-meeting as platform test medium; but would like to visit Cassadaga and other camps during June and July, professionally—would like to hear from camp meeting associations wishing my services in those months. Address as above. I have been in Denver two weeks, and have, as usual, drawn crowded houses. The good work here is progressing finely."

E. J. Bowfell Jectured at Hartford (1. April 11th.)

E. J. Bowtell lectured at Hartford, Cr., April 11th at Bradbury Hall, Brooklyn, N. Y., 17th, 20th and 23.1 Address Asbury Park, N. J.

Mrs. Tousey states, under date of April 14th, that Mrs. Carrie Pratt, psychometrist, (Boston) participated in the mediums' mosaic at the Cassadaga, N. Y.,

Your Mother Raised You.

And your grandmother raised your mother on the Gail Borden Eagle Brand Condensed Milk. It's the oldest brand, it's the richest brand, it's the most re-liable brand of condensed milk ever offered to the pub-Grocers and Druggists.

General Assembly of the Presbyterian Church.

Those attending the general assembly of the Presbyterian Church at Washington, D. C., May 17th to June 2d, can see more of this country, can view the most picturesque scenery in America, and if traveling from the West to the East can cross the Alleghany Mountains, two thousand feet above the sea level and can traverse the historic Potomac Valley, which was the theatre of the war between the States, by traveling via the Baltimore and Ohio Railroad. This company operates vestibuled express trains to Washington from Chicago, St. Louis, Cincinnati, Cleveland and Pittsburgh in the West, and from New York, Philadelphia. Wilmington and Baltimore in the East. All express trains of the Baltimore and Ohio Company run via Washington, and carry Pullman sleeping and parlot cars. The rate to the General Assembly will be a fare and a third for the round trip on the certificate plan. For more detailed information as to rates, time of trains and sleeping car accommodations, apply to Chas. O. Scull, General Passenger Agent, Baltimore, Md., I. S. Allen, Assistant General Passenger Agent, the Rookery, Chicago, O. P. McCarty, Assistant General Passenger Agent. Cincinnati, O., C. P. Craigg, General Eastern Passenger Agent, 415 Broadway, New York, or James Potter, District Passenger Agent, 833 Chestnut street, Philadelphia.

Kava-Kava.

Nearly one hundred years ago an old physician said that Nature had provided a remedy for every disease to which the human race is subject, the only draw back being that we had not the knowledge to discover the remedy. While this statement cannot be said to be entirely accurate, it is true that in the mineral and vegetable Kingdoms of Nature there are without doubt medical remedies for a great many diseases. One has only to think of a few of the most important medicines, such as quinine, morphine, etc., which have been discovered partly by accident, and then brought to perfection by human skill, and the truth in the above statement becomes apparent. A new and great addition to medical knowledge is made in the recent discovery of the Kava-Kava plant, which has the property of dissolving out of the blood the urates and other waste products of the system which if retained cause serious and often fatal disease of the Kidneys and other organs. This new remedy is prepared for medical use by the Church Kidney Cure Company of Cincinnati, Ohio, who are sending out sample bottles free to any physician or to sufferers who apply. Send them your name and address, if afflicted.

To Correspondents.

A. J. A., New YORK CITY.-Your report from Royal Arcanum Hall came too late for use. It must be malled each week so as to reach this office sometime on Monday, as we go to press on Tuesday.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

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

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby

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

See Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.



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If you need a medicine, pay attention to something which

The Water of Life,

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hamer, Chairman.

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

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

This our carnest desire that those who recognize the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

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

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

Spirit Messages

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

ANNIVERSARY SERVICES

AT THE BANNER OF LIGHT FREE CIRCLE-ROOM. MARCH 318T, 1893.

Spirit Invocation.

Thou ever Blessed and Supreme Spirit, thou wonder working power whose manifestations are abroad on every hand, we behold the splendor of thy presence in the glori ous sunshine that fails upon our heads this beautiful day We catch the fragrance of thy great love in the odotous breathings from the perfumed lips of flowers. We listen to thy voice in the whisperipes of the breezes that sweep across our path and in the majestic thunderings of ocean waves that heat from shore to shore. Thy life and power are ex-erywhere, and in the heart of a human child thy tender and beneficent force may be felt, interpreted and understood by the intuitive soul that listens and would learn of thee.

Oh! thou Parent of all bumanity, thou dost gather into thine embrace the whole human family, and will not cast forth even the lowliest child of humble birth, even the waif who knoweth no earthly parentage or kin, but is alread upon the land like a floating leaf in autumn time without resting place or stay. These are thy children, as are the loftlest souls that ever breathed forth, the intelligent after ances of gifted minds, and we recognize thre as the Supreme Author of all, knowing no distinction, exercising no par tiality or favoritism, but holding each in the hollow of thy spiritual hand and drawing every one upward in thine owr way through devious pathways or by straight and persistent urses toward that life which is of the perfect state and which assuredly must in time come to all.

We thank thee for this day and its significance. We oralse thee that the gateway of life is wide open, that thy human children of the immortal world can return and commune with thy human children of the physical life, and that there is no dividing. line, between these two conditions of being, but that one life exists for all, which is continuous from zone to zone and sphere to sphere of advancement and progress, and ever affords to human mentality the conditions for development, improvement and spiritual growth. Oh: our Father and our Mother, we bless thee for Spiritualism for mediumship, for all that pertains to human chlighten ment and advancement. We thank thee that our loved one live, and that human affection and sympathy can never die Unto thee wiff art all love, all tenderness, all wisdom and truth, we accord our praises and offer our aspirations, seek ing for the divine light of inspiration to fall upon us with

INDIVIDUAL MESSAGES.

Thomas Gales Forster.

Mr. Chairman: I give you most happy greeting this day of days. I have listened to the sweet strains of music, and the stirring and melodious words that thrilled my soul with inspiration, and lifted it above the common clod

nearer to the infinite throne of light and love. I will not, sir, linger over the thoughts that crowd upon me this day, for your Spirit-President has kindly invited me to open the way for such intelligences as may follow me in giving utterance to their thought; and could you, sir, and friends, have the veil lifted from before your sight, that it might pierce through the shadows of materiality into the clear fight of spiritual life, you would behold around you in this sacred place of communion hosts of spiritintelligences who are attracted here as pilgrims to their Mecca, where they desire to pay their to their Mecca, where they desire to pay their devotions, and give expression to the saintliest thoughts of their inmost lives.

It is, sir, the day of days for Spiritualists; and can you wonder that those who, in former years, walked heavily shod over the rocks and the briers of reformatory pathways, seeking to clear them of the underbrush, and the debris left by the march of superstitions and errors, who were the pioneers of spiritualistic revelation and truth, who bore their burdens, fought their battles, and, feeling the weight of care and of years descending upon them, passed on to the higher life, asking not for reward as much as for further fields of conquest and other work to do-can you wonder, I repeat that such intelligences claim this date and oc casion as their day, and seek for the opportunity of giving evidence of their identity, and an expression of their continued allegiance to the cause of everlasting truth? We are grateful, my good sir, for the Banner of Light Circle-Room, and that on this day of days we can employ your medium for the expression of our minds in regard to this great and wonderful power which permeates all shadows with its light, which peers into every darkened corner, and reveals what is there hidden, and which with its penetrating glorious strength stimu-lates human hearts to new endeavor, gives them fresh encouragement and hope, points them to a diviner life, because it is a life of labor and progress, and tells of the universal love of God and the brotherhood of man.

As one of the former advocates of this Spir-

itualism, as one of the early instrumentalities for the spirit world in giving expression to its truths, and as one who was a medium and untruths, and as one who was a medium and un-derstood the trials, the discipline and the va-ried experience of mediumship, I am proud to come here to-day and add my voice and my testimony to the truths of this great philoso-phy and the value of its phenomena in leading man onward over the hills of time and out of the ruts of ignorance toward the plane of knowledge and the immortal heights of a glori-fied eternity.

fied eternity.
But I will not discourse, Mr. Chairman, because so many others are waiting to express their fealty to this truth and their sympathy with our working friends of earth. It is un-derstood by those who gather in spiritual guise to day on your platform that each one will be as brief as possible, that the many in place of the few may gratify themselves in addressing you and their friends; and so your Spirit President has said that we shall diverge a little from our accustomed rule, and, in place of replying to questions propounded by the audience or distant individuals, and in place of giving opportunity to private individual spirits to send a message to some personal friend, we shall devote our session to those spirit-workers who have joined the great majority and who desire to give a word through your channel of communication.

My dear sir, convey my love and tender memory to my friends of earth. Tell my dear companion that in all sympathy, in all affection, in all that is gweet and abiding that blooms in my heart of heart. all that is sweet and abiding that blooms in my heart of hearts, I am her companion still. I walk by her side; I know when she is in pain, and when the clouds of sorrow bend above her head; I know when the sunshine of peace and comfort gilds her life with its beauty and light, and in all ways and at every opportunity I extend to her the tender greeting and the loving respect that I hold in my soul for her as her companion still. I would not ignore any friend, any old co-worker, any of the great, good and loyal souls that have labored for truth amid the heat, and dust, and turmoil, and strife, but I will not call them by name, for their names other anxious mind that desired to reach its

and their memories are inscribed upon my heart in letters of gold. Thomas Gales Forster.

Henry F. Gardner.

