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NO.

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 wild of cultured bowers; In wind and sun they droop and fail 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 their beauties ours excel; Thy grand ideals 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; 'T is 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 o'er 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 dear ones die: I would not leave the busy scene, The white snowfields or fields of green. Because I have to face the toil That wins the world its glorious spoil, Or turn from men that need my aid To bless the work of toll and trade; Nay, not for rest alone I seek, Or aught that marks the man as weak; 'T is 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 suprise 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.

A writer in the Boston Transcript says "When in London, thirty years ago, I visited the House of Commons for the purpose of listening to a debate between Lord Palmerston and Disraeli, and I met a gentleman who, after entering into conversation with me, introduced himself as a Colonel - of the English army. Sitting near him in the gallery of the House of Commons, he turned toward me, knowing that I was an American, and asked what my impres-I was an American, and asked what my impressions were of the House as compared with our own House of Representatives. I told him that as a whole I preferred the appearance and demeanor of our own Congress, and that I disliked the appearance of so many members sitting with their hats on. He then said: 'Well, there is one thing you will never see here, and that is an assault made upon a member of the Commons such as you had in your Congress, alluding to the assault of Brooks upon Charles Sumner. To which I replied that I did not know how that might be; but, as I was passing through Westminster Abbey that very day I saw a fine marble statue, and upon reading the inscription was astonished to find that it was erected in memory of a person who was assasscription was astonished to find that it was erected in memory of a person who was assasinated in the House of Commons. Whereupon the English colonel turned about disgusted; and did not speak to me again."

[Spencer Perceval, prime minister of England from 1809 to 1812, was shot by an assassin named Bellingham in the lobby of the House of Commons May 11th, 1812.]

THE DOCTORS DISAGREE.—William Pinkston died suddanly at Independence, Mo., the other morning, Two physicians came in to view the body. It was cold and stiff, and they both said that it was dead, but cold and stiff, and they both said that it was dead, but they could not agree as to the cause of the death. One insisted that it was evidently a case of poisoning, and the other was quite as positive that the trouble was softening of the brain. The body was gotten ready for a burial, but a permit could not be obtained until the coroner had viewed the corpse. He was sent for, and arrived after considerable delay. He examined the body for a few minutes, and then said that it was not dead at all; and that Mr. Pinkston was in a catalepic fit, and would probably come out all right in the course of time.—New Orleans Picayune, Feb. 15th.

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.



HE 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 dis-

credit 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 muchbeloved 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 nore frequently her real self seemed to travel great listances and explore many places while 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; the truths that have been uttered have never been fully recognized; 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 sor- facts; precisely such a letter had been written row 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. passed into the same condition (entranced), Conant during the years of her devotion to the and remained for several hours. When his ex-BANNER OF LIGHT, and to such friends as ternal consciousness was restored, he said that sought her in trusting faith. To quote from he had visited New Orleans, accompanied by a Paul, we find she possessed "the word of wis-spirit-guide. After seeing his friends in that dom, the word of knowledge, faith, the gifts of city, he was requested by the spirit to go with healing, the working of miracles, prophecy, him to a strange place. He complied, and, 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 psychic the right there was a small canal, and a buildlaw. It is certain he had full faith in the powers of the spirit, and that he understood the attention to these objects, and bade him recolnatural and spiritual bodies. If, then, our cultured adepts command the exercise of these soul-powers, shall we not rejoice in their pos- traveled on about three miles, when he apsession? 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

*This interesting series is contributed to the BANNER OF Light exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a biographical tribute—drawn from the memory and notes of the author—to men and women, publicly known in the opening days of the Cause, the surpassing value of which to present (as woll as future) Spiritualists cannot well be overestimated.—Eds. B. of L.

as the natural expression of law, and to study | will crack open by the heat of the summer sun, | The Story of a Crime: A Psychothem without fear. It is surely high time to | and make visible that which is below.' put side personalities for principles, and to look at manifestations of law free from preju-d'ce. 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 ther 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 advance-

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 lew. Destroy at last the statellest Commonwealth. Which topples by its own ill balanced weight Crushing the builders in its corthrow. 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." (1855.)

HE volume of poems by Thomas Lake Har ris, 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 Spiritual ism, at the time of its publication, to be a wonderful and brilliant work of inspiration. S. B. Brittan, in the introduction, gives a graphic description of the delivery of the entranced under inspiration 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 in vitation thus spiritually received had really emanated from citizens of Griffin, that with out hesitation he resolved to comply with the request, and accordingly went to that place. Rev. A. Buckner 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 and sent in the wrong direction."

"Early in the month of June, 1853, while the medium was in Western Virginia, he after traveling a short distance, found himself on a level road, bordered on either side by swampy ground covered with shrubbery. At ing with a tall chimney. The guide called his lect what he had seen, saying, emphatically, Remember, these are the water-works.' He proached the entrance to an extensive cemetery. The massive gateway was in the Egyptian style of architecture, and apparently con-

so, and the guide then made the following communication: 'The yellow fever is about to prevail in this city, and from ien 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

structed of granite blocks. He was requested

to pause and stand on one of the piers; he did

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 cometery 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 spiritvision of the cemetery and its approaches might be attributed to clairvoyant sight, were it not for the prophecy of the burial, months ater, 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 promi nent writers in The Univerculum and Spiritual Philosopher, 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 Univerculum, 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 Darpapers formed the basis upon which ism, otherwise Material Evolution, is said to be

founded. Mr. Fishbough said:

"Hitherto men have known but little concerning the spirit world, or even concerning wife, struck by her hand with a dagger, and 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 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 1652.

logical 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

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!

I think it over! Crazed? No, that

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 unfailing courage than the shadows of fancy which painted thy victim in the bottom of the well, laved with muddy water, crushed by great stones, weighted down with earth. Ever I saw his wideopen, 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 beween 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 win and Wallace to the Linnean Society, which 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 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 enmity, 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 soughing 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 universe, and are therefore but ascended and 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 in-

> "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

its invisible personality stronger. I went and stood by the side of him.

below the horizon, and long spears of light contrasted with the lengthened shadows!

He looked up and brutally said: "What are you lazin' here for? Get to work."

My blood was assame, and everything became the color of blood. "Now," yelled the voice, and I caught him in the back, and lifting, as well as pushing, down he went headlong to the bottom of the well. He could not turn over, it was so narrow, or else he struck his head, for he gave no sign and no sound. The world reeled round and round, and my knees trembled with an appalling weakness. I gathered my scattered senses, and finishing the barrel he had begun, rolled it away. Then I gathered some weeds and garbage and cast them into the well, until nearly full, throwing in some turf and stones to hold them down.

"Why does not your father come?" asked mother at supper.

I looked at her and said: "Mother, had we not better fill up the old well?"

She gave me a sharp and startled look as she replied: "It may be best." Had she seen? Did she know? If so, those were all the words that ever passed between us.

So the well was filled up, and it was said he had gone away, which excited little remark, for he had threatened to do so many a time. Years passed, and then this grading camegrading down to the bottom of the well-and l knew from the first what would be found, how it would result. I might have fled, but there was a fascination holding me. I was forced to remain, and that I did, until there came the hue and cry of the finding of the skeleton, and the detective, unraveling the thread, one end of which was attached to that grinning skull and the other to me. What of the voice which impelled me? It was a traitor's, for now it hissed like a serpent in my ear: "Murder! 'Murder!" until the universe seemed to hear, and become appalled. Then it cried: "Fool, to think you can hide away from justice, or conceal blood so that it will not be like the

Glad am I that it is over. I want not re prieve or commutation of sentence. To have him there and I here for the remainder of my life would be torture I cannot bear. I would go to him, where we shall be in the same sphere of existence, and I not the victim of unknown and unappeasable forces

The Reviewer.

New Light from the Great Pyramid

THE above is the attractive and promising title of a magnificent new work by Albert Ross Parsons, whose "Parsifal, the Finding of Christ Through Art," created a deserved sensation in religious and literary circles two or three years ago. This gifted author's much larger and latest book may well be styled an important addition to the literature of the day.

"New Light from the Great Pyramid claims to unveil the astronomico-geographical system of the ancients recovered and applied to the elucidation of history, ceremony, symbolism and religion. A significant quotation reads:

"Whenever we hear of growls from the Russian Bear, or of the American Eagle flapping his wings, we recognize at once the familiar heraldic emblems of the Russian Empire and the American Republic. In the present work it is shown for the first time that the only bears set in the stars fall to Russia, and the only eagles to America, by virtue of a prehistoric universal astronomico-geographical system, which also displays the constellation Taurus over the Taurus Mountains and the ancient Chersonesus Taurica (the modern Crimea), which was the home of the Tauri, or bulls the Scythian ancestors of the modern Saxons, or peo ple known as John Bull; and in like manner the constellation Perseus over Persia; Orion over Iran; Medusa over the Medes; the Unicorn over British India; Capricornus-Pan over Panama: the Ram over Rome the flaming Lion and Dragon over China; Cygnus Canaan over Canada; Virgo over the Pacific Ocean (the Blessed Virgin and Star of the Sea being known in the Orient not as Virgo, but as Durga), etc.

In following the course of the constellations, when those immovably and perpetually fastened upon America are reached, it appears that while all that is sublime in the historic past centers upon Egypt, all that is sublime in the prehistoric past centers upon America; and as the curtain which has hitherto concealed the prehistoric connection between the peoples of ancient Egypt and America is lifted, it is seen that the people of the Eagle on the Nile being descended from the original people of the Eagle on this continent, the twain are one, and that prehistoric America was the original Egypt, or Eagle-land, prior to the mighty dis persion in the days of Peleg, when the earth was divided, and the great globe itself was nearly rent asun der. Ancient America is seen to have been inhabited by the grand race of men who left their deathless traces upon the surface of the globe and among the stars of the sky; and it is found that all the heraldry of the nations, and all the emblems, ceremonies and figures of speech of religion and of epic poetry are derived from the art and the science, the triumph and the destruction of the ancient Americans."

The governing principle of this wonderful treatise on the ancient wisdom-religion and its occult preservation till the present day in the allegories of all systems is stated by the author in the following significant words: "The best -perhaps the only-criterion of truth is that it makes intelligible things which otherwise would be unintelligible. The more perfectly intelligible a matter becomes to us, the more certain are we that we have discovered the truth." Other exceptionally emphasized statements, which strike us as peculiarly well adapted to afford immediate insight to the author's design, are as follows:

'All mythology and all religion have one and the same origin." The key to that origin is to be found in "a stupendous catastrophe in the solar system." The story of this catastrophe, it is claimed, "underlies the entire Bible, from Genesis to Revelation—as the fall of Lucifer, the Morning Star, or Satan;" and further is it stated that "the Sacred Books, emblems, rites and ceremonies of all faiths and ages, instead of prophesying exclusively salvation to come, also point back, as the ground for individual faith and hope, to the great cosmic salvation, whose eternal memorial was fixed in the zodiacal signs and ancient constellations before it was embodied in any sacred books known to ue, viz., to the immediate descent of the Son of God to begin the great work of the redemption of the world and man from darkness and error at the time of the physical and moral chaos produced by the

fall of Lucifer." There are many teachings in this book which throw great light upon the world-wide tradition of a disrupted orb, and the scattering of its inhabitants in consequence of their disobedience to divine order. The astronomical facts of the group of asteroids between Mars | conducted. To the student of archeology,

voice, and it now was louder, and the grip of and Jupiter, where a planet would naturally be expected, has frequently been brought forward as a scientific confirmation of the great The red rim of the sun was disappearing catastrophe in the solar system which underlies the tale of the eviction of Lucifer and his servants from the heavenly abode which once they occupied. The serpent mentioned in the second and third chapters of Genesis as the tempter of Adam and Eve is easily accounted for when we consider the figurative character of all ancient and Eastern writings, and also mark how exactly a serpent does literally correspond to the sensual element in man; but the Satan of the Book of Job is no talking snake-fit emblem of the seducing nature of animal passion—but an imperial, majestic personage, from whom no doubt the later Hebrew writers, and eventually the English poet Milton, drew many of their similitudes, and from whom they obtained much material for their apocalyptic imagery.

The subject certainly invites study, and in these days of the widest and freest research into the origin of all beliefs and customs, it may be a profitable and interesting task to ununlock the mystery of Satan, and find in theology, astronomy and astrology combined an adequate interpretation of one of the greatest cosmic mysteries ever presented as a challenge to human research. The relations of historic Christianity to ancient cosmic science and religion are stated in this amazing book in the following terms: "What is the meaning of the cosmic mystery of the Church? (asks Meyer in his work on the Kabbala.) And the answer is: The ancient doctrine of the Macrocosm is the cosmic mystery of the Church of Christ, the Microcosm. This is clearly brought out by Clement of Alexandria, who says of Christ: Not being Cosmic, he came to men as Cosmic." (See page 271.)

Concerning the faithful preservation of the truths concealed in the sacred books, we are told (page 284) that "The people have never disappointed the expectations of those who trusted them. Understanding none of the truths which they possess they have carefully abstained from uttering them in any way, and have treated the least attack made upon them as a sacrilege. It was a great thing to give the people a book which they could adore respectfully and always guard intact; but to give them a book which would enable them to live was yet better." The practical end which the author seeks to serve by accumulating a vast mass of material of a rare and astounding character is stated in his own words thus: "The best and most authentic vehicle of communication from God to man is to be found in the Hebrew Bible. But the secret interpretation of this would have been lost but for the preservation of a monument of the practical application of the Bible's secret. This monument stands on the banks of the Nile. But this monument would have been inscrutable to man had there not been a preservation of the actual primal measure in the British inch (i—nch, Hebrew = Jah is foundation'). Through the lapse of ages this has been preserved exactly to fit the solution of the whole. The use of the Bible's method of display of the divine cosmogony is to be found pure and truthful in some of the grandest ritual features of the Roman Catholic Church. There is no gainsaying this, for it is so. That church uses a ritualistic symbolization in which the idea of life, and the predominance of life, predominates, while it has also been, and is, perhaps, in possession of the more radical methods of display. On the other hand Free Masonry holds to the elemental working by geometrical display, i. e., by the harder, more exact and purer outlines of the same system of problems. As between the two systems in their altimate, there is no difference at all."

