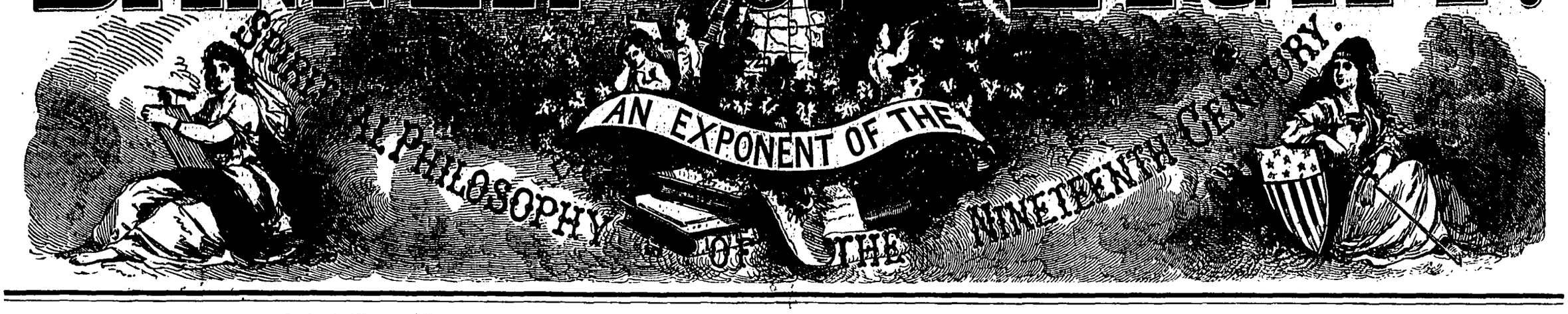
BANNER OF LIGHT.



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Original Story.

MARY ANNE CAREW:

WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA,

Author of "Occanides: A Psychical Novel," "The Discovered Country," "Amy Lester," Etc., Etc.

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CHAPTER II—CONTINUED.

She clasped both my hands within her own, and I rose up light as a thistle-down, a heavenly elixir running through all my being. She placed me in the large chair, then seated herself on a low cushion at my feet, leaning her beautiful arm on my knees. I felt a little faint, for this was the first time I had sat up for weeks. My eyes naturally closed for a few moments, and then my mind rushed back to my husband and children. I involuntarily cried out:

"Oh! am I never to see you any more, my darlings? Am I really dead and separated from you?" and a great wave of sorrowful emotion shook me; my eyes flew open, and the sweet orbs of my nurse were looking hopefully into mine. A sudden inspiration seized me, and I cried:

"You have told me so many strange things, perhaps there are other things equally as strange, such as ghosts. You know I have always heard about ghosts ever since I can remember—how those who are dead appear to the living. Can I make myself a ghost and appear to my husband and children?" and I tightened my grasp on her hands in my eagerness.

"We will see what can be done in that direction."

"Then we can go where they are," I cried: "can see my little babies once more! Oh! tell me. Oh! I know we can. I see it in your eyes."

"Yes," she answered, "we can. Aren't you glad? You are beginning to like this heaven much better than you would that other heaven, are you not?"

"Oh! yes, yes; if I can go from this place to see my husband and children. How soon can we go? I am very impatient."

"Just as soon as you are strong enough," she replied. "But you have not been here more than an hour, and they are all weeping so bitterly over your worn form, which is devoid of yourself, we had better wait a few hours more; you will then be stronger, and they will have had time to become more calm."

I was so delighted by the thought of returning that I readily acquiesced.

"Mary," she said, "you have not asked me about the friends whom you have here. Are there none of those who departed the earth-life you would like to see?"

"Surely; yes. I have three children here, and a dear sister, besides many other friends and acquaintances. Certainly, I should like to see them all; but more than any my own little Joey, who died so many years ago—my first little baby boy."

"Your little Joey is not a baby now."

"Is not a baby now?" I repeated, surprisedly. "What, then, may he be, pray?"

"He is a beautiful boy of eight or nine years, and loves his mamma very dearly."

The prospect of seeing my first child gave me great delight, and I asked:

"How soon can I see him? Are we to go where he is, or can he come to us, here?"

"Joey!" called the nurse in a soft voice, "you may come in now: mamma is prepared to see you."

CHAPTER III.

MY BABES IN HEAVEN.

GLANCED eagerly at the open doorway, heard a springing, blithesome step, and a sweet little boy glided softly into the room; he paused when about midway, as though waiting until I should observe and recognize him.

This child died when but six months old, and, of course, in this well-grown boy of nine I could not recognize the babe of six months; but he had his father's dark eyes, although his complexion was fair and his hair a golden-brown: the eyes alone told me plainly that he was my own child, for I had gazed into them hours at a time when he was a wee babe, and could not forget their expression. There were the same eyes, the same forehead, the same sweet mouth. The nurse rose up, and my little Joey threw himself into my arms, crying:

"Mamma—dear, sweet mamma! Joey is so glad you have come," and he fondly stroked and kissed my hair, eyes and cheeks, then nestled his dear head lovingly on my breast.

Ah! my man of six, whom I had left, could not compare with my man of nine, whom I had found.

When I had fondled and kissed my darling Joey to my heart's content, I again raised my eyes and involuntarily looked toward the door. Two little cherubic forms stood there, clasping each other's hands, their sweet eyes looking full into mine. They were little dimpled darlings, one four, and the other two years of age. I knew them at once. They were the two dear little girls who had died, one a few weeks after its birth, the other when but two months old.

Joey ran to the door and led the children toward me. My beautiful little darlings! the youngest with eyes of blue and flaxen hair, the elder with brown eyes and dark auburn hair. I took them both on my knees, and caressed them until my mother-heart was once more filled with joy.

"Ah! my three beautiful babes who were lost, but found once more!"

If a mother on earth would like to know how I felt, let her imagine her little innocents lost in a deep, dark forest, filled with wild beasts, her soul racked and tortured with fear—"perhaps they were starving, perhaps torn by wild beasts; poor little lost wandering babes!"—and then let her imagine that after days, or, perhaps, months of anguish, she at last finds them uninjured, and clasps them to her bleeding and frenzied heart; she will realize something of my joy at finding my lost babes; beside, they were grown, and ten times lovelier than they had been before.

The little ones now left my side, and commenced some pretty, noiseless play near the open window. I know that my face was absolutely beaming with joy, as once more my eyes rested on my nurse. She was gazing at me with a mysterious smile, at the same time she slowly untied and removed her large white apron; she then raised her hands to her head and took off the lace cap, shook down her long auburn curls, and behold! my darling, sweet sister Annie was revealed to my astonished gaze.

I rose up from my chair in my great surprise, and we mutually clasped each other in a warm and fond embrace. My darling sister had been dead about ten years. She was only sixteen when she died. She was older and far more beautiful now, yet the same sweet Annie as formerly.

When I became a little calmer we again seated ourselves, for I longed to have her talk to me.

"You are much happier now, dear Mary," she said, "than you were a short time ago. Darling, you are just peeping through the gates of heaven! Would you not rather clasp these dear, lost babes to your heart than to behold the saints? There will be time enough for that in the future. And would you not rather see me, your virgin sister, than to behold the one who has been called the holy virgin? Am I not nearer to you than she could possibly be—she whom you never saw—she who lived more than eighteen hundred years ago, and was only one of millions of other mothers? and really, dear Mary, was only a mother like yourself? Are you not as blessed as she possibly could have been? Every pure and right heart holds a worshipful feeling toward a blessed mother, let her be whom she may.

I sat with my hands folded in my lap, my eyes fixed intently on my beautiful sister's face. Her words could not be gainsaid. Were they not true?

"Then, Annie," I at length asked, "is there no heaven, no hell, no purgatory?"

"Yes, Mary," she replied; "in one sense all these things exist, but not in the way you and I were taught to think when we lived on earth. Darling sister, heaven, hell and purgatory are conditions, not places. When you first awoke in this life you were very unhappy to think you were dead, and had lost your husband and children; in one sense that was hell to you: although you were in this beautiful room yet you were in hell or unhappiness, for unhappiness is all the hell there is, and hell is unhappiness; you are now in purgatory, or an intermediate state between hell and heaven, for heaven is happiness, and you are not yet happy. Heaven is yet in store for you, my sweet sister, and heaven can be in this room as well as anywhere else."

All this, which my dear Annie was saying, seemed very strange to me, my education on earth had been so entirely different; yet I much preferred to be here with my lost children, my sweet sister, together with the prospect which she had held out to me that I could go back to the earth, visit my darling babies and my dear husband.

"Annie," I questioned, "can we take these dear little ones with us when we return?"

"We can do so if we wish," she replied; "but I think, dearest Mary, we had better leave them here until our return. You are very weak yet, and it will require all my strength to aid you; they shall go with us at another time, after you get stronger."

"And will my precious children be safe here all by themselves?"

Annie smiled, giving me a peculiar glance.

"Safe?" she said. "What do you think could happen to them?"

My mind ran swiftly over the list of accidents which mothers usually fear when called upon to leave their little ones alone, the oldest not being more than nine years of age. I glanced about the room, thinking of fire; and then perhaps there were stairs down which they might fall; there might be knives or other sharp instruments wherewith they might cut themselves; they might wander off and get lost. There might be, for all I knew, water in which they might get drowned. These thoughts ran like lightning through my mind, yet I had not spoken them to Annie. It seemed to make no difference, however: she smiled sweetly and stroked my hair softly.

"Mary," she said, gently, "you forget that a spirit cannot be injured. These dear little ones are spirits now; they cannot be injured. Fire cannot harm them, knives cannot cut them, neither can they be drowned. Does it not make you happier, my sweet sister, to feel that they cannot be hurt? It removes a load of care from the mind, does it not? and that is a little step nearer heaven."

"Yes," was my reply. "But, still, my little darlings on the earth might meet with all those accidents."

"True," she replied; "and if they were to meet with any of them, another sweet babe would be here with you and its brother and sisters. It might also learn to love its auntie a little," and she gave me a roguish glance, pinched my cheek softly and kissed my lips.

"Why, so they would, Annie!" I said, my eyes widening slightly in mild surprise.

I knew this before, still the fact was presented to my mind in a different way. It began to dawn upon me that I really had lost nothing, but gained a great deal; still, I was looking through a glass darkly. Things were not clear yet.

Joey now came up to me.

"Mamma," he asked, "can we go out to play, my little sisters and I?"

The two little girls were now standing at my knees, their sweet, bright eyes fixed on mine. I caught them in my arms, pressing them rapturously to my heart. They were exceedingly beautiful. They kissed and fondled me with their little hands, and Joey laid his noble head against my arm. I glanced at Annie. She smiled a gentle assent, and I said:

"Yes, darlings. You may go if you want to," and they ran out of the door with joyous, playful laughter.

"Wouldn't you like to see the children at their play, Mary?" asked Annie.

That desire had just entered my mind.

"Am I strong and well enough to go out of doors?" I asked.

My mind was still clouded with earthly conditions; I had not yet outgrown my weakness.

"Not quite strong enough yet, my sweet sister, but you are rapidly getting well. Let me wheel this easy-chair to the window, where you will have a nice view of the outdoor world and at the same time observe the children at their play."

She placed her hands on the back of my chair, pushing it gently toward the window. It was a very large oriel window. She wheeled the chair into a position so that I could look in all directions, excepting backward, and then raised each sash. Sweet, fresh air struck my face, which seemed the very elixir of life, odoriferous with the perfume of flowers and balsamic pines. I drew long inspirations, and with each breath my spirits rose, my heart bounded with renewed health and joyous hope. The fresh breeze wafted itself all through my unbound hair, lifting and waving it about until it seemed as though each hair was instinct with life and subtle perfume.

I now allowed my eyes to rove around over the beautiful landscape, and if this were purgatory, or the intermediate state, surely what must heaven be?

I saw the children playing near a fountain, in a beautiful garden filled with flowers, directly in front of the window—and—goodness! What was that creature playing with them? Could it be possible? I turned and looked at Annie in the utmost astonishment.

"Annie—Annie!" I cried, in great confusion. "Am I dreaming, or is that a dog I see? And look, sister; there are ever so many birds flying around out there! See that Bird of Paradise perched on Joey's shoulder! Oh! surely, it all must be a dream. I must try and waken myself; yet the dream is so sweet I really don't want to."

I had covered my face with my hands as I said this, for I could not believe in its reality.

Annie stroked my head softly, and patted my shoulder.

"Mary, darling," she said, "you are not dreaming. It is real. You have been taught to believe that nothing but man was immortal. What you have been taught about the immortal country is nearly all wrong. People in the earth-life have been looking through a glass darkly. Mary, all life is immortal, in whatever form it may appear. The flowers, the birds, the animals are all immortal. Look up, sweet sister. There is no death. Every beautiful thing that you have ever seen on earth you will find here. Did you think that earth could boast of more life and beauty than heaven? Earth is a small type of the grandeur and beauty of heaven."

I clasped Annie's hand within my own to gain courage and strength. These truths at first had a stunning effect on me, for my mind had never even conceived of things as they were, and therefore they astounded me. Again I looked. The children were playing, laughing and shouting joyously; the little dog was barking and gamboling with them; the beautiful birds were flying about, perching on their heads and shoulders; the little girls were holding some of the most beautiful of them out on their fingers, their little faces wreathed in happy smiles. Presently, a small, black pony, with golden trappings, trotted up to Joey, laying his nose down on the boy's shoulders as though beseeching him. In a second Joey was on his back, and off. The pony went in an undulating, graceful lope.

"Oh, my boy—my beautiful boy!"

My heart swelled with love and pride. The child appeared to be clothed in black velvet, and perched on his flying curls was a little cap tasseled with gold. I watched him until he had ridden far out of my sight.

The two little girls were looking straight into my eyes, clapping their hands and shouting gleefully. To see my lost darlings so happy made me as happy as themselves. Presently they came running in, their little hands filled with flowers, which they laid on my lap.

"Mamma," said Agnes, the older of the two little girls, "Joey is a boy; he don't like to stay with little girls always, if they are his sisters, and he has gone to ride on Nobby's back. Nobby is Joey's little pony, mamma."

The little dog entered with the girls, and stood, his eyes fixed in doggish fashion on mine, as though he would like to become acquainted with me. I involuntarily put out my hand. He jumped up with his fore-paws resting on my knees, lapped my hand, and presently I gained courage to pat his head, which seemed to please him as much as it would any pet dog on the earth.

"Mamma," said Agnes, "can you spare us a little while? We want to go back to school."

"What can you mean, my darling? You don't go to school here, do you?"

"Why, yes, mamma; we go to school. We live in a school. Can we go now? We will come and see you again, just when you want us."

I glanced at Annie. Surprises would never cease, I thought.

"Mary," she said, "it is just as necessary that children should be taught here, as it is on the earth. Children do not remain children here, for they grow, their little minds develop, and they need schools and teachers as much, perhaps more, than they do on earth."

"Yes, darlings," she said, "run away to school. Mamma's getting weary. Kiss her, and run."

They wound their little arms about my neck once more. Annie kissed them fondly, and they disappeared hand in hand. Constant surprise had really wearied me somewhat, and Annie wheeled my chair back.

"Mary," she said, softly, "this is enough for one lesson. Lie down on the bed once more, lose yourself in sleep, and when you awake we will take the little journey that you so much desire."

"Can one sleep?" I asked. "Is there such a thing as sleep here?"

"Yes," she replied. "A weary, undeveloped spirit often sleeps. Lie down, darling, and I will sit here by your side until you awake. A little sleep will give you more strength for the journey."

I did as she requested, and soon became unconscious.

CHAPTER IV.

SIGISMUND.

HOW long I remained unconscious I cannot tell; but my sleep was the sweetest and most restful I had ever known.

When at last I opened my eyes they rested on a form I had not seen before. My sweet Annie still sat by my bed side, apparently conversing with the person whom I had not previously met. The stranger was a gentleman, and I was exceedingly surprised at his appearance. My sister's hand was clasped within his own, and the expression of his eyes, as they rested upon her, was unmistakable; they expressed the most devoted love and adoration. I thought I would feign sleep for awhile, that I might observe them more closely, without their knowledge, as well as listen to what they were saying.

"Annie," said the gentleman, "it is not well for you to work alone longer; you will need all the help and strength that I can give you to conduct your sister back to earth, and I am sure it is time now for her to understand that marriage exists in heaven as well as on the earth. When she awakes we must tell her of our union; we must make her comprehend that you are not a youthful virgin now, but a more perfected soul; that you are not the separated half of a whole, but a perfect whole, and that I am the other half of yourself. By a natural spiritual law we have become united. It would be very hard for you, my darling Annie, to accompany your sister alone and leave me behind. Really, it is time now that she understood something about heavenly union."

"You are right, dear Sigismund," replied my sweet sister. "I shall need your aid. It is very doubtful whether I should be able to escort dear Mary back while she is yet so heavy and uninformed of spiritual life. Yes; I agree with you that it is now necessary she be made acquainted with spiritual marriage."

I had heard enough, and opened my eyes.

"Would wonders never cease?" My earthly teaching had been that marriage did not exist in heaven, but that all were like brothers and sisters. Their conversation had undeceived me, and I must say it pleased rather than grieved me. It made me happy to think my dear sister was not alone, and the noble-looking gentleman by her side was her husband. Surely, if ever two human beings were matched they were. Human beings, did I say? Ah! they were spiritual beings, and were past the stage of human earthly life. The gentleman did not wear his hair and beard cropped, but just as nature intended he should, full and flowing. He was as like my sister as a man could be like a woman. The shade of difference between them was just enough to distinguish them male and female. I moved slightly, then raised myself. Annie pressed my hand softly as she asked:

"Are you rested, dear Mary, and ready to be surprised once more?"

"I have been listening to you for some time," I replied, "and have already learned who this gentleman is, and the relation existing between you. Surely, Annie, I am very glad that you are not alone, for my own marriage has taught me that it is far better to be wedded than to live single; yet I never thought that marriage existed after the death of the body, but that all heavenly beings were like brothers and sisters."

"If that were so," replied Annie, "it would not be necessary that man be created male and female."

"Why, yes," I said, "it would be necessary while they were on the earth, but I do not yet clearly understand why there need be sex in heaven."

"Well," replied Annie, with a smile, "all the answer I can give is that a man remains a man forever, and a woman a woman; that the man and the woman, when rightfully mated, constitute one perfect soul, and when separate are but the sundered halves of a rounded or perfect thing. Now, dearest Mary, we must bear you, between us, back to earth. I am certain I should not be able to escort you unaided."

Thereupon her husband gave me his hand, my other I and was held fast in my sister's clasp, and, between them, I felt as light as a thistle-down; thus we floated, rather than walked, out into the sweet, fresh air. We had not gone far when I begged them to stop. I wanted to look about me, for such beautiful scenery I had never looked upon before.

The landscape, spread out before me, was in many respects like that of earth; that is, there were mountains, hills and valleys, trees, grass, flowers, and sparkling streams of water. There were also villages, towns, and sequestered homes; but the whole was so radiantly, gloriously beautiful, that I caught my breath in rapturous surprise.

"Mary, do you find this more beautiful and satisfying to the mind than you would a much smaller heaven with golden streets?" asked Annie.

"Am I to understand that there is no such heaven as we have always believed in?"

"Dear Mary," she replied, "I have been in this life, as you know, for ten years or more, and I have not found such a heaven, and am not acquainted with any one that has. The spiritual heavens are composed of the life-principle of all things that exist on earth, but you are, at the present time, a newly-born spirit, corresponding with the newly-born infant of earth, and are not yet able to understand this life. Your spirit must be fed, and grow very gradually, as the infant does at its mother's breast. You have been the mother of so many sweet infants that you will find no difficulty in understanding this great natural law. It would certainly be a very unnatural law for a spiritual baby to step into the highest and most glorious heaven at one immense stride. In truth, dear sister, there is not such a law throughout all nature. Think as deeply as one may, one can find no such law. Your greatest and most natural desire, at this time, is to again behold your husband and children. Your heart, at present, knows no other love so strong as the mother-love, and the confiding, wifely affection. The saints, at present, would have very few charms for you. All in good time, my sweet sister."

"How far are we from the earth?" I asked. "Will the journey be a very long one?"

"No," answered Sigismund. "It is about five miles, as distance is reckoned on the earth. The first Spiritual Sphere rests upon the atmosphere of the earth, and surrounds the earth as the atmosphere does, and is as much larger than the earth as the distance of five miles in thickness would necessarily make it: still, there are many valleys where the distance is not more than three miles; especially in those places on the earth where the atmosphere is very rare."

We were floating gently along while my sister and her noble husband were imparting to me this information. Glancing downward, I said:

"This earth looks very tangible, although it is spiritual or heavenly. How are we to get down through it?"

Sigismund turned his brilliant blue eyes full upon mine as he replied:

"At present we must bear you downward as an infant must be borne by those older, wiser and stronger than itself, just as we fetched you hither while you were yet unconscious, but your spiritual tutelage will be very rapid compared with that of the earthly infant. No human or spiritual being can perform any voluntary act without exercising will-power; in other words, wish-power or earnest desire and concentration of purpose. If one desires a thousand things in a second or two of time, one will gain nothing. In order to gain any desire the will or wish must be fixed and earnestly concentrated on some one particular thing at a time. But, at present, like the infant, you are weak, and we will accomplish your desire for you. Having once observed how it is accomplished, you will readily do the same thing for yourself at another time."

I now observed that we were floating downward, or what seemed to be descending a gently sloping hill. Ah! that sweet journey I shall never forget! The hill or mountain was clothed in the most beautiful verdure, soft, mossy and green. Trees of all kinds abounded. The most gorgeous and beautiful flowers were blooming everywhere. Little brooks were leaping and dancing in the soft, mellow light. Squirrels and other small animals were running and skipping on the ground and up through the trees. Beautiful birds were singing and flying around, and everything was life—life—beautiful life! "Ah! could it be that this was death?"

"Yes," replied Annie, to my thought. "This is the immortal spiritual life that has no further use for the grosser material covering, which it has thrown off, and is gradually ascending, step by step, as you perceive."

[To be continued.]

Written for the Banner of Light.

OUR INSPIRATION.

Let no good worker in the cause despair,
Or halt a moment on the way so long,
Be bold of heart, resist the present wrong,
And that the right succeeds, be this our care;
We victory and sorrow equal share
With all the heroes of triumphant song,
And they are with us still to make us strong,
If we with them would only do and dare!
Some fair advance the world with us may make,
If we are true to light and love we own,
If we of their devoted zeal partake,
And let our thoughts to needy minds be known,
Intent and earnest soldiers of the strife,
Like them receive the glorious crown of life!

And should we work with meed like this in view?
Ah! well, dear heart, consider not o'ermuch;
Respond in soul unto the passing touch
Of what reformers did and we may do:
The great demand of time is this—be true!
We of ourselves are strong, and need no crutch;
And yet we share the smiling welcome, such
As daring spirits have when time is through!
And oh! weak hearts, it is delight and strength
To think of fellowship with martyrs old,
And feel assured that we with them at length
Shall walk in bliss of triumph manifold;
Our inspiration is the flash of day,
That beams in gloom along the heavenly way.

WILLIAM BRUNTON.

The Spiritual Rostrum.

Life Here and Hereafter; What Are its Lessons? and What do They Teach?

A Lecture delivered before the First Society of Spiritualists, New York City, Sunday, March 5th, 1893, by

MRS. MILTON RATHBUN.

[Specially Reported for the Banner of Light.]

IN all its intricate ways; in its numerous meanings; in its various unfoldments; in its hidden mysteries, life is entirely beyond complete interpretation, analysis or explanation by the human mind. The most advanced thinker, the closest observer, or the best trained intellect, can, at best, but faintly conceive or portray the great problems of life, daily presented in phases more bewildering and complex with the dawn of every new morning of our earthly existence. This being true, how futile it would seem for one of such limited mental calibre to attempt to give you even a few hints touching our theme, of such vast incomprehensibility that we stand in awe before it. We can only hope, as an humble instrument in the hands of our spirit guides, to give you, possibly, a few thoughts in a practical line, to direct your minds into certain channels of activity, which shall as a sure outcome lead to deeds advancing the Cause for which we have enlisted, both for the *life here* and the *life hereafter;* that we may, perchance, stimulate or strengthen any lacking the courage of their convictions; that we may meet skepticism fearlessly, if not in the might of eloquence, or with the argumentative logic of the learned and ready thinker; that we may cheer the depressed, and, better than all else, give crumbs of comfort to any in despair, or in the shadows of bereavement.

Life, as we have stated, is so varied, so complex, so mysterious, and its problems so baffling, whenever the human mind best fitted seeks to understand its ways, meanings and mysteries, that the masses are content to drift, accepting without question the deductions offered them by their more interested and painstaking fellows. Whenever a new statement is made in accordance with or as an outcome of research, experiment and careful estimation, the world at large jogs on, giving but little heed. The thinking portion of humanity shakes its wise head and says: "This cannot be! It is an absurdity!" etc., etc. The fact that it is new is quite enough to condemn. But for the quiet persistence, the indomitable courage and marvelous patience of the world's benefactors termed inventors and discoverers, we should be doomed to weary years of waiting ere the light of problems already or partially solved would shed their blessed radiance upon our earthly pathway. All honor, then, to the thinkers, and the so-called "dreamers," who have forced upon an unwilling world the light of their discoveries in science, in evolution, in physics, in language, in religion, in governmental ethics, and in all forward steps in civilization. We cannot crowd too many encomiums upon them, nor can we place too often the wreaths of laurel upon their brows. Our hearts beat in rhythmic unison when we gratefully and joyfully celebrate their anniversaries—even hundreds of years after the great events transpired.

