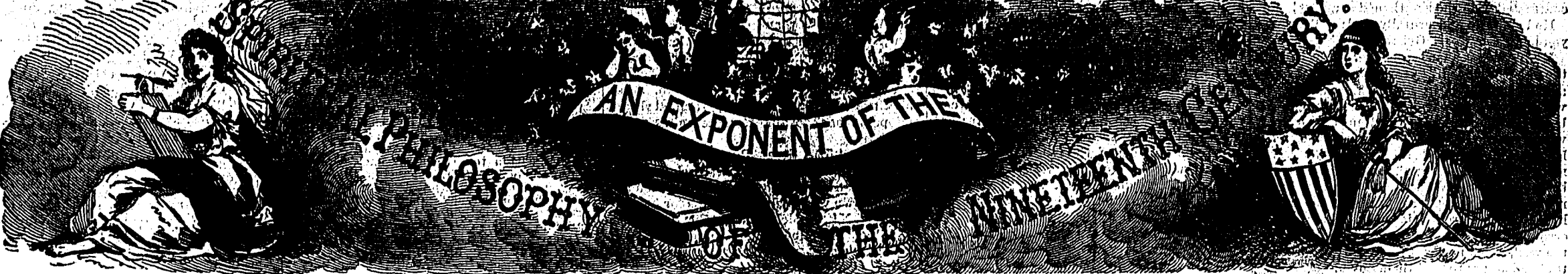


MAR 8 1894
LIBRARY

BANNER OF LIGHT.



VOL. 75.

COLBY & RICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, MARCH 10, 1894.

\$2.50 Per Annum,
Postage Free.

NO. 1.

Written for the Banner of Light. A SONG OF THE HEAVENLY HOME.

My heart delights in all things true,
In fields of flowers and fields of blue;
In sun and stars so wondrous seen;
In waving forests glad and green;
In ocean's peace or stormy might,
In depth of gloom or morning's light;
In music of the bird and bee;
In childhood's laughter pure and free;
In manly tone with wisdom fraught,
With all that time to man has taught;
Ah, yes! my soul responds to these,
As to the master organ-keys,
And music has its own rich voice,
Wherein my heart can well rejoice.
And yet an exile here I roam,
With sympathies for unseen home!

For all things here are but a hint
Of that from which they gain imprint—
Are blotted words of sense divine
That in the heavens unsullied shine;
Whatever grace we claim as ours
Are roses wiled of cultured bowers;
In wind and sun they droop and fall
And tell of death a piteous tale;
But there they never cease to bloom,
Nor know the sense of death and doom;
No shadows fall to mar their light,
No whispered woe their leaves can blight,
And evermore their growths are good,
And spread as flowers of the wood.
Oh soul of mine, thy longings tell
How much thy beauties ours excel;
Thy grand ideas picture fair
The sweetness all abiding there;
And so I follow in the train
Of all these yearnings touched with pain—
The pain that comes because I roam
So far away from my heart's home!

I know of love, its tenderness,
Its perfect power to soothe and bless;
I know how fame must ravish men,
As they have speech or skill of pen;
'Tis sweet to work and conquer time
With deeds of worth or wondrous rhyme;
Yet, like a daisy of the mead,
But for a day may bloom the deed—
Desiring strong the gift of bliss—
Like sunshine still its life to kiss;
And deeds may be passed of unknown,
As gold that's hidden by a stone;
And song may be like bird afar
That sings alone to sun or star;
But there in that high land of wealth
All love and labor bring us health;
We grow in goodness and in grace,
Because all good is in that place;
And I would here forbear to roam—
Sweet angels call me to my home!

But not in cowardice would I
Desire to know how busy ones die;
I would not leave the dear scene,
The white snowfields or fields of green,
Because I have to face the toll
That wins the world its glorious spoil,
Or turn from men that need my aid
To bless the work of toil and trade;
Nay, not for rest alone I seek,
Or ought that marks the man as weak;
'Tis peace and power and full control
Of all that makes the soul a soul.
For heart aflame with love's own fire,
For love of love I do aspire;
For mind of thought that flashes far
And brightens darkness like a star;
For dear companionship so true—
I turn to God's deep seas of blue,
And see the harbor o'er the foam,
The bright, sweet land I call my home!

And I shall see the heavenly shores,
And I shall know their golden stores—
Some morn' mayhap when stars grow pale,
In sunrise glory I shall sail—
And free as bird my soul shall be
To cross the glory of that sea:
New strength my own and sweet surprise
How wings of love can cleave the skies,
How there are friends awaiting fair,
Their presence sweet beyond compare,
A glory and a bliss divine,
And all their joys and bliss made mine,
And like sweet song our every breath,
And no more memory of death,
No more afar in fear to roam,
All satisfied, and safe at home!

WILLIAM BRUNTON.

THINGS WORTH RECORDING.*

BY OBSERVER (MRS. LOVE M. WILLIS).

Mrs. J. H. Conant; First Medium for the Banner of Light Public Free Circles; Phenomenal Powers Manifested from Childhood; A Clairvoyant Sensitive; An Instrument through whom the Soul's Immortality Found Demonstration; A Worker still in the Higher Life.

THE last fifty years have given an impetus to thought in the direction of spiritual facts, and now to supplement those facts we have occultism put forward as a scientific study. The discredit put upon the word Spiritualism is softened by the term psychical study. It may be of interest to review some of the facts that have been public within those fifty years. Among the notable mediums within that period is Mrs. J. H. CONANT, so long connected with the BANNER OF LIGHT as its trusted and much-beloved medium. In her earliest childhood she showed wonderful powers of a spiritual nature. Certainly the law of them was hidden from her and her friends. She went into a trance and performed many acts, showing clear sight of hidden forces, when she was only ten years old. At about the age of twenty she was much benefited in her physical condition by a young medium, and was then first introduced to her controlling physician, Dr. John Dix Fisher, late of Boston. It was at this time that she began that work for humanity which seems in mediumship the great step forward, namely, the relief of suffering. She was really in every sense of the word a skilled physician. She could most accurately detect the causes of disease, and prescribe with alacrity and scientific clearness. At the same time she was subject to a great variety of physical manifestations, such as the vibration of tables, levitation of chairs, and at last there was produced through her forces a full-form manifestation from out a cloud-like mist.

She became a prophetess, and her predictions were verified in a remarkable manner. She began to write, and both hands were used at the same time. She was equal to any emergency, saving life by her prompt action, holding disease in check, preventing the spread of contagion in a case of smallpox. She also appeared in her spirit-body in several places at different times. Sometimes she seemed to herself to stand outside of her own body, which was giving forth the thoughts of another. In these cases she had a sense of duality. But more frequently her real self seemed to travel great distances and explore many places while her body was the passive instrument of another mind.

It was not until the year 1857 that she began her work for the BANNER OF LIGHT. This was the first time in the history of the world that spirit-messages were given to the public through a newspaper, in regular and systematic order as a message department.

It must have required great faith and courage to thus launch into a new enterprise, involving so much reputation and such tests of truth. For six months the messages were tested on the material plane by the publishers, and a great amount of labor was expended in seeking for perfect identification. The result of this research gave new courage to those interested, and it was decided to publish whatever was given without being tested.

Through her mediumship some twenty thousand different spirits have sent messages to their kindred and friends on earth. It has always been impossible to judge with certainty of these communications when they were delivered, but so many were gratefully verified that the interest in them was never diminished. She seemed to stand by an open door, and to make clear what was hidden from ordinary sight. The hearts that were comforted by such revelations have never been numbered; but the great fact of a possible communion between the natural and spiritual world crystallized into faith; and all over the world men more and more lost their dread of death, and their sorrow for those who had stepped within the portal of the truly spiritual life.

It is not easy to enumerate the varied manifestation of gifts that were exercised by Mrs. Conant during the years of her devotion to the BANNER OF LIGHT, and to such friends as sought her in trusting faith. To quote from Paul, we find she possessed "the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues."

It has been said of late that Paul, the apostle, was an adept—one learned in the psychical law. It is certain he had full faith in the powers of the spirit, and that he understood the natural and spiritual bodies. If, then, our cultured adepts command the exercise of these soul-powers, shall we not rejoice in their possession? and do we not see that primitive Christianity was full of this higher philosophy? Public mediums who were at heart sincere, unselfish and truthful, have had to bear so much contumely and reproach that we can in truth call them martyrs.

The time has come to look at psychic powers

as the natural expression of law, and to study them without fear. It is surely high time to put aside personalities for principles, and to look at manifestations of law free from prejudice. Thus if we attempt to study psychic law we must recognize the truth that the germs of all powers are in every individual; the use of those powers being due to inheritance and development. We must study mediums as sensitives whose natures unveil a hidden life. Then we shall treat our genuine mediums as the Greek oracles were treated, as worthy of especial care and protection.

The true medium must be free from worldliness and self-love, and have an eye single to the ministration of good. To bless and redeem a world from wrong and error is the purpose of all spiritual revelation, from whatever source it proceeds.

If that revelation is to be trusted, we know that the sincere and earnest workers are still as sincere and earnest in their labors for their friends yet toiling on the earthly plane.

We are sure Mrs. Conant had that abiding friendship and loyalty that would lead her to find pleasure and progress in her efforts to aid the journal she so devotedly labored for, and those who worked with her. With her higher wisdom and thoughtfulness she must still in some measure be the medium for its advancement.

Original Essay.

PSYCHIC GLEANINGS. Facts and Philosophy.

BY ALBERT MORTON.

NO. II.

"The end of government is to perfect the human spirit. Laws that merely serve to aggrandize and elevate the few. Destroy at last the statist Commonwealth. Which topples by its own ill-balanced weight, crushing the builders in its overthrow. God's government, unlike frail mortal man's, contemplates as its chief design and end A perfect life for every human soul. There waits each man in that wise Providence Life everlasting in the world to come. Earth is the nursery of Spirit Spheres."

—From "A Lyric of the Golden Age." (1853.)

THE volume of poems by Thomas Lake Harris, from which the above extract is taken, has been out of print for many years. The Lyric fills a volume containing 380 pages, and was considered by many opponents of Spiritualism, at the time of its publication, to be a wonderful and brilliant work of inspiration. S. B. Britton, in the introduction, gives a graphic description of the delivery of the entranced medium while under inspiration (the entire poem was given in about ninety-four hours), and relates several instances of the remarkable mediumistic powers of Mr. Harris, two of which are as follows:

"Mr. Harris was one day conversing with an eminent lawyer in New Orleans, when he suddenly fell into a lethargy so profound that he was motionless, insensible, and apparently lifeless. He remained in this condition about twenty minutes. On returning, he stated that he appeared to himself—as a spirit—to have gone in person to a place at the North, where he had previously resided, and to have ascertained the contents of a letter which had reached the post-office in that place by the mail of that day. Mr. H. mentioned the date of the letter, stated that it had been written by a gentleman in Griffin, Ga., under the erroneous impression that he was still at the North, and that it contained a request for him to take Griffin in his way, and to deliver a course of lectures in that place, should he visit the South during the winter.

Mr. Harris was so well satisfied that the invitation thus spiritually received had really emanated from citizens of Griffin, that without hesitation he resolved to comply with the request, and accordingly went to that place. Rev. A. Buokner testifies that Mr. Harris, on his arrival at G., stated that he had received their invitation, also the singular manner in which their wishes were made known to him. His impressions were found to agree with the facts; precisely such a letter had been written and sent in the wrong direction."

"Early in the month of June, 1853, while the medium was in Western Virginia, he passed into the same condition (entranced), and remained for several hours. When his external consciousness was restored, he said that he had visited New Orleans, accompanied by a spirit-guide. After seeing his friends in that city, he was requested by the spirit to go with him to a strange place. He complied, and, after traveling a short distance, found himself on a level road, bordered on either side by swampy ground covered with shrubbery. At the right there was a small canal, and a building with a tall chimney. The guide called his attention to these objects, and bade him recollect what he had seen, saying, emphatically, 'Remember, these are the water-works.' He traveled on about three miles, when he approached the entrance to an extensive cemetery. The massive gateway was in the Egyptian style of architecture, and apparently constructed of granite blocks. He was requested to pause and stand on one of the piers; he did so, and the guide then made the following communication:

"The yellow fever is about to prevail in this city, and from ten to fifteen thousand persons will be deposited during the summer and autumn in these grounds. The bodies will be buried so carelessly, and the coffins will be covered so sparsely with earth, that the ground

will crack open by the heat of the summer sun, and make visible that which is below."

In the spring of 1854 Mr. Harris visited New Orleans in person. While in that city he, on one occasion, mentioned to a circle of friends the occurrence just related, and observed that he would have supposed that his former visit was not imaginary but real, had he not known that they had no water-works, and been informed that the entrance to the cemetery was made of wood instead of granite. On the afternoon of the same day Mr. Harris was invited to visit the cemetery in company with a friend. He soon found himself on the identical avenue he had formerly traversed in spirit with his angelic guide. He saw the same building he had been told to remember as the water-works, and his friend informed him that it was used in draining the city. Pursuing the same road three miles further he arrived at the cemetery, and found that the principal entrance was constructed after the Egyptian order, and corresponded in appearance to his vision.

It is only necessary to add that the victims of the pestilence of 1853 (numbering upward of ten thousand) were buried so densely and so near the surface, in portions of that inclosure, that the remains were here and there visible through small fissures of the earth."

We have here phases of psychic power which the modern theories of telepathy and subliminal consciousness fail to explain. The spirit-vision of the cemetery and its approaches might be attributed to clairvoyant sight, were it not for the prophecy of the burial, months later, of thousands still in the form at the time the vision was presented to Mr. Harris by his spirit guide.

The message given in THE BANNER Jan. 6th by William Fishbough, aroused many pleasant memories of the old workers in the spiritual field. Mr. Fishbough was one of the prominent writers in THE UNICERVOLEUM and SPIRITUAL PHILOSOPHY, the first number of which is dated Dec. 4th, 1847. We celebrate the notable Friday evening, March 31st, 1848—the time when "Little Katie Fox playfully snapped her fingers, saying, 'Do as I do, Old Splitfoot,' the response thereto demonstrating the fact of the existence of invisible intelligence, capable of imitating by raps the sounds she made—as the birth of Modern Spiritualism. The day following, April 1st, there was published in THE UNICERVOLEUM, an article written by Mr. Fishbough, entitled "The New Spiritual Philosophy," which was in type before the so-called birth of our grand movement. In that article spiritual evolution was outlined in a lucid manner not excelled by more recent writers on Christian or Spiritual Science; being over ten years previous to the presentation of the papers by Darwin and Wallace to the Linnean Society, which papers formed the basis upon which Darwinism, otherwise Material Evolution, is said to be founded.

Mr. Fishbough said: "Hitherto men have known but little concerning the spirit-world, or even concerning the existence and laws of the human spirit in this world. The great majority of mankind have contented themselves with a vague, indistinct, and often very dubious belief in a conscious existence of some kind or other, beyond the dissolution of the body; but concerning the specific conditions which that existence will involve, all kinds of confused ideas have prevailed, none of which have been very decidedly established....

To remedy these evils, a system of spiritual philosophy such as that recently established is of the utmost importance. By proving the whole universe to be a unity—the great body of which the Deity is the Soul—it at the same time incontestably establishes the natural unity of mankind arranged in connected spheres of association according to their relative degrees of progression; for mankind, under the operation of divine law, are mere outbirths of the universe, and are therefore but ascended and necessary parts of the great Oneness. Thus all exclusiveness of feeling between man and man is rendered totally inconsistent, and the lower and higher stages of human progression are connected by cords of reciprocal influence.

By proving the immortality of the soul on philosophical principles, and indicating the means by which each man may establish for himself the reality of a hereafter, it elevates the aspirations of the man beyond the mere evanescent gratification of the outer senses; and by bringing to view the stupendous and magnificent spheres of future existence, with their inexpressible purity, harmony and happiness, it causes man to turn with loathing and disgust from the selfishness and corruption of the world; elevates him to a position in which persecution and worldly trial cannot disturb him, and invites him to put forth his whole efforts to establish on earth the harmony and righteousness of heaven.

Nothing can be purer and loftier in its practical tendencies than this system of spiritual teaching; and we think we may without presumption say that something of this kind must be established as the basis of all individual and social action, before the world can be radically and permanently reformed. Any effort at reform commencing at the mere surface of things as they now exist, must necessarily be very limited in its results, if indeed it does not prove an entire failure. In order that a reform may be real and universal, its germ must be a lofty spirituality; and as this germ expands, an organism will naturally be ultimated, in series and degrees of progression, corresponding to the order and process of universal creation." Summerland, Cal.

The first newspaper advertisement appeared in 1622.

The Story of a Crime: A Psychological Study.

BY HUDSON TUTTLE.

