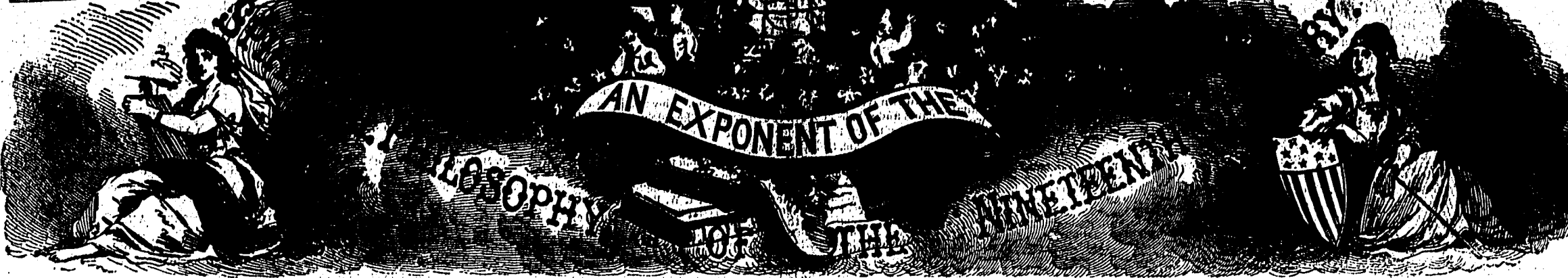


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Original Essay.

"THE METHODS OF MIND-READERS."

BY MRS. M. T. LONGLEY.

To the Editor of the Banner of Light:

THE April Forum contains an article with the above title, from the pen of Dr. Charles Gatchell, of the Michigan University, in which the author seeks to disprove the possibility of mind-reading, or the transference of thought. In definition of the term, the writer says:

"Mind-reading, in the sense in which the word is used by those who pretend to possess the alleged power, may be defined as the transference of a thought—that is, a mental concept, or an idea—from the mind of one person to the mind of another, without the use of the known mediums of communication, which consist of the nerves of general sensation, and those of special sense. Mind-readers claim that this feat is possible. In opposition to such claims I submit that profane history contains no trustworthy account of its accomplishment. It never will be brought about so long as man remains constituted as he is at present. It is opposed to the principles of evolution, and to all known facts of physiology. Notwithstanding all that may be adduced to the contrary, many believe that mind-reading is one of the possibilities, even if it is not one of the actualities of life. But the belief in every instance is founded either on insufficient evidence, or on faulty observation, or on a disposition to mistake the marvelous for the miraculous. Many accounts of alleged mind-reading are purely fictitious. Others are exaggerations of trivial incidents, or misinterpretations of observed phenomena. Others still are accounts of muscle-reading. Those cases that do not belong to the classes named are accomplished by trickery."

The learned doctor makes a strong statement when he alleges that "It [mind-reading] never will be brought about so long as man remains constituted as he is at present," giving his readers to understand that he is cognizant of all the possibilities of the human mind, notwithstanding the fact that man is constantly expressing new unfoldments of thought and achievement in the progress of the race.

The Doctor submits that profane history contains no trustworthy account of the accomplishment of thought-transmission from mind to mind, independent of the known or physical methods of communication. I beg to inquire of him if he has carefully studied this subject in the light of "profane history," or from the data of human experience? For I venture to affirm that if the facts were collected and made public it would be found quite a common experience in human life that mental telegraphy has occurred without the use of ordinary means of communication. Thousands of individuals may be able to attest to certain experiences of occult or mysterious character which have come to them personally, who have never had occasion to bear public testimony to the same, and therefore profane recorded history has had no dealings with them. Yet I submit that tradition and legendary lore may be as truly a part of history as is the transcribed record of a past event; and we have in this instance not only legends and traditions of the occurrence of past occult phenomena dealing with the mental powers of man, but also the accredited testimony of many living witnesses who in the present day claim to be able to read and interpret the inner workings of the human mind.

Indeed, so important has this subject become in the eyes of scientific men that bodies of investigators into this occult phenomena have been established in this country and in Europe for the avowed purpose of collating and classifying facts of this nature. In a recent report of these "Psychical Researchers" we are told that the evidence shows the existence of a "duplex personality" or "sub-consciousness" in man, which can readily read the minds, or, as the report reads, "pick the brains" of those whom the reader comes in contact with, thus expressing with marvelous accuracy the information possessed only by the brain that is thus picked, without making use of the ordinary means of communication.

Dr. Gatchell claims that mind-reading "is opposed to the principles of evolution and to all known facts of physiology," but in what way he can substantiate this statement I fail to see. The law of evolution works ever from the inward to the outward state, developing by its operations the possibilities and the powers of the object or life acted upon. The simplest forms of matter may contain inherent qualities which this evolutionary force may develop. The lowest forms of animated being may possess possibilities which, transmitted in their inert condition to posterity, may, under the law of evolution, be unfolded into useful activity. The complex from the simple is the rule of development, because it is the action of potential force upon that which simple in form

yet possesses intricate qualities of growth and expression which can be acted upon. Therefore, as man advances in knowledge and in the increase of mental activity and force of expression, under the very evolutionary process which Dr. Gatchell mentions, I do not see why he cannot unfold his mental powers sufficiently to exercise them intelligently without the physical means of communication usually employed. As to the "known facts of physiology," they are undoubtedly few compared to those which are unknown or unrecorded; but even here the Doctor does not take into account the thousands of individuals who, with sensitive organisms and highly tensioned nervous systems, can and do come in rapport with other minds near by or at a distance and readily interpret what is passing within them.

In reference to professional mind-readers, the author goes on to say:

"Of modern mind-readers the late Washington Irving Bishop was best known in this country. Mr. Bishop was at the same time an expert muscle reader and a clever trickster. His most famous feat, the one from which he gained the greatest notoriety and most delay, was that of driving a team of horses, while he was ostensibly blindfolded, at break-neck speed, by a circuitous route through crowded streets, and, in fact, at a distant point, an object, or a name in a book, previously selected by a committee. For the amusement of my friends I have several times performed this seemingly impossible feat, and in no instance have my methods been detected. It is a successful accomplishment depends upon two things—the fact that the one who is apparently blindfolded can see distinctly all the time, and the fact that the members of his committee are betrayed into becoming his unwitting accomplices. The trick is performed in this manner: The mind-reader selects a number of persons—three, for instance—to act as his committee, or they may be selected for him by others. One member of the committee remains with the mind-reader, the other members, preferably in an open square, drive to a distant hotel, where they select a name in the register. They have been instructed to note also the day of the month on which the name was entered. They then return, driving by a circuitous route, but observing carefully every locality passed and every corner turned. On their return to the room where the first member of the committee has carefully detained the mind-reader, they proceed to blindfold the latter; or rather he blindfolds himself, while permitting the committee to think that he is being tested in the operation. He first produces a heavy hood, or bag, which he offers for the inspection of the committee. They scrutinize it, outside and in, pull it over their own heads, and themselves in utter darkness, and then return to the room, with no discoveries made. The mind-reader next places two balls of cotton, or folded kid gloves, against his eyes, and over these a folded handkerchief is bound about his head. He pulls the hood, the mouth of which comes to his shoulders, over all, and announces that he is ready for his task."

At this stage the mind-reader goes through a process that he calls "testing the committee." He informs them that a necessary condition of mind-reading is that all three members of the committee shall have exact knowledge of the route, the date, and the name. He gives plausible reasons why the communications must not be made by word of mouth, and instructs the two members of the committee who possess the knowledge to impart it to their fellow-committeeman by making silent tracings with the finger against a blank wall. They obey; a committee always obeys a mind-reader. By means of this pantomime the mind-reader gains, through his perversive hood, all the knowledge that he wishes, and the rest is easy. After some little play, he rushes with his committee to the surrey, takes the reins, drives at a furious rate over the selected route, enters the distant hotel, opens the register, finds the name, writes it on a slip of paper, and is greeted with ready applause.

The peculiar method of blindfolding must now be described. The handkerchief that is bound about the head exerts its greatest pressure upon the brows. By pulling into action the muscles of the forehead, the handkerchief and the gloves are elevated, and vision is permitted beneath the lower margin. The hood is of peculiar construction, and is calculated to deceive the very elect. It is made of four thicknesses of black cloth, sewed with the joints at the corners opposite the eyes. The outermost layer is always of some thin material. The innermost, which may be of heavy chevot, has about the crown a circular seam, which comes in front of the eyes when the hood is on the head. The hood is constructed that by proper manipulation, known only to the mind-reader, it will open to the extent of half an inch. Through this aperture vision is easy, for nothing remains between the eye and the light but the thin outermost layer. When the hood is removed from the head the temporary aperture is closed, and it cannot be detected even by the closest scrutiny and the deftest manipulation. The mind-reader's feat of opening a combination lock is accomplished in a similar manner. The committee, while being tested in the committee room, reveals the combination to the mind-reader by the usual pantomime."

If the feat of driving a team of horses at "a break-neck speed" through crowded streets, when blindfolded even in the imperfect manner which the doctor describes, without mishap or accident of any kind, can be performed, and the errand can be successfully accomplished, I think that Mr. Bishop or Dr. Gatchell could gain a reputation for marvelous dexterity in the handling and guidance of horses which would make either of them famous for all time; and that the explanation of this feat as presented by the dexterous doctor is more wonderful than the claim of either "mind-reading" or "clairvoyance" on the part of Bishop.

But I would like to inquire if the gentleman above quoted is sure that he accomplished this marvelous feat for the amusement of his friends under precisely the same conditions that Bishop did? Were the horses driven at the same "break-neck speed" and "through the same crowded streets" by Dr. Gatchell that they were by the mind-reader Bishop? And was the same hood—or one fashioned exactly like it—worn, and the same method of blindfolding, with gloves and handkerchief, employed by our Michigan doctor as by Irving Bishop? If not, then the experiment loses all scientific value.

Dr. Gatchell in his article claims that much of the so-called professional mind-reading is simply muscle-reading; in which case the reader must be in physical contact with the one whose mind he is supposed to read, and must have his senses so carefully trained as to be able to instantly detect any involuntary movement of the muscles, however feeble it may be, on the part of his subject. Here, however, is a case where the operator and the subject were not in physical contact, but were in different parts of the hall where the exhibition took place. The editor-in-chief of a well-known Boston weekly paper was in the audience when Brown, the mind-reader, was giving an exhibition of his powers. It was announced that any one might open any book and mentally peruse a sentence, and that without coming in contact

with the reader the exhibitor would tell what the sentence was. The editor mentioned determined to try the experiment, and accordingly opened a book handed him by a neighbor, and not seen by the operator at all, and glanced at a sentence, purposely making an alteration in the sentence, substituting a word from his mind for one that was in the book. The operator from his post at the other end of the hall immediately read aloud the sentence, not as it was printed, but exactly as it was framed in the mind of the reader. This was not a case of collusion between subject and operator, or of trickery, nor could it have been one of muscle-reading. Will Dr. Gatchell kindly explain what it was?

The gentleman defines mind-reading as the transference of a thought—that is, a mental concept or an idea—"from one mind to another." This may take place between persons at a distance from each other as readily as between two who are together. Mental telegraphy is no new science, although its operations are coming more fully to the knowledge of the world to-day than ever before. I have from good authority that an experience in the transference of thought came personally to the late Rev. John Pierpont many years before he passed from the body. This gentleman had a friend with whom he was in the deepest sympathy. At the time mentioned the friend was in one city and Mr. Pierpont in another, many miles distant. It came into the mind of the friend to try and send a mental dispatch to his distant associate, and accordingly he fixed his thought upon Mr. Pierpont, at the same time framing an original couplet in his mind. Mark the result: At the same day and hour Mr. Pierpont became conscious of the thought of his friend, and instantly the couplet, word for word, became impressed upon his mind. So convinced was Mr. Pierpont that he had received a mental dispatch from his friend, that he arose and recorded the occurrence, together with the day and hour, writing out the couplet as it had come to him. A letter to his friend elicited a statement of the experiment made, and the fact of mental telegraphy was fully established in the minds of these two men.