We are glad that Spiritualism proves to us that in our fêtes and celebrations commemorating great events which have for many years, even centuries, brought to us greater and increased wealth in benefits—I say that we have the advantage in knowing by the proofs of Spiritualism that Columbus may return and witness the tardy recognition of his great service in tracing the lines of connection between the old countries and this new-born "land of the free and home of the brave": Queen Isabella, too, may find sweet satisfaction in the remembrance of many of her sisters in the human family, if the brothers do forget to give public recognition to her noble devotion and deeds of self-sacrifice which made it possible for Columbus to carry forward the gigantic scheme which is being this year so justly and honorably remembered by all grades and ages of both the native and foreign elements of our glorious country. It is no rare instance to hear people of intelligence remark: "If only our honored dead could know that, at last, they have the homage, the tribute paid them which was theirs by right while here on earth—but which, alas! was withheld until some of them suffered for the necessaries of life to sustain and nourish the physical body, while their souls starved for words and deeds born of just appreciation!" The fact, so well established that they are fully cognizant of every attempt to atone for past neglect, as well as to continue the just acknowledgment of merit and service rendered, while it is comforting to the millions in its happy possession, gives no excuse or palliation for our remissness, let the time be days, weeks, months, years or centuries. The time to acknowledge merit is *now*, not in the future—unless it be in anniversary celebration, which is eminently just and proper, having a double object in honoring the memory of public benefactors and in keeping fresh in our hearts the deeds thus recognized, amid the flowers of gratitude, love and reverence.

And while we thus honor living and arisen heroes, let us not forget the many who daily, in heroic love, make constant self-sacrifice—sometimes laying down their own life for that of some dear one—the heroes and heroines who in humble simplicity illustrate that love of which it is said: "Greater love hath no man than this—that he lay down his life for another." While President Garfield was a suffering victim of the assassin's deadly aim, Mrs. Garfield was justly praised and lauded by the press of this and other lands for her bravery and fortitude. That was right; but we could not help daily thinking of and drawing comparisons between two women: One, surrounded by every luxury, upheld, counseled and sustained by the strongest and best of the whole land, with floods of prayerful sympathy turned upon her every hour of the day and night, with trained skill at her command, with everything comforting save the one great boon for which her heart cried to God in vain: The other, a soldier's wife in one of our Western States, where she had gone with her husband and babe to fight that fell destroyer named consumption, hoping God in his mercy would spare to her both husband and son. A great sorrow came in the loss of their little one, and then she soon saw that this enemy which had seized upon her husband would not yield—that the inevitable was before her, and she summoned her courage to struggle with poverty amid strangers, far from a single loving or sympathizing friend or relative. Sometimes the wolf looked in at the door—but by exertions almost superhuman, this heroine earned for her husband and self not only the necessaries of life, but was able to sweeten the dreary hours of his last days with luxuries and dainties, all earned by wearisome toil in every odd moment which she could spare from his bedside—for a servant or nurse was not to be thought of in their reduced circumstances. The point I wish to make in the two cases, by comparison, is this: Many of our unsung and unhonored ones are greater heroes and heroines than some who justly receive their meed of praise and share of laudation. Through all the wearisome days and nights, when worn with watching and spent with anxious thought for to-morrow's needs, when yearning for the loving sympathy of some personal friend; when, through injustice and no fault of hers or that of her companion, those who should have been her natural helpers, protectors and comforters turned heartlessly away, leaving her to suffer in proud silence—still wincing under the injustice which had been her portion—not once in all that weary trial did her sick husband see the shadows upon the face of this brave woman—not one tear-drop called to his failing senses the fear which such a sign would have brought to his frail spirit—not once did he hear a murmur of discontent; not once did he look into her face and fail to see the loving, tender smile which made him feel, as he expressed it: "So long as my wife smiles, I know that all is well." The last of his earthly vision rested upon the sweet smile of the brave wife, and he murmured "*All—is—well.*" Was our afflicted sister at the nation's head more heroic than our afflicted sister whose case we have cited? We think not. Let us, then, in passing, pledge each other that from this time on we will, *in the present*, give honor and praise wherever praise and honor are due—be the heroes or heroines lofty or humble, high or low, rich or poor, known or obscure.

In the world's broad fields we find scope, breadth and opportunity to develop or unfold, to beautify and enrich, the many veins traversing our life lines. We may become almost what we will, so great and varied are our gifts and privileges and aids in progressive avenues. If we take our one talent and hide it away in a napkin, like the foolish one of old, we may not hope for growth or unfoldment. If, on the other hand, we carefully use and seek to enlarge and add to our talents, our unfoldment will be not only a marvel to ourselves, but to our friends as well. If we have a lack of spiritual gifts, and yet have aspiration, we can grow spiritually, and our gifts will increase, until, perchance, we may become acknowledged leaders and benefactors in paths leading toward or into and through spiritual progression.

So-called earthly gifts are not to be overlooked or despised. If we have poesy in our natures, or the artist's touch to call into life the dreams of our waking hours, or to copy, "true to life," the "studies" which nature places before us in every form and tint of beauty, in contrasts and harmonies, in the wealth of profusion, and the dainty bareness of an autumnal or winter landscape; if we can call forth by word of speech or pen the answering response from kindred spirits, or call to life the dormant energies or possibilities of sluggard souls, or place in living contrast the difference between dreaming and being awake and attuned to the throbbing interests and movements in the great panorama of life; if we can, by voice or pen, in a whole lifetime, set in motion even in one human mind a train of thought which shall bear that soul on and on in the great sea of living issues, ready to recognize, anxious to forward, all movements tending toward the ultimate redemption of the human family from its degrading slavery of ignorance, crime, superstition and intolerant bigotry; if we can, by word or example, incite the apathetic to interest, the vicious to repentance and atonement, the haughty to seek the jewel of humility, the careless to become painstakers—in fact, if, by the use of any gift which we now have or may acquire, we can put our shoulder to the wheel of Progress, thereby making its velocity in revolution greater, shall we be content to sit idly waiting for our mission in life, or for the world to grow better?

One of the most solemn and most important lessons in earth-life is that of individual responsibility. As we have many times said, You cannot do our work—we cannot do yours. We must individually "work out our own salvation with fear and trembling." Our lives are so intermixed and blended that this startling statement is a fact. We cannot do all our work faithfully and well except by your aid and coöperation. If we fail to hold you up in your work in the various departments of life, you will not succeed as you should, nor as is your right. How important, then, that we learn the double lesson of individual responsibility, and of harmonious coöperation in work of all kinds.

Another lesson which we shall do well to heed with all diligence, is the duty of those in the sunlight to extend the hand of loving, charitable ministration to those in the shadows of misery or crime. Not that we may condone offenses or take the law into our hands, but spiritually and morally and materially, if need be, we must be a strength and help to those weak in their moral natures and bereft of material support. We stand aloof, and commiserate their condition and their deeds. We feel that we are not like unto them, which is in part true, but we fail to consider that we differ only because of our environments, and the more favorable conditions to which we were born, and which have acted as the sunshine in rounding out and mellowing our characters and our hearts. It is quite time that the lesson of brotherly love shall enter our hearts, and, taking root, bring forth works worthy of the great inheritance which has placed us above those in the scale of life whom we commiserate. It is quite time that we ask ourselves to what extent are we responsible for the distressing scenes from which we turn in disgust, or, at best, in despair of a remedy. How long shall we sit in comfortable sadness, sighing over the wickedness and suffering caused by it! How long shall we close our eyes to the admonition: "Work while the day lasts!" If by a word or a dollar, or their combination, we can remove a burden or relieve a small part of suffering, shall we keep silent, with our hands clutched upon our purse-strings? Is not this attitude a sure indication that we are unworthy of our stewardship? It is often asked why our spirit-friends, if able to return and powerful to assist, do not help us more in acquiring that wealth represented by money and its equivalents? It seems to us that question is easily answered. To most of us worldly prosperity is deadly in its effects upon our natures. As we grow rich, we grow in the desire to cling to and add to our gains. Our hearts become calloused, and we turn with impatience from "a tale of woe," or listen with well-feigned patience. If we contribute for benevolent enterprises, we rarely do so free from the pride born of the adulation of those seeking our favor for its moneyed value. We are safer in the clutches of poverty than in the vice of wealth accumulated at the expense of our unfoldment in all that tends to make us better men and women in this life, and the happy inheritors of the life in the hereafter, where we may, while on earth, build for the eternities.

Too much cannot be said in favor of a daily life in accordance with "the Golden Rule." If we do unto others even as we would have them do unto us under like circumstances, we shall readily discover and adapt the teachings of life's lessons, both for this and the life to come.

To uproot selfishness is an important lesson. Sometimes we become anxious to have selfishness cast out of our neighbor's garden, failing to see that our own is choked by that and other weeds of rank growth. We must seek by all means to cultivate the graces which will beautify and adorn our souls, and beware of and avoid all conditions which tend to cramp and hinder our growth toward perfected manhood and womanhood.

When we have discovered and obeyed the teachings of the important lessons in life, we shall be an "open book," that "he who runs may read." Our less fortunate brothers and sisters who have missed their way, and erred in blindness, will feel our love for them, and give heed to our counsel, because it will give forth no uncertain sound. When we would extend to them our hand in sympathy and in earnest desire to do them good, we shall not be spurned or rejected, as is often the case now, in our lack of the true elements, but shall be met with eager desire for reform, or at least with respectful attention when we disinterestedly seek to do them good.

If our hearts are molded in selfishness we shall be disturbed and ill at ease, perhaps petulant, yea, even angry, when called upon to look away from our pleasant surroundings into the environments of the needy and suffering ones, who extend their hands, and cry aloud for help, or bear their burdens in either brave or sullen silence. We have no time or money to spare when our hearts are stony in their coat of mail made of selfishness; but divested of this armor by the lessons of life, mellowed and subdued by the teachings of life's lessons, we become changed beings. Our hearts soften, and our purses open in proportion.

We see, then, the danger of disregarding these important lessons. If we are wise we shall be diligent seekers after and students of the truth; we shall seek to live according to the highest light attainable, and to diffuse that light upon others. We shall not be content to reach a high point alone, but be anxious to have many share with us victory upon victory which we may achieve in the struggle for the supremacy of right living.

The philosophy and truths of Spiritualism are great helps to this end. The wise and learned, the progressed and earnest workers from the other life come not only at our call, but unbidden and unsought to inspire, aid and coöperate with us, in finding and applying the lessons of life with their wondrous teachings. They would through us continue or take up their life-work. They come to heal not only our wounded spirits, but to cure our bodily ailments. Given the required conditions, and their powers are exerted to a marvelous degree for our good. Give them the required conditions, and there seems to be nothing impossible with them.

When our loved ones droop and falter by the way, and our hearts grow sick in anticipation of that time when the seal of death shall be set upon their foreheads, we are often unaccountably sustained, and enabled to perform our loving ministrations with the gentle touch and serene mien so necessary to the declining invalid. We wonder at ourselves. We would not marvel could we see the band of loving spirits who are with us comforting and strengthening—giving to us that sustenance which makes us capable of enduring; but for their aid we might lose our reason, we surely would lose our self-control, and perhaps fall ere our dear one entered the life beyond, of which we know so little and yearn to know so much. When the final blow is laid upon us, and we feel that the earth has been robbed of all its brightness—that we can never smile again—that we would lie down to join those taken from the earthly life to the realms beyond our vision (unless our spiritual vision has been opened to us)—when we grow numb with grief and terror as the truth presses upon us that our beautiful dead have been taken and that we are bereft: In *that* dreadful hour our loving friends return to help us to recover our equilibrium, to make us see those left to us, whom we have perhaps in our grief for our loss for the time overlooked or forgotten. We are calmed, and, beyond our comprehension, life presents its claims upon us and we become ourselves once more—saddened, it is true, yet able to take up life's duties and anew to seek life's lessons with their teachings of reconciliation and the hallowed results of discipline.

In the silent hours of the night, or in the day-watches of the stricken heart, we do not see the gentle ministrants who enter and with healing in their hands touch the wounds bleeding and sore; yet we are conscious of relief—we think more calmly of the ones taken from us, and often feel, unaccountably, that they are not so very far away after all—and our hearts grow stronger, and we rise with more interest and a growing desire to fill the measure of our remaining days with usefulness. We cannot see the radiant joy of our loved ones, who have been able to comfort and inspire us by their silent but effective presence.

Could *we* but understand how much we would gain, and how much *they* would be gratified and rejoiced, we would more often court their presence, yea, call and woo them to our side! Unconsciously, and sometimes willfully owing to false ideas, they are repelled, or held afar off, where they mourn their inability to lift the burden holding to the earth the dear mother, father, sister or brother left to mourn disconsolately, as one without hope. Spiritualism comes to these sorrowing ones with proofs of spirit-return, and the possibility of direct communication with their loved ones—they will not or cannot listen; perhaps later on their attention is attracted by the recital of some one who has thus been reached and comforted, and they seek to know in truth whether "If a man die, shall he live again?" if he continues life beyond the stroke called death, can he return to tell us of that life which he has entered, but which we cannot penetrate with mortal sight? At last, perhaps after years of earnest seeking, the conditions are right—the lines are established—and mother and child are once more reünited. No power can again separate them; both look forward to the glad hour when they shall meet on the further shore of the river of death, and can go on hand in hand seeking new lessons, ready and anxious to be taught in the joys and mysteries of that better and higher life into which they have been taken by the death-angel. Silently but surely do the messengers of light come, embracing every opportunity to do us good, and through us to reach others, perhaps less sensitive to spirit-return, or less desirous of availing themselves of its benefits. If you are gray haired, and your form is bent with age, rest assured that your mother in spirit-life has never lost her interest in you; on the contrary, the maternal love has increased with the growth of years; her joy or sorrow has doubtless been in proportion to the light or shadow across your pathway; if you have been thoughtful of her, and lived in accordance with her wish, or as she would have directed had you been in direct communication with her, your path has been flooded with sunlight; if, on the other hand, you have lived the life of materiality or sensuality, have formed habits hindering your progress in spiritual development, have grown worldly and hard-hearted, if dollars have grown larger in your sight as years have been added to your life-record; if you have failed to seek life's lessons, and profit by their teachings; if you have "missed the law of kindness"; if, in short, you have forgotten the Golden Rule, which is the main plank in the platform of all good mothers' teaching—rest assured the shadows which lie across your pathway have darkened the spirit of your sainted mother. May God and the angels show you, while still on earth, the better way, leading to the fountain of sweet satisfaction, where you may drink of living waters, and be released from the bondage of worldly thralldom.

Spiritualism offers to all the proofs of its claims, and brings to saint and sinner alike the opportunity to intelligently explore the archives of this life, and to reach beyond the lifted veil dividing the two worlds. If we are skeptics, but honest ones, we are treated fairly, and the spirit-world makes every effort to accede to our most exacting terms, and under those terms to convince us of the power and fact of spirit-return, and of intelligent spirit-communion. If we are hypocrites, we may deceive the medium, but not the spirit-controls; we will be punished for our duplicity, or perhaps attract deceitful, hypocritical spirits who will delight in giving us a "set-back."

This suggests one of the most serious lessons connected with the life hereafter. It is dangerous to tread questionable ground in this life, for by so doing we attract through natural law those in spirit-life yet in the bondage of the lower planes, who come to still indulge in their perverted tastes and appetites. Then are we doubly responsible, for we not only forge an extra link in the chain dragging us downward, but help to lengthen the chain of a spirit or spirits still in bondage.

The teachings of this startling lesson should lead us to seek to make our aura or atmosphere so pure and holy that even the progressed of spirit-life may approach and become *en rapport* with our spirits; if we are able to do this, then shall we be a living blessing to all about us; none can approach without being made better, and we shall become towers of strength.

Let us pray, then, for aspiration—for that constant outreaching toward the good—that in coming years we may be unto many a refuge and stronghold in time of trouble—that we may lead, rather than grope our way in the darkness.

Spiritualism comes not to make us idle dreamers, but practical, earnest workers. If we are true Spiritualists we will be better husbands and wives, better, more judicious parents, more thoughtful, tender brothers and sisters; in our dealings with our brother man business ways will be shorn of so-called warranted devices to insure gain; we shall be honest, upright, and "our word" will become "as good as our bond"; we shall command the respect of all mankind.

We are painfully aware that many who profess to be Spiritualists fall far short of our ideal standard of possible attainment; we sadly fear that many use Spiritualism as a cloak to hide their moral deformities. How foolishly deluded are these careless hypocrites! They may thrive and flourish for a time, but be sure "their sins will find them out." The day will come when, in a lesson of life here or in the life hereafter, they will be forced to learn and face the truth which they now so flippantly set aside.

We cannot all arrive at the same degree of spirituality, owing to the diversity in our natures and our surroundings; but if we each strive for the mastery over self—if we are able to place our spiritual natures in the ascendency over our physical—if we can hold in check our passions and our appetites—if we can wield an influence born of the fact that we practice what we preach, and can at the same time wear the serene mien of satisfaction in deeds well done—we may be sure of a welcome entrance into that life where we are told no masks are worn, where no words are needed, for all can read the true status, one of the other, as an open book!

When we grow sick at heart because of the hurling to the ground of some idol, it is a comfort to reflect that one day we shall live beyond the pale of earthly deceit, where "we shall know as we are known"; where the cruel iron will nevermore enter our souls; where we shall be judged for what we are, and not for what we seem. When in adversity's hour we are left almost alone—bereft not only of the belongings to our prosperity, but of friends whose friendship was, according to declaration, to be lifelong, and beyond the power of any fate to disturb or destroy—it is a comfort to be assured that in that other life we shall have with us only those who are truly attracted to us; our friends will be so real that nothing can divide or separate us. Hand in hand we will seek the fields of progression and march onward. Our missions there—according to testimony vouchsafed by reliable witnesses—will be blended, and individualized, as here; we shall be able or perhaps compelled to continue our earth-work. Surely when from the enlightened standpoint on the other side of the border line dividing the two worlds we stand and view the needs of this life, we shall be anxious to join the bands of ministering angels who return to earth on their varied errands of mercy and loving good-will. We shall then know how difficult will be our task. We are told, also, that with the difficulty increases our desire to seek channels whereby we can reach the objects of our desires.

Let us, then, wisely seek to know all we can of life here and life hereafter. If we can obtain any knowledge of the life beyond we ought to avail ourselves of the privilege. We must gain an attitude of receptivity, careful to accept all truth, yet cautious lest we accept false teachings or statements. We should heed the injunction to "try the spirits" and to "hold fast that which is good."

In all ways and by all means must we not only seek good, but resist evil, or undeveloped good. If we earnestly desire to be led in the true way, we shall never call in vain for those who can and will guide our steps and place our feet upon the rock of everlasting salvation.

Finally, let us in all earnestness remember that the duty of each passing moment cannot be crowded into the space destined for another duty. Our opportunities for doing good never return; if unimproved, they pass on to be recorded against us in the great account which will at the end of our earthly sojourn confront us, to our joy or regret as we have filled the measure of our days.

When we cross the river called death, may our souls be joyful because of the clear title we shall have gained in the favorable record of our daily lives. We cannot be too industrious, too earnest, too loyal or too intelligent in our works of mercy and benevolence. When bidden by the death-angel, may we all "come rejoicing, bringing in the sheaves"—a glorious harvest, which shall entitle us to an inheritance of good beyond naming in the language of mortals.

Then, with our feet upon the border-land and our eyes upon the beautiful regions, we will shout our hosannas and raise our pæans of thanksgiving that while clothed in our house of clay we could find and to some degree interpret and apply the teachings of the Lessons in Life on earth and in spirit-realms.

May Magazines.

THE MAGAZINE OF ART.—A profitable study for an artist is the frontispiece, "Shere," an original etching by Percy Robertson, R. P. E. Its value will be recognized in its delicate gradation of tone, its just massing of light and shade, and the tenderness of its lines. "British Etching" is the theme of the opening article by Fred Wedmore, with five illustrations. With the same number of illustrations Alfred Marks contributes an interesting paper on "The 'St. Anne' of Leonardo Da Vinci," and Mr. Spielmann one on "The National Gallery of British Art, and Mr. Tate's Collection." Other features of this number are, "Recent Illustrated Volumes," three illustrations, "The Portrait of a Poet," five, "Temple Newsam," ten, and "Illustrated Note Book," four. New York: Cassell Pub. Co.

WORTHINGTON'S ILLUSTRATED.—Mary A. Livermore continues "In 'Ole Virginny' Fifty Years Ago." "Some Women Artists in New York City" are interestingly sketched, with reproductions of their works, by Lita A. Rice. "A Summer in Hoch Tyrol," illustrated, "Sailor Slumber Song" and other attractions in prose and verse. Hartford, Ct.: Worthington & Co.

THE QUIVER.—R. M. Ballantyne, who in England is writing for his third generation of boys, describes how he does it. "Spiders, Webs and Silk Spinning" are described in illustration of "God's Hand in the Book of Nature." Continuations of two serials and two complete stories comprise the fiction. "Love or Duty?" is the frontispiece. New York: Cassell Pub. Co.

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff and scalp sores.

NEW MUSIC.—We have received from White-Smith Music Publishing Co., Boston, Mass., the following: *Vocal:* "A Twilight Serenade," by Lindsay Lennox; "If I were You" and "A Gleam of Sunshine," soprano and also baritone, Louis Campbell-Tipton; "To a Rose" (soprano), words, Edna A. Foster, music, Robert Bruce; "Six Modern Beau Brummels," Song and Dance, Geo. Schleiffarth; "Dar's a New Coon Weddin'," A. S. MacKenzie; "Over the Hills at Break of Day" (mixed voices), Adam Geibel; "God is Everywhere," "Easter Time" (anthem), C. C. Stearns; "Of Loving Will the Token," trio, Schumann, arr. with violin obligato, by Carl Pflueger. *Instrumental:* "The Accordion Dance" (piano), Ewan Ogilvy; "White Squadron Patrol," Loren Bragdon—arr. for two banjos, by G. L. Lansing; "Priscilla" (dance—piano), J. T. Clark; "Castanet Dance," Paul Kellar; "Love's Dream After the Ball" (four hands), Alphonse Czibulka; "The Robin's Lament," Balthaser Meininger; "Fawn Galop," O. R. Blum; "The Golden Rod" (waltz), F. E. White.

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Jan. 14. eow26.

Camp-Meeting and State Association.

To all Spiritualists of the State of Washington, greeting:

Realizing the need of closer and more harmonious relationship of the Spiritualists of the State of Washington, we, the representatives of various local societies, hereby issue this call for a State Convention and Camp-Meeting to be held in Seattle, Wash., commencing Saturday, June 3d, and continuing one week, during which time a permanent State Association will be organized and such action taken as to advance the Cause throughout the State.

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

THE COURTING-STICK.

["In the early New England days there was in most houses a large assembly room, and there the family and all the guests and chance callers gathered on winter nights about the blazing fire-logs. For the convenience of young lovers, since there was no 'next room,' courting-sticks were used; that is, long wooden tubes that could convey from lip to ear sweet and secret whispers."]

Sunshine bathes in a golden tide
Tumbled treasures of satin and lace;
Grandmother's chest stands open wide;
Over it bends a blossoming face.

Here is her girdle of sylph like span,
Stomacher studded with jet and pearls,
Gay little shoes that the dance began—
Grandmother was a rose of girls!

Margery's curious eyes are bright,
Margery's fingers are deft to suit;
What does she bare to the wondering light?
A silent reed?—or a stopless flute?

Grandmother reaches a faded hand,
Never a word do her old lips say;
Close to her ear the hollow wand
She holds, with her dim eyes far away.

Fainter, more vague to the dulling sense,
Margery's laugh with its silvery flow!
What is it hearkens, alert, intense,
To tones of seventy years ago?

"Darling, I love you!" "Oh share, dear eyes,
Glances the broidery cannot miss!"
"Whisper! I hear, though a breath replies!"
"No one is looking—sweetheart, one kiss!"

Creepeth a flush to her withered cheek,
Murmurs her voice like a dreaming shell:
"Love, I am here! Canst thou hear me speak?
Living or dying, I love thee well!"

Grandmother's hair is white as snow—
Brown the curls which the grasses hide;
Bent her form with its burden slow—
A shattered pine tree—her lover died.

Margery, read the riddle plain!
Sleepeth the lighter, or life or death?
Free, at love's call, to their tryst again
Flying on wings of an echoed breath!

—*Mary A. P. Stansbury, in New England Magazine.*

Spiritual Phenomena.

J. Jay Watson's Occult Experiences.

LETTER NO. IV.

To the Editors of the Banner of Light:

"*Cui bono?*" When I commenced writing an account of my Occult Experiences for the columns of THE BANNER, I little realized the interest these letters would create, not among Spiritualists alone, but among various classes in all grades of society. So many inquiries have poured in upon me in relation to these *experiences* from almost every quarter of the globe, I have found it quite impossible to answer each individual communication, even briefly; and to respond to the "*Cui bonos?*" it would require not only several extra clerks at my command, but also skillful stenographers, and type-writers *ad infinitum*. I will therefore endeavor to make a sort of general reply through the columns of your widely circulated journal. It is interesting to note the varied experiences of people who have called upon Miss Hahn, attracted thither through my three former letters to THE BANNER. The majority of these investigators have not only been satisfied with the result of their investigations through this remarkable young lady, but they have also, in many instances, been made supremely happy as well. Among recent cases that have come to my knowledge, I will mention a few in point.