This positive statement ends with the following beautiful aspiration, in which we are sure all true lovers of our common humanity will heartily concur: "Lord God of a common humanity, loosen the shackles from the bodies and enlarge the souls of men! Let freedom be the seed, and let wisdom, love, peace, be the harvest."

The last paragraphs of this intensely interstriking, glorious prophecy for the future of cury and Mars, shall ever be foremost in commerce and invincible in war. Nevertheless. may the Republic, instead of wantonly aggressing against other nations, enjoy prosperity without selfishness, and in place of avarice cultivate and represent the original gentleness, peacefulness, wisdom and greatness of spirit of her ancient predecessors on this sacred

The ancient predecessors here alluded to are extremely ancient peoples who, according to Mr. Parsons, inhabited this continent in Atlantian and even pre-Atlantian days. The Zodiacal map-though of somewhat fanciful design—at the end of the book is an interesting and ambitious attempt to prove the astronomical theory which pervades the entire volume.

Dupuis, Gerald Massey and other writers have gone over somewhat similar gound many vears ago, but this new work by Mr. Parsons is in many respects far superior to the writings of those authors by reason of its greater lucidity of statement, and the absence of all harsh prejudice, or attempt to deny the historical or biographical elements in any documents under review. Even this new attempt to explain on an astronomical basis the esoteric doctrine of all religion may appear obscure to many readers, but this seems almost inevitable by reason of the vastness and profundity of the theme.

As a book for study and reference "New Light from the Great Pyramid" will prove an acquisition of rare value to public and private libraries alike. The book contains many curious allegorical as well as astronomical illustrations: it is very handsomely produced, and on its cover shows at once the drift of its intention. To digest the contents of so rich a tome, one must read it many times, and its interest for the student is so great that it soon becomes endeared as a valued, gifted friend to any who seek to make its acquaintance with a view to imbibing the knowledge it has to impart.

Books, like people, have decided qualities and marked individualities. "New Light from the Great Pyramid" affects one as a handsome. stately, cultured personality who at first impresses you with dignity and beauty, but is rather difficult to fathom; and then on closer intimacy reveals a fascinating temper and a wealth of rare wisdom. As the great Egyptian Pyramid is taken as the monumental key to the deepest problems of science and religion the universe over one soon gets accustomed to feel far out in space, and then to be immediately transported back to the delta of the Nile. whence another excursion into the fields of infinity is soon prospected and successfully

ethnology or comparative theology this work or smother, an old lady whom I did not like must appeal foroibly in justification of its claim to afford NEW LIGHT, unless the reader has been one of those very few travelers in search of the unusual who have ransacked the sholves of the library in the British Museum, the Astor Library and other exceptionally

wealthy repositories of startling information. The frontispiece to the volume is very appropriate to the design of the work; it is a beautiful engraving of Uxmal Ruins, Yucatan. These ruins are many of them in pyramidal shape, and point back to almost measureless antiq-

Chap. I., "The Great Pyramid," gives the opinions of the world's greatest scholars who have written anything on the subject, then the author's own view, and his reasons for holding it. Chap. XI., "Sidelights on the Science of the Bible," is a mine of condensed knowledge, displaying amazing research and power of illustration. This extraordinary literary sign of the times is appropriately dedicated to the World's Parliament of Religions, with the spirit of which it is in full and intelligent sympathy. The press-work and binding are faultless. Published by Metaphysical Publishing Company, 331 Madison Avenue, New York, post paid, \$4. For sale by Colby & Rich, 9 Bos-W. J. COLVILLE. worth street, Boston.

Spiritual Phenomena.

An Intellectual Scance.

MRS. M. E. WILLIAMS GIVES A BENEFIT FOR THE FIRST SOCIETY.

To the Editors of the Banner of Light It was my pleasure to attend the séance for

the benefit of the First Society of Spiritualists given by Mrs. M. E. Williams on the evening of Feb. 23d in the parlors of Henry J. Newton, its President. The remarkable facility with which everything was conducted under strange conditions, and before a circle made up in great part of strangers to the phenomena, was satisfactory evidence of the high development of this gifted medium. She is so well and favorably known in Spiritualism through her varied and commendable work, and the extraordinary phases of manifestation occurring through her instrumentality have been so often favorably commented upon, that additional attestation to her powers must seem superfluous. However, it must be of interest to know that on this occasion there were fortytwo distinct forms materialized—this taking place under what might virtually be considered

test conditions. The cabinet used was a portable one, constructed and arranged in such manner that the skeptical might free their minds from all ideas of collusion, the back being placed be-tween the street windows, with an open space at each end between the cabinet and the walls. While these precautions are obviously ludicrous to the enlightened, it is to be regretted crous to the enlightened, it is to be regretted that that spirit of intolerance, suspicion and ignorance which makes it necessary is still abroad in the land. I was particularly impressed by the diversity of worldly conditions represented in the audience. Wealth and humility sat side by side with an air of universal brotherhood which demonstrated that love indeed—the love of truth—large all love, indeed—the love of truth—levels all ranks. The castes of religion and social position find no vantage ground in the ranks of this soul-science, equality and spirituality are the twin virtues which illuminate the atmosphere of its sanctuary, shedding regard and comfort on all alike.

There were numerous striking tests given, and withal such a panoply of incontrovertible proofs of spirit-return vouchsafed, that the strangers could not refrain from audible mar-veling. This is a good sign, for when one mar-vels, does it not lead to investigation? And investigation into Spiritualism presignifies coninvestigation into Spiritualism presignifies conversion to its precepts of morality, its principles of truth, and its doctrines of soul-evolution. I am not going to enumerate the several remarkable manifestations which occurred. The almost unprecedented number precludes this. I should like to ask a distinguished Spiritualist, however, who some time ago gave forth the fiat through the columns of a metropolitan daily that when a certain number (seven or eight, if I remember rightly,) of manifestations were exceeded, the inference of fraud was adesting but somewhat difficult book contain a striking, glorious prophecy for the future of these United States: "It is written in the stars that America, the ancient land of Mercury and Mars, shall ever be foremest in commissible, what can he say regarding this startand newer and more startling phases await the

advent of the future. Mrs. Williams's reputation and popularity, coupled with the worthy cause she represents, were sufficient to fill the parlors of Mr. Newton, and the First Society has reason to congratulate itself on the financial success of the gratulate itself on the inancial success of the benefit. Spiritualism is making scores of converts every day. It owes a great deal of its popularity to that lack of semblance to the religious oligarchies and ecolesiastical serfdom which have characterized the past, in that it gives freedom to the mental capacities and the aspirational instincts of the seeker after truth, and evers faith only in that which it has applied. aspirational instincts of the seeker after truth, and exacts faith only in that which it has amply demonstrated and proven. Evidence, and not intolerant assurance, is the keynote which restores harmony to the doubting mind, and results, not precepts, constitute the cornerstones on which the breadth and grandeur of this sublime arch of divinity is reared. The meeting of the two worlds is embodied in the keystone, which is now being placed in position; and in the union of the two columns of Intelligence and Spirituality which it symbolizes, is vested the hope of the coming ages.

New York.

JOHN HAZELRIGG.

Materialization of Spirit Forms Through the Mediumship of Mrs. Martin.

To the Editors of the Banner of Light: Some four or five weeks ago I attended one of Mrs. Martin's séances, 55 Rutland street. Boston, Mr. G. T. Albro presiding. After the audience had been seated, and the usual preliminaries gone tilrough with, a woman emerged from the cabinet, and came directly to me. She claimed to be my wife, who passed away in 1854. Among other things she said she had brought an own sister of mine with her, who would shortly appear to me in her own person. I at once told her she must be mistaken, as I had only one sister, and she, for aught I knew. was still on this earth. She very positively insisted, however. I had another one, while I was equally positive she was mistaken. However, she said she was coming, and I could judge for myself.

She then retired to the cabinet. I going back to my seat. In a few moments another woman. very different in form and feature, came to me. out her arms around my neck, and kissed me

put ner arms around my neck, and kissed me in the most tender and affectionate manner. Recovering from my surprise somewhat, 1 asked, "Who are you?" She replied, in a clear, firm voice: "1 am your sister." I at once told her she must be mistaken, as I had no sister except the one now living, for aught 1 knew to the contrary.

very well.

Another incident that recalled the oblid was

Another holdent that recalled the child was the fact of my mother fainting in her chair with the dying babe in her lap. This latter incident alarmed me very much.

I then asked my sister how or where she had acquired the English language so as to be able to converse. "Why," she said, "we go to school and learn everything you do, and just as you do, only," she added, "the thought is presented to us, so we are not troubled with letters and fleures as you are. Hence, we learn

sented to us, so we are not troubled with let-ters and figures as you are. Hence, we learn much faster than you do."

I then said: "It seems, then, that you can have no experience of the joys and sorrows of our human life." She said that, to a certain extent, this was true; but it was also a part of their education to be brought back to earth, there to associate with some congenial human their education to be brought back to earth, there to associate with some congenial human being, and so learn what they could; that, where the intimacy became very close, the returning spirit really loved the life of the human, and partock of the joys and sorrows of life equally with the other party. In other words, they were as one.

Here she began to show signs of weakness, and, after a loving leave-taking, she returned to the cabinet.

So ended one of the most interesting experi-

So ended one of the most interesting experi-ences I ever had in a public scance. There is another item I ought to notice. There seemed to be about her an atmosphere or element of extreme refinement and deli-

cacy. I noted this at once on her first appearance; and so marked was this feeling that I felt a sort of awe and embarrassment, as though in the presence of a being far, very far in advance of myself. vance of myself.

I ought to have mentioned, in the proper place, that many years ago a feeling haunted me for some time that if I only had a nice sister, one that I should feel proud of, to go around with me, I should be supremely happy. I told this to my new-found sister. She said she knew it, and that it was her that inspired me with the feeling; that even then she was going around with me, as I fondly pictured to myself, but I was all unconscious of the fact. This, she added, was one of the many sources of her earthly education. I said it was but second-handed. Then she replied: "But the best I could do, and vastly better than none."

The intelligent reader no doubt wants to know if I can give any explanation of the modus operandi—how these seemingly abnormal phe-nomena are brought about. I frankly tell him I cannot; but, my kind reader, have you ever looked on the great surging tide of humanity all about you, and of which you are a part? Can you not see, with the mind's eye, they are one and all spirits which have gathered around the mind's eye, they are one and all spirits which have gathered around this me, a body, in which for so many days or years they shall become visible in the flesh Do they not, one and all, emerge from the cab-inet of the Unknown, play their little parts, become exhausted, and retire again to the cabinet for a new supply of force wherewith to play a new and nobler part in the ever ascend-ing drama of humanity? If Nature, then, with certain appliances and conditions, turns out a full-fledged man in, say

forty years, and he remains thirty years more and then becomes invisible, is he, then, more or less than a materialization? The only difference between him and the creation of the cabinet is a mere question of time. In the one case it takes seventy years to build and take to pieces again; in the other ten minutes, say,

As we know nothing of the range of the possibilities in Nature, it becomes us to be modest, and to say with the poet:

"Where we can't unriddle, learn to trust." JOHN NESBITT. 10 Adams street, Charlestown, Mass.

Banner Correspondence.

Maryland.

BALTIMORE. - Mrs. Ida P. A. Whitlock writes: "It has been my pleasure, and privilege during the month of February to speak for 'The Religio-Philosophical Society of Baltimore.' I have found that there is a deep interest in the Philosophy, and a longing for tests to prove an existence after the change called

The Lyceum connected with the Association meets every Sunday at 2:30 P. M.; and here the young and old are instructed in the truths of our Cause. After the lessons of the day, recitations, songs, etc., follow, and the children in this division of the exercises certainly do their part well. At 4 and 8 P. M. the lectures and tests are given; and as the hall is full to over-flowing it certainly shows how anxious the

people are for light on the subject.

My work has been varied since I have been here; for not only have I met the friends at the anxious and earnest to be convinced. It has been my pleasure to become better acquainted with Mrs. Rachel Walcott, who has ministered to the needs of the people here for many years with the First Spiritualist Society. She has been and is an earnest worker, and fully appreciated by all who have ever listened to the inspired words that fall from her lips.

Miss Maggie Gaule, who has gained a wide reputation as a test medium, holds three meetings a week—Sunday, Monday and Wednesday evenings—and the interest is so great that standing-room frequently cannot be obtained. standing-room frequently cannot be obtained. It was my pleasure to be present at one of her meetings, and my heart rejoiced to know that many sad and weary ones were receiving the light through her efforts!

Mrs. Kennedy, Miss Lowe and Mr. Roberts also find that they must be held to the work almost continuously in order to satisfy the great public demand.

I find the interest is spreading among the members of the various churches; they are all anxious to know more of our heautiful philoso-

members of the various churches; they are all anxious to know more of our beautiful philosophy; and as I work here and there I grow stronger in the assurance that the truths which Modern Spiritualism teaches will yet redeem the world from error and superstition.

The people in Baltimore I found very hospitable; in every way they endeavored to make my stay among them pleasant.

Several new mediums are being brought out, and before long they may be heard from. An

and before long they may be heard from. An effort is being made to have a spiritual home here. I trust the time is not far distant when such a place as will be a credit to Spiritualism and to the city of Baltimore will be theirs."

Mrs. M. I. Child, Secretary, writes: "The 'Psychic Spiritualist Society' of Baltimore has lately been chartered under the laws of Maryland, and is now called 'The First Spiritual Church.' The speaker, Mrs. Rachel Walcott, was ordained as minister by Prof. Barrett, President of the National Convention, on Sunday evening, Feb. 18th, at the regular hall, Howard street, opposite Academy of Music. There was a large and attentive audience, and everything was tastefully arranged. The service was very impressive, and ably conducted. The document was legally drawn up, giving Mrs. Walcott recognized power to perform all ceremonies which other ministers do. She responded very beautifully, and is deserving of all honor conferred."

