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{ COLBY & RIOH, {9 Bosworth St., Boston, Mass.]

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WHY MOURN OUR FRIENDSP Why mourn our friends? For we shall greet at last With outstretched arms each other, as we cast Trouble and pain behind us with the past. The dust we tread, beneath the failing showers Develops higher life, in fragrant flowers And golden grain throughout the summer hours.

The blooming flowers with fragrance cheer the day: The leaves but fall, the flowers fade away To reappear in beauty with the May. From out the chrysalls a bright form springs To light and wider life, on graceful wings, Rejoicing in the change the new birth brings.

Death comes and calls our dearest friends away No tears nor passionate prayers their course ca

Look not on that which turns to dust, but to The immortal body fair; look to the true— The self which inner vision brings to view. Why should we sorrow that from mortal sight Like birds from natal shells, to realms of light From narrow confines they have taken flight?

It is not far. that heavenly country where These friends now dwell: it touches everywhere, Bounding our little space like viewless air.

There all is joy and beauty, and no care Can ever come to mar the quiet air Where they still live; yet love can reach them there.

At times it seems more near than aught beside; Only this vell of flesh its spiendors hide; Its dwellers linger often at our side.

Not dead! Translated to a higher state To which the Angel, Death, swings wide the gate We, too, must pass; and there for us they walt. Manchester, N. H. JAMES A. FRAOKER.

Foreign Correspondence.

ECHOES FROM ENGLAND. NUMBER FIFTY-TWO.

Specially contributed to the Banner of Light by its English Correspondent. J. J. MORSE.



OR a long space the usual contributor of these "Echoes" has been unable to forward his regular supply, not for any lack of materials, or through indifference either to his American friends or the editor

of our oldest and yet, still far and away, best paper devoted to Spiritualism and the spirits, that is or ever has been published in either hemisphere. The fact is, that a multiplicity of anxieties concerning "the bread that perisheth," and the consequent strain upon energies and time, left little leisure for literary labors, while the terrible commercial depression, which the Old World, as well as the New, has experienced the past year, has made the business of daily life a toil demanding overwhelming attention to keep the ship afloat. But, at last, pen is in hand, and once again "the little Britisher" salutes all his old friends across the water, and craves hospitality in these columns for a short chat with old friends, tried and true, ind mayban some new ones

end, live to see that Luther Colby is ever the Emma Hardinge-Britten's literary labors, "The last man to think, or say, ill of any-be he friend or worker in our Cause. While one port to ensure its publication not having been word of the less publicly known, but none the less respected, Isaac B. Rich, the business partner, whose practical acumen is a potent factor upon the worldly side of an institution unique in business annals, may be also allowed here. For twenty odd years the writer has done business with the firm of Colby & Rich, and in every case has found it the soul of honor and probity, and exhibiting many instances of personal generosity also. But there, a truce to these reflections - sincere enough, without

question, but nevertheless they only express sentiments common to all who know their objects. An old friend is apt to be garrulous; let his affection atone his fault, if fault there be. Now to news nearer home. First, as to the Cause, in general. In private the interest is

undoubtedly greater than has been the case for many years. More inquiry, more desire to hold circles and develop mediumship; more questioning and comparing of experiences and opinions, but not enough of sustained efforts. The present-day inquirer wants mediumship spirit-communion "ready-made," so to and say. He lacks the patience necessary to develop the conditions at home. Literature is in fair demand, providing it be reasonablei. e., cheap! Undoubtedly the issuance of W. T. Stead's Borderland has contributed largely to arouse public attention. I understand its circulation is considerable, and that its sales have been satisfactory. It is eminently adapted for a neutral ground, but Spiritualists find it contains much they have long since learned. It brings into a handy compass, though, much that has hitherto been scattered through many channels. The absence of its promoter in Chi-