Dr. S. B. Brittan, in his "Illustrations of Mental Power," published in *The Skeinist* in 1892, says: "Nor is this power of mind to influence others wholly dependent on the ordinary and sensible modes of communication. As the superior faculties are progressively developed, the grosser vehicles of thought may be gradually laid aside and the mind's presence be felt, and its desires made known through more ethereal mediums." And again, "The instances wherein we are singularly anticipated—by others—in what we are about to say, numerous as they are, might be presumed to depend on an association of ideas; or they might be ascribed to a similarity in the intellectual development and general habits of thought, did they not occur under circumstances that must preclude the adoption of either of these hypotheses. The thought conceived, and simultaneously expressed, very often sustains no relation, however remote, to any subject of previous remark. Nor are we able to discern, always or generally, any marked resemblance of the parties to each other, either in the cerebral conformation or other physical or mental peculiarities. Nevertheless the facts are matters of common observation and experience, and the philosophic mind is disposed to seek for some law to which such mental phenomena may be referred."

Among numerous instances of thought-transference which came under his own observation, Dr. Brittan relates the following, prefacing the account of his experiment with a beautifully worded description of his physical surroundings, and of his own mental sensations at the time. The doctor was on his way to New London, Conn., from New York. The beauty of the night, and the tranquility of the waters, tempted him to remain on deck until a late hour. He says:

"It was about midnight when I resolved to impress the spirit of Mrs. B., [his wife] who at that hour was at home asleep. We were separated by an intervening distance of about one hundred and fifty miles, in a direct line. Abstracting myself from the sphere of outward and visible objects, I labored for some time—I know not how long—in an intense effort of mind. I sought to incarnate thought, and to bear it away to the hearth and home where the shadow of its form might fall on the passive spirit, causing it to dream of images my fancy had portrayed. Nor was this an abortive effort, as I subsequently learned. On my return Mrs. B. related a singular dream that occurred in my absence, and on the identical night already described. Improbable as the statement may appear to many persons, the dream corresponded in its essential particulars to the images my own imagination had fashioned on the occasion of that midnight abstraction."

With this I leave the subject for the further contemplation of Dr. Gatchell, assuring him that one such fact in the experience of creditable witnesses as that related of Mr. Pierpont or by Dr. Brittan, goes far to prove that there is a mental force in man which can be intelligently transmitted from mind to mind without the aid of the usual forms of communication, and which cannot be explained upon the hypothesis of either "trickery or muscle-reading."

ON HEARING ORGAN MUSIC AT NIGHT IN SHAKESPEARE'S CHURCH.

Can I forget—no, never while my soul
Lives to remember—that imperial night
When through the spectral church I heard them roll,
Those organ tones of glory, and my sight
Grew dim with tears, while ever-new delight
Throbbed in my heart, and through the shadowy
dread
The pale ghosts wandered, and a deathly chill
Froze all my being, in the mysterious thrill.
That told the awful presence of the dead!
Yet, not the dead, but, strayed from heavenly
bowers,
Pure souls that live with other life than ours.
For sure I am that ecstasy of sound
Lured One Sweet Spirit from his holy ground,
Who dwells in God's perpetual land of flowers.
—William Winter, in *Harper's Weekly*.

THINGS WORTH RECORDING.

BY OBSERVER (MRS. LOVE M. WILLIS).

ALICE AND PHOEBE CARY.

HOW spring days awaken memories! In the fresh light of morning other mornings glow. In the cool shadows of evening a peace from other shadows rests; spring not only awakens the earth, so that bud and blossom start; it awakens the sentiments and kindles afresh the fires of aspiration.

It was in the springtime of 1884 that a friend said cheerily, "Would you like to meet Alice Cary?" "Literary people" were clothed in a halo of light to us in those days. We set them apart as on a plane that no obtruders must step upon; so the summons was one of unusual import. Alice Cary was pictured in fancy as slight, small, delicate, in simple, spiritual attire, and looking as a priestess might who was conscious of a great mission. Why this fancy? Who can tell? Perhaps it was because this young woman, by the efforts of her pen, had won a place in the hearts of the people; because she claimed friendship with such men as Horace Greeley, Oliver Johnson, Bayard Taylor, Robert Dale Owen, and many others more or less distinguished; a woman who, by her pen, purchased a house and surrounded herself with beautiful objects, and called into that home the best liberal thought of New York and made for it a kind of centre of freedom and light.

But it was not to that home we went that spring evening, but to the house of the lamented Dr. Curtis; and when Alice, as every one called her, came in, she was in bearing and manner almost the opposite of the picture of our fancy. She was tall, dressed fashionably, moved with a rustle, as if conscious of her physique. But her manner was most sweet and cordial. Her soul seemed to come out toward you; she put one at ease from the first. Her cheery, "I am glad to meet you," seemed not mere words. From her eyes there beamed forth an earnest, questioning look, as if to say, "What have you to tell me?"

This meeting was followed by others in her own home and at the woman's club, Sorosis, of which she was chosen the first President; and these meetings resulted in a friendship of respect, if not of intimacy, for even then her health began to demand care. In her biography very little is said of her faith in Spiritualism. Mary Clemmer Ames says: "Many have inquired concerning her belief in Spiritualism. She was a Spiritualist, in the highest meaning of the much-abused term, as every spiritually-minded person must be in some sense, and would be if no such thing as professional Spiritualism had ever existed. No one can believe in the New Testament, in God himself, and not be in this sense a Spiritualist. One cannot have faith in another and better world, and not feel often that its border lies very near to this; so near, indeed, that our lost who have gone thither may come back to us, unseen, unheard, to walk as 'ministering angels' by our sides. This is the Spiritualism of Jesus and his disciples, and of holy men and women in all ages."

But the faith of Alice and Phoebe Cary was more pronounced than that of the mere assenter. Alice's faith is uttered in these lines:

"Laugh, ye who never had
Your dead come back; but do not take from me
The harmless comfort of my foolish dream
That these our mortal eyes,
Which outwardly reflect the earth and skies,
Do introvert upon eternity;
And that the shapes you deem
Imaginations, such as clearly fall
Each from its own divine original,
And through some subtle element of light,
Upon the inward spiritual eye,
As do the things which round about them lie,
Gross and material, on the external sight."

Elmina, her youngest sister, who married Mr. Alexander Swift of Cincinnati, was one of the mediums through whom Judge Edmonds received those communications that expressed to him a new philosophy of the spirit. Her death in 1862 was a great grief to Alice.

"Low lying in her pallid pain,
A flower that thrills and dies for rain,
I see her night and day;
And every heart-beat is a cry,
And every breath I breathe a sigh—
Oh! for the May, the May."

It was in the visits of mediums to her home that she took especial delight. There was always the eagerness to gather about the table, and to seek for those signs that are by many considered crude and unnatural, but which to her spoke in tones as real and scientific as did the message she received at her door through the electric telegraph. Her poetic sense of the philosophy of Spiritualism did not satisfy the craving for knowledge of the hereafter. The mediumistic tendency of the whole family is shown in this quotation from Alice:

"Almost every family has a ghost story; ours has more than one; but the one foreshadowed all the others. The new house was just finished. There had been a violent shower; father had come home from the field, and everybody had come in out of the rain. I think it was about four in the afternoon when the storm ceased and the sun shone out. The new house stood on the edge of a ravine, and the sun was shining full upon it, when some one in the family called out and asked how Rhoda and Lucy came to be over in the new house, and the door open. Upon this all the rest of the family rushed to the front door, and there across the ravine in the open door of the new house stood Rhoda with Lucy in her arms. Some one said, 'She must have come from the sugar camp, and has taken the family with her.'"

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

shelter there with Lucy from the rain.' Upon this another called out 'Rhoda!' but she did not answer. While we were gazing and talking and calling, Rhoda herself came down stairs, where she had left Lucy fast asleep, and stood with us while we all saw, in the full blaze of the sun, the woman with the child in her arms slowly sink, sink, into the ground, until she disappeared from sight. Then a great silence fell upon us all. In our hearts we all believed it to be a warning of sorrow—of what, we knew not. When Rhoda and Lucy both died, then we knew. Rhoda died the next autumn, November 11. Lucy a month later, December 10, 1833.

"Father went directly over to the house and out into the road, but no human being, and not even a track, could be seen. Lucy has been seen many times since by different members of the family, in the same house, always in a red frock, like one she was very fond of wearing—the last time by my brother Warren's little boy, who had never heard the story. He came running in saying he had seen 'a little girl up stairs in a red dress.' He is dead now, and was such a bright boy! Since the apparition in the door, never for one year has our family been free from the shadow of death. Ever since some one of us has been dying."

Phoebe has left more records of her faith in Spiritualism than Alice, for she had a more literal quality of mind. She had undoubting faith in spiritual communion. She would remark of some dear one who had died: "I think—has just come into the room. I feel her presence as distinctly as I do yours." She said she "knew the dead came back just as she knew that she thought, or saw, or knew anything else." It was simply a fact which she stated literally and unexcitedly, as she did any other. "It was not any more wonderful to her," she said, "that she could see and perceive with her soul, than that she was able to discern objects with her eye-balls." The following quotation declares her constant feeling:

"The veil of flesh that hid
Is softly drawn aside;
More clearly I behold them now
Than those who never died."

She spoke constantly of sympathy and communion with those whom death had taken, precisely as she spoke of intercourse with the living. Her poem "Border Land" expresses her conviction:

"I know you are always by my side,
And I know you love me, Winifred, dear;
For I never called on you since you died
But you answered tenderly, 'I am here!'
So come from the misty shadows, where
You came last night and the night before;
Put back the veil of your golden hair,
And let me look in your face once more.
Ah! it is you; with that brow of truth,
Ever too pure for the least disguise,
With the same sweet smile on the loving mouth
And the same sweet light in the tender eyes.

You are my own, my darling still,
So do not vanish or turn aside;
Wait till my eyes have had their fill,
Wait till my heart is pacified!
You have left the light of your higher place,
And ever thoughtful, and kind, and good,
You come with your old, familiar face,
And not with the look of your angelhood.

Still the touch of your hand is soft and light,
And your voice is gentle and kind and low;
And the very roses you wear to-night
You wore in the summers long ago.

Oh, world! you may tell me I dream or rave,
So long as my darling comes to prove
That the feet of the spirit cross the grave,
And the loving live, and the living love."

Phoebe's sacred hymn "Nearer Home," commencing,

"One sweetly solemn thought
Comes to me o'er and o'er:
I am nearer home to-day
Than I ever have been before,"

is familiar to every lover of sacred song. It has been printed on Sunday-school cards, embodied in every modern hymn-book, has traveled over seas, and has, as proved to her, been instrumental in arresting vice and opening the souls of the hardened to a better life.

We can but regret that these sisters did not leave more purely aspirational writings. But Alice gave herself to the task of establishing a home, and this required popular contributions to papers and magazines, that the requisite money might be obtained for that home. It was a worthy object, but it cost too much, for by it both these noble women were over-tasked and over-anxious.

The intimate relationship of spirit between these sisters was always apparent. Before Alice died Phoebe said, "It seems to me that a cord stretches from Alice's heart to mine; nothing can hurt her that does not hurt me." After her death she said: "Alice, when she was here, always absorbed me, and she absorbs me still; I feel her constantly drawing me." And they were not long separated by even the thin veil of the flesh, for Phoebe soon followed Alice.

In looking over the notices of Alice's death in the prominent papers of that date, we find no allusion to her faith in the spiritual facts of the time. Perhaps this is not strange, but it seems at this day to be lamentable. When an earnest soul looks out with trusting faith into the world of spirits, and recognizes the great fact of spiritual communion, the world would be helped could it lay firmly hold of that fact. Few people read biographies, or know of the inner-life of distinguished persons, and when they die their faith is placed within the sacred precincts of some church, and its deepest meaning hidden there.

Thus in writing this little memory of two strong, noble, true women, we have found it difficult to substantiate our memories by the recorded words of others. For to be a Spiritualist was supposed to take away the delicate edge of intellect, to shadow the light of faith and to make an abnormal being. Phoebe says of Alice: "Though loving and prizing whatever is good and lovely here, and keeping firm

cause of truth and humanity; she was a medium from childhood, of a high order, and beloved by all.

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

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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 One Thing All Want to Know.