DO not know why I did that awful act. I forget, and my mind reels and is in a maze—so unreal when I think it over! Crazed? No, that could not be, for other than in this I was surely myself. What made it more unbearable is that no one suspected me, no one has ever suspected me! I, who have suffered the tortures of the damned, and dared not look my fellowman in the face, for it seemed that my crime was written so flauntingly on my brow that it must be read as plainly as the brand of Cain!

Why did I do that deed? Yes, why? I have asked myself countless times, and cannot answer. It does not seem to me, when I think of it, that I had part in it more than the knife has a part in the hands of an assassin, or more responsibility.

Now that it is known—now that the mystery has been revealed, and the moldering corpse brought to the surface—a crushing load has been removed from my soul, and I breathe free once more. I can face the gallows, or the electrocution chair, with more unflinching courage than the shadows of fancy which painted my victim in the bottom of the well, laved with muddy water, crushed by great stones, weighted down with earth. Ever I saw his wide-open, staring, white, soulless, yet condemning, eyes looking out from the depths of the well, waking or sleeping, and in dreams most horrible, for then the purple lips muttered inarticulate words of wrath which were burned into my very soul.

I knew this would come, and I am glad the suspense is over. It will be only death at most, and then—why then I shall be on the same footing with him, under the same conditions, and we'll have to have the wrong righted between us.

How did it happen? That is not known to me. I suppose I came to it step by step. That is the way with crime: at first we would be appalled, but we are shoved onward a step by this and by that, and at last lose ourselves in the force of impulses.

I will not wholly condemn myself. I had cause, good and sufficient cause to me then, though in rational moments we may never have excuse to interfere with the rights of others. He, this man, had come between me and my own; he had wrought an influence over my mother, to whom I had been (since my father cruelly left her for another) support and maintenance. He grasped the little property she and I had, and threatened continuously to turn me out of doors.

There was an amateur dramatic company formed in the town to play "Lady Audley's Secret," and I was cast for Talboys, the husband, who is inveigled to the old well by his wife, struck by her hand with a dagger, and thrown into its depths. The scene produced a strange effect on me. It wrought on my imagination to such an extent that it seemed the only means of effectual murder, and one which I must practice on some one. So easy, a push, a loss of balance, and down into the well! and who could fix the guilt? Why tell the tale of crime? Had I an enemy, that would be the method of my revenge, I repeated and repeated. I became so infatuated that I prayed I might have an enemy, that thus I could efface my enemy, and indulge my fancy.

The occasion came too quickly. Do you know, you have seen the old well by our house? Yes? Well, it was an autumn day; one of the soft, dreamy days, with the air full of mist, and the wind lazily sighing from the south. The apples were ripe, and I was gathering them in a great pile of red and gold by the well. The shade of a spreading tree standing there was a good shelter, and he, the man who had come between me and my mother, was at work there packing the apples. As I came down with a basket of fruit, I saw him leaning over a barrel, so near the well, and suddenly, like a flash, the thought came that now was the time to carry out my cherished plans: One push, and over he would go, barrel and all—and if any one should investigate then would it appear that he fell into the well by accident, or mayhap that he had taken his own life, for he at times was queer, and unlike others, and that is to be insane.

"Push him in!" cried a voice in my ear so loud I thought the neighbors must hear it, and I involuntarily said: "Hush! not so loud, or the people will come."

"Push him in!" yelled the voice; "no one will see you. It will never be known!" The sun was low in the west; yellow and blazing in the cloudless sky; an unusual quiet had fallen over the village. I emptied my basket, and again went up the ladder to fill it. All the time the voice was crying, and more and more I felt that some strange presence was seizing the sources of my will. "So easy, so quickly done, and then there will be no go-between and trouble. If you kill a wolf that steals into your fold, why not kill the human wolf who comes in and robs you? You will never have this opportunity again. Now! now!"

I came down and sought the house. Mother was darning the worn clothes of the children; this wretch had forced upon her. "Mother," I said, slowly, for my breath came hard; "mother, what would happen if he should die?" "I do not wish him ill," she replied, "but if he were dead—well, I do not expect any peace until he is dead." Then I went out, for she had joined with the

Banner of Light.

BOSTON, SATURDAY, MARCH 10, 1894.

Remonstrants vs. "Regulars"

In our issue for March 3d we gave a synoptical account of what was said and done at the hearing before the Judiciary Committee of the Massachusetts Legislature, at the State House, Boston, Feb. 21st, in remonstrance to a "medical bill" then under consideration. Among the speakers at that memorable meeting was Rev. Minot J. Savage, and a brief résumé of what himself and others said on a like occasion, some time since, will also be in order at the present juncture of affairs.

No legislature, remarked Mr. Savage on this latter occasion, can possibly execute the task of looking after and caring for the general health of the people in all its different departments. If it should attempt it, it could do it only by such a series of minute restrictions as would establish a tyrannical supervision over the personal lives of the people that would be simply unendurable.

There is no real danger from the so-called "irregular" practitioners that calls for public interference. It is one of the fundamental principles of American citizenship that people shall be treated as responsible beings, capable of looking out for themselves in this matter as well as in others, until the contrary is proven; and when it is, have them put in an asylum or other place for the public safety. It is a fundamental principle of American citizenship that the right of taking care of one's self shall not be interfered with unless the public or the general good is threatened. Even if the State could save an individual's life by interfering, it has no business to interfere unless the life of somebody else is involved beyond that individual's personality. There the limit is fixed. Every one has the right to do as he pleases in every department of human thought, speech and conduct, until the time comes when the exercise of this right encroaches on the equal right of some other person. There is the fundamental principle on which our republic rests.

If certain principles as to the diagnosis or treatment of disease were laid down by the "regulars," and settled—if they were scientifically established so that they would work every time—then the public health might with some show of reason be entrusted to a board whose members knew perfectly what they were doing. But such is very far from being the case now. Every doctor knows, and so does every educated citizen, that the old theory of "curing" diseases by the administration of medicine is, nine times out of ten, the veriest nonsense in the world; indeed, it was Dr. O. W. Holmes who said: "If all the medicine in the world to-day were thrown into the sea, it would be so much the better for men, and so much the worse for the fishes." He meant, of course, that the doses of medicine that are given are the very smallest part of the matter of the healing of a person who is ill. If the "regulars" admittedly do not possess any such settled system themselves, what right have they to ask that this pretense of a system be established, and that nothing else be allowed in the way of medical practice throughout the State? We are but feeble, finite, limited intelligences, making what progress we can in the midst of an infinite universe; and the establishment of an orthodoxy in medicine or elsewhere means the declaration that somebody has found it all out. This, on the face of it, is an absurdity. Orthodoxy means simply what the tree grew to fall; and every bad that ever burst was a heresy; but it is only out of these heresies that you get the promise of any new growth. Millet, the finest genius that France has produced in a hundred years, lived, starved, and died in poverty because he was a heretic in art, now, a square acre of his pictures is worth more than a square acre of the old school. That is what an establishment of an orthodoxy means in art. It is the same with orthodoxy in literature. Wordsworth, and all the school he represented, was an outcast for years because there had been established an orthodoxy in literature. As soon as you have an established orthodoxy in any department of human thought, by the whole weight of that orthodoxy you stand in the way of human growth. And until medical theory and practice get to be perfect, what we need is not that the knowledge of the world in this direction shall stand where it is, but that every physician or every school shall be alert and on tip-toe to catch the lightest whisper of some new truth which is able to lead on the progress of man.

On the same occasion (or thereabout) when these remarks were made by Mr. Savage, Dr. H. L. Bowker, the celebrated chemist of Boston—whom unfortunately was a prisoner to La Grippe, and so was unable to appear among the remonstrants at the State House on Feb. 21st—said that any permission or prohibition of the practice of medicine was alike unconstitutional. It was so declared by the Supreme Court of New Hampshire. If a person is injured by any one practicing medicine, he has his redress in common law for damages. No law can prohibit any one from choosing his trade or profession. The allopathic school of medicine denounces the homeopathic school as a fraud and humbug; it does not allow any other system but its own to be practiced by its graduates. It has expelled from the membership of the Massachusetts Medical Society some of the most able, learned and skilled physicians now in the State because they consulted with homeopaths, or practiced homeopathy themselves. All great reforms, improvements and advances in the medical world have come from the outside. According to the proposition sought to be enacted into law by the "regular" doctors, a Board of Commissioners appointed by the Governor is to be clothed with the power to declare who shall practice medicine in this Commonwealth, and who shall not; also, in effect, what colleges are reputable and what are not. All practitioners must have a degree from some college they approve. But Article Four of the United States Constitution provides that "Full faith and credit shall be given to each State in its public acts, records and judicial proceedings by every other State. If a man is a legal doctor, a graduate in medicine in Ohio, he must be respected as such in Massachusetts. The term "Doctor" is a trade-mark granted by the laws of Congress, and used in connection with many medical preparations. Under the doctors' plot law the proprietors of these preparations would be subjected to a heavy fine and imprisonment for using the title "Doctor," and this would be in direct conflict with national statutes; trying to prevent men from using the title "Doctor" in their business would conflict with the patent and registry laws of the United States, and therefore be of no avail. A man's trade-mark is his property; a valuable franchise; there are millions of dollars' worth of franchises in this State in the medical profession where the word "Doctor" forms a trade-mark. The Constitution of the State provides that a man shall not be deprived of his property, or, in other words, that it shall not be taken for public use without just compensation. Again, hundreds and thousands of people in this State are unable to employ doctors; men with large families working for small wages cannot employ a physician, and the doctor will not come unless he is paid, and consequently they have to depend on the druggists. The Boston druggists prescribe more medicine than all the physicians. It is the only resort of the very class which this bill professes to protect. If the practice of medicine is to be prohibited to all except regular graduates from favored colleges, then it will become necessary to provide a fund for the treatment of the poor. And those who pass the best examination are by no means the most successful in practicing medicine; there must be a natural talent, genius, or a something that was born in the man. If legislation of any kind is to be had, let it be such as will encourage the development of knowledge and skill; with the broad, unexplored field of nature unrestricted.

On the same occasion Rabbi Solomon Schindler agreed heartily with all that had been said by Mr. Savage before the committee. In his view, the whole matter turns on the question: "What shall make a

man a physician?" Emphasis is laid upon the condition that he must have attended some medical school and have passed an examination. Now examinations go no further than to show that something can be pumped into a person if he has previously been pumped into him. They do not prove a man's capability. An examination does not of itself prove that a man will be a good teacher, or a successful preacher or good minister; and surely it does not prove that the student of a medical college will for that reason, be able to cure the sick. There are persons, said Mr. Schindler, who have never heard a lecture in a university and who have never studied medicine, but who possess a certain intuitive ability for healing and curing; who possess a certain tact by which they at once win the confidence of those who are ill, and what power this confidence exerts is pretty well known. All physicians of good standing, of whatever school of medicine, will concede that the chief practical knowledge they possess has come to them outside of the colleges and universities. They have obtained it by experience in actual life. They began really to learn after passing their examination and becoming settled in life. They only learned at the college how they were to study medicine. They have to keep themselves abreast with new discoveries. If they wish to be conscientious and to enlarge their practice, they must always be on the *qui vive*.

Now if, without these preliminaries, said Mr. Schindler, there is a person who has the gift of healing, who knows how to study a book, and how to inform himself about medical matters, why should he be compelled to go first to some university and spend three years of his life, besides spending a large amount of money in a useless preparation? New forces of nature are being constantly discovered; we do not yet know the hundredth part of the number of forces that govern nature, and of their relation to the human body. It is by no means always the man of science who makes a discovery; on the contrary, the most beneficial discoveries have often come from laymen. Cures have been performed through water by the power of sunlight. The very manner in which a physician gains practice exposes and explains the whole business. It increases in proportion as he shows that he can do something. Sick people do not care for the certificate he holds; whether he has graduated from one medical school or another, or from no school. What they want is to be cured, and if he can cure them he is their man; they will have him and no other, and they will recommend him to all persons of their acquaintance. In that way only, and usually not before fifteen years, a physician may establish a lucrative practice. If this is the case—as it assuredly is—it is absurd to think that the presence of so-called "irregulars" will or can bring great harm to the public, or that the public will give them the preference.

MATERIALIZATION.

Synopsis of Lecture Delivered in Fifth Avenue Hall, New York, Sunday Afternoon, Feb. 25th, BY J. W. FLETCHER.

(Reported for the Banner of Light by A. E. Willis, Sec'y.)

MR. FLETCHER'S guides began by saying that they fully understood that the subject was a mooted one, and that even amongst pronounced and advanced Spiritualists there were diverse opinions regarding the way in which the fact was accepted; while many were outspoken in their unbelief of the fact itself. The time has come, said the speaker, when religion must take its place side by side with every other subject, and be decided by the intelligence of the investigator, aided by the experience of others and the extensiveness of his investigation. The world acknowledges three great authorities, namely, the scientific, the theological and the experimental. Religion, from time immemorial, has been decided by the dictum of its professors, or the magnitude of public opinion. But Spiritualism has accomplished almost a miracle in forcing the decision in religion before the same tribunals where other subjects would be arraigned, and insisted that the questions concerning God, immortality and the after-life should demand as intelligent and practical demonstrations as matters purely scientific. The lecturer then stated, with emphasis, that it was possible for spirits to clothe themselves in material form, temporarily, and that this materialization could be obtained under conditions favorable to the premises, and under the laws by which the spirits claimed to be controlled. At this juncture he deprecated some of the existing methods of investigation, showing that the general investigation into spiritualistic phenomena was governed by a system which tended to dissipate conditions prescribed by the spirits themselves, and sought instead to establish those of his own, which, at best, must be limited by his inexperience, and curtailed by his lack of information. In other words, the generally accepted methods of investigation tended to hold spirits to the earth; to subject them to a form of investigation unsuited to the extreme, and to a catechism of questions which would disturb and disturb the most timid and unsensitive of mortals. How unnatural it would be for one to seek the presence of a dearly loved friend, one who has been absent for years, and one with whom we held the closest ties of affection and nearest earthly relationships, and yet meet them without tenderness or welcome, perchance our first salutation being: "How much you have changed in your appearance since last I saw you." And the first question asked: "Can you tell me the day and date when we parted? Will you give me your full name, and tell me the amount of money you were possessed of?"

All the gladness which one would anticipate in meeting an old friend would be dissipated after a few questions like these; and if this be so, how much more true would it be of a spirit a thousand times more sensitive than when embodied in flesh, and surrounded by environments much more difficult to control than any material conditions could possibly present.

The investigator should always be governed by those conditions which would tend to spiritualize him; to lift his mind from the sordid things of earth, and to place himself thereby in rapport with the higher spiritual surroundings, rather than to command the spirits to descend from their plane into lower and more material environments.

The spirits are constantly crying: "Come up higher; let the phenomena which we produce result in your spiritual development; let materialization prove a boon and a blessing to the world; let it purify the heart and elevate the head, rather than be but a gratification to the curious, and a stumbling-block in the pathway of philosophy."

The lecturer then went on to state a few of the many objections which were raised against the genuineness of the phenomena, meeting each one with an array of facts or a complement of ideas which seemed to leave no doubt in the minds of his hearers as to the absolute certainty of the phenomena, or the desirability and utility of their existence. One of the chief reasons for doubt, the skeptic says, is that all these manifestations occur in the darkness. "Does not nature hold a dark séance every twenty-four hours?" the lecturer pertinently questioned. "And do not all of the greatest marvels in the natural world occur without light?" We sow the seed of fruits and flowers and put the cabinet curtain of earth over it, while the medium, Mother Earth, warms it with the sun, moistens it with rain, and sends all the chemicals of the soil to fructify and develop it until the results come forth out of this dark cabinet in the ground and materialize them into forms of loveliness and fruits to nourish and sustain life. If the gardener insisted upon having the light fall on the seed he had planted, or sought to touch the tender kernel just to see how it was germinating, or whether nature had practiced any fraud upon him because she exacted this concealment, could the result be anything but death, or the test of vegetable germination and materialization be anything but a failure? Materialization has occurred in all ages. We have it recorded in the superlatives of India, the marvels of China and in the beliefs of all races, but more noticeably and abundantly than anywhere else in the history of Bible miracles.