Mr. Chairman: One of the old war horses has spoken to you through the lips of your me dium, and I know that another will not be denied at this time if he seeks for entrance. I am here just to say a few words, and not to

make a speech.
This day is full of glory to me; it is an occasion that is dear to my heart, for I never was so much at home as I was on days like this, when, in the midst of those who were seeking for spiritual food from the lips of mediums, and those who had received it and been fed until filled, I could appear before them marketilise are received appears for I knew mako a specch. shalling my mediums and speakers, for I knew that through the lips of those workers would be emphasized great truths that would smite with living force the hearts and minds of skep-tics as well as of acknowledged Spiritualists. Sir, I had no fear. I never trembled in my life when upon the platform with any medium or speaker that we had brought to the front for fear they would fail us in the hour of need, or that the spirit forces behind them would be backward in giving such vital truths that the world would have to pause and consider them. I had the greatest confidence in our mediums and in our spirit friends, and I never knew them to fail at a trying moment.

So, to day, as it is the Anniversary, and for ty-five years have rolled around since the Rochester knockings were given to the world with intelligence, I feel that I am like the old war-horse that scents the smoke of battle pricks up his ears at the sound of the cannon's roar, and is ready to rush to the front, bearing his rider without fear, and with confidence in the result. That is as I feel to day, ready to step forward and battle for the truth if my arm and my voice are needed, and I feel that have as backers the great and glorious souls o the higher life who were instrumental in open ing the way for those myriads of spirits who have come, communicated to friends here, and

made themselves understood.

When such a soul as Benjamin Franklin when such a soil as benjamin Frankin studies the laws of physical forces and their operation for many years that he may apply them intelligently toward the opening of a system of communication between the two great worlds, spiritual and material, and bring human souls in the flesh into intelligent rapport with human souls in the spirit-world, I know that there is a power and an intelligence at work that cannot be ignored and that cannot be put down. That is the work that Franklin has done and is doing, and countless other souls equally as brilliant, as studious, and as full of power as he is, have been engaged in this labor of love for humanity.

To-day, Mr. Chairman, I want to voice to you the united greetings—and also to the Spiritualists all over the country—of two of the grandest workers that we ever had in the spiritualistic field. They have looked in here for a moment between whiles, having been to various great worlds, spiritual and material, and bring

ment between whiles, having been to various places to day where the word of truth is spoken in the name of Spiritualism, and are on their way to other places to give an influence and inspiration. They have looked in here a moment, I say, and have said, "Bro. Gardner, give our greeting to our mortal friends, and tell them, On with the fight! On with the fight against superstition and bigotry! On with the warfare against ignorance and error! On with the strife against injustice and oppression, and pause not until every wrong is righted, and humanity stands upon its proper plane—until man and woman occupy an equal position, and

man and woman occupy an equal position, and express in love and sympathy the glory of a spiritualized life." These two friends are William Denton and Ed. S. Wheeler.

Now, Mr. Chairman, I won't take up any more of your time. I feel full of fire, but I will go and expend it somewhere else, and give my place to some other one. Of course you know I am Henry F. Gardner. l am Henry F. Gardner.

Laura Kendrick.

Just at this moment, Mr. Chairman, I feel that I can come in, following that stanch old defender of Spiritualism, of mediumship and of womanhood. I always felt as if under a pro-tecting power when upon the platform with our good friend who has just spoken to you, although I do not know that I needed any spe-cial protecting power from man or woman, because I felt the force and the energy of selfhood in my own being, and I did always recognize the presence and the helpfulness of angel friends from the spiritual shore. Still I felt at home with him, and knew that if blows were given against mediumship, blows would be hurled back by my friend, and that the medium would not anyther given have the medium would be the statement and the medium would be the med

worked for the emancipation of humanity from the trammels of slavery and of perse-cution. It is the day we celebrate on every hand, and countless hosts of invisible presences throng back to earth bringing their influence to shower it upon mortals, trusting that, through the channels that are receptive to these inspirations and that influx of power, they will be given strength to convey these influences far and near, and make them of abiding use-

There is every reason for us to rejoice, rejoice with exceeding great joy that we are alive, you upon earth, we in the spirit-world, and that there is no death about us. That cannot come to active, aspiring souls. Why! that
which is dead is cold and without motor power;
it is stagnated, and it easily crumbles away.
The intellect of humanity never decays. It is
alive, and we can keep it active in our own persons by being up to the times, taking part in
the march of progress, and working in humanitarian directions for the further elevation of
the race.

the race.

I am not idle. I am happy, because I am at work. I never was so happy as when striking a blow for truth, or giving back to some bigot a strong spiritual force that shattered his idols, and which prevented him from giving expression to his narrow-minded opinions, and, Mr. Chairman, I am just as happy to-day in that line of work. You may call me Laura Kendrick.

Henry C. Wright.

Chairman: It has been my custom, as I think you will remember, to visit your Circle-Room

you will remember, to visit your Circle-Room at least once a year to voice my sentiments, and always as near the Anniversary date of Spiritualism as your circle was held. To-day it comes upon the Anniversary occasion, and I am pleased once more to express my love and deep feeling of fraternal peace toward my brothers and sisters in the spiritualistic fold.

We are not allowed all latitude to-day in speaking as long as we might wish; we are limited to but a few moments by our good old friend Pierpont, who is as stanch, and fearless, and grand in defense of truth and as much at enmity toward that which is ignoble and debasing as he ever was in the olden times when we occupied the same platform and stood side by side in the work that we best loved.

by side in the work that we best loved.
So, as I am thus limited, I cheerfully give So, as I am thus limited, I cheerfully give way to others, merely expressing my regard for my friends, my feeling that the whole world belongs to me and I to the whole world, that all men and women, from the highest soul in exalted position to the poorest slave that crawls the earth, are my brothers and sisters, and that one as much as another has a right to my sympathy and affection. I come to let them know we are a hand of brothers and sisters in the pathy and affection. I come to let them know we are a band of brothers and sisters in the spirit-world who are working for the redemption of mankind from the slavery of habit, from the persecution of injustice, from the bondage of ignorance, from all that is degrading, and that we are seeking to help them upward as far as we can with our little knowledge and power toward that which is ennobling and free.

personal friends and give them knowledge of immortal life; but to day our good friend. Mr. Plerpont, said that we should have the time, that the old workers in the field of Spiritualism ought to have one day in the year to call their own upon the Banner of Light platform.

It was whispered about in our circles of association in the spirit world that perhaps your science room would be closed to-day because it is a holiday among our Spiritualists; but the word came to us, "No; it will be kept open for the old workers who wish to communicate through the medium in person, and give ex-

through the medium in person, and give expression to their thought and send a greeting to their friends." You may believe that we received the tidings with thankful hearts, and made arrangements to take a few moments of made arrangements to take a few moments of the important hours of this day to visit your platform and send out a united and loving influence from here to our spiritualistic co-workers and friends. That is why I am here, Mr. Chairman, because I feel so much in love with my brothers and sisters on every hand. I never knew the meaning of human love as puch as I know it to do.

much as I know it to day.

Great truths pressed upon me, burning thoughts fired my soul until it seemed as if it would become parched up with the flame which almost devoured it. I was eager to make them almost devoured it. I was eager to make them known and give expression to my inmost inspirations, but I was never satisfied wholly with that which fell from my lips. It seemed wanting in many ways in comparison, when I listened or when I was told of it by others, with the silent forces and thoughts that were impressed upon me by exalted minds in the other life. If we were satisfied with our productions as mediums or as workers in any field of life, I suppose we would not desire to advance further, and there would be an end of vance further, and there would be an end of progress in our case; so it is just as well that we are not altogether pleased with what we do, but are ever striving for that which seems unattainable.

unattainable.

I will not stay, Mr. Chairman, to talk about the prospects of the future. Perhaps others who are here will do that. I feel to-day as if in a sea of light. The past is behind it with its burdens and pains, its darkness and its weakness, its triumphs and achievements, its battles well won, and victories well attained; its failures, too, having their place and purpose in life. The present is here with its work and its duties, its promises of what is to come, its duties, its promises of what is to come, its prophecy of greater work and greater duty in the future, and we can all be stirred by its power, and feel that we are living in a blessed time. The future is before us. What it may bring none can tell, but if the whisperings that we now hear shall be fulfilled, and the predicwe now hear shall be fulfilled, and the predic-tions verified, then surely it will be rich with human accomplishment for human welfare and happiness, then surely it will bring to man-kind a greater emancipating power than it has ever felt before, and the possibilities of the hu-man soul and mind will flower out into perfect expression, and show to the world that, in comparison with the achievements of the past man is a veritable god in power and in useful-

ness.

Give my greeting, Mr. Chairman, to my friends not only in Boston, but everywhere. I am proud to feel that sometimes those who have known me in the past/think of me with love, and would like to know what I am about. Tell them I am working along the same lines with themselves in trying to bring a thought that may reform those who need reformation, and a helpfulness to those who are trying not to regenerate the race, but to prepare the way to regenerate the race, but to prepare the way for a new generation of pure and good souls upon the earth.

Aggie M. Davis Hall.

Joseph G. Chandler.