Mr. Savage, of the Church of the Unity, recently preached a discourse on "The Importance of Knowing we Live after Death," saying at the outset that very few people are ready to say *I know*. Very few people are ready to say much more than *I hope*, and thousands are surrendering the problem as an impracticable one. But with the growth of this doubt of the modern world the stature and the type of moral and spiritual manhood have increased, not diminished. The doubt springs out of the fact that old-time traditions do not seem to us any longer valid and sufficient. Let us, said he, face this problem frankly. We shall solve it the sooner for recognizing its difficulty and magnitude. Let us say that there is no evidence in this common tradition of Christendom that is sufficient to satisfy an earnest, free-minded, reasonable man of today. For example, the evidence that is offered to us by the churches in proof of the supposed fact that Jesus rose from the dead in his physical body would be of no practical worth whatever in a modern court of justice as bearing on any case of importance. Then let us frankly say that we need something more. Our conception of the universe is so enlarged, and has been so completely revolutionized, that there is no place for the old hell or the old heaven. Therefore we must get a new conception of things before we can feel underneath our feet a solid rock of conviction.

It may be true, in the nature of things, that it is impossible for us to know much about the other life. If it is very much above, and beyond, and different from this one, then we cannot know much about it, for our knowledge is determined by our experience. But some knowledge on this subject is important regarded in the mere matter of human comfort, in the way of satisfying the longings and the hunger of the human heart. From the beginning until to-day, said Mr. Savage, the cry has gone up over all the earth, the cry for the lost ones, for those who have faded out of our sight, the cry to know whether they are or are not. If, said he, you could only look over my shoulder as, week after week, I read my daily mail, if you could hear the cries for some satisfaction, some certainty on this subject, you would feel that it is indeed important. And that cry does not come entirely from those who call themselves liberals, agnostics, or scientific students, but it comes perhaps even more frequently from those who fancy they still hold the traditional faith of the past.

"I received," said he, "a letter only a week or two ago, from a mother in the West. Her daughter had come East to attend school, and in a few weeks was dead; and the mother writes that it seems to her nothing else in all the world is important, to her till she can find some way of assurance as to whether her daughter is really dead or alive. The whole world to her had shrunk to this one point. She was a traditional believer in the old faith, but when she looked round for the props that were to support her they had given way. A short time since I received a letter from Maine, from a young widow. Only a little while married, her husband, in the fullness of strength and physical vigor, had been suddenly drowned. She writes me that she belongs to the Orthodox Church. 'I thought I believed in God,' she says; 'I thought I believed in immortality; but now, face to face with this practical problem, I find all my faith has faded away. Tell me, do you know anything about it?' Merely as a matter of comfort, then, he added, the lifting of the burdens of the world's great sorrow, it seems to me that nothing else is so important as a knowledge here.

He rejoiced in all this study and discussion of the problem of the future. He would not utter a word to discourage the leveling of social and personal inequalities, the giving to every man the largest, freest liberty possible. But he insisted that if we could only know that there is a future life, this single item of knowledge would do more to settle all our social, political and industrial problems than all things else put together. If we are only to scramble here for a few years for the best things we can lay our hands on, and then the thing ends in dust and silence, who cares? What difference does it make? I do not won-

der, he confessed, that the people indulge in logic like that, and I am not wise enough to confute them. So I say again, I believe that the grandest thing to settle all these difficulties that we can conceive would be the knowledge that we continue to live. If I am only body, then only one kind of life becomes a rational thing for me. But if I am a soul, and merely use this body for a time and then drop it, then it gives me entirely another scale of values in the light of which to judge this life and its concerns. I become a part of God's plan, and shall share the triumph of the eternal.

He believed that if the time should ever come when rational and earnest men should be able to say *we know*, the level of life would be lifted un- speakably beyond anything that men now conceive. Not only would the poor man be content to be honest even in spite of his poverty, to be patient, and develop that which is the finest, but the proud, the supercilious, the selfish, the rich, would learn that true wealth consists in laying up those treasures that death cannot remove. Suppose you knew truly and really that when you leave this earth you are to go into a real country, and that when you get there another scale of values is to be set up, and you are to be judged, not according to the money you had, your good looks, your physical or many power, your social position or political influence, but according to the spiritual character that you have attained; in other words, suppose you knew that within you were latent and undeveloped faculties which still might be cultured, which you would need to use the minute you got over there; do you not see that the end and object of life would instantly become the development and culture of those faculties?

And if, as I believe, said Mr. Savage, the development and the culture of those faculties mean such character and conduct as would bring you into right, loving, faithful, brotherly, helpful relations to your fellowmen; if what you need to be rich over there is love, gentleness, truth, beneficence, help; if it is soul-culture and if you knew it, do you not see how it would completely revolutionize your daily lives and become the mightiest moral power that the world ever conceived, a lever by which the level of the earth might be lifted out of the slums and the darkness into the sunlight of God? I believe, therefore, that look at it as we may, the one thing the world to-day needs more than it needs anything and everything else is a knowledge that death is not the end. Because this only can tell us what we are, and lift us to the level of our birthright as sons and daughters of God.

To this we would say an answer is ready, happily for the highest welfare of the human race: Modern Spiritualism solves the problem by presenting the very knowledge for which the world is crying out. It has come, too, at the precise time when the world wants it as above described, and when it is prepared as never before in its history to receive. Mr. Savage and others have professedly entered upon a quest of the evidences that support and constitute this knowledge. If they are only searchers for the truth, and not predisposed to sustain an adverse theory already formed, then they may be confidently assured that it will not be long before they will be openly proclaiming a positive knowledge of what concerns the highest and truest interests of the whole human race.

Spiritualism the Only Hope.

The materialistic thinkers are turning what is called a "flash light" on the Church in the case of Rev. Mr. MacQuary, the Episcopal minister of Canton, O., who was tried before an ecclesiastical court at Cleveland recently on the charge of heresy, brought against him in consequence of the publication of his book on "The Evolution of Man and Christianity." Mr. Hugh O. Pentecost, an ex-minister himself, addressed a Sunday audience from his platform in New York on the case, pointing the moral of it from his standpoint with striking force and pertinency.

In view of such vigorous and effective attacks on the Church by the materialistic element, we are led to ask the ministers what they would do if Spiritualism were not always ready with its replies.

For while Spiritualism is inevitably breaking down and making rubbish of their distinctive dogmas, it nevertheless furnishes them the only ground they can stand on in order to prove continuous conscious existence after the death of the body. If it is not so, then we openly challenge the best of them all to show what other proof they have that is equally convincing, or in fact at all satisfactory. We will not repeat here any of the hard and unanswerable things said against the Church by Mr. Pentecost. It would profit nothing. Enough for him to say that he hated the Church, and that was the reason why he came out of it.

"If the Church," said Mr. Pentecost, "taught these things (such dogmas as he recites and Mr. MacQuary refuses to believe), and invited investigation or permitted differences of opinion, no reasonable fault could be found with her. But she does not. The prosecutor in the MacQuary trial distinctly said: 'We are not here to inquire whether Mr. MacQuary is teaching the truth, or whether the doctrines of the Church are erroneous. We are here to inquire whether, Mr. MacQuary is teaching what the Church says he must teach while he remains a clergyman.' This refusal to allow her dogmas to be called in question is the most hateful thing about the Church. It means that she has one mold, and that she wishes and tries to mash every separate brain into that one mold. If the Church could have her way, the whole body of the clergy would be one great machine, capable of being duplicated in any of its parts at a moment's notice, like a patent wheat-drill or a Waterbury watch. In case a clergyman should die, all you would have to do would be to put another just like him in his place."

When the Church—says Mr. Pentecost—regarding the disposition exhibited by some of its teachers to "explain away" the rough edge of its dogmas—speaks of God, it means a person God. When it speaks of the immaculate conception of Jesus, it means that a virgin was his mother, and the Holy Ghost was his father. When it speaks of his Resurrection, it means that his veritable physical body got up out of the grave and ascended into heaven. I take the ground, said he, that if these expressions mean anything, they mean what the Church says they mean. The fact is, he added, that "men like Howard MacQuary, and Lyman Abbott, and Heber Newton, and Prof. Briggs, are just plain, old-fashioned infidels." They are clinging, he says, to old words and old associations, trying to put new wine into old bottles; but if the Church had the nerve it once had, if there were not so many other in-

fidels in the Church, these men could not remain in their respective denominations a month. They are trying to liberalize the Church. They think they will have more influence for good in their positions in the Church than if they were to withdraw.

One by one, said Mr. Pentecost, the brightest men are being forced out of the communion of the Church; by-and-by nobody will be left about her altars but the brainless, and her temples will crumble into ruins.

Over and over again have we said ourselves that the Church cannot exist always, if indeed much longer, on dogma. In her present desperate effort to crowd her way through the new knowledge of God's laws and man's relation to the universe, she is but hastening the time of her inevitable downfall. Spiritualism, with its authenticated facts, supplies her with the last and only ground on which she can maintain herself after all her cherished dogmas are overthrown.

Vaccination the Cause of Leprosy.

Of the fact that there is a limit to the contagiousness of leprosy, and that it is most surely spread by inoculation, or vaccination, there is no longer any doubt. The London *Lancet* of June 23rd, 1890, referring to the theory of contagion in connection with the spread of leprosy, says, "But there are conditions and limits to contagion; probably it occurs only through inoculation." The British *Medical Journal* of Oct. 11th, 1890, notes that many of the highest medical authorities in India consider the evidence so far obtainable as going to show that leprosy is only contagious in the sense that it is inoculable. Inoculation can take place in various ways, but in no way so easily or with such certainty as at the point of the lancet by vaccination; and vaccination is believed to have been a prolific cause of the increase of leprosy both in the Sandwich Islands, the Leeward, Windward and Virgin Islands of the West Indies, and in British Guiana.

A great number of particulars of leprosy cases that are due to vaccination have been furnished by well-known British physicians. None of them has spoken more emphatically on the subject than Dr. Castor, the present Medical Superintendent of the Leprosy Asylum in British Guiana. He reported to the Surgeon-General in 1887 that it is "a palpable fact, which should be made known far and wide in countries where leprosy is endemic and widespread as with us, that there is every certainty of inoculation through vaccination." In the *British Medical Journal* Dr. Hoggan, a scientific authority and a bacteriologist, who has devoted much attention to the subject, considers vaccination responsible for much of the recent alarming increase, and regards the vaccine virus as a flux by means of which the leprosy bacilli are easily conveyed to the blood, more easily than by any other mode of transmission. Mr. William Tebb of London addressed an open letter to the general public on this momentous subject, in which, after collecting and collating the known facts of the case, he says it is obvious that the law enforcing vaccination in all leprosy countries ought to be abolished, and that vaccination, which has been shown by the ablest authorities before the Royal Commission to have no effect in preventing or mitigating smallpox, should be discouraged by medical officers of health and those who are concerned for the well-being of the community. A bill has recently been introduced into the Legislative Assembly of Hawaii to repeal the vaccination law on the ground that vaccination inoculates and spreads leprosy in these islands.

There are about sixty towns and poor law unions in England, Mr. Tebb states, where the vaccination law is a dead letter. The vaccination laws have been abolished in most of the Swiss Cantons, and have lately been suspended in the Australasian colony of Tasmania by reason of its deleterious effects on the health of the people. In the colonies of New South Wales and Queensland, Australia, and in the island of Barbadoes, the people have successfully resisted every attempt to impose the hotly-disputed Jennerian dogma upon them. A leprosy commission is now passing from place to place in India that proposes to pursue its inquiries for about a year, and then draw up a detailed report with its conclusions and recommendations.

Every attempt, according to Mr. Tebb, to introduce compulsory vaccination into the populous island of Barbadoes has been thwarted, in consequence of the belief that leprosy and syphilis are inoculated with the vaccine virus. In St. Thomas and in Georgetown it has been found practically impossible to enforce the vaccination law for similar reasons.

Skepticism Among Christians.

It is not wholly surprising that the secular press should from time to time be found criticizing professed Christians and their course; but when the religious press takes a hand and openly admits all that is charged by the secular press, and more, it is about time to believe that something worth talking about is taking place. We notice, for example, that *Zion's Herald*, a recognized organ of the Methodist Church, alleges that the most fatal skepticism is that which lurks within the citadel of belief itself; for a man secretly to doubt that which he openly avows is the last extreme of ungrateful infidelity; and yet, it asks, have we not some reason to fear that this most dangerous kind and quality of skepticism is increasing in the Christian Church?