Believing that the unscientific mind is as capable of thinking and the unscientific eye as capable of seeing as is the scientific, rejecting, as the modern Spiritualist does, the infallibility of either book or pres-

ence, we are left to decide this question of materialization upon exactly the same ground as we would conclude upon any other fact—the evidence of our natural senses and our spiritual perceptions. The man who seeks for truth is much more likely to find it than he who doubts its very existence. And he who seeks for a fraud, under the very subtle law of thought-transference and mind control, may be able to create conditions for the very fraud he most despises and decries. Go to this séance-room seeking and believing, not necessarily in the fact, but at least in its possibility; go there believing everything as honest as yourself; and, most of all, enter that room as the sanctuary of truth, thereby taking with you conditions which will help your disembodied friends to return to you, and take away from the incoming spirit his greatest obstacle. Instead of blinding the medium with ropes and chains, and plunging him with handcuffs, bind him by the trust you place in his honesty, and, thereby, make your faith in his manhood your strongest protection against fraud. In this state of mind, surrounded by conditions such as these, you will create a spiritual atmosphere which will make the work of materialization easy, and your burden of investigation light.

We know materialization to be true to-day, and, in consequence, can accept, without doubt, the almost incredible history of it which we have in the Bible. "Seek, and ye shall find," was the promise made in olden time; and yet, it was never more true than it is to-day, nor more applicable than to the honest seeker for spiritual phenomena. Man is growing searward; his hands, when lifted toward heaven, will always find the finger-tips of angels reaching downward and responding to his own. Remember the higher journey toward the truth the shorter is the descent of angels, those ministers of God who are ever ready to answer the faintest call of mankind. "Materialize for us, oh ye angel friends!" is the cry of a hungry, hearted humanity. "We will," reply the angel-wardens; but, at the same time, with earnest voices, they appeal unto all the earth. "Spiritualize for us; for so we share each other's blessings and help to bear one another's burdens."

Music at Prof. Watson's.

To the Editors of the Banner of Light:

Wednesday evening, Feb. 21st, my wife and self, with our friend, Mr. Eulogio Prieto of Cuba, attended a musical soiree at Prof. Watson's Musical Conservatory, located at 255 West 43d street, New York. This city, as every one knows, is one of the great centres for musical attractions, and every delineation of "Divine Art," from its most classical conceptions to the rollicking melodies that tickle the fancy of the average concert-goer, can be heard on all sides. Prof. Watson's long experience in musical matters has enabled him to select the happy medium, and give a program to his auditors that will please even the most fastidious. The entertainment on Wednesday evening was no exception to this rule. It was opened by the performance of a grand overture rendered by the Professor and his accomplished daughter Annie, and it was a most choice exordium to that which followed. A delightful piece of instrumentation entitled "The Happy New Year," was executed by some half a dozen of the Professor's pupils, introducing several little fellows from the ages of seven years upward—violins, guitars, mandolins and piano all contributed their quota.

Mrs. Amelia R. Douglass sang an exquisite Cavatina by Pissini, with a violin obligato performed by Prof. Watson, which was warmly enjoyed. Miss Mabel M. D. Rhors, a gifted young lady, gave a very superior recitation on the greatness of the immortal George Washington, and gracefully responded to an over-whelming demand with "On the Shores of Tennessee." A guitar duet by the Professor and Miss Watson also called forth unlimited approbation. "Emmon's Lullaby" (descriptive of a dream of music), performed by Prof. Watson and his young pupil, Geo. B. King, was another gem, which drew tears from many eyes.

Perhaps the most extraordinary child genius in America now made his bow to the large assembly. This little musical wonder, Willie King, has figured a great deal in the New York and other large dailies of late—both the New York *World* and *Herald* having published sketches of him, with his likeness. So small is Willie that the Professor was obliged to stand him in a chair in order that the audience could have a better view of this gifted little apostle of humanity. Willie's marvelous performances upon the violin were applauded to the echo, and he responded by playing a difficult piece which would have done credit to our most noted soloists. Prof. Watson again stood the little fellow in a chair, and in a few well-chosen remarks informed the audience that Willie, at the age of six years, had composed a beautiful song, which had been set to words by his father, Dr. J. M. King, the well known Brooklyn dentist. The Professor also stated that this song had recently been published, and although not mentioned upon the program, he hoped that Willie's mother (who was present) would be kind enough to sing it. Willie's performance created a still greater furor, and the little fellow retired covered with glory. Mrs. Douglass sang, by unanimous request, another piece entitled "Day and Night Thought of Thee," again accompanied by Prof. Watson's Cremona violin. An "Ave Marie" and "L'Orca Felice," composed by Mr. Bradhurst Schellfelin, were rendered with consummate skill by the Professor and his gifted daughter Annie. The well known Brooklyn artist, Mr. C. Landwehr, the guitar and mandolin playing by Masters Frederick and Walworth Cady, as well as the sweet violin playing of Master George King, a brother of wonderful Willie, made the evening a welcome contribution to the very excellent program.

After the entertainment I took occasion to say to the genial Professor that I had attended many first-class musical entertainments recently at our more pretentious places, but that I had never heard anything so compare with this delightful soiree, and all this happily cheerfully tendered (to use a Bible phrase) without money and without price. In the audience I noted several of New York's most prominent citizens among them Mr. and Mrs. C. W. Nash, Mr. L. O. Robertson, Mr. Walter Howell, the gifted writer and speaker well known to BANNER readers, and many others who love the beautiful and elevating art of music. Let life and success to such workers for the happiness of mankind, say I, as Prof. Watson and his charming family. Yours truly, DUMONT C. DAKK.

A Pure Norwegian

oil is the kind used in the production of Scott's Emulsion—Hypophosphites of Lime and Soda are added for their vital effect upon nerve and brain. No mystery surrounds this formula—the only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.

Scott's Emulsion

will check Consumption and is indispensable in all wasting diseases.

Prepared by Scott & Towne, N. Y. All druggists.

PRIOR REDUCED FROM 75 CENTS TO 40 CENTS.

Leaflets of Truth;

Or, Light from the Shadow-Land.

BY M. KAHLE.

This work may prove a beacon-light to many souls, temporarily lost and struggling in the darkness and the confusion of earth-life. It is hoped that it may bring to all into whose hands it may come higher, truer, and nobler ideas of the spiritual world, and the wisdom and beneficence of the plans and purposes of the Infinite, as displayed, when rightly viewed, in the phenomena of earth-life.

Cloth, Price 40 cents.

For sale by COLBY & RICH.

STATUS OF AMERICAN SPIRITUALISM,

AS SEEN DURING A FOUR YEARS' VISIT,

BY J. J. MONROE.

With an Appendix: Hints to Enquirers into Spiritualism. Paper, Price 5 cents. For sale by COLBY & RICH.

President Lincoln's Hero.

Col. Wm. Silloway, Whom Secretary Stanton Called the "Greatest Hero of the War, Cured by Dr. Greene's Nervura Blood and Nerve Remedy."



PRESIDENT LINCOLN.

Illustrous Col. Wm. A. H. Silloway, one of the most

There never was a time when so many of our great and prominent persons have been cured by one and the same remedy as have been reported in the papers of late, cured by that wonderful medical discovery, Dr. Greene's Nervura blood and nerve remedy. Hon. ex-Speaker Chas. J. Noyes, of the Massachusetts Senate and House of Representatives, has been cured by this remarkable medicine, and now reports the extraordinary cure of the most

blood and nerve remedy. I bought a bottle, and when I had taken two-thirds of it I began to improve. "I kept on taking it, improving all the time. I now weigh 130 pounds, and feel like my old self again. You can put it in your paper that I attribute my good health to nothing but Dr. Greene's Nervura. I am perfectly satisfied that it saved my life. I am 75 years of age, but, as you can see for yourself, I am as active as a man of 40, and can do a good day's work, as people here well know. My friends in Boston, New York and other places, are surprised at my recovery. Indeed, I am surprised myself to be so well. I advise anybody afflicted to buy and try Dr. Greene's Nervura blood and nerve remedy at once."

Such an astounding cure as this is so prominent a personage as Col. Silloway, the personal friend of the President of the United States, Secretary Stanton and Secretary Welles, of President Lincoln's Cabinet, is



COL. WM. A. H. SILLOWAY.

noted officers of the war, of whom Secretary Stanton and Secretary Welles said in conference with President Lincoln: "Col. Silloway saved President Lincoln's life, and we consider him as great a hero as any in the service."

Col. Silloway resides at 8 Pine street, Boston, Mass., where in an interview with him he talked very interestingly: "On the 19th of April, 1861, I enlisted in the army of the North. I weighed 162 pounds. After serving four years and eight months in the Army and Navy, and suffering from wounds and rheumatism, I was discharged. I weighed the day I was discharged 109 pounds. Every year I had attacks of nervous prostration; shortness of breath and the loss of appetite were not the least of my misfortunes. I tried numberless things. Nothing did me any good.

"While employed in Boston I was compelled to resign my position on account of ill health. I consulted several eminent physicians, and took their medicines. No use—I grew worse day after day. They told me I could not live. I could not walk alone in the street without falling or clinging to the railings. At times I would shake and twitch. Had spells of falling down in the office and on the street.

"In the house I had to lie down or drop down; several times I believed I was at death's door. I had been commander of three different G. A. R. Posts, and my comrades advised me to try Dr. Greene's Nervura

the highest and strongest recommendation which any remedy could possibly have.

It is a fact that this wonderful medicine is doing more good all over the land than any other known remedy. Everybody who has used it speaks in the highest terms of it. It is strengthening the weak, building up broken-down constitutions, and curing the sick and suffering everywhere.

Everybody requires a spring medicine, and this is just what you need. Thousands of people, while not exactly sick, are out of order, weak, nervous, run down or ailing in some way. Many people at this season do not eat or sleep well, wake mornings tired, with bad taste in the mouth, dull feeling head, and without strength or energy to take hold of their work. Dr. Greene's Nervura blood and nerve remedy will cure all this; it will make you well. It is the discovery of Dr. Greene, of 24 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free, personally or by letter.

SECRETARY STANTON. Greene's Nervura blood and nerve remedy will cure all this; it will make you well. It is the discovery of Dr. Greene, of 24 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free, personally or by letter.

New and Enlarged Edition.

Price Reduced.

The Spiritual Wreath,

A NEW COLLECTION OF WORDS AND MUSIC FOR THE

Choir, Congregation and Social Circle.

BY S. W. TUCKER.

CONTENTS:

Angels, Come to Me. Shall We Know Each Other Here? The Happy By-and-By. The Soul's Death. The Angel of His Presence. There is No Death. The Better Land. The Music of Our Hearts. The Fearless Hymn. The Vanished. They Will Meet Us on the Shore. The Eden Above. The Other Side. Will You Meet Me Over There? Who Will Guide My Spirit Home? Whisper Us of Spirit-Life. Waiting On This Shore. Waiting 'Till the Shadows. Welcome Home. Welcome Angels. We Long to be There.

NEW PIECES.

Rest on the Evergreen Shore. Ready to Go. Sweet Rest at Home. They're Calling Us over the Sea. We'll Know Each Other Then. We'll Meet Them By-and-By. Our Home Beyond the River. Will Bloom Again. Farthing Hymn. (Single copies, 20 cents; per dozen, \$2.00; 50 copies, \$7.00; 100 copies, \$12.00.) For sale by COLBY & RICH.

"AS IT IS TO BE."

BY CORA LINN DANIELS.

Edward Gordon Clark, formerly editor of the *North American Review*, says: "You have touched the basis of life here and hereafter, and have given chance a practical meaning, which you prophesy its ever-progressive enlargement. Such work is worthy the attention of the thinking world."

F. L. Burr, for a quarter of a century editor of the *Harvard Daily*, writes: "Your experiences on the border-land of two worlds are curious and fascinating. The life we are living here is not the beginning nor the end. It is, as you assert, certainly not the ending. I can never for one moment alter the gladness of my belief that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unnoted ways."

Each paper covers 32 pages, 100 copies, \$12.00; per dozen, \$1.00; 50 copies, \$7.00; 100 copies, \$12.00. For sale by COLBY & RICH.

SPIRITUALISM, and its True Relation to Secularism and Christianity. An Inspirational Lecture by W. J. COLVILLE. Pamphlet, Price 5 cents. For sale by COLBY & RICH.

Price Reduced from \$1.00 to 50 cents.

THE PHANTOM FORM.

Experiences in Earth and Spirit-Life—Revealed by a Spirit. Through the Trance Mediumship of Mrs. Nettie Pease Fox.

This is one of the most deeply interesting Spiritualistic works ever published. Given in a narrative form, whose earth-life was one of strange vicissitudes, startling events and wonderful, mediumistic experiences. After many years in spirit-life, mediums, and other, gives her full and unreserved and power of another, gives her full history, followed by revelations from spirit-life, interesting and instructive to those who would know the condition, opportunities, and employments of those who have crossed the "narrow stream" mending these two worlds between. A better understanding of this remarkable book may be obtained from the following table, giving a few of the many subjects which we have revelations from the spirit-world.

Death Foretold; Death-Bed Vision and Revelations; Is There Another Life? Angel Administrations; Spirit Prophecy Fulfilled; Saved from a Horrible Fate by Spirit-Warriors; A Father's False Representation Corrected by the Spirit; Mother; Life Saved by Spirit-Power; My Death Foretold; My Sudden Departure from Earth-Life; First Awakening in Spirit-Life; Mansion in Spirit-Life; Return to Earth-Life; Some Spirits Worshipping a Personal God; Spirits Attend a Marriage Ceremony on Earth-Life; First Awakening in Temple of Science; Library; Modes of Traveling; Visiting Another Planet; Many Revelations are given of life and its conditions in the spirit-world, deeply interesting. Cloth, pp. 160. Price 50 cents; postage paid to any part of the world.

Price Reduced from \$1.50 to 75 cents.

The Mysteries of the Border-Land;

OR, THE CONSCIOUS OR UNCONSCIOUS LIFE.

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

BY MRS. NETTIE PEASE FOX.

These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative style, said by the spirit author to be founded on fact. They are containing nearly every revelation ever made of the phenomena and philosophy of Spiritualism. Written before written in the same space, and are written in such an attractive form that they cannot fail to please and deeply interest thousands outside the ranks of Spiritualism. Price 75 cents, postage free. For sale by COLBY & RICH.

Why She Became a Spiritualist.

TWELVE LECTURES

Delivered before the Minneapolis Association of Spiritualists by

ABBY A. JUDSON,

Daughter of ADONIRAM JUDSON, Missionary to the Burmese Empire.

November 30, 1890—March 15, 1891.

CONTENTS—A Sketch of the Author's Life. Introduction. Lecture I. What is Spiritualism? From Echo to Rivers and Hills. Lecture II. What is the Good of Spiritualism? From Extract from "The Seasons." Lecture III. Do Spirits Believe in God? From Extract from the "Easy on Man." Lecture IV. Personal Evidence of Spiritualism. From: There is No Death. Lecture V. Unreasonable Doubt. From: The Problem. Lecture VI. What Jesus Really Said. From: About Ben. Lecture VII. Spiritualism of Jesus. From: Vital Spark. Lecture VIII. The Foundation of all Religions. From: The Foundation of the Spirit-World. From: The Better Land. Lecture IX. From: In Memoriam. Lecture X. What is Death? From: Face to Face. Lecture XI. Astronomical Location of the Spirit-World. From: The Better Land. Lecture XII. The Future Religion of the World. From: A Dream of Heaven. Personal Communications. Cloth, pp. 288, price \$1.50; postage 12 cents. For sale by COLBY & RICH.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookstore, 225 North Street, Boston, Mass., have for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, Tracts, Pamphlets, etc., to be sent by Express, must be accompanied by bill or cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can get the fractional part of a dollar in postage stamps (one-cent and two-cent) and business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Publishing Department of the American Express Co. at any place where that company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for sending the order, which is five cents for any sum under \$5.00. This is the safest method to remit orders.

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

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

Banner of Light.

BOSTON, SATURDAY, MARCH 10, 1894.
ISSUED EVERY THURSDAY MORNING FOR THE WEEK
ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE,
No. 225 North Street, corner Province Street,
(Lower Floor.)

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

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

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

Isaac B. Rich, Business Manager,
Lester Colby, Editor,
John W. Day, Banner Editors.

Matter for publication must be addressed to the Editors. All business letters should be forwarded to the Business Manager.

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

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER's publishers desire that this—the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

Volume Seventy-Five.

To open a new volume for a journal whose existence certifies to its mission and the worth of its service—a volume numbering figures so high as to fully establish its living and leading character—may properly be regarded as an event not more in its own history than in the life and progress of the wide community to which it has long and faithfully ministered. With the opening of the Seventy-Fifth Volume of the BANNER OF LIGHT in the issue now held in all its readers' hands, this oldest and most widely known exponent of the Spiritual Philosophy of the nineteenth century welcomes again the advance of that highest knowledge for which the human spirit possesses a deathless craving, while it appeals with renewed earnestness and fervor for the union and cooperation of all men everywhere in the dissemination of its great containing truth. A seventy-fifth volume for a publication of the current age must assuredly be accepted for the significance of the permanent fact it professes to represent and portray. The volumes roll up their numbers, as the years, like the sands, slip through the century glass to the end.