"Chesapeake" also writes a word expressive of the great satisfaction which the Baltimore friends experienced during the mediumistic ministrations of Mrs. Whitlook during Feb-

Pennsylvania. PHILADELPHIA. - M. H. Prince writes:

Sunday, Feb. 25th, was the farewell service for this season of Mrs. A. M. Glading. The Recovering from my surprise somewhat, 1 asked, "Who are you?" She replied, in a clear, firm voice: "I am your sister." I at once told ther she must be mistaken, as I had no sister except the one now living, for aught I knew to the contrary.

To this she made no reply. I then asked her her name. She said her name was Marian. In an instant I recollected that I had a sister by that name, who passed away when she was nine days old, I myself being five years old; but what recalled it most forcibly to my mind was the fact that she was named after my fathevening services were extremely interesting,

city, gave a scance for the benefit of this Asso-ciation. She is a l'hiladelphia production, and is an honor to our Cause; and as a test me-dium and healer is held in high esteem. There was a goodly gathering, and all present had nothing but praise to offer.

We are to have Willard J. Hull for the month of March. I anticipate an intellectual treat in store for me; he is as yet unknown to me per-sonally. In my next letter I will treat of him."

MARCH 10, 1804.

Connecticut.

DANIELSONVILLE.-W. D. Wood writes: Sunday, Feb. 25th, I enjoyed with the Spiritualist Society at Norwich, and heard Mrs. Jenualist Society at Norwich, and heard Mrs. Jennie Hagan Jackson in lecture and improvisation. I consider Mrs. Jackson a wonder—In my opinion as remarkable in her gifts as any phase of mediumship I know of. When a lady goes upon the platform and delivers an able, learned lecture from a subject or subjects provided by the audience, and improvises a poem on several subjects, when in her normal state she finds it impossible to make a single verse, I say it is wonderful. But far more wonderful is this fact: Mrs. Jackson, when giving her lectures or improvisations, finds her own mind, thought-power and power of concentration entirely free from the subjects being treated. When she is delivering some of her grandest addresses her own thoughts are entirely foreign to the subject, and she has been known to do mathematical problems at the same time.

Sunday evening Mrs. Jackson—assisted by Mr. Jackson with his stereopticon—gave one of the most interesting lectures that could be placed before a Spiritualist audience, on 'Spiritualist Camps and Campers.' As an illustrated lecture the outfit is first-class in every respect; Mrs. Jackson has not a superior in this country as a lecturer, while Mr. Jackson manipulates the stereopticon with the hand of an expert, presenting the beautiful views with rare brilliancy and clearness.

Those societies desiring to secure one of the best and most entertaining, as well as spiritually profitable lectures extant, should not fail to engage these two capable and earnest workers." nie Hagan Jackson in lecture and improvisa-

New York.

BROOKLYN.-William J. Rand, Secretary First Society Spiritualists, Conservatory Hall, writes, Feb. 26th: "The subjoined resolutions were presented by Bro. Chas. P. Cocks at the closing services (Feb. 25th) of the engagement of Mrs. Ada Foye. They were adopted with a hearty 'Ay!' from every one present, with a desire that they be sent to the Banner of Light for publication:

LIGHT for publication:

Whereas, During the past two months, while the gilted medium, Mrs. ADA FOYE of California, has served this Society, it has been the privilege of Spritualists and investigators alike, assembling in this hall, to listen to eloquent and instructive lectures, supplemented by phenomena, mental and physical, of a rare and convincing character, testifying of the truth, and forcing conviction upon us that our friends and kindred, lost or so called dead, return and greet us from the other shore; therefore,

Resolved, That we hereby tender Mrs. Foye a vote of thanks, together with this expression of our heartfelt gratitude for her zeal and indefatigable efforts in the cause of truth and enlightenment.

Resolved. That our kindest wishes shall follow in whatever field of labor she shall be called, hoping for her ministry with us again in the near future.

Missouri.

ST. LOUIS.-E. W. Gould writes: "Mr. F. A. Wiggin's psychometric readings and tests proved sufficient in one Sunday to satisfy that portion of our people who enjoy tests and priportion of our people who enjoy tests and private sittings that he was 'their man,' and from that time to the close of his engagement I don't think he had an idle hour during any weekday that he felt it possible to give private sittings—and I believe as many were turned away as were accommodated, for the want of time. Those who attend our lectures on Sundays, and are satisfied with the philosophy of Spiritualism (as taught by Mr. Wiggin and others), grew more interested in him the longer he remained, and, as is usually the case, the admiration seemed to become mutual. The evenings were too few to afford opportunities to all who were too few to afford opportunities to all who desired to extend their hospitalities to him before he left. In fact, the mutual appreciation of 'preacher and people' was so demonstrative that in response to a general hope that he might again visit us soon, he expressed an earnest desire to do so."

Texas.

EL PASO.-Frank T. Foster writes: "This is a town of ten thousand people, situated on one of the great overland routes to the Pacific coast. There have been no mediums here for a long time. Cannot some good medium 'stop over' for a few days while en route either way from or to California? I would like to corre-

from or to California? I would like to correspond with some such.
William Aber and Hugh Moore have both been here, and accomplished good work. The Spiritualists have an incorporated Society. Three development circles are held weekly, and as many trance mediums give promise of good development. The Mexicans here have a Society, a hall of their own, and a trance medium developing."

THE VISION AND THE KNOCK.

BY BUBAN COOLIDGE.

The trance of golden afternoon
Lay on Judean skies,
The trance of vision like a swoon
Sealed the Apostle's eyes.
Upon the roof he sat, and saw
Angelic hands let down and draw
Again the nighty vessel full
Of beasts and birds innumerable.

Three times the heavenly vision fell.
Three times the Lord's voice spoke,
When Peter, loth to break the spell,
Roused from his trance, and woke
To hear a common sound and rude
Which jarred and shook his solitude—
The knocking on the doorway near,
Where stood the "two from Cesarea."

And should be beed or should be stay?
Scarce had the vision fled—
Perchance it might return that day,
Perchance more words be said
By the Lord's voice—he rises slow—
Again the knocking—he must go—
Nor guessed, while going down the stair,
That 't was the Lord who called him theret

Had he still sat upon the roof
Wooing the vision long,
The Gentile world had missed the Truth,
And Heaven a sweet new song;
Souls might have perished in blind pain,
And the Lord Christ have died in vain
For them; he knew not what was meant—
And Peter rose, and Peter went.

Ohi souls which sit in upper air, United by the state of the stat

Sordid the world were vision not—
But fruitless were your stay.
So, having seen the sight and got
The message, haste away.
Though pure and bright the upper air,
And hot the space and dull the stair—
Billi get thee down, for who shall know
'T is not the Lord who knocks below?

"Baby was taken very bad while you was out, mun," said the new servant girl. "Oh, dear!" said the young wife. "Is he better now?"
"Oh, he's all right now, but he was bad at first. He seemed to come over quite faint; but I found his medicine in the cupboard."
"Found his medicine! Good gracious! What have you been giving the child? There's no medicine in the cupboard."
"Oh, yes, there is, mum. It's written on it."
And then did that girl triumphantly produce a bottle labeled "Kid Reviver."—Ex.

Banner of Bight.

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 re-monstrance 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 junc-

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 tyrannous 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 funda mental 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 re-

If certain principles as to the diagnosis or treatment or cure 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 "curdiseases 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 last Fall; and every bud 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 foot 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 ortho doxy 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 do 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 of every school shall be alert and on tiptoe to catch the lightest whisper of some new truth which is able to lead on the progress of man.

remarks were made by Mr. Savage, Dr. H. L. Bowker, the celebrated chemist of Boston-who 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 out-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 om 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 physiclan, 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 tact, 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

On the same occasion Rabbi Solomon Schindler agreed heartly 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

broad, unexplored field of nature unrestricted.

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 out of a person if it 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 practi cal 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. Schindier, 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, beside spending a large amount of money in such 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 gel-warders; but, at the same time, with earnest most beneficent discoveries have often come from laymen. Cures have been performed through water and 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 unbelled 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 investigation, 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 miracel in forcing the decision in religion before the same tribunals wherea other subjects would be arraigned, and insisted that the accomplished almost a miracel in forcing the decision in religion before the same tribunals wherea other subjects would be arraigned, and insisted that the acceptance of the safety of the stated, with emphasis, that it was possible for spirits to clothe themselves in material form, tempor arraify, and that this materialization could be obtained under conditions favorable to the permisses, and under the stated, with emphasis, that it was possible for spirits to clothe themselves in material form, tempor arraify, and that this materialization could be obtained under conditions favorable to the permisses, and under the stated, with emphasis, that it was possible for spirits to clothe themselves in material form, tempor and the stated, with emphasis, that it was possible for spirits to clothe themselves in material form, tempor and the stated with the experience, and contained to the conditions favorable to the permisses, and under conditions favorable to the permisses, and under the stated, with the spirits themselves, and sought instead to establish those of his own, which, at best, which is the service of the st R. FLETCHER'S guides began by saying that they fully understood that the subject was a On the same occasion (or thereabout) when these must be limited by his inexperience, and curtailed by

questions like these; and if this be so, how much more true would it be of a spirit a thousand times more sen sitive 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 en 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 ar 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 desira bility 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 flow ers 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 lovliness 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 superstitions 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 secing 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 donelude 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 the scance-room seeking and believing, not necessarily in the fact, but at least in its possibility; go there believing every man is 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 binding the medium with ropes and chains, and pinioning 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 spirtual phenomena. Man is growing skyward; his hands, when lifted toward heaven, will always find the finger-touch of angels reaching downward and responding to his own. Remember the higher you 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 hungarhearted humanity. "We will," reply the anvoices, 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:

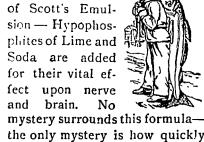
Wednesday evening, Feb. 21st, my wife and self, with our friend, Mr. Eulogio Prieto of Cuba, attended a musical soirce at Prof. Watson's Musical Conservatory, located at 255 West 43d street, New York. This city, as every one knows, is one of the great centres for musical attractions, and every delineation of "Di-vine 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. Watsen'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 Aunie, and i 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 fel-

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eral 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 insensibly, 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

another; each as he is chosen; not in pride and valuglory, nor in self-seeking, and ambition, but seemly, and looking only to the wider

Coiby & Rich, Fublishers and Booksellers. Seworth Street (Formerly Montgomery Piace), error of Province Street, Hoston, Mass., keep for saic a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at wholesale and Retail or at least half cash. When the money forwarded is not sundedent to fill the order, the Palance must be paid 0.0. D. Orders for Books, to be sent by Express, must be accompanied by sail or at least half cash. When the money forwarded is not sundedent to fill the order, the Palance must be paid 0.0. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the saile of Books on commission respectfully declined. Any Book published in England or America (not out of Print) will be sent by mail or express.

Houseringtons to the Banner of Light and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents willigive a money order, attached to an order to have the papersent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00.

This is the safest method to remit orders. 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 the departed could be recognized on the photoit be defeated and overthrown, its countless blessings to mankind be negatived, 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 divinelydirected current that carries onward the world and all its ordained affairs with its irre sistible 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 pulpit 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 in-

The summary of Dr. Moffat's questions is whether the phenomena are really the work of disembodied, or excarnate, 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, With the opening of the Seventy-Fifth Volume for "natural law" alone does not talk, sing, of the BANNER OF LIGHT in the issue now laugh and communicate intelligence to us that we know the medium is not in possession of. As most widely known exponent of the Spiritual 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 pulpit has ever furnished any positive proof of a future existence. Why, then, this pulpit 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 sentimental ity. 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 is will greatly aid in the entire reconstruction of greatness or worth. To some, one; to another, theology and the churches. It is not icono- 1829.

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 exeroise 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-photog raphy, and claims to be somewhat of an experi 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 graphs 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 clearheaded 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 mother, 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 late years, and some of them have heard the tones of 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 BANpaper. 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 abovenamed lady. She is one of our oldest and most reliable mediums-an eloquent speaker as well as 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 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 circumstancesthat 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 scances.

Dr. Wm. L. Johnson, the veteran advocate of

food reform, etc., has a letter vs. vaccination 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. find tender and spiritual solution in Dr. F. L. H. Willis's remarks on our seventh page.

gy See our third page for additional edito-rial matter bearing on the Allopathic Medical Trust Law, etc.

The first use of a locomotive in this country was in

clastic, but constructive in character. But 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 medicos 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 Rumpaut! - 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

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 BAN-NER's regular Boston heading, at America Hall, 724 Washington street; Knights of Honor Hall, 730 Washington street; Commercial Hall, 694 Washington street; Hollis Hall, 789 Washington street; Eagle Hall, 616 Washington street; Ladies' Aid Parlors, 1031 Washington street; Harmony Hall, 724 Washing ton street; Dwight Hall, 514 Tremont street; Mont gomery 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 Tueson, Arizona, is a convent, which was formerly a monastery. It is one of the oldest ecclesiastical buildings in the United States, and long ago bad 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 the ghostly bell, but none of them have been able to suggest any solution of the mystery .- New Orleans Picayune, Feb. 22d.

Kam't this -the initiative number of a new volume -a glorious specimen of the printer's art, as well as NER, for advancing the message of my mother, the vehicle of choice intellectual pabulum which we Lydia B. Thayer, published in this week's now offer to our patrons! This paper of long standing, which circulates all over the civilized glob ought to have upon its subscription books a hundred thousand subscribers! THE BANNER is acknowl edged as the leading spiritualistic journal of the world, and with justice calls upon all good and liberalhearted people everywhere to sustain it by material

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 requested to keep the readers of THE BANNER loss to Bro. Peebles, above insurance, is about

Donations

IN AID OF THE BANNER OF LIGHT SPIRIT CIRCLE MEETINGS. imounts received since last acknowledgment:

Mrs. J. S. Kimball, 50 cents; Mrs. J. S. Kimball, \$5.00; Mrs. A. Glover, \$2.50; Chas. Heaton, 15 cents.