This skepticism, explains *The Herald*, is no blatant, loud-mouthed criticism of God's providence or revelation. It is no meretricious system of logic, or of science, applied to the Bible or to theory. It is simply the skepticism of silent distrust and inconsistent living. In its heart it confesses to the dearest pessimism of the most confirmed agnostic. If one believes there are but few skeptical Christians of this sort, let him account, says *The Herald*, by some other hypothesis for the inconsistent lives of thousands of professors, in Christian communities, for the decline of reverence, for the increase of Pharisaism and formalism.

A single word at this point. These discouraged Christians fail to take it into account that the multitude of professing believers take their faith with far less earnestness than their subsequent skepticism. It is generally pumped into them. They are inoculated with it. It is but a contagion. Either quietly or with positive demonstrations they accept the belief tendered them. It is when mind and spirit afterward become active and enlarged that they as quietly drop their old belief, and live accordingly.

Mrs. Little will lecture in Berkeley Hall, this city, Sunday, April 25th. Be on hand early if you wish to be seated.

PROVERBS

BY SOLOMON THE YOUNGER.

1. It is written that Solomon the Elder was gathered to his fathers; but Wisdom hath her appointed work in the world, and who shall stifle her voice?
2. When the envious man goeth to and fro among the goaspeers, the trail of the serpent is on his footprints and there is mischief in his heart.
3. Pride and weakness are unwilling to have leaders; but when some little autocrat of a day cracks his whip they fall into line.
4. The person who keepeth a journal may not be wise, but the prudent man judgeth by the record.
5. When brains are small in the crania of ambitious men, it cometh to pass that they are inflated with vanity, because with all their ballast they are yet lighter than air.
6. The hypocrite strains at a gnat; he siffs his meal in the morning, and filters his water while he reads the sensational papers, and periodically swallows a nest of scorpions.
7. Foul suspicions are the unclean birds that brood over benighted minds and roost in the willing heart.
8. Lo! the wind cometh out of its cloudy canopy to sow the seeds of noxious plants among roses and immortelles; moreover, our ears are smitten by harsh discords and a stenoh is in our nostrils.
9. The nimble scribe who is swift to expose the night's doings in the morning light, and to cover purity with the blush of shame, ministers at a polluted shrine, and the gods should abolish his office.
10. When the people are fed on moral garbage deformity looks out of the countenance, infernal fires kindle in the eye; they grow lean in spirit and are sick unto death.
11. The guests of the scandal-monger should have strong appetites, since they are expected to feast on the corrupt remains of dead reputations.

We wish to ask the great and Rev. Dr. Talmage of Brooklyn—who at every opportunity is in the habit of attacking the Spiritualists—why he does not sometimes aim his bellicent shafts against the increasing delinquencies of "pious" individuals in the Church? The shortcomings of many of them of late years, of which full reports appear in the daily press, are dreadful to contemplate; yet Dr. Talmage never has a word to say upon the subject that smells to heaven for redress, while the slight shortcomings of some people, who call themselves Spiritualists, but who are really an injury to our holy Cause, are paraded before the world as the deeds of great sinners, etc., etc. Is it not high time that these clerical hypocrites were made to understand that "there is a God in Israel" who is bound to see that justice is to take the place of injustice in regard to Modern Spiritualism, which religion demonstrates beyond doubt the immortality of the soul of every human being?

How true it is, as was said in a lecture years ago by Bro. A. B. French, that "human life is a conflict; that its struggles begin with our first breath, and only end when pale death closes the scene, and draws over the conqueror and the conquered his white and icy shroud: The foes each wayward pilgrim must meet on life's dusty way are legion—foes from without and foes from within." All which we endorse, Bro. French; but, after our long and arduous labors in behalf of the Spiritual Cause, we find that the foes from within are far worse than the foes from without. This has been our experience up to date. Can you define the reason of this latter state of things? If so, what is your explanation?

"Brother Jonathan Buck" of the East Harwich (Mass.) M. E. church has just been expelled for immoral and un-Christian conduct. When the "New Move" of all "the ministers of the gospel of whatever denomination" holds its conclaves to decide (?) whether the spirit-phenomena are legitimate or not (in their estimation) as a finality, they had better at the same time decide (?) why so many church followers are continually "falling from grace" in different parts of the country, and thus giving "infidels" strong arguments against the precepts of Old Theology. Perhaps our friend Rev. Mr. Allen of Providence can enlighten us. Our columns are at his command for that purpose.

In a recent discourse regarding the "Rights of the Dead," Rabbi Solomon Schindler of Boston raised the point: "Are the living bound by the laws they have made?" and proceeded—after acknowledging the value of much that had been handed down to us from the past—to follow it up by the query: "Have the dead the right of imposing laws upon the living, of making contracts of which future generations ought to bear the burden?" To this he gave the direct and sensible answer that we ought rather to permit each time to place itself independently in such a relation to its surroundings as it sees fit.

Before the Universalist Club, convened in the American House, Boston, on the evening of April 20th, Prof. Joseph E. Thayer, D. D., of Harvard College, discussed "The Change of Attitude toward the Bible"—which in modern times has become so marked that the bibliolators cannot wink it out of sight. The Professor urged that the spirit, not the letter, was of all importance in approaching the subject; that for generations there was no Bible, as known to us, and that "the church produced the Bible" by the evolutionary processes of time.

The Lyceum Annual Conference (sixth session) will be held at Sowerby Bridge, Eng., Sunday, May 10th. An interesting programme has been arranged for the morning and afternoon meetings, and in the evening Mr. J. J. Morse will deliver an address in the Town Hall. Subject: "Our Children—The True Social Problem."

We shall print next week an interesting prose-poem by HUDSON TUTTLE, entitled, "THE HERPATIC: An Idyl for the Children." Children of the "older growth" will also, we feel, derive pleasure from its perusal.

A. S. Hayward (in Summer-Land) informs us that he did not, when on earth, work in vain to squelch the "regular" doctors' plots; and he is pleased now because of their sixteenth yearly defeat in Massachusetts.

Mrs. C. Fannie Allyn called at our office last Monday. She is one of our veteran workers, and has done a vast amount of efficient service in our Cause. It was a very pleasant meeting.

Anomalies in Spirit Materializations.

A writer in the *Medium and Daybreak* (London) gives, under the above caption, interesting instances of occurrences at materializing sances, that serve to relieve mediums of serious charges against their honesty, and lead investigators to consider whether imputations of fraudulent practices by them may not have been based upon human ignorance of the nature, possibilities and *modus operandi* of the phenomenon and its invisible producers, rather than what the supposed "exposers" conscientiously thought them to be.

The writer (J. H. Gladstones) says that in 1875 Mr. Williams (who, by the way, has lately been accused of simulation), gave sances in Paris, in different houses every night, which were very successful. "I accompanied him," he said, "to assist in the arrangements, and I do not think there was any deception practiced. It is, however, a noteworthy fact that one occasionally perceived the black cuffs of the medium's coat under the white costume of 'John King,' as he was moving about the circle. This certainly would cause one to conclude that it was the medium enveloped in white drapery; if, however, one allowed the sance to continue without interrupting it by attempting to seize the spirit, one would know by his heavy breathing that the medium was behind the curtain, while 'John King' would be showing in front his dark black eyes by the light of his luminous ball.

"How is it," he asks, "we see under the drapery the sleeves and even the skirts of the medium's frock coat? When a female spirit that accompanies Miss Cook allows you to put your finger in her mouth that you may feel her solid teeth, she will tell you she can make a mouth completely toothless, but that it is easier for her to make one like her medium's, fully furnished with teeth. This amiable spirit floats round the room, a mere torso; thus, as she says, clearly proving that she is not Miss Cook. So, perhaps, 'John King,' in his make up, uses in some way his medium's coat."

At one of the Paris sances Mr. Gladstones witnessed a little scene which he considers worth relating; it was this: Between the folds of the curtain he saw "John King," holding his light over the prostrate form of the medium, while another spirit was making passes over it to put him to sleep, which being accomplished, "John King" said, "That will do," and immediately came out into the circle; and "Peter," the other spirit, came and sat quietly down at Mr. G.'s feet, which happened to be under the curtain, the feeling being exactly, he says, the same as if an ordinary person in the flesh had done so. "If a medium like Mr. Williams," he asks, "can get such solid creatures out of this world to attend on him, is it not passing belief that he should wish to deceive his fellow-mortals?"

At the last of this series of sances there was a so-called exposure. Everything was proceeding in the usual manner, when suddenly "John King," who was outside, turned round most energetically, and bolted out of sight. Upon the writer asking "Peter," who was by his side, what was the matter, he said some one had been trying to catch hold of his robe; and upon striking a light, Mr. Gladstones found a man standing up with a large piece of muslin in his hand. According to all experience, if "John King" had not succeeded in eluding his grasp, instead of this drapery he would have had hold of the medium, who was at the same moment found in his chair in a dazed state, complaining of a great pain in his side. Whilst going home, he fell in a fainting-fit in the street.

Mr. Gladstones mentions experiments made with Dr. Monk that show the intimate connection between mortal and spirit. "An Egyptian spirit," he says, "has been seen by several persons to gradually evolve from Monk's body. This spirit would walk round the room, examining the furniture with great curiosity; when he took up a piece of coal from the grate it was seen in the medium's hand, who was at the other end of the room; and when the spirit drank some water, the medium immediately spat it out of his own mouth.

At a sance, given some years ago by Mr. Eglington, part of the curtain behind which he was supposed to be seated gave way, showing him standing away from his chair, and covered with drapery. What could be more suspicious than this? and yet at Mr. Gregory's one evening, as he lay upon a sofa in view of all the company, he was observed to become covered with white drapery!"

Very justly Mr. Gladstones remarks in conclusion, "How fallacious may be the appearance of deception! All is not fraud, although presenting the appearance of it."

A Revision of Faith.

Father Ignatius, "the Protestant Monk," is a somewhat sensational preacher, and the fact that the late Bishop Paddock declined to recognize him when he was in Boston tended to make him more or less distrusted by Episcopalians. It cannot be denied, however, that in his present doctrinal controversy with Dr. Heber Newton he occupies the more logical position of the two, says the *Boston Globe*: Dr. Newton, it was asserted by the Rev. Howard MacQuary, agrees with the latter in disbelieving the doctrine of the physical resurrection of Christ from the dead. Father Ignatius vehemently denounces this unbelief as "damnable heresy"; and it certainly is heresy according to the authorized creed and articles of belief of the Protestant Episcopal Church, to which all three clergymen profess to belong. If Dr. Newton and Mr. MacQuary disbelieve the dogma of the physical resurrection, it would seem clear to the lay mind that they are out of place in the ministry of that church; and that, of the three, Father Ignatius alone is consistent. It is said, however, that a great number of Episcopal clergymen agree with Dr. Newton and Mr. MacQuary in this and other equally heretical beliefs. One such unbeliever, it has been intimated, is a prominent candidate for the Episcopal honors formerly worn so acceptably by Bishop Paddock in this State. If it be true that such unorthodox doctrines have become common among the Episcopal clergy, it would seem to be time for the Episcopalians to imitate the Presbyterians and take steps for a thorough revision of their creed, or else institute wholesale trials for heresy. It is plain that there is no room in the present creed for such widely-separated beliefs as those of Father Ignatius and Dr. Heber Newton.

We would advise those who join spiritual circles to seriously endeavor to realize what it is to hold intercourse with the spirit-world. It requires preparation of mind as well as heart and life. If your desires are not above the ordinary plane of selfishness, you will not find nothing of a satisfactory or elevated nature. On the other hand, if you would attract spirits of elevated tendencies, your aims should be of a similar or corresponding character. To commune with the beloved who have passed to spirit-life is a privilege of priceless value; but we must first see that the medium is in harmony as well as the sitters—then there will be no danger of receiving anything but truthful communications. Remember this.

THE FORTY-THIRD ANNIVERSARY was the subject of an address by Mr. James Burns (editor and publisher of the *Medium and Daybreak*) in London on the evening of April 22d. He was followed by other speakers in fitting remarks commemorative of the advent of Modern Spiritualism.

Our thanks are hereby returned to Mrs. C. Mosher, South Deerfield, Miss Alice Hough, Hubbardston, Mrs. C. E. Cox, Lunenburg, Mass.; S. M. Pearson, and "Orolo, Crescent and Crown," Stratham, N. H., for floral offerings for our Free Circle Table.