It is in the midst of a hard and trying general experience in every locality, and in all departments of human life, that THE BANNER salutes its wide circle of readers, friends and supporters at the present time. The test imposed on the patience, the courage, the fortitude, and, above all, the trust of each one in the body politic, is, without any qualification, more severe than any to which we have all been subjected in the life of a generation. In the face of the present condition of affairs all over the nation, we are to accept what we are all now passing through together as the inevitable in mortal life, which is full of puzzling problems for our laborious solution. Above all, we are not to deem such trials of our patience and confidence as afflictions, but rather as proofs of the closer presence of the helps that remain invisible.

This turning the page and cover of another and a far advanced volume with our readers is suggestive of a renewal of confidential relations more than of a reflective review of the past. That, at least, is secure. We pause yet again to exchange congratulations, offer tokens of mutual encouragement, pledge cooperation afresh, draw confidence to sustain us in our constant advance, and utter one to another the thoughts that refuse to remain unspoken: They inseparably, but effectually, draw us all together in closer fraternal bonds, and unite all sympathies in a firmer grasp. And in Spiritualism, that highest of all knowledges, and truest of all truths, it is good above all things that all believers become thoroughly aroused, that the great Cause entrusted to them may be advanced to its larger accomplishment with the more energy and success.

It is a work, we need hardly say to our readers at this stage of its performance, in which every one who has been led to a knowledge of the truth should rejoice and be glad at the opportunity offered for taking an actively earnest part. Let none presume to hesitate in the hearing of the summons for help from all. It should be the highest joy to be able in any manner to comply. The ready response in all cases should be only—"Here am I." Not that the gifts are by any means alike in greatness or worth. To some, one; to another,

another; each as he is chosen; not in pride and vainglory, nor in self-seeking and ambition, but, and looking only to the wider spread and increasing blessing of the great and eternal gospel of truth as it comes down to the daily knowledge of men. Where the need is so urgent, what blindness to obstruct the progress of the work by factional disputes and individual discords.

The laborers in this vast and over-enlarging vineyard of priceless truth are indeed few, in comparison with the surpassing greatness of the harvest. For it is of all things necessary that the world should know of the teachings of Spiritualism throughout all its zones, and that all men should be instructed and convinced from the least unto the greatest. It is a knowledge that should be constantly spread abroad until it covers the earth as the waters cover the sea. What has already been done is but the faint and faltering preliminary to what is yet wrapped in the unopened folds of the future. That the progress and development of this saving truth for all nations and kindreds is to be defeated by human opposition, is utterly impossible. It is true that it may be for a time measurably obstructed and thus delayed; but never until the material assumes the mastery of the spiritual, and mortality can boast of its supremacy over the immortal and eternal—not until the creature successfully dictates to the Creator and the primal law of the universe obeys the petty statute and the meagre interpretation of the individual, can it be defeated and overthrown, its countless blessings to mankind be negated, and its established rule be permanently thwarted and destroyed.

In harmonious and willing cooperation with this grandest and most vital truth of the ages, the individual becomes, indeed, enlarged as he is illuminated, and exalted as he is without self-consciousness; but in opposition to it, whether open or concealed, direct or indirect, purposeful or patronizingly indifferent, he dwindles in power and importance to insignificant dimensions, and ignorantly consents to go wholly aside from the course of the divinely-directed current that carries onward the world and all its ordained affairs with its irresistible motion.

The years hasten to the century's close. It matters little where or how we work, but work we assuredly shall, in this world or another, as living inheritors of the great Kingdom of Truth, that is without end!

Spiritualism in Fort Wayne.

In the Fort Wayne (Ind.) Weekly Journal Dr. Sweringen, on behalf of the Occult Society at that place, has made formal and elaborate reply to Rev. Dr. Moffat of the same city, who had felt called upon to assail Spiritualism, as the pulpits occupants are in the way of doing; he takes three successive issues of the Journal in the performance of his task, and has done his proposed work thoroughly and well, reviewing the arguments and assertions of Dr. Moffat paragraph by paragraph, and disposing of them according to the resistless law of plain truth, reason and common sense. He announces, also, that the Fort Wayne Occult Society will in the near future prepare for general distribution a pamphlet on the rise and progress of Spiritualism in that locality, also containing the lectures of Rev. Dr. Moffat as reported, with all other attacks made against it, and the replies made by the different members of the Society. We are told that the demand for spiritualistic literature in Fort Wayne, in both the English and German languages, is rapidly increasing.

The summary of Dr. Moffat's questions is whether the phenomena are really the work of disembodied, or incarnate, human spirits. And Dr. Sweringen unequivocally answers that Spiritualism offers the only plausible explanation for these real phenomena or manifestations. "Natural law," so-called, does not explain them, for "natural law" alone does not talk, sing, laugh and communicate intelligence to us that we know the medium is not in possession of. As Dr. Moffat, in considering evidence, insists on rejecting all those things which will not bear the test of light, he is challenged to explain the phenomena of slate-writing which we get in the daylight. And he is likewise told that, reasoning by analogy, the photographer should throw away his negatives because they cannot be developed in the light. He is further asked by what right does he rule out as incompetent evidence received by the ear, even though it be received in the dark. What difference can it make for the proof of the reality of the phenomena presented, whether it is done in the light or in the dark, except that in the latter the sense of hearing is more acute? Dr. Moffat is confidently assured that what he might say aloud would be received with just the same credence in the dark as in the light. The bare fact that it is necessary to hear from invisible sources in the dark, is no evidence whatever that a dark séance is a fraud.

Dr. Moffat is asked who the people are who, as he asserts, "are befogged by the strange delusion" of Spiritualism. Dr. Sweringen answers for him that he has yet to find one individual who has thus investigated that did not promptly fall a victim to the "befogging delusion." He confesses to being one of the "deluded" himself, and, when he thinks of the brilliant galaxy of men and women who are likewise "deluded," he does not feel very severely alone. He likewise denies again that the pulpits have ever furnished any positive proof of a future existence. Why, then, this pulpits' censure for looking elsewhere for evidence of immortality? The old stereotyped pastoral address of alleged comfort to the bereaved no longer accomplishes its object, if, indeed, it ever has done so; it utterly fails to afford the sorrowing heart the least consolation.

Dr. Moffat says that "if Spiritualism is true, Christianity is false." To which his able critic replies that whatever is true in Spiritualism is true, and whatever is true in Christianity is true. Truth is truth, wherever we find it. Whatever is false in Spiritualism is false, and whatever is false in Christianity is false. The false is false, wherever we find it. The fact is that the Bible is full of Spiritualism. God himself is a spirit. Spiritualists, says Dr. Sweringen, are charged by Orthodox Christians with a desire to tear down the religion of our fathers: I am under no obligation—is his answer—to think in every particular as my mothers and fathers thought. He would, indeed, discard such poor sentimentality. The world is full of grand, lofty, beautiful sentiment; but when it conflicts with reason or ordinary common-sense, it obstructs the wheels of progress and retards healthy evolution.

Give Spiritualism a chance, he says, and it will greatly aid in the entire reconstruction of theology and the churches. It is not icono-

clastic, but constructive in character. But when Orthodox ministers will encourage by their presence a public exhibition of an imitation in ridicule of the spiritual phenomena, the natural inference is that they do not know what manner of spirit they are of, and are grossly ignorant of the great ecclesiastical needs of the hour. They should first recognize the pressing demand of their parishioners for liberty—liberty of thought, liberty of investigation, freedom to think for themselves, to exercise their own God-given reason. What the Spiritualist knows he knows to an absolute certainty. He may not be able always to render his spiritual experience intelligible and satisfactory to others, but it will ever remain so to himself, and that settles the question for him. The whole question of Spiritualism is one of individual experience—experience which it is impossible to duplicate by fraud; and he who, not possessed of that experience himself, attempts to expose as false and ridiculous that possessed by others, succeeds only in exposing his own ignorance and intolerance!

Spirit-Photography.

The senior editor of this paper has for many years taken a deep interest in spirit-photography, and claims to be somewhat of an expert upon the subject. He has been an investigator from the time Mr. Mumler of this city gave him evidence that, under certain very nice magnetic conditions of the medium, spirits of the departed could be recognized on the photographs of the sitters.

This class of photography first became known to the public at Mrs. Stuart's gallery, in Boston, where Mr. Mumler practiced, until later, he informed us, he should withdraw from this special work, as it was rapidly "using him up" physically—the spirits being obliged to draw from him nerve aura sufficient to enable them to appear as in life on the plate.

Subsequently a photographer named Guay appeared, and offered to make duplicates from plates on file of living persons in Mrs. Stuart's gallery (showing how easily and nicely these deceptive productions could be made)—which claim we exploded at the time.

Subsequently, in different parts of the country, numerous alleged "spirit-photographers" arose, whom THE BANNER, from time to time, has exposed.

Notwithstanding all these episodes in the deceptive line, we still have not only faith, but knowledge, that Spirit-Photography is a grand fact. Indeed, within a few days, we have had conclusive evidence given us, by clear-headed experts who have been experimenting with a newly-developed medium now in this city—evidence, our informants assure us, obtained under circumstances where there could be no possibility of fraud: The said artist's name is B. L. Green, at present located at 340 Shawmut Avenue, Boston.

A Striking Verification.

Our Message Department for March 3d contained a communication from LYDIA B. THAYER, which was advanced, as to date of its publication, by direction of the Controlling Intelligence at THE BANNER CIRCLES. We received a visit last week from the writer of the outspoken epistle given below; and he informed us that the names, places and interior evidences throughout the message were correct, and stamped it, to his mind, as the utterance of his spirit-father, beyond possible peradventure. The gentleman occupies a high social position, and is widely known in this city. His (subjoined) letter furnishes plain, straightforward testimony to the truth of spirit-return, which is respectfully recommended to the attention of the doubting world:

To the Editors of the Banner of Light:
Allow me through these columns to thank your good Spirit-President, John Pierpont, the guide, and also the publishers of THE BANNER, for advancing the message of my mother, Lydia B. Thayer, published in this week's paper. I also wish to verify the truth of the message in every respect.
Truly yours,
EDWARD L. THAYER.
130 Tremont street, Phillips Building,
Boston, March 3d.

Mrs. Ada Foye.

THE BANNER desires to speak a word at this particular time in commendation of the above-named lady. She is one of our oldest and most reliable mediums—an eloquent speaker as well as a convincing test medium. Having traveled all over this country and lectured extensively, she has made converts to Spiritualism wherever she has proclaimed its great truths. She is now the platform-speaker on the Sundays of the present month at Berkeley Hall, Boston.

The friends everywhere are especially requested to keep the readers of THE BANNER posted at the earliest possible moment in regard to the progress of the Cause in their respective localities. They should all bear in mind the fact that this paper is their legitimate representative under all circumstances—that its long career of usefulness cannot be gainsaid. We hope to still receive the patronage to which THE BANNER's past labors for the Cause so eminently entitle it; and shall do whatever may lie in our power to deserve added support in the future: It is earnestly solicited that strong efforts be made in this direction by Spiritualists everywhere, so that THE BANNER's publishers may be enabled to continue its work successfully, as in the past.

Our Washington correspondent—from whom we publish a letter in another part of this issue—reports that a greater interest is becoming apparent than ever before in that city, aroused by the inspired labors of Mrs. Cora L. V. Richmond and Dr. Fred L. H. Willis.

The advice given by J. W. Fletcher (third page) to investigators of the materializing phenomena, etc., is eminently worthy of thoughtful reading, coupled with practical outworking at séances.

Dr. Wm. L. Johnson, the veteran advocate of food reform, etc., has a letter in a late number of the Newburyport News, to which we shall refer next week.

Read the answers to questions, on our sixth page; some ever-recurring queries in the mind of the spiritual investigator are there succinctly treated.

The sum and object of life in the mundane, and a tender and spiritual solution in Dr. F. L. H. Willis's remarks on our seventh page.

See our third page for additional editorial matter bearing on the Allopathic Medical Trust Law, etc.

The first use of a locomotive in this country was in 1825.

Circulate the Remonstrance Petitions!

Up to time of going to press we are without additional information to what has already been given) as to the whereabouts of the "Doctors' Plot Bill," threatened for Massachusetts, but presume it is still in the hands of the Legislative Committee.

This silence may be an indication of a "still hunt" on the part of the meddles and their adherents; it therefore behooves the friends of freedom in matters remedial to keep themselves wide awake, and use every effort to meet the issue, such as calling upon (where it is possible) or addressing by mail their respective senators and representatives, and uttering an earnest protest against the proposed, unconstitutional, violation of their rights as citizens alike of the United States and Massachusetts.

Circulate the petitions, also! At the suggestion of the National Constitutional Liberty League (through its Secretary, J. Winfield Scott, Room 30, 383 Washington street, Boston.) THE BANNER has already sent by mail to its subscribers in Massachusetts, for circulation, signature, and return as quickly as possible, copies of remonstrance petitions against this latest movement to establish a tyrannical "Medical Trust" in our old Commonwealth.

TIMELY TOPICS.

Bigotry Rampant!—Notice has already appeared IN THE BANNER that the God-in-the-Constitution zealots were moving at Washington for a national God and a national Christ—who certainly bears no relation to the loving Nazarene. An echo of their determination is found nearer home, as a few evenings since an assembly in favor of this "Amendment to the National Constitution recognizing God," was convened in the First Reformed Presbyterian Church, Isabella and Ferdinand streets, Boston. Senator Frye and Congressman Morse came in for hearty endorsement by the "Pharisees," a number of speakers aired the superior "goodness" of this movement, and a Reverend delegate was elected to appear before the joint Committee on the Judiciary, Washington. Let the friends of religious freedom take warning, ere too late.

Spiritualist Meetings.—It gives THE BANNER great pleasure to announce the fact that the spiritualistic meetings in Boston the present season have been and are still more successful than ever—which is evidence that the people at large are becoming more interested in the subject. At the Spiritual Temple, Exeter and Newbury streets, last month, Dr. F. L. H. Willis, the eloquent exponent of spiritual truth, occupied the platform; W. J. Colville follows at the same place for the month of March. J. Frank Baxter pleased his audiences at Berkeley Hall, (Boston Spiritual Temple Society.) Meetings are held Sundays and week days, as set forth under THE BANNER's regular Boston heading, at America Hall, 724 Washington street; Knights of Honor Hall, 730 Washington street; Commercial Hall, 604 Washington street; Hollis Hall, 789 Washington street; Eagle Hall, 616 Washington street; Ladies' Aid Parlors, 1031 Washington street; Harmony Hall, 724 Washington street; Dwight Hall, 514 Tremont street; Montgomery Hall, 735 Washington street, etc. The Children's Progressive Lyceum also meets in Red Men's Hall, No. 514 Tremont street.

A Spirit-Bell.—Some forty miles from Tucson, Arizona, is a convent, which was formerly a monastery. It is one of the oldest ecclesiastical buildings in the United States, and long ago had a chime of seven silver bells. One of these was stolen in the old time, and there are but six now, but when the chimes sound out at midnight the seven bells, it is averred, are distinctly heard. One of them seems to ring at some little distance from the others, and when their music is done this keeps on ringing, and it seems to come down from the tower and out through the church. When the chimes are rung at other hours but midnight only the six bells which are in the tower are heard. Many tourists have visited the convent of late years, and some of them have heard the tones of the ghostly bell, but none of them have been able to suggest any solution of the mystery.—New Orleans Picayune, Feb. 22d.

Isn't this—the initiative number of a new volume—a glorious specimen of the printer's art, as well as the vehicle of choice intellectual pabulum which we now offer to our patrons! This paper of long standing, which circulates all over the civilized globe, ought to have upon its subscription books a hundred thousand subscribers! THE BANNER is acknowledged as the leading spiritualistic journal of the world, and with justice calls upon all good and liberal-hearted people everywhere to sustain it by material aid!

Our Sympathies are extended to Bro. J. M. Peebles, the "Spiritual Pilgrim," in the disaster which has just overtaken him in his old age. Dr. Peebles, as is well known, has conducted a Sanitarium of note in the South, at San Antonio, Tex., for years past. In the early morning of Feb. 26th (and while Dr. P. was absent from the city on professional work), the building caught fire from some unexplained cause, and before help could be rendered, was entirely destroyed, with its out-buildings. His choice and valuable library was utterly consumed. The attendants and patients escaped barely with their lives, we learn—with one exception, Mrs. H. L. Thompson, an aged paralytic, who perished in the flames. The loss to Bro. Peebles, above insurance, is about \$19,000.

Donations

IN AID OF THE BANNER OF LIGHT SPIRIT CIRCLE MEETINGS.