cago undoubtedly affected its last issue. Publicly, the work grows apace. The public assemblies are well attended, and fairly well supported. They increase in numbers, too, both as to attendances and places. A firmer tone is running through the inspirations uttered through our speakers; and, in spite of severe commercial depression, most of our societies are financially sound. But let me add a word here-and so answer many who write me: English lecturers receive nothing like the remuneration for their services that is accorded them in the United States. American media or lecturers who possess some very special talent can, of course, command fair remuneration. A really good test medium, who gives full names and facts of identity, could do well. However, to resume. The Cause has been endeavoring to build up a "Spiritualists' National Federation" for Great Britain dur-

ing the past four years. It wakes up annually, and holds a quite lively convention, of two sessions of about five hours, upon a Sunday, closing with a Public Demonstration in the evening, which has always been excellently well attended, our leading speakers being present and entertaining the people. A pleasant feature is the Concert and Tea-Party (i. e., supper) on the preceding evening, at which music, song and oratory are the features. Whether this latest and most well meant attempt will succeed in permanently establishing itself, is still an open question. The meeting for this vear will assemble at Darwen, a small manufacturing town in the county of Lancashire. right in the heart of a cluster of industrial towns devoted to cotton manufacture. A large assemblage is confidently anticipated. The work of the Children's Progressive Lyceum claims increasing attention from our people; there are now over sixty Lyceums in full working order. Their interests and welfare are considered by a Lyceum Union, in which are federated the greater number of the Lyceums. Brother Alfred Kitson acts as Secretary to the Union, and it is no exaggeration to say he is an invaluable adjunct thereto. Singularly modest and retiring, sensitive to a degree, he is all unconscious of his ability and usefulness, both of which have been of incalculable service to Lyceum work in this country. Brother H. A. Kersey, as President of the Union, deserves all praise, for he, too, is one of those "who do good by stealth, and blush to find it fame." Yet he has ever been unsparing in time, labor, pains and purse to serve the work he loves so well. Our Lyceum Banner has also rendered its meed of service, now greatly increased by reason of its enlargement. The outlook for Lyceum work was never healthier than at present. The public progress of our Cause has of late been largely aided by the influence of our excellently useful periodical, the Two Worlds, now enjoying a circulation rapidly approximating to seven thousand copies per week. Mr. E. W. Wallis fills his post as editor to general satisfaction, and though the journal is not yet a paying property-which one of our papers is? -yet its losses are less each year. Among the current items, so to say, concerning the Cause over here, is a lecturing tour now being conducted by Florence Marryat, the widely-known and justly celebrated author. and daughter of the famous writer, Capt. Marryat, of nautical novel fame. The tour commenced this week at Birmingham, with an audience exceeding eleven hundred persons, and a correspondent assures me the event was a literary and financial success, as well as a triumph for our Cause. The tour is the outcome of the energy and foresight of Mr. J. Fraser Hewes of Nottingham, and the President of our Society in that town. He deserves credit for initiating a matter that all hope will redound to the advantage of our Cause. In the current issue of Light there is an adof ability have foes, open or covert. But safe vertisement that all must regret to see. It an-

Spiritualists' Encyclopedia," a sufficient supaccorded its distinguished compiler. No doubt the depressed state of traile here largely accounts for the insufficient subscription, and, possibly, in the no distant future, either here or in the United States, this important work may ultimately see the light.

Now my pen must stop; space is gone and the mail is closing. Since my previous article we have removed Morse's hotel to address below and as it is a very central, quiet and excellent locality, our patrons have increased in numbers, and a fair sprinkling of Americans have sojourned here. Well, good friends, one and all, for this time adieu. May the good angels bless, guide and guard us all, until at last we join them in the sweet Summer-Land above.

Florence House, 26 Osnaburgh street, Euston Road, London, N. W., April 7th, 1894.

The Annibersary.

The Forty-Sixth Anniversary of the Advent of Modern Spiritualism; Commemorative Exercises held in Milwaukee, Wis. San Francisco and Summerland, Cal.; Bridgeport, Ot.; Hannibal, Mo.; Titusville, Pa.