THE BANNER OF LIGHT ESTAB. LISHMENT (9 Bosworth 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 theosophie unture mny 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 adture. There was not a single value reason au-vanced for the proposed interference with per-sonal liberty, while, on the other hand, men of acknowledged ability and liberality earnestly urged the committee to refuse the desired legis-

Integer 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 ills are cured by pills and drugs alone, and to ask the legislature to exert a parental 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 UBE IN IT. No use in mopin'
When skies ain't bright;
Keep on a hopin'—
It'il soon be light! No use in grievin'
'Bout the milk you spill;
Keep on believin'
That the cow'll stand still!

No use in rowin'
'Cos the crops is slow;
Keep on a plowin'
An' they 're bound to grow! No used the heaven
Is above the skies;
Put in the leaven
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 Fodisilah and his warriors. The Alectro, a small special ser-

vice vessel, tried afterward 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 yearold 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 clopement 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 spiritinfluence 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 (C. S. A.) died at Lynchburg, Va., March 2d, passing away quietly in the presence of his family and several intimate friends.

CHRISTIAN CIVILIZATION'S METHODS QUAINTLY

TOLD. [In Four Stanzas.]

STANZA ONE. Three little sturdy boys, 't is said, sat by their grandpa's knee,
And blithely plotted out the plans of what their lives
should be.
The eldest, he of quiet ways, and mild and thought-

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 [To be continued.]

"Riches," remarked Uncle Eben, "hab wings. But dat ain' no 'scuse fo' t' worshipin' ob 'em laik dey wus 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 nome in that place, March 4th, of pneumonia.

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

Many years ago resided in Ames bury 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 did n'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

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 follow 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." 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 revealment 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

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 unanimous 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.

favorite.

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

Spiritual Camp-Meetings.

The Coming Senson at Onset. We are informed by Dn. H. B. STORER. Presiden 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 8th and 10th. Mrs. Sarah A. Byrnes, July 12th and 13th. Edgar W. Emerson, from July 18th to 20th, inclu-

Mrs. Jennie B. Hagan Jackson, July 15th, 17th, 19th.

Mrs. Jennie B. Hagan Jackson, July 15th, 17th, 19th. Prof. J. W. Kenyon, July 18th. Geo. P. Colby of Florida, July 22d, 24th, 25th. A. E. Tisdale, July 26th, 28th, 29th, 31st. J. Frank Baxter, July 29th—Aug. 1st. F. A. Wiggin, Aug. 3d, 5th. Mrs. Carrie E. S. Twing, Aug. 5th, 7th. W. J. Colville. Aug. 8th, 9th, 11th, 12th, 14th. Joseph D. Stiles. from Aug. 17th to 25th. Mrs. Cora L. V. Richmond, Aug. 19th, 23d, 24th, 26th. J. Clegg Wright, Aug. 19th, 21st, 22d. 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 Marryat, 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 Crosbyside Hotel

enty-eight building lots at its grounds on the east shore of Lake George, between the Crosbyside Hotel and the Fort George cottages, and has erected a commodious speakers' stand. A large hotel is being built, which, when completed, will accommodate two hundred and fifty guests. The Association has a large lee 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. F. 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. Dunlop of Stony Creek, N. Y. 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. Watts, W. J. Van Zandt and Wm. Cadwell (all of New York City); Mrs. H. S. Lake of Cleveland, O.: Geo. O. Sanborn of Amsterdam; Henry Sherburn of Schenectady; H. S. Fisher, F. Schimpf, Dr. Marcus Carl, John D. Chism, Jr., T. V. Shadick and E. J. Ertzberger, all of Albany, N. Y.; George Gray, Jr., Helen M. Gilliette, Anna Gray, Charles Hurest, J. M. Briggs and Mrs. Tillie Reynolds, all of Troy, N. Y.; Mrs. Caroline Gernon of Cohoes; Prof. W. F. Peck of Springfield, Mass., and L. B. Edgerton of West Fort 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, as 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.

this spring.

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

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 yourselves. The Society has four hundred 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

scot, 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 improvement.

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 carnest workers have striven for years to build up this society, with the result that many spiritually profitable meetings 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 if 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 of the East, 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.

Philadelphia, Pa.

Philadelphia, Pa.

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. Twing, three lectures. Mrs. Nickerson, two lectures.

Mrs. Nickerson, two lectures.
J. F. Baxter, three lectures.
Lyman C. Howe, three lectures.
J. B. 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. P. Colby, three lectures.
Willard J. Hull, three lectures.
Mrs. R. S. Lillie, three lectures.
Hon. A. B. French, two lectures.
Hon. A. B. French, two lectures.
Mrs. H. S. Lake, three lectures.
Maggie Gaule, last two weeks in August.
Edgar W. Emerson, eight days in the early part of

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

MEETINGS IN MASSACHUSETTS.

Metrose Highlands.-Services were held last Sunday by D. Evans Caswell in Rogers Block. The lecture was the first of a series of four discourses, delecture 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 centre 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 16th, 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 25th, and April 5th and 12th.

th 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 Childhood of Religion" and "Evolution versus Creation."

hood of 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 Sociable, March 1st, was largely attended; the choice literary program included violin and plano 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. Tille Reynolds of Troy, N. Y., was present, and enlivened the occasion by remarks and hne tests.

The Chitdren's Entertainment Saturday evening.

mad fine tests.

The Children's Entertainment Saturday evening, March 3d, under the direction of Miss Alida Kendali, 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, Onset 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.

March 4th. stamp. 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 Provi-

dence, 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.

people convened, and many remarkable tests were given. The evening exercises drew out the largest addience of the season, many remaining standing during the entire meeting. Next Sunday Mrs. Hattle 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, spices 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 num ber stood in the hall and banquet room, 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 afternoon and evening.

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

[Tuesday evening, March 6th, she was aunounced to receive her Itlends at 15 City Hall Square, from 7 to 8 p. M.]

88 South Common street.

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 1805 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 even-

ings for business, and on Sunday afternoons and evenings holds meetings at Cadet Hall.

On Sunday, March 4th, this Association was addressed by Capt. B. F. Balley, both afternoon and evening.

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. Averlil, M. V. B. Stevens and O. S. Adams, Directors.

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

The Ladtes' 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. E. Atwood, Secretary. C.

Providence Hall.—Just as we go to press we re-Providence Hall .- Just as we go to press we receive notice that the Children's Progressive Lyceum

held its regular session Sunday last. 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, twenty-five cents; single admission to either atternoon 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.

J. R. S.

hall.

Children's Lyceum.—Sunday, March 4th, 2:30 P. M., Odd Fellows Hall, W. E. N. Potter, Conductor, Lyceum exercises and march. Recitations, Ethel Dodge, Maude Willard, Allee Fagan; plano solo, Miss Chatdeld. Subject by the Assistant Conductor, "Why Need we Watch our Thoughts?"

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

The Lyceum will have a literary and social entertainment at Red Man's Hall, Maiden, 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.

Miss Ethelind Gould, daughter of Dr. S. N. Gould, is a young elecutionist 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. 7 Mason street.

Brockton.-At the Spiritual Ladies' Aid Society, Crescent Block, Sunday evening, Feb. 25th, Mrs. May 8. 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.
L. S. K., Cor. Sec'y.

Fitchburg. -- Mrs. Nettle 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. Cella M. Nickerson of
Jamaica Plain will speak afternoon and evening.
Mrs. E. O. Pierce, Sec'y.

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. Music, Miss Eva Blandin.
Mrs. S. E. Buck of Boston will be with us Sunday,
March 11th.
DR. O. F. STILES, Conductor. 70 Waltham street, Boston, Mass.

Snlem .- March 4th Mr. F. A. Wiggin of Salem delivered fine 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. GARDINER, Sec'y.

Newburyport.-March 4th our Society was treat ed 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 Morsford's Acid Phosphate. If your dinner distresses you, try it. It aids

Movements of Platform Lecturers (Notices under this heading, to insure insertion the sam

week, must reach this office by Monday's mail.]

Mrs. A. H. C. 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. Matilda Cushing-Smith as a platform lecturer will address her at Rockland, 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 Copiey Metaphysical College, 18 Huntington Avenue, Boston, Mass., Mondays, at 7:45 P. M.; Tuesdays, Thursdays and Saturdays at 2:80 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 interest ing lecture, in which he showed how the psychic power, as taught by this illustrious man, compared with others of more recent date.

ward and Mrs. Josian Page of Bradford. E. P. H.

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

Cleveland (O.) Notes To the Editors of the Hanner of Light:

Sluce reporting last week in a few lines the bare fact of the transition of Mrs. F. O. Hyzer on Fob. 8th, from her home in Havenna. O., nothing more has been

fact of the transition of Mrs. F. O. Hyzer on Fob. 8th, from her home in Havenna, O., nothing more has been learned of the details of her illness and passing away. It is seldom one so 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 provious mention of her sickness, no flueral service, no mourners, beyond the invalid husband, Mrs. Carrie Hazen the sister, and Dr. Belden the brother in law. It was only by sheer accident the news reached this city; and expecting every day to hear something from her many friends in and around Ravenna, or that some notice would be sent the various spiritualistic journals by them, the event remains almost unrecorded.

Mrs. Hyzer was one of the most wenderful of our many brilliant and remarkable speakers, and her poetical inspirations were undurpassed, I think, by any of our public mediums (if equalled). Some eight or nine years since, when speaking one evening in Memorial Hall, Cleveland, a subject was given her by an editor 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 audlence 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.

Mrs. Anna E. Orvis of Chicago, who has been holding classes for the study of spiritual sclence in this city the past month and been patronized by many of Cleveland's most prominent citizens, has been importuned to

be with us over the resultation of the Cleveland Spiritual Mrs. H. S. Lake, pastor of the Cleveland Spiritual Alliance, left the city this week (the 1st) for a month's stay in Buffalo. Those of our friends there who have not heard this brilliant speaker should not lose 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 meetings at Army and Navy Hall will be continued as usual.

Mrs. Pfuntner of Cincinnati, inspirational speaker and test medium, occupies the rostrum during March. 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 mouth.

Maggie Gaule—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 safe to say the holding capacity of the hall will be fully tested. Miss G. made many converts when here last fall, and will no doubt do equally as well this time.

Wm. A. Mansfield, the psychographer, who is studying medicine at the Cleveland Homeopathic 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 slate-writing and other physical phenomena. Mr. M. is a young man who attends strictly to ousiness, and ranks as one of the most reliable among our many mediums.

ness, and ranks as one of the most reliable among our many mediums.

Rev. 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 the past few Sunday evenings been lecturing on "Psychio Phenomena," in which the reverend gentleman clearly shows he has received more light on the subject, and grown away from his former views, and has really experienced a change of head, if not of heart.

shoper, and grown away from its former views, and has really experienced a change of head, if not of heart.

Lake Brady Camp.—Already are inquiries coming in from friends and investigators as to the prospect of securing cottages and hotel accommodations for the coming season at this popular spiritualistic 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. Lee, President, Lake Brady, via Kent. O.

The Forty-Stath 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 31st, a grand ball and banquet will be given: Sunday, April 1st, conference in the morning; Anniversary addresses in the afternoon and Lyceum entertainment in the evening. Everybody is to be invited, and an unu sually good time is expected.

Dr. A. O'Leary, the well-known jecturer 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.

Decease of Mr. Hyzer.—The unexpected news is just received from Ravenna, O., of the sudden passing to spirit life of Mr. Hyzer, the invalid husband of Mrs. F. O. Hyzer. At this writing we are uninformed as to the cause of his exit from earth-life, but it is highly probable it was hastened by the separation from his wife.

March 3d, 1894.

viie. March 3d, 1894.

More Evidence.

More Evidence.

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

Dear Sir: I am desirous of giving to others afflicted with ill health the knowledge of the great benefit 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 you 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, life seemed almost a burden to me; but, upon 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 pronounce myself a "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,

J. G. Bowman,

3 Elmore Park, Roxbury, Mass.

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 Temple Place, Boston, Mass., the discoverer of that 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, free of charge.

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 questions 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 and chronic diseases, and he gives you the benefit of his valuable advice with no expense to yourself, and by thus writing him about your case, you will undoubtedly regain your health.

BOSTON, Mass., Dec. 13, 1891.

It is now about six months since Adamson's Botanic Balsam cured me of a bad cough of nine months' standing, and I take the opportunity to let every one know that I have 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. Adding.

Eligible Rooms to Let-At No. 81 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Lynn.—Spiritualists' Association holds meetings at Cadet Hail, '34 Market street, every Sunday afternoon and evening at 2½ and 7½. All welcome. I. Warren Chase, Secretary 25 Beyor Place.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 6.

J. J. Morse, 26 Osnaburgh 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

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.

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Genilemen—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.

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out thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained . elsewhere. It claims to fully reveal the most recondite mysteries of

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To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of

Science. OPINIONS OF PRESS AND PEOPLE.

"A noble philosophical and instructive work."-Mrs. Em ma Hardinye-Britten

"A work of remarkable ability and interest."-Dr. J. R. Buchanan. "A remarkably concise, clear and forcibly interesting

work....It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse. "A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtile delusive dog-

mas of Karma and Ro-incarnation."-New York Times. "It is a volume likely to attract wide attention from that ted in mystical science and forces. But it is written in such plain and simple style as to be within the easy comprehension....of any cultivated, scholarly reader."-The Chicago Daily Inter-Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well atted to challenge the thoughtful reader's attention and to excite much reflec-tion."—Hartford Daily Times. "Considered as an exposition of Occultism, the book is

highly interesting and very ably written, and it comes at an opportune time to eliminate from the 'Wisdom Religion,' re-incarnation and other unphilosophical superstitions of the otherwise beautiful structure of Theosophy."-Kansas Herald. "What will particularly commend the book to many this country is that it is the first successful attempt to make the truths of Theosophy plain and clear to any

special student, and that it lays bare the frauds of the Blavatsky school."—San Francisco Chronicle. Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00. For sale wholesale and retail by COLBY & RICH. Mar. 10.

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Mar. 10.

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Veteran Seer and Astrologer. CONSULTATION by letter on Business, Health, and Fu-ture Prospects, with dates. Send date of birth, hour, sex, personal description, occupation, if married, and \$1.00. Ad-dress Prof. J. FAIRBANKS, 29 Pleasant st., Brockton, Mass. Mar. 10.