Amounts received since last acknowledgment:
Mrs. J. S. Kimball, 60 cents; Mrs. J. S. Kimball, \$5.00; A. S. Glover, \$2.50; Chas. Heaton, 15 cents.

THE BANNER OF LIGHT ESTABLISHMENT (225 North Street, Boston) has the largest assortment of books in the world devoted to the Cause of Modern Spiritualism, and deserves the attention and patronage of believers and investigators as well. Works of a general reformatory, liberal and theosophic nature may also be found on its extensive and inviting shelves.

A Strong Protest.

(Newburyport (Mass.) News.)

If the Committee on Public Health, before whom the protests against legislative interference with present medical laws were made, are men to whom good argument is convincing, then it may be expected that a report ought not to pass will be transmitted to the legislature. There was not a single valid reason advanced for the proposed interference with personal liberty, while, on the other hand, men of acknowledged ability and liberality earnestly urged the committee to refuse the desired legislation.

The promoters of this species of legislation in favor of a particular medical sect keep well in the background, as if ashamed of their request, as well they may be. The laws regulating medicine are ample now. The time has gone past when ill are cured by pills and drugs alone, and to ask the legislature to exert a paternal power over the people, even to the dictation of the method of treatment, they shall undergo, is no more permissible than to declare that a man shall take a Turkish bath every Tuesday, and have his hair cut twice a month. The State has its province, but it does not rest in interfering with the private affairs of the people. There is no reason for or right in the request now being considered, and we hope it will meet similar fate as it has encountered in past years.

NEWSY NOTES AND PITHY POINTS.

NO USE IN IT.

No use in mope!
When skies ain't bright;
Keep on a hop!
If 't soon be light!

No use in griffin!
Bout the milk you spill;
Keep on balder!
That the cow'll stand still!

No use in row!
Cos the crops is slow;
Keep on a plow!
An' they're bound to grow!

No use the heaven
Is above the skies;
Put in the heaven
An' the bread will rise!

Recent dispatches from Bathurst, West Africa, say that the parties from the war-ships Widgeon and Raleigh lost a field-piece and six thousand rounds of ammunition in their encounter with Chief Fodislah and his warriors. The Allectro, a small special service vessel, tried afterword to land a party of marines at Gonjor, but was driven off by the natives.

Evangelists John Philip Quinn, the reformed gambler, and E. P. Goff, the Buffalo lawyer, have dissolved partnership. When Evangelist Quinn eloped a fortnight ago with Evangelist Goff's seventeen-year-old daughter, the Jersey City ministers, who had engaged the two evangelists to conduct a prolonged series of revival meetings, canceled the engagement. They decided that the elopement had destroyed their usefulness as soul-savers!

And so the "grand old man," Premier Gladstone, has retired from active political life, after fulfilling his earthly mission under—we believe—direct influence for many years, spirit Prince Albert being one of his prominent, if invisible, advisers.

Kilby street, the new generation in Boston may not know, was many years ago, after a great fire (its former name being "Mackerel Lane"), rebuilt and widened, and was named as above in honor of Christopher Kilby, a prominent Boston merchant.

Some critical writer assumes that distant charities are highly successful in Boston, but home charities do not seem to possess equal attraction. There is considerable truth in this statement, no doubt.

Gen. Jubal A. Early (U. S. A.) died at Lynnhburg, Va., March 2d, passing away quietly in the presence of his family and several intimate friends.

CHRISTIAN CIVILIZATION'S METHODS QUANTITALLY TOLD.

(In Four Stanzas.)
STANZA ONE.

Three little sturdy boys, 'tis said, sat by their grand-
father's knees,
And bittily plotted out the plans of what their lives
should be.
The eldest, he of quiet ways, and mild and thought-
ful face,
Declared that, when a man, he'd go to every heathen
race.

That roamed the torrid tropic wilds in manner idly
rude,
And teach them of the wickedness of being nearly
nude.
[To be continued.]

"Riches," remarked Uncle Eben, "hab wings. But dat ain' no 'seuse for 't worshipin' ob 'em talk dey was angels." That is a profound fact, Uncle Eben. We are seeing it demonstrated every day.

James Montgomery Bailey, the famous "Danbury News Man"—a prominent disciple and exponent of American domestic humor—died suddenly at his home in that place, March 4th, of pneumonia.

It is indolence and not kindness that causes some people to let the flies sting on them.—Galveston News.

Many years ago resided in Amesbury an eccentric individual known as Zeeky Barnard, who for a time was the sexton of the village. We joked him one day in a grocery store by saying how curious it was that he was a farmer in summer time and a fiddler in winter. This he didn't like, and said: "Young man, you will die before I do, and I shall have the pleasure of burying you, and I want you now to give me an epitaph to put on your gravestone." We immediately replied by saying:

"Barnard the sexton, as in duty bound,
Dug up this earth and placed me under ground."
This pacified the old gentleman, and we were on friendly terms ever after.—L. C.

The weather prophet says that one of the most severe storm-periods of recent years will prevail over the United States and Canada from March 7th to April 13th, 1894. Now, boys, keep your weather eye out for the anticipated squalls.

Mrs. Richmond in Washington.

BY GEORGE A. BACON.

It was a most fortunate circumstance for the First Society of Spiritualists of this city that Mrs. Cora L. V. Richmond should immediately succeed Dr. Fred L. H. Willis in a two months' engagement with her spiritual teachings—thus following up, happily enforcing and richly adding to the graciously good work which Dr. Willis accomplished. The benign effects of this spiritual shower are noticeable in various ways. It has already sensibly elevated the character of the Spiritualist platform in Washington, as it naturally would in any community. It has prepared the soil and planted the seed of higher aspiration; it has deepened the sense of true spirituality; it has aroused those who were inclined to be indifferent; by feeding the people with the true manna, it has created a demand for more real spiritual food; and he or she who comes here to break the bread of life and has it not to a good degree, whatever other gifts they may possess, will fail to satisfy the vital needs of the people.

By way of a preliminary exercise to each regular service, Mrs. Richmond, in order to bring herself and her inspirers en rapport with her audience, answers briefly several impersonal questions; then follows music and invocation before the regular discourse. The following titles to several of her lectures indicate something of their range, variety and character: "Is there to be a Spiritual Thought-wave in the New Future?" "The Rustling of their Wings." "The Experience in Spirit-life of one well-known in Earth-life." "Original Sin." "Heredity." "Karma." "Was Abraham Lincoln a Spiritualist?" by one who knows." "The Coming Crisis." "What has Spiritualism done to Solve the Problem of Future Life?"

Every Wednesday evening of each week Mrs. Richmond gives private classes in Psychopathy, or Spiritual Healing, from Spirit Dr. Benj. Rush; and on Friday evenings to the classes on Soul and Angelic States, from one who simply announces himself as the Teacher.

Both of these classes are well attended, and the instruction given is of the highest and most comprehensive character. The revelation or soul-expression in its relation to individual man, is shown in a manner that transcends the teaching of any other lecturer on spiritual themes whom it has been my privilege to hear.

By request of several prominent citizens of the city, who had never been privileged to meet Mrs. Richmond privately and socially, a reception was extended to her on the evening of March 1st, by Mr. and Mrs. Bacon, which proved to be an occasion as rare as it was meritorious. It was the unconscious feeling of those present that considered even as an effort of mental power, it could not probably be duplicated anywhere throughout the country. Apart from this, however, there was a sense of spiritual magnetism and interior illumination not often vouchsafed on such occasions.

Choice instrumental music and recitations preceded the mental and spiritual shower, and at the proper hour refreshments, etc., followed.

Mrs. Richmond remains here another month.

Washington, D. C., March 3d, 1894.

Buckingham's Dye for the Whiskers is the best, harmless, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentlemen's favorite.

Spiritual Camp Meetings.

The Coming Season at Onset.

We are informed by Dr. H. D. Brown, President of the Onset B. G. Association, that the list of lecturers and mediums engaged for the ensuing season is now complete, and comprises many of the ablest advocates of Spiritualism, as follows:

Mrs. Clara H. Banks, July 23rd and 24th.
Mrs. Sarah M. Byrnes, July 23rd and 24th.
Edgar W. Emerson, from July 15th to 20th, inclusive.
Mrs. Jennie B. Hagan Jackson, July 15th, 17th, 19th, 21st, 23rd, 25th, 27th, 29th, 31st.
Geo. T. Colby of Florida, July 22d, 24th, 26th, 28th, 30th, 31st.
A. K. Tisdale, July 20th, 22nd, 24th, 26th, 28th, 30th.
J. Frank Baxter, July 20th—Aug. 1st.
F. A. Wiggins, Aug. 3d, 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, 23rd, 25th, 27th, 29th, 31st.
Mrs. Carrie A. Lewis, Aug. 3d, 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, 23rd, 25th, 27th, 29th, 31st.
W. J. Colville, Aug. 3d, 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, 23rd, 25th, 27th, 29th, 31st.
Joseph D. Stiles, from Aug. 17th to 20th.
Mrs. Corn L. V. Richmond, Aug. 10th, 22d, 24th, 26th, 28th, 30th.
J. Clegg Wright, Aug. 10th, 21st, 22d, 23d, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

Mr. W. J. Colville will also conduct classes in Spiritual Science upon the evenings of his ten days' stay at Onset. It is not impossible that one or more lectures will be given in the temple by the celebrated English novelist, Miss Florence Maryat, author of "There is no Death," of which due notice will be given.

Mary D. Thompson writes: "The Lyceum, the leading feature of Onset, is alive with marked talent among the children. The hall is well filled, and the members take great interest in the exercises."

The Good Templars are increasing, and very interesting gatherings are held by the Lodge."

Lake George, N. Y.

To the Editors of the Banner of Light:

The Lake George Camp Association has sold seventy-eight building lots at its grounds on the east shore of Lake George, between the Crosbyville Hotel and the Fort George cottages, and has erected a commodious speakers' hall, which is now being built, which, when completed, will accommodate two hundred and fifty guests. The Association has a large ice house, filled with pure Lake George ice, for the use of hotel and cottages.

James D. White of Albany has a fine cottage on his lot, and so has Mrs. P. A. Duzenbury, a healing medium of New York City. John D. Chism of Albany has the foundation laid for a fine Gothic cottage, as also has Mrs. J. H. Lake, a clairvoyant, and Mrs. Florence Rich-White, platform test medium. Mrs. M. E. Williams and Mrs. L. S. Cadwell (materializing mediums), Mrs. H. C. Drake (test medium), Col. W. J. Van Zandt and Wm. Cadwell (all of New York City); Mrs. H. S. Lake, clairvoyant, O. Geo. O. Sanborn of Amsterdam; Henry Sherburne of Schoharie; H. S. Fisher, F. V. Schimpf, Dr. Marcus Carl, John D. Chism, Jr., F. V. Shadick and E. J. Erbenberger, all of Albany, N. Y.; George Gray, Jr., Helen M. Gillette, Miss Gray, Charles H. Furey, M. Briggs and Mrs. Thillie Reynolds, all of Troy, N. Y.; Mrs. Caroline Geron of Cohoes; Prof. W. F. Peck of Springfield, Mass., and L. B. Egerton of West Port Ann, New York—intend to build so as to be ready for our camp in August; and many more may erect cottages. This will be a fine start for the first year, and on Oct. 30th, 1893, we had sold but four lots. We have timber on the shore for a large steamboat dock which we expect to build before the ice goes out of the Lake this spring.

We have quite a number of speakers engaged for the month of August, and expect all phases of mediumship to be represented in the group.

Any person wishing to make a summer home on the shore of Lake George for a small amount of money has a chance now such as was never had before. Come and look the grounds over and satisfy your senses. The Society will have lots for sale.

S. H. SMITH, Sec'y L. G. C. A.

Verona Park, Me.

To the Editors of the Banner of Light:

Verona Park is beautifully situated on the Penobscot, and for some ten years past has wrought a good work. It needs, and should now receive, the encouragement and help of all (especially Eastern) Spiritualists. Only about \$1500 are required to pay off every item of its indebtedness—which includes part of the purchase money of ground—and leave a snug sum in hand for permanent improvements.

I learn that it has been decided by the management to sell the balance of stock at ten dollars per share, which also includes membership in the Association. The late lamented Dr. Ware of Bucksport, Me., and a few earnest workers have been striving for years to build up this society, with the result that many spiritualists have been held and a beautiful camp established which is a notable landmark to all who travel up and down the noble river on whose banks it reposes. We believe that it is a little assistance is extended at the present time it will, in the very near future, pay—not only spiritually but financially—large dividends.

Spiritualists, help the Cause by taking at least one share of stock; and come to Verona next summer and see what a grand camp is there convened.

S. WHEELER.

Cassadaga, N. Y.

It is announced that the camp-meeting services at this place open July 20th and close Sept. 2d. The speakers thus far engaged are:

Mrs. Carrie E. S. Wing, three lectures.
Mrs. Nickerson, two lectures.
J. F. Baxter, three lectures.
Lyman C. Howe, three lectures.
Mrs. Hagan Jackson, three lectures.
Rev. W. W. Hicks, three lectures.
Mrs. Cora L. V. Richmond, four lectures.
W. J. Colville, three lectures.
Hon. A. B. Richmond, two lectures.
Geo. F. Colby, three lectures.
Willard J. Hunt, three lectures.
Mrs. R. S. Little, three lectures.
Hon. A. B. French, two lectures.
Mrs. H. S. Lake, three lectures.
Maggie Gaulie, last two weeks in August.
Edgar W. Emerson, eight days in the early part of August.

In addition to regular program, W. J. Colville will open classes the second week of September, giving lessons and lectures during the remainder of that month.

MEETINGS IN MASSACHUSETTS.

Melrose Highlands.—Services were held last Sunday by Dr. Evans Caswell in Rogers Block. The lecture was the first of a series of four discourses, descriptive of actual experiences in spirit-life. Subject, "In the Valley of Silence." This sphere was described as the center of power from which are derived all manifestations of the force of electricity upon the earth. This sphere is the abode of Benjamin Franklin and other electricians. The attendance was the largest of the season, exceeding the seating capacity of the hall.

On Tuesday, Feb. 27th, W. J. Colville gave a lecture upon "Spiritualism as a Science, Philosophy and Religion," before a large and appreciative audience. It is said to have been one of the finest lectures ever given by this talented orator.

Thursday, March 15th, Mr. Colville will deliver a lecture for the benefit of the society; admission twenty-five cents. He is also engaged for the following Thursday evenings: March 22d and 29th, and April 5th and 12th.

Services every Sunday afternoon at 2:30—free to all. 3 Appleton street, Boston. EDWARD P. FAXON.

Springfield.—Prof. W. F. Peck resumed his labors here March 4th. His subjects were: "The Child and Religion" and "Evolution versus Creation." The attendance at all our meetings is on the increase; we could not have a more able man to build up our Society than Prof. Peck.

The Ladies' Aid Society. March 1st was largely attended; the choices literary program included violin and piano duets by Mrs. Adams, Mrs. Merrill, Henry White and Master Herbert White; songs by Miss Bigelow, Mrs. Ormond and Prof. Peck, and readings by Mrs. Wood, Miss Carrie Hawkins, Miss Bigelow and Mr. Peck. Mrs. Little Reynolds of Troy, N. Y. was present, and enlivened the occasion by remarks and the tests.

The Children's Entertainment Saturday evening, March 3d, under the direction of Miss Alice Randall, drew a large audience; the children performed their parts very nicely, and a neat sum was realized for the Society's benefit.

This Beautiful Weather sets people to thinking of Lake Pleasant and Niantic. Parties desiring to locate in either of these delightful places for a long or short period will do well to write me, enclosing stamp.

M. W. LYMAN.

March 4th.

Haverhill and Bradford.—Mrs. E. Clarke Kimball of Lawrence was again the speaker last Sunday, drawing crowded audiences.

The inspirational speaker and descriptive medium next Sunday will be Miss May S. Pepper of Providence, R. I.

Anniversary.—The celebration of the Anniversary of the Advent of Modern Spiritualism is contemplated; and the provisional committee chosen last Sunday is composed of Messrs. Hasson, Lang, Eaton, Miss Hayward and Mrs. Josiah Page of Bradford. E. P. H.

New Bedford.—Mrs. May Scannell Pepper of Providence, R. I., filled an engagement with the First Spiritual Society last Sunday. At 2:30 the services were of an interesting nature, a special test séance being announced for that time. Over two hundred

people convened, and many remarkable tests were given. The evening exercises drew out the largest audience of the season, many remaining standing during the entire meeting.

Next Sunday Mrs. Hattie C. Mason of Worcester will occupy our platform.