The Second National Conference of Spiritualists is announced to be held Sunday, July 5th, at Bradford, Yorkshire, Eng.

OAKLAND, CAL.—This beautiful city on the bay, writes a correspondent, is alive to spiritual interest, having eight meetings each week and one Children's Lyceum. All the meetings are well attended.

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Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FORTY-FIVE.

BY J. J. MORSE.

(European Correspondent of the Banner of Light.)

It seems scarcely possible that seven months have elapsed since the last communication under the above heading appeared in the columns of THE BANNER from its far-away correspondent. Yet such is actually the case. From no unwillingness or lack of interest has the pen been idle in this connection. Simply from sheer inability, owing to much travel, many duties, and an expectation of opportunities, that hitherto have not occurred. It is possible, though, that my silence has not caused my readers much loss. In truth, there has been little to report of any moment; but, lest my friends think my interest dead, my pen shall now take up its long-delayed duty.

First let me grumble, "just like a Britisher," ahem! yes. But it's a home-made growl, and intended for home consumption. "Then why not 'work it off' at home?" Because there is no opportunity. It is this: That here in Great Britain the Forty-Third Anniversary of Modern Spiritualism has been allowed to pass away with scarcely any public recognition, either in London or the provinces, by our societies or our journals. It is too bad. To the writer it seems ungrateful to the spirits. Our British Spiritualists need waking up on this point, and it is the duty of our editors to see that this stupendous event is duly commemorated, not barked and sneered at, as was publicly done some few years since. It is to be hoped that next year a different policy may be pursued. The 31st of March is the date of the most stupendous revelation of spiritual truth that civilization has any record of. This is written upon that date, and the writer thrills with gratitude to the spirit-world for the work it has done for humanity; but he is righteously indignant that the day is passing without the recognition that it is due.

Can any New York reader of THE BANNER favor me with the exact facts concerning the first meeting called for the formation of the Theosophical Society, where it and the following earlier meetings were held, at whose house and with whom present? The writer would esteem it a favor alike on public and personal grounds.

Cheap journalism is "in the air," just now. An effort is being made to beg enough money to bring the Medium and Daybreak down to two cents per copy, its present price being three cents. The paper is well worth the price it has stood at for so many years. It is not at all likely that there will be an increase of circulation sufficient to compensate for the reduction of price; and no one has asked for it or desired it. It may be it is a competitive move against our two-cent paper, the Two Worlds; but as that paper has twice, like Light, received a free gift of five thousand dollars each time toward its sustentation, the owners of The Medium, James Burns, Jr., and his brother, William Burns, are not well advised in reducing their rates. It is not wise for any journal, in so small a field as ours, to "run" against its contemporaries. No old, established English or American Spiritualist journal can give as efficient a service as now if its rates are cut thirty-three per cent. To initiate such a policy is ungenerous.

While on the matter of our periodicals, let it be noted that a new candidate for journalistic usefulness, in the form of The Lyceum Banner, has appeared. It is edited by the present writer, who is assisted by his daughter, and, as its name implies, it is devoted to Lyceum work. It is now in its sixth month, and, so far, has become a pronounced success. It has found its way into the Lyceums at Washington, D. C., Cleveland, O., San Francisco, Cal., and its editors hope to see it taken up in Boston, Philadelphia, Cincinnati, and, in fact, in all cities where a Children's Progressive Lyceum is in operation. A postal sent to the writer at the subjoined address will ensure a sample copy per return mail. The subscription to the United States is forty cents per annum. Ah! that looks like a superstitious advertisement! But, you can order through the BANNER OF LIGHT publishers.

Recently there was rather more than a "flutter among the dove coots," anent an "exposure" of Williams and Husk, two widely-known phenomenal mediums of London. Amidst the usual conflict of testimony it is a trifle difficult for an outsider to render a just opinion. But it is undeniable that public paid dark circles are unsatisfactory to many. Concerning the matter in question, the editor of Light inclines to the side that the mediums have been cheating for a long time; while Mrs. Britten, the editor of The Two Worlds, asserts in the issue of that paper for Feb. 13th last, that "we have received intelligence from London correspondents which leaves little or no doubt that Messrs. Husk, Williams & Co. are a set of unmitigated frauds." However that may be, the writer of these lines is positive that in past years—some sixteen back—Mr. Williams was a thoroughly honest and reliable instrument. Spiritualists are more to blame for these lapses than either mediums or spirits. To attend, or to hold, circles for the amusement of sitters is altogether wrong. If the circle does not afford evidence of spirit-return, by giving proofs of the presence of identifiable spirits, one of its primary functions is absent.

The following information will undoubtedly cause a widespread feeling of regret. Yet, as it is public property on this side, there is no impropriety in placing it on the record. We are to lose the regular services upon our platform of our cultured, able and veteran champion, Emma Hardinge-Britten, at the end of the current year. Mrs. Britten first announced it at Newcastle-on-Tyne at the close of last year, and has since repeated her determination in public and private at other places. A monumental personality will thus depart from our active work. Outside Mrs. J. H. Conant, for many years the BANNER OF LIGHT medium, it is safe to say that no lecturer or speaking medium has made such an impress upon Spiritualists and non-Spiritualists as Mrs. Britten in her labors on behalf of the Gospel of Modern Spiritualism. She must not be permitted to retire without some practical expression of international sympathy and respect, and the writer trusts that suitable committees in the United States, Great Britain and her colonies and other parts of the world may be formed to give effect to his suggestion, and with which, as now the oldest professional English worker, he will be most happy to cooperate. Fortunately, Mrs. Britten intimates her willingness to officiate on special occasions; but advancing years and an increasing throat difficulty do not encourage the hope that she will be often heard upon our rostrum in future.

European Agency of Colby & Rich,
80 Needham Road, Liverpool, Eng.,
March 31st, 1891.

Weak lungs are strengthened by Johnson's Anodyne Liniment as directed with each bottle.

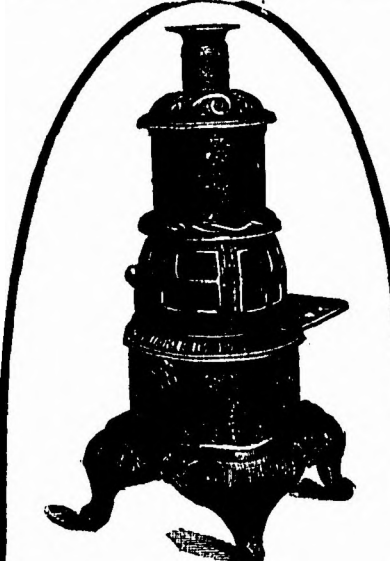


AYER'S Sarsaparilla

has cured others and will cure you. It will cure you of INDIGESTION; it will cure you of LIVER and KIDNEY COMPLAINT; it will cure you of any disease originating in impure blood.

AYER'S Sarsaparilla

is the best medicine to take during the months of March, April, May. It is pleasant to the taste, powerful in its action, and never fails to produce the desired effect. It relieves that tired feeling, restores the vigor of health to every tissue and fibre of the body, and makes the weak strong. It quickens the appetite, aids digestion, and is the best—The Superior Medicine—for all diseases and ailments peculiar to Spring. If you have determined to take AYER'S Sarsaparilla, don't be induced to believe that anything else is just as good. Remember that AYER'S Sarsaparilla is the only medicine of which it is said, Has cured others, will cure you.



THE CALORIFIC WONDER OIL HEATING STOVE

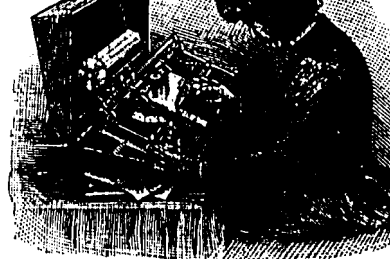
Newest and best
Costs one cent an hour to run it. Warms all parts of room equally well. Absolutely safe, no smoke, no smell. Heats by circulation, not radiation. Wide-awake dealers wanted for agents.

FREE Our New Catalogue, a 98-page book of gracefully designed Oil and Gas Stoves, sent to any one for 10 cents in stamps. (The postage alone on this book costs 8c.)

CENTRAL OIL STOVE CO.,
BOSTON, NEW YORK, SAN FRANCISCO.

Feb. 7. 13w

THE NEW MODEL "HALL"



A Perfect Typewriter. Best Manufacturer. Terms to Agents Liberal. Portable, Inexpensive. Writes all Languages. Read Mr. Howell's Opinion.
"I wish to express my very great satisfaction with the Hall typewriter. Impressions and alignment are both more perfect than any other typewriter that I know, and it is simply a pleasure to use it. It is delightfully simple and manageable."
(Signed) W. D. HOWELL.
Send for Catalogue and Specimens of Work.
Address: N. Y. TYPEWRITER CO., 10 Temple Place, Boston.
April 11.

SOUL READING,

Or Psychometrical Delineation of Character.
MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of the intended marriage; and hints to the inharmoniously married. Full delineation, \$1.00, and four 2-cent stamps. Brief delineation, 50c, and two 2-cent stamps.
Address, MRS. A. B. SEVERANCE,
160 Main street,
April 4. 6m White Water, Watworth Co., Wis.

"IF YOU WOULD KNOW"

YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with lock of hair and stamp. Address: 20 Michigan Avenue, Detroit, Mich.
Dec. 6.

DEAFNESS & HEAD NOISES CURED

only by Y. HANCOCK, 545 12th Ave., N.Y. Write for book of proofs FREE
Mar. 28. 1y

Mrs. Eliza A. Martin.

SEALED LETTERS answered. Terms \$1.00. Lock Box 5157, Fitchburg, Mass.

Catarrh Cured.

If you suffer from Catarrh, in any of its forms, it is your duty to yourself and family to obtain the means of a certain cure before it is too late. This you can easily do by sending to Prof. J. A. LAWRENCE, New York, who will send you, FREE, by return mail, a copy of the original recipe for preparing the heat and steam remedy ever discovered for the cure of Catarrh in all its various stages. Over one million cases of this dreadful, disgusting and oftentimes fatal disease have been permanently cured during the past five years by the use of this FREE recipe. Its timely use may save you from the death-tolls of Consumption. DO NOT DELAY longer, if you desire a speedy and permanent cure. Address, Prof. J. A. LAWRENCE, 88 Warren Street, New York.
Nov. 8. 13w

Mediums in Boston.

JAMES R. COCKE,
Developing and Business Medium,
ALSO
Clairvoyant Physician,
No. 1681 Washington Street,
(Third door north of Rutland street.)
Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A. M., for Development and Tests. At 5 P. M., for Psychometry and Tests.

Special terms for magnetic treatment by the month.

April 11.

EXAMINATION FREE.

THE mystery explained why DR. HOLBROOK is having such unparalleled success in curing all chronic diseases of both sexes is that he possesses the wonderful power called intuition; also the gift of healing by his strong electric and magnetic power to a remarkable degree. The Doctor is assisted by a lady who possesses the same gift. Office 19 Tremont Row, Room 5, Boston, Mass. On Tuesday, Thursday and Saturday of each week, all other days at 138 Essex Street, Salem, Mass. Send for Circular. Oxygen Treatment given. 13w April 25.

DR. STANSBURY,

443 Shawmut Avenue.

The only medium sitting with sealed states. Send for Circular.

April 25.

Jennie K. D. Conant,

Psychometrist,

TRANCE AND BUSINESS MEDIUM. Sittings daily from 10 A. M. to 4 P. M. Circles Sunday, 7:30. Friday after noon, 2:30. Will give Psychometric Readings by letter. Send lock of hair. Terms, \$2. 18 Worcester street, Boston, Mass. April 25.

J. N. M. Clough,

NATURAL, Electric and Magnetic Physician. Specialties: Diseases of the Lungs, Eyes, Brain and Nerves. Office No. 23 Berwick Park, near Columbus Avenue, Boston. Office hours from 10 A. M. to 12 M. Mondays, Wednesdays, Fridays and Saturdays. Will visit patients. 8w April 11.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoon at 3 o'clock. Six Developing Sittings for \$4.00. 10 Washington street, opposite Davis street, Boston. April 25.

HATTIE C. STAFFORD,

458 SHAWMUT AVENUE, BOSTON, MASS.

Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M. April 25.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium. Gives private sittings daily. Public circles every Sunday and Thursday evening at 7:30, at her parlors, 823 Washington street. 13w April 25.