One old friend of our family, a lady standing high in New York society, both as regards her good deeds and intelligence, whose life experiences have been exceptional, and who has extensively traveled about the world, a short time since lost, as she supposed, by death, a lovely daughter, an only child. We have known this lady for more than forty years. She called upon us a few weeks ago, in a state of mind bordering upon insanity. Her agony was pitiable to behold, and it was with no little difficulty that my wife and daughter could pacify her long enough to try and pour balm upon her terrible wounds. She knew our sympathy was deep for her, and that we fully comprehended from our own recent sad experience the depth of her overwhelming grief. In the course of conversation we mentioned some of our own remarkable experiences with Miss Dora Hahn, as also that of several of our friends. Like a drowning person, the poor lady grappled at this what to her probably seemed only a straw, and soon after she called upon Miss Hahn. As she entered Miss Hahn's presence, her first exclamation was, "*Is there a God?*" "*Yes, mamma, there is a God,*" exclaimed her child through the medium, who also immediately gave the daughter's name to the almost distracted mother. "*That is all I want to know,*" said the lady, and immediately made preparations to depart. The next time we saw our friend, a great burden seemed to be taken from off her heart. We then presented her with a copy of that wonderful book, "The Salem Seer," and we think that *her* question, "*Cui bono?*" was satisfactorily and happily answered.

I could go more into details in relation to these matters, but so many strange and unvarnished facts press themselves upon me, I will be brief in order if possible to answer the question with which I began this letter. A short time ago a lady, (I think a Jewess) and a stranger in New York City, also an entire stranger to Miss Hahn, called upon her for a sitting. "*You did not come to the city on the cars,*" said Miss Hahn, "*you came on a boat.* You also brought *two* children with you; you paid *fare* for one and *freight* for the other." "Yes! I *have* brought my *two* children," said the lady, "and *one* of them I brought in a *casket.*" Last summer a lady called upon Miss Hahn, and upon being seated the medium said, "You have a very sick daughter far away from here, and she is about to undergo a serious operation." "You are *mistaken*," said the lady; "*I* have no sick daughter, much less have I a daughter who is about to go through a serious operation." Of course the sitter now naturally became incredulous, and soon after took her departure. The thought occurred to her, however, that she would write to her daughter (who was in Springfield, Ill.,) at once. She did so, and immediately received a response from her daughter informing her of her serious illness, and of the fact that she *was* to have undergone an operation of a most dangerous character. The lady had informed her daughter in her letter about her experience with Miss Hahn, and her daughter in reply added: "*If Miss Hahn can see all of these things, and I so far away, I will go to New York and see her, before undertaking the dreaded operation.*" The daughter soon after reached New York, and her experience with Miss Hahn can better be told in her own words, and over her own signature, in the following letter, the original of which I have seen in the patient's own writing:

(*Copy.*) SPRINGFIELD, ILL., *July 3d*, 1892.

Miss Dora Hahn: Kind Friend—I have thought often, since my return home, that I ought to drop you a line, and tell you how thankful I am for what you have done for me. On the 9th of May last I went to you, after having doctored over five months with three physicians. I was very much discouraged, and sick, and knew not what was the matter. In a few minutes you told me the nature of my trouble. You called it '*Liver Stones.*' You said I could get well if I followed your direction. You told me to take the best Olive Oil, and that it would dislodge the stones. You also advised me to drink Camomile tea, to purify my blood. I took the oil according to your direction, and in about three weeks I had passed no less than *sixty* stones. They were very hard, rather dark in color, about one and one-quarter inches long, and about three-quarters of an inch in diameter. You told me the *water* which I had been drinking at my home was the cause of this trouble, and that I should have boiled it before using. The stones mentioned above came apparently through the intestines. I am still passing a very few of them, but they seem to be dissolving; I yet have a little pain in my right side. Now, Miss Hahn, I feel that I cannot thank you half enough for the good you have done me. I recommend you very highly. May the good Lord spare your life, and may you benefit others, as you have me. If I have any more trouble you will hear from me. How true your words to me were about my sister-in-law. You said she was sick, and had a tumor. Yes, she was sick at the time, but I knew nothing of it. I think you will see her when she is able to go to you. Again I thank you, and may God bless you in health, and in doing good. You have done wonders for me.

Sincerely your friend, MRS. H. L. PHELPS.
228 *Jackson street.*

A lady friend of our family residing in Connecticut, a well known artist of more than local renown, and a musician of rare attainments, had heard through us about Miss Hahn, and called upon her. Upon becoming seated in Miss Hahn's séance-room, this medium at once gave her the name of her deceased first husband, minutely delineating the cause of his death. She also gave her the names of her father and her mother, describing the lady's present home and her *second* husband, as well as some of her artistic achievements. The reader will please remember that in all of these cases mentioned Miss Hahn knew nothing whatever as to the identity of her sitters, either directly or indirectly.

Every one has heard of Ole Bull, the famous Norwegian violinist. A short time since his son, Mr. Alexander Bull, who is also a fine violinist, paid a visit to Miss Hahn. Without hesitation, she immediately described a Norwegian flag, which she saw floating above his head. She also delineated with unerring exactness his peculiar relations to his father during earth-life. She also informed him of what he already knew, that the *watch* which he then carried in his pocket was presented to him by his father, even going into still further detail by telling him that his father had purchased it for him in Paris, France.

I have before me a letter from a Brooklyn gentleman, which I have just received. As it is the first of the kind that has come to me, and seems to have been written with good intent, although in a somewhat captious mood, I quote from it. While the writer is unquestionably strictly honest, it will be readily seen that he has not taken in the many subtle permeations surrounding the matter under consideration. Through seeing my letters, published in THE BANNER, this gentleman tells me he was induced to call upon Miss Hahn. "Having also heard *other* good reports of her mediumship (he writes), and especially those of yours, I concluded to make an engagement, but was greatly disappointed. I was an entire stranger to Miss Hahn. She said that I brought good influences and had a good magnetism. She gave names, none of which I could recognize, and followed a system of asking questions to draw me out. That was kept up continuously, both before and during the trance. I stated that if anything was given which I could recognize, I would at once acknowledge it, but unless I gave her clues to work upon she would run far off the track. She admitted that it was *all unsatisfactory*, and *declined any fee.*" Now, this gentleman, who gives this result of his experience with Miss Hahn over his autograph, seems to forget that among the millions and billions of the "*great majority*" who have crossed the "river of (so-called) death," it certainly would be more than miraculous if *every* person calling upon this extraordinary girl could be *at once* surrounded by the spirits of their departed loved ones. It seems to me that any *one* of the astounding experiences which I have related in these letters should convince a fair, logical mind that Miss Hahn possesses a *power* that cannot be gainsaid or disapproved by the experience of any *one* individual, and the very fact of her having declined the usual fee, as the writer of the above states, and of herself admitting the unsatisfactory outcome of the séance, proves, most emphatically, her honesty, not only in a financial point of view, but in a praiseworthy and true spirit of generosity and kindness of heart.

I am no special advocate of Miss Dora Hahn. It is only a little over a year that myself and family have had the pleasure and privilege of her acquaintance, and in giving her name or address to friends or strangers, we have been especially careful not to drop the slightest clue that might be used *pro* or *con.* by either party. It is seldom that we meet Miss Hahn or any member of her family, and my sole object in writing these *experiences* is to render a service, as near as may be, to fellow-travelers toward that bourne relating to which millions are wavering in their belief as to the possibility of the spirit-return of their loved ones.

That great and good man, the late Robert Dale Owen, remarks: "If, as scripture intimates and poets have sung, the spirits of the departed do still take an interest in the well-being of those friends they have left behind, and if they may sometimes by virtue of certain laws evince that interest, why may we not imagine a father or a mother availing themselves of an opportunity to avert an injustice which they may see is about to overtake a child in earth-life? And why should we admit and adopt extreme *improbabilities* in order, at all hazards, to escape from such a conclusion?" Baxter, in his "World of Spirits," says: "They that tell us that those that die retain no love for their brethren on earth, speak more than they can prove, and are not so credible as Christ, who seemeth to say to the contrary." When a beloved child is taken from us, there is, perhaps, no idea to which the bereaved heart turns more eagerly and naturally than this: that there is care in heaven, and love and compassion for those left behind in earth-life. In the Protestant cemetery at Naples lie the remains of a young girl, a beautiful and gifted daughter of an American clergyman. Upon her tombstone, at her father's request, Mr. Robert Dale Owen had inscribed the following beautiful stanza of Whittier:

"Fold her, oh! Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee."

J. JAY WATSON.
255 *West Forty-Third street, New York City.*

Little Girl—"The doctor said mamma must take a *constitutional* every day. What does that mean?" *Little Boy*—"That means walking." "Then why did n't he say so?" "I do n't know, but I guess maybe if he called it plain walking *he could n't charge for it.*"—*Good News.*

A PROPHECY.

To the Editors of the Banner of Light:

Looking over my BANNER files the other day, I found in No. 20, Vol. 10, in the Message Department, an answer to this question: "Will electricity ever be used in the movement of large material substances?"

It seemed to me to be so much of a prophecy, and the present so fully fulfilling it, that it is worth republishing. Said the controlling intelligence:

"There is no element in, under or above the earth, or in the celestial regions, that man cannot and will not make his servant. Man is endowed with wisdom, and he is the only portion of our Master's creation that is endowed with wisdom. In virtue of this he will become a god in himself. So, then, we are to suppose, sooner or later he will so far become acquainted with the electric element as to make it his servant, in every sense of the word. The past few years have unfolded much in the science of electricity. Man has already taken many steps in regard to making it his servant. Judging from the past, we know he will make it a servant to do his bidding and obey his commands implicitly. At the present day there is but a small understanding of the element, compared with what there will be in the future. Will he use it in the movement of ponderous objects? Most certainly he will. Oh, our questioner, know you that in the compass of one drop of water there is an electrical power, if rightly applied, to overthrow Bunker Hill Monument. We speak that which we know. When man shall come to understand fully the nature of the element, will he not use it to do his will? As man unfolds his mind, the material in his nature recedes. Look back five hundred years, and you will scarce recognize the man of that day as belonging to your race.

"Physical strength dies before the march of mind. Man makes the elements to serve him. As much as he requires certain conditions for his happiness, for his development, if not found in physical forces, he must look for them in the elements, and use them also. We look abroad over the land, and we see that we have everything keeping pace with the growth of the soul. Everything is improved upon. Machines throng our markets to take the place of strength. This and that will take the place of physical forces, and perform that labor man used to perform. But a few years ago the electric fluid was not understood at all. A Franklin found out a little of its nature, and in a few experiments sought to shake hands with it, and he found it ready to shake hands with him. In a few years man will not only shake hands with the universe, but fold it around him. This much, mortal, we know, and when you stand upon the shores of immortality you will agree with us that electricity shall be your most valuable servant in the future."

The above was delivered at the Banner circle, Dec. 3d, 1862; and do not the more than thirty intervening years and their results attest the prescience of the utterer? Thirty years ago there was an enthusiastic, practical scientist who saw through the windows of his soul the immense possibilities along the line of electrical development. But he was alone almost; here and there was one who bid him God-speed, but the mass laughed him to scorn. Faithful soul! he studied, labored, experimented, and gradually extorted those secrets of nature which made him master of the situation. But the end is not yet. Man is in a still larger measure to avail himself of the omnipotency of that all-diffusive agency which pervades and energizes the grand panorama of the universe. You speak none too strongly, says one standing by my side (I know not who he is); within ten years the science of electricity will be so far perfected that its application will revolutionize the motive power of the world, and make the "live lightning" man's obedient servant. The genius and beneficence of the spirit-world are striving as never before to reach down to earth and lift man up to a higher, nobler plane; to ease him of the drudgeries of life, that he may live in the intellectual and spiritual.

As I closed the above sentence I sensed another spirit. Taking planchette, Mrs. Conant's name was written, followed by this: "Take your pen, and I will write a word." Doing so, and waiting a moment, I had this: "Bro. Foster, I turned your attention to the article in THE BANNER you have copied, for I thought it of importance enough to be republished. We from the spirit side frequently give utterance to predictions which in a moment are forgotten; whereas, if they were treasured there would be less querying as to the good of Spiritualism. Our friend has truly said that your earth is to receive new revelations which shall be revolutionary. As one of your poets has said:

'The times are ripe, and rotten ripe for a change,'

and the spirit-world sees it, and will move accordingly. Not alone will the changes be on a material plane, but the outcome will also shake the political, the social and theological worlds. Thanks that you responded to my wishes."

It is some three weeks since my attention was arrested by the prophecy, and during the intervening time, whenever I have been in my library, I have been moved to write, but found no opportunity till to-day—March 12th.

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

☞ The Rev. T. E. Allen of Grafton, Mass., (Secretary of the American Psychical Society) will consider, in the next BANNER,

"The Problem of the Resurrection."

The Struggle in Connecticut!

"To the medical doctors I would say, regulate your own practice in your own domain; and instead of trying to place any obstacle in the pathway of those whose efforts lie in the unseen life, where you have not yet learned how to work, look up from materialism, and reach out in welcome to this product of evolution, which is from the Almighty, and which the hand of man cannot stay."—*Hon. Mrs. Albert H. Walker (Hartford) to the Judiciary Committee.*

The determined resistance which the friends of freedom in medical practice in Connecticut are now making to the *latest* movement of the grasping medical oligarchy in that State toward curtailing the people's liberty, shows that the citizens thereabout are opposed to the enactment of a "doctors' plot law," whatever its "regular" advocates may avouch to the contrary.

From fifty to one hundred persons, it is reported, attended each of the three hearings, prepared to speak or read a paper against the bill. For want of time few were heard, but those who were, demonstrated the intelligence and earnestness of the thousands of remonstrants represented by the petitions.

Notwithstanding the efforts of Joseph L. Barbour, Esq., Prof. Alex. Wilder, J. H. Benton, Jr., and Miss Frances Ellen Burr, Mrs. Walker and others, we note that on the 27th of April the Judiciary Committee at Hartford brought in a bill "to regulate medical practice"—which the *Hartford Times* of the 28th ult. says "is somewhat modified from the more drastic measure formulated by the doctors and their lawyers," though that paper adds that said bill "does not seem to be much changed."

It would seem that the usual sinuous tactics were followed, in this case, by the "regulars" and their representatives; under the terms of the agreement between the advocates and remonstrants, the lawyer *for* the bill was to be accorded the *last word*, and he improved the opportunity in such a peculiar manner as to call out a review of his remarks (published in *The Times* of April 4th) from Mr. Barbour, who represented the remonstrants, but not being able to reply before the Committee (the hearing having closed) was forced to have recourse to the vehicle of a public journal.

The great point to be kept in view in all this discussion *is* the right of individual choice—which is the constitutional possession of every free citizen of Connecticut—to select any person or system of treatment he or she may choose, wherefrom to obtain remedial aid when attacked by disease. The plea that "the art of healing" and "the practice of medicine" are things of a different nature, may safely be admitted by those who have carefully compared the work of the progressive "irregulars" who follow that "art," and the fossilized "Regulars" who engage in the "practice"; but no one at all familiar with human nature can fail to perceive that once give the medicos the reins of power, and the unsuccessful "practice" will claim the whole field, to the destruction of all "patients' rights," and legally interdict "the art" in all its forms. Mr. Barbour makes this point especially clear in *his* admirable review:

"Is it possible that he [the lawyer for the M. D.'s] intends his hearers to infer that because Section 8 of the bill says that applicants to practice medicine and surgery shall be examined in anatomy, etc., [*] and does not require that any one else shall be examined, that, therefore, this bill will not interfere with mental scientists, magnetic healers, clairvoyants, etc.? His argument is without force so far as this point is concerned, unless that is his intention; and yet the bill itself shows that he is wholly in the wrong, if that is the inference he desires made.

While it is true that by the terms of the bill only applicants to practice medicine, etc., need be examined, yet it is also true that by Section 1 of the bill, no person, after the first of October, 1893, is to be allowed 'for compensation, gain or reward received or expected, to treat, operate or prescribe for any injury, deformity, ailment or disease, actual or imaginary, of any other person, nor practice surgery, unless or until he has obtained a certificate of registration as hereinafter provided.'"

The unprogressive character of the proposed measure is shown up by him as follows:

"Under Section 2, any resident of this State, who at the time of the passage of the act shall be, or previously thereto has been, actually engaged in this State in the practice of medicine or surgery or any alleged practice of healing, may, before the first day of October, 1893, file with the State Board of Health duplicate statements, giving particulars as to his practice, etc., and upon receipt of such statements the Board of Health shall issue a certificate of registration. This, of course, will enable persons now engaged in any alleged practice of healing to continue in practice. But how about the magnetic healers, clairvoyants, hydropaths, natural bone-setters, etc., who may arise after Oct. 1st, 1893? Can they procure a certificate from the Board of Health without an examination before one of the three committees provided for in the bill? No, indeed, unless they are graduates of a medical college which is recognized as reputable by one of the chartered medical societies of the State, as provided in Section 3 of the bill, or unless, as provided in Section 4, they are residents of some town in another State adjoining the boundary line of this State, and actually engaged there in practice at the time of the passage of the act, and then they must obtain their certificate before October 1st, 1893."

This proposed "medical regulating" act will, it is announced, be the special order of the day for consideration, in the Connecticut Senate, Thursday, May 4th. Let all true friends of humanity join in the hope—fortified by the endeavor—that the minds of the law-makers may be so guided that their votes shall crushingly defeat this latest effort on the part of a titled few to legally ride "rough-shod" over the dearest rights of the many!

[*Applications to practice medicine or surgery shall be examined in anatomy, physiology, medical chemistry, obstetrics, hygiene, surgery, pathology, diagnosis and therapeutics, including practice and materia medica.—*Sec. 8.*]

Compulsory Arbitration.

A till-then novel decision of Judge Ricks of a United States Court (Toledo, O.) was made not long since under the interstate commerce law, which has *since*, as to its influence, operated like a stone dropped in the lake, sending out wrinkles of interest and activity to the furthest shores of the labor-and-capital question in this country.

If the United States Courts have power to prevent the employés of railroad companies from leaving their posts whenever they like, it no less denies to railroad companies the right to discharge their employés, or even to act in numberless emergencies in the same direction. That means, in the view of more than one of the public journals of the country, the ultimate absorption of the great railroad lines of the United States by the general government; in other words, the nationalization of the railroads.

It has to be admitted that the responsibilities of railroad corporations and railroad employés to the public are reciprocal. So that if employés are to be forbidden to abruptly abandon their work by reason of the great inconvenience thereby entailed upon the public, neither can railroad corporations abruptly discharge their employés, for the same reason. Both hold a position of a sufficiently public nature to forbid their obstruction of the public welfare and convenience by engaging in a contention of any character.

As an exchange pointedly puts it, the general reasoning thus applied to railroads will apply to other forms of public service as well, such as street car service, lighting and water companies, and in fact all forms of traffic in the nature of public service. It may involve a restraint of the right of employés to leave their work at such a time and in such a manner as to injure the public interests; and this would do away almost entirely with the right to strike in any effective manner against any great corporation, since no strike is effective that does not impair the business of the employer, and if the employer is a monopoly, engaged in furnishing to the public articles of necessity and comfort which no one else can furnish, such a strike must likewise affect the public interests. This is held to be a logical application of the reasoning of the various decisions which have since been arrived at. If carried to this extreme, as they clearly may be, they would involve the practical enslavement of workingmen by all established monopolies. There is but one way of escape from such a consequence, and that is by the public's securing possession of such monopolies and operating them.

There is another view taken of this matter, which is strikingly set forth by the *Christian Union*. Summarized, it is this: That if the courts will intervene to prohibit employés from leaving the railroad corporation when such abandonment of employment threatens to work irreparable injury to the corporation, they cannot refuse to intervene to prohibit corporations from discharging employés when such discharge threatens to work an irreparable injury to the employés. That, says the *Christian Union*, is precisely the principle of compulsory arbitration. Another editorial brother says with truth in regard to this labor-capital problem that "To deny labor the right to cease work is really a promise on the part of the State that it will examine into the contested matter, and make everything reasonably satisfactory. This is all labor has ever asked."

Timely Indian Talk in the Right Quarter.

The Washington Post well says that one of the most important duties belonging to the office of the new Secretary of the Interior is that of protecting the Indians, and it expresses the hope that he will exert his most anxious and intelligent care in this direction. The Indians, remarks *The Post*, have been victims of governmental neglect and official ignorance and rapacity, to an extent at once incredible and disheartening; and that in the interest of civilization, as well as for the sake of abstract justice, they should be treated fairly, kindly and considerately. It affirms that almost any army officer of experience among the Indians will say that most of their murderous uprisings have been provoked by the cruelty and ill-treatment of the whites. The American red man, like any other savage, resents bad faith and broken promises; he could much more readily forgive an open attempt upon his life; deception and treachery infuriate him.

The Secretary, adds *The Post*, need waste no time in consulting politicians who know nothing about it, or frontiersmen who have a direct interest in promoting hostilities. Let him, it advises, talk with men like Senator Vest, who has made a careful study of the subject, not from a distance, but among the Indians themselves; or with army officers whose duty has brought them in contact with the situation, and who have nothing to gain by goading the Indians to frenzy. It will not take him long to discover that the Indian problem is the simplest one imaginable; we have only to select humane and honest men as agents, and to enable them to keep our promises sacred, and there will be no more trouble on or off the reservations.

Why, as the *Washington Post* asserts, the Indian problem is the simplest one imaginable, is because it is capable of being solved by our dealing justly by the Indians, instead of allowing greedy men to invade their domain, defraud them in traffic, steal their lands away from them, and break our solemn promises to them. Any people, white or red, would revolt at such treatment persistently pursued toward them. In no instance is the Indian the aggressor in the troubles that occur; these are invited and provoked by our continued breach of faith, our contempt of solemn treaties.

The Early Experience of the Fox Sisters.

In London *Light* of April 6th Mrs. Emma Hardinge Britten writes with much feeling, and sets forth some facts in the early life of the sisters, more especially of the two youngest, that are worthy of consideration by those who may be hasty to condemn in ignorance of causes of which the events they refer to in their condemnation were the legitimate results.

Mrs. Britten has known and been intimate with the Fox family since 1856. After referring to the happy marriage of the eldest of the sisters (Mrs. Underhill) to a wealthy and respected gentleman of New York, who removed her from much public effort, "though," says Mrs. B., "she was ever to them as a refuge and pitying, guardian angel—in short, in all her relations of life, one of the best and noblest of women," Mrs. Britten continues:

"The two young sisters, who were many years her juniors, were driven from their humble peasant home, and the seclusion of a lonely village, by howling mobs, followed by insults and execration from strangers, threats of prison discipline from the authorities, and of eternal condemnation from their religious teachers. And all this for no fault or act of their own! Think, then, of the position in which these unfortunate children—not either of them even in their teens—were then placed. Dragged before fierce, antagonistic, public audiences; subjected to constant rude examinations before committees of their own sex; taunted, reviled and threatened with lynch law when they even appeared openly in the streets; day and night forced to meet companies of hostile, scrutinizing investigators; hurrying from town to town, always in hotels or strangers' houses, and all the while the subjects of powers of which they actually knew as little as the crowds that surrounded them! What kind of a life or education was this for two young country girls, under fifteen years of age? I have seen them, and sat with them at some of their evening circles, when, with the life ebbing out of their thin fingers, heavy eyes, and pale, weary faces, by the expenditure of their magnetic forces, they have sat monotonously counting over the alphabet to the spirit-rappings, hour after hour, year in and year out, sometimes all day, not unfrequently all night also. They had no youth—no enjoyments appropriate to their age and sex—and no other compensation for a restless, homeless and too often thankless life, than the petty fees that afforded them and their good, faithful and most excellent mother the means to procure daily bread.

. . . . . .

Side by side with the martyrs of all ages—the reformers, who have ever been in the van of the world's progress, and who have been rewarded for their noble work by death at the hands of the race they have most benefited; in a word, with all who have suffered or perished by the savage inhumanity of man to man, should we place poor Kate and Margaretta Fox; and when the world scoffs and rebukes, nay, even reviles, the faults into which their all too hard lives have betrayed them, let humanity remember that the tiny tap, tap of the spiritual telegraph that first sounded through the poor, little, ignorant, helpless and uninstructed Hydesville children, Margaretta and Kate Fox, was the first blast of the trumpet-call that now, in the choral of millions of spirit voices, reechoes the solemn words, 'I am he that liveth and was dead, and, behold, I am alive forevermore.'"

Craig's Point.

If on Maine's map you're prone to look,
You'll find the Lake Maranacook,

which is a fine summer resort—the very best in the country—cool and comfortable in all respects. It can be reached by the Maine Central Railroad. On the Lake is a fine hotel, with excellent picnic grounds near by, and on an arm of land running out into the Lake—nearly a mile in length—is *Craig's Point*, upon which seven cottages are already erected, owned by Boston and New York parties; but there is plenty of space for more, which will undoubtedly be utilized as soon as the public ascertains what a salubrious clime that locality is. It is infinitely superior to a mountain residence; the scenery all along the Lake shores is indeed pleasant to the eye of the lovers of nature. Wealthy individuals, who are on the lookout for a healthy and cool summer retreat, should at once inspect Maranacook Lake, and build cottages on Craig's Point. For special information upon this *point* they are requested to address MR. DAVID W. CRAIG, 72 Sudbury street, Boston, or Messrs. Colby & Rich, No. 9 Bosworth street.

The parties owning this eligible location are wealthy Spiritualists, and have no land to sell, but building lots will be *given* to those who are congenial to our Cause, that thus a fraternal community of Spiritualists may be built up in the above locality embracing the whole United States.