[To the Chairman:] I am pleased to meet you as the Conductor of this circle, for I was always interested in the BANNER OF LIGHT. Although I was not a public worker, as were those who have spoken to you, yet in my humble way I tried to do the best I could in not only speaking the truth as it came to me through Spiritualism and through prediums but in living it in ing the truth as it came to me through Spiritualism and through mediums, but in living it in
my daily life, and your good Spirit President
kindly gives me a place among the more public
workers to speak a few words to my old-time
friends to-day here in this city and near by,
and to tell them it is such a glorified life where
I am. The hours pass in rich enjoyment to my
soul. The artistic talents stirring within me
here and seeking expression are given grander
opportunity for manifestation there, and as I
look back upon those productions which came
from my brush, and compare them with what
I can sometimes do, I feel that they were weak.
Yet, Mr. Chairman, my work is not so much
to produce great creations of art on the other
side. I do not know as I ever shall do that,

to produce great creations of art on the other side. I do not know as I ever shall do that, because I see such glorious productions from master-minds there that I am like the feeble rushlight in the clear electric glow of those who are doing so much; but my work and my placeure is to come here to earth in contact pleasure is to come here to earth in contact with those intuitive minds that feel a power of this kind within, and are seeking to cultivate it and give it expression. If I can add to their power in any way, produce a thought in their minds, or give an inspiration that will help them to express the talent within, I feel I am in congenial employment, and it does me

Now, sir, I am at home here. Some of my works are upon your wall; my face is pictured there, and it seems to me that something of my magnetic, life is here. That is why I feel at home, and I am grateful for being permitted to add my mite to the treasures brought from the spiritual world in recognition of the great highways of communication between that and this life, and to say to day that I love Spirit-ualism as I never did before, although it has for many years been a truth to my soul. Jo seph G. Chandler.

Judge John S. Ladd.

Mr. Chairman: Perhaps I ought not to step in, but it is an opportunity I can hardly let

pass by.

All my friends know how I loved the Cause, and how rich I was in possession of facts and experiences which Spiritualism brought to me through mediumship. I loved mediums for their work and their worth, for that which they brought to human life from the unseen kingdom of activity, and I never failed in giving my testimony to their value and the truth ing my testimony to their value and the truth Cause.

of our Cause.

Sometimes I was laughed at. Sometimes even Spiritualists said, "Oh! he is a credulous old fool. He takes anything that comes, and thinks he has wonderful facts in his possession, but he is imposed upon." Well, many times when they thought I was imposed upon I knew I was not. The evidence was strong in favor of mediumship and of spirit-power, and sometimes I preferred to give the mediums the benefit of the doubt, knowing they had good powers, and that they were instruments for spirit-communication and guidance, and that spirit-communication and guidance, and that perhaps what I received was genuine coin in-stead of spurious. I did not believe in casting a stone at a medium when I had no reason to know that such a person was trying to impose

upon me or do me harm.
So, Mr. Chairman, I feel at home among the mediums and the Spiritualists, and I feel that I can say a word in their behalf and in behalf of the good and glorious movement that is sweepthe good and giorious movement that is sweeping over the earth, coming into private homes,
churches, courts of law, and everywhere making itself felt even by the hard-hearted and
filinty-headed judges and juries, and someway
effecting its perfect work and bringing out good
results in its favor. I am happy to be in the
midst of this movement, to give my greeting to
Brother Colby and old friends everywhere, and
to say there never was a better time for hy to say there never was a better time for humanity than there is to-day. Judge John S. Ladd.

Nettie Colburn Maynard.

To the Chairman: I have not controlled your medium before, though I have come very near to your circle and to her, and I feel a warm, loving spirit for her and her work, and for you all and your good work here in this establishment. I feel that it is so far-reaching in scope and power that no tongue, not even an angel's if it could speak to you from the highest heavens, could interpret its fullness and make you understand what has been accomplished through such avenues as this for the redemption of humanity from error, evil and sin.

Oh! how pleased I, feel that dear Mr. Pier-

pont has opened the way for me to day. I knew him many years ago when in the city of Washington I was employed by the spirit-intelligences to voice their thought and their counsel to grave men and wise minds that came to discuss weighty problems and serious questions, and he was always a kind, good soul, giving sympathy and magnetic encouragment to the trembling worker and medium wherever she was to be found. I speak of this because my thought turns back to that experience and to the hard though glorious discipline of life on earth which was given to me by spirit and by mortal influence.

y mortal influence.

How beautiful it is that I can come on this How beautiful it is that I can come on this day of all the year and send my love, so deep, so strong and tender as it is, to my preglous husband and my sweet friends. To those who have been like kindred spirits to me, closely knit to my soul by ties of love, of solicitude and of ministration, I bring my greeting and regard. How truly I will try to bless them through the coming days of their lives and bring an influence sweet as the flowers and rich as the fluence sweet as the flowers and rich as the fragrance of heaven to encompass them with a spiritual atmosphere from the other world. To all my good friends—and it seems to me they are legion as I think of them on all sides to day—who are still on earth, traveling the ways of time and beating against the prisonbars of physical limitations, I give my affec-tionate respect and care. My thought is with them: it goes out to them like rays of light. and I hope it will bear a cheering influence to their hearts.

their hearts.

I will not linger, Mr. Chairman. I know it is only right for each to say a few words that others may be privileged to come. I despair of giving expression to my affection and thought for my dear friends, but perhaps they will sense it and know that it is abiding and true.

I have met Pinky, and she has given me so much of magnetic strength that I feel alive with new power, not to speak of other grand souls who are my strength and stay in the

souls who are my strength and stay in the spirit world as they were when I was on earth. Nettie Colburn Maynard.

Mrs. Nora Dyar Clough.

I am allowed to come in now, Mr. Chairman, as I have accompanied that dear soul here who has just spoken to you, as I, too, feel united in that family band that has encircled her life with love and hope and good cheer, and as I was, in my humble way, a worker in the spiritualistic field upon the platform in Boston and in other places. Your Spirit-President has said, "Step forward, dear friend, and give what you would like to say."

what you would like to say."
It is only a few words I have to utter, and these are directed perhaps first to my compan-ion, who has borne so much sorrow, pain and loneliness since I passed from the body, and who has been so strongly upheld by spirit-pres-ence and powers that he has felt his soul filled with divine forces, and has known that the heavens were open around and above him to shower upon his life an influence which has been of the utmost good. Also to friends everywhere, to my dear sisters who are here on kindly and gentle way, to my children, who are close to my heart, and who are like pearls of great price to me—to all of these I waft my love and my thought.

To the great working multitude of laborers in the field of Spiritualism I bring a greeting and an influence that I trust they will receive. They are my brothers and sisters, and I love them all. Some do not work after my manner of labor, some do not work after my manner of thinking, but diversity of opinion is good for humanity. Various byways of labor branch out from every field of reform, and it is good that the there executely a supplied to the supplied of the supplied to th that there are workers to pass through them, to till the soil, to sow the seed, and to reap the harvest that comes.

So, Mr. Chairman, I have kindliness of thought for all, and am so glad to come to day. Tell them that Nora is here, ready to extend to them a good influence and a warm greeting that she brings from above.

Mrs. Nora Dyar Clough.

Samuel Grover.

[To the Chairman:] A few words, my friend, (To the Chairman: A few words, my friend, to my friends who are gathered in Boston and surrounding places to-day. They think of me, some of them, because of associations and memories of the past which come up before them, and I have caught a wave from their minds that has brought me here. I have asked your Controlling Intelligence for a moment in which the state of t which to respond to them and to say: I under-stand; I bless you all, and I give you greeting

as I know you welcome me.
Yes, I am at work exercising what magnetic life I can for those who are suffering and weak.

Many times I have come to my personal friends
when they have called upon me in the hour of sickness and of pain, and have been privileged to give them a sustaining strength that has been helpful. I will do that when called upon It gives me power to have them think of me, and ask that I may extend to them something of the

ask that I hay extend to them something of the same magnetism that I gave to them when a worker here in the field of healing.

Now, Mr. Chairman, I will not stay longer, because I know that much of the mediumistic force has been exhausted and the hour is growmembers all with a warm heart and a loving

Warren Chase.

[To the Chairman:] I am requested, my friend, to close your meeting, not with a benediction, perhaps, but with a few words, and these I send out to the world, which is my country. I do not feel that I can limit my care and my love to any one land or race of people, because I know very well that all belong to the same great creative law that has brought me into existence, and that it is only because of circumstance, time or condition that they differ from me in any essential quality. So they are my brothers and sisters, and I give them all my regard.
This is a good—well, I was going to say, re

ligion, but it never seemed to me exactly a religion—this Spiritualism. It is a good thing that comprises science, philosophy, all that is worth having in religion, and everything else that is good and beautiful in the world; this is that is good and beautiful in the world; this is my idea of Spiritualism. It is a good thing to live by, a grand thing to live by when you understand it, because if you do comprehend its laws and teachings you will find that which is something more than merely a demonstration of spirit-intelligence and individuality from beyond the grave. It is a great and active force in human life that stirs a thinking mind to the very foundations of his being, and makes him try to live something as a man ought to live according to the dictates of right and justice, so that he need not be ashamed of himself when looking at his inner conduct, thought affd attitude with the sharpest, closest eye of introlooking at his inner conduct, thought and at-titude with, the sharpest, closest eye of intro-spection, so that he need not be ashamed if he knows the whole world is casting the same clear scrutiny upon him, nor be abashed when he knows that his children, his sainted mother, his dearly loved sister and tender companion, who have joined the invisible throng, are watch-ing his movements reading his thoughts and who have joined the invisible throng, are watching his movements, reading his thoughts, and knowing his secret motives. All that is being done by spirits, and by the great, All-Seeing Eye of Individual Self; and I will tell you what it is, my friends, if you can live by such Spiritualism, you can stand the tests of all the world, the criticism of all people, the inspection of every power, human or divine, and pass bravely along your way. If you have such Smithul.

every power, human or divine, and pass bravely along your way. If you have such Spiritualism that you find is good to live by, you can be very sure it is good to die by or to pass out under when you enter the eternal life.