Especially Contributed to the Banner of Light.

Milwaukee, Wis.

The Anniversary was celebrated by the First Society of Spiritualists on Saturday, March 31st, and Sunday, April 1st, with appropriate exercises at Fraternity Hall, 216 Grand Avenue. The exercises consisted of addresses, vocal and instrumental music, tests, etc.

At the close of the Saturday evening address by Bishop A. Beals, Dr. Rothermel gave many tests, which were all recognized; the large audience was delighted with Bro. Beals's address and Dr. Rothermel's wonderful tests. After the meeting supper was served by the good sisters, after which all joined-in a merry dance until after midnight. The entertainment was considered a grand success.

The Sunday meetings were well attended, especially in the evening; the hall was filled with some of the best people of the city, and all the seats and extra chairs from adjoining rooms were filled; this was the grandest meeting known in Milwaukee since the opening of the spiritual era.

Bishop A. Beals, whose fame and ability as an inspirational speaker and medium are worldwide, delivered eloquent and entertaining addresses appropriate to Spiritualism's natal day. Dr. Rothermel is one of the best test mediums on the rostrum; he gave entire satisfaction. A marked and agreeable feature of the meetings was the excellent singing by Mr. and Mrs. Scott, whose vocal selections were peculiarly appropriate, and rendered with grand effect. After ten o'clock the meeting adjourned, but it was hard to induce those comprising the audience to leave the hall. They seemed to feel as Peter did. "It is good to be here." The interest manifested in these meetings has been very gratifying to the true workers here. The presence of hundreds of interested people on the occasion proves that Spiritualism has gained quite a respectable standing in this community. We are glad that we can stand erect in conscious integrity of purpose, and feel we justly merit the respect that the community has at last grudgingly accorded us. An interest and an awakening are being manifested in Milwaukee that have not been known before.

it is to say that few have less, and even those | nounces the present withdrawal, from intend- | poem he gave on Saturday. Meeting closed | Church-and-State question-after which 'free-who may deem themselves ill-used may, in the | ed publication, of the magnum opus of | Mrs. | with an "Overture" by the Williams Family | thought' and scientific investigation will be Orchestra, when all were invited to a social better recognized. Miss C. is decidedly the dinner in the upper hall.

At 2:30 we again assembled, for a children's entertainment; after music by the Williams Family Orchestra, Mr. M. E. Taylor gave the children a short talk: regitations and songs were next in order; Masters Lonnie and Allie, and little Miss Revie Ogsbury, with Master Ralph McKenney, sang "What will Grandpa do in Heaven?" to Mrs. Ogsbury's accompaniment on the guitar; the same little ones sang 'Three Little Kittens" to Miss Pearle Bourquin's accompaniment on the piano; the children executed the Banner March; remarks were made by Mr. Schoonover, Mr. Bourquin and others; "Nearer, My God, to Thee," was sung, and the meeting dismissed.

MRS. WM. K. TURNER, President.

San Francisco, Cal.

The Anniversary was duly and successfully celebrated at several places in San Francisco. I will only speak of one society which has been called "The Circle of Harmony" for several years-a meeting not officered by several persons, but gotten up by one individual and her invisible inspirers, who endeavor to hold the forces in harmony.

The greatest freedom to the platform is granted, so that any one feeling an impulse or an inclination to speak, sing or give tests, or even to exercise the gift of healing, or to improvise poetry, is not prohibited in the least. Our Anniversary differed from our usual meetings only in the abundance of flowers, the music furnished through the mediumship of a young lady, who sang in several different voices, meanwhile playing an accompaniment on the plano: the music on the guitar was fine, and the speeches made were in accord with the occasion.

We feel encouraged to still continue our work. We meet every Sunday in the Alcazar Building, O'Farrell street, San Francisco, at 11 **а.** м. and 8 р. м.