Seer.

MISS J. RHIND. Private sittings on Business, Examination on Health. Circles Monday, 7 P. M.; Thursday, 3 P. M.; Sunday, 7:30 P. M. Hours 9 to 6. 31 Common st., Boston. April 25.

Florence K. Rich,

TRANCE AND BUSINESS MEDIUM. Sittings given by letter. Will also go out to hold circles. Magnetic treatment. Consultation daily. Hours 9 to 12. 115 West Newton street, Boston. April 18.

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 55 Columbus Avenue. No charge for far less than the cost of the "W. S. Butler & Co." can be made for patients. April 4.

Mrs. C. B. Bliss,

No. 12 Pembroke Street, Boston.

SEANCES Sunday and Thursday, 2 P. M.; Wednesday and Sunday, 8 P. M. April 11.

Dr. Fred. Crockett,

MAGNETIST and CLAIRVOYANT. Consultation free. Moody House, 1202 Washington street, Boston. April 18.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w April 11.

Mrs. C. T. Crockett,

MEDICAL and TEST MEDIUM. Vapor Baths and Magnetic Treatments. 165 West Brookline street, Boston. April 18.

Mrs. A. E. Crane,

TEST and Business Medium. Magnetic Treatments. 84 Rosworth street, Room 6, Boston. Hours 9 to 5. April 25.

Mrs. H. B. Fay,

MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass. Seances Thursday and Saturday, at 2:30 P. M.; Sunday at 7:30. April 25.

Mrs. A. E. Cunningham,

MEDICAL, BUSINESS and TEST MEDIUM. 459 Tremont street, Boston. Private sittings daily. Try our Blood Purifier. April 18.

Miss J. M. Grant,

TEST and Business Medium. Office Banner of Light Building, 84 Bowdoin street, Room 7. Hours 9:30 to 5. April 4.

MRS. CHANDLER-BAILLEY,

26 Cazenove street, Suite 8, Boston, near Albany R. St. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons. Platform test speaking. April 25.

Miss Helen A. Sloan,

MAGNETIST Physician. Vapor Baths. No. 178 Tremont street, Boston. April 25.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 1356 Washington St., Suite 6, Boston. April 4.

PSYCHOMETRIC, Psychometric and Business

Reading, or six questions psychometrized, 4 cents. Hours 2 to 7. MARGUERITE HURTON, 142 Washington street, Boston. 5w Mar. 28.

MRS. L. A. COLLINGS, Psychometric and

Trance Medium. Sittings daily except Saturday from 10 to 12 and from 3 to 6. Circles Mondays, 7:30 P. M. 35 Village street, Boston. 2w April 18.

WANTED—I want the people of Boston to

know that I am a medium and suffering at the same time, as nurse or healer. MRS. F. WADSWORTH, 303 Washington street, Boston. 4w April 18.

REMOVED—MRS. H. W. CUSHMAN has

removed to Walker street, Charlestown. Circles Thursdays at 2:30 P. M. 3w April 18.

DR. JULIA CRAFTS SMITH gives free

consultations to ladies on Thursdays at the Office, 15 Warren Avenue, Boston. 10w Feb. 21.

MRS. H. DEAN CHAPMAN successfully ex-

amines and treats the sick. 22 Winter street, Room 8. April 25.

MRS. J. FOLLANSBEE GOULD, Massage

and Magnetic. 238 Shawmut Avenue, Hotel Johnston. April 25.

DR. L. BARNICOAT, Lecturer, Test, Medi-

cation and Magnetic Medium. 178 Tremont street, Boston. Jan. 17. 6w April 11.

MISS KNOX, Test, Business and Medical Me-

dium. Sittings daily. 438 Tremont street, Boston. April 25.

MRS. J. C. EWELL, Inspirational and Medi-

cation Physician. No. 94 West Springfield street, Boston. Mar. 7.

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass. 10w Mar. 14.

DR. A. H. RICHARDSON, Magnetic Healer,

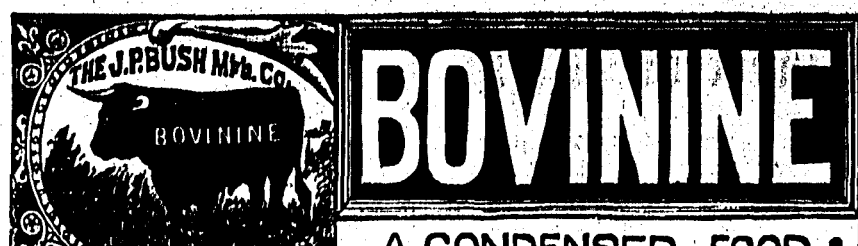
Waverley House, Charlestown. Jan. 3.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your name will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. April 11. 13w

MRS. H. F. SMITH, TRANCE MEDIUM,

holds sittings daily, Fridays, Saturdays and Sundays 3:30 to 6:00, Vernon Cottage, Crescent Beach, Weymouth, Mass. Terms, \$1.00. Hours, from 9 A. M. to 6 P. M. 10w Oct. 11.



NOTED CANADIAN PHYSICIAN, Dr. E. T. ADAMS of TORONTO, recently said in

conversation: "As a food for invalids or those debilitated from any cause I regard

the very best I have ever used, and not only for those sick or convalescing, but

for exhausted professional or business men, BOVINE will, better than any

nutrient I know of, build up and restore the overtaxed mind and body." It Makes Blood

Fast and Supplies the Vitalized Fluids so Essential in Expelling Deleterious

Accumulations. BOVINE is the only raw meat food condensed by a cold process, by which

palatable form, ready for immediate use.

ALL the nutritive elements of selected beef are preserved in a

Mediums in Boston.

Dr. Abbie K. M. Heath,

Clairvoyant and Psychometrist.

LETTERS A SPECIALTY. Give full name and age. 14 Danvers, advice on business, &c. \$1.00. Address: Hotel Simonds, 207 Shawmut Ave., Boston, Mass. April 25.

MRS. CARBEE, Astrologer and Palm-Reader

through Spirit Power. Located with Dr. Fisher, 1088 Washington street, Suite 2, Hotel Madison. April 25.

The New Music Palace,

453, 455, 457, 459, 461, 463

Washington Street. In the exact trade centre of Boston, is the present central establishment of

OLIVER DITSON COMPANY,

And includes an elegant large retail store of 70 feet front, Piano Parlors of great beauty, and many halls, warehouses and offices devoted to the storing and sale of the largest stock of Music on the continent, and of every known Band, Orchestral or other instrument.

The Store, from its situation, is accessible to all musical localities in Eastern Massachusetts, and by its universal system of advertising, mailing of lists and catalogues, extensive correspondence, and prompt mailing and expressing of goods ordered, practically stands at the door of every village home, and is a neighbor to all the scattered farm-houses of the whole country.

Correspond freely for Lists, Information or Musical Advice.

For Children. Motion Songs: 25c., \$2.25 doz.; Borthman, Golden Band, 30 cts.; Miss Chant.

Social Singing. College Songs: 50 cts.; 90 songs, 1.00 doz.

Song Collections. Song Classics, Vol. 1, \$1.50; 50 songs. Choice Sacred Songs, \$1.50; 34 songs.

Piano Collections. Popular Piano Collection, \$1.25 per. Popular Dance Collection, \$1.66 per.

Mailed, post-paid, on receipt of above price.

OLIVER DITSON COMPANY, Boston.

Sept. 6. 39w

DONALD KENNEDY

Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of

two people alike! Why? Because no two

people have the same weak spot. Be-

ginning at the stomach, it goes searching

through the body for any hidden humor. Nine

times out of ten, inward humor makes the

weak spot. Perhaps it's only a little sediment

left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick

happiness from the first bottle. Perhaps it's a

big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery

begins the fight, and you think it pretty hard,

but soon you thank me for making something

that has reached your weak spot. Price \$1.50.

Sold by every Druggist in the United States and Canada. 28t Nov. 8.

COLLEGE OF THERAPEUTICS.

THE Thirteenth Session begins on Monday, May 4th, 1891.

The knowledge conveyed in this institution is entirely original and not to be obtained in any other College. It is thoroughly practical, and develops Electro-Therapeutics and Animal Magnetism into exact sciences, indispensable to every branch of Medicine. Students are trained in the diagnosis of disease whether present or absent, and qualified when they appropriate the instruction for the general practice of the healing art by novel methods, and the production of results unknown to other colleges. The course occupies the evenings during six weeks, or thirty lectures, and the fee is \$25. For further information, address the President, at 65 James street.

JOS. RODER BUCHANAN, M. D.

Don't postpone attendance, as there is but one course annually, and this may be the last course in Boston. It gives knowledge which every family should have for the protection of their own health. 2w April 18.

ELECTRICITY

DR. THOMAS APPLIANCES cure

when drugs fail. Lung and Spine Pain, Catarrhs, Glands, Kidney and

teries, Calves, Injuries, Kidney and

Stomach, Gold Medal and Diploma by the Academy of Science, Paris, France. Write for Pamphlet. Liberal terms to agents. Address, THE THOMAS BATTERY CO., Box 417, Cardington, Ohio.

Jan. 31.

PARALYSIS

CURED WITHOUT MEDICINE. LOCOMOTOR-ATAXIA. EPILEPSY, RHEUMATISM. Not by the use of drugs, but by the use of a simple, easily cured. ADDRESS DR. C. J. THACHER, 6 CENTRAL MUSIC HALL, CHICAGO. FOR A VALUABLE BOOK FREE—Feb. 21.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

PLANCHETTES, with Pentagraph Wheels, 50 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH. 1f

A GOOD OFFER.

SEND 2-cent stamp, full name, sex, hair, date of birth, one leading symptom, will tell your disease, give three treatments at home free—SOLAR BIOLOGY. Will give test for 25c. Biographical and Predictive Letters. DR. F. THAYER, Mental Magnetic Healer, Jacksonville, Florida, Box 655. Mar. 21.

MRS. JENNIE CROSSE, Business, Test and

Medical Medium. Six questions answered by mail, 50 cents and stamp

Banner of Light.

BOSTON, SATURDAY, APRIL 25, 1891.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 5 Bowdoin street, every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelburne, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Essex streets.—Spiritual Fraternity Society: Sunday, Temple Fraternity School for Children, at 10 A. M.; Lecture, at 2 P. M. by C. M. Nickerson, Tuesday, Industrial Union at 7 1/2 P. M. Wednesday, Socialists at 7 1/2 P. M. E. A. O. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall.—Services at 10 A. M. and 7 P. M. Social Conference at 8 P. M. Seats free; public cordially invited. William Boyce, President; George S. McCall, Treasurer.

John A. Andrew Hall, corner Essex and Chauncy streets.—Children's Progressive Lyceum, meets every Sunday at 10 A. M.

First Spiritual Ladies' Aid Society.—Organized 1881; incorporated 1882; 103 West 10th street. Business meetings Fridays at 2 1/2 P. M. Tea served at 8 P. M. Public meeting, with music, addresses, tests, etc., at 7 1/2 P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

Essex Hall, 724 Washington street.—Essex Spiritualists' Meetings, Sunday, at 2 1/2 and 7 1/2 P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Dwight Hall, 514 Tremont street, opposite Berkeley Hall.—Services at 10 A. M. and 7 P. M. Social Conference at 8 P. M. Seats free; public cordially invited. William Boyce, President; George S. McCall, Treasurer.

Twilight Hall, 780 Washington street.—Sundays, at 10 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor. Business meetings Fridays at 2 1/2 P. M. Tea served at 8 P. M. Public meeting, with music, addresses, tests, etc., at 7 1/2 P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

John A. Andrew Hall.—Union Services.—The Ladies' Industrial Society and the Independent Spiritual Club hold Union Services during April in John A. Andrew Hall, corner Chauncy and Essex streets, on Tuesday evenings. Bathhouse Hall, 604 Washington street.—Spiritual meetings every Sunday, at 2 1/2 and 7 1/2 P. M.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Plymouth Hall, Boston street, afternoons and evenings of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Cambridgeport, Mass.—Meetings are held Sunday evenings at 8 o'clock, in the Baptist church, Cambridgeport, at 7 1/2 o'clock. H. D. Simons, Secretary.