To my friends, my colleagues everywhere, the old reformers, the vanguard in the spiritualistic ranks, I give a loving thought. I know they are tired and worn out with the heat of the battle, but I feel that they will press on a little longer, and by and by they will lay down the armor of the outward life to take up the standard of truth in the spiritual world and bear it fearlessly onward to greater conquests and to loftler heights of progress and reform.

Friends, I am with you in any good work. I

belong to the earth. Motives are everything; deads, actions, desires, thoughts, loves, make up the unit or the woman, and when these are up the man or the woman, and when these are exercised in humanitarian ways you may feel that you are truly individualized and have carned a name that the world can neither give nor take away, a name that shall go with you through all eternity, that of noble manhood, or of glorified womanhood.

I will not say God bless you, friends, but I will say work hard and bless yourselves by doing good.

ing good.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 31.—Mary Dana Shindler; Charles Rudolphy; Ichabod Tanner; Jennie Warren; Hermie Smith. Feb. 3.—Joseph L. Newman; Alonzo Cornell Patterson; Richard R. Hayes; Eleanor Rice; R. B. Waite; Charles Hobbie; Henrietta Carr.

Messages here noticed as having been given will appear in due course according to routine date. April .— A. S. Hayward; J. R. Blaudet: Woodman Carlton; Ella Carson; John A. Berdad; Mrs. Rebecca Robbins;

April II.—Licut, J. M. Webb; Benjamin Lindsey; Moses Noyes; Maria F. Carey; George N. Horne; Junius Gridle); Harriet Richards.

April Magazines.

MAGAZINE OF AMERICAN HISTORY .- A fine portrait of John Brown is the frontispiece, and Robert Shackleton, Jr., considers at considerable length What Support Did John Brown Rely Upon?" intimating that there was a force upon which he relied few were aware of, and no one outside of those who constituted it will ever know. Interesting details are given of the famous raid at Harper's Ferry and its localities, and engravings of the Ferry, "John Brown's Fort," the place of trial, and a fac-simile of a letter written by Brown to his wife in 1854. Henry C. Johnson contributes a fully-illustrated paper upon "New York after the Revolution, 1783-1789." Others of interest are" "The Ride of Paul Revere," "The First Attempt to Form an American College," etc. Nat. Hist. Co., New York.

INTERNATIONAL JOURNAL OF ETHICS. (Quarterly.)-The leading paper, treating upon " The Relation Between Ethics and Economics," is one read before a section of the British Association in August last, by J. S. Mackenzle, M. A., of Manchester, Eng. Mrs. Sophie Bryant gives her views of "Self-Development and Self-Surrender." Bernard Bosanquet's lecture delivered last year in Plymouth, Mass., before the School of Applied Ethics, on "The Principles and Chief Dangers of the Administration of Charity," is given in full. Mr. T. Davidson contributes a thoughtful and suggestive paper on "The Ethics of an Eternal Being." Three other papers and book reviews follow. Philadelphia: 118 S. Twelfth street.

THE THEOSOPHIST .- The number just received (March) contains the twelfth of Mr. Olcott's "Old Diary Leaves." W. R. Old resumes his consideration of "Psychometry," and Mr. F. J. Pryse (New York) contributes the third package of "True Weish Ghost "Sri Sankarácháry's Havimi'daslotram" [The Hymn Praising Vishnu] is furnished with Notes by B. P. Narasiah. "The Theory of Indian Music" is the subject of an interesting study of the ancient conceptions of the divine art. Madrass India: The Proprietors. Boston: For sale by Colby & Rich.

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 Diarrhœa. Twenty-five cents a bottle.

Passed to Spirit-Life,

From his home at Lake View, Worcester, Mass., April 1st. From his boine at Lake View, Worcester, Mass., April 1st, Edwin Scoffield, M. D., aged 62 years 2 months and 11 day. Dr. Scoffield for many years had been an outspoken Spirin ualist. He was a physician of considerable note (of the Edectic school)—having at one time a very extensive practice, but the past year rapidity falling health compelied him to seek a more retired life. He will be greatly missed by a large circle of friends. His wife and family are cheered and conforted by the knowledge of spirit-communion.

The funeral was attended at his late residence by writer. Services were also held at the Universalist Church under the direction of the Old Fellows and Masons.

From Boston, April 8th, Perry Bullard, aged 49 years and

12 days.

Mr. Bullard had been a Spiritualist for many years. His stekness, which was long and painful, was cheered by angel ministrations. He leaves a wife and two sons, all of whom are conscious of the presence of his spirit with them. He has three sisters residing in Worcester, all of whom are Spiritualists, and one—Mrs. Brown—Is a public medium. May his spirit be often with those who miss the familiar voice they loved so well.

The funeral Services were conducted by the writer in the Chapel at Hope Cemetery, Worcester, Mass.

[April III., 1893.

GEO. A. FULLER, M. D.

Prom Central Falls, R. L. April 3d, Roger C., infant son of

From Central Falls, R. 1., April 3d, Roger C., infant son of Joseph B. and Annie M. Chase, aged I year and H months. The mother is a true and consistent Spiritualist, a member of the Pawtucket Spiritual Association. Bro. J. S. Scarlett conducted the funeral services, and in his address gave us many beautiful traths.

MRS. CHAS. W. CLOUGH, Sec'y.

From Baltimore, Md., April 6th, Mrs. Amelia McClellan

From Baltimore, Md., April 6th, Mrs. Amelia McClellan, in the 79th year of her age.

Mrs. McClellan was one of the oldest Spiritualists of Baltimore, and a faithful adherent to the Cause. She attended an Anniversary meeting just one week before she quietly passed to the home of souls to join the dear ones who had gone in advance to welcome her there.

By her request the writer performed the funeral service, aided by the friends, who same several appropriate pieces at the house and at the grave.

R. WALCOTT.

From the home of her brother, John A. Bancroft, April 4th, with pneumonia, Lucy N. S. Farley, aged 77 years.

For the last thirty years she has believed and lived the truths of Spiritualism; was a true medium, a worthy woman, with a soul filled with love and sympathy for all human true.

ma. ity.

Dr. Gunnison (Universalist) spoke words of cheer to the few friends who gathered at the funeral, but failed to realize that the sister was present and anxious to have some one speak the whole truth of immortality and spirit return as she knew it.

How much better for Spiritualists to employ some one at such a time who can speak what we most desire to hear: that the friend is not dead, that life is continuous, and that we know this for a fact.

H. W. Hildreth. we know this for a fact.
Worcester, Mass., April 8th, 1893.

From the home of his sister, Mrs. L. J. Fuller, McMinn-ville, Ore., March 24th, 1893, Richard S. Cook, aged 74 years. He has been a firm believer in spirit return for nearly forty years. He was born in Cato, N. Y., moving from thence to Michigan, California, and finally to Oregon.

The funeral services were conducted by Mrs. Flora A. Brown of Portland, who delivered a grand discourse.

Mrs. L. J. FULLER.

From Leicester, Mass., April 4th, Mabel Edua Bigelow

Aged 19 years.

Lovely in both outward and spiritual attributes; a fine scholar and artist, she also possessed a chirvoyant sight, often seeing and describing spirits even in childbood. Dear Mabel appeared to me, her aunt, in Nebraska, two days before she left her body.

MRS. A. F. D. CARPENTER.

[Oblivary Notices not over twenty lines in length are pub-lished gratuliously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an aver-age make a line. No poetry admitted under the above heading.

The Connecticut State Spiritualist Association

The Connecticut State Spiritualist Association Will hold its SEVENTH ANNUAL CONVENTION at UNITY HALL, PRATT STREET, HARTFORD, Saturday and Sunday, April 28th and 36th.

These Conventions have grown in popular favor from year to year, and we may reasonably hope the coming one will supply our fullest expectations. The Committee feel highly gratified that they have been successful in procuring such eloquent speakers on this occasion; with such ability we expect to have the largest and most interesting Convention of the whole series.

While we respectfully invite the public to attend, the Spiritualists and Libernis will see it a duty to give us their prosence to promote the great work we are engaged in, viz., in proving to the world a continuity of Life, and that Life Eternis Progression.

Speaker—Mrs. R. Shepard Lillie of Meirose, Mass.; Mrs. Clara H. Banks of Haydenville, Mass.; im. Joseph D. Stiles of Weymouth, Mass., the wonderful test medium.

Program—Saturday, April 29th, Il A. M., business meeting for the election of officers, reports of committees, and other business of importance. 2 and 7:30 P. M., lectures and tests at Unity Hall.

Good singing and music will be provided.

Hall, 38 Pract access
Unity Hall.
Good singing and music will be provided.
Secretaries of Societies, or individuals interested in conducting meetings, are invited toseful or bring reports of the year's work.

GEO. W. BURNHAM, Pres.

Camp-Meeting and State Association, To all Spritualits of the State of Washington, greeting:
Realizing the need of closer and more harmonious relationship of the Spiritualits of the State of Washington, we, the representatives of various local societies, hereby issue this call for a State Convention and Camp-Meeting to be field in Seattle, Wash., commencing Saturday, June 34, and centinuing one week, during which time a permanent State Association will be organized and such action taken as to advance the Cause throughout the State.

LIAD. BRONSON.
C. D. KNIGHT.