Dr. J. V. Mansfield,

A veteran medium of world-wide fame for answering sealed letters, is at present residing with his son on a farm at Ipswich, Mass. The Doctor has now attained to the age of seventy-six years, and is very feeble in health—almost unable to take out-of-door exercise unattended. Those who may wish to communicate with one of the oldest pioneers of Modern Spiritualism may address him P. O. Box 280, Ipswich, Mass., in care of John W. Mansfield.

☞ While the London Spiritualist Alliance is a live institution, and doing good work for our Cause, The American Spiritual Alliance, which was brought into existence several years ago at the instance of John W. Edmonds and eleven other spirits, to day is dead as a door nail. It seems to us that this legal institution should be speedily resuscitated, to combat in every way possible the bigots all over the country who are striving through State Legislatures to have statutes enacted putting down Modern Spiritualism *by law!* It seems to us it is high time that New York Spiritualists move *in re* this Alliance matter, to the end that it may, as a centre, with ramifications all over the country, become a power in defense of the Spiritual Philosophy and its devoted medial instruments. Theological bigots are evidently the instigators of sumptuary laws to retard the grandest movement of the nineteenth century.

☞ A fourth edition of that masterly work, MANUAL OF PSYCHOMETRY, by Dr. Joseph Rodes Buchanan—now of Los Angeles, Cal.—has just been brought out. Copies are for sale by Colby & Rich, 9 Bosworth street, Boston.

Woman and Civilization.

The Farmer and Labor Review of Los Angeles, Cal., reports the abridged address of Prof. J. R. Buchanan on Woman Suffrage, before the Woman Suffrage Association, on March 17th, embodying the salient points and most important ideas of the speaker—which address was received by his audience with demonstrations of the utmost satisfaction. Before the dawn of civilization, said Prof. Buchanan, it might have been a question whether woman had any rights that a man was bound to respect; and it might still be a question in the Hottentot tribe, in which a youth establishes his standing as a man by showing that he is able to whip his mother; but it was not a debatable question to day. Yet what is the substantial difference whether the individual man whips the individual woman, or the collective man—the nation—subjugates and robs its women through the myrmidons of the law? The rights of woman are the highest and most sacred of all rights, whether considered in the light of justice or expediency. The right of the laborer to whatever his labor produces is a question that already convulses the thought of the country. But whose was the labor that produced the laborer himself? Was it not his mother's? Is not he a valuable production of human labor, and does he not justly belong to the woman who, with great toil, produced, developed and cultivated him, gave him a body and a soul, and constituted him so very valuable a property that if he had had a black skin he could have been sold forty or more years ago for a thousand dollars, without any education, but, being white and well educated, he may be worth twenty or thirty thousand dollars?

Then, again, does not both he and all that he makes—houses, farms and salary—belong rightfully to the woman who made him, as long as she lives? If she ever gives him up to another woman she can give a clear, full, fee simple, warranty deed for him and all that he has; and if any woman wants him, she should go and make the bargain for him with his mother. If a husband is a desirable piece of furniture in the house, the speaker confessed he saw no reason why a woman should not go shopping for just such furniture as she wants. Is not this fair reasoning? he asked. Is not the laborer always entitled to what he produces? And is it not much harder work to produce a thousand dollar man than to produce a watch, a dress, or a carriage, which are recognized as the property of the person whose labor produced them? The man-made laws of most of our States have deprived women of the right to their offspring, in which is their life-blood as well as their labor. The old Latin law maxim is familiar—"*Partus sequitor ventrem.*"

The trouble is, women are too amiable to assert and enforce their rights; they live to give life and happiness to others; they submit to every form of oppression, and often seem sweetest when most oppressed, as flowers that exhale their perfume when trodden on. The mother's rights are the paramount rights, the world over, to all its wealth, its beauty and its grandeur. Nevertheless, women are toiling in our cities on starvation wages of three to five dollars a week, when men would raise a bloodthirsty mob if they were crushed down to the same extent. Morally, the man is the mother's property. If she is not now able to carry him in her arms, his size in no way diminishes her rights. She may not be able to chastise him for misconduct, but he may be able to overpower her, Hottentot fashion, and thus assert his independence. If a person can raise a calf until it has grown into a fierce and dangerous bull that he dares not approach as he bellows in the pasture, does he then cease to be that person's property because he is afraid of him? In the human race, the bull-headed strength of the man has so overpowered the gentleness of the woman that he sometimes loses all idea of the loyalty and allegiance due to the author of his being, and there is not a government in the world controlled by man which has shown any just and complete conception of the rights of woman, or of her paramount importance to the world.

The speaker affirmed that the mother woman is the rightful queen of all kingdoms and all republics; and when we recognize her rights, but not until then, we shall enjoy the divine blessing; and just in proportion to our denial of these rights do we fall under that curse which offers the greatest punishment of a nation to its greatest crimes, which can easily be shown. Divine wisdom has ordained, and all history shows it, that every nation that exalts its women shall rise to a higher civilization, to greater power and prosperity in all respects, while any nation that tramples on the rights of woman to the same extent, dooms itself to failure and disgrace, to ignorance and poverty, to disease and crime, to helplessness and famine, and to the contempt of the rest of mankind. A single century is long enough to insure the downfall of the nation that is grossly guilty. For this reason Prof. Buchanan asserted that the destiny of every nation depends absolutely and entirely on its treatment of its women; and the historians, political economists and doctrinaire philosophers who have discussed every other cause of the rise and fall of nations, but have overlooked this one, are but superficial quacks.

And turning from the preëminent and sacred rights of the mother to those of the wife, they, too, are no less imperative, for the wife is the representative of posterity. In her exists potentially the more than thousand coming centuries who depend on her for their existence and character. Kill her, and you annihilate them. Debase her, and you debase them. Oppress and torture her until, in her wretchedness and despair, she learns to hate you, and you send that hatred and despair as a river of poison down the centuries; but cherish and love her as you love yourself, and you fill her with happiness, joy, health and gladness, and you send these blessings as a river of life down the ages. Hence, if you do not love and cherish her, you are debasing human destiny, and you are a criminal though you may be out of the reach of the law. This is not specially a woman question, a question of woman's rights and interests; it is a national question, a race question, a world question; for man and woman are eternally bound together, as the masculine left brain in the head is interlinked anatomically and physiologically with the more feminine right brain to make the complete human head; and however low the woman is borne down by false institutions, the nation is borne down with her; and however high her condition, the glory and power of the nation becomes its expression. The Gracchi at Rome were the expression of Cornelia, and Nero was the expression of the criminal Agrippina. The interests of the sexes are identical.

It is indeed strange, proceeded the Professor, that a truth so emblazoned on all historical records has attracted so little attention from philosophers and statesmen, as if they had forgotten the time when, in their own puny helplessness, they owed everything to a mother's care, as well as the life she gave to body and soul. Our duty in this matter becomes very plain, when we look into the higher law of life, the law of unlimited and undying love, which was uttered and illustrated by Jesus Christ; which would lead the world, if the world could follow, out of all its ills, its despotism, poverty, crime and suffering, for they all disappear in the light of love as darkness disappears at sunrise, and philosophy assures us that, in proportion as this divine law is established in society, the life of woman, surrounded by love and relieved from every shadow, drawing into her life all the beneficence of the universe, would express in her offspring the nobler qualities and powers for which the loving mother prays, and a nobler race would appear on the earth. The perfect race suggested by the law of evolution as yet coming in the future can come only from the perfect family, which we should strive to establish. The conjugal union in perfect love is a mutual reënforcement. Each receives new motives, new hopes, new joys and new strength. They put forth all their powers, and if life becomes a battle it is well fought by two. If it is a period of advancing prosperity, love adds to this the joy and romance which mingle poetry with the wholesome joy of life. The divine ideal is approached, for where two live in the sphere of mutual love the injunction to "love thy neighbor as thyself" becomes intelligible to them and does not seem entirely impossible. The warmth of fireside love still gleams in the eyes when they are turned to less familiar faces.

If we look all through history, we find the reign of desolation and barbarism where man has declined as woman has been degraded, but a bright advancing civilization everywhere to the extent that woman has been honored. The Western condition is sustained womanhood and advancing civilization, while a degraded womanhood and a stagnant or declining civilization is the Oriental condition. The dawn of the grandest and most ancient civilization, and its brightest ethical, social, intellectual and scientific development, was in Egypt, where woman was more respected and honored than in any realm or any century that history records; and in signal contrast to Egypt we have the pseudo-civilization of far larger and more powerful empires in India and China, which have maintained their existence by vast territories and immense populations, which ought to have made them the leaders and rulers of the world. But their civilization was without a living soul; it was rotten to the core, for it ignored and trampled upon woman, and therefore paralyzed every noble attribute, making China, though apparently the greatest nation in the world, the most unimportant and stagnant; and India, ranking next to China, not only unimportant and stagnant, but the helpless slave of a handful of foreigners; and both, though living amid the richest bounties of nature, are the most wretched and poverty-stricken of civilized nations, existing upon the borders of famine and pestilence, by which they have lost more than fifty millions of their people every century.

Prof. Buchanan made a graphic historical display of the social degradation of India and China, their horrible barbarity and cruelty toward women, and the wonderful rise of the petty tribes of the skin-clad barbarians of the Western world, among whom woman was universally honored. Rome and Greece with honored women led ancient civilization. Rome became mistress of the world; and the Germans, who honored their women, have grown into the greatest European power; while England and America, pursuing the same course—and each approaching simultaneously now to the full recognition of woman's equality—are clearly destined to lead the race, and probably to make the English language, English literature and English institutions for the protection of human rights, the dominant power of the world.

Demise of a Noted Medium.

We regret to learn of the demise of Mrs. James Redpath, who was a very reliable trance medium. She was well known in Washington, D. C., for many years, and was a dear friend of the late Judge Black. Her influence as a medium among Congressmen was very extensive. This lady was formerly known among Spiritualists as Mrs. Carrie V. Chorpenning. She passed to spirit-life on the afternoon of Tuesday, April 25th, at her late residence, 139 West 22d street, New York City. We are promised a full account of her mediumistic gifts for publication in THE BANNER soon.

Notice to the Musical Public.

Those who have not secured a copy of C. P. Longley's fine book of songs, "ECHOES FROM AN ANGEL'S LYRE," and desire to do so, are advised that the present edition of that choice work is nearly exhausted, and another *will not* appear. Therefore, those who wish to procure copies must order them at once. For sale by Colby & Rich, 9 Bosworth street, Boston, at one dollar per copy, postpaid.

Prof. Longley has other musical compositions in preparation which will soon be issued from the press.

Mr. Colville in the East.

W. J. Colville will lecture in the Spiritual Temple, Exeter and Newbury streets, Boston, Mass., Sunday, May 7th, 2:45 P. M.; subject, "A World's Fair in Heaven, and Its Correspondence upon Earth."—[His classes in Spiritual Science open at 18 Huntington Avenue (suite 4), Monday, May 8th, at 2:30 and 7:45 P. M.]—Mr. Colville will also speak in Brittan Hall, Haverhill, Mass., at 7:30 P. M.

☞ The sight presented on Broadway, New York, on Friday, April 28th, was remarkable. The serried ranks of the battalions of nine nationalities, with the national flag of each waving over them, marching together with no feelings save those of the greatest friendliness, presented a spectacle long to be remembered, and probably never to be seen in any other country. Stirring, indeed, must it have been to hear the cheers which arose from the multitude in greeting the armed and equipped warriors from many lands associated in a spirit of peace and good-will. The event was certainly historic, and must surely have aroused the emotions, not only of the thoughtful spectators, but of the participants in the international parade.

☞ Mrs. Sarah Newton (widow of the late A. E. Newton)—known at one time as a widely active and remarkably-gifted medium—passed on to rejoin the loved in spirit-land on Saturday, April 29th. The funeral rites occurred at 3 P. M. on the afternoon of Tuesday, May 2d, at the residence of her son-in-law, the poet and *littérateur*, J. T. Trowbridge, Arlington, Mass.—Dr. H. B. Storer of Boston and Rev. Mr. Gill (Unitarian) of Arlington officiating.

☞ THE GRAND MAY FESTIVAL, under the auspices of the Children's Lyceum of Boston, will occur at MUSIC HALL, MAY 6TH, afternoon and evening. The spio dancing will be attractive, and of a new and varied character, we are informed, while the fancy dances, representing the different seasons, "Sailor," "Coon," and other dances, will be unique and delightful to witness. There will also be a grand march, in costume, of two hundred people.

☞ Mr. Julius Carroll of Foxboro, Mass.—whose recent passage to spirit-life formed the occasion of the memorial meeting held last Sunday by the Providence (R. I.) Spiritualist Society—was a firm and devoted friend of the Cause, and a kind and liberal patron of the BANNER OF LIGHT. His translation was sudden—taking place Tuesday, April 25th. Burial service was held in Foxboro, Mass., from his residence, on Friday, April 28th—being conducted by Dr. H. B. Storer of Boston. [Mr. Whittum's tribute to his memory will appear next week.]

☞ If Gov. Flower of New York signs the anti-medium, anti-Spiritualist bill rushed through its late Assembly at the last moment of the last session, he is not the man all honest people take him to be. Such sumptuary laws on the statute books of the United States will breed revolution sooner than anything else.

☞ We learn from our correspondent, Mr. George A. Bacon, who is one of the most efficient clerks in the Agricultural Department Washington, D. C., that his mother, at the ripe age of eighty-five years, is soon to pay him a visit, and is so healthy that she will not require an attendant for the journey.

☞ The New York Psychical Society pays its respects, on our eighth page, to the "Edwards" bill, practically aimed against Spiritualist mediums.——Read what was said and done in the same direction by the Spiritualist meetings held last Sunday at Carnegie and Adelphi Halls.

☞ The attention of our readers in Ohio and elsewhere at the present time is called specially to the article by Dr. Smith, on our seventh page, entitled "'Regular' Etiquette—'Irregular' Success."

☞ The local societies everywhere, to whose reports we give much space, should devote some of their energies to circulating THE BANNER.

TIMELY TOPICS.

"Biting off Much More Than," Etc.—It was a pleasant subject for Rev. Dr. Horton to treat in a recent discourse in the Union Congregational Church of Providence, that of "New Testament Demonology," and he evidently would decline to put faith in the existence of good spirits if he were denied the welcome privilege of believing in evil spirits also. We would not disturb him in the enjoyment of so abnormal a belief if we could, and therefore abstain from arguing the matter on either side. It is only interesting to note his explanation of the existence of these evil beings by saying—as reported—that, in the New Testament, these cases of possession by devils occur only where a man has weakened his body by sin.

But this Reverend Doctor thinks it belongs to the subject to fire off his dogmatizing gun at Spiritualism. He clearly would not have missed his opportunity, though he dragged in Spiritualism as Hamlet did Polonius from behind the arras. "The manifestations of Spiritualism," says Dr. Horton, with the utmost deliberateness, "I believe to be the work of demons." Fortunately for others, however, what he believes, or would be thought to believe, or would like to believe, neither settles nor unsettles anything in connection with Spiritualism at this late day. His personal opinion on the subject happens to be a very far back number. To offer it with such assurance now subjects him to the rather common process of being turned down. Nobody wishes to object to his believing, for his own comfort, that communicating spirits are all *evil* spirits—demons. But he ought in simple honesty to have given the specific grounds of his belief to the assemblage of listeners on whom he voluntarily bestowed it.

"I have looked into the matter *carefully*," he adds, "and I defy any Spiritualist to identify the personality of those manifesting themselves. There is the sticking-point. They cannot do it." We answer his doughty defiance by simply referring him to the history of the Banner Message Department, in which perfect and complete identification of communicating spirits has been made in hundreds of cases. No one doctor of divinity or doctor of anything else can set aside the vast body of these accumulated proofs by a mere windy affirmation. Evidence is not sifted and established in any such off hand and convenient way. In return, *we* doubt, absolutely and unequivocally, that Dr. Horton *has* ever looked into the matter "carefully," as he so confidently affirms. It is exceedingly doubtful if he has ever inquired at all. He is densely ignorant of the whole subject. It may be popular for him to assert himself on the subject so roundly in the particular place where he stood; but a vastly larger public will only hold him in its deserved pity for an utterance to which no responsibility whatever attaches.

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Mr. Gladstone's Speech in Parliament on Friday night of last week was said to be in matter and manner the greatest of his whole life, not only by his friends, but by his foes alike. This brought the debate on the second reading of the Irish Home Rule bill to a close. The report says:

"The moment he took the floor the great and Grand Old Man seemed to feel that the climax of his life had come. His years dropped from him like a cloak. His voice was like a deep-toned bell, clear and clarion. Not for a moment did it fail him during the hour that he held the House under the absolute spell of his eloquence. Not a single oratorical arrow was absent from his quiver, and he used them all. Wit, satire, invective, logic, pleading, scorn and denunciation followed each other in overwhelming succession. Mr. Gladstone in oratorical passion is magnificent and terrible. On this occasion he was vengeance incarnate. Words that were blows fell upon his enemies with a fury that made the great gladiator seem something more than a human antagonist. At the same time it was a scene and a speech which make it more evident than any previous event in his career, that Mr. Gladstone at the present moment embodies greater power in personal leadership than any man of his time."

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Look Out for the Physical.—He knew how to live. Vide: Col. Charles B. Tappen, who died in New York the other day at the ripe age of *ninety-eight*. He was known as one of the most remarkable of the old inhabitants of that city. Almost up to the day of his death he could walk, talk, and make merry with men who were scores of years his junior. That's the kind of man we like. We have been living just that way, or trying to, and hope to reach the hundred notch. Fact is, natural law tells the whole story. Good Mr. Brooks, who went out of his physical body in the prime of life, has now learned to his sorrow what he did n't know before, namely, that he might still be in his earthly form doing good had he not destroyed it by too much mental labor and too little rest.

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So It Goes!—By reference to our eighth page the reader will find mention made of an article by F. W. Smith, in a Rockland, Me., paper, in defense of the Spiritualist cause. This article has proved the "seed corn" from which has sprung up such a crop of popular interest that the editor of *The Tribune*, in a later issue, announces the publication hereafter in its columns of a combination of papers—one each by the local ministry—intended "to show the position of the Christian church of to-day upon the subject of Spiritualism." So it goes! In spiritual matters casual inquiry is almost *sure* to lead to wider investigation, and *that* to settled conviction; but if, *per contra*, some of these clergymen shall deal mostly in denunciation founded on ignorance, "the end is not yet."

NOTES FROM WASHINGTON.

BY G. A. B.

The lecture season here, as elsewhere, is drawing to a close. It finally terminates with the outgoing of May, although the weather here before that time generally gets too uncomfortably warm for meetings.

Moses Hull has been the lecturer during the month of April, and he has fully sustained his well-earned reputation as a speaker of acknowledged merit. His freedom of interpretation, and the application which he gives to biblical texts, enforced as they are by earnest, impassioned eloquence, is a constant marvel to his hearers, and is overwhelming to those who hold to the plenary inspiration of the scriptures.

During his present engagement—the second this season—he is accompanied by his wife, who is hardly less a whole camp-meeting in herself. They have found a most hospitable home with our friends Mr. and Mrs. D. C. Chapman, who have heretofore cared for so many of our speakers.

The further services of these competent lecturers have been liberally exercised at the regular social meetings on Tuesday evenings at Wonn's Hall. Beside this they have been the recipients of several notable receptions at the homes of members of the Society.

[Report of closing reception next week.—EDS.]

The present year marks an important advance with the First Spiritual Society here. Through material and spiritual strength it was able to lease the new and beautiful Music Hall of this city wherein to hold its meetings, and now at the end practically of the season it reports itself to be stronger than ever.

Mrs. Colby Luther is the speaker for May. It is her first engagement here. She will be cordially received.

Mrs. J. H. Stowell of Cincinnati, Ohio, who has been visiting this city, returned to her home last week.

Mr. and Mrs. A. E. Giles of Hyde Park, Mass., the former a valued contributor to THE BANNER, are here on a brief visit.

The recent Dogberry opinion of Assistant Attorney S. T. Thomas, since promoted to the District Attorneyship, relative to taxing spiritualistic séances, will have no other effect than to arouse the friends of religious liberty to more earnest efforts to practically relegate all such "opinions" to the limbo of Hades, from whence they originated.

Steps are being taken here by those interested to have a National Delegate Convention of the Spiritualists of the United States at Chicago next September or October, with a view to a more comprehensive organizational work.

Washington, D. C., April 30th, 1893.

To Correspondents.

J. C., UNION VILLAGE, O.—The paper you refer to is no longer published. The mention in Josephus you speak of is generally regarded as an interpolation.

NEWSY NOTES AND PITHY POINTS.

THE PROMISE OF THE SPRING.

Above the winter's scurf and shard,
Gray wrecks of used to be—
The greenness of the moss is starred
By the anemone.

And where the greener growing vales
Drink in the warm sunshine,
The odorous arbutus trails
Its blossomed length of vine.

And where the wintry north wind swept
Across the southern slope—
And where sad March her sorrow wept,
Are violets sweet as hope.

Oh! sweet is spring; but I shall know
A sweeter spring than this—
When pain is laid the sods below,
And life's turmoil I miss.

—*A. Goodenough, in Boston Journal.*

On Monday last, (May 1st,) President Grover Cleveland, at Chicago, surrounded by the members of his cabinet, by high officials of the various States, by a numerous and distinguished representation from lands across the seas, and by a mighty throng of American citizens, pressed the electric button which set in motion the miles of shafting, the innumerable engines and mechanisms and the labyrinth of belting and gearing which make up the machinery of the World's Columbian Exposition—roars of voices and artillery and hundreds of upspringing flags proclaiming the fact that the Great Fair was now officially launched upon the sea of its destiny.

There are now 150,000,000 copies of the bible in circulation. But not one in ten or twenty read it. It is simply a centre-table ornament. So some very pious minister sadly says.

The population of America increases by 7000 persons a day. Hurrah! but keep the paupers out.

The May *Century* contains one of the most strikingly illustrated articles which that magazine has ever printed. It is a suggestive paper by Mrs. Van Rensselaer on how to see the World's Fair to the best advantage; and the engravings, which are from drawings by the French artist Castaigne, reveal the poetry of the buildings and the beauty of their surroundings in a way that has not yet been shown. The originals of these illustrations will be in *The Century's* exhibit at the Fair.

POUR LES DAMES.

[*Yarmouth Register.*]

NO. II.

And hoops retarded, it was clear,
The rise of womankind,
For by the fashion to her sphere
Each woman was confined.

[To be continued.]

Apropos of the lawyers pitching into experts on the witness-stand in murder trials, the case is recalled where the lawyer looked quizzically at the doctor who was testifying, and said:

"Doctors sometimes make mistakes, do n't they?"

"The same as lawyers," was the reply.

"But doctors' mistakes are buried six feet under ground," said the lawyer.

"Yes," replied the doctor; "and lawyers' mistakes sometimes swing six feet in the air!"

Old Gent—"Have you vanishing ink?" *Tradesman*—"Yes. Going to make sure of no breach of promise suits?" *Old Gent*—"Oh! no; going to give my daughter a check for a hundred thousand dollars as a wedding present."

The unexplored area of Canada is 1,000 000 square miles. Send all the paupers of Europe up there. We don't want 'em in the States.

Mrs. Plainfield (proudly)—"And who would have thought that I should ever be the mother of a poet?" *Her Neighbor (misunderstanding)*—"Oh, well, don't worry about that. He'll have better sense when he gets a little older."—*Puck.*

The *Chicago Tribune* denounces the anti-whiskers crusade as barefaced tyranny. True. And it might with great propriety have added that the anti-Spiritualistic law in Illinois was "bare faced" rascality.

Thirty one million four hundred and seventy-five thousand five hundred and nineteen barrels of domestic beer were consumed in the United States last year, or over a barrel and a half for every man, woman and child.—*Christian Register.*

Do you wonder our sewers need cleansing?

One of the most successful mercantile houses in Western Australia is owned, it is said, by Messrs. Hogg, Bacon and Fryer.

HEREDITY.—When the law of heredity becomes a "fixed fact" in the minds of the learned legislators, and the subject introduced into our public schools, those who come after us will profit by it—not before. Then will come the time that there will be no hybrids born: murderers to be executed—burglars to be imprisoned—premature deaths from consumption—separations in the marriage relation, and consequently no paupers; but the human race will come elevated upon a plane of intelligence that will promote universal happiness all over the earth.

England is aghast just now over the spectacle of a *Duchess* in prison! There is evidently a mouse in that meal.

440,000 people attended the World's Fair at Chicago during its first day.

The *Kansas City* (Mo.) *Star* records that Mrs. Maud E. Lord-Drake has it in contemplation to establish a school for the development of the individual as a whole. Considerable money has already been pledged for the purpose; it is not to be specially a Spiritualist institution, but will work on a *general* reformatory plan.

Leading medical authorities indorse Ayer's Sarsaparilla as the best blood medicine.

Movements of Platform Lecturers.

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

Dr. F. H. Roscoe, having recovered from his late illness, will accept lecture engagements from Lake Pleasant, Onset Bay, Queen City Park and Cassadaga, and from spiritual societies all over the country for the fall and winter season of 1893-94. Address 151 Broadway, Providence, R. I.

Mrs. Helen Temple Brigham will occupy the rostrum at Conservatory Hall, Brooklyn, Sundays, May 21st and 28th.