Lynn.—The meetings which have been convened for the past five years in Cadet Hall, under the auspices of the society called the Spiritualists of Lynn, were held to-day in Providence Hall, 21 Market street. Dr. Charles Faulkner presided. Mrs. A. H. Colby, Luther of Indiana, under the control of Spirit Thomas Paine, was the speaker. In the afternoon the house was completely filled, and in the evening a large number of people were present, the doors of which were opened to accommodate the crowd. Mrs. Luther made a deep impression on the large and intelligent audience, as was evinced by the close and earnest attention given all of her utterances, both during and evening.

Mrs. Luther will speak in the same hall the remaining Sundays in March.

On Tuesday evening, March 6th, she was announced to receive her friends at 15 City Hall Square, from 7 to 8 p. m.

88 South Common street.

[We are requested by Mr. James to announce that the society which formerly met at Cadet Hall will not now be obliged to cancel its engagements on account of the sub-letting of its hall on very short notice, but will in future, owing to the kindness of the spiritual society at Providence Hall, hold meetings at the latter place. All parties having engagements with this Society for 1894 and 1895 are therefore desired to continue them.—Eds.]

The Lynn Spiritualists' Association, which has been in existence two months, holds regular monthly meetings for business, and on Sunday afternoons and evenings holds meetings at Cadet Hall.

On Sunday, March 11th, at 2:30 and 7:30 p. m., Mrs. Sarah A. Byrnes is expected to occupy our platform.

The officers of the Association are: Joseph E. Brown, President; Walter H. Tuttle, Vice-President; I. Warren Chase, Secretary; Joseph A. Semple, Treasurer; E. P. Averill, M. V. B. Stevens and O. S. Adams, Directors.

All communications should be addressed to I. Warren Chase, Secretary, 25 Boyer Place, Lynn, Mass.

The Ladies' Spiritual Aid Society, auxiliary to this Association, holds meetings every Wednesday afternoon and evening at lower Cadet Hall. Mrs. M. C. Chase, President; Mrs. J. A. Atwood, Secretary. C. C. Providence Hall.

On Sunday, March 11th, at 2:30 p. m., we receive notice that the Children's Progressive Lyceum held its regular session Sunday last.

The Lyceum, in union with the Spiritual Fraternity, will celebrate the Anniversary at their hall, 21 Market street, on Sunday, March 25th. Lyceum session at 10:30 a. m.; also sessions at 2:30 and 7:30 p. m., with good speakers and test mediums. Tickets for both sessions, with supper, five cents; single admission to either afternoon or evening session, ten cents; supper tickets, ten cents.

Malden.—March 4th Mrs. N. J. Willis of Cambridge gave at Odd Fellows Hall a powerful lecture on "Marriage" and "Why Need We Watch our Thoughts?"—subjects presented by the audience. The large number of people present thoroughly appreciated all that was said.

Next Sunday evening, at 7:30 o'clock, Dr. C. H. Harding of Pawtucket, R. I., will be again with us at this hall.

Children's Lyceum.—Sunday, March 4th, 2:30 p. m., Odd Fellows Hall, W. E. N. Paine, conductor, Lyceum exercises and mass, recitations, Ethel Dodge, Maude Willard, Alice Fagan; piano solo, Miss Chaffield. Subject by the Assistant Conductor, "Why Need We Watch our Thoughts?"

Next Sunday's topic, "The Golden Rule." Piano duet, Miss Willard and Miss Carter; recitations, Arthur Boyd, Harold Lord; autoharp solo, Gussie Potter; piano solo, Miss Carter; recitations, Hugh Carter, Ernest Boyd, autoharp solo, Mr. W. E. N. Potter; remarks, W. E. N. Potter, Conductor; recitations, Miss Maggie Vaughan; remarks by Mrs. Willard, and awarding of cards to Ethel Dodge, Wilfred Vaughan, Belle Fagan, Harold Lord, Flossie Chipman and Gussie Potter; remarks, Dr. Thomas Paine.

The Lyceum will have a literary and social entertainment at Red Man's Hall, Malden, on March 13th, for the benefit of the Lyceum. J. R. Snow, Sec'y.

Worcester.—Mrs. Jennie B. Hagan-Jackson was warmly welcomed to our platform March 4th. She ably answered the questions presented, and concluded with poems improvised from subjects given by the audience.

Middlebury.—Ethel Gould, daughter of Dr. S. N. Gould, is a young eloquentist of great promise; her recitations at the Woman's Auxiliary entertainment being greatly admired. Societies would do well to secure her services. GEORGIA D. FULLER, Cor. Sec'y.

Brockton.—At the Spiritual Ladies' Aid Society, Crescent Block, Sunday evening, Feb. 25th, Mrs. May S. Pepper addressed a large audience, and gave recognized tests.

Sunday evening, March 4th, Mrs. A. E. Cunningham occupied our platform in a most satisfactory manner.

Sunday evening, March 11th, E. Andrus Titus of So. Abington Station will be here.

Fitchburg.—Mrs. Nettie Holt-Harding of East Somerville occupied our platform March 4th, both afternoon and evening; her lectures were very interesting, and her descriptions very satisfactory.

Sunday, March 11th, Mrs. Ella M. Nickerson of Jamaica Plain will speak afternoon and evening.

Waltham.—Shepard Hall, Sunday evening, March 4th, invocation, speaking and tests, Mrs. Julia E. Davis, followed by Mrs. Adams of Waltham; readings and tests by Chairman, Maude, Miss Blandin.

Mrs. S. E. Buck of North Weymouth will be with us, March 11th.

Dr. O. F. STILES, Conductor, 70 Waltham street, Boston, Mass.

Salem.—March 4th Mr. F. A. Wiggins of Salem delivered five lectures both afternoon and evening, which were much appreciated by good audiences; he also gave exercises in mediumship. He is to be with us again Sunday, March 11th. To be followed by Mr. Joseph D. Stiles of Weymouth.

Mrs. N. H. GARDNER, Sec'y.

Newburyport.—March 4th our Society was treated to a very fine lecture on "Salvation" at afternoon service; evening the subject was "Spiritualism and its Relations to Humanity." Dr. Wm. A. Hale gained credit for himself and the grand Cause he so ably represents. His readings or tests, following each lecture, are always satisfactory.

F. H. F.

Stoughton.—Mrs. Abbie N. Burnham of Boston occupied the platform at the Spiritual Temple March 4th, afternoon and evening; her lectures were instructive and inspiring, and her spirit-communications gave entire satisfaction.

W. J. Colville will occupy the platform next Sunday evening, March 11th.

For Indigestion.

Use **Horsford's Acid Phosphate.**

If your dinner distresses you, try it. It aids digestion.

Movements of Platform Lecturers.

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

Mrs. A. H. O. Luther's address for the month of March is No. 15 City Hall Square, Lynn, Mass. She will lecture there the Sundays of the month.

Persons wishing to secure the services of Mrs. Mattie Clegg-Smith as a platform lecturer will address her at Rookland, Me., P. O. Box M. M.

Mrs. A. L. Albright, platform medium, has located for a time at 338 Shawmut Avenue, Boston, Mass.

Mrs. A. E. Cunningham spoke and gave tests to a large audience in Brockton, March 4th. Will be in Stoughton, April 1st. Would be pleased to make engagements for the remaining Sundays of March and April, also for the Anniversary. Address 247 Columbus Avenue, Suite 8, Boston, Mass.

W. J. Colville's class in Spiritual Science meets at Copley Metaphysical College, 18 Huntington Avenue, Boston, Mass., Mondays, at 7:45 p. m.; Tuesdays, Thursdays and Saturdays at 2:30 p. m.

The Facts Convention.

The subject at the Facts Convention was the Philosophy of Healing as taught by Emanuel Swedenborg and others. Dr. A. T. Buswell delivered an interesting lecture, in which he showed how the psychic power, as taught by this illustrious man, compared with others of more recent date.

Several others gave their views and asked questions. Mr. L. L. Whitlock claimed that under any case it was spirit-power, whether applied by a magnetic healer or by a Christian scientist without contact. It all belonged to the line of spirit, and was the magnetic power of which our spirit bodies are formed and through which they act.

Cleveland (O.) Notes.

To the Editors of the Banner of Light:

Since reporting last week in a few lines the bare fact of the translation of Mrs. F. O. Hyzer on Feb. 8th, from her home in Havenna, O., nothing more has been learned of the details of her illness and passing away. It is evident that no prominent within our ranks passes out to the invisible with so little notice being taken of the event. It may be this lack of mention is all in accord with this gifted woman's request—no prominent mention of her sickness, no funeral services, no mourning beyond the invalid husband, Mrs. Carlo Hazen, the sister, and Dr. Helden the brother-in-law; was only by sheer accident the news reached this city; and expecting every day to hear something from her many friends in and around Havenna, or that some notice would be sent through the various spiritual journals by the event remains almost unrecorded.

Mrs. Hyzer was one of the most wonderful of our many brilliant and remarkable speakers, and her position in the spiritual world was well known to all of our public mediums (it equalled). Some eight or nine years since, when speaking one evening in Memorial Hall, Cleveland, a subject was given her by an auditor present, and on the suggestion by myself that she treat the subject poetically she proceeded to do so without the slightest hesitation, or without a single repetition or interruption in the rhythmic flow of words used in the improvised poem that took an hour and a quarter to deliver. It was highly appreciated by the large audience present, and accepted by them, and the Cleveland press generally, as one of the most wonderful evidences of inspiration. Although well along in the seventies, she retained this wonderful gift up to within a very short time of her so-called death. She has many friends who would like to see some public recognition taken of her long and valuable services in the spiritualistic harvest field.

Dr. J. H. Lake of Cleveland, who has been holding classes for the study of spiritual science in this city the past month and been patronized by many of Cleveland's most prominent citizens, has been invited to extend her visit another month, and has consented to do so. She will leave for Cleveland, O., on Mrs. O. last week paid a three-days' visit to Pittsburgh. In all probability this advanced speaker will be with us over the festivities of our Forty-Sixth Anniversary.

Mrs. H. S. Lake, pastor of the Cleveland Spiritual Alliance, left this city this week (the 1st) for a month's stay in Buffalo. Those of our friends there who have the opportunity, those who have heard her I feel sure, will not miss hearing her again. During her absence the meetings at Army and Navy Hall will be continued as usual.

The People's Spiritual Alliance, which is to supersede the present one, for which a State charter has been recently obtained, will not assume active operations until next month.

Maggie Gaulie—This remarkable and popular platform test medium will be here, under the auspices of the C. S. A., at Army and Navy Hall, the last two Sundays of this month, when it is stated that her speaking capacity of the hall will be fully tested. Miss G. made many converts when here last fall, and no doubt do equally as well this time.

Wm. Mansfield, a psychographer, who is studying medicine at the Cleveland Hecopathic College of this city, and who has done a good work for Spiritualism the past winter, will leave here shortly to fill a series of engagements for the production of independent physical-writing and physical phenomena. Mr. M. is a young man who attends strictly to business, and ranks as one of the most reliable among our many mediums.

Mr. Sprecher, D. D., of the Euclid Avenue Presbyterian Church, who some two or three years since indulged in a series of sermons against Spiritualism and its phenomena, claiming the art of legerdemain accounted for all the alleged spirit manifestations, has, in the past few Sunday evenings, been lecturing on "Psycho Phenomena." In which the reverend gentleman clearly shows he has received more light on the subject, and grown away from his former views, and really experienced a change of heart, if not of head.

Lake Brady Camp.—Already are inquiries coming in from friends and investigators as to the prospect of securing cottages and hotel accommodations for the season at Lake Brady, a beautiful and healthy resort. The managers have not been idle this winter, and the friends may look for many improvements this summer. For further particulars address Capt. B. F. Lewis, Lake Brady, via Kent, O.

The Forty-Sixth Anniversary will be celebrated in this city by a union meeting of the Cleveland Spiritual Alliance and the Children's Progressive Lyceum at Army and Navy Hall. On Saturday evening, March 25th, a grand ball and banquet will be given. On April 1st, conference in the morning; Anniversary addresses in the afternoon and Lyceum entertainment in the evening. Everyone is to be invited, and an unusually good time is expected.

Dr. O'Leary, the well-known lecturer on Physiology and Hygiene, will commence a course of ten lectures next week at the G. A. R. Hall in Brooklyn Village, one of Cleveland's most populous suburbs.

Deaths of Mr. Hyzer.—The death of Mrs. F. O. Hyzer. At this writing we are unfortunates as to the cause of his exit from earth—but it is highly probable it was hastened by the separation from his wife.

March 3d, 1894.

More Evidence.

ROXBURY, MASS., Jan. 10th, 1894.

DR. C. E. WATKINS, Ayer, Mass.

Dear Sir: I am desirous of giving to others afflicted with rheumatism and neuralgia, the best remedy I have received from your treatment, and the proof I have had of your great healing power; and would add that at the time I commenced doctoring with your my symptoms were most unfavorable. My liver was badly affected, causing indigestion; also my kidneys were affected. I was troubled with hot flashes, followed by chills. I had lost all energy, passed sleepless nights, and was unable to do daily duty. In fact, I can with great pleasure myself.

Following your prescriptions carefully, I have recovered health and strength. I sleep soundly nights and have a good appetite, awakening in the morning refreshed and able to attend to my daily duties; in fact, I can with great pleasure myself.

"Well man." With many thanks to you for your kind and careful treatment of my case, and hoping that others out of health may receive like benefit from your skillful treatment, I sign myself with respect,

W. E. G. BOWMAN.

3 Elmore Park, Roxbury, Mass.

Great Men.

The greatest men are those who have done the most for the good and advancement of the human race. The man who stands most prominently before the public to-day in the cure of disease is Dr. Greene of 34 Tenth Street, New York City. He has discovered the wonderful remedy, Dr. Greene's Nervura blood and nerve remedy. He is the founder of that great system of giving consultation and advice by means of letter correspondence, tried in every clime.

Write him a description of your complaint, or send for his symptom blank, and he will send you an exact description of your disease. He gives most careful and explicit attention to all letters, answering all queries, and thoroughly explaining each symptom, so that you will know exactly what your complaint is; and for all this he makes no charge. Dr. Greene is the most successful specialist in the cure of all nervous diseases, and he knows every case, and he is fit of his valuable advice with no expense to yourself, and by thus writing him about your case, you will undoubtedly regain your health.

It is now about six months since Adams's Botanic Balm cured me of a bad cough of nine months' standing. I had tried every remedy known to me, but it had remained cured. I purchased only three bottles at 35 cents each, and they did for me what the physicians could not.

I am yours gratefully, D. A. ADPINO.

Eligible Rooms to Let.—At No. 84 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Lynn.—Spiritualists' Association holds meetings at Cadet Hall, 21 Market street, every Sunday afternoon and evening at 7:30 p. m. All welcome. I. Warren Chase, Secretary, 25 Boyer Place.

SPECIAL NOTICES.

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

J. J. Morse, 28 Osanubury street, Euston Road, London, N. W., is 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 & Rich.

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.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

MISS HELEN M. WINSLOW,

The Most Distinguished Newspaper Woman in New England.

HER WRITINGS ARE ALWAYS READ.

SEE WHAT SHE WRITES ABOUT

X-ZALIA.

X-ZALIA MEDICINE CO.

Gentlemen.—Something over a year ago a troublesome eruption appeared on the bottom of my left foot, which the physicians pronounced Eczema, but doctored in vain. It became much worse during the summer, when much of the time great cracks persisted in staying there, raw and sometimes bleeding. In despair I tried everything I could hear of, but the trouble grew steadily worse until one day a friend handed me some of your remedy in a small unlabeled bottle. I did not know the name of it even, but began trying it as directed, viz., bathing the affected part every morning and night with the remedy. In a week's time the Eczema had disappeared, and my foot was as smooth and comfortable as ever, although the trouble had been of very nearly a year's standing.

For four years past, also, with the approach of cold weather, I have been troubled with abscesses in the ears. Last fall, having discovered that it was X-ZALIA that cured my foot, I bought a bottle, and at the first symptom of pain in the ear dropped some X-ZALIA on cotton and wore it over night in my ear. Three such applications, at different times, have cured that trouble also.

I consider X-ZALIA indispensable in the household.

Yours sincerely, HELEN M. WINSLOW.

X-ZALIA is indispensable in every household as an emergency Remedy in cases of Cuts, Burns, Scalds, Bruises, Abrasions, etc. It is also a certain cure for Piles and Hemorrhoids, Eczema, Erysipelas, Inflammatory Rheumatism, Catarrh, Canker or any Surface Inflammation.

Regular Size, \$1.00. Trial Size, containing one-third the quantity, 50 cents. If your Druggist does not keep it, send the price to us, and we will deliver it express paid.

X-ZALIA MEDICINE CO.,

Boston, Mass.

"THE LIGHT OF EGYPT,"

OR,

Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss L. L. SPALDING, an expert stenographer.

LUTHER COLBY, Chairman.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer.