IRA D. BRONSON.
C. D. KNIGHT.
MRS. C. CORNELIUS.
MR. AND MRS. ROSCOE.
MRS. LANONT.
D. C. ASEMUN.
J. H. ASEMUN.
P. N. ASEMUN.
MR. AND MRS. SPAULDING.
MR. AND MRS. HUMMBLL.
LO PETERSON.
And others.

Spiritual Phenomenn.

THE EMMNER MATERIALIZATIONS. To the Editors of the Banner of Light:

Mr. and Mrs. Emmner are residents of Washington, D. C. About three years ago Mr. Emmner's brother-in-law, Mr. Frank Craiger, passed from the mortal to the immortal life. There had been a slight misunderstanding between Frank and Mr. Emmner, regarding the marriage of the former to the latter's sister. because Mr. Emmner considered both too delicate in health and immature for betrothal. This was verified, for both soon entered the spirit-life. Mr. Emmner now felt very sorry for his action, although he was right, and wondered if Frank would forgive him. As he was walking the street one day with this thought uppermost in his mind, he met a friend, who stopped and related his experience in Spiritualism. Mr. Emmner went home and told his wife, remarking that he thought the gentleman a truthful man and of good judgment, and he would go himself to a spiritual meeting. He went to Grand Army Hall, where the First Spiritual Society then held séances. Miss Maggie Gaule was the medium on this occasion, and she at once told Mr. Emmner that Frank had only the kindest feelings toward him, and that he would bring him good fortune. This made Mr. Emmner happy.

Mrs. Emmner shortly after this went to Mrs. Wm. Keeler, and had envelope writings, which confirmed her doubting mind that her spiritsister really lived. Frank also materialized at the Keelers', and promised to do so at Mrs. Emmner's home, if she would sit for development. She complied. At first only an independent voice came, with shadowy forms and lights. She continued to develop, sitting part of the time at the home of Mr. Wm. Scribner, a friend of theirs. Then a cabinet was constructed, Mrs. Emmner was entranced and led into it, and after a time solid forms came out in moderate light. Besides this they received. as they do now, independent writings on paper, finding scraps in their bureau drawers, washstands, anywhere and everywhere. Frank gave them advice. He told them a pipe had burst under the basement floor, and left a pool of water which would cause ill health unless removed. They tore the floor up, and sure enough there it was. A plumber was sent for, and the pipe repaired. He also foretold the exact day Mrs. Emmner's father would pass away by several months, when she thought him in strong health.

The cabinet at the home of the Emmners is simply an improvised curtain hung from the door of a bare, shallow closet to the wall, Mrs. Emmner occupying the space between the outside of the door and the wall. She is a woman in extremely delicate health, of slow movement and candid nature. The room where the cabinet is is a small one, leading into an outer kitchen, open to inspection. At one side of the kitchen door is a stairway leading to the rooms on the next floor, at some distance from the cabinet, or curtain, rather, behind which the medium sits. When the seances are held the light is turned down moderately low, Mrs. Emmner takes her place behind the curtain, the sitters join hands around a table, and after an invocation and song, a figure is seen to step from behind the curtain. The light is in the outer kitchen, and shines through the door-

I will describe one séauce in particular: The first form was a young man wearing a tightlybuttoned sack coat, his hands in his pockets. As he reached the doorway where the light shone through, he paused, then passed out into the kitchen. As the forms reach this doorway the light seems to give them a shock, as an electric battery would a mortal, and they appear to strive for strength to resist this shock. The form then silently returned and disappeared at or behind the curtain. Then a queer nondescript presented itself in male attire, but with bare feet, and performed acrobatic feats. Stooping down, up go the slim, bare ankles, in close proximity to where we sit, the light shining full upon them, with a soundless, snaky movement, producing a weird, uncanny effect. Up and down they go, till, apparently tired of the sport, he rolls on the floor, then returns to the

Another form appears. Into the kitchen he goes, puts on the derby hat of a visitor, takes the beaver of another, and going to a little girl in the circle takes the comb from her hair, places the beaver on her head, the comb on another's, picks up the child, seats himself, and quietly enjoys our amazement. Another makes a tour of the circle, clasps a young lady around the waist, and lifts her bodily. Another steps up on the table, inside the circle, with a roll of paper in his grasp, and good-humoredly taps first one and then another, turning quickly to do so. I plainly saw his sprouting moustache, for I reached my face close to his. His forehead sloped, or retreated. He was tall and slender. Thus they enjoy their fun, and show how human they are, greatly lessening the nervousness of the ladies. The materialized spirit of a female, with long, flowing, crimped hair (Mrs. Emmner's is smooth and closely coiled), passed around the circle. She very much enjoyed a rose given her. Mis. Emmner is controlled, during the séance, by the spirit of a little girl. I passed a portfolio containing papers to her behind the curtain. She at once stated what they were, reading correctly the first two words of a writing. During the séance Mrs. Emmner came forth in a trance, clothed in pure white. Mr. Emmner stated it was she. Last winter when she came out in this manner she was "grabbed," and nearly lost her life. Since then discrimination is used as to admittance, Spirit Frank designating who shall come. He has the management of these séances; his voice is frequently heard giving directions, and his language is that of an educated grammarian -a distinction to be borne in mind.

Mr. Emmner is an electrician and amateur photographer, and has succeeded in obtaining negatives of spirit-forms. Here is a chance for scientific proof. He is very enthusiastic, and cites with pleasure the French investigation of phenomena. As Mr. Howell said at the Sunday evening meeting of the First Spiritual Society: 'Investigate these phenomena (materializations) as ladies and gentlemen, and not in a brutal manner, for fearful consequences have been entailed by so doing," and this utterance should be strongly impressed on the mind of every fair-minded investigator. I could relate more wonderful things concerning these materializations, but as they would seem in credible, and are secondary evidence, I will withhold till I have proved them of my own knowledge. These phenomena have also oc-O. W. HUMPHREY. curred at my home.

Remove boils, pimples, and skin eruptions, by taking Ayer's Sarsaparilla,

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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 cared. I shall be glad to send two bottles of my remedy free to my of your readers who have consumption if they will send me their expr 3s and post office address. T. A. Sloeum, M.C., 483 Pearl St., New York. cowly

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Apr. 8.

ARTE AND BUILE CURE FOR PILES, FISTULA, TICHING, FISBUIRE, ETC. NO DETENTION FROM BUSINESS. SUPERBLY ILLUSTRATED BOOK ON PILES SENT FREE.

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Apr. 8.

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ASTONISHING OFFER. END three 2-cent stamps, lock of hair, name, age sex, on leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Apr. 8. 13w*

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FItchburg, Mass. Terms \$1.00. Mar. 4.

FREE SEND 4 CENTS IN POSTAGE, a lock of your halr, name, age and sox, and I will send you a clairvoyant diagnosis of your disease free.

Address IDR. O. E. BATDORF,

Apr. 15. 52w Mechanicsville, Iowa.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Albany, Me. Apr. 22. OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass, Terms, \$1.00. Hours, from 9 a.m. to 8 r.m. tr Oct. 11. DIACNOSIS FREE.

END two sot, stamps, look of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR ALLMANS. Address J. C. BATDOER, M. D., Principal, Magnetic Institute, Grand Bapids, Mich. Im. Apr. 1.

Mediums in Boston.

Dr. C. E. Watkins,

The Independent Slate-Writer,

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

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THE Great Healer, Natural Olairvoyant and Medium of the age. Healing Institute, 1222A Washington street, Boston, Mass. Public Seance every Sunday at 2:30 and 7:30 r. K.; also every Thursday at 2:30 and 7:30 r. M.; alminsion, 25 cts. Gives sittings, tells diseases, cures in any part of the world. No trance state. Visit (or write for circular enclosing stamp) for terms.

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

J. K. D. Conant,

SITTINGS dally from 10 A.M. to 4 P.M. Scances every Sunday evening at 7:30; also Friday afternoons at 2:30 No. 11 Union Park, Boston, Mass., between Shawmut Ave and Tremont street. Will hold Public or Private Scances Apr. 22.

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DEVELOPING, Business, Test and Medical Medium Sittings daily, from 9 A. M. to 5 P. M. Circle Tuesda, evenings at 7:30, Thursday afternoons at 2:30. 451 Shaw mut Avenue. Will hold circles Sunday evenings at 7:30. Apr. 22.

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Apr. 22.

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W RITE 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. 4w* Apr. 1.

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. Enclose \$1, 1064 Washington street, Boston. W* Apr. 22.

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Sittings daily, Ladies 25c., 50c. and 21. Gentlemen 50c. and 21. 22 Winter street, Room 16, Boston. 4w. Apr. I.

Mrs. Fannie A. Dodd,

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Mrs. H. B. Fay,

17 APPLETON STREET, Boston, Séances Thursday and Saturday at 2 30 p. M., Sunday at 8 p. M. Mrs. A. Forrester,

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Columbus Avenue, Suite 8, Boston.. Will answer calls for platform work. Apr. 15. Adelaide E. Crane,

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Mar. 11. 13w*

ME. CARBEE, Astrologer and Palm-Read-ar, 1098 Washington st., Hotel Madison, Sulte 9, Boston, Apr. 20 MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

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BY A. B. FRENCH.