Mrs. Maggie Waite (Cal.), platform test medium, has a few more dates open for camps. She can be addressed during the month of May at Washington, 226 Prospect street. She has been serving the society in Anderson, Ind., during April. She is also ready for engagements with societies during the season of '94.

Dr. Arch McMaster has been engaged on Cape Cod during the past five months. His address is now No. 30 Hurd street, Lowell, Mass. Will lecture or attend funerals on call.

Mr. J. Frank Baxter left this week for Kansas City and the West for a month's sojourn. Address him either at his permanent direction, Chelsea, Mass., or at corner of 24th and Holly streets, Kansas City, Mo., up to May 25th.

F. A. Wiggin (Salem, Mass.,) is engaged for the month of May as follows: May 4th, Malden; the 7th, Worcester; 14th, Lawrence; 21st, Haverhill; 28th, Providence. The two first Sundays of June are open for engagements. No other Sundays open until June, 1894.

E. J. Bowtell has been lecturing at Bradbury Hall, Brooklyn, N. Y., concluding his engagement there April 30th; speaks at Newark, N. J., May 12th. Present address Asbury Park, N. J.

Mrs. Hattie C. Mason spoke in Saratoga, N. Y., April 23d and 30th; will speak in Fitchburg May 7th. Would like engagement for May 28th. Has a few open dates for the fall season. Address 80 West Concord street, Boston, Mass.

Children's Spiritual Lyceum!
Grand May Festival!
Music Hall,
Boston,
Saturday, May 6th.

☞ See Program for full particulars. Secure seats early.

☞ Received, since last acknowledgment, for Mr. A. E. Senter, L., $5.00; "Sympathy," $5.00.

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

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bosworth Street.—Spiritual meetings are held every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. Free to the public.

The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Services every Sunday at 10½ A.M. and 7½ P.M. Andrew L. Knight, President.

The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 2½ at 3 Boylston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. R. S. Lillie, President; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society; Lecture every Sunday at 2½ P.M.; School at 11 A.M. Wednesday evening Social at 7½. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

The American Spiritualists' Association meets Monday evenings at 7½ o'clock in the First Spiritual Temple. Mediums, Spiritualists and investigators welcomed. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Parker C. Marsh, Gen'l Sec'y, Hyde Park, Mass.

Children's Spiritual Lyceum meets every Sunday at 10½ A.M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President.

The Lyceum Ladies' Aid Association meets every Wednesday. Business meeting at 4 P.M. Mrs. M. T. Longley, President.

Eagle Hall, 616 Washington Street.—Sundays at 11 A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. E. Tuttle, Conductor.

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

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A.M., 2½ and 7½ P.M. (7½ P.M. meeting in Commercial Hall) Thursday at 2½ P.M. N. P. Smith, Chairman.

Park Square Hall, 7 Park Square.—Services every Sunday at 11 A.M., 2½ and 7½ P.M. *Every Tuesday*, at 2½ P.M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Business meetings Fridays, at 4 P.M. Public meeting at 7½ P.M. Mrs. A. E. Barnes, President.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President.

Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday and Thursday at 3 P.M. Dr. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Meetings Sundays at 10½ A.M. and 2½ and 7½ P.M. Eben Cobb, Conductor.

The People's Spiritual Meeting, Ladies' Aid Parlors, 1031 Washington Street, every Sunday at 10½, 2½ and 7½. Prominent and reliable mediums at all sessions. Frank W. Jones, Conductor.

Lincoln Hall, 102½ Warren Street, Charlestown District.—Meetings held each Sunday at 2½ and 7½ P.M.; developing circle in A.M.

Pilgrim Hall, Chelsea.—Spiritual meetings held Sundays; developing circle at 2½; evening meeting at 7½. Mr. W. Anderson, Chairman.

The Spiritualist Ladies' Aid Society meets at Pilgrim Hall (Hawthorn street) first and third Tuesdays of each month, P.M. and eve. Mrs. Adams, President; Miss G. A. Dodge, Secretary (61 Tudor street).

Society Hall, Everett.—Sunday meetings 11 A.M., 2½ and 7½ P.M. A. D. Haynes, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Last Sunday morning's service opened with congregational singing, led by Wm. H. Boyce upon the cornet. Mrs. C. Fannie Allyn of Stoneham was the speaker, and read an opening poem from a newspaper of the day. After a song by Mr. J. T. Lillie, several questions were read for the consideration of the speaker. After an invocation, Mrs. Allyn spoke as follows:

In the present we look back for experience, while we invariably look forward to the god of love that is being born in all humanity. The old bygone stories are not needed now. What do we understand the God of love spoken of by Jesus to be? There is no god of love outside of humanity. Jesus Christ is simply a name, and sacred only as the church has made it so. If you read the Old Testament you will find the early command that they should "not eat of the tree of life, because by doing so they would become as gods, knowing good and evil." The god within ourselves is the one we recognize. The god Jesus spoke of was divine, and all who find within themselves harmony, love for humanity, kindness to all—even to dumb animals—have what we recognize fully as the God of Love. Love is not love that loves only self; love that is true and godlike takes in the whole universe. We are told that in olden times kings talked with God. What kind of a God do we find in the Christian Bible? A God of whom it is recorded in that book, held to be his "Word," to have many times destroyed the people to gratify his own selfish purposes. Such a God may have suited the people of that time, but never can those of the present. The God of love is expressed in humanity, and becomes more manifest as mankind progress intellectually. Look at the bountiful harvest; see God in the golden sunset, and in all the beauties of nature find a "god of love."

We are asked, Should church property be taxed? Most certainly it should. Henry Ward Beecher taught that fact. If the Lord has a church it should contribute to the good of humanity by paying its just share of public dues, otherwise the poor people of the church must pay more than their share to make up the deficiency caused by the injustice of the church. Let us have the House of God taxed, like all other houses. Religion and politics should move together; by religion we do not mean theology, which says, "one day out of seven believe, and you shall be saved." Religion says, "Do all the good you can, and you cannot be damned, whether the church wills it or not." The God of love is speaking to humanity, and demands justice to all, even to our enemies. Speak your kind words everywhere; the world is moving on; let us move with it. Mrs. Allyn spoke earnestly for the Veteran Spiritualists' Union, urging upon all Spiritualists the importance of rallying to its support. Spiritualism should manifest itself in our deeds, and the spirit world shall welcome us by-and-by. Mrs. Allyn closed with a poem.

Evening.—The complimentary concert was well patronized, nearly every seat in the capacious hall being filled. The exercises opened with selections by the Ladies' Columbia Orchestra. Miss Jessie Lunn being unable to be present, her place was filled by Miss Arvilla Furbush of the Schubert Ladies' Quartet, who sang very finely, "Once in a While," accompanied by Mrs. F. M. Davis upon the piano. Mr. Gerard Russo gave the "Carnival of Venice" upon the harp, which was finely executed and heartily encored. "Jem's Last Ride," by Miss Lucette Webster, elocutionist, was one of her best efforts. The violin solo by Mr. F. M. Davis of the Boston Training School of Music, was especially fine; it consisted of an artistic rendering of "Fantasie Caprice," and was most heartily enjoyed. Mr. T. E. Johnson, tenor soloist, of the M. W. Whitney Quartet, gave a tenor solo, "Promise Me," which was heartily applauded. The cornet solo by Mr. E. C. Ramsdell was a fine rendering of the "Denver Polka." Miss Arvilla Furbush sang very sweetly the "Cradle Song," accompanied by Mr. J. W. Lane, heartily encored. Another harp solo, "Spanish Fantasie," was given very artistically by Mr. Gerard Russo, harpist, after which a recitation by Lucette Webster of "Where are Wicked Folks Buried?" was well received; the query being based on the fact that tombstones never by their inscriptions mark the graves of that class of mortals. Another violin solo by Mr. F. M. Davis, and cornet solo by Mr. E. C. Ramsdell, listened to with admiration, were followed by a tenor solo, "When the Bloom is on the Rye," by Mr. L. E. Johnson, the concert closing with orchestral selections by the Ladies' Columbia Quartet. All were highly pleased with the entertainment.

Dr. H. B. Storer will occupy the platform next Sunday morning and evening. HEATH.

The Helping Hand Society of the Boston Spiritual Temple met Wednesday, April 26th, at 3 Boylston Place. The evening session opened with the Helping Hand quartet—Miss Bailey soprano, Mrs. Lovering alto, Mr. Lillie tenor, Mr. Sullivan bass; after which Mrs. Lillie made pleasing remarks; followed by Mr. Jacob Edson, Mr. Haskell; duet, Mr. Chas. W. Sullivan and sister; duet, Mr. and Mrs. Lillie; reading, Mrs. Pysir, and imitations by Mr. Sullivan. Closed with song by Mr. Lillie, "Sleigh Ride," by request. We have large and pleasant meetings every Wednesday afternoon and evening. Supper at 6. I. M. JACOBS, *Sec'y.*

The American Spiritualists' Association reports progress along the lines marked out at its organization, its object being to render assistance to Spiritualists in cities and towns of New England where no organization exists, and they feel too weak to risk the expense of meetings without assistance. By taking the initiative ourselves, assuming the expense of hall, furnishing speakers, mediums, etc., until at such time as they may become self supporting, we offer encouragement to them to become self-sustaining. We started meetings in the early part of the winter in Pawtucket, R. I., and rendered such material and spiritual aid that a permanent organization now exists there that reports healthy progress; also in Nashua and Manchester, N. H. Mrs. S. E. Buck of Boston instructed them in spiritual things April 23d in the latter place; Mrs. M. W. Leslie looked after their spiritual welfare April 30th.

The undersigned addressed the Spiritualists and interested investigators at Nashua April 23d, in the afternoon, on the necessity of organization and self-support. Mrs. E. M. Shirley of Boston occupied the platform in the evening very acceptably, so much so that they desired her presence the following Sunday.

There are a great many Spiritualists in these two cities, and we think a permanent organization will prove greatly to their benefit.

PARKER C. MARSH, *Gen'l Sec'y.*
Hyde Park, Mass.

The Children's Progressive Lyceum is thoroughly alive in its work with the young people of this city. Its Wednesday evening séances and entertainments are a success in every particular, while its Sunday sessions bear practical fruit from the good seed sown by its officers and leaders, not only in the minds of the children, but also among those of larger growth who visit the school from week to week.

On Sunday last the silver-chain readings, singing and marching of the pupils were finely rendered; the lesson by Mrs. Longley emphasized the mission and scope of Spiritualism and mediumship; the orchestral selections were eminently appropriate; the able remarks of Conductor Hatch, Assistant Conductor Wood and Mrs. Butler were timely and forcible; an eloquent but brief address by C. Fannie Allyn won merited applause. Henry Drisco, a former well-known Lyceum officer, made instructive remarks. Louise Horner gave a brilliant vocal selection, and received an *encore*, as did Eddie Hill because of his sweet solo singing; Jimmie Atherton recited finely, and Stella Churchill read "Billy's Rose" with grace and skill.

Lyceum meets every Sunday at 514 Tremont street, at 10:45 A.M. SCRIBE.

Harmony Hall.—Meetings in this hall Tuesday and Thursday afternoons were interesting to those participating. Sunday morning, April 30th, developing and healing circle, attended by large numbers, and successful in results—Drs. Blackden, Slight, Willis and Shute participating in the exercises.

Afternoon.—Opened with singing, and invocation and remarks by Dr. Blackden, presiding. The following mediums and speakers participated: Mrs. J. E. Nutter, Mrs. Dr. Robbins, Mrs. Georgia M. Hughes and Mr. Simon H. Wing—good music being interspersed.

Evening.—Remarks by Dr. Blackden; remarks, tests and psychometric readings were made and given by Mrs. Georgia M. Hughes, Mrs. J. E. Nutter, Mrs. J. E. Hill, Miss Annie Madden, Mrs. Smith (Cambridge) and Miss L. E. Smith, the services being much enjoyed by the large numbers attending.

Meetings will be held in this hall every Tuesday and Thursday at 3 P.M., Sunday at 11 A.M., 2:30 and 7:30 P.M. B.

Eagle Hall.—Wednesday, April 26th, large and interesting meeting. Remarks, tests, readings, Dr. C. E. Huot, Mr. C. W. Quimby, Mrs. J. K. D. Conant, Mrs. G. Hughes, Mr. E. H. Tuttle.

Sunday, April 30th, morning developing circle was a success; invocation, Mrs. Thompson (Malden); closing benediction, Mr. A. C. Davis.

Afternoon.—Opened with singing, remarks and poem, Chairman; recognized tests, Mrs. W. H. H. Burt, Dr. O. F. Stiles, Mr. C. W. Quimby, Mr. E. H. Tuttle; excellent readings, Dr. Wm. Franks, Mrs. J. Woods; closing remarks, Mrs. M. E. Pierce.

Evening.—Invocation and remarks, Mrs. M. E. Pierce; good tests and readings, Mrs. A. Wilkins, Mrs. Dr. Bell, Mrs. J. Woods, Mr. C. O. Gridley, and the Chairman. Mr. Tuttle answered mental questions.

☞ BANNER OF LIGHT for sale each session. HARTWELL.

The First Spiritualist Ladies' Aid Society met April 28th at 1031 Washington street, with full attendance. A small delegation from Chelsea were present afternoon and evening. Circle for spirit communications was formed at 4 P.M., commenced with music; invocation by Mrs. M. F. Lovering; satisfactory tests by Mrs. A. S. Waterhouse, Mrs. Shackley, Mrs. Cushman, Mrs. M. A. Brown, Mrs. Chamberlain. Evening meeting called to order by the President, Mrs. A. E. Barnes; music by Miss Amanda Bailey; invocation by Mrs. M. T. Longley; duet, Mr. Chas. W. Sullivan and Miss Maria Sullivan; remarks, Mr. Knight and Mr. Haskell; tests, Mrs. Nickless; Mrs. M. T. Longley ("Lotela") gave several tests; Miss Amanda Bailey sang several songs acceptably; closed with a song by Mr. Charles W. Sullivan; pianist, Miss Lilla Fay.

Next meeting, May 5th, at 4 P.M. Supper at 6 o'clock. There will be a sale of fancy articles May 19th. E. D. MAYO, *Sec'y.*

The People's Meeting, Ladies' Aid Parlors.—School for Psychics, at 10:30, was characterized by strong healing power.

Afternoon: Peter McKenzie, Mr. Jacob Edson, Mrs. Mason, Mr. Gridley, Mr. White, Dr. Waterhouse, Mrs. Nickless and others made the session intellectually profitable.

Dr. C. E. Huot made opening remarks in the evening, following with recognized tests of a positive nature; Mrs. Luther gave words of inspiration; Mr. J. A. Kempster an interesting narrative of how he became a medium; Dr. Adaline W. Wildes, remarks and an original poem; recitation of "The Organ Builder," by Mrs. W. S. Perry. F. W. JONES.

Ladies' Industrial Society met as usual at Arlington Hall Thursday afternoon and evening, April 27th. Business meeting at 3:30; at 4:30 a circle, at which time a delegation from the Ladies' Aid of Chelsea had arrived. Supper at 6, with a good number present.

Our evening meeting opened at 7:45 with congregational singing, after which the President called on our friends from Chelsea for remarks: Mrs. Adams, Mrs. Pratt, Mrs. Conant and Mr. Tuttle; songs, Mr. Bean, and recitation, Mrs. Piper; remarks, Rev. Mr. McRae.

May 4th, calico dress party. H. E. JONES, *Sec'y.*
19 *Oak Grove Terrace.*

Commercial Hall.—2:30 P.M., Miss Annie Hanson, Mrs. M. E. Soule, Dr. Wm. Franks, Mrs. A. Woodbury, tests and readings; Mrs. M. E. Soule gave accepted selections on piano.

7:30 P.M. Miss Annie Hanson, Mr. C. D. Fuller, Mrs. A. Woodbury, tests and readings; Miss Josephine Webster, remarks; Mr. Edward Frazier, cornet, Mr. Frank Harmon on flute, Miss Alice Harmon at piano; "Little Eddie" sang "The Beautiful Beyond." A. J. WEBSTER.

Temple Fraternity School.—Last Sunday the usual exercises were participated in by this school.

Next Sunday is our regular circle service, by which our children's thoughts are directed into the atmosphere of spiritual communication, and they become acquainted with the realities of spirit life.

The Sunday following our subject will be "Flowers"—to be explained by a teacher who will be with us on that occasion: the love for flowers, how made, colors, perfume, shapes and habits of flowers, etc. ALONZO DANFORTH.

1 *Fountain Square, Boston.*

A Pure Norwegian

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

Scott's Emulsion

will check Consumption and is indispensable in *all* wasting diseases.

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

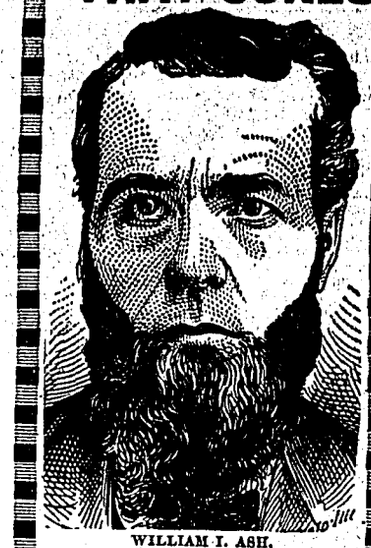
General Assembly of the Presbyterian Church.

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

☞ We have received for Mrs. E. A. Sweet, "Sympathy," $5.00.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 50 cents.

THE KIND THAT CURES



WILLIAM I. ASH, Malden, Mass.

"Heavy Deathly Feeling!"

A REMARKABLE CURE IN MALDEN, MASS.

"FROM THE FIRST DOSE I FELT BETTER!"

The following from one of Malden's reliable citizens, and certified to by the Manufacturing Firm of H. A. & F. L. Miner, that owns the TWO LARGE STORES at No. 20 and No. 225 Pleasant St., reads like a fairy tale. "YET 'TIS TRUE, EVERY WORD OF IT."

DANA SARSAPARILLA CO.,

GENTLEMEN:—About a year ago I was troubled with a HEAVY DEATHLY FEELING in my stomach, everything I ate caused severe distress.

I noticed your ad. in a Bangor paper and being a native of that place, and reading of the benefit old acquaintances had received from it, I secured a bottle of

DANA'S SARSAPARILLA

at Miners' Drug Store in this city, they being the only ones that kept it in stock at that time. Strange to say that FROM THE FIRST DOSE I FELT BETTER and continued to improve and after taking two bottles I had a hearty appetite and could digest almost anything I ate.

Have recommended it to at least a dozen friends, and all I have heard from, have derived great benefit from it.

Very truly yours, WM. I. ASH.
No. 1 Rockland Place, Malden, Mass.

We hereby certify that we sold Mr. Ash DANA'S SARSAPARILLA, and his statement we know to be true in every particular.

Very respectfully, H. A. & F. L. MINER.

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MEDICAL.

If you need a medicine, pay attention to something which will cure you. It is known as

The Water of Life,

And is adapted to curing, more especially, all forms of Stomach, Liver, Kidney and Bladder troubles. By injecting this Water, it will heal all sorts of inflammations of the internal organs, such cases as Piles, Typhoid and other fevers, Bowel diseases, Uterine and other forms of *Female Complaints*. It is a *Blood Purifier*, and is an excellent remedy for Catarrh and Lung and Throat inflammations. It will heal the nerves, restoring lost vigor of mind and body, creating a good appetite and producing sound sleep. It acts steadily upon the urine, cleansing the blood by means of the *kidneys*, and acts mildly upon the bowels, thereby producing bodily habits which are so essential to good health. This

Water of Life

Is sold absolutely pure, as it is pumped from the spring, without the addition of any drug whatever. It is Nature's Remedy, pure and simple, and not a manufactured article. The success it has achieved has come mostly from its friends who have been cured by using it. Send for a pamphlet free, containing photo-engraved letters and recommendations from those who have used it, giving a forty page history and all particulars about this *remarkable water*, to

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A New Book.

TEN TEST CIRCLES;

OR, THE LAW OF CONDITIONS. Being a full account of the effect that various conditions will have upon spirit manifestations. How to make conditions which will produce certain manifestations. How to foretell what the manifestations will be by the conditions in the circle. Being an accurate account of the conditions produced, and the results obtained in ten circles held expressly for the purpose of studying the law of conditions, and their effect upon the manifestations, and the kind of influence they exert over those sitting in the circle. A Book that every person who sits in a circle, or who contemplates investigating Spiritualism, cannot afford to be without. Will be ready June 1st, 1893. Sent post-paid and bound in cloth on receipt of one dollar. Send all orders to JAMES L. DOW, Duluth, Minn., Room 416 Burrows Building. May 6.

Mrs. M. T. Longley,

UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee $1.00. By mail only. Address 34 Sydney street, Dorchester District, Boston, Mass. 13w* Apr. 1.

Try Dr. Stansbury's Specifics.

CLIMAX Catarrh Cure and Anti-Microbe Inhaler, 50 cts. Dyspepsia Tablets, Aromatic, Stimulant and Anti-Acid, 25 cts. Psycho-Hygienic Pills, regulate the Liver, act on the Kidneys, aid Digestion, 25 cts. Postpaid on receipt of price. Full list twelve Remedies, terms, etc., address DORNBURGH & WASHBURNE, Olmstedville, N. Y. Agents wanted.

For sale by COLBY & RICH. 1s Feb. 4.

Restore Your Eyesight.

CATARACTS, Scars or Films can be absorbed, Paralyzed Nerves restored, Diseased Eyes or Lids cured. A Home Treatment; "no risk." Hundreds convinced. Pamphlet free. THE EYE, Glen's Falls, New York. 4w May 6.

ASTROLOGY.—Most fortunate dates for all purposes, life writings, advice, etc.; full descriptions *free*. Send date and hour of birth with stamp. T. A. BEARSE, Astrologer, 172 Washington street, Rooms 12 and 14, Boston, Mass. 1w* May 6.

ASTROLOGY.—Would You Know the Future? Accurate descriptions, important changes, and advice *free*. Send date and hour of birth, with stamp. No callers. P. TOMLINSON,
May 6. 1w* 67 Revere street, Boston.

ASTROLOGY. Send time of birth, sex, 25 cts. for Prospects coming year, with character. $1 for Life-Reading. PROF. HENRY, 58 Washington st., Lynn, Ms. Apr. 22. 13 4w*

WANTED—Position as Companion, by a lady of cheerful disposition and refined tastes. References exchanged. Address B. A. S., 9 Bosworth street, Boston. May 6. 1w*

MME. CARBEE, Astrologer and Palm-Reader, 1098 Washington st., Hotel Madison, Suite 9, Boston. May 6. 1w*

FREE Diagnosis from lock of hair, letter or person. 1 to 7 P.M. DR. CARPENTER, 80 Berkeley st. May 6.

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.

SPECIAL NOTICES.

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

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

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

Message Department.

ON TUESDAYS AND FRIDAYS

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

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

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

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

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

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

Questions Answered and Spirit Messages

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held Feb. 3d, 1893.

[Continued from last week.]

Richard R. Hayes.

[To the Chairman:] I will take it very kindly of you, young man, if you will report on your pages that old Deacon Hayes has come back from the spirit-world. That is what we call that country over there, and I do not know but that it is as good a name as any. The spirit-world seems to be significant, for spirit is life and intelligence, and I am sure the world where I live is all life and intelligence and work if nothing else.

I like that country very well, but at first it seemed so strange to me to see houses and temples and various sorts of buildings in that other world, and to see men and women, and little children, too, going about as if full of business, and personal aims and ends. I could not quite take hold of it at first, for it was very different from my ideas of life after death. Then I came across some people that I had not thought were anything extra in their life and conduct, and I did not know as they would be saved to the kingdom; but there they were, just as full of work and business, and interested generally, as some of those that I thought were among the salt of the earth, and I had to sort of get used to this thing, and adjust my opinions to the new life. However, after I got accustomed to it, and met the old friends and relatives that had gone on before me, seeking, as I thought, their redemption, but instead of that just working out their own plans for themselves and their own lives, I sort of felt good to be there, and came to the conclusion that our Father knows best what is the proper habitation for his children.

I have been studying into this life since I went over. I do not intend to say that I was a man of slow progress, not liking to keep along with the times, for that was not so; and after finding how things were on the spirit-side, I wanted to inform myself concerning them. I was a strong Congregationalist in the past—perhaps I had better say creedist—but I do not care very much now about opinions and dogmas and forms that belong to any one denominational phase of life. In another sense, however, I am a Congregationalist when I think of the great universe of humanity as a congregation gathered together in the service of the Father, and for the elevation of each other.

So I am trying to learn of these things, and I thought I would come back and tell my family, and the good people at Farmington, N. H., that I am on the road to Zion, traveling on an uphill way that leads higher and higher to a broader outlook and a grander prospect. I feel that it is a progressive pathway, and I would take them all along with me. I think that can be done, for I do not think they need to wait until they get out of the body before they travel this road. They are getting along pretty well in many ways, but they do need a broader light and a clearer view of the spiritual part of existence, a little more toleration in some directions concerning human life and human salvation, and I thought if I could give them a hint of these things, and sort of take them along with me, it would do me good, and would not do them any harm.

You can call me Richard R. Hayes.

Eleanor Rice.

My name is Eleanor Rice, and I have friends and some relatives in Worcester, Mass.

I have been very near to Fannie, a friend of mine, for some months. I find she is mediumistic, and I can come quite close to her frequently. I have been trying to help her in her affairs, for they are certainly very much tangled, and she cannot see just how they are going to be straightened out. I cannot see just how either, but it seems to me that she is moving along about as well as she can, and that after a change comes, which she expects will take place in the lives of her brother and another, these entanglements will be straightened out and brought to a brighter end. That is the way it seems to me, and I thought I would speak of it.