Mrs. A. L. Albright, THE noted Test and Business Medium of Philadelphia Sittings daily. 338 Shawmut Avenue, Boston, Mass. Mar. 10.

Fred Crockett,

Magnetic Physician, 340 Shawmut Avenue, Boston. Mar. 10. A STROLOGY.—Most fortunate dates for a "purposes, life writings, advice, etc.; full descriptions f". Send date and hour of birth with stamp. T. A. BEARSE Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass. OLAIRVOYANT DIAGNOSIS FREE. Send lock patient's hair, sex, age, one leading symptom, and stamps. DR. OARPENTER, 80 Berkeley street, Boston. Mar. 10.

SPECIAL ANNOUNCEMENT.

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

COLBY & RICH, Publishers. SPIRITUALISM DEFINED AND DEFEND-ED. Being an Introductory Lecture delivered in the Temperance Hall Melbourne, Australia, by J. M. PEEBLES. Paper, 15 conts, postage free. For sale by COLBY & RICH.

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Message Department.

PPECIAL NOTICE.

The Spirit Messages published from week to wee under the above heading are reported rerbatim by Miss IDA L. SPALDING, an expert stenographer. LUTHER COLHY, Chairman.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought

ould 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 these who pass from the mundane sphere in an unde-veloped condition, eventually progress to a higher state of existence. We ask the reader to receive no destrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive-no more.

It is our earnest wish that those on the mundar 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 Spiritual Advisors tha notwithstanding The Banner has returned to its original idea of holding its seances in private, choice natural flowers as formerly be placed upon our Circle-Room table. COLBY & RICH.

SPIRIT-MESSAGES,



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 minister ing 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 likenes of thy spirit. We ask thy blessing upon us, and all human ity, at this hour. We would ask thee to send light where darkness now reigns. May more of spirituality be given

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 lentent with our brothers and sisters. Help us to realize we are thy children, that thou art our parent; and unto thee would we render all praise, both now and evermore.

John Pierpont.

John Pierpont.

John Pierpont.

Lived in Memphis, Tenn., which seems a long way as the thought travels 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 one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have been one of the silent listeners here often; in your Circle-Room in years past I have b

we stay in our spiritual homes. 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 n't progression. I had n't lived eighty years in this life, and a good part of it in old Providence, 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 do n'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. of their novering around us, and if they nover about us, they must come on to the earth-plane to do so. After I passed on I soon learned to know I had entered a great school of life. I wish to send some words of comfort to those in Providence who will know why these feel-

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 n't 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" we call ourselves, just as much as you; and when the good Spirit-President said to me this morning, "You are welcome," that was enough—I availed myself of the privilege. self of the privilege.

when I passed over I saw mother beckening me with her band, 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. Laughton.

[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

here, and I have come sometimes when you didn't have any. I didn't disturb you; I was didn't have any. I didn't 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.

Tused to think many times while in the flesh that if our entitle flesh that if our entitle flesh greatly did come. I

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

I wish to leave my name. Mercy A. Laugh-

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 come to the kindred. We cannot all speak—we do not expect to; but we are all privileged to listen to what others may have to say.

kindred. 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 Zebidee, who wish to 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 sat there for an evening. "Well," you would say, "I do n'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.

and commune with you, which 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, Mego, is faithful to her mission if she only had

Mego, 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 speek these words to day, our mother and as I speak these words to-day, our mother—not mine, not yours—is glad that Josie Lane

has spoken here to-day.

My mother lives in Boston now, but did not

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 loving words are all from me; from your own dear child, mother."

Abner Palmer.

[To the Chairman:] Yes, sir, they tell me it

see where there is to be any end to this world. We leave the mortal, but that is all. I think I mever 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 Onelouses I.a. I have one friend I would

In Opelousas, La., I have one friend I would like very much to meet; that is John Lane; but I don't know whether he is there now or not. He was there some time ago, and also a good friend of ours by the name of Ellen Pot ter. 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 some-

body else.

If there ever was a happy spirit, I was, to If there ever was a happy spirit, I was, to know they carried out effects as nearly as they could as I should have done; some little effects I had in old war-times. I want 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.

I am Abner Palmer. Horace Halden.

I watched the movements of that spirit be-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 did n't
really think he would to-day, but I can't say
that he did n't 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 Bannen,
goes as a messenger of light, and there are
many glad hearts when the time comes to

ing 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, to know we have the power given us and the permission to speak these words.

Tused 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 n't 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 teach-

here to gain understanding, which is light, and enjoy hearing from one and another. Some-times, as we look upon the faces of those who are communicating, how they light up, know-

ing their friends are happier in hearing from them. We all, I find, have one certain work to do in them.

We 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 kindred 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 but a step from you to us—not up, not down, but here; there is only the thinnest filmy mist between us; well has it been termed a thin vall, 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.

Horace Halden of Duxbury, Vt.

Ollie LeForest Goss.

[To the Chairman:] Please, sir, graudpa 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 radium heres!

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 gave 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 n't know nearly so much about the spiritual things as they do now. Grandma Oliver says it must have been right that I was taken, so they would learn more while here.

And Bemie—I want to send so much love to my Bemie.

my Bemie.
I want to tell mamma that Uncle Arey is 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. Tecumseh, the old Indian, helps her a great deal. He goes and makes passes over her head, so she can breathe easier. Ain't he good? Why, the Indians are all good.

all good.

I guess I am eleven years old now; but I do n't know. I want mamma to know I go to school. I take lessons in music, and the teacher school. I take lessons in music, and the teacher says I learn very rapidly. One day I saw Josie Ayer'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 would tell her to tell Josie 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 was in the home. 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 lit-tle 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 but remember that you are not bearing them alone, for there are many from our spirit side of life that are with you a great deal of the time. 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 income.

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 here to-day will go 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 lushed, 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

may give to each one who reads these words something that will be of benefit in some way, for wherever I can be of assistance to a mortal

for wherever I can be of assistance to a mortal or immortal I am only too 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 I 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 your

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK, December 29.—Dr. Lange; Nelson L. Creasy; 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 engraft 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 that he holds to any church or any ecclesiastical ruler in this country or any other country. The man who considers that in the last resort through ignorance, and because of early teachings; these go together.

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

always shall be here to speak, but I shall be country, and has no business with the ballot.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

QUES.—[By Delta, Torrington, Conn.] Were the old Biblical characters, such as Moses, Abra-ham, 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 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 dis-tinct elements in the ancient myths, all of which must be taken into account if we are to 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 prophetical; 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 leader being given, in the same way that Cæsar was the titular name of twelve Roman emperors in succession. Now, if we were to add up the ages of the twelve men successively named Cæsar, and say Cæsar lived so long, we should have a patriarchal age in comparatively modern Roman history. To study the Rible as 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 oriental 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?

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, any 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

ists, 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 great 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 much additional information; but no psychometrists as yet are far enough developed to be actually unerring in their delineations. Jesus was and is a perfect 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 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, miscalled 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 oneng

personal 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 salva-tion depending upon a knowledge of history, the question is not as important as many peo-ple may think, though we do claim that the ignorant denial 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 unbe-clouded majesty.

truth may appear for the first time in unbeclouded 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 spent 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 Unseem Realm," which it is still our intention to publish in a volume. In these 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 fiest; 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 if clairvoyance of a high order were employed to describe what follows immediately the robes of fiesh are east off.

of flesh are cast off. 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 article help are reliable to the contractions. high moral aspirations, also intelligent and artistic; he is, we will say, what the world callsmore 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 bright, healthy, manly 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 an-

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 discontented, and through the joint influences of kind friends on both sides of the mystic vail 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 company and the point ages of the mystic years are being dealt with a sin a special and a superience are being dealt with a sin some area.

alize 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 robe of flesh, and all its accessories, while in other cases even centuries may elapse before a very strong earthly attraction 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. Lillie 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. Lillie of Boston to the attack on Spiritualism made by the Rev. W. N. Conoley, pasby the two first hard by the first with the troops of the first hard by the statements of Mr. Conoley's address by reading the statements of Mr. Conoley's address, as it appeared in The Citizen, and stated that she felt called upon to reply to the accusations against what was, to her, one of the grandest truths that ever has been told to mankind

kind.
"I do not need to invoke the presence of spirits to-

kind.

"I do not need to invoke the presence of spirits tonight," 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. Lillie stated that her subject would be, "What is Spiritualism, and What Has It Accomplished?" It will be impossible to give you more than a synoptical view 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 people that manifests a spirit of fairness, and will, at least, be willing to hear both sides, and allow their own intelligence to judge what is the truth. We feel that we are in the presence of people who are liberal in their thought, and are searchers after truth. In taking up our subject, 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 champloned by many of the most prominent men of this age."

championed by many of the most prominent men of this age."

Mrs. Lillie 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 Wesley family had marked 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 a personal devil." By the interference of 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 said. A man must develop physically and mentally an old book, and you will find them stated as a nave said. A man must develop physically and mentally 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 "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, the spirit world can also communicate with those on earth? If it is possible for man to 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 then taken up one by one, and an answer made to them; and, in conclusion, Mrs. Lillie said: "It is unfair to point to what Spiritualism has done in comparison to a religion that is nineteen hundred years old. Spiritualism is only forty-five years old; but it is already laying the foundation for many works of charity. But it especially seeks to strike at the foundation of evils, by creating a condition of things in which they must cease to exist."

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 Extract of Coffee and Unswettened Condensed Milk, exhibited at the World's Columbian Exposition.

Passed to Spirit-Life.

From Providence, R. I., Feb. 27th, Salina Blivin Hunter, in the 88th year of her age. in the 88th year of her age.

Mrs. Hunter was born in Westerly nearly eighty-eightyears ago. For a long period she has resided with her son, Charles E. Hunter, at 16 Burgess street, Providence. She was the last of her immediate family, and to her gentleness of manner was due the title of Aunt Selina, by which she was affectionately known.

The funeral services occurred Friday, March 2d, at one o'clock r. M., from her late residence. Dr. F. H. Roscoe of Providence was the speaker who officiated, and his remarks were eloquent and appropriate. He was assisted on this occasion by Mrs. Ella M. Littlefield, the sweet singer of Portland, Me.

Sister Hunter had been a Sulfivelist for market.

ortland, Mo.

Sister Hunter had been a Spiritualist for upward of
orty years. Many of our oldest and best known spiritualsis were present at the funeral, as well as a large concourse
of friends and relatives. The floral display was very beauful, and the spiritual service was considered to be the
mest hold in Providence for a long time.

From Albion, Me., Feb. 19th, Mrs. Ruth C., widow of the late Gershom H. Clark of China, aged 70 years 3 months and

Although a great sufferer for months, she never murmured Although a great sufferer for mouths, she never murmured nor complained, but bore all with patience and fortitude—her mind being as clear as it ever was until the last.

She has been for about forty years a firm believer in Spiritualism—having taken and read constantly the dear Banner of Light for more than thirty years.

That she has passed on to a higher and happier life is the firm belief of one who has always administered to her in her ill health. I wish all who lose friends could look at mortal transition with the eyes of a true Spiritualist. Her daughter,

MRS. H. G. ROBINSON.

From Illon, Herkimer Co., N. Y., Feb. 16th, 1894, Mrs. Almira J. Brown—beloved wife of J. L. Brown—aged 70 years.
The deceased was a firm Spiritualist for over forty years;
she was a kind and loving wife and mother. Mrs. Brown
had been an invalid for some years; she was highly respect
of by all who knew her; had a pleasant word for every one.
She formerly lived in Hartford, Conn.
The funeral, from her late residence, was largely attended on Tuesday attennoon, Rev. O. B. Beals of New York
conducting the services. The floral tributes were many and
very beautiful. The interment was in Oak Hill Cemetery.
J. L. mira J. Brown—beloved wife of J. L. Brown—aged 70 years.

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

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LIFE'S DISCIPLINE.

The Closing Lecture of a course given in the First Spiritual Temple, Exeter and Newbury Streets, Boston, during February, 1804, BY DR. F. L. H. WILLIS.

(Synoptically reported for the Banner of Light.)

N view of the glory and wonder, the matchless beauty and perfection of the universe, the question is ontinually forcing itself upon us-Why was man created so imperfect? Why, if the Infinite be all-wise and perfect, nature all true, and the future in its ultimate sure, was not man so organized that he could enter at once upon the upward and onward track and enjoy here in this life the fullness of good? Why was his divine, spiritual life hidden so far in the recesses of his being that it has apparently so little chance to translate into its consciousness spiritual or soul-truths?

Ask yet another question: Why did not the world spring forth at once in its present condition without the intervention of ages before it could produce its present beauty and order?

Because eternal law demanded a gradual evolution of life, beauty and order, you say. As with matter, so with spirit. It, too, is subject to the divine law of evolution, which demands gradual growth because the law of life is growth. Hence necessity answers the query of use. It must be, for it is. But where comes in the benefit? Of what use is this stern, terrible necessity of toiling through ages, it may be, to gain even the heights of peace? There is but one answer: Im mortal life means eternal growth, and the spirit of man, by the necessity of its life, comes into being ignorant and imperfect, having for its dowry unsatisfied desires. As a part of the infinite whole he must have these desires, and by them he must be impelled continually to seek higher life, to attain greater nearness to the infinite and perfect from whence he sprung.

The education of the human spirit is the grand work that all nature is fitted for, and all spirit delegated to perform. To be educated, to become a spiritual being, to be a man, a whole-sided man; to be a woman, a true, noble woman, this is what life is for; for the disciplining and schooling of the human spirit.

We cannot afford to miss one event out of our lives for all events, all trials, all griefs, all sorrows, all experiences of whatever nature, go to make up the whole or perfect. There is not a trial, there is not a test to which the human soul can be subjected that is not a stepping-stone instead of a stumbling-block. Every event asks of the soul to which it comes: "Where art thou?" It finds the timid man trembling, and leaves him a coward. It finds the strong man brave, and leaves him a hero.