These "Gleanings" consist of twelve addresses, the first being a memorial one delivered at Lily Dale, upon William Denton. The two that follow are tinged with Orientalism, one being upon "Legends of Buddha," the other treating of "Mohammed; or, The Faith and Wars of Islam"; and that the two are marked with an ability historically correct and poetically beautiful noed not be fold, The remaining addresses are: "Joseph Smith and the Book of Mornon," viowed from a spiritual standpoint; "Conflicts of Life." delivered before a graduating class at Clyde, O; "The Power and Permanency of Ideas," "The Unknown," "Probability of a Future Life," address a the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism, "The Excissin of Our Age," "What is Truth?" the closing address being that delivered at Cardington, O, upon Decoration Day.

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Questions from the andlence will always be in order at the close of the Lecture if they pertain to the topic under consideration.

W. J. Colville will speak in the Auditorium on Sundays June 11m, 18th and 25th, at 10.30 a. M. and 2.P. M.

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Apr. 8.

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Panner of Pight.

BOSTON, SATURDAY, APRIL 29, 1893.

Are We Entering a Telepathic Age? If So, What May Be Fairly Expected?

The above was the advertised topic of an inspirational lecture given by Mr. W. J. Colville in Lincoln Hall, Pearl street, Grand Rapids, Mich., on the evening of Sunday, April 9th, to an audience largely composed of the best thinkers in the city, including several influ-ential physicians, lawyers and others who are taking a great interest in hypnotism and kindred phenomena. The large hall was crowded into the anterooms, and the speaker held the riveted attention of the multitude during an extended dissertation on the present and future achievements in the line of mental teleg-

Complimentary reference was made to the writings of Mr. W. T. Stead in the Review of Reviews, and particular attention called to ex-Writings of Mr. W. T. Stead in the Review of Reviews, and particular attention called to experiences related by that brave and conscientious gentleman in his charming World's Fair Story, "From the Old World to the New." The experiences of "Mr. Compton" and "Mrs. Irwin" are not fabulous or incredible, though they are unmistakably extreme illustrations of a faculty possessed by many but acknowledged and relied upon by few. The speaker quoted substantially from the BANNER OF LIGHT (April 8th) the leading points in the published interview between Mr. Stead and Mr. Morse, and also referred to an article by Prof. Carpenter in the same Isaue, to show that prevailing opinion on the part of persons well informed on the subject is entirely against the pessimistic predilections of ill-informed people, who see in hypnosis nothing but black magic and other frightful abominations. Spiritualism for the past forty five years has been abundantly demonstrating to the public of the entire civilized world the fact of communion with the so-called departed. Telepathy does not invalidate apprintinglistic conclusions in the leaser in rzed world the fact of communion with the so-called departed. Telepathy does not invali-date spiritualistic conclusions in the least; it merely calls attention to other possibilities of mental communion than those usually dwelt upon by Spiritualists. Thus it is possible to be either a Spiritualist or a Telepathist, but the widest experience leads to brave thinkers becoming both becoming both.

Telepathy is the art of thought-projection, and accomplishes psychically what telegraphy accomplishes physically: for, just as we send messages by use of electricity from one part of the world to another when we are sufficiently acquainted with electrical action to construct acquainted with electrical action to construct and operate necessary apparatus, so, when we discover the law of thought-transference, we can dispense with visible wires and cables and rely solely on psychic appliances. The science of telepathy is not new to the few, but it is startlingly novel to the many, and will proba-bly remain a mystery to the crowd until the art of concentration is far more developed than at present among the masses. Let it be distinctly understood that the old mesmeric terms, subject and operator, are usually mis distinctly understood that the old meameric terms, subject and operator, are usually mis leading, as they are supposed to convey the idea of a strong-willed person at one end of a line and a weak-willed person at the other. Washington Irving Bishop and several other "mind-readers" got into trouble through ig norance and carelessness, but when experiments are conducted aright there is no danger. The true way to conduct a talenathic avvariance.

The true way to conduct a telepathic experiment is for two friendly fellow students to appoint a time for sending mental telegrams to each other; and to prevent the impression that one controls the other, let the sender to-day be the receiver to-morrow. The best time is whenever one feels most quiet and free from chance of interruption. The best place is wherever the atmosphere is most congenial; and the best condition is when one feels mentally at ease, calm and good natured. Having taken the most comfortable position possible, sitting or reclining, let the one who is acting as sender call mentally the name of the one with whom he seeks to communicate, much as we, operate with a telephone, then clearly articulating silently every syllable of the message, send it forth on the psychic current, with simple assurance that it will reach its destination; there must be no doubt or flurry if the best result is to be secured. Let whoever is acting as re-ceiver take a similar attitude of ease wherever ceiver take a similar attitude of ease wherever he may be, and quietly anticipate a message without permitting his thought to expect any special kind of communication. If, as in the case of Mr. Stead, messages are written automatically through the receiver's hand, it is well to simply sit at a table, with pencil and paper, and allow the hand to move as it will, taking no notice of what is being written till the hand ceases to write. the hand ceases to write.

the hand ceases to write.

At first messages may come slowly and doubtfully, and mistakes may occur, but if the course above suggested is persisted in by any two persons who are really attached to each other, and mutually interested in proving telepathy, satisfactory results will eventually be forthcoming, though some persons get to this point sooner than others, in consequence of unusual sensitiveness, coupled with more than ordinary ability to keep the mind centered unwaveringly on a given object.

sensitiveness, coupled with more than ordinary ability to keep the mind centered unwaveringly on a given object.

Hypnotism is related to telepathy, but as this word is derived from hypnos (sleep) it has only a limited relation to telepathy, which is a much broader term. Hypnotism is a true cure for insomnia and an efficient and desirable substitute for amesthetics in surgery, as the most delicate patients can submit to its action with decided benefit, if the administrator operates scientifically. The will of both parties to the result must be in accord—for example, one wishes to sleep, and the other agreeing with that wish, suggests mentally "you do sleep; you are sleeping," there is concurrence of desire, and thus no weakening but rather strengthening of individuality. While hypnotism is of special interest to the medical faculty, and is destined to be the sovereign ansusthetic of the near future, telepathy is of the utmost interest to everybody, and promises to become a priceless boon to humanity at large. The telepathic age on which we are entering is the necessary successor of the materialistic era which is rapidly closing. The end of an age is indeed upon us, and mammon-worshipers may have to vacate their thrones, while imposition will be seen for what it is, and therefore discredited. No one whose motives are pure has anything to fear, but on the contrary very sition will be seen for what it is, and therefore discredited. No one whose motives are pure has anything to fear, but on the contrary very much to gain by welcoming and cultivating the new telepathic sense, which is next door neighbor to the psychometric.

The exercises ended with a fine impromptu poem on the "Coming Federation of the World." Sunday evening, April 16th, Mr. Colville's subject was "Pyschometry; Its Nature, Use and How to Develop the Psychometric Faculty."

Faculty."

"We are now entering," he said, "a psychometric as well as a telepathic age; and while telepathy is the science of mental telegraphy, psychometry is a more interior method of penetrating the psychic zone. Telepathy does not necessarily do more than establish communion between two centres of intelligence, but psychometry exters the mysterious arrange. munion between two centres of intelligence, but psychometry enters the mysterious arcana of the invisible realm, and there discovers the recorded history of many centuries and millenniums. The earth's atmosphere is a marvelous palimpsest, written over and over with the history of all that has been said, done and even thought by all the races that have dwelt upon this planet. This faithful book of remembrance is open to the eye of the gifted seer, who can read its inscriptions as the learned archæologist can decipher characters upon ancient monuments and scrolls. What is often called 'astral light' photographs everything upon the 'astral atmosphere,' which is interior to the outer atmosphere of the globe, interpenetrating or saturating every point in space. Not only has the world its atmosphere, but all living creatures have theirs, which are ever changing, every change in which are ever changing, every change in thought producing its vibratory effect upon

It would not do in the present imperfect stage of psychometric development to recklessly resort to psychic impression in serious cases, but the chief reason why there is so little evidence brought before the public positively confirmatory of this 'science of the

roul' is that like all 'occult' science it can only be experimentally demonstrated by exceptionally developed seers, and in exceptional quietude. Public exhibitions of psychometry are usually too vague and general to be of much scientific interest, but this can be remedied if spectators will approach the subject in a scientific spirit. Far too often 'psychometric readings' are given in a crowded hall, to a very miscellaneous, unquiet audience, who pile all sorts of personal articles in confusion on a platform desk, and expect a sensitive to give each form desk, and expect a sensitive to give each one in a multitude a personal test. Once in a while some person of unusually decided individually gets and provided in the control of the c viduality gots convincing information, but the really valuable experiments are in the private study of the scientific observer, who never presses a sensitive with several divergent questions at once.

The psychometric gift may be latent in all, but on an average about one person in seven can develop it sufficiently to make it practically available. First impressions in coming in contact with an object usually concern present conditions: historical assertions can be de-tected by prolonged contact, notwithstanding a passive expectant mental attitude through-

The Grand Rapids Spiritual Association is flourishing, and the city is a great centre of liberal thought.

MEETINGS IN NEW YORK.

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

Knickerbocker Hall, 44 West 14th Street.— Meetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, speaker. Adolphi Hall, 52d Street and Broadway.
Lectures and clairvoyant tests overy Sunday at 3 and 8 P. Mr. John William Ficiency, regular speaker. A. E. Willis, Secretary, 288 West 43d street.

Becretary, 268 West 43d street.

The Psychical Society meets in Spencer Hall, 114
West 14th street, every Wednesday evening, 3o'clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Suipes, President, 26 Broadway.