I would like Daniel to know that I am sometimes with him, but his nature is positive, and I cannot always get as near as I would like, because he feels that there is no hurry about looking after things belonging to another state, that it is enough to look after things that belong to mortal affairs. I think it would be of help to him, not only when he goes beyond, but while here, to learn something of these spiritual matters, for I believe that we could bring our influence and make things easier for him.

Mother sends her love to the friends here, as does Carrie, and we all hope they will understand the spiritual life and its conditions. We will do all in our power to make the way pleasant to them, and to bring ideas and knowledge of the life beyond.

I have been away from the body a long while, but I have not forgotten the dear friends who were so kind to me on this side. I cherish their names and memories, and look forward to the time when I shall meet them in my spirit-home.

R. B. Waite.

[To the Chairman:] I do not wish to intrude. [You are not intruding in the least.] I thank you. I wish never to crowd upon any one, or take another's place. I want to keep along quietly, and let every one get along too.

Somehow I seem to have had many experiences on this earthly side. My earlier years were spent in practical business connections, and perhaps you might say speculations, although that hardly seems to be the word to use, and in a measure I was successful, so that my later days were spent peacefully and comfortably in my home and among my people.

I felt, after going into the spirit-world a few years ago, that I was in a strange place. At first I did not feel quite as much at home as I did in my old quarters; but after I got to looking about a bit and found myself in company with others who were no prouder, no more exalted apparently, and no more ahead of the great mass of the people seemingly than myself, I began to feel at home. I have since learned that many of those I found did know a great deal more than I did. They had been studying up things, and had grown into a knowledge of many lines of thought and laws of operation that I knew nothing of; but, you see, they sent out just this home like influence that made me feel that I was one of them.

I have been looking forward since that time to getting ideas how to reach earth in this way, and I have been from place to place watching the operations of this spirit-communication, and getting more light upon the subject. I feel that it is a good thing; I feel that its light is reflected upon human beings on earth for their own good; so I come just to send a few words of greeting and affection to those I have been connected with, and tell them that I expect to meet them on the other side, some of them before many years—I might almost say months—have passed away.

Well, sir, I am R. B. Waite, and I hail from Cowley County, Kan. I would like to have the friends in Kansas know I have come back, and I think some of them will. Tell them I am trying to live a progressive life, and I think it will be my own fault if I do not, when I am with so many minds who are reaching ahead and gaining new powers all the time. Perhaps the folks in Winfield will get knowledge of my return, and if they do, I want them to know that I am working to make some manifestations in the old locality that will be useful, by calling the attention of those who know little of these things to spiritual forces and the spiritual life.

Charles Hobbie.

[To the Chairman:] I feel, sir, like one of the school-boys in line, stepping up after the one who has gone in advance of me to repeat that which he has in mind and wants to say. I came to your last circle, and really thought that I should have an opportunity to speak; but I did not, and I have presented myself to-day with better success.

Allow me to tell you before I go farther that my name is Charles Hobbie, and, speaking after the manner of earthly things, I am from Mansfield, Conn. I have friends in Connecticut and friends in Massachusetts—that is, in the western part of Massachusetts—and to them all I bring greetings, and wish I could show them the spirit-world as I see it.

Now, sir, I was not sick very long. I did not realize that the change was upon me perhaps until the last moment, and then some dim consciousness came to my inner thought or brain; but I cannot say that I was unexpected on the spirit-side. I seemed to be waited for. Why! there were ever so many good old friends to give me a welcome, not only of the Hobbie family, but a number of the Harris family were there, and other friends and relatives who seemed to know all about my coming. That made me feel very good indeed, like a real old-fashioned home coming, and I do not know as I have felt out of place from the time I stepped into that life to the present hour.

I had a good deal of business energy in my day, much, too, of that which was pursued in practical ways I think, and I do not know that I am any different now. I feel stronger and younger than I did toward the last, but I am about the same man in most directions that I was here. If I could have a quiet talk with my people I think I could show them that I have not changed very much, and that there is no need of a man's changing in his characteristics unless he does so for the better. I know there is a great deal of good to find yet. I know there is much inside to be worked out and perfected before I reach the height that many a good soul has gained. I do not mean to say that I am not subject to improvement, but what I do mean to say is, that I feel the same energies, desires and aspirations to work out that which is within that I did when on earth; that death does not cut a man off from his plans and ideas, and also the outworking of his powers. I would like to have this come to my friends' lives as a real, practical knowledge that the other world is just a continuation of this.

I did not enter the other world as a babe in appearance, but in many things I was a babe in knowledge. I found myself just about as I was here, and in need of just the instruction and development that many another needs in passing to the spirit-world and finding himself in a new country that is full of activity and work.

Now, sir, I have talked long enough, but if I have given anything that will raise a thought in the mind of any dear one that I have known I shall feel that I have done a good thing by coming and trying to make myself known.

Henrietta Carr.

I do not know why I have come so far away from my earthly conditions and the friends who are on this side, unless it is that I have become discouraged in not finding ways open nearer to my friends through which I could speak or give some manifestation of spirit presence.

I am not the only one of our household who has tried and tried again to give a word or make a movement that would be understood. Joseph has tried repeatedly, he says, but he does not intend to give up, because he believes the time is coming, and not far away, when his patience and perseverance will be rewarded. I thought if I could get an opportunity to say a little here it might give me strength to keep on in the effort to reach our good friends and tell them of the spirit-world that is so bright and free.

I did not know of the spirit-land when I was here, but if I had it would have saved me much fear and pain, for I did not want to die. I held on to the things of this world until my last breath, and then I closed my mortal eyes with the thought that I might be plunged into a cold sea of mist and uncertainty, which was very unpleasant to bear. If my friends could know that in passing from this earth to the immortal life they are going into a field of light and warmth—for so it seemed to me—I am sure they would have no dread and no unpleasant thought of the change that must come. I would like the whole world to know and feel these things as they are, because I am sure they would bring more of comfort and happiness to human hearts than all else has done.

Joe and I send our love, and ever so many more good spirit-friends and relatives join us in regards and greeting to the dear ones on this side. They are in Milwaukee, Wis. They do not know much if anything of this spirit-life; I fear I cannot say that they are making much headway in getting knowledge of the things beyond, but perhaps they will after a while. I have come here to see if I cannot get an influence which I can take into the atmosphere of their homes and use to make an impression on them. In the meanwhile I send out a few words with our love, because I feel that if they are not received they will not be wasted; an influence must go with them that sooner or later will be felt.

I am Henrietta Carr.

Report of Public Séance held Feb. 7th, 1893.

Spirit Invocation.

Infinite Life, we desire to be brought into harmony with thy purposes and to walk in obedience to thy laws. We ask that our minds may be bent in the right direction, not only to see clearly the way and the work which thou hast designed for thy human children to take and to do, but also that we may be stimulated by the higher forces and influences of the spirit to unfold new thought and to give out greater power from our own individual lives, which shall lead us forward in the pathway of experience and discipline. Oh! thou great eternal fount of all truth and wisdom, we ask that we may receive such strong and beautiful inspirations from the divinest life as will guide us onward in our search for that which is high, and ennobling, and sweet; that we shall receive such tender, beneficent ministrations from angel-friends as will enable our lives to unfold in greater purity and beauty. But we know that we cannot be fitted to receive such inspirations and to become the recipients of such ministrations unless we are continually seeking for that which is uplifting; we know that, in order to attract to ourselves the pure and holy from heavenly life, we must endeavor to live in sympathy and concord with those who are about us in our daily works, that we must send out an influence of peace and affection, so as to express ourselves and our surroundings. It is to this end that we ask for the help, guidance and instruction of thy beautiful angels who are sent from the higher life to minister unto humanity.

We know our weaknesses; we feel that we are stumbling along blindly, very often unknowing of the pitfalls and obstacles along the path of progress, and we desire to understand just where we fall short of realizing our blindness, and to endeavor constantly to gain strength and knowledge and power to overcome all those things which are of the carnal state. We ask that thy children who suffer here in the bonds of misery and anguish may be uplifted and strengthened; that the ignorant may be so enlightened spiritually that the darkness shall give way to the light of knowledge in their souls; that those who are depraved may feel the danger and weakness of their lives, and endeavor to rise above the unhappy conditions because of the love and sympathy extended to them by the friends on earth and in the spirit-world. Oh! send out thy ministering angels everywhere, that human need may be supplied, that those who require something of a helpful nature may be benefited and blessed; and may each one of us who is in need, spiritual or moral, join our aspirations and influences with those of the heavenly life in doing this good work of seeking to uplift and bless our kind.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may present your queries, Mr. Chairman.

QUES.—[By J. F. H., Somerville, Mass.] *Was not Ann Lee, the noted Shakeress, sometimes called Mother Ann, a medium of her time?*

ANS.—It is conceded, we think, by most of the members of the Shaker fraternity, that Mother Ann Lee was a medium through whose instrumentality inspirations and even personal advice and communications were given to her associates.

It is believed by most of our Shaker brothers and sisters that the spirit-world is very close to this material earth, and that its inhabitants may not only come into nearness with the denizens of this life, but that they may also communicate intelligently to such as are prepared to receive tidings from beyond the grave. We know it to be a fact that in many of the Shaker homes—and we have no doubt it is so in all of them—communications are accepted and prized from the world beyond. Many who dwell within those homes are sensitives, susceptible to the influence of their unseen friends, and they feel that they are somewhat guided in their rules and conduct of life by the departed associates and guides who love to lead them onward over the path of spiritual aspiration.

Mother Ann Lee, so called, was a medium, often passing into a state of high spiritual exaltation, at which times she did receive and transmit to others not only inspirations from the other life, but also counsels, personal advice and words of cheer, so that she had no doubt of the nearness and the guardianship of those beautiful souls who had passed on through tribulation to gain the triumph and the wisdom of the spheres beyond.

Q.—[By Joseph M. Bare.] THE BANNER *has in the past given several accounts of the remarkable feats of the East Indian "jugglers," so-called. It seems to me that these persons are mediums, and their acts the results of spirit power. Is this not a spontaneous mediumship which has existed in that country for centuries? And is it not to be tamed and utilized by Modern Spiritualism, which contains all, and will finally explain all that will be given to this planet?*

A.—We do not take exceptions to the opinion of your correspondent on this subject. To our mind these wonderful manifestations and occurrences, which are claimed by the marvel-workers of the East to be the result of their own supernatural powers, are nothing more nor less than the intelligent operation of spirit-power through these occult or sensitive individuals.

As we understand it, the entire atmosphere of the East is surcharged with subtle elements that are magnetic and electric in quality, and which can be utilized by spirit-intelligences who understand how to control matter, and to subject physical law to their own superior will-force.

We have no doubt that by inheritance, or because of their peculiar training and system of preparation for the attainment of such powers, and the attraction of such unseen intelligent forces, those who are called the adepts of the East can and do perform many wonderful things which cannot be explained by so-called natural law, but which are accomplished through the operation of natural law that has been removed from the realm of physics into the realm of spirit.

Modern Spiritualism has shown, during the last forty-four years, many of the wonders that can be accomplished by excarnated spirit-intelligences operating through and upon material things; and yet we believe that it has not begun to accomplish all the marvels in this line which it is capable of doing, and which will be performed in centuries to come when it has perfected its modes and lines of communication and developed still further its various instrumentalities of operation. We have no doubt that in the coming century there will be an influx of spirit-power, not only demonstrated in intelligent ways of communication and instruction through your mental, trance and inspirational mediums, but also strongly demonstrated through the agencies which it will produce, and which will be applied to not only movements but various expressions of physical power, coupled with intelligent though unseen force, which will compel the attention and the recognition of the most materialistic minds who will dwell upon the earth in that day.

Indeed, we know that hosts of spirit-intelligences are quietly working and preparing for that end. They are not at the present time making their strong demonstrations of power, either of a physical or a psychic nature, for these bands of whom we speak are leaving the production of such manifestations in quiet and private ways through avenues which are continually growing, to other and lesser lights of the spiritual world; but they are studying the laws, concentrating their forces, experimenting with the magnetic and electric elements of the atmosphere and of their own natures, in order at last to utilize all these for the accomplishment of grand and wonderful results in physical life, which will certainly not only compel attention, but draw the recognition of students and scientific minds, and force them to declare that spirit is above and beyond, yet operating through all matter, and greater than all else beside.

INDIVIDUAL MESSAGES.

Rev. Warren H. Cudworth.

It gives me great pleasure, Mr. Chairman, to once more stand upon your platform and to identify myself, through mediumistic lips, with the great spiritual movement of the age. I feel that this is truly the greatest spiritual movement that has ever maintained in human life, and that, as your speaker has just said, it is destined to move the whole world by commanding the attention of the most studious minds that the world will know. I occasionally find myself a member of your meeting, silently listening to the inspirations or the words of consolation voiced by returning spirits through the lips of your instrument, and I feel that I am one with you in this great and good work.

Sometimes it is my privilege to hearken to the voices of friends that I once associated with, and to hear them speak my name, expressing wonder concerning my present condition and fields of labor. Sometimes I can respond to these words and thoughts of my friends, and impress their minds with the knowledge that I am not far distant, and that my work is for humanity. At other times I can give no response; and I feel how happy I should be could I say a few words to my friends that would cause the scales to fall from their eyes and illuminate their sight, so that they could see the pathway of glory which leads downward from the invisible but tangible life of the spirit.

Nothing rejoices my heart so much as to know that every hour of experience which comes to man on earth is one of progress—not one of retrogression. I am delighted with the knowledge that minds once hampered by bigotry and superstition, once so narrow that they could not see beyond the high walls they had erected by self-opinion and prejudice, and realize the great light and beauty of the world beyond them, are now walking in free and open pathways which have a broad view from every side, and are cultivating tolerance of opinion, liberality of thought and sentiment, and harmonious ideas concerning life, the brotherhood of man, the universal fatherhood of God, and the great and wondrous world of spirits. Not only are they cultivating these thoughts and conceptions of a grander life, but they are expressing them through public and private utterances, and so sending out an atmosphere from their personal lives of beauty and sympathy with mankind which is sweet and uplifting to all.

I realize this, Mr. Chairman, and I am thankful that my brothers of the cloth, and, indeed, many who are called to exercise their abilities for the public good, are reaching out for something higher, and grander, and freer, not so much for their own personal improvement as for the benefit of those to whom they can extend these blessings. It is well for a man to seek for truth and wisdom for his own culture and growth; but if he stops there and applies these blessings to his own life and its narrow circle, he becomes selfish and warped, and the spiritual benediction of love does not flood his soul with splendor as it does after reaching those heights of wisdom and knowledge. He then not only feels that he has grown through the reaching and rising, but as if he has power to assist others to reach out and upward by the light which he can bring to them. So I say it makes me happy to find the teachers everywhere ceasing to become preachers, as they are counsellors and guides to teach the way of truth, and to give the light of knowledge to those who are groping along the way of darkness and sin.

I come because I feel rejoiced to give my greeting to my friends in the spiritualistic ranks, and to my many friends outside of the pale of Spiritualism who have not quite come up to the idea of that knowledge and that profession which one must do to become really a Spiritualist, but who are liberal in thought, who would like to have Spiritualism proven true, who feel that it is a beautiful belief if one can only accept it, and who are trying to live aspirational lives for their spiritual unfoldment. To all these personal friends I bring greeting, sympathy, love and fellowship from the spiritual life. I wish to tell them that they need not fear that I shall lay down the work, for I must remain in the harness, and press on to other efforts and achievements while humanity is groaning and groveling along in sorrow and pain and misery because of the many shackles binding them down to the dust.

When man ceases to persecute his fellows; when the rich cease striving for greater wealth that they may tower above their fellow-creatures in worldly affluence, power and authority; when the word "injustice" shall be unknown, oppression be relegated to oblivion, and only the reign of justice, love and kindly fellowship maintains; when the desert shall blossom like the rose—the beautiful rose that we see before us, Mr. Chairman—because it will have been watered with the tears of human sympathy, cultivated with all a plowman's care, skill and affection, and so made to bloom in beauty and fragrance for the general good, then will human souls who are filled with the thought of human need, woe and suffering, who are anxious to bring help and strength to those who are held in bondage, cease from their labors because the work will have been accomplished, and humanity will have taken its proper place as inheritors of the great and glorious heritage of love and power and beauty from the Divine Mind itself.

Warren H. Cudworth.

William Brown.

[To the Chairman:] Through the helpfulness of the good man who has just spoken to you, and whom in years past I met in mortal life, I am assisted to speak to you to-day.

I shall not be accepted, I think, by friends or relatives on the earthly side. Some of them may say: "Oh! no; he would be the last to announce himself." It is not so; I would have been one of the first had I had the power to have spoken when I found myself not a thing of senseless clay, but a man with all my old abilities still alive within me.

This Spiritualism was not attractive to me. I did not identify myself with its followers. My ideas of the future life were not such as I find the realities to be; and I come back, Mr. Chairman, to speak, with your consent, concerning this new experience that I have found on the spirit side of life.

On earth I was an undertaker by profession. My dealings were certainly with the dead, but they were with the clay, with that which was dust, and which it were best to put out of sight. I came in contact with the saddening experiences of human bereavement and pain. One cannot but have his sympathies called forth when he sees so much of sorrow and affliction in human lives; but I was not the one to give the proper kind of consolation to the widow and the fatherless. Indeed, I left that duty to those whose privilege and office it was; but I can see now how meagre is the comfort bestowed by those who do not know the warmth and the glory of the invisible life, the nearness and the beauty of those who have been transfigured, and have entered an intelligent and lasting state of existence.

Perhaps my friends will deny that I have come here, my good sir, and say: "Oh! no; it is not true that spirits can come back from beyond the grave." I shall not attempt to combat them if they do; I shall only continue to exert my power as much as possible to make the way as straight for them as I can, and to remove the scales from their eyes, that they may peer more clearly into the spirit-world.

I do not feel that I have been gone long enough to explain a great deal of this spiritual life to those who are here. I see souls who have been residents of the other world for many years who disclaim the power of giving information of that great and wondrous existence, because they say it cannot be comprehended by mortals, and so I shall not try to give such instruction or knowledge; but as I reach new lines of thought, and gather up new experiences on the spirit side, I shall endeavor to find ways and means to extend them to those who may grow to accept and try to understand them.

I lived in East Boston, sir, and I think I was well known upon that island as William Brown.

Mrs. Lydia R. Catlin.

[To the Chairman:] Will you kindly say that Mrs. Lydia R. Catlin has returned to send a message of love to her friends, and also to bring bright flowers from the spirit-world as an offering of peace and tenderness to their lives? I know they may not see the beautiful blossoms, and perhaps they will not know that I have brought them from the gardens of the eternal world, but I think that their fragrance and magnetism will reach in some way the souls of my dear ones here, and do them good. I have not gold and jewels to offer as gifts to those I love so well on earth, but I can bring the influences and the flowers of the spirit-world, and when I think of the peace that is there, of the quietness and the beauty of that life, it seems to me that something of that condition will go with the influence, and bring peace and rest to the lives of those who are here.

A few years have passed away since I went to the spirit-world—years full of meaning and of thought to me. How strangely I have gone through them, taking up something new for my life each day and hour. How the experience broadens one who cares to learn, so different is it, and yet so like the life of busy toil and activity here; but not so full of distractions and perplexities, not so full of misunderstandings and of friction. Therefore, as one passes along he can gain much more that is useful and lasting, I think, than he can on this mortal side, however favorable the earthly conditions may seem to be.

My husband is A. B. Catlin. I lived in Brooklyn, N. Y., on Putnam Avenue.

I not only bring my love and greeting to dear friends in Brooklyn, but also to loved ones in other places on this mortal plane. I hope not one friend will feel that I wish to neglect or slight him or her. I have only the sweetest thoughts for all, and I am anxious to do something to lead them onward to the spirit-life that they may gain knowledge and light, and grow stronger in spirit not only for the meeting there but for the bearing of burdens and the fulfillment of duties here.

Maggie Owen.

[To the Chairman:] I have friends, sir, in Tarrytown, N. Y. I would like to have them know that I come here, and that Sylvia comes too. We join our love and remembrances, and send them out to our friends, asking that they will accept some token of our affection and thought, and not feel that we are cold in the grave. We do not want our friends to think we are to sleep until the Resurrection Day. Some of them have that idea concerning those who pass from the body, and it seems so narrow and cold to me to have them have that thought of those who are full of life and action, and who are doing so many things to care for their friends here. None are asleep, for all I know who have passed away from earth have their own thoughts and purposes still, have their own duties and responsibilities, and each one is strong to meet and discharge them to the best of his ability. Sometimes it takes all our thought and time to do this, and even then we cannot meet our ideal of what ought to be done; still we constantly strive for new power and new manner of expression and work.

Perhaps my friends will not understand my talking in this way, but if I can arouse them so that they will ask themselves what is meant by such speech, and will reason upon these matters claiming to come from the spirit-world, I shall feel satisfied that something has been accomplished, and I will try again and again to come to them with a beneficent influence. I know they have need of enlightenment, and I want to be useful in bringing to them my little ray of light.

My name is Maggie Owen.

As I look upon the beautiful rose that you have here, it reminds me of a favorite hymn of mine that I used to sing, and that I loved to hear in the family circle when the evening shadows fell. Tell my friends that I can sing that hymn now with greater fervor than ever, for "Sharon's dewy rose" seems to be the beautiful bloom of love, which, when cultivated by humanity in the garden below, will shed a fragrance abroad to bless and purify all mankind.

A. S. Dickenson.

[To the Chairman:] I think, sir, it is three or four years since I went from the body, but I know my friends and my people have not forgotten me. I believe that I left impress enough of my individuality in this life to be remembered by those with whom I have been associated, and so I come back with confidence to send them something concerning what I have found in the spiritual life.

That seems to be the errand of those who come here mostly, and it certainly is mine, for I am more interested in what my own family, my kindred and my friends will learn of the life beyond than I am in their business careers or the political movements of the world. It seems to me that if every spirit-intelligence who finds himself a man of thought and expression, after he has given up the tenement of clay, makes an effort to come back, reach his own people, and give them knowledge of the great hereafter, there will be a good and a big work accomplished, because it is only by working through such lines, I think, that one may hope to carry conviction and give evidence of immortality to humanity on earth.

I would like to reach my children and tell them of this grand truth. I would like to reach others near and dear to me, that they may receive a glimmering of that which is beyond the grave. I have two purposes in coming here: the first is that my people will learn of my coming and grow interested in spirit-communion, and the second is that I shall gain some knowledge or power from those good spirits who have charge of this place, which will enable me to reach my friends and bring them something that I have in mind, but that is best not spoken in public.

To the dear friends in Greenfield, Mass., I bring my greeting and love; to Baldwinville and other places I certainly send much of my tender regard and affection; and to my good old friends and neighbors at Westfield I waft a greeting and remembrance. Sometimes I am in their midst. I know that changes have taken place, and that the old home is not what it was; but I am content to have changes and new experiences come, for I think these are all in accord with the line of advancement, and I feel satisfied that after all the experiences are gained in this world, the friends and the dear neighbors will meet in reünion and rejoicing on the spirit-side. I am A. S. Dickenson.

William Morgan.

William Morgan is my name, and I am looking up some relatives of mine, John and Sarah, that I think are in Elizabeth, N. J. I am not quite sure on that head, but I think they are there. It seemed to me the best thing I could do was to try to get into communication with them by coming to some such place as this, and perhaps in that way they would hear that I have got back and have a word to say. My particular wish is if possible to come to an understanding concerning some affairs which belong more especially to the physical life.

I have heard some of your visitors from our side say they came to talk of spiritual things, and what concerns the world they now dwell in. That is all right; I am glad they do; but I am not on that line of thought to-day. If I should try to give my friends something in regard to this other world, it would all be so strange to them that they could not comprehend it; but I know that there are certain matters connected with material affairs that I could help them to straighten out. They are very much tangled (if I can use that term), and there has been an injustice done. I knew it before I went from the body, and that was quite a while ago. I do not see that it has been righted since; if it has I am very glad, but I think if it had been I should have learned of it in the spirit-world. So I come back with the desire to find a way to communicate privately and give what I know of these matters, and see if I cannot get things straightened out.

There is a good spirit with me very closely connected with our family life, whose going out was a strange one, unexpected to himself and his friends. He had a great deal on his mind, many affairs that belong to the external, and he has not altogether got rid of them yet. Now he would like, as would also I, to have the opportunity of giving communications to those to whom he can be of use. His name is Josiah. We thought if any of our people should see I have come back through your paper, they would recognize us both, not publicly, perhaps, but they could not help knowing to what I refer.

Alice Allen.

I lived in Waltham, and I had interests and connections there which might have held me down to the earth had it not been for good spirit-friends and dear loved ones of my girlhood days who came to welcome me to the spirit-world, and fairly led me away from the embarrassing conditions of this outward world. I say embarrassing because I find that after I had passed from earth my material possessions were discussed, and in other ways confusion was made, so that I sometimes felt something pulling me back again to this outward life.

The thought of that which I had left did not disturb me so much in its settlement as the thought that there were discussions and also disturbances over it. I hardly know how to express myself in regard to these affairs, but I want to say that through the help of beautiful spirits I was held above them, so as not to be weighted down by those conditions. It does not trouble me now very much to know how these affairs were settled, because I do not want to take up this mortal life and its conditions.