It should be distinctly understood in this connection 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 ask the reader to receive no doctrine of fortune by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—or more.

It is our earnest wish that those on the mundane side of life who recognize the published messages of their spirit-friends will verify them by personally informing the undersigned of the fact for publication.

It is especially desired by our Spiritualist Advisers that notwithstanding THE BANNER has returned to its original idea of holding its séances in private, choice natural flowers as formerly be placed upon our Circle-Room table.

COLBY & RICH.

SPIRIT MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held December 22d, 1893.

Spirit Invocation.

Oh thou Eternal Father, thou fount of wisdom, light and love, we would ask thee at this hour to send thy ministering angels not only into this inner chamber, but into all homes, that all hearts may be touched upon, and made to feel that thou art a loving God; and may all come into a knowledge of thee, and realize more and more of thy goodness. May we seek to know more of thee and of thy ways, that we may mold ourselves more and more into a likeness of thy spirit. We ask thy blessing upon us, and all humanity, at this hour. We would ask thee to send light where darkness now reigns. May more of spirituality be given unto us, thy children, that we may be more charitable, more lenient with our brothers and sisters. Help us to realize we are thy children, that thou art our parent; and unto thee we would render all praise, both now and evermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

James C. Anthony.

Eighty years seemed a long time to walk here in mortal. My head—my brain—wasn't just right when I passed on. Be patient; it will leave me in a few minutes. I had these feelings overshadow me when I passed on into the eternal life. I do not have any memory of how I went out, or when. That shows there was something wrong. I didn't realize it, only for these feelings that seemed to pass over my brain when I lived upon the earth-plane. Well, I can hardly realize but what I live here now a good part of the time. I really must say we are attracted on to the earth-plane more than we are repelled from it. I will explain why, and I think, Mr. Chairman, you will agree with me: Mortals, or you people upon this earth-plane, need our good influences and magnetic forces more than do those in the spirit.

I knew something of spirit-return, but not so much of spirit-communion as I wish I had. But I'm not going backward; that is not progression. I hadn't lived eighty years in this life and a good part of it in the spirit-world without hearing of spirits. My mother always said to me, "James, the spirits of our loved ones hover around us." I didn't understand then; now I know. I don't mean to say she knew of these things—of talking as we do—but of their hovering around us, and if they hover about us, they must come on to the earth-plane to do so. After I passed on I soon learned to know I had never made a mistake of it. I wish to send some words of comfort to those in Providence who will know why these feelings come over me in regard to my brain. My name is James C. Anthony.

I certainly feel grateful for the privilege of coming into this room. Do not think this is the first time I have been here to learn, as by paying strict attention you can learn a great deal from other spirits—people who call our selves, just as we call you, and when the good Spirit-President said to me this morning, "You are welcome," that was enough—I availed myself of the privilege.

When I passed over I saw mother beckoning me with her hand, and grandmother; that brought the three generations together. I feel to say to those that are left, I feel I have made a little progress, and it will be my privilege to make a good deal more.

Mercy A. Laughon.

[To the Chairman:] Yes, sir, eighty years is a long time to live upon this earth-plane, although the last part of those years seems very short to us—for I was privileged to stay here about that length of time. This is a beautiful world God has given us, and there is a clinging to this life as mortals; yet I feared not to go, although some tender ties held me here.

In Washington, D. C., I passed on, yet I have some loving friends in Cambridge and Cambridgeport, this State. I have attended every meeting you have held here, and I have come sometimes when you did not have any. I did not disturb you; I was quiet; and seeing there was no meeting went silently away. So you will see that we don't always get the time right. I felt there was going to be a meeting here, but I learned my mistake, but only to try again; and to-day I am privileged to speak. Yes, it is a privilege, a great privilege, to know we have the power given us and the permission to speak these words.

I used to think many times while in the flesh that if our spirit-friends really did come, I could not understand why they had to have a particular channel through which to manifest; but it is easy enough now to see—we do not all have the same talents and power. I believed in the good Book firmly, and now how much more I understand it than I possibly could while here. Still I wish all my people could see things even as clearly as I did before I passed on, for no one on the earth-plane can see very clearly. We realize that, so we never come to blame, but it is with a feeling of pity for the darkness that many are laboring under. They might have light a good many times if they did not turn away from it, but they do so through ignorance, and because of early teachings; they go together.

I am happy, very happy, but I find no spirit

is thoroughly and perfectly happy, because, if we were so there could be no progression. We attain to different degrees of happiness as we gain light.

I would like to say to all: "Go learn of a little child; what matters it whether it is an illiterate person or a college-educated person when he passes away? People do not progress because they do not take the good from whatever source it comes. They are so particular, and say, 'If I can't have it just through this channel or that I will not receive it.' I find in coming in contact with many people upon the earth-plane, they will not have anything because they can't have these truths given to them just in their own way. If there is any dictation, it must be from spirit, and not from the mortal."

I wish to leave my name. Mercy A. Laughon.

Josie Lane.

[To the Chairman:] I have asked permission to speak here to-day that my dear mother and brother and sisters may know that we are not all silent. I have attended these meetings, every one, kind sir, since you have opened your new, nice Circle-Room. But I wish to say to mother first. We are here, and our progress is not slow. We cannot all speak, we do not expect to; but we are all privileged to listen to what others may have to say.

To Clara and Viny I would say: Go on, but do allow a few moments of your time for us, that we may come closer into your atmosphere in the home. Father stands beside me, and Minnie is here, and Uncle Zebidie, who will be remembered to Aunt Sarah.

We know you are listening, and reaching out for one little crumb, one little word that might be given, even though in a whisper, and sometimes listening for even a little sound that may indicate we are near. Viny, dear sister, you well know that if we could give some loving words they would feel better, happier in the home; and we might through that guide. Mother has wished so many times that they might say just a few words as you have said there for an evening. "Well," you would say, "I don't know as there is anything to say."

It is many years since they said Josie was dead, although you have all learned since that period that I only passed on, and could return and commune with you, which I have often done.

Father and grandmother send loving words. When one is privileged to communicate others gather around, and many would like to send little messages to those with whom they are not privileged to speak. In this way we may carry some glad tidings for those that stand beside us.

In our own home there ought to be an avenue of communication. We are so desirous to speak to you ourselves, and the little guide, Meggo, is faithful to her mission if she only had the avenue open to her.

Dear brother, I have seen Minnie close beside you, wishing so much in her spirit that she might make you hear a few words. Dear Sadie watches over her so closely; not a day, seemingly, passes that she is not with her. There is a tender tie between mother and child; and as I speak these words to-day, our mother and not mine, not yours—I am glad that Josie Lane has spoken here to-day.

My mother lives in Boston now, but did not when I passed away. Our family resided in Maine in the earlier portion of our lives.

"Dear sisters, I plead with you that you will sit by yourselves a little while, so we may come or send tidings to you. Give us a little time, and we promise you it will not be lost. And Mesina coincides with every word I speak to you to-day. These are tidings that come from me; from your own dear child, mother."

Abner Palmer.

[To the Chairman:] Yes, sir, they tell me it matters not from what State we may have passed away from; all are privileged to speak, but we do not forget that you are governed by time. We lose our reckoning; but think not we do not reckon time; we do, but not as you do.

I lived in Memphis, Tenn., which seems a long way as the nonchalant spirit has back to the Southern States, yet it is but a step to us. I have been one of the silent listeners here often; in your Circle-Room in years past I have been wont to come. I have gained a great deal in knowledge; I have gained a great deal in strength, and I hope, sir, I have gained a great deal of spirituality by coming here. There are magnetic forces that receive. Some we can receive from some, we cannot; you understand the laws enough to know that yourself.

Now the thought which is prominent in my spirit to-day is that I want them, the little handful that is still left, to remember me. Some of the close relatives have joined me in the spirit-world, but one old uncle still remains; it is doubtful, however, if he stays here but a little while longer. You would say they never mind me, but I am not forgotten by them, although those that pass out later fill the mind more for the time being.

Well do I remember of George Harris speaking with spirits. I said, "It seems all moonshine to me; after we are dead, we are dead!" Well, that part is true, for I find that the life, the thinking part, is in the spirit. The house we dwell in is dead, but that is all.

In these days of enlightenment I do not think we have much of an excuse to say we do not know anything of spirit-return on the earth-plane. It seems to me—perhaps I may be wrong—that if the spirits returned to earth eighteen hundred years ago, what reason have we to believe they will not do so now? I cannot see where there is to be any end to this world. We leave the mortal, but that is all. I think I never was in a more alive and more active state than I have been since I dropped that material form; if you can explain it better, do so. I know I am out of it; I saw that form just as plainly as I have looked at myself in the mirror, and I knew I was in another form, fashioned after the old one.

In Opelousas, La., I have one friend I would like very much to meet; that is John Lane; but I do not know whether he is there now or not. He was there some time ago, and so a good friend of ours by the name of Ellen Potter. They tell me this paper goes all over the world; and if it does, somebody is going to see this message, and that somebody will tell somebody else.

If there ever was a happy spirit, I was, to know they carried out effects as nearly as they could. I should have done; some little effects had in olden times. I was to say here that I am grateful for this privilege; for I have been restless, unhappy at times, because I could not return thanks for what was done.

Now, in Memphis, Tenn., where I was well known, the larger part have gone up higher.

Horace Halden.

I watched the movements of that spirit before he got in here, and I should judge he had been here a good many times with the firm determination that he would speak. I didn't really think he would to-day, but I can't say that he did not now, for he did; and he spoke to the point, too. I should judge he was pretty firm when here.

In Duxbury, Vt., where I wish to have these words known, your good paper, THE BANNER, goes as a messenger of light, and there are many glad hearts when the time comes to break open the wrapper, and understand the feelings, for I knew a great deal of spirit-communion, but oh how little, comparatively.

I used to love to attend the meetings, but I was one that didn't take much part, and I didn't go always when I might have done so; but since leaving the material form—or, as we might say, since I became an inhabitant of the life beyond—I know of no better experience than frequenting the meetings. Sometimes I come so close to the medium that he or she speaks my name; but that does not do us much good. I look at it like sending two children to school, where one gets the lessons for the other. We come to report and give vent to our feelings, and by leaving kind words and good advice we progress faster so that we would much rather speak, if it is only a few words. I shall not be in the background to make myself known, and certainly I shall avail myself of every opportunity that I possibly can. I do not mean you to understand that I always shall be here to speak, but I shall be

here to gain understanding, which is light, and enjoy hearing from one and another. Sometimes, as we look upon the faces of those who are communicating, how they light up, knowing their friends are happier in hearing from them.

All, I find, have one certain work to do in spirit, and we all have the desire to do it, so I am told by many. When we come upon the earth-plane, and we see that there is any one we can aid here through our influence, it makes no difference if it is an entire stranger—but kinder come a little closer—we seek to help them to do whatever we see would be beneficial for them, and through the influence we exert over them we hold them from what would be detrimental to them. They will say often: "I was going to do so and so, but had an impression I had better not." That impression came from the influences we leave with them, and we see much further and clearer than you mortals can. In spirit we also aid the new-born spirits as they enter the spirit-world to gain knowledge.

It is often said that we work with the spirit, not with the hands, continually. Not continually; we must have what is called a spiritual rest, when we withdraw from our scenes of labor and do not try to aid anybody, mortal or spirit. At any time when we feel a need of rest we take it. That is as it should be.

There has been a great deal said in regard to our homes—where do we dwell? It seems to me as if you were to say, up, up, up, but here; there is only the thinnest filmy mist between us; well has it been termed a thin veil, and it is very thin. Then, as we are so near to you when we are upon the earth-plane, we know all about you. When we are in our spirit-homes we know nothing of you. We cannot take our joys or sorrows with us there; we can enter into them here; but if we took them back there with us, where would our heaven be?

Horace Halden of Duxbury, Vt.

Ollie LeForest Goss.

[To the Chairman:] Please, sir, grandpa said he guessed I could talk to you to-day. My mamma has asked so many times for me to come here, and send her a message, because she knows I can control this medium; and my mamma is a medium herself.

Grandpa and I are very happy together. Grandpa came here and sent a message when you first opened your meetings, and I wanted to come, but could not then.

When I went to the Summer-Land my papa and mamma did not know nearly so much about the spiritual things as they do now. Grandpa Oliver says it must have been right that I was taken, so they would learn more while here.

And Bernie—I want to send so much love to my mamma.

I want to tell mamma that Uncle Arey is here, and grandpa and grandma, and Aunt Harriet—oh! so many people that used to be in Rouse's Point, N. Y. There's where mamma and papa used to live; but they live in Lawrence now. Mamma is sick. Tevumseh, the old Indian, helps her a great deal. He goes and makes passes over her head, so she can breathe better. Ain't he good? Why, the Indians are all good.

I guess I am eleven years old now; but I don't know. I want mamma to know I go to school. I take lessons in music, and the teacher says I learn very rapidly. One day I saw Josie Ayr's mamma, and she said, "Why, Ollie, I wish I had as much power as you have." I said, "You have not been living in heaven as long as I have. And she asked me when I talked to my mamma if I could tell her a great deal of things, and Henry that sometime she will give them a message herself."

I want mamma to know I go to the meetings at Haverhill. Mamma, I want you to come to talk with me when you can, and let me control you in the home. I can partially, but I shall more in time, when I shall get a fuller control over the vocal organs. Ollie LeForest Goss.

Lydia Maria Child.

[To the Chairman:] As I saw there was a little of the time allotted to the circle remaining, I gained permission to speak, as I feel an interest yet in this grand and glorious work that you have long felt an interest in upon the earth-plane. Dear sir, I have come to you in sympathy when trials have seemed severe, and the burdens have been heavy for you to carry; but remember that you are not bearing them alone, for many are with you on the spirit side of life. You cannot perceive many times who aids you, although you sense a power about you often, not only from the dear red men on whom God has bestowed health-giving elements, but also from the pale-faces.

While I listened to the words that have been sent out I have been interested and really instructed. And even the power that this little child has exerted to-day was a great way, not only with the kindred, but with others that shall read its words. Truly it has been said: "A little child shall lead them." This is the way I interpret that: There is many a family to-day that knows more of spirit-communion by a little child's being taken from the home circle, leaving a vacant chair, a vacant place at the table. The little voice that has been heard, the little form that has been removed from them, has caused an aching void which never can be supplied except by the spirit. Is not this, then, the meaning of that one passage? It certainly is to me.

I speak to-day not only for myself, but that I may give to each one who reads these words something that will be of benefit in some way, for I never can be of assistance to a mortal or immortal but only to glad to do so.

Dear sister Nora, the medium who was so faithful and kind in the mortal, and sister Susie, and many others, many could speak of, have been so companionable since I have passed on. My whole spirit, as you well know, was imbued with the desire to put upon paper the thoughts pressed upon me for expression.

My name is Lydia Maria Child. I feel I am not forgotten in this good city of yours.

INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

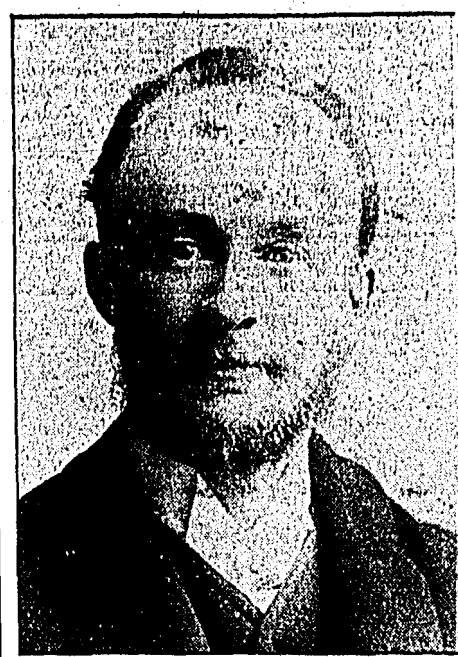
December 26—Dr. Lange; Nelson L. Cressy; Louis Parker; Clara Barton; Luther Warren.

An Honest Denunciation.

An attempt has been made, says Mr. Savage, in a recent pulpit discourse, by organizing the self-styled religious element of the country into a movement to get the name of God put into the Constitution of the United States, as though that were going to make us religious. Then an attempt has been made to engrave upon our law what they choose to call Christianity. An attempt has been made, on the supposed authority of God, to compel people in this country to observe one day in seven after some particular fashion. An attempt has been made in the management of our public schools to prescribe whether they shall or shall not teach this or that, insisting that they shall teach the evangelical faith, as many of our Boston women want it taught, or the Catholic faith, as many adherents of that Church desire. All these things are simply serious threats against the success and perpetuity of our institutions. He did not think it is the business of any religionist to interfere with any of these affairs. It is none of the business of our law-makers whether his soul is saved in some other world or not. The only business that these law-makers have with him is whether he is a good, law-abiding citizen so long as he is in this world. If he could have his way, he said, he would not permit any man to wield the ballot in guiding the future of this country unless he were ready to take an oath of allegiance to this country, that he should hold to be supreme over any allegiance he might hold to any or any conceivable ruler in this country or any other country. The man who considers that in the last resort he must obey his minister, and not be true to the welfare of his country, is a traitor to that country, and has no business with the ballot.