The spirit, when it leaves the mortal body, holds within itself every emotion, every event, every influ ence of its earth-life. You who believe in infinite justice, infinite love, need have no fear that at the bar of this infinite justice the influences of birth and the education of circumstances will be disregarded; but let us not forget that we ourselves are forming a judgment within our souls by every unkind, unforgiving, uncharitable thought that will prove as terrible a despair to us as an angry personal God could possibly When we condemn another for practices that do not square with our own ideas of what they should be when we denounce or forget lenlency, then we are tak ing into our hands a power that belongs only to infinite love; we in fact make ourself the ruler of the universe.

All that can be taught of spiritual truth, of spiritual reality, of spirit-power is as nothing to that person who in his own soul passes judgment upon his neighbor, because the first law of spirit is love, and love is charity.

To perform nobly the duties of the earth-life is the best possible preparation for the spirit-life. No human being lacks opportunities of proving himself noble, true, and worthy of being an inhabitant of heaven, for the heavenly kingdom lies spread within the human spirit. There is the Holy Jerusalem with its gates of pearl, or pure love, its streets of gold, or truth, its temples and its altars, or its pure aspirations and desires. Every truth of the spirit is of value If it makes the possessor better able to lead a true life: but unless the truths possessed be outwrought in a true and noble life, they are of little real value.

My work with you is ended for the present. As I look for the last time into your faces, and see each in his and her allotted sphere, each with his and her task to be accomplished, I feel as if nothing more were to be done than to patiently take up each of us our work, and do it with a hearty zeal, an earnest effort, a constant struggle for the best. What the future has for any one of us we do not know; but if we can say the truest, noblest, best has me, my effort, my will, my aspiration, we have no need to know; it can have but good, for whatever seems loss is gain to him who is bound for victory. Death comes to none of us as silence. It comes as action, as a force continued, as the victory of life, and if death comes it will mean only triumph to the earnest soul.

Love and Wisdom are the two angels that guard the gates of Paradise. Love comes through suffering, Wisdom through experience. Thus Love and Wis dom are the ushers in of the new time; they are the evangels, the prophets; they are the soul's redeemers. Into their hands I commend each one of you!

March Magazines.

THE ATLANTIC MONTHLY reaches with this number part three of Margaret Deland's "Philip and His Wife;" "His Vanished Star," by Craddock, Indeed disappears with the March number, and has proved a singularly graphic depiction of scenes, passions and results in a locality outside the beaten track of general fiction; "The Fore-room Rug," by Kate Douglas Wiggin, is a quaint and touching sketch of New England life; "Talk at a Country House," by Sir Edward Strachey, is on Assyrian arrow-heads and Jewish books; Archibald Lampman's poem on "The City of the End of Things" will bear close perusal; Mrs. Edith Brower, in answering the query: "Is the Musical Idea Masculine?" writes entertainingly and forcefully on the work of woman in music. Other articles, together with the departments, make up an excellent number. Houghton, Mifflin & Co., Boston.

THE LADIES' HOME JOURNAL has truly an extended and valuable table of contents. Nathaniel Hawthorne receives a closer introduction to the thinking public in an article by his youngest daughter, on "My Father's Literary Methods"; Rev. Lyman Abbott treats of that ever-burning question, the different relations of a church to its choir; Mrs. B. Kings land initiates a series of articles which will aim to present advice of a practical nature on the training of young misses; Mr. Stockton's "Pomona" finds pleasant continuation; Eugene Field, Madeline S. Bridges, and others, furnish the poetry; the fashionpages, dress notes, etc., are choicely wrought, and to the point. There are also other matters and miscellang not here mentioned, which combine to make up a fine issue, which goes out to the public between covers dight with the portraiture of Dr. Brooks's "Doves" in their flight around Trinity (design by Henry Sandam). The Curtis Pub. Co., Philadelphia, Pa.

ST. NICHOLAS opens with a very pretty sketch entitled, "Mothering Sunday," by Mary B. Merrill, ac-companying a fine frontispiece; M. I. Ingersoll tells a story of "Owney, of the Mail-Bags," which will please the children exceedingly; continued stories, Sawyer Abroad," by Mark Twain, and "Toinette's Philip," by Mrs. Jamison, will be eagerly read by all; Mary Shears Roberts contributes Part Four on "Historic Dwarfs," in which she relates the interesting story of Joseph Bornwlaski of Russia; "The Cat Family in Our Country," by W. T. Hornaday, is fully illustrated, and gives many curious facts about felines; Richard Marsh has a capital story for boys, entitled "Young George," which is paralleled in intense interest in the "Recollections of the Wild Life," by Dr. Chas. A. Eastman; Gustav Kobbe has an engaging story,"A Boy Whaler," giving diary notes of actual experiences in pursuit of whales; Lida C. Tullock contributes "The Story of a Dagger." There are other articles, and the editorial departments are up to the standard. The Contury Co., publishers,

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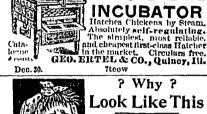
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(INCORPORATED NOV. 1, 1893.)

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BOSTON, SATURDAY, MARCH 10, 1894.

MEETINGS IN BOSTON.

Hoston Spiritual Temple, Berkeley Hall, & Berkeley Street.—Lectures Sunday at 10% A.M. and 7% P. M. Mrs. Ada Foyo, speaker for March. William II. Banks, President.
The Helping Hand Society of the Boston Spiritual Temple meets Wednesdays at 3 Boylston Place at 2% P. M. Business meeting 4 P.M.; tea at 6 P. M.; public meeting 7% P.M. Miss Lucette Webster, President.

Lucette Webster, President.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Sundays, at 2% P.M. Sunday School at 11 A.M. Sociable
Wednesdays at 7% P.M. Other meetings announced
from platform. Seats free. All are welcome.

The Veteran Spiritualists' Union meets the first
Wednesday of each month at Gould Hall, No. 3 Boylston
Place, at 7% P.M. Dr. H.B. Storer, President.

Children's Proposative Lycaum meets every Sun-

Chief, at 1/2 f. M. Dr. H. B. Storer, President.

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The Ladics' Lyceum Union moets every Wednesday. Business meeting at 4 f. M. Suppor at 6. Entertainment in the evening.

Bagle Hall, 616 Washington Street.—Sundays at 1 A.M., 3½ and 7½ P.M.; also Wednesdays at 3 P.M. E.

Tutile, Conductor.

Eathbone Hall, 694 Washington Street, corser of Kneeland.—Spiritual meetings every Sunday at 1: A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall.) Thursday at 2½ P. M. N. P. Smith, Chairman. Harmony Hall, 784 Washington Street.—Meetings are held every Sunday at Il A.M., 2% and 7% P.M.; also Tuesday and Thursday 3 P.M. W. L. Lathrep, Conductor. America Hall, 724 Washington Street.—Meeting undays at 10% A.w. and 2% and 7% P. M. Good mediums ine music. Miss A. Peabody and Dr. S. H. Nelke, Con

The Ladies' Industrial Society meets every Thurs ay afternoon and evening at Dwight Hall, 514 Tremont rect. Ids P. A. Whitlock, President. Hollis Hall, corner Washington and Hollis Breets.—Meetings Sunday at 11 A. M., 2½ and 7½ r. M.; cuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

First Spiritualist Ladies' Aid Society Parlors, 1063 Washington Street.—Business meetings Fridays, at 4 P. M.; Tea at 6 P. M.; Social meeting at 7½ P. M. Public Circle last Friday in each month at 3 P. M. Mrs. A. E.

Director.

Montgomery Hall, 785 Washington Street.—
Meetings every Sunday II A. M., 2½ and 7½ r. M., and every
Wednesday 3 r. M. Dr. A. C. Davis, Conductor.

Unity Hall Spiritual Conference, 724 Washington
street, meals every Thursday evening at 8 o'clock. Good
mediums; good music. Chas. O. Gridley, Conductor.

The Home Rostrum (21 Soley street, Charlestown).— Meetings Sundays and Tuesdays at 7% r. M. Dr. E. M. San ders, President.

Ohelsea.—Spiritual meetings every Sunday at 75 Central Avenue at 2½ and 7½. W. Anderson, Chairman.

First Spiritual Temple, corner Exeter and Newbury Streets. - On Sunday afternoon, March 4th, Mr. W. J. Colville resumed work in the Temple.

though outside influences often exert considerable sway over the outward complexion of the universal

aspiration.

No greater proof of shallowness is to be found any-

Aspiration.

No greater proof of shallowness is to be found anywhere than where people confound essentials with incidentals, as they are continually doing with regard to man's indubitable longing for a deathless destiny. The central idea is often obscured by erroneous accretions due to ignorance and superstition.

But no one theorizes in any way upon what he has not first apprehended. Some there are, possibly many, in whom a conscious yearning for a spiritual life has not yet dawned; these may be so entirely immured in sensuous activities that they realize nothing ahead of what at present fully engrosses their attention. To such as are apparently satisfied with things as they are, to suggest change is superfluous; therefore the blind ones who prate of one world at a time, and are contented that the present world should be wholly material, may well be left to their petty devices until they feel a longing within them for higher and more enduring things.

There is one sentence in the story of the prodical enduring things.

There is one sentence in the story of the prodigal

There is one sentence in the story of the prodigal son which is the keynote to all progress or ascension; it reads: "And when he began to be in want, he said, I will arise and go to my father." The sense of an unmet requirement in human life is the keynote of all advancement, for when there is no sense of need there is no incentive to march forward on any line toward any goal. Mere longing when accompanied by doubt leads only to restlessness, which is a source of much irritability and vague discomfort, though out of it, low as it may be in itself, there arises a well-defined aspiration eventually; but this often does not appear till many idols have been shattered, for it is frequently only through bitter suffering for the loss of externals that we are led to seek internals.

The physical body, with its animating psyche—the mere animal consciousness which lower creatures share with man—is not and cannot be immortal. Immortality cannot pertain to anything changeable, but so the state of the constitute cannot pertain to anything changeable, but contitue cannot pertain to anything changeable, but contitue cannot pertain to anything changeable, but contitue cannot pertain to anything changeable, but cannot pertain to anything changeable, but cannot pertain to anything changeable, but cannot pertain to anything changeable.

share with man—is not and cannot be immortal. Immortality cannot pertain to anything changeable, but only to the entity which does not and cannot fluctuate, no matter how frequently its environment and instruments of expression may be varied.

What is a test of identity? How can we continue to recognize each other even in this world? A man may be described to you by his friend as being siender in build and possessed of black hair, for such was his angearance when his friend say him last and

may be described to you by his friend as being slender in build and possessed of black hair, for such was his appearance when his friend saw him last, and that was not over teu years ago. You are made nequalited with this gentleman's name, and are furnished with a letter of introduction to him; he is expected to arrive at a certain hour on a certain boat, and you go to meet the steamer, expecting to recognize your new acquaintance from your friend's description of him. But this you utterly fail to do, and make up your mind that he was not among the passengers. Next day a stout man with white hair calls to yee you, says that he is the person who, ten years earlier, was slender in form, with rayen locks, and no sooner do you begin to converse with him than you are certain he is the person to whom your friend wished to present you.

If such a circumstance is of frequent occurrence on earth, where we are supposed to keep the same bodies (though of course we do not) from the cradle to the grave, how utterly absurd is it to think that spiritual identifications are based on external semblances. All that is the real individual lives on, loves on, works on; all that binds you together in the bonds of spiritual affection is immortal, and to discover what is immortal in each other here and now is the only certain passport to peace and happiness. The love of things, the worship of illusions of sense, are what makes parting so hard and death so cruel.

We give our bodies two, three or four meals every day, and think it impossible to run our mortal machinery without food and fuel; how much time and thought do most of us give to the inner nature, which depends upon spiritual nutrition. The law of spiritual sustenance is perfectly simple and comprehensible, as it depends upon obedience to the same law we obey with regard to our physical sustenance. "Give us day by day our supersubstantial bread" is the inner meaning of the clause in the prayer where the word "daily" is usually employed. Man cannot live by that bread alone whic

by that bread alone which suffices for the supply of every animal want, and it is our human nature we need to cultivate.

It is an excellent plan to devote a portion of every day to feeding the spirit, while you direct your thoughts to the interior realities, which are the supernal verities. To discover the immortal side of life here and now is to live in but above the world; this and this alone can antidote the feverish unrest of the times and settle all disputes amicably on the basis of an inward revelation.

times and settle all disputes amicably on the basis of an inward revelation.

W. J. Colville lectures in the Temple every Tuesday and Briday at 8 P. M., and answers questions on Wednesdays at 8 P. M. His subject next Sunday, March 11th, at 2:45 P. M., will be "The Possibilities of Spiritual Phenomena, Including Materialization, in the Present State of Society."



A rounded teaspoonful of Cleveland's baking powder

does more work and finer work than a heaping one of

any other

Boston Spiritual Temple, Berkeley Hall .--The morning service in this hall last Sunday opened with the singing of "Nearer to Thee," by Mr. George

Mil. R. Gutter, with accompaniment upon the plane by Mr. W. H. Hoyce. That well-known spiritual evangelist, Mrs. Ada foye, win was the spacet. Proceed the raddress will a foye, who was the spacet. The corpressed her address will be a summer to the corpressed to the result of the corpressed to the result of the corpressed to the number of the first question treated was regarding. The Influence of Our Life Hero upon the Life Geyond. Mrs. Foye said that we continue to live in the beyond very much the same as we have lived here for a time, taking up our lives has where we felt them here, and proceedings the same as we have lived here for a time, taking up our lives have been been been such as the life of the corp. The terms of the corp. The terms of the corp. The terms of the corp. The life of the life

tion.

After singing, in which the large audience joined,
Mrs. Foye proceeded to give one of her inimitable
scances. Several very remarkable tests were presented by means of the written ballots; names and
descriptions were clearly given and recognized; questions were answered by distinct raps upon the wall
of the building, and were perfectly satisfactory in
every instance.