I come back to-day to send word to my friends that I am well situated in the spirit-world, and that I am trying to learn the lessons which I failed to learn here. We cannot learn our lessons very fully on this side, though experience is a good teacher, and I had experience of this outward life in many ways; but if we begin to learn them here, we can take them up on the other side where we laid them down on this, and go on with them until they are completely ours.

I thought if I could tell the friends who, perhaps, have no idea that these things may affect a spirit, how the matters belonging to the earthly life and the past associations, if brought up by those who are on earth, tossed from mouth to mouth, and new settlements discussed and attempted, may hold the spirit down to outside things when it longs to be free, they might obtain a new idea of spirit-life, and of the conditions of the friends who have gone from the earthly state. So I have come to speak, although not acquainted with this mode of communication, and perhaps I have given a bungling message; but tell my friends that I feel kindly to them all, and that I bring them an influence of sympathy and cheer that is very sweet to me from the spirit-world. Alice Allen.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Feb. 10.—Sadie Collin; John H. Jennifer; Mary Eliza Beals; L. Judd Pardee; Ella Haskell; George Walker; Emma Horsey.

Feb. 14.—Austin Lathean; Nellie Potter; James O. Draper; Hannah Shumway; C. B. A. Monroe; George Willis; Olivia.

"Regular" Etiquette—"Irregular" Success.

To the Editors of the Banner of Light:

The editorial you quoted from a late Boston *Advertiser* on "Medical Etiquette," should be scattered broadcast. It has caused me to feel more deeply upon this whole subject of the "doctors' plot laws" than ever before; and I ask, Is such a condition of things possible in the old Bay State, or in any other State?

When a physician, whether a "regular" or a so-called "quack," knows that his visits are no longer desirable, true etiquette, it seems to me, demands that he discontinue to inflict them upon the patient. A true physician, one having the best interest of his patient at heart, will, if he can do no good, step aside.

Surely this case (as recorded in *The Advertiser's* editorial) is but a foretaste of what we may expect if our rights are ever trampled upon by the passage of a doctors' plot law. And the same is true in other States where "regular" etiquette rules. The people do not need nor want such protection. They desire freedom to act in this matter—a larger freedom than they now have—for there are thousands who do not dare act contrary to the wishes of the "family doctor." His word is law, and woe be to those who set it aside for a "quack." The land is filled with the victims of drug-medication, and a great cry has gone out from thousands of suffering hearts and homes for the light that shall lead them into the better way. If the "Regulars" cannot keep pace with this progressive age, then they must bring up the rear, or fall from the ranks.

We need to-day a thousand such grand and noble workers as the late Dr. A. S. Hayward and the ascended Byron Boardman. They fought the good fight against the doctors' plot law with voice and pen, and surely their mantle has fallen upon others who will still continue their work. Dr. Hayward passed out with the harness on; the chariot wheels of his busy life suddenly ceased their revolutions, and he was numbered with the angel hosts. Mr. Boardman, so full of life, energy and good works for the elevation of the race, said to me a short time before he passed away, when he could only whisper his thoughts: "If I cannot fight the errors of the times I have no desire to linger in the body, a burden to others." They have not lost their interest in things of earth, and to-day extend a helping hand here and there, send out a thought to this and that one that shall help to elevate the race, to bring freedom to thousands who linger in bondage to false laws, habits and customs.

As a physician I have always been independent in thought and practice, using the method that seemed best for the patient; in this way I have kept pace with the "march of events," believing there would yet be some surer, better mode of healing the sick. My labors have been mostly among conservative people, and I have the satisfaction of knowing that my practice in some places prepared the way for magnetic healers, mediums and lecturers.

I retired from practice several years ago; the records of thousands are in the vanished years, while from them I glean many a rich and rare experience. There were scores among these patients who did not dare let the family doctor know they had departed from the faith, even for a brief time. There were others to whom the doctor said: "Try the new treatment; it can't do you any harm if no good." And when the patient tried it, and got well, then the doctor would show his unmistakable displeasure in many cases. There were those who were independent enough to act for themselves in spite of the doctor. The following case (which is but one of many) will serve to illustrate this independence, and the power of practical relief which resides outside the "regular" fold: I was called to attend a case of marasmus; the patient was a child of two years. The doctor who had attended it for several weeks was considered the most skillful regular in a large city. The child was slowly wasting away, and death seemed not far distant. The child looked like a piece of marble as she lay in her mother's arms; her diet was milk with lime water, which could not be retained; so she had no nourishment, and was starving. The doctor's wise advice was to "take the child on a trip; a change might save it." The mother said "No, I've lost one child by traveling, and this one must die at home." I prescribed a change in all things—first, *no medicine*, no milk: instead of these, hot fomentations, gentle manipulation of the entire body, which I instructed the mother how to give; thoroughly cooked and strained oat meal gruel, which the patient retained; soon was added a trifle of cream to the gruel, later a beaten egg, in a few days baked sweet apples scraped fine; plenty of fresh air in the room; no visitors; a short easy ride in the baby carriage every pleasant day, and an hour or two of sleep out of doors if possible. Friends would pass along the street, saying: "How dare you have that sick child out of doors?" The patient gained rapidly. In less than two weeks the father came rushing into our office, saying: "What shall we do? your patient wants baked sweet apples and not much else; she will starve on those." I asked if she was not improving every day. "Oh, yes; but she will starve." "Apples are food," said I, "and you can give her Graham bread, oat meal and all the apples she wants with her meals."

By use of these simple, natural remedies, coupled with the exercise of intuition and good judgment, this child's restoration to health was accomplished in a very short time, while drug medication and the "regular" forms proved their inefficiency.

Dwight, Mass. ELLEN GOODELL SMITH, M. D.

Young Mothers

Should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years. Your Grocer and Druggist sell it.

Passed to Spirit-Life,

From Peterboro', N. H., March 6th, of pneumonia, Jane, wife of Lewis Johnson, aged 79 years. The funeral was attended by A. A. Wheelock of Boston.

From Peterboro', April 23d, Lewis Johnson, aged 84 years.

Mr. and Mrs. Johnson were devoted Spiritualists, and were much beloved and respected in the community where they lived.

Through an injury sustained by being thrown from a carriage, Mr. Johnson "passed on" to join his beloved companion. The funeral service was conducted by the writer, a large assemblage being present. For the last time the hospitable doors opened to receive friends and neighbors, and over the threshold was carried the mortal garment of the last inmate, to be laid in the same grave with the remains of the dear wife.

Pleasant and lovely in life, in death they were not long divided.

From Leominster, Mass., April 25th, Catherine K. May, aged 78 years.

One sister, Mrs. Eliza Ann Willard, survives her, and shared with her the home. Miss May had lived in Leominster many years, and her pleasant and commodious home had been that indeed to the many who had from time to time been privileged to board with her and be the recipients of her unvarying courtesy and kindness.

Three years of rheumatic suffering and one year of blindness had been sweetly and patiently borne, when, through "La Grippe," the summoning angel came, released the enthralled spirit and touched the sealed eyes with "Light"!

The truth of angel ministry was precious to her. May her lonely and feeble sister find therein comfort.

The funeral service, April 27th, was conducted by the Rev. Geo. M. Bodge and the writer. The floral tributes were choice and suggestive. A beautiful original poem, contributed by Miss Wetherbee, was impressive and consoling.

JULIETTE YEAW.

From her pleasant home at Harrison Square, Mass., Mrs. Ann J. F. L. Longstreet, wife of James M. Longstreet, aged 56 years.

The writer knew her in her girlhood in Cambridge, where with Fanny Conant, we had many happy visits with the angels, since which time she has been a firm believer. It was her wish that I should attend her funeral, which I did, aided by the pastor of the church where her family attended—the Rev. Mr. Lord, Unitarian.

A loving husband, two sons and two daughters, remain to mourn the loss of her visible presence. She was truly a ministering angel while in the form, and we *know* she will continue in her divine work in her home among the angels in spirit-life. May her bereaved husband and children feel her presence and be comforted, is the prayer of

M. S. WOOD.

From her daughter's home, Newport, N. H., Mrs. Lucie A., wife of Alfred Brewer.

After much suffering in the mortal she has been released. She is the mother of Mrs. E. U. Isaacs, the clairvoyant so well known at Sunapee Camp, but now residing in Worcester. The genial motherly woman will be missed from the camp; but, thanks to the powers that be, some of us can see through the thin veil, and can still hear her kind and loving greeting—for she knew and fully realized that spirit-communion was a fact. H. W. HILDRETH.

April 22d.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.

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

Nervousness.

HORSFORD'S Acid Phosphate.

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

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

Ask questions:

"Is it handsome, genuine, accurate?

Is it modern, with all the improvements? In all sizes and styles for everybody; the new, **quick-winding** Waterbury?"

Yes—to everything. A prominent publisher writes:

"You made one additional customer, and my **quick-winding** Waterbury is a better time-keeper than a hundred-dollar watch a friend of mine bought some months ago."

Yet the cost ranges from $15 down to $4. It has a jeweled movement, and is cased in dainty chatelaines, hunting-cases, open-faces, filled gold, coin-silver, etc. Every jeweler sells it. 38

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WITCH HAZEL OINTMENT.

A Spirit Prescription.

FOR the POSITIVE CURE of Cuts, Burns, Scalds, Hemorrhoids, Itching Piles, Boils, Carbuncles and Malignant Ulcers, etc.

WILL POSITIVELY cure any sore that can be healed. *Money cheerfully refunded* in every case when not satisfied with results.

Sent by mail on receipt of price, 50 cents per box.

S. WHEELER, Proprietor,

Apr. 29. 472 North 8th St., Philadelphia, Pa.

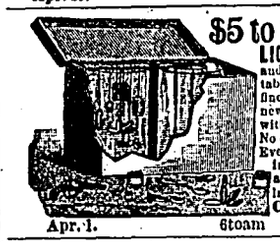
CONSUMPTION SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M. C., 183 Pearl St., New York.

Dec. 31. eowly

NOW to JAN. 10 Cts. Fancy Work BOOK FREE! Illus'ed Book on Fancy Work Knitting & Crocheting, 150 embroid'y stitches, patterns for working alphabet and designs for making tidies & cushions, also beautiful Japanese tray mat, given to trial subscribers to The Home, a family story paper for young & old, with fashions & fancy work illustrated. Send 10c and we'll send The Home from NOW TO JANU'Y 1894 and give you this book. The Home, 141 Milk St. Boston, Mass.

Apr. 29. 4w



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Apr. 1. 6toam

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Mention BANNER OF LIGHT. 26teow Oct. 8.

WE SEND FREE with this beautiful Organ an Instruction Book and a handsome, upholstered Stool! The organ has 11 stops, 5 octaves, and is made of Solid Walnut. Warranted by us for 15 years. We only charge $45 for this beautiful instrument. Send to-day for FREE illustrated catalogue. OXFORD MFG. CO Chicago.

Nov. 5. eowly

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Dec. 31. 52teow

AVOID THE KNIFE. SAFE AND SURE CURE FOR PILES, FISTULA, ITCHING, FISSURE, ETC. NO DETENTION FROM BUSINESS. SUPERBLY ILLUSTRATED BOOK ON PILES SENT FREE.

DR. A. B. JAMISON, 41 West 26th St., N. Y. City.

Mar. 11. 13w

Mrs. R. Collins,

TEST and Healing Medium, 77 Faulkner street, Malden. Examinations free. Will visit patients at their homes. Many years' practice in Boston. Blood Purifier and Tonic Bitters by Spirit Physicians for sale. No Sittings on Saturdays and Sundays. 8w* Apr. 8.

PARALYSIS CURED without medicine. Rheumatism, Spinal Diseases and Dropsy easily cured. Add. Dr. C. L. TIMCHEK, 6 Central Music Hall, Chicago, for a valuable book FREE to all.

Feb. 11.

BICYCLE TO ANY BOY OR GIRL under 18 years of age who will work for us after school. NO MONEY NEEDED. Send this adv. to A. CURTIS & CO., 46 WEST QUINCY ST., CHICAGO, ILL. FREE

Apr. 1.

Mrs. William H. Allen,

400 Washington Street, Providence.

SEANCES for the present season Sunday, Tuesday and Friday evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal.

Apr. 8. 13w*

Sealed Letters Answered.

ADDRESS MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. Terms $1.00. Mar. 4.

FREE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free. Address DR. C. E. BATDORF, Mechanicsville, Iowa.

Apr. 15. 52w

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading $1.00. Magnetic Remedies prepared by spirit-direction. Address Albany, Me.

May 6.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

June 4. 1y

DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1w* May 6.

Mediums in Boston.

Dr. C. E. Watkins,

Office Hours 10 A.M. until 3 P.M.

The Independent Slate-Writer,

AT the request of his guides will devote Mondays, Tuesdays and Wednesdays to giving Séances. Terms: $5.00 for Gentlemen, $3.00 for Ladies. Special terms, of course, given to those who desire to only hear from their friends, and do not care about testing and experimenting with the power. (No charges whatever will be made unless you are perfectly satisfied.) Parties of four ladies, all sitting at same time, $5.00. Take Back Bay cars, 8 Batavia street, Off at St. Stephen street, formerly Falmouth. Diagnosing disease a specialty. tf Feb. 18.

J. K. D. Conant,

Trance and Business Psychometrist.

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

May 6. 1w*

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Séances Sundays, Thursdays and Saturdays, at 2:30 P.M.; Sundays and Wednesdays at 8 P.M.

Jan. 7. tf GEORGE T. ALBRO, Manager.

Dr. Ella A. Higginson,

THE Great Healer, Natural Clairvoyant and Medium of the age. Healing Institute, 1222A Washington street, Boston, Mass. Public Séance every Sunday at 2:30 and 7:30 P.M.; also every Thursday at 2:30 and 7:30 P.M.; admission, 25 cts. Gives sittings, tells diseases, cures in any part of the world. No trance state. Visit (or write for circular, enclosing stamp) for terms. 13w* Feb. 11.

DR. JAMES R. COCKE,

24 Worcester Street, Boston, Mass.

Jan. 28. 3m*

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for $4.00. 104½ Washington street, opposite Davis street, Boston.

May 6.

Astrological Medium.

MRS. WEBB can be consulted daily (Sundays excepted) 9 A.M. until 5 P.M.; also Tuesday evenings. Health and Business a specialty. Verbal Readings, $2.00. 354 Columbus Avenue, Boston. Feb. 11.

Osgood F. Stiles,

DEVELOPING, Business, Test and Medical Medium. Obsession a specialty. Circle Tuesday evenings at 7:30, Thursday afternoons at 2:30. 451 Shawmut Avenue. Will hold circles Sunday evenings at 7:30. 1w* May 6.

Miss J. Rhind, Seer.

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Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 50c. and $1. Gentlemen 50c. and $1. 22 Winter street, Room 16, Boston. 4w* Apr. 29.

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston.

May 6. 1w*

Miss A. J. Webster,

TRANCE MEDIUM for Diagnosis of Disease, Business and Tests. No. 8½ Bosworth street, Room 7, Boston.

Apr. 8. tf

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Electric Treatments, from 10 A.M. to 5 P.M. No. 181 Shawmut Avenue, Boston. 4w* May 6.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A.M. to 9 P.M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. May 6.

Mrs. A. E. Cunningham,

THE well known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 8, Boston. Will answer calls for platform work. 4w* Apr. 15.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 445 Shawmut Avenue, Boston, near Newton st. Hours 9 to 5.

Mar. 25.

Addison D. Crabtree, M.D.,

171 TREMONT ST. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex.

Apr 15. 13w*

C. W. Quimby,

286 SHAWMUT AVE., Business and Developing Medium. Obsession a specialty. Circles Tuesday and Friday evenings. 2w* Apr. 29.

Mrs. H. B. Fay,

17 APPLETON STREET, Boston. Séances Thursday at 2:30 P.M. and Sunday at 8 P.M. 13w* May 6.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Apr. 8.

PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston.

Apr. 29. 6w*

REMOVAL.

MISS L. M. WHITING, Magnetic Physician, Waverly House, City Square, Charlestown, Rooms 75 and 76.

Mar. 11. 13w*

MASSAGE MRS. MARY E. FIELD, 74 Boylston st., Boston,

May 6. Hotel Pelham, Room 410.

MRS. L. NEWELL, Business, Medical, Trance Medium, Magnetic Physician, 7 Tremont Row, Suite 8.

Apr. 29. 4w*

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

May 6. 4w*

DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. Jan. 7.

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MASONIC TEMPLE, BOSTON, *Feb. 17th, 1893.*

KARL ANDERSON, ESQ.:

Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curiosity and interest.

Very truly and fraternally yours,

SERENO D. NICKERSON,
Recording Grand Secretary.

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Apr. 8. 13w*

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Apr. 1. 17w

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Oct. 8. 26teow

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Dec. 31. 26w

Mrs. Stoddard Gray and Son, DeWitt C. Hough, THE Materializing Mediums, hold Séances Sunday, Wednesday and Friday evenings; Saturday at 2 o'clock. 323 West 34th street, New York. Sittings daily.

Apr. 29.

MRS. M. C. MORRELL,

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MRS. M. E. MORRISON, Magnetic and Massage Treatment; also Medicated Baths. 311 W. 55th st.

May 6.

W. J. COLVILLE

WILL DELIVER TWO LECTURES DAILY DURING THE SESSION OF

Summer School of Psychic Science at Lily Dale, N. Y.,

COMMENCING

Wednesday, June 7th, 1893.

HE will speak daily at 2 P.M., also on Tuesdays, Thursdays and Saturdays at 10 A.M., and on Mondays, Wednesdays and Fridays at 7:30 P.M.

From June 7th to July 5th, complete courses of twelve Lectures will be given on the Spiritual Science of Health, Sacred Anthology, and Spiritual Cosmogony, or Man's Relation to the Universe.

From July 6th to 20th, on Spiritual Teachings of the World's Great Poets and Authors; Psychometry; and second course on Spiritual Science of Health.

Terms—$2.50 for any course of twelve Lectures, or $4 for two tickets admitting to twelve Lectures each (24 in all). Visitors' single Lecture tickets 25 cents.

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

W. J. Colville will speak in the Auditorium on Sundays June 11th, 18th and 25th, at 10:30 A.M. and 2 P.M.

Mrs. Lillie and W. J. Colville will lecture on Sundays July 2d, 9th and 16th. W. J. Colville and Mrs. J. B. Jackson July 23d.

PROF. GEO. W. MORRIS of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the summer school. He will also take pupils and give recitals. Apr. 8.

DR. F. L. H. WILLIS

May be Addressed until further notice,

Glenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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Jan. 14. 26teow

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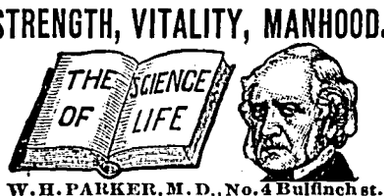

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Feb 25. 1y

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Price, per box (one-fourth pound), 25 cents, postage free.

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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDING

Banner Correspondence.

Maine.

ROCKLAND.—A correspondent says: "Quite an interest is awakening hereabout on the subject of Spiritualism; and an article recently appearing in *The Rockland Tribune* against the New Dispensation and its mediums, Mr. F. W. Smith asked a hearing on the subject—although not in the form a special reply—and was accorded space by that paper. Our papers here have never printed anything of the kind before. *The Tribune* goes into all the Baptist families, and Bro. S.'s article will doubtless make inquirers. In the course of his statement Mr. Smith said:

'All [the churches and societies] are doing good in their own way, and under the inevitable law of evolution all are progressing to a higher standard of faith and practice. All have their counterfeit members, and suffer persecution thereby. This is true also among the Spiritualists.

It is no more disgrace to the true principles of the belief, or to its honest members, that occasionally some dishonest person poses as a medium, and is proved to be a downright deceiver, than it injures the fundamental ideas of the Christian churches or their honest members when defalcations, elopements and other rascalities occur among those who hold high positions in the church.

The fact of spirit communion with mortals on earth is as old as the world. It is taught in the bible, in all ancient and modern history, and demonstrated by science in the present age; so that it is no longer a question of belief, but of absolute knowledge, to those who have received the proof. It is the privilege and duty of thinking men and women in this enlightened age to inform themselves upon all the great questions agitating the public mind. No one need remain in ignorance of the grand truth of spirit communion, if proper effort is made to secure the information. No one is competent to judge or denounce until he has become well informed. It is as inconsistent for one not so informed to berate and abuse honest people and their cherished ideas, as it is for an unlettered person to ignore the truths of astronomy, chemistry or hypnotism, and denounce those who know and understand the divine laws producing the manifestations thereof.'"

New York.

BUFFALO.—A correspondent writes: "At the annual election of officers of the First Society of Spiritualists of Buffalo, held Friday evening, April 21st, 1893, the following persons were elected to serve for the ensuing year: M. H. Van Buskirk, President, 226½ Metcalfe street; Ella Atcheson, Vice-President; Chas. Behrens, Recording Secretary; Jennie Hooker, Financial Secretary; James Donovan, Treasurer; J. W. Dennis, J. J. Grant, Samuel Newman, Trustees."

NEW YORK CITY.—We are informed that the daughter of the late Mrs. Underhill "has in her possession the only portrait of Mrs. Leah Fox-Underhill, also the one of Mrs. Underhill's mother, Margaret Fox. As many spiritual societies have written" to her for copies, she has "decided to have crayons made from these portraits in order to give all an opportunity to purchase one of either. The crayons are 32x34 inches, including oak frame." Additional particulars can be obtained by addressing Lillie Underhill, 8 West 116th street, New York City.

California.

OAKLAND.—Solomon W. Jewett writes: "While I was devoting my time to healing the sick in the city of Detroit, Mich., William White, then senior member of the BANNER OF LIGHT publishing firm, called at our rooms on Congress street, (it was the 14th of July, 1870,) and after I had shown him the almond rod that grew and was cut on Mt. Calvary's hill, on the grounds where Jesus was crucified, Mr. White immediately raised his right hand, pointing upward, and commenced to address me in regard to healing, saying: 'If you expect to succeed you must become not only truthful, but humble as a little child; and when the angels have done any good act, recognize it; the more thankful we are for angel gifts and guidance, the more liberally they will be bestowed. Avoid all "high-mindedness," remain simply and humbly seeking, and great gifts will come when you least expect them.'"

New Hampshire.

WARREN.—Mrs. Jennie Chamberlin writes: "I cannot express what a feast of spiritual blessings I am getting from THE BANNER. Truly it is more than meat and drink to me. God bless the dear BANNER OF LIGHT. Long may it wave o'er the homes it has freed from dogma and creed. I shall circulate the paper and try to get subscribers. I am astonished at the indifference shown by Spiritualists—so many of them—who seem so engrossed in material affairs that they cannot, or rather will not, help support the spiritual press. Such will sometime regret not having done so, in my opinion.

May God bless you and all who are working to spread this glorious truth."

Cleveland (O.) Notes.

To the Editors of the Banner of Light:

What of the World's Fair Religious Congress? Are any of our best inspirational mediums to be present, and enlighten the world on this particularly American religion or philosophy of Modern Spiritualism? or are the members of the Psychic Congress to do the cold reasoning on the subject, and to touch the question from its *phenomenal* side only?

Theosophists, I note, are to have two days for the discussion of their philosophy (Sept. 15th and 16th), but as yet I see no effort being made for the presentation of Spiritualism, outside of the call for an International Meeting by Dr. C. T. H. Benton of Englewood, Ill., and outside of the Fair Grounds.

Rev. Dr. Hahn, late Rabbi of the most popular and reformed synagogue of this city, and now permanent speaker for the Jewish Liberal Club of Cleveland, has spoken twice to large audiences under the auspices of the *Cleveland Spiritual Alliance* at Army and Navy Hall. The Doctor, who is quite scholastic, broad in his views, has given Psychic Science of late considerable attention. He is a fluent speaker, and quite popular with both liberal Jew and Gentile; there is in this city a large number of Israelite converts to Spiritualism.

Hudson and Emma Tuttle.—Mr. T., who was the speaker on Sunday, April 16th, was accompanied Sunday, the 23d, by his "better half." The motherly Emma gave a very good half hour's talk on "Common Sense Religion," and was warmly applauded. She also sang one of her musical poems. Mr. Tuttle followed on the subject "Psychic Research the New Science of Spirit." Mr. T.'s lectures are always exegetical, provoking profound thought, which is greatly relieved by occasional tender and poetic flights of inspiration into passages of the loftiest spirituality and sentiment which touches the hearts of his listeners. Mr. and Mrs. Tuttle are greatly esteemed in this city, where they are so well acquainted. To Mr. Tuttle is largely due the credit of having the late *Bruck Bill* (taxing mediums $200) amended.

Passed to Spirit Life.—Again it is my sad duty to chronicle the transition of another of our young female members of the Children's Progressive Lyceum, making the third since New Year's. Mrs. Emma (Sell) Morris, aged twenty-six years, passed on Wednesday, April 19th, from the home of her parents, Mr. and Mrs. Geo. Sell, 27 Dorchester Avenue. The cause was consumption. Her premature departure is a great shock to her relatives and friends, particularly to her young husband.

There is certainly something very sad in the demise of those who have just attained the age of man and womanhood that even Spiritualists cannot become reconciled to. The joy and happiness that was manifested at the wedding of the young couple last August at Lily Dale Camp-Meeting by Mrs. R. S. Lillie in her pleasant cottage, surrounded by a throng of merry witnesses, was of short duration. Theirs was a case of "love at first sight," and proved a happy union while it lasted. Much sympathy is expressed for the now heart-broken husband and fond parents, and other members of the family.