ANSWERS TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Delta, Torrington, Conn.] Were the old Biblical characters, such as Moses, Abraham, Solomon, David, Samson, etc., realities or myths?

ANS.—The characters mentioned in the Old Testament were realities, types and myths. We will endeavor to explain how they were all three, as this statement may appear singular. First, they were realities, because the historical and biographical portions of the Bible narratives were gathered from the actual experiences of people who really lived in ancient times. Second, they were types, because the object of the narrators was to select typical personages, and deal with such as a class, making the narrative useful thereby as a psychological study. Third, they were myths in the sense that there was a veiled meaning introduced into biblical history, which, when understood, reveals much deeper knowledge on the part of the Hebrew scribes than could be fairly attributed to them if they had only recited anecdotes.

Mythology is usually somewhat difficult to decipher, because there are, at least, four distinct elements in that ancient mythos, all of which must be taken into account if we are to give anything like an adequate description of the character under analysis. The first element in old world mythology is historical and biographical; the second is astronomical and astrological; the third, idealistic and prophetic; the fourth, spiritualistic. History, science, idealism and Spiritualism are all represented in the myths of ancient peoples, including that of the Greeks of the time of Homer. Concerning the Bible characters, in particular, with special reference to the enormous age of them, we would say that the names Methuselah, Noah and many others refer to the duration of certain orders and dynasties, the name of the leader being given, in the same way that Caesar was the titular name of twelve Roman emperors in succession. Now, if we were to take the ages of the twelve men successively named Caesar, and say Caesar lived so long, we should have a patriarchal age in comparatively modern Roman history. To study the Bible as literature, as Matthew Arnold advised, it is very necessary to take into consideration the fact that much of it is original poetry of great suggestive force and value.

Q.—[By the same.] Was there ever such a person on earth as Jesus Christ? And if so, is he known to the guiding intelligence? Was he God, man, or myth?

A.—A plain question demands a straightforward answer, and we will give it. We know that evidence exists in the spiritual world and on earth actually proving the real human career of Jesus Christ. If there was not the amount of senseless bigotry in many quarters which now prevails, it would not be difficult to arrive at truth on this point more than on any other subject, and as the clouds of bigotry disperse, a candid revelation will be given.

The knowledge to which we refer is accessible in three ways: First, it is known in the higher spiritual spheres that Jesus actually exists, for he is seen and recognized there, though there are multitudes of spirits, who are by no means willfully untruthful, who stoutly deny that he ever lived, and seek sometimes to make his history a myth; while at other times, or by others equally ignorant, Apollonius of Tyana is confounded with the Christ; second, there are orders on earth possessing knowledge of the life and times of Jesus, faithfully preserved and thoroughly authentic, and this information will shortly be given to the world publicly, whereas at present it is only accessible to few; third, the greatest book of record is to be read by psychometry, and over Palestine, Egypt and other lands where Jesus traveled and worked the record of his life is suspended in the atmosphere and imbedded in the soil. Psychometry will anticipate and corroborate knowledge obtained in other ways, and also give much additional information; but no psychometrists as yet are far enough developed to be actual interpreters in their delineations. Jesus was and is a great man, through whom the divine essence of all life is perfectly expressed. The theological disputes still waging as to his absolute divinity are always bewildering, and provocative of far more acrimony than fraternal love; we therefore wish to steer clear of them. All who are familiar with our teachings know that we utterly repudiate the Calvinistic doctrine of sacrificial substitution, and that we equally deny the Lutheran dogma of salvation by belief, mislabeled faith.

The title Christ is used in one of Paul's letters to the Corinthians in a thoroughly superpersonal sense; and as the fourth gospel opens with a dissertation concerning the uncreated, eternal Logos, and then proceeds to state that it was revealed to mankind through Jesus in personal form, though it is the light which enlightens every human being, we can easily see that there is always likely to be a difficulty experienced in distinguishing the universal Word from the human embodiment which for a few brief years made it manifest.

Nobody's present or future safety and salvation depending upon a knowledge of history, the question is not as important as many people may think, though we do claim that the ignorant denials that Jesus ever existed comes from no enlightened source on earth or in the spirit-world. The false doctrines of the existing religious denominations concerning vicarious atonement have brought about this reaction. One falsehood may spring into existence to kill another; then when both are dead the truth may appear for the first time in unbelieved majesty.

There are many mythical legends and traditions surrounding the biography of Jesus, and sometimes interwoven into its very text; but the leading statements in the New Testament are substantially correct, though by no means exhaustive. The eighteen years between his twelfth and thirtieth year, which are passed over in silence by the evangelists, were crowded with wonderful achievements, but they were almost entirely swept away from Palestine. Chaldean, Persian, Egyptian and other records now unfamiliar even to the greatest modern scholars, will soon be discovered and deciphered, and these will confirm a distinctly spiritual disclosure which will be made previously and contemporaneously. The time is very near when much new light will be thrown on this mystery.

Q.—[By the same.] Are spirits unconscious immediately after leaving the body, and if so, for how long? Do they awake of themselves, or is the aid of other spirits necessary?

A.—About eight and one-half years ago, when we were in England, we gave a series of private

discourses on "Real Experiences in the Unseen Realm," which it is still our intention to publish in a volume. In those addresses (twenty-four in number) twenty-four distinct narratives of experiences quickly following physical dissolution were given, and to the astonishment of all who heard them, no two were similar. We do not mean to say that no two experiences are nearly alike; on the contrary, we teach from experience that all whose moral and mental development is near of kin do have and must have similar experiences immediately they have dropped the flesh; but so diverse are the states of the many thousands who leave their earthly bodies on this planet every day that hundreds of widely opposite records could be truthfully given in any twenty-four hours of clairvoyance of a high order were employed to describe what follows immediately the robes of flesh are cast off.

To make our point as clear and vivid as possible, we will instance two young men belonging to the same family, college or social circle, as the case may be, out rowing together, when a storm suddenly arises, capsizes the boat, and both are drowned. The one is a young man of high moral aspirations, also intelligent and artistic; he is, we will say, what the world calls more of a dreamer than a practical man of affairs; his spiritual instincts have been acknowledged, and he has loved to contemplate a higher life than any terrestrial existence, though he has always appeared in society as a quiet, healthy, sunny fellow, with athletic tendencies. On dropping his earthly shell he finds himself at once at home in a familiar place, among what may previously have appeared to him in his meditative hours as beautiful and singularly real dream-creations. He has experienced no sense of loss or shock, but, on the contrary, a decidedly delightful introduction to a real spiritual life, to which he finds himself completely adapted.

The other young man, a college mate, or even a brother of his, but one whose thoughts turned earthward, and whose main object in existence had been to gratify his outward senses, win fame and make money, finds himself bewildered, stupefied, semi-unconscious in the unseen world. It may be a long time before he leaves the earthly scenes he loved so well; he may be a haunting spirit, not dangerous, but disconcerting, and through the joint influences of kind friends on both sides of the mystic veil he may only very gradually come to realize that he is no longer in the body.

Time cannot be stated when spiritual experiences are being dealt with, as in some cases an instant, scarcely perceptible on earth, is quite long enough for the spirit to disengage itself entirely from the robes of flesh, and all its accessories, while in other cases even centuries may elapse before a complete disengagement is overcome. The law of attraction works absolutely in the spirit-world; therefore every one realizes exactly what his own condition enables him to realize.

Defending Spiritualism in the South.

Mrs. Little Replies to Rev. W. N. Conoley.

The (Jacksonville) Florida Citizen, of Feb. 13th, says: "A fair-sized crowd of people was present at the Sub-Tropical building last night to listen to the reply of Mrs. R. S. Little of Boston to the attack on Spiritualism made by the Rev. W. N. Conoley, pastor of St. Matthew's church, on last Sunday evening. Mrs. Little prefaced her address by reading the statement of Mr. Conoley's address, as it appeared in The Citizen, and stated that she felt it her duty to reply to the accusations against what was, to her, one of the grandest truths that ever has been told to mankind."

"I do not need to invoke the presence of spirits to-night," said the speaker, "because I see them gather in hosts about us, and I know that we have the presence of Immortal spirits here."

Mrs. Little stated that her subject would be, "What is Spiritualism, and What Has It Accomplished?" "It will be impossible to give you more than a synopsis of this great and vast movement," said she. "Coming before you as a Spiritualist, we feel that we are in the presence of a class of persons who must have a spirit of fairness, and will, at least, be willing to judge both sides, and allow their own intelligence to hear what is the truth. We feel that we are in the presence of people who are liberal in their thought, and are searching after truth, and are not prejudiced, we will, of course, have to allude to the man who has made the attack on Spiritualism. Contrary to the statements made by our opponent, Spiritualism is championed by many of the most prominent men of this age."

Mrs. Little then proceeded to say that it was but forty-five years since Spiritualism had made its advent in this country, and referred to the Fox sisters in New York State, and stated that Spiritualism was born in the lap of Methodism.

Continuing, she said: "I would say that if Mr. Conoley is familiar with his own denomination, he must know that the Wesleyan movement, and its manifestations from a power unknown to them, and that Wesley was a marked advocate of Modern Spiritualism; that right in the home of Wesley these manifestations were produced by a then unknown power, and were thought to be the acts of persons who had been a part of the late theologians these experiences of Wesley have been taken out of his books; but get an old book, and you will find them stated as I have stated. A man must develop his own mind, and before he can realize the truth of the phenomena, Luther was followed by such experiences and such things, which he interpreted at various times to be that of the evil spirit, and part of the time from the Lord."

"Do you not think," said the speaker, "that when a man can speak with another at a long distance by the aid of electricity engineered by human agencies, and can send a message to a person who is miles away, and that we can do this, is it not much more possible for God, who is spirit, to do it?"

The charges made by Mr. Conoley against Spiritualism as published were taken up one by one, and an answer made to them, and the speaker concluded, Mrs. Little said: "It is unfair to put to what Spiritualism has done in comparison to a religion that is fifteen hundred years old, but it is ready to lay the foundation for many works of charity. But especially seeks to strike at the foundation of evils, by creating a condition of things in which they must cease to exist."

The speaker also touched on the woman's rights question, and stated that this was one of the objects and aims of Spiritualism.

Highest Award

Medal and three diplomas have been given to the New York Condensed Milk Company for the superiority of its Gail Borden Eagle Brand Condensed Milk, Borden's Eagle Brand Condensed Milk, Borden's Eagle Brand Sterilized Condensed Milk, exhibited at the World's Columbian Exposition.

Passed to Spirit-Life.

From Providence, R. I., Feb. 27th, Salina Blythin Hunter, in the 84th year of her age.

Mrs. Hunter was born in Westerly nearly eighty-eight years ago. For a long period she has resided with her son, Charles E. Hunter, at 15 Burgess street, Providence. She was a devoted member of her immediate church, and her manner was due to the title of Aunt Salina, by which she was affectionately known.

The funeral services occurred Friday, March 2d, at one o'clock a. m., from her late residence. Dr. F. H. Boscoe of Providence was the speaker who officiated, and his remarks were kind and appropriate. He was assisted on this occasion by Mrs. Eliza M. Littlejohn, the eldest daughter of Portland, Me.

Mrs. Hunter had been a Spiritualist for upward of forty years. Many of our oldest and best known spiritualists were present at the funeral, as well as a large concourse of friends and relatives. The floral display was very beautiful. The spiritual services were considered to be the finest held in Providence for a long time.

From Abilene, Mo., Feb. 19th, Mrs. Ruth C. widow of the late Gershom H. Clark of China, aged 70 years 3 months and 20 days.

Page 2 of 2

Banner of Light.

BOSTON, SATURDAY, MARCH 10, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
Berkeley Street, corner Washington, Sunday, 10 A. M. and 7 P. M. Mrs. Ada Foye, speaker for March. William H. Banks, President.

The Helping Hand Society of the Boston Spiritual Temple
meets Wednesday at 8 P. M. on Boylston Place at 2 P. M. Business meeting at 7 P. M.; 10 A. M. public meeting 7 P. M. Miss Lucette Webster, President.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritual Fraternity Society, Sunday, at 2 P. M. Sunday School at 10 A. M. Sabbath School at 10 A. M. and 7 P. M. Other meetings announced from platform. Seats free. All are welcome.

The Veterans Spiritualists' Union meets every Wednesday at 8 P. M. on Boylston Place at 2 P. M. Business meeting at 7 P. M. Supper at 6 P. M. Entertainment in the evening.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Essex Hall, 614 Washington Street.—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 8 P. M. E. Tuttle, Conductor.

Boston Spiritual Temple, Berkeley Hall.

The morning service in this hall last Sunday opened with the singing of "Nearer to Thee," by Mr. George H. Cutter, with accompaniment upon the piano by Mr. W. H. Foye. That well-known spiritual evocation, "The Morning Song," was sung by Mr. Foye, who was joined by a number of voices in the chorus. The service was a most profitable one, and the audience was very large.

The first question treated was regarding "The Influence of Our Life Here upon the Life Beyond." Mrs. Foye said that we continue to live in the beyond and much the same as we have lived here for a time, passing through education into better and higher conditions. The best way to begin to live a spiritual life is to begin to live a spiritual life.

"What is the difference between hypnosis and spirit-control?" was answered substantially as follows: There is no material difference. In both instances it is a case of mind controlling mind.

"What is the meaning of the 'new birth' spoken of by Jesus?" It may be a birth out of old conditions into a broader realm of light and knowledge, or it may be a spiritual birth, or a birth into another world with a spiritual body spoken of by St. Paul further on.

In reply to the question, "What do you mean by 'over there'?" the guide replied that the spirit-world is all around us, and there is a home beyond the environment of this globe from which spirits only come for a special purpose. Some were interested in the progress of the country, and dear friends who still have an interest in those left behind.

Why do we not receive more intelligent communications from the spirit-world? The spirit-world said the speaker, uses the best instruments it can find, and some of the most ignorant ones have given messages that have confounded the wise men of earth. People do not know enough regarding the existence of their dear ones in the spirit-world, and are careless for the condition of the medium through which this knowledge is obtained. Spiritualism has not come merely to be preached in gilded temples, but has come full of majesty and glory to those in the poor and humble walks of life.

In reply to another question the guide said that materialization is a fact. If Jesus could stand with his disciples, a modern third person would see, and be seen by them. In just the same manner can spirits materialize at the present time.

Time and space are almost unknown in spirit-life; spirits rarely do not count time as we do here, and may make mistakes in the law of time.

The resurrection is a spiritual one, and comes when we leave this body. We shall never again be clothed in the earthly body that is laid away to crumble to dust. We have no spiritual body, as was clearly taught in the 1st chapter of Corinthians.

Several other questions were asked, from which we condense several truths: Consciousness in spirit-life may come to some persons at once and to others after a long time. The law of cause and effect is the same in spirit-life as in this life.

Our relations hereafter. Cremation was spoken of as being objectionable to many who had been educated to believe in the resurrection of the body. It was pointed out that cremation is a denial of the resurrection of the body.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Mrs. Foye spoke briefly upon the general topic of Spiritualism and the interest manifested in it, particularly in Boston. The truth is earnestly sought for by the public. There are great many objections to Spiritualism, but we should remember that it is not alone in exhibitions on the public rostrum; it has entered the family circle, and will live, notwithstanding all the objections that may be raised against it.

After a long song by Messrs. Cutter and Foye, the service was concluded with the singing of "The Morning Song," sung by Mr. George H. Cutter, by request, and an invocation by Mrs. Foye. The hall and galleries were crowded to their utmost to listen to the test given after the discourse.

Anglo Hall.

Wednesday afternoon, Feb. 28th, an interesting meeting. Excellent remarks and tests. Mrs. Nellie Holt-Harding; recognized readings and tests. Mrs. M. Knowles, Mrs. E. Rich, Dr. C. E. Huot, Dr. A. Toothaker, Mr. E. H. Tuttle.

Sunday, March 4th, morning circle large and harmonious; invocation, Mrs. J. E. Davis. The following talent occupied the platform in an acceptable manner: Mrs. Nellie Holt-Harding, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks by Mr. E. H. Tuttle. Mr. E. H. Tuttle, piano; Mrs. M. Knowles, Mr. E. H. Tuttle, guitar and vocal; Mrs. E. C. Dickinson, Mrs. M. Knowles, Miss Jeanie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and