POINTS. Mrs. Ada Foye will speak in answer to questions next Sunday morning, and give a test scance in the

evening.
We are glad to learn that Mr. Jacob Edson is im-Dr. H. B. Storer was present during the sessions ast Sunday, and informs us that Dr. Fuller will give a stereopticon exhibition at the next meeting of the Yeteran Spiritualists' Union.

F. A. Heath.

Veteran Spiritualists' Union. F. A. Heath.

The Helping Hand Society met at Gould Hall Wednesday, I'eb. 28th, at 4 P. M.—Miss Lucette Webster in the chair. At the evening session a grand reception was tendered to Mr. J. Frank Baxter, who has of late so ably occupied this platform. President Webster gave a brief address of welcome to the guest of the evening; Mr. W. H. Banks, President of Bos ton Spiritual Temple, gave a hearty endorsement of the able addresses given by Mr. Baxter; Dr. A. H. Richardson, Mrs. Alice S. Waterhouse and Dr. Magoon commended Mr. B as a fearless and eloquent worker for the Cause. The writer spoke of the regard in which Mr. Baxter is held by the editors of the BANNER of LIGHT.

Mr. Baxter gave a very interesting history of his early experience as a medium. The meeting closed with vocal music.

Harmony Hall .- On Tuesday, Feb. 27th, we had an interesting circle: Mrs. Rich, Mrs. Stratton, Mrs. Moody, Mr. Gridley, Mr. Hall, Mr. Marston, Dr. Lathrop and others gave tests and evidence of spirit-

Datinop and others gave took and the power.

Thursday afternoon Mrs. Albright of Philadelphia gave tests. She will be with us while she remains in Buston. Mrs. Rich, Mrs. Hatch, Mrs. Hill, Mr. Hall and Dr. Lathrop gave very satisfactory proof of spirit-

presence.
Friday afternoon, the monthly Indian Council; good attendance and beautiful tests; Mrs. Stratton. Dr. Davis. Mrs. Hatch. Mr. Hersoy, Dr. Fuller, Mr. Hall, Mrs. Rich and Dr. Lathrop were the mediums.
Sunday morning good tests by Mrs. Stratton, Mrs. Hatch, Mr. Hancock, Mr. Martin, Dr. Lathrop and others.

others.

Atternoon, Mrs.AS. E. Rich, Mrs. Hatch, Mrs. A. L.
Albright, Dr. C. D. Fuller, Mr. H. W. Martin (who
presided), Mr. C. O. Gridley, Mr. H. B. Hersey and
Dr. Lathrop made the meeting very successful. Evening, Mrs. F. Stratton gave psychometric readings;
Mrs. S. E. Rich, Mr. Gridley, Mrs. A. L. Albright, Mr.
Hersey and Dr. Lathrop gave convincing proof of the
truth of our beautiful philosophy. Little Eddie Hill
sang two very pleasing selections.
Meetings on Tuesday, Thursday and Friday at 3
P. M.

Meetings on Fuesary, Thursday, March P. M.
On Thursday, March 20th, at 2:30 and 7:30 P. M.,
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of music and recitation. Tickets fifteen cents.
The Banner of Light for sale at all our meetings.
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1400 Washington street, corner E. Canton street.

Hollis Hall .- (Spiritualist meetings held by the Society of Ethical and Spiritual Culture.) The weekday meetings held; Tuesday and Saturday afternoons are becoming very interesting. Numbers gather, seeking to know if life is continuous. Sunday A. M., at 11, the Class in Spiritual Development met—with satisfactory results.

ing to know it life is continuous. Sunday A. M., at 11, the Class in Spiritual Development met—with satisfactory results.

Afternoon, meeting opened with invocation and remarks by David Brown, who also gave a number of delineations; zither solo by Mr. Fredericks; Dr. C. D. Fuller, remarks on the proposed "Doctors' law," which if passed would take away the liberty of the peoplehe then gave tests; Mrs. Dr. Bell, tests; Mrs. E. A. Johns, description of spirit-frends; Mrs. Fredericks, psychometric readings and tests; Dr. White, Mrs. Ott, Dr. Crockett, also participated.

Evening, song by Mr. Tyler; [Mr. and Mrs. Tyler will be with us again next Sunday evening.] Remarks by Dr. Franks; song by the "Black Swan"; Dr. Wm. Franks correctly read articles placed within a glass receiver—lis back to the article so that it was impossible for him to see it or know to whom it belonged; Mrs. Nutter, Miss Weil and Dr. Huot gave descriptions of spirits.

Knights of Monor Hall, 730 Washington Street.-Services Sunday, March 4th, were interspersed with excellent music by the following quartet: Mrs. Mary F. Lovering (soprano), Mrs. H. V. Penney (contralto), Mr. L. W. Baxter (tenor), Mr. G. F. Cleye-land; (basso), with Mrs. Lovering planist. Mr. Cobb said he desired in these meetings to present Spiritual-

ism pure and simple, without going into any great length to procure wonderful manifestations. All nature is full of Spiritualism. Mr. Cobb spoke further, contrasting the religion of Judaism with the grander revelations of our Spiritual Philosophy, which taught a life bent upon doing good, and full of love one to another.

revelations or our spinman and and full of love one to a life bent upon doing good, and full of love one to another.

Father Locke spoke encouragingly from this text, "Behold, I bring you good tidings," etc.

Mrs. A. Forrester followed with saveral fine psychometric readings; Mrs. E. Case entertained the audience with the "Brook Song"; Mrs. Julia E. Davis gave several fine tests; Mrs. A. W. Wildes recited an original poem, and gave tests. The afternoon service closed with song by Quartet.

At the evening session several other well-known mediums were present, with a large and attentive audience. The writer cited several names that were well remembered as having been residents of Malden, Fine solos were given by Mr. Chadwick and Mrs. Case.

Friends visiting the city will find here a good opportunity to investigate Spiritualism.

Banner of Light on sale at each session.

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

Huot, Dr. A. Tootbaker, Mr. E. H. Tuttle.

Sunday, March 4th, morning circle large and harmonious; invocation, Mrs. J. E. Davis.

Atternoon, invocation and poem, Chairman. The tollowing talent occupied the platform in an acceptable manuer, rendering remarks, tests, readings and visions: Dr. Wm. Franks, Mr. and Mrs. O. F. Stiles, Mrs. E. C. Dickinson, Mrs. M. Kuowies, Miss Jennie Rhind, Mr. E. H. Tuttle.

Evening, songs, Little Eddie; invocation and remarks, Chairman; plano solo, Mr. H. C. Grimes; Mrs. M. Knowies, Mr. R. H. Tuttle gave tests and readings pronounced correct by those receiving them. Meetings throughout the day were very satisfactory. Musical selections, Mrs. Neilie Cariton.

Meetings, Sundays, 11 A. M., 2:30, 7:30 P. M.; Wednesday afternoons, 2:45.

The Banner of Light, a very valuable exponent of spiritual truth, for sale each session.

E. H. Tuttle, Leader.

America Hall .- We listened, March 4th, to remarkable addresses delivered by our good Bro. Dr. S. H. Nelke—addresses logical, scholarly and convincing; he is surely doing a good work, and is well assisted by Miss Afile Peabody, who for years has given comfort mediumistically to many yearning souls, convincing them of the life everlasting. Mr. Nelke and Miss Peabody were finely supported by the following excellent mediums: Mrs. J. A. Woods, Miss A. Peabody, Mrs. W. H. H. Bird, Dr. L. F. Thayer. Mrs. Mellin, Mr. Haynes (49 Broadway, Somerville), Mrs. A. M. Ott, Mrs. A. L. Albright (of Philadelphia), Dr. C. L. Willis, Frank W. Jones, Prof. Hoffmann, Mrs. Kelly Hoffmann, Mr. W. B. Hillitre Spencer, Dr. C. D. Fuller (of 276 Shawmut Avenue) and other good mediums. Music was furnished by Miss Sadle B. Lamb, planist and vocalist; "Little Eddle" Hill, boy vocalist; Dr. S. H. Nelke, basso; Prof. Baumgartner, planist; Charles Weber, zither soloist.

BANNER OF LIGHT for sale at these meetings, and also at the residence of Dr. S. H. Nelke, 587 Tremont street. H. Nelke-addresses logical, scholarly and convincing

The Children's Progressive Lyceum met Sunday, March 4th, 1894, in Red Men's Hall, 514 Tremont street. Exercises commenced with singing by the school, and the reading of an invocation by the Guardian. The subject of the day's lesson was, "What Should Adversity Teach Us?" In the absence of Mr. Wood, the place of instructor was filled by Dr. Root. After Banner March, Eddie Ramson, Alice Ireland, and Carl Leo Root gave recitations; song, Mr. Irving Pratt; singing by Miss Louise Horner and Miss Mabel Walte; Mr. Troy, Conductor of the Lynn Lyceum, spoke earneastly, as also did Mrs. Byrnes; closed with a reading by Mr. Danforth.

The Children's Progressive Lyceum Dramatic Company, composed of members of the Lycoum, gives its first entertainment in Union Hall, March 13th, 1894. Tickets for sale by the children and members.

Anniversary Day.—The Lyceum will observe the Anulversary on March 31st; on April 1st a holiday entertainment at the Casino Building on Tremont street will be given. street. Exercises commenced with singing by the

The BANNER OF LIGHT is on sale at this hall every unday.

E. L. Porter, Sec'y.

Rathbone Hall, 694 Washington Street, corner Kueeland.-Thursday, March 1st, 2:45 P. M., N. P. Smith, Mrs. M. Knowles, Mrs. L. Hardee Dr. H. F. Tripp, gave psychometric readings: Mrs. M. Indiae, Mrs. W. H. Burt, Mrs. M. Irwin, gave recognized tests; Mrs. M. F. Lovering and Baby Guliford sang solos.

Sunday, Commercial Hall, 11 A. M., N. P. Smith, Mrs. M. Irwin, Mrs. A. Woodbury, tests and readings.

nings.

2:30 and 7:30 P. M. The largest audiences of the season. N. P. Smith, Chairman, Miss Annie Hanson, Mrs. W. H. Burt, Mr. Geo. Hancock, Mrs. Minnie E. Soule, Mrs. E. C. Dickinson, excellent tests and readings; Prof. F. W. Peak and Miss Nellie P. Berry sang acceptable solos.

cceptable solos.

Banner of Light for sale at every service.

N. P. Smith, Chairman.

The Home Rostrum, (21 Soley street, Charlestown, Dr. Sanders, President.)-Feb. 7th, poem by Chairman; invocation, Mr. Quimby, also tests; organ Chairman; invocation, Mr. Quinby, also tests; organ solo, Prof. Butler; Dr. Osgood F. Stiles and wife, also Mr. Rollins, in tests; Mr. Hail, readings.

March 1st. Invocation, remarks and tests, Mr. Quinby; vocal solo, Miss Floosic Fleck, accompanist, Prof. Butler; Dr. Franks in his clear readings (under glass); Dr. Willis, readings and tests; Mr. Rollins, tests; Prof. Butler, organ solo.

March 4th. Mrs. Hodgdon opened meeting with invocation and testing prof. Butler and testing prof.

March 4th. Mrs. Hodgdon opened meeting with invocation and readings; Prof. Butler, organ solos; Mr. Rollius and Mrs. Bray, tests; Dr. Sanders, psychometric readings. The work of each medium was done in an acceptable manner.

The BANNER OF T

The BANNER OF LIGHT is for sale at each meeting

The Ludies' Spiritualistic Industrial Society met Thursday afternoon and evening, March 1st. A good number attended the business meeting; ist. A good number attended the business meeting; also the supper. The evening was varied with music, remarks, recitations and tests, contributed by Dr. Magoon. Mrs. May French, Mrs. Fredricks, Miss Gleason. Mr. Fredricks, Dr. Huot, Mrs. Forrester, Mrs. W. B. Butler, Miss Jessie Judkins, March 15th, a calico dress party. All welcome. H. E. Jones, Sec'y. 19 Oak Grove Terrace.

Unity Hall Spiritual Conference.-March 1st, the social party was a success. Little Eddle, musical selection and a recitation; C. O. Gridley, a fine reading: Miss Lydia Blodgett, remarks; Mrs. A. M. Ott, E. H. Littlefield and C. O. Gridley gave some

At the next meeting there will be a test and devel oping scance. The conference meets every Thursday evening at 8 r. M. C.

Ladies' Aid Parlors .- Services for spiritual culture are held in this hall every Sunday at 2:30 and 7:30 P. M. Services opened last Sunday with address by Mrs. Marie A. Chase; Mrs. Lizzie K. Hartman, remarks and tests; Prof. Hartman followed with phrenological readings; a new medium gave tests and an inspiration truly remarkable; Mr. Hersey, and several others, gave readings and tests, interspersed with vocal and instrumental music.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 86th and 87th streets, on Seventh Avenue, entrance on 87th street, where the Banner of Light can be ind. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.—The Ethical Spiritualists Society meets each Sunday at 11 A.M. and 8 P.M. Mrs. Helen Temple Brigham, speaker.

New York Paychical Society, Sepancer Hall, 14 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Son! Communion Meeting on Friday of each week, 3 P. M.—doors close at 14—at 310 West 26th street. Mrs. Mary O. Morrell, Conductor.

Indopendent Meetings.—J. W. Fietcher will lecture and give tests every Sunday at 2 and 8 P. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues, where this paper can be obtained.

where this paper can 00 obtained.

Spiritualist Headquarters and Ladles' Aid, 165

West 23d Street:—Open daily from 11 A.M. to 9 P.M. for
Spiritualists and friends. Weduesdays, entertainment day;
business meeting at 20 clock; supper from 6 to 8 P.M.; entertainment, etc., to follow.

Curnegie Hall.—Sunday, March 4th, Edgar W. Emerson began a month's engagement with the First

Society.

His morning lecture was a presentation of the various ways in which people are brought to the knowledge of the continuity of life: By the phenomena, the philosophy, intuitively through their own interior perceptions, and by a scientific examination. The phenomena should be wedded to the philosophy, both to science, and thus would the greatest results possible be obtained. Humanity is not perfect, and is composed of varying grades of intelligence and characteristics. What will touch the heart and mind of one falls to reach another; but all must be brought to the truth. After the discourse Mr. Emerson very graphically and accurately delineated spirit-presence for half a dozen persons, each one of whom recognized the names and descriptions given. Several of these were remarkable.

remarkable.