[Our home is by the seaside (the Bay). Invalids from the East, or from any direction, who would like a quiet home, and yet only thirty minutes from San Francisco, at a cost of ten cents by rail and boat-local trains meet every half-hour in front of the door-can find MRS. F. A. LOGAN. accommodations.]

Bridgeport, Ct.

The Anniversary exercises held April 8th exceeded in interest the expectations of our most sanguine co-workers. The meeting in attended, every available seat being occupied. and standing-room utilized as well.

ablest Spiritualist that was ever located in this city, and the Society should use every endeavor to retain her here.'

Titusville, Pa.

The Titusville Spiritualists' Association celebrated the Anniversary with appropriate exercises on Sunday evening, April 1st. The hall was tastily decorated with flowers and plants. The exercises consisted of singing, congregational, solos and duets-with organ and flute accompaniment; reading selections appropriate for the occasion; reading inspirational essays and poems by mediums; speaking by medium under spirit-control.

Remarks and experiences by persons in the audience.

Our entertainment was all by home talent. Our Society is in a healthy condition, and we have developed in our midst some very fine phases of mediumship.

C. M. HAYES, Sec'y.

Remarks of Mr. Wilson MacDonald, ON THE DEPARTURE OF MAJ. CHORPENNING.

To the Editors of the Banner of Light:

Maj. George Chorpenning, after a severe illness, culminating in a surgical operation which was hoped would bring relief, passed to spiritlife at the New York Hospital on April 3d. In order that he might be given a Spiritualist's funeral, Mrs. M. E. Williams, with characteristic kindness, gave the use of her parlors for that purpose, and at the services delivered a brief eulogy inspirationally, referring with feeling to the many virtues and the superior personal qualties and attainments which went to make up the character of this pioneer in Spiritualism. In addition to the immediate family, there were a host of friends present to pay their last sad respects to the deceased. Wilson MacDonald, the noted sculptor, delivered the address proper, which I herewith append. J. H.

Friends: We have met here not to weep and Friends: We have met here not to weep and mourn over the natural phenomenon that has brought to a close the earth-life of our good friend, Major Chorpenning, but rather to con-gratulate him and console his kindred and those who loved him, that he has been elimi-nated from the form which he wore for nearly seventy-four years. He is now born into the real, the spiritual world.

real, the spiritual world. I knew Maj. George Chorpenning for more than a quarter of a century. He was an hon-orable man, a sincere friend and a true Ameri-can in every sense which that proud title im-plies. His earthly life was one of constant most sanguine co-workers. The meeting in the hall—the first time since its enlargement to nearly twice its previous size—was largely attended, every available seat being occupied, and standing-room utilized as well. The decorations testified to zeal and love for the Gauget being all cost builties from the settlement of the great empire of the Pacific Slope as any other one man. He was the for the form

First, let me say a word anent our good old BANNER, and its veteran chief. One rubs his eyes to see that the Seventy-Fifth Volume has just commenced. Just think of it: for now closely on to forty years this avant courier of glad tidings has floated in the van, carrying the gospel of glad tidings-immortality demonstrated and communion with angels realizedto all the ends of the earth. When our Cause was young, and few could be found to advocate its claims, when to do so meant loss in pocket and repute, then was our BANNER flung upon the breeze, and ever since its starry folds, blazoned by angel hands, have flown to the winds of heaven the wide world over. Times change, men come and go, periodicals rise, fall and vary their aims and scope, but, as enduring as Plymouth rock itself, and as instinct of liberty, our paper stands to-day, as ever, for the religion of the angels, whose oreed may be thus expressed: "Freedom, Truth and Progress, and the union of the two worlds in one."