The obsequies took place Sunday, April 23d, and were very largely attended by Spiritualists and Orthodox friends. Hudson Tuttle, your correspondent, and the Russell Family Quartette, participated in the very impressive services. The young wife's transition was a very beautiful and peaceful one. Conscious until the last moment, she bade them all an affectionate good-by, promised her beloved husband to return soon, quietly closed her eyes and left naught but the attenuated body, even beautiful in death. The casket that held her vacated earth form was literally surrounded with the richest and choicest of flowers, brought as tributes of love and condolence by the many friends. The hearts of all present were touched by the discourse of Mr. Tuttle, and many perhaps heard the Spiritual Philosophy expounded for the first time. The remains were taken to Woodland Cemetery and buried in the family lot. The pall bearers were formerly Lyceum scholars and companions of hers, Messrs. Geo. Benedict, Geo. Ackerson, Alex. Wilsey and Thomas De Witt. Special memorial services are to be held shortly for the three young women that so closely followed each other to the invisible beyond, Mrs. Zado (Turner) Mickey, Mrs. Nellie (Ingersoll) Ackerson, and Mrs. Emma (Sell) Morris.

Public Installation.—On Sunday evening, May 7th, the installation of Mrs. H. S. Lake as permanent "pastor" of the Cleveland Spiritual Alliance, for which occasion a special order of exercises has been prepared. These meetings are free to all, and all are welcome.

Lake Brady.—All is activity at this new spiritual camp-ground—many cottages are in course of erection, the hotel being enlarged, gardens being planted and new roads and paths laid out. The ladies of the Good Samaritan Relief Society—auxiliary to the C. P. L.—have concluded to build a comfortable cottage there for their visiting friends, or erect a spacious tent.

A Kindergarten.—There is some talk of a Kindergarten being started this season for the little ones, with Miss Nellie Thayer as the Kindergartner.

Wm. F. Nye of New Bedford, Mass., who has a very fine exhibit of his lubricating oils at the World's Fair, made a brief but pleasant stop over in Cleveland on his return home from Chicago. We hope for a longer sojourn in the Forest City on his return.

Fraternally yours, THOMAS LEES.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10¾ A. M. and 7¾ P. M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.—Meetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 52d Street and Broadway.—Lectures and clairvoyant tests every Sunday at 3 and 8 P. M. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary, 268 West 43d street.

The Psychical Society meets in Spencer Hall, 114 West 14th street, every Wednesday evening, 8 o'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Arcanum Hall, corner 25th Street and 6th Avenue.—Meetings every Sunday at 3 and 8 P. M. Good mediums and speakers present.

Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 3¼—at 445 8th Avenue, 3 doors above 32d street. Mrs. Mary C. Morrell, Conductor.

The New York Psychical Society.—Wednesday evening, April 26th, at 114 West Fourteenth street, this Society was ably addressed by Mr. Walter Howell, on the use and abuse of bodily and spiritual gifts, the lessons to be learned from phenomena, and the prevailing ideas of heaven. Mr. Howell and his many friends of the First Society are always welcomed with pleasure. Mrs. K. M. Tingley offered some seasonable remarks, and Mr. Fletcher followed with comments and tests, the latter evoking considerable interest. The President, Mr. Fletcher, Mr. Hastings, Mr. Saarsfield and Mrs. Rose Levere were appointed a committee of five to confer with other societies and help formulate a protest against the recent "Edwards" Bill. Meanwhile, for the incitement of further thought on the subject, Mr. Snipes tendered the following resolution:

Whereas, A Bill has been presented to the Legislature of the State of New York, apparently a literal copy of one submitted to the Legislature of Illinois, declaring that every person who shall for compensation or agreement therefor, assume to inform "another" of "their" future affairs, in respect of birth, death, marriage, divorce, or other matter or thing, by means of astrology, clairvoyance, *Spiritualism, trance mediumship*, or any other pretended supernatural powers, or by means of any mechanical or other device, shall be deemed and taken to be a common swindler, and shall, upon indictment and conviction thereof, be fined not less than twenty-five dollars nor more than one hundred dollars for each and every offense:

Therefore, be it *Resolved*, That the New York Psychical Society, representing one of many bodies of liberals and progressive thinkers in matters of science and religion, hereby recommends the addition of the following amendments to said Bill, to wit:

Any man, woman or child seen reading or heard talking about any of the numerous cases of clairvoyant seership and spirit return mentioned in the Bible and other works, and any one born a Jew, and not a lineal descendant of the Nazarene, and any foreigner of any color or creed, not a lineal descendant of Columbus, who does not thoroughly understand and agree to all the disagreements of orthodox religionists, shall be deemed guilty of grave misdemeanor, and must be born again.

Any person, unless a member of the Legislature, who dares to consult a lawyer, a liberal minister, a modern scientist, or a confidential friend, on any subject of business or philosophy, and pays anything therefor, shall be guilty of unpardonable crime and buried alive.

Any newspaper that publishes an advertisement of a spiritual healer or preacher, and receives any pay therefor, shall be fined $5,000, one cent of which shall go to the informer, and the rest to the members of the Legislature. And all books, pamphlets or scrolls, printed since the flood, except the Bible, containing any reference to spirits, second-sight, prophecy, and a future life, or any remarkable psychical experiences of people of intelligence and position, shall be bundled together and burned.

It is also decreed that, on account of the possible misuse to which they may be put, all medicinal drugs and liquors, guns and ammunition, and culinary knives, and every private practice of mankind which may be abused by excess or misdirection, shall be banished and discontinued forever.

It shall also be the duty of all sheriffs and their hired assistants to raid the premises of all bachelors and families in each city, town and hamlet in the State, at any hour of the day or night, and if necessary break in the doors, and inspect every person, and all closets, and domestic furnishings, and any one found harboring a pack of cards, or heard talking on mental or Spiritual Philosophy, shall be hurried to the nearest police station for trial on circumstantial evidence.

Finally, any person who attends a church, or hall, or parlor, and is suspected of being heterodox, or on the way to heresy, and any minister who shall venture to express his honest convictions, or try to prove the truth of what he preaches, and receives pay therefor, and any blockhead who fails to hire an expensive pretentious doctor, and any poor fool who knows enough to distinguish between truth and fraud, and any spiritualistic medium gifted by God with peculiar gifts, including the "discernment of spirits," who dares to furnish the afflicted of earth such comfort and evidence as only the facts of true Spiritualism can afford, on complaint of any pious ignoramus, shall be confined in an orthodox church for life, and afterward sentenced to enjoy the gospel of eternal damnation.

It is understood, however, that nothing in this bill shall be construed to mean that any member of the New York Legislature shall be deemed guilty of misdemeanor, or bad demeanor, even if he have no belief in nor exhibit any signs of any kind of personal religion or morals, and nothing herein shall debar him from continued abstinence from bigotry, intemperance, gambling or bribery.

This Act to take effect immediately upon the death of American civil and religious liberty.

J. F. SNIPES.

[Bro. Snipes, send your resolution to Gov. Flower, with the request that it may be added to the "Edwards" Bill.]—EDS. B. OF L.

Carnegie Hall.—The day [April 30th] has been full of good things in the lectures of Mr. Wright—his closing one this evening being one of his best, full of logical and able presentation of truth.

This afternoon Mrs. White (Boston) gave excellent tests and messages from spirit-friends of many in the audience. She will tarry with us a few weeks at 14 West 43d street.

An interesting discussion between Dr. Babbitt of "The College of the Fine Forces" and Mr. Newton, as to the propriety or accuracy of classing forces as coarse or fine, and as to what force is, was very lively, and made especially so when supplemented by Mr. Wright's trenchant wit and sharp thrusts, which were much enjoyed by all.

The fact was discovered by Dr. John Wyman of Brooklyn that a bill, said to be a copy of the Illinois bill, making it a misdemeanor for a medium or Spiritualist to practice for pay any of their God-given powers and gifts, or give communications between spirits and mortals, had been rushed through the last hours of the legislative session. It was introduced by Senator Edwards of Chautuaqua County, and now awaits the signature of Gov. Flower. A strong protest and petition, praying the Governor not to sign the bill, was passed and signed by the officers of each of the Societies of Spiritualists in New York City and Brooklyn, and sent to the Governor by mail to-night; and every one was requested to write to the Governor personally, and bring such influence as he or she had to bear against the signing of the bill.

Our people are profoundly stirred up over this infamous exhibition of the bigotry, intolerance and tyranny of our legislators. We believe Gov. Flower is too liberal minded and wise to sign the bill, but should he do so his defeat in future political preferment is certain. No Spiritualist would in such an event fail to vote against him in future, though of his own party—and there are said to be five hundred thousand in the State of New York. We trust, however, that there will be no occasion for the exercise of this power against him.

What a travesty upon liberty and religious freedom such actions by our law-makers are. Can nothing of the past teach such men the dangers of trespassing upon the liberties of any man or class of men? Should such an encroachment be once established, then our freedom becomes a mockery. Such laws are clearly unconstitutional, trespassing upon rights guaranteed under the constitution.

Mr. J. Clegg Wright closes his present engagement with this Society to-night, and leaves with the kind wishes and God speed of his many warm friends.

Mrs. Clara Banks speaks for us the two first Sundays in May, and she will have a royal welcome.

BANNER OF LIGHT is for sale at each session. R.

Adelphi Hall.—Mr. J. W. Fletcher addressed a delighted audience Sunday afternoon upon selected subjects. At the close Mr. J. F. Snipes, President of the Psychical Society, announced that the "Edwards" bill had passed the Legislature, and was only awaiting the signature of the Governor. In this bill all mediums are classed as "fortune-tellers," and for each offense, as such, shall be declared common swindlers, and fined not less than twenty-five dollars. Mr. Snipes had, in conjunction with many others, prepared an address to the Governor, praying that this bill shall not become a law. He was loudly seconded by the audience, and the necessary protest signed.

If such a law should be put in force, public as well as private Spiritualism will sustain the heaviest blow ever aimed at it in New York. It behooves the friends of religious liberty to arouse themselves in this matter ere it is too late.

In the evening a most enjoyable program was offered. Next Sunday Mr. Fletcher speaks at 3 o'clock, and Mrs. Dr. Fletcher at 8 o'clock. A. E. WILLIS.

Arcanum Hall.—April 30th, at 3 P. M., Mr. Tatlow (73 Bank street) and Mrs. Lewis (Brooklyn) gave recognized proofs of spirit-return. At 8 P. M. Mr. Tatlow gave numerous and remarkable psychometric readings. May 6th Mr. Tatlow at 3 and 8 P. M.

14 *Barrow street.* A. J. ALLEN.

Adelphi Hall.—An entertainment will be given to form a fund to establish a home for the sick, at Adelphi Hall, Monday evening, May 8th, at 8 P. M. Tickets, fifty cents, can be obtained of Mrs. H. L. Woodhouse, 980 6th Avenue, also at the Hall. Program comprising comedy, pantomime, vocal and instrumental music, etc., etc. W.

MEETINGS IN MASSACHUSETTS.

Brockton.—Sunday Mr. J. Frank Baxter was the speaker and medium, under the auspices of the Ladies' Spiritualist Society of the city. His work was thorough, effective and lasting. At the evening meeting, even on a raised price of admission, the hall was packed.

In the afternoon, to an appreciative audience, made up largely of "out of town" people, he gave a stirring and practical lecture on "Evolution and Revolution," commanding the earnest and thoughtful attention of all. Accompanying himself upon the organ he sang several appropriate selections.

In the evening he gave a lecture finely adapted to the large and inquiring assembly, in which he analyzed the generally-accepted views of the spiritualistic school. It was intensely interesting to all, and illustrated by word-pictures taken from every-day practices, depicting the feelings of the heart and expressions of the mind. It elicited significant approval throughout, and received well-merited applause at its close.

Mr. Baxter, in the presentation of his medial gifts, was forcible and convincing, his séance of one hour's duration riveting the attention of all, and bringing a general look of surprise and sober thought over all the audience.

Mr. Baxter is secured to this place for dates during the season of 1893-94. On next Sunday, May 7th, Mrs. Emma Miner of Clinton will occupy the desk.

OLD COLONY.

Lynn.—The Spiritualists of Lynn met Sunday, April 30th, 1893, at Cadet Hall. Afternoon service opened with a song by George N. Churchill; invocation, Rev. E. A. Titus; another song, Mr. Churchill. Mr. Titus then gave, in an able and masterly manner, his experience in the ministry, and Why he became a Spiritualist, which was satisfactory to the large audience. Song by audience; then Mrs. Julia E. Davis made a few remarks, and her control gave a large number of tests and messages. All correct. Dr. Kimball, who is not a Spiritualist, made a few remarks, and Mr. Titus replied, much to the delight of the audience.

Evening.—Appropriate music, G. N. Churchill; invocation, Mr. Titus; he then took for his subject "The Old and the New," and gave a powerful and interesting lecture, which was listened to with rapt attention. Mrs. Davis's control gave a large number of recognized tests and communications.

Next Sunday Mrs. Celia M. Nickerson will lecture and give tests and messages at 2:30 and 7:30.

T. H. B. JAMES.

Haverhill and Bradford.—Edgar W. Emerson of Manchester, N. H., held most interesting meetings in Brittan Hall last Sunday afternoon and evening. People were there in the afternoon from Merrimac, Newburyport, and other suburban localities. The exercises in mediumship were of remarkable interest.

Mr. Wm. J. Colville of Boston is to speak there on next Sunday evening, and there are expected other speakers in the conference of the preceding afternoon.

A public circle was held on Monday evening, and a May day festival and dance will take place on Thursday evening, May 4th. This was probably the last time Mr. Emerson will speak here until next autumn, in the course of '93-'4. E. P. H.

The Ladies' Spiritual Union will have a May Festival in Brittan Hall Thursday evening, May 4th, to consist of an entertainment and dance. Ice cream and cake will be on sale during the evening.

9 *South street.* INEZ WOODBURY, *Sec'y.*

Plymouth.—We have had a very interesting series of meetings this winter. Our speakers and mediums have included such grand ones as C. Fannie Allyn, Mrs. Juliette Yeaw, Mrs. N. J. Willis, Dr. W. A. Hale, Rev. S. L. Beal, Mrs. Nettie Holt-Harding, Dr. Willard Lathrop, Dr. P. C. Drisko, Dr. F. H. Roscoe, Mrs. Emma Miner, Mr. E. J. Bowtell, Mrs. Nellie F. Burbeck, Rev. E. Andrus Titus and Mrs. May Scannell Pepper.

Mr. Titus has occupied our platform several Sundays, and has given complete satisfaction.

Last Sunday evening Mrs. Pepper gave fifty full names with recognized characteristics.

Sunday, May 14th, Rev. E. A. Titus is to be with us again; May 21st, Mrs. Pepper.

"Memorial Sunday," May 28th, Mrs. C. Fannie Allyn will conduct memorial services; the G. A. R. Post and W. R. C. Corps have each accepted an invitation to be present on that afternoon. We shall hold that meeting in Odd Fellows Hall.

G. E. PRATT, *President.*

Malden.—Lyceum opened at 3 P. M., Mr. Potter in the chair; singing, etc., by school; classes take up lesson; march; recitations, Olive Smith, Lucy Holt, Ralph Carter, Harry Affelhoy, Belle Fagan, Hugh Carter, Maud Willard, Jennie Potter, Bertha Willard, Alice Fagan, Florence Willard, Ernest Carter; piano solo, Miss Chatfield; remarks, Mr. Grimshaw.

E. M. DONGE, *Sec'y.*

Mrs. C. F. Allyn delivered very interesting lectures here April 17th and 23d. Sunday evening, April 30th, Mrs. H. H. Burt gave excellent tests; Mrs. C. A. Smith, remarks. May 7th Dr. Drisko (Lynn) will lecture. MARY E. THOMPSON, *Sec'y.*

Springfield.—The closing Sunday, April 30th, gave Mrs. Carrie E. S. Twing a fine audience. Her talk upon "Heaven in the Home" was practical, and touched many hearts. There was a great pressure to converse with "Ikabod," and he was at his best. The audience joined heartily in singing from the new Hymnal.

Mrs. Twing made an eloquent appeal for Spiritualists to support spiritual papers, especially the BANNER OF LIGHT, the home paper.

W. F. Peck speaks through May.

Mrs. Twing will be in Buffalo the Sundays of May.

H. A. BUDINGTON.

Lowell.—The young men of our Lyceum gave a supper and entertainment on the evening of April 29th, when Mr. Jordan, Miss Winona Day, Mrs. Siegars, Dr. Edwards, Miss Garrison, Mrs. M. H. Fletcher, Master Killpatrick, Mrs. Mitchell, Dr. Drisko, Mr. Shurtleff and Miss Hutchinson took part interestingly.

April 30th Dr. Drisko (Lynn) lectured afternoon and evening to good audiences. Dr. Archie McMaster made interesting remarks at both services. Mrs. Josie Lord Tucker gave tests.

Next Sunday we have Mrs. A. E. Cunningham, test medium (Boston). E. PICKUP, *Hon. Sec'y.*

Worcester.—Mrs. Juliette Yeaw, our speaker for April 30th, gave able and instructive discourses.

May 7th Mr. F. A. Wiggin will occupy our platform.

Mrs. Jennie J. Clark, having passed through a severe illness, will again welcome patrons and friends at her home, 77 Park street.

Mr. Edgar W. Emerson will appear before the Woman's Auxiliary, May 12th, at Union Veteran Legion Hall.

We are pleased to note the recovery of Dr. S. H. Prentiss from a dangerous attack of pneumonia.

GEORGIA D. FULLER, *Cor. Sec'y.*

5 *Houghton street.*

Fitchburg.—April 23d Mrs. Ida P. A. Whitlock (Boston), the eloquent speaker and fine test medium, occupied the platform for the First Spiritualist Society. The lectures were delivered in her usual able manner. She also gave many convincing tests. Mrs. Whitlock is an accomplished singer and musician, and performed several fine selections.

Mrs. Annie E. Cunningham (Boston), the popular test medium, officiated here April 30th, giving fine addresses, and a great number of the most convincing tests. DR. C. L. FOX, *Sec'y.*

Taunton.—The Society closed a very successful season, April 30th, with Mrs. Nettie Holt-Harding as speaker and medium. MRS. F. E. MORSE, *Sec'y.*

For Over Fifty Years

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

MARYLAND.

Baltimore.—The past month the Religio Philosophical Society has been under the ministration of that eloquent worker Bro. Oscar A. Edgerly, whose soul-stirring lectures awaken those who listen to the realization that there *is* a "power behind the throne." Never has our rostrum been graced by a more earnest advocate than he for the uplifting of human souls from their darkened condition. We most heartily recommend him to any sister society in need of a worker for the Cause. As a test medium he is most excellent—his utterances being to the point, and always warranting recognition.

During the administration of Bro. E. there awakened a warm feeling of mutual friendship between him and our gifted medium and co-worker for the good of the Cause, Dr. John D. Roberts, who has been one of the most attentive listeners to the inspirations of Bro. E. On Thursday evening, April 27th, Bro. Roberts was advertised to assist Bro. Edgerly; test after test flowed from his lips on that occasion, and in every case received a ready response of recognition; many were given where the names and messages were couched in a foreign language. In connection with the other labors of Bro. Roberts there is a Welsh séance held by him on Thome street, Canton, Baltimore County, where he is doing a great work among them. Bro. Roberts anticipates a visit to the city of Chicago during the World's Fair—his trip to extend six weeks—where he expects to labor for the Cause, and those who desire to visit a most noted and gifted seer should avail themselves of the opportunity.

Through the untiring efforts of our venerable President, Mr. Frank A. Everett, our Society has been incorporated under the laws of Maryland.

In connection with the Society there is a Children's Progressive Lyceum, which is growing finely in numbers, and is doing good work under an excellent corps of leaders. COM.

["Paul Francis" will be heard from next week.—EDS.]

RHODE ISLAND.

Providence Spiritualist Association met April 30th in Columbia Hall, No. 248 Weybosset street. (Progressive School at 1 P. M.) Mr. F. A. Wiggin (Salem, Mass.,) occupied our platform.

In the afternoon a memorial service was held to the memory of our arisen brother MR. JULIUS CARROLL, who passed to spirit life from his home in Foxboro, Mass., Tuesday morning, April 25th. Mr. Wiggin opened the services by reading a poem, entitled "There Is No Death," followed by invocation. Appropriate musical selections were rendered by Mr. and Mrs. S. B. Spinning and Mrs. G. B. Lapham.

Mr. Wiggin took for his text, "The day of this man's death was better than the day of his birth." He spoke of his many good qualities, his charitable and harmonious disposition—ever seeking to create harmony by a kind and encouraging word.

His vacant chair was decorated with white illusion and smilax; Mr. Carroll's portrait and a bunch of calla lilies—his favorite flower—rested against the back of the chair. Our Association sustains a great loss in the passing out of our brother, as also the Progressive School and Aid Society, in which he took a special interest. He was a faithful worker in the cause of Spiritualism—always at his post of duty. Though gone from the mortal, he will be with us in spirit.

The subject for the evening address was "The Advent and Progress of Modern Spiritualism." The able lecture was followed by tests that were clear and correct.

Sunday, May 7th, Mr. Edgar W. Emerson (Manchester, N. H.,) will be with us.

SARAH D. C. AMES, *Sec'y.*

No. 95 *Daboll street.*

[Mrs. Annie Salmon writes that Dr. H. L. Wilson is holding very successful circles Wednesday and Sunday evenings of each week at 349 Weybosset street.]

ILLINOIS.

Bloomington.—*Whereas*, the Fox Sisters, Mrs. Margaret Fox-Kane, and Mrs. Katie Fox-Jencken, were two of the original persons selected by the spirit-world through whom it could confirm to mortals the fact of continued life; and *whereas*, these two chosen mediums, after long continued labor in the cause of truth, and many and severe trials, have passed to the spirit side of life, leaving no accumulated pecuniary means to secure a suitable resting-place for their mortal remains, and defray the expense of their burial;

Therefore, be it *Resolved*, by the Progressive Spiritual Association of Bloomington, Ill., that we deem it the duty, as well as the esteemed privilege of all Spiritualists in this country, to unite in contributing a generous sum for the purpose of securing a proper site and erecting a suitable monument to the memory of these chosen ones, and to commemorate their important work.

And be it further *Resolved*, that this Association does hereby contribute and donate the sum of $5.00 for the foregoing laudable purpose. And we hope and trust all similar organizations in the United States may do likewise. M. W. PACKARD, *Pres.*

MRS. M. E. AKERS, *Sec'y.*

COLORADO.

Denver.—At a meeting of the Woman's Association of Progressive Workers (Spiritualists) of Denver, it was unanimously voted that this Society present to John Slater, of San Francisco, Cal., ordination papers, in appreciation of the good work he has done for the cause of Spiritualism while sojourning here for the last four weeks.

The Diploma was presented to him before a large audience, after which he conducted his regular Sunday meeting.

While in Denver Mr. Slater has converted hundreds of agnostics, and has been the means of bringing out a class of people who never before attended a spiritualistic meeting. He leaves May 1st for Colorado Springs, Pueblo and Kansas City, then for the East. All his time taken till June 1st.

April 23d, 1893. D. O. WILHELM, *Sec'y.*

LOUISIANA.

New Orleans.—Bro. Barrett has been delivering very interesting lectures during April to fair audiences. On Sunday evening, April 23d, the meeting was called to order by the Chairman, who requested the audience to sing "Nearer, My God, to Thee," at the conclusion of which Bro. Barrett read a poem; another hymn by the choir, and then the lecture followed. The subject was, "The Moral and Spiritual Outlook for America." Several times during his discourse Bro. Barrett was loudly applauded for his free and liberal views on this topic. MABEL KLINE.

[On Thursday, April 27th, a lecture and test séance were to be given—as announced—for the benefit of Mr. Barrett.]

MAINE.

Portland.—Spiritual Association met in Mystic Hall April 23d. 11:30 A. M., large and convincing circle; 2:30 P. M., mediums' meeting, in which several of our young mediums took part. At 7:30 Mrs. L. T. B. King gave an able lecture upon "Spiritualism *versus* Materialism." At the close Mrs. Mary B. Redlon presented recognized tests.

Sunday, April 30th, circle at 11:30 A. M.; at 2:30 P. M. a spiritually profitable mediums' meeting was held; at 7:30 Mrs. Mary B. Redlon spoke and gave excellent tests.

Sunday, May 7th, Mrs. H. C. Berry will occupy the platform. OBSERVER.

MICHIGAN.

Grand Rapids.—The Progressive Spiritualist Society, holding meeting in Elks' Hall, has just closed a three months' engagement with Prof. Silas W. Edmunds. He has pleased many, and we find investigators are interested. We close the season, as last year, the concluding Sunday of May.

EFFIE F. JOSSELYN.

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CUTICURA REMEDIES

These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of Itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, unfailing, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

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P. S.—Diamond, Watch or Chain Catalogue will be mailed free upon application.

'Mention BANNER OF LIGHT when answering.

May 6. 1w

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Water may be used in place of milk.

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Nothing so Refreshing.

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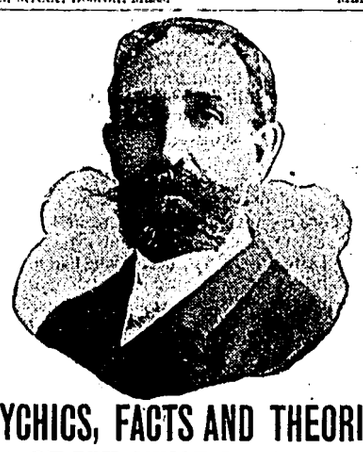

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