The afternoon meeting had its usual interesting features and an overflowing house; the audience be

ing, like most of them this season, composed of a high class of investigators, with many new faces among them.

class of investigators, with many new faces among them.

Our President, Mr. Henry J. Newton, gave an interesting and technical talk upon "Light and Its Effect in Photography and upon Bpirte Photography." He explained the fact that visual rays were not necessary to photography, although formorly it was considered otherwise. Scientific men claimed the photographing of an invisible object or substance to be impossible. Mr. Newton stated that he had demonstrated in his studies of light and photography that this was a mistake. He had eliminated the visual rays by a cell filled with bisulphate of carbon and lodine, through which he had taken photographs as readily as though it were not there. While looking through the camera at it, it is without a ray of light; but the actinic rays, however, pass through it readily. "I can write with a pen dipped in a certain transparent liquid, and you will see nothing; I will photograph that writing as plainly as though written in black ink."

Mr. Newton's remarks were very instructive, and

graph that writing as plainty as though written in black ink."

Mr. Newton's remarks were very instructive, and were listened to with close attention. He closed by saying he had obtained a spirit-photograph in his own laboratory, and it was a most marvelous story, which he would narrate at some future time.

Mrs. Williams made brief remarks.

Mr. Edgar W. Emerson spoke of the nearness of the spirit-world, and gave some of the most interesting and complete descriptions of spirit-friends, with incidents and names. His efforts were cordially received.

Mrs. Riesenweber and Mrs. Henderson also gave tests,
Mr. Borr Sundeen gave another exhibition of mindreading.

Mr. Bror Sundeen gave another exhibition of mindreading.

The evening lecture by Mr. Emerson upon questions presented by persons in the audience was interesting and instructive, touching upon many subjects which the anxious inquirer is eager to have discussed or answered. The chief interest, however, contered in Mr. Emerson's delineations. For three-quarters of an hour his Indian control, "Sunshine," gave tests with wonderful completeness of detail, and great accuracy in names, ages and dates. To one lady she gave the names, ages and the number of persons in her family in spirit and in earth-life, and the time of death in some cases. The writer received one of the most complete and full tests, with names and many little incidents of special value in showing that the communicating spirit must have been associated with the family. family.

Mr. E. came among us for the first time to-day, and

Mr. E. came among us for the first time to-day, and knew very few of those in his audiences, and some of them only in casual way several years ago. I trust those who wish evidence of spirit-return will come to his meetings. Mr. Emerson gives these readings after each lecture, morning, afternoon and evening, for the three remaining Sundays of this month.

The Forty-Sixth Anniversary of Modern Spiritualism will be celebrated at our hall Sunday afternoon, April 1st. The program will be announced in my next report.

The New York Psychical Society (114 West 14th street).-Wednesday evening, Feb. 28th, varied mental and spiritual phenomena, and intense interest. The New York Herald's report of the previous meet.

The New York Herald's report of the previous meeting of the Society was read, and regarded, with a single exception, as uncommonly correct and just. Without detailing the individual addresses and tests of the different participants, a very fair idea of the interesting exercises may be inferred from the fact that the wonderful Swede, Bror Sundeen, again mystified the knowing ones by his speedy successes in mental (not muscular) transference; and that among the well-known powers in the spiritual field who were present and useful were Mr. Moorey, Mrs. Riesenweber, Mrs. Tingley, Mrs. Wakeman, Mr. John Slater, and Mr. Harlow Davis.

Fifth Avenue Hall (37 West 43d street) .-- Mr. . W. Fletcher delivered an interesting lecture upon

"Theological Vagaries" in the accepted audience—followed by tests.
In the evening Mrs. Augusta Fletcher gave a powerful lecture upon "Some of the Things the Advanced Spiritualist Hopes For." She was repeatedly applauded. A synopsis will be forwarded hereafter.

Next Sunday Mr. Fletcher speaks at 3 o'clock, and the Rev. Dr. Hicks at 8 o'clock.

A. E. WILLIS, Sec'y.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford venue, corner of South Third street. Meetings Sunday venings, 7½ o'clock. Good speakers and mediums. Mrs. I. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 7% P. M. W. J. Rand, Secretary. Spiritumi Meetings are held in Mrs. Dr. Blake's par-lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums. Herbert L. Whitney, Chairman. Seats free. Fraternity Hall, 860 Bedford Avenue.—The First Spiritual Mission meets at 3 o'clock for conference; a o'clock for lecture and tests. Mediums and speakers wel-come. S. Wines Sargent, Chairman.

Brooklyn Spiritual Association meets every Sun lay evening at 102 Court street. Good lecturers and me liums. Joseph La Fumee, Treasurer. Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary.

The First Spiritual Mission resumed its Sunday services at Fraternity Hall, formerly American Hall, 869 Bedford Avenue, near Myrtle Avenue, on March 4th. Conference opened by Mr. Sargent; Mr. Terry, Mr. Deleree followed with remarks; Miss Terry gave psychometric readings, preceded by re-

narks.

In the evening Mr. Price of California spoke from he subject: "Was the World Looking for Spiritual-An effort will be made to organize a society, as the desire is met by those who attend. W. J. Cushing.

Conservatory Hall. -Mr. J. W. Fletcher began a month's engagement at this hall, March 4th. The place was crowded, and the subject. "Materialization," treated with great ability. A clergyman tried to confound the speaker, and got worsted.
W. J. RAND.

CONNECTICUT.

Norwich .- Sunday, Feb. 25th, Mrs. Jennie Hagan-Jackson closed a month's engagement with our Society. The evening was devoted to an interesting lecture upon "Spiritualist Camps and Campers," il-

lecture upon "Spiritualist Camps and Campers," lllustrated with a large number of views of the differ
ent camps and some of the prominent workers. Mr.
Jackson has an excellent stereopticon, and knows
how to use it.

Monday evening, 26th inst., Mr. and Mrs. Jackson
presented their excellent lecture upon "The Land of
the Midnight Sun." Every one who has attended
their lectures pronounces their work very fine.
Sunday, March 4th, Mrs. Carrie F. Loring officiated.
The usual music and invocation were followed by the
song "Shadow Land," by the male quartet, which
was taken as foundation for an interesting address
by the speaker—supplemented with several fine delineations and spirit messages.

The evening services were well attended; the audience listened earnestly for the name of some loved
friend to be given by this gifted medium. Mrs. Loring will occupy our platform next Sunday.

Mrs. J. A. Chapman, Seo'y.

Hartford .- On Saturday, March 3d, W. J. Colville concluded a singularly successful course of lectures in this city. The interest was greater than ever be fore, the closing lecture bringing out a large audience that filled Unity Hall. Mrs. Sill hopes to acnounce another course of lectures by the same speak. er in April.

RHODE ISLAND.

Providence.-Spiritualist Association met in Co lumbia Hall, No. 248 Weybosset street, Sunday, March 4th, at 2:30 and 7:30 P. M. [Progressive School at 1 P. M.] Mrs. Cella M. Nickerson spoke to large audi-1 r. m.] Mrs. Cella M. Nickerson spoke to large audiences afternoon and evening. Mrs. Nickerson took her subjects from the audience. Her thoughts were well expressed, and gave much food for reflection. In the evening the lecture was followed by tests, Sunday, March 11th, Dr. Geo. A. Fuller will be with us.

SARAH D. O. AMES, Sec'y.

55 Daboll street.

The Progressive Aid Society met Wednesday, Feb. 28th, with Mrs. Thomas Wood. Ladles met in afternoon. Evening, social conference; Mrs. Mary A. Goodrich gave invocation; uspirational essay by our President, Mrs. O. M. Whippie; remarks and readings by others; tests were also given.

MRS. M. L. PORTER, Sec'y.

0HI0.

Ashtabula .- Mrs. H. S. Lake, regular speaker for the People's Spiritual Alliance, Cleveland, delivered a lecture to a large audience Friday evening, March 2d, in the City Hall of this place. Subject, " The Dawn 2d, in the City Hall of this place. Subject, "The Dawn of a New Day as Viewed from a Spiritual Standpoint." She spoke in a pleasing and interesting vein, at the same time making every argument for the Cause so plain and simple that all who were looking for the truth could not help but believe her.

At the close of the lecture Mrs. Lake gave psychometric readings before the audience in a good and convincing manner—every one being correct and pleasing to the audience.

Music well suited for the occasion was nicely rendered by home talent.

O. T. J.

The Swiss Referendum

provides for submitting to the people proposed legislation for their approval or rejection, The



has been submitted to the people, and has been endorsed by them in the most emphatic manner.

The Largest and Strongest Natural-Premium Insurance Co. of New England,

\$5,000.00 a day paid to beneficiaries at 60% of usual cost. The NEW POLICY of the Massachusetts Benefit Life Association has no superior. It gives Oash Dividends, Cash Surrender Values, Paid-Up Insurance, and other desirable options.

Splandid Openings for Energetic Men to Act as Special General and State Agents. GEO. A. LITCHFIELD, Pres. 53 State St., Boston.

MAINE.

Bath.-A decided success from any point of consideration was Mr. J. Frank Baxter's work in this city on Sunday last. Very large, intelligent and en-

sideration was Mr. J. Frank Baxter's work in this city on Sunday last. Very large, intelligent and enthusiastic audiences were out, and the City Hail's assemblage in the evening taxed the usual seating capacity. Many of the solid thinking and business men were in attendance. He conducted the full services of song, reading, lecture and mediumship, and was accorded great applause for his timely points.

By request, in the afternoon, he gave consideration to the question, "How and Why Did I Ever Become a Spiritualist," and What Positive Evidence of Spiritualism can I Offer?" In the evening his subject was, "Spiritualism and the Church Face to Face," which were considered in a logical and masterly manner.

In the afternoon several fine tests were incidentally given, and in the evening from nine till ten o'clock a descriptive scance silenced to deep thought and dumfounded the audience. It was a wonderful exhibition in the line of mental phenomena that astonished all, and convinced not a few.

All were loud in their praise, free in their congratulations, and earnest in their invitations for him to visit Bath again. If Spiritualism has been or is considered unpopular in this city, certainly Mr. Baxter, the Spiritualist, the lecturer and the medium, has won his way to pronounced popularity among those hundreds who heard him and enjoyed him on last Sunday. Spiritualism on this occasion received such an impetus that its influence will reach far and for great good. It will be followed up, the Spiritualists availing themselves of the opportunity which is now easily theirs. They will "strike while the iron is hot." It is expected that later in the spring he will return to the work here in the Cause of Spiritualism, and use week evenings as well as a Sunday.

Portland.—Sunday, March 4th, at People's First

Portland.-Sunday, March 4th, at People's First Progressive Spiritual Society at Reform Club Hall, Rev. Andrus Titus of South Abington, Mass., gave, in the afternoon, one of the most convlucing lectures ever pronounced here. In the evening he gave his reasons for embracing Spiritualism. On both occa-sions the interest was marked, and the attendance

slons the interest was marked, and large.

Mrs. Goodrich followed the evening discourse with many tests (blindfold), and successfully read, psychometrically, articles placed in a glass receiver. Mr. Titus will be with our Society on Sundays March 25th and April 1st. The Banner of Light for sale at these meetings.

Dr. C. Goodrich, Treas. JAMES DOBSON, Chairman.

Rockland.-Mr. A. E. Tisdale was greeted by large and appreciative audiences. The morning subject was "The Causes of the Present Evils of Socieject was "The Causes of the Present Evils of Society," which resolved in the statement that "Ignorance, Intemperance (of all kinds) and Selfishness, were the three great causes, and chiefest among these is Selfishness." In the evening, by request of one of our Society who has entered the other side of life since Mr. Tisdale's first appearance among us, and several on this side, the subject was "Spirit-life." The hearers of this sterling discourse were stimulated to truer living, broader charity and increased helpfulness to humanity.

MATILDA CUSHING-SMITH.

MINNESOTA.

Minueapolis.-The "Society Modern Spiritual Thought' is progressing prosperously under the ministrations of Oscar A. Edgerly of Boston, who has just completed his first of a two months' engagement. This is his initial appearance on a Minneapolis rostrum, and we find him to be a speaker of sterling worth. The subjects dealt with are the leading questions of the day, and are handled in a logical and practical

manner.

Our society not only appreciates the work of Mr. Edgerly's guides, but also entertains a high degree of respect for him on account of his retined social qualities and genial, gentlemanly nature. His tests are clear and convincing. We feel sure that Mr. Edgerly will be appreciated wherever he goes.

Mr. Edgerly will be in this vicinity in July, for which month he is engaged with the Northwestern Camp Association—and will be warmly welcomed on his return at that time.

March 2d.

ELDORA E. MILLS, Treasurer.



Price Reduced to \$1.25 Echoes from the World of Song.

A newbook of Songs by C. PAYSON LONGLEY, Containing fifty, eight choice compositions, with Music and Chorus, suitable for our Spiritual Lyceums, etc.

The above book is handsomely bound in cloth, with gilt illustration on cover contains a lithographic frontiepiece bearing portraits of Mr. and Mrs. Longley, and is an ornament for table or plane, as well as a work adapted to the home gathering, meetings, circles, or places of social assembly. Price \$1.25, postage free. For sale by COLBY & RICH,

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at fract Association Hall, 8th and Callowhill streets. President, Benj. P. Benner; Treasurer, James Breen; Secretay, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lycoum at 2% P.M. Lyceum at 2½ P.M.

Spiritual Conference Association mosts at the
northeast corner of 8th and Spring Garden streets every
Sunday at 2½ P.M. S. Whoeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society. Metzerott Hall, 18th Street, between E and F.—Every Sunday, 11% A.H., 7% P.M. M.O. Edson, Pres. M.O. Edson, Free.

Second Society—"Seekers after Spiritual Truth"—
meets every Sunday, 7½ P. M., at the Temple, 425 G street,
N. W., opposite Pension Office. Bev. E. B. Fairchild, Pres.