First Spiritual Temple, corner Essex and Newbury streets.—The guides of Mrs. Cella M. Nickerson addressed the meeting on last Sunday afternoon. There was singing by the congregation, and solos were contributed by Mrs. Jennie Bowker. The subject of the lecture was "Conscience."

The guide continued the thread of the thought which was expressed on last Sunday afternoon, and said that the guide of conscience, but that his higher growth as an individual being is in consciousness.

The conscience (?) of the individual and that of the public as it expresses itself to-day was reviewed by the guide, who pronounced the present upon the so-called conscience of society.

When the higher consciousness of the being is quickened the question of individual rights will be solved. Through the higher consciousness the being becomes more self-reliant, and the life responds more readily to the true nature.

The rights of woman, the rights of man and the rights of the child were dwelt upon, stress being laid upon the necessity of training the child to express individuality and independence of character to the extent that it could exercise these faculties. If the child is taught to respect its own individuality it will more readily regard the rights of other individuals.

At the close of the lecture, Mrs. Nickerson's Indian guide controlled her organization, and gave a number of tests, all of which were recognized.

Next Sunday afternoon Mrs. Nickerson's engagement with the Fraternity Society will terminate. All are made welcome.

Elizabeth C. Sanger, Sec'y.

Berkley Hall.—One of the best discourses of the season was given at this hall last Sunday by Mrs. S. A. Byrnes. Her subject in the morning was: "The Utility of Spiritualism," and was handled by her guides in a very able and instructive manner, the audience paying the closest and most respectful attention throughout the entire discourse, showing the deepest interest in the subject.

Mrs. Byrnes' lectures are always practical and instructive, and one cannot listen to her without carrying home plenty of thought for study, though her guides very modestly desire to be attended to students also.

In the evening she spoke upon "Inspiration." I am assured every one present felt amply repaid for having attended either lecture.

The subject for discussion at the conference meeting in the afternoon was "The Power of Prophecy." Mrs. R. S. Little returns to this platform Sunday, April 25th, and will be gladly welcomed.

The Children's Progressive Lyceum of this city occupied its new quarters in JOHN A. ANDREW HALL, on Sunday, April 10th. The exercises opened at the usual hour with orchestral music under the direction of W. Milligan, which was followed by singing by the school; invocation by Mrs. Longley; singing and silver-chain recitation by the Guardian and pupils.

Mr. Wm. F. Falls as Conductor made a few appropriate remarks, and then called upon the children to prepare for the grand march. During the spacious dimensions of this hall, the march was executed more finely than it had been possible to do in more limited quarters, and elicited much praise from those who witnessed it.

The calisthenics, under the leadership of Miss Mabel Waite, were also finely rendered by the school. The literary and musical exercises on this occasion consisted of recitations by Willie Sheldon, Gladys French, Sadie Stevens and Miss Emma Ware, each of whom gave fitting expression to the poems which had been their selection, and of singing by Baby Lou, Josie Smith and Jesse Judkins, who rendered their contributions with fine feeling and taste.

Mr. Eben Cobb entertained the pupils by his interesting remarks in which he referred to the children's senses, and to the aura which each person generates, and which surrounds one like a veil; this aura, he said, can be felt by a sensitive, coming in contact with us, and who will be able to tell whether we are pure or impure in habit and thought by the quality of our aura.

Mrs. Butler stated that those children who had secured new members for the Lyceum during the first three months of the existence would be presented with a fine spirit lamp by the association. She also gave notice of the grand entertainment which this Lyceum will hold in Plymouth on the 24th inst.

Singing by the school and a benediction by one of the leaders closed the session. There was a large attendance of visitors, and nearly ten dollars in contributions evinced the interest which they felt in the work of our school. Many pupils were also present, sixty taking part in the beautiful march.

Service every morning at John A. Andrew Hall, corner of Chauncy and Essex streets. Sec'y.

America Hall, 724 Washington street.—The Children's Lyceum having changed its place of meeting from this to John A. Andrew Hall, the Eagle Spiritualists' Society held a Sunday forenoon service as heretofore—with a good attendance. "Is life continuous after death? If so, can any intelligence be rescued from that life?" were questions that formed the subject of an able discourse by Spirit Rev. Warren H. Cudworth, through the mediumship of the Chairman, Dr. W. A. Hale. The questions were answered in the harmonious, earnest and intellectual manner, which largely characterized the entire work, and the well-known Unitarian divine in earth-life. At the close tests were given.

Afternoon.—Invocation and remarks by the Chairman, Dr. Wm. F. Falls, followed by a discourse by Dr. H. B. Leighton, Mrs. A. Wilkins, Mrs. Abby A. Burnham, followed with remarks and tests. Dr. Ella A. Higginson gave an inspirational poem of much merit, and readings.

Evening.—Invocation and an address by Dr. Hale. Mrs. Fannie Stratton gave correct readings, Miss E. E. Smith tests, and Mrs. Dr. Higginson poems and tests. Remarks by Mr. Choate and others were well received. Thursday, April 10th, the meeting was well attended and very interesting.

Usual services next Thursday at 3 P. M. Sunday at 10:30 A. M., 2:30 and 7:30 P. M.

Next Sunday a special service. Mrs. Mary Eddy Hinton, of the celebrated Eddy family, will hold a séance for full form materializations at 7:30 P. M. Good music.

M. M. H., Sec'y.

Dwight Hall, 514 Tremont street.—The developing circle last Sunday, conducted by Mr. and Mrs. Hale, at 11 A. M., was full of interest. Several very fine mediums have been developed in these circles and are now doing good work for the cause of truth.

Afternoon meeting opened with singing, led by Prof. Peak, and an invocation by the Chairman, Dr. W. A. Hale, who spoke upon the "Need of Phenomena." Miss C. W. Knox said that all nature is full of light and spiritual truth. The beautiful flowers and sunshine teach us the grand lesson of the immortality of life and beauty in a world beyond. Several fine tests were given.

where, it is even in the churches, and ministers are preaching doctrine inspired by the newly revealed truths by the angel world. Dr. Thomas was gladly welcomed after long absence on account of sickness, and under his powerful Indian control gave utterance to grand thoughts. We are assured, he said, in the great heresy of the world, that we are worth morally and spiritually, no more, no less. Worldly honors pass for very little in that "undiscovered country."

Mrs. Josephine H. Stone spoke of the beauties of Oneness and the grand freedom which exists there, and gave psychometric readings.

Dr. C. D. Fuller gave tests, accompanied by names, among them Josiah Thompson and Col. Charles Shaw, who was in the Fifty-fourth Massachusetts; both recognized by several present. Several other names were given and recognized.

Mr. M. K. White spoke upon the practical uses of Spiritualism, and gave character-readings. Mrs. H. Dean Chapman advanced the doctrine of preëxistence, claiming that we are now suffering or enjoying life experiences in some previous state of existence; that we gain by contact with disembodied spirits, and have grand lessons to learn to fit us for life, and make us stronger to bear whatever comes in the future. Meeting closed with singing.

HEATH.

Eagle Hall, No. 616 Washington street.—Wednesday, April 15th.—The conference and test meeting opened with singing and remarks by the Chairman, Dr. Mathews. Mrs. J. E. Davis gave a large number of readings by psychometry that were recognized as correct. Dr. Blackden made remarks and Dr. Mathews gave numerous psychometric tests, music being interspersed.

Sunday morning, April 19th.—The developing and healing circle was very successful in point of numbers participating and in results. Magnetic healing was demonstrated by Drs. Mathews, Kingsbury, Shute, Blackden, Willis and Mrs. Chandler Bailey.

Afternoon.—Services opened with song by Mr. Bartlett and an address by Mrs. A. E. Burnham. Mr. David Brown made remarks and gave tests. Mrs. Chandler Bailey, Mrs. Dr. C. E. Bell, Dr. Allan Toothaker and Mrs. S. H. Smith gave correct readings. Remarks by Dr. Blackden and Dr. Mathews, music being interspersed.

Evening.—The second materialization séance was held by Mrs. Mary Eddy Hinton, and was successful in every respect. Many spirits presented themselves and gave good proof of their identity to friends and relatives who were present. The sessions during the day were attended by large numbers.

Meetings will be held in this hall every Wednesday at 3 P. M. Sundays, a developing and healing circle at 11 A. M., and regular services at 2:30 and 7:30 P. M. F. W. MATTHEWS, Conductor.

The Ladies' Industrial Society and the Independent Club met in John A. Andrew Hall Tuesday, April 14th, in the evening at 7:30. Mr. Adams opened the meeting with some fine remarks as regards our union of the Spiritualists and the two remaining weeks in April. Mrs. Whitlock following in the same strain of thought—that where there is union there is strength. Mr. Ripley presented tests. Then, by request, all sang "Rock of Ages," with Mrs. Bennett as soloist. Mr. Adams gave a recitation; Miss Rhind offered typical remarks in her paper, "The Spirit." Mr. Whitlock and others participated. The service closed by the audience singing "America."

Mrs. H. W. CUSHMAN, Sec'y.

When once used, you will, like others, call for Johnson's Anodyne Liniment, and nothing else.

Brockton, Mass.—The ladies conducting a spiritual lecture platform in this young and thriving city are entitled to great credit. They have an efficient board of management, who have kept the platform well supplied with lecturers, and who do not forget the power of social culture, but take ample and efficient measures for its success.

The recent visit of the Rev. Minot J. Savage to this place, and his pronounced utterances in favor of the verity of spiritualistic phenomena, have awakened much interest in Christian circles concerning it, and the number of honest inquirers who attend the Sunday services of the Spiritualists is increased.

Last Sunday Hon. Sidney Dean lectured in the afternoon to a select audience, and in the evening to a well-filled hall. As the speaker spoke extemporaneously on both occasions, it would be well nigh impossible to give even an abstract of the lecture without doing injustice to the subjects and the speaker.

Mr. Dean lectures on the same platform next Sunday morning and evening.

Com.

Greenville, O.—There is no representation of our Cause here excepting when wife and self visit our place residing in this place. Being worn out with the taxations that struggles in life represent, and under the influence of La Grippe, we are here for a rest. It is a quiet little city, where we can gain sunshine and fresh air if there are such ingredients about. And it begins to look as if April will not deceive us by failure to give a change of weather. If all the grip microbes and bad-weather microbes—for all things are now infested with microbes—come by reason of our planet being whirled through fields of star dust, then we hope that we shall soon get once again en rapport with the dust and microbes of Old Sol. We are accustomed to these and we understand each other. Spring and summer cannot come too late for the people who are suffering with colds and pneumonia. Neither can the warm sunlight of spiritual truth come too soon, that the death-dealing microbes of superstition, ignorance and bigotry may be relegated to the fields of dead star dust, where no live natures shall ever again be infested by their pestilence.

The writer has a dear stepmother residing here, whose birthday occurred on March 31st. We concluded to celebrate her natal day anniversary jointly with a brief service in behalf of the cause of Spiritualism. We invited in a parlor full of friends and neighbors, many of them interested investigators, and we had an evening of service that may be a precursor of more to follow.

Mrs. Bates, under control, gave a short and eloquent address, and the writer added a few words descriptive of the early and present condition of Spiritualism.

A large little phenomenon occurred in connection with this event here. Our stepmother planted a little morning-glory seed about six weeks ago, and said to the little shoot repeatedly, "Bloom on my birthday!" She kept this request for her daily talk to this plant, and for a few days a little bud has struggled to send forth its pure petals. In the morning of March 31st found the little white flower gracing the scene with all the beauty, indeed, of a morning-glory. The food mother was radiant with rapture over the advent of a flower born upon her birthday. And she also said, "It has come to add its glory to the natal day of Spiritualism." May this little flower truly augur that the bloom of Spiritualism shall ever be bright and pure—full of the glory that blesses with joy and fragrance.

G. W. KATES.

Fall River, Mass.—Mrs. Hibbert writes that Mrs. A. B. Cunningham of this city gave much satisfaction to large and interested audiences in that place recently. The evidences she gave her hearers of the presence and identity of their spirit-friends were remarkably convincing, and their effect was to awaken an interest that will lead to further investigation of the claims of the spiritual philosophy.

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Meetings in New York.

Adelphi Hall, corner of 53d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10 A. M. and 7 1/2 P. M. Meetings for materializations every Sunday at 7 1/2 P. M. Friday evenings, at 8 o'clock, meetings devoted to lectures, tests, psychometry and psychical phenomena, are held in this hall, M. M. White, President, and other literature on sale in vestibule.