But one of its peculiar claims upon our peo ple, surely, lays in connection with its longsustained, admirably-conducted and marvelously-useful Free Circles. The communications given thereat have long since attained a world-wide celebrity. The facts and tests of identity, the clear-cut and useful information these circles gave to the world, have made unknown thousands debtors to the wise intelligences who direct and manifest at these gatherings. Sustained by the liberality of THE BANNER's publishers, these Free Circles, alone, entitle this journal to the grateful admiration and constant support of Spiritualists all over the world. And when, in addition, it is borne in mind that there is no other journal existing to day in our Cause that can equal THE BAN-NER, in the opinion of one who has read it for twenty-five years, for its wide variety of interesting topics, its records of progress, phenomena, and the stream of inspired utterances constantly offered to its readers, there seems every reason for sustaining, by a wise and lib-.eral patronage, an organ that has done, and is doing, so much for the great spiritual Cause for nearly forty years. Indeed, this is how the case strikes the writer, and such the thoughts that rise on seeing the Seventy-Fifth Volume has just begun.

The labors of Luther Colby, its able editor, have been herculean in this connection; and the very fine biographical notice of his life and work says not one word too much in his commendation. Bro. John W. Day, the present scribe heartily endorses all you say in THE BANNER of March 24th. , Rapidly nearing the shores of that Brighter Land, whose people he has served so faithfully and well, we shall lose a most noteworthy personage from our mortal army when he is called higher-one, too, that it will be difficult to replace. No one entirely escapes detraction; all worthy people

The celebration was a pronounced success in every respect; such gatherings and hearty cooperation on the part of those who wish the novement well, must always result in good. H. C. NICK.

Summerland, Oal.

The Summerland Progressive Spiritualist Society met at Library Hall at:10:30 A. M., March 31st. to celebrate the Anniversary.

It being the first anniversary since our organization as a society, we wished to observe it in a proper manner. The meeting was called to order by the President. The exercises commenced with music by the Summerland Orchestra; a poem entitled "I Still Live " was read by Mr. A. L. Bourquin; after another selection by the orchestra, Mr. M. E. Taylor entertained the audience with a lecture, and an original poem written for the occasion. At close of his remarks the Messrs. Edwards sang, "I am Hiding": another selection by the orchestra closed the forencon service.

At 2:30 P. M. the meeting was again opened with music by the orchestra : Mrs. Turner read a poem, entitled "Sitting Bull's Message from Spirit-Life," by Mrs. Kate R. Stiles; after more music, Mr. David Davis, aged eighty-five, the oldest resident of Summerland, gave an address, after which the exercises closed with music.

The ladies gave a dance and supper in the evening for the benefit of the orchestra.

Sunday, April 1st, meeting opened with music; the "Tin Tin Galop," finely rendered by the Williams Family Orchestra, consisting of Mrs. H. L. Williams and her young daughter, Miss Edith Williams, Misses Rosa, Emma and Caro Morgan, accompanied by Mr. L. P. Benjamin; Mr. A. L. Bourquin spoke under control; at the close of the lecture Miss Rose Morgan sang "Dear Heart," accompanied by Mrs. H. L. Williams on the plano; Mr. M. E. Taylor, by request, read again the original that there would soon be trouble on the local back of the say.

the Cause; being all contributions from individual members as the spirit prompted, or circumstances permitted. One gentleman alone contributed four most magnificent palms, six large pots of deutschia and azaleas in perfect bloom of white and pink. Others contributed bouquets of pansies, carnations and roses. The palms decorated the four front corners of the

ing also psychometric reading from the voice, Ing also psychometric relating from the voice, in which he is very interesting and accurate. Improvisation on subjects from the audience olosed the service—one to be remembered and enjoyed until Anniversary returns again to freshen the old themes, and add another year to history. That it may be replete with prog-ress strong and true is our prayer, to which let us add our efforts in that direction. PROGRESS. Hannibai, Mo. The Anniversary was observed at Bethlehem Hall April 1st—Cora Myrtle Carpenter being

Hall April 1st-Cora Myrtle Carpenter being the principal speaker. The Daily Courier-Post of the next day stated that "the hall was literally packed, and more than one hundred were turned away on account of there not being room." The hall was beautifully decorated with plants and flowers, and presented an inviting appearance. Miss Carpenter's theme was "The Angels' Message," and she spoke, says The Post, "just one hour and ten minutes, during which time she held the audience in rapt attention."