Aranum Hall, corner 26th Street and 6th Avenue.—Meetings every Sunday at 3 and 8 r. M. Good mediums and speakers present.

Soul Communical Meeting on Paident AveSoul Communical Meeting on Paident Ave-

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 34—at 4438th Avenne, 3 doors above 32d street. Mrs. Mary C. Morrell, Conductor.

The New York Psychical Society, (114 W 14th street) for the three Wednesday evenings just past, has had large audiences, and many new faces not

heretofore seen in its halls.

past, has had large audiences, and many new faces not heretofore seen in its halls.

Three weeks ago we had some friendly speculations by various speakers upon the subjects of prexistence and remeanation. Numerous questions were entertained, but no one was prepared to declare the truth of either theory from personal realization.

Two weeks since we had an address from Mrs. E. G. O'Neill, on astrology as a science. Astrology, she declared, was the first religion of philosophers, prophets and soothsayers, from remotest time; the Chinese have records on the subject 25,000 years old; by it individual destiny is ordained, can be foretold, and evils avoided by foreknowledge.

Last week we had the pleasure and profit of an address by Mr. J. Clegg Wright, a speaker who is able to "forget himself" in his subject. After some profound thoughts upon mental and spiritual philosophy, he paid his respects to an article in the New York Recorder declaring all persons who say they have seen or heard spirits, either drunk, fools or lunatics. It is needless to say that we never heard a more weighty, incisive, just and analytical demolition of the character of a self-concented author. Mrs. Wright also favored us with one of her gentle songs.

Mr. J. W. Fletcher followed, as usual, with a generous compliment to the previous speaker, contrasting the benefits of Spiritualism with all other sources of comfort in affliction, and closing by giving several proofs of spirit presence.

Adelphi Hall.—Mr. Fietcher spoke in the after.

Adelphi Hall .- Mr. Fletcher spoke in the afternoon upon " Why are the Phenomena of Spiritualism so Unsatisfactory?" to the evident satisfaction of a of the evident satisfaction of a numerous audience; in the evening upon "The Value of Phenomena." Both lectures were replete with good common sense, and of especial value to those starting out to investigate the subject. Many remarkable tests were given after each lecture.

Next Sunday he speaks again at 3 and 8 P. M.

A. E. Willis, Sec'y.

CONNECTICUT.

Norwich .- A great success is the verdict of all as pertains to J. Frank Baxter, his work and its results in Norwich, Sunday, April 16th. It had been between

in Norwick, Sunday, April 16th. It had been between two and three years since he lectured in the city before, but old time memories were sufficient to arouse old-time interest, and large audiences assembled in Sedgwick Post G. A. R. Hall, that of the evening the largest of the season.

The lecture of the afternoon on "The Scope and Value of the Spiritual Flatform," and of the evening on "An Analysis of the Spiritual Flatform," and of the evening seemingly, the best productions for such audiences; they contained valuable matter, and were admirably presented, calling out applause, and eliciting words of praise from strangers, even opponents and critics. Of the séance at the close it may be said that no one who was present can ever think of Mr. B. otherwise than the seance at the close it may be said that no one who was present can ever think of Mr. B. otherwise than as having exhibited wonderful powers as a medium. Many excellent tests were given among a large number of perfect descriptions of the seemingly crowding hosts of spirit-friends.

It is with anticipations of much pleasure that Mr.

Baxter's coming next Sunday is expected. On that atternoon his subject will be "The Education of Children"; that of the evening "The Facts and Philosophy of Spiritualism."

MISSOURI.

St. Louis .-- A correspondent writes: "Theodore F. Price delivered a short address in Cooper's Hall at St. Louis Sunday, April 9th, on the necessity of Spirst. Louis Suduay, April 9th, of the necessity of Spiritualists observing the movements of our State legislatures in order to protest against the passage of bills tending to trammel the work of medlums and clairvoyants, and to suppress the various phases of the phenomena underlying Spiritualism. He spoke in the evening, following the regular speaker. Dr. Brooks, on the same subject, at Garrison Hall. Bro. John A. Johnson, medium for physical manifestations, is doing a great work for the Cause at Cooper's Hall, corner Ware Avenue and Franklin street.

Mr. Price is open for engagements as an inspira-Mr. Price is open for engagements as an inspira-tional speaker on Free Thought and Spiritualism, and the sciences underlying these, for the months of June, July and August. Address for engagements 9 Bosworth street, Boston."

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of vonth, and grows luxuriant and strong, pleasing everybody.

RHODE ISLAND.

Providence.-Spiritualist Association met in Columbia Hall Sunday, April 16th, 2:30 and 7:30 P. M. Progressive School at 1 P. M.) Mrs. Ida P. A. Whitlock gave us two lectures of a high order, followed by spirit descriptions that were very correct.

Sunday, April 23d, Mr. T. Grimshaw will be with us.

95 Daboll street.

SARAH D. C. AMES, Sec'y.

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MEETINGS IN MASSACHUSETTS.

Springdeld.-The nucliences continue to throng the Spiritualists' Hall in this city, to hear Mrs. Carrie E. S. Twing at her Sunday evening lectures. Her theme last evening was: "What Shall We Do in Heaver?" It was treated in a loity strain of thought and with great purity of diction. The inspiring spirit must have been a master in the art of expression, and the practical advice on right home life was of great value as a preparation for life in the spirit spheres. "Ikabod" gave many valuable spirit messages, and his sallies of wit were intensely appreciated. Nearly fifty people attended Mrs. Twing's scance on Tuesday evening the 11th. She will speak next Sunday, the 23d, on "The work of the W. C. T. U. toward the advancement of women," and in the evening on "Was Jesus a Spiritualist?"

Edgar W. Emerson will give a scance at the Ladies' Aid Rariors in Foot's Building, on Thursday evening, the 20th. A first-class public medium, he should be complemented by a full house.

W. H. Peck will lecture here through May. He will be cordially received.

[Mrs. Twing is agent for The Banner.] the Spiritualists' Hall in this city, to hear Mrs. Carrie

[Mrs. Twing is agent for THE BANNER.]

Fitchburg.-April 9th Mrs. Carrie F. Loring (East Braintree) was speaker for the First Spiritualist Soclety. The hall was crowded at both sessions with

earnest and attentive audiences. Many convincing tests were given. Frost's Orchestra afforded a fine program as usual.

Mrs. Nettie Holt Harding (East Somerville) was speaker and medium for this Society April 16th; she addressed good audiences, and presented spirit descriptions accurately, giving a large number the comfort and assurance of a future life they had come to obtain. As speaker and test-medium but few equal her.

DR. C. L. Fox, Sec'y.

[Monday evening she was to give the Society a hen-[Monday evening she was to give the Society a ben eft at the home of Mrs. Aplin, 113 Blossom street.]

Worcester .- One of those unique and incomparable entertainments offered occasionally by Messrs. J. Frank Baxter and Charles W. Sullivan was given in Worcester on Friday evening, 14th inst., which, not-withstanding the rain, was largely patronized. It was given as a benefit for the Laddes' Auxiliary—a society organized to aid the Spiritualists' Association

arciety organized to aid the Spiritualists' Association in the maintenance of meetings Sundays.

All who have seen and heard "Baxter and Sullivan" in combine will know how much is meant and to be conveyed when it is reported, as per fact, that it was an excellent entertainment, affording pleasure and profit and establishing enjoyable memories. Mr. Baxter in his extensive versatility, and Mr. Sullivan in his inimitable characteristic personations, always present an unequalled program. WACHUSET.

Worcester .- Mrs. Mary Knight-Lyman occupied our platform to good acceptance April 16th. The same speaker for April 23d.

The entertainment given by Messrs. Baxter and Sullivan for the Woman's Auxiliary was highly enjoyed by a crowded house.

We feel greatly encouraged at the progress made this season by the Association and Auxiliary.

GEORGIA D. FULLER, Cor. Sec'y.

5 Houghton street.

Lynn .- Dr. Willis Edwards occupi ed the platform at Cadet Hall April 16th. His invocations, poems, lectures and tests, afternoon and evening, were of a high order, and well received by the large andience, Next Sunday Mrs. M. T. Longley, medium at the Banner of Light, will lecture and give tests and messages; also Mrs. Wm. S. Butler and others from Boston. Music by Prof. Longley's quartet and Mr. Churchill.

Chelsen.-Circle at 2:30 largely attended, on the 16th inst. Evening meeting crowded, opened by Mr. Anderson; piano solo, Master Willis Turner; song Mr. Anderson; plans sub, Master Wills Tuther; song, Mr. Anderson; celtation by Mrs. Dyer; "Bright Kyes" controlled Mrs. Anderson, giving good tests and readings; readings, Mr. Anderson; all correct. This is the last meeting of a most successful season.

Saugus .- April 16th Mrs. Hare, invocation and tests; Mrs. Prentiss, tests and psychometric readings Mrs. Prentiss can be engaged as inspirational speak er, test and psychometric medium for next season.
Address 36 Hudson street, Wyoma, Lynn, Mass. Mrs.
Chandler Balley is expected here next Sunday.
Mr. and Mrs. Atherton, Conductors.
X.