Union Square Hall, 8 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at 11 A. M. and 3 P. M. All seats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in vestibule.

Kniekerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 10 A. M. and 7 P. M. Speaker invited further notice, Mrs. Helen T. Brigham.

Arenum Hall, 57 West 25th Street, N. E. corner 4th Avenue.—The Progressive Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

The Psychical Society meets every Wednesday evening at 8 o'clock, 26 Broadway. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President, 25 Broadway.

The Psychical Society, (510 Sixth Ave.) on Wednesday evening, April 16th, was entertained by an instructive debate between an earnest investigator, Dr. F. M. Blodgett, inventor of the audiphone, and Mr. J. W. Fletcher and others, on the subject of "Unconscious Cerebration," the former outlining his views from his standpoint as a surgeon, anatomist and physical observer, the latter from the spiritualist's standpoint.

Mrs. Fletcher seemed well equipped for the encounter, and during his psychometric experiments with articles from unknown owners he gave the Doctor a most appropriate reading of his mental characteristics from a golden pocket case.

The meeting was also favored with heroic and humorous recitations ably rendered by Mrs. Julia Kendall, dramatic elocutionist, and admirable ballad songs by J. W. Waddy of Virginia.

The discussion continued next week, and between the problems advanced and the test evidences of mediumship, great interest is manifested. Since the abolition of conditions of membership, the Society is virtually a public organization, sustained by public interest, private energy and hand-compensated talent.

J. F. SNIPES, Pres.

Union Square Hall.—Jeannette W. Crawford, under the direction of her musical guides, will give a course of six recitals in this hall, involving an inspirational interpretation of the Beethoven sonatas for piano, commencing Thursday, April 23d, and closing Saturday, May 2d, at 8 P. M. of each date—so writes a correspondent.

The entertainment of more than ordinary merit was given in Union Square Hall last Sunday evening, consisting of an address upon "The Spiritual Value and Mission of Art," by W. J. Colville, and vocal and instrumental music. They were, as hand-compensated talent.

Haverhill and Bradford, Mass.—Mrs. Glad was again the speaker before the Union Fraternity in Brittan Hall last Sunday, bringing before her full audiences, who were highly interested in her inspirational teachings, and the tests which were furnished at the close of each lecture. In the afternoon the "Daughters of Liberty" attended her meeting in a body, and were addressed upon the question of the mission of woman, and her right to stand as equals with man as important and useful as those possessed by the opposite sex. It was shown that vast changes have taken place in her position before the world. Woman as a mother, educator, lawyer, physician, inventor and in other high ranks in life, is found to stand as the equal of man. The address was highly interesting and instructive.

In the evening a poem was read by President Snipes, and the question proposed for discussion was, "Is Thought a Principle only Mentally Perceived, or is it a Substance, which can be Seen or Sensed Objectively, or Both?" The discussion was pronounced very able by many investigators in the audience.

This week, on Thursday evening (23d), Mrs. Glad is to meet the members of the Fraternity in Brittan Hall for the enjoyment of a supper and entertainment before the close of her engagement here. The succession of meetings have been so interesting, instructive and valuable. Next Sunday will be her last one here this season, when an opportunity will be given to listen to her high and clear inspiration, and interesting descriptions of spirit presence.

E. P. H.

Salem, Mass.—Sunday, April 19th, a large afternoon audience gathered in Cate's Hall, Salem, where Mr. J. Frank Baxter was announced as speaker and medium. A discourse upon "Humanity as Christianity" for the theme, though radical, was well founded in nature and on fact, and generally admitted to be so. Several spirit delineations were given at the close of the lecture, though out of Mr. Baxter's usual course of tests, as the latter, as they always at any time are, acceptable and beneficial.

In the evening a full house, every available spot being occupied. The music of the choir, with its opening anthem, and other pieces, together with two fine selections of songs, were greatly enjoyed. His subject in the evening was "True Heroism," and was wrought into a grand plea for manhood and womanhood—for principle and devotion to it, regardless of name, fame, party or creed. A lengthy séance followed, and a spirit description, with personal traits and characteristic bearings, were given, not alone to the pleasure of all, which was unbounded, but to the astonishment of the majority. A better example of mediumship he never gave in this city, and all know it to be a notable one.

Mr. Baxter was the recipient of an elegant large bouquet of cut roses from Mrs. Ames, who, with her husband now in spirit-life, were warm friends of Mr. Baxter, dating from the early time of Spiritualism in Salem.

Mrs. Ida P. A. Whitlock will occupy the platform next Sunday, 26th, and Mr. Baxter again a week from then, May 3d, and for the last time here this season. ENDCOTT.

Norwich, Conn.—Monday evening, April 13th, Miss S. Lizzie Ewer of Portsmouth, N. H., held a very pleasant meeting for the purpose of greeting the Norwich friends. Miss Ewer is an excellent medium, and the messages given by her have made a marked impression upon the people.

Sunday, April 19th, we were pleased to welcome to our platform, Mrs. C. F. Ewer of Melrose, Mass.—one who has ever been an honest, earnest and unselfish worker in the broad field of Spiritualism.

Mrs. Allen visited the Lyceum in the morning, and extended words of encouragement to the new Council, and to the Ladies' Aid Society, in general. She was greeted by good audiences both afternoon and evening, that listened attentively to the earnest words of the speaker, who portrayed the necessity of active work among the Spiritualists as a body—for the life and work for one purpose, each must work in his or her own way.

Next Sunday Dr. H. B. Storer of Boston will occupy our platform. Mrs. J. A. CHAPMAN, Sec'y.

Pawtucket, R. I.—The Pawtucket Spiritual Association, which holds its sessions in Salisbury Block, East Avenue, had a well-attended meeting Sunday evening, April 10th. The speaker of the evening was Mrs. Florence Storer, who, under control, spoke upon the "Outlook for Spiritualism," followed by a test séance by the medium. Our meetings are progressing, and great interest is manifested.

X.

Waltham, Mass.—On Friday evening, April 17th, Mr. J. Frank Baxter sang, read, lectured and described spirits in Waltham to the delight and surprise of the many who had assembled to listen, learn and witness. The hall where the usual Society meetings are held was too small, and so the finely-appointed and spacious Hovey Hall in Farmer Block was secured, and filled.

Mr. Baxter sang with his accustomed skill and feeling, and gave a very timely and exhaustive lecture on "The Duties of the Spiritualist in the World." Following all with a line of personal spirit descriptions readily recognized, even before names were mentioned, by the friends or relatives in the audience. It proved a great occasion.

In the opinion of the writer, the Society would do well to secure Mr. Baxter for a Sunday the last of May.

COM.

Lyons, Mass.—Cadet Hall.—Dr. F. H. Roscoe of Providence, R. I., occupied the platform April 19th. His subject in the afternoon was "The Influence of the Human Tongue for Good or Evil on Humanity"; in the evening, "Death." The themes were handled in the speaker's most effective style. Large audiences listened to him with the closest attention throughout the day.

At the close of each lecture he gave many tests and readings, which were fully recognized. Appropriate music, led by Kate M. Hovey.

Next Sunday, April 26th, Mrs. Annie E. Cunningham of Boston will occupy the platform, giving tests and messages afternoon and evening.

T. H. B. JAMES, Cor. Sec'y.

88 South Common street.

Newburyport, Mass.—Last Sunday our Society had the pleasure of listening to Oscar A. Kiderly, a resident of this city, for the second time this season. His subject in the afternoon, "Spiritualism and Materialism," was handled in a masterly manner. In the evening he lectured on "Spiritualism and Nature: Their Relation to Each Other." In a manner that instructed and deeply interested the audience. At the close of the lecture a number of tests were given.

Next Thursday, April 24th, we hold meetings as usual. MRS. M. A. WATERMAN.

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

The Reviewer.

THE ELEUSINIAN AND BACCHIC MYSTERIES. A Dissertation by Thomas Taylor. Edited, with Introduction, Notes, Emendations and Glossary, by Alexander Wilder, M. D. With Eighty-Five Illustrations by A. L. Dawson. Fourth Edition. 8vo, cloth, pp. 238. New York: J. W. Bouton, 8 West 25th street.

The religious festivals of ancient Greece were numerous, and many of them magnificent in their observance. They consisted in part of flowery processions in spring, processions with harvest offerings in autumn. The most solemn of them are supposed to have been derived from Egypt, from the rites of Isis, called by the Greeks Eleusinian Mysteries, and held sacred to Ceres. Those initiated therein were considered to be peculiarly under the care of the gods in this life, and entitled to the best of conditions in that beyond. Persons of all ages and both sexes were initiated, and neglect of being so was adjudged impious and atheistic. These Mysteries were guarded with the utmost vigilance. At their observance no foreigner was admitted, and if an uninitiated person happened, even unintentionally, to be present, he was put to death. If a member divulged any portion of the secrets he was condemned to die, and it was deemed unsafe to remain a moment under the same roof with him, for fear of the infection of a terrible divine judgment. The festival was held every fifth year at Eleusis in Attica, and continued nine days, commencing on the fifteenth of the month Boëdromion, or September. As it is impossible to convey in the brief space assigned to this notice any just conception of the grandeur, least of all the significance of the events of these days, we omit all further mention and pass to the elegant volume before us, in the introduction to which it is said that they represented the spiritual life of Greece, and were considered, for two thousand years and more, the appointed means for regeneration through an interior union with the Divine Essence.

"However absurd, or even offensive," says Prof. Wilder, "they may seem to us, we should hesitate long before we venture to lay desecrating hands on what others have esteemed holy. We can learn a valuable lesson in this regard from the Grecian and Roman writers, who had learned to treat the popular religious rites with mirth, but always considered the Eleusinian Mysteries with the deepest reverence."

Mr. Bouton, whose publications comprise the rarest and most valuable books of ancient and modern times, has been quite fortunate in securing as the editor of this new and elegant edition of Mr. Taylor's work so able a man as Prof. Alexander Wilder, a close student of Platonic Philosophy, and a Hellenist to whom a purer is not to be found. In addition to this, Mr. Bouton has exhibited good taste and keen discernment by employing the services of Prof. Albert Leighton Rawson, whose illustrations after the antique from Greek friezes and sarcophagi, from Etruscan vases and from the frescoes of Herculaneum and Pompeii, have set the volume with gems.

"Anything from the pen of Thomas Taylor should be welcome to the reading public. He was a strange character, and bravely warded off the javelins of criticism hurled at him by his contemporary rivals in authorship. Not the least of these was Horace Walpole, who attacked his literary efforts with all the caustic venom of which his goose-quill was capable. Even Adam Clarke, De Quincey, Cory and Mathias took up the cudgels against him, and no wonder, for it was a daring thing in the eighteenth century to put the pagan Plato before the Apostolic Fathers. Yet that was what Thomas Taylor did, and he has been well described by some, not so much as a Platonist as a Neo-Platonist. He always assimilated with that peculiar compound of Eastern and Western metaphysics so ably advocated by later Platonists, the reason being that their teachings were patronized by the Emperor Julian, and were advocated by the Sophists as inimical to the Christian philosophy.

"The new edition of 'The Eleusinian and Bacchic Mysteries' comes at a very appropriate time. A lost Aristotelian codex has just been discovered that fills a considerable hollow in our knowledge of Greek life, which was based upon the very 'Mysteries' that Thomas Taylor described in so scholarly a manner. Again Schliemann, Censola, and quite a little army of excavators have been at work upon the very ground on which the Dionysian rites in some form or shape were enacted.

"Above all, in an age like this, where there seems to be a general desire to integrate, or rather unify the most beautiful thoughts and teachings of the faiths of the world, as for example, lately by Sir Edwin Arnold in 'The Light of the World,' by Max Müller, and others working in the same metaphysical vineyards, all information relative to the dead religions is of service in the study of comparative theology."

Haverhill, Mass., Red Men's Hall.—This hall was occupied Sunday, April 19th, by Mrs. R. Shepard-Little, and her daughter, Miss Clark, to the great delight and instruction of all who were so fortunate as to be present.

Mrs. Little's subject in the afternoon, "What of Truth?" was a remarkable production, a gleaming of the most contrasting wisdom, and a bearing once believed in, but is now rejected. Her remarks were calculated to awaken intelligent thought on the part of her hearers.

In the