Newburyport.—Sunday, April 16th, Mrs. Abby N. Burnham (Boston) was our speaker, afternoon and evening. Her lectures were very able and convinc ing; proofs of spirit return with which she followed both lectures were grand and convincing. Mrs. Burn-ham and daughter will be with us next Sunday, and fine audiences will greet them. Salem .- Dr. F. H. Roscoe (Providence, R. I.) gave

two lectures, followed with tests, which were readily ecognized, to large audiences in Cate's Hall Apri 16th. Mr. Will Spencer drew spirit pictures on paper as he saw them clairvoyantly.
Mrs. E. C. Kimball (Lawrence) occupies our platform next Sunday. Mrs. N. H. GARDINER, Sec'y.

Malden.-Lyceum opened at 2:30 P. M., Mr. Pot ter in the chair. Singing by school; invocation by Mr. Potter; classes take up lesson; march; recitations, Olive Smith, Lucy Holt, Rosabel Wentworth, Ernest Carter, Jennie Potter, Brady Bowen; readings, Alice Fagan, Belle Fagan; plano solo, Miss Chaffield, R. M. Donor, Sec'y.

Lowell.-Mr. Clarence Seegar (of this city) occupled our rostrum April 16th. Mrs. Seegar sang a solo in the afternoon, and recited a poem, "The King's Face," in the evening.—Next Sunday (23d inst.) Dr. P. C. Drisko (Lynn) will lecture and give tests. E. Pickup, Hon. Sec'y.

Taunton.-Thomas Grimshaw (London) occupied the platform April 16th, giving two excellent lectures. We bid him God speed wherever he goes. Mr. Grimshaw has the Sundays in May open for engagements. April 23d Mrs. M. W. Leslie is with us.

Mrs. F. E. Morse, Sec'y.

LOUISIANA.

New Orleans. - At Spiritualists' Hall, 50 Camp street, Sunday, April 9th, our meeting opened with the congregational song, followed by an invocation. Prof. H. D. Barrett then eloquently delivered a very inter-

congregational song, followed by an invocation. Prof. H. D. Barrett then eloquently delivered a very interesting lecture on the "Morning of Religion."

Rev. H. H. Brown (Salem, Ore.), a Unitarian minister, closed the meeting with some very appropriate remarks; Mr. Brown has come to New Orleans for the purpose of being present at the Unitarians' Convention which is soon to take place here.

Entertainment.—Our long-looked for and much-desired entertainment.**—Our long-looked for and much-desired entertainment has come at last. The proceedings commenced by the ladies of the Auxiliary singing "The Sunny Long Ago," accompanied by Mrs. E. Whitmore. Bro. Barrett made the opening address, which was very flattering to the ladies, after which the following program was rendered:

Plano solo, Mrs. E. Whitmore: recitation, Miss Maggie Daucy; comic song, C. E. Dirmeyer; plano duct, Miss Barbara Betz and George Benson; recitation, little Miss Barnes; plano solo, Miss M. Daucy; recitation (costume), "How to Catch a Beau," little Miss Grainer; twelve young ladies presented the "Colloquy of Nations," with Miss Annie Benson as "America," Mrs. F. Irion as "Liberty," Wm. Brody printing, Miss—mining, Miss Mabel Kline China, Miss Barbara Betz India, Miss Nettle Irion Russia, Miss Depleila Bohne Germany, Miss—Reoliand, Miss Angel Spain, Miss—France, Miss—Italy. A beautiful tableau was then performed by the young ladies, who were dressed according to the nations they represented.

The second part of the program opened with Bro. Barrett's recitation, "Each and All"; plano trio, Miss Virginia Dwyer, little Miss Woods and Master N. Canassa; recitation (costume) by Miss Ida Patterson; comic song, "Gilhooly's Tea," by C. E. Dirmeyer; dialogue (costume), "Little Red Riding Hood," little Miss Wille Kline, George Benson as Wolf; tableaux," Day and Night," and the "Pyramid of Beauty."

This closed the musical program, after which adjournment was made up stairs, where ice cream. coffee and cake were provided by the ladies, and dancing was in

NEW YORK.

White Plaims.—I will be glad to send a copy of the pamphilet memorial of Mrs. Maynard's tuneral services [mentioned in The Banner last week] to these of the friends who may desire one and will forward me their address. I have received a number of beautiful letters from many in whose hearts she still lives with deep and affectionate esteem. I hope that as many as possible of the old friends will take this occasion to write me an expression of their regard for Mrs. Maynard, and the comfort and consolation she has been to them in the years gone by—as priefly as possible—as I'desire hereafter to use these letters in connection with some of her writings, to be published in book-form, which will be a practical demonstration of some of the good that Spiritualism has done.

MAINE.

Portland.-The People's Progressive Spiritualist Society is holding the most desirable meetings that have been in session in our city for years. Large attendance is had; the enthustasm of many of the old Spiritualists is awakened, and new seekers for the truth of Spiritualism are coming in.

Our veteran Spiritualist, John M. Todd, is Chair man; Dr. Chester Goodrich, Conductor; and Mrs. Goodrich, second to none, is the test medium.

II. J. W.

The Spiritual Association holds meetings in Mystic Hall every Sunday at 2:30 and 7:30 P. M. Sunday, April 9th, at 2:30, Mediums' Meeting, Mrs. L. T. B.

April oth, at 2:30, Mediums' Meeting, Mrs. L. T. B. King invocation and remarks; speaking and tests, Mrs. Mary B. Redion. A number of spirits were described and recognized; poem and remarks, Mrs. A. W. Smith.

At 7:30 an appreciative audience listened to the controls of Mrs. H. C. Berry. Their subject was "Spiritualism as Applied to the Human Souh." She gave, after her lecture, some forty recognized tests.

April 16th social meeting at 2:30. At 7:30 Mrs. A. W. Smith lectured upon "Ministry of the Angels." A large audience present. At the close of her lecture Mrs. H. C. Berry gave descriptions of spirits, many of whom were recognized. Our meetings are in a prosperous condition.

Next Sunday Mrs. L. T. B. King will lecture. Subject, "Spiritualism versus Materialism."

April 18th. Observer.

PENNSYLVANIA.

Philadelphia. - "Observer" writes: "Though we have no very large societies in this city their number ls constantly increasing, and all the meetings are well attended. In fact Spiritualism has become what is termed 'respectable,' so that people now in the churches and out have good feelings toward it. Mrs. Edith E. R. Nickless is our speaker for the present month, and is winning golden opinions from all who meet her or listen to her lectures and platform tests. She is thoroughly in earnest with her work, and all recognize in her a grand power for uplifting humanity, and making the world better for her having lived in it. Many who once were skeptical, and thought our Cause evil, having heard and seen enough to lead them to the conclusion that there is something of value in that is worth investigating—have investigated, and are now rejoicing 2½ having found positive evidence of immortality thereby.

Of the Associations in this city doing good work is the Spiritual Conference, which meets at the northeast corner of 8th and Spring Garden streets, Sunday afternoons and evenings. Samnel Wheeler, President, it is nearly three years old, and its hall is always crowded by those desirous of listening to the good things that come from the lips of speakers and mediums. April 1st we had a glorious and happy time in celebrating the Forty Fifth Anniversary. The experiences of all were of the liveliest satisfaction.

Not having been present at the Anniversary Exercises of any other of the meetings I cannot speak of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that all were of them from knowledge, but have heard that is constantly increasing, and all the meetings are well

IOWA.

Dubuque .- A large assembly gathered in Liberty Itall, in this city, on the evening of Sunday, April 9th, to listen to Mrs. Helen Stuart Richings, who had been announced to lecture on subjects submitted by the audience. The interest she aroused in occult matters may be inferred from the notice given by The Times of the next morning, which remarked that "to say the large audience was richly entertained is but describing its satisfaction in very conservative terms." It further says:

"In culture and ability Mrs. Richings is far above those who have appeared here, and as a speaker is equal to the best. She is liberal in her arguments; plain, concise and logical, with an attractive presence and graceful manner, she explains the phenomena on scientific grounds, and in such manner that the skep tie cannot complain of her conclusions or deny their force."

ILLINOIS.

Chicago.—The time and place for the first meeting of the World's Fair Convention will be given later on. Mrs. S. C. Scoville, speaker and test medium, Prof. J. W. Cadwell, mesmerist, and a number of good workers are already booked for the occasion. Other prominent workers are expected. Mediums, psychics and speakers expecting to attend the Fair should correspond with us at once, stating intended time of coming and phases of mediumship.

The object of this convention is to discuss and propose the best means and methods of organizing "Spiritualism," to insure the greatest liberty of thought and make the best conditions for human happiness and progress throughout the world.

For further information address with stamp Dr. C. T. H. Benton, President International Spiritualist Association, Englewood P. O., Chicago, Ill.

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MEETINGS IN BROOKLYN.

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

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Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, every Sunday evening at 8 o'clock. Fraternity Booms, corner Bedford Avenue and South Second Street.—Services held under the auspices of "Beacon Light Ladies' Aid." Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

The Advance Conference meets at Mrs. Walton's, 436 Carleton Avenue, every Tuesday evening, 5 o'clock. Admission free. Emity B. Ruggles, Secretary.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Glard Assembly Hall, Ninth street and Glard Assembly Hall, Ninth street and Glard Avenue (entrance at Hutchinson street). President, Bonj. P. Benner; Vice-President, James Marior; Secretary, Frank H. Morrill, 221 Obestnut street; Tresurer, James H. Marvin. Services at 10½ A.w. and 7½ P.w. Lyoum at 2½ P.w. Services at 10½ A.w. and 7½ P.w. Lyoum at 2½ P.w. Services P.w.; Southeast corner juit and Spring Gardenstreets. William Rowlottom, Chairman.

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