certainly a wonderful young lady, and bids fair no sting latent in the provided by the second structure of the second structur to become one of the most noted Spiritualist lecturers of the country, ? Last evening she took the position that communications are took the position that communications are ering in our midst, we offer our congratulat constantly going on between those of the spirit tions, and a continuance of our friendship and

Slope as any other one man. He was the first to transport the United States mail across the Rocky Mountains, and while he was a man of tried and undaunted courage, in his heart he was as simple and as tender as a/ohild. His earth-life and his religious and philo-sophical principles were founded upon the facts and established upon the truths of spiritual Slope as any other one man. He was the first

manifestations, and the teachings of the spirit-ual world.

balms decorated the four front corners of the double platform; their boughs meeting made an arch under which the speaker stood—"form-ing," as a morning city paper was gracious enough to say, "an Edenic bower of great beauty." Mrs. George Hibbard and Mrs. S. S. Ewell rendered plano and vocal music. Mr. Victor Lovely reoited an Anniversary Poem appropri-ate to the occasion. Dr. G. C. Beckwith Ewell gave the address, ate to the occasion. Dr. G. C. Beckwith Ewell gave the address, which was received with marked interest by an audience made up largely of people not ac-quainted with the claims of Modern Spiritual-ism. The manifestations and principles of the philosophy were concisely and eloquently set forth; their harmony with historic descriptions of phenomena of ancient date was briefly shown; the names of many of the tried and brave exponents of the Cause in the past were mentioned with reverence, and due honor ac-corded them. After the address nearly an hour was given by Dr. Ewell to the recognition of spirit-friends present, and delivering their messages—he giv-ing also psychometric reading from the voice. unlike the spiritual essence of the human soul, and as the substance of the flowers passes into

"Can storied urn or animated bust Back to its mansion call the fleeting breath? Can honor's voice provoke the silent dust, Or flattery soothe the dull, cold ear of death?"

There is no consolation in this; it teaches a There is no consolation in this; it teaches a hopeless philosophy. The Angel of Death to the sectarian is the most dreaded visitor. He brings in his train the pall, the bier, the gloom of the grave; the awful echoes of the dull clods that fall upon the coffin-lids of loved ones reach the voids of broken hearts that can never know joy in this world again. But those of you, my friends, who have had the unmis-takable evidence of a spiritual life and an abso-lute existence after the phenomenon of death --to you the grave can have ho victory, death

To our old and valued friend, who has just left the form, whose earthly body now lies be-fore us, and who may at this moment be how

BANNER LIGHT MAY 5, 1894. OF

Secular Press Points.

A "Olassio" Car-Rido!

[This will be appreciated as a fine piece of descriptive writing by some of Boston's children who, while exiled far distant from the city, still feel, with Dr. Bolmes, "Their hearts ile warm within her triple bills."--EDS. B. OF L.]

bills,"-EDS. B. OF L.] Biding on the platform of an electric car from the Tremont House to Harvard Square, via the Harvard bridge, on a recent Sunday afternoon, I fell to thinking how much pleas-ure for the sight and exhilaration for the mind one can derive from this trip.

ure for the sight and exhilaration for the mind one can derive from this trip. The time was just sunset. Back of the spires and houses of the Back Bay, discernible through the trees on the Com-mon, the sun was going down in a blaze of ruddy glory that set the foreground aglow with color. As the car turned the corner of Boyl-ston street, the spire of the New Old South Church arose in striking relief against the bril-liant hues of the sky. With its slight incline forward, the open belfry, clear-cut and grace-ful in outline, made a beautiful picture, and gave a romantic interest to the view. The budding greens of the Public Garden freshened the ride for a moment with an in-spiration of coming spring, and, as the car sped by, the architectural beauties of the great trio of buildings in Copley Square grew into evi-dence. Trinity tower raised its huge grandeur into the evening halo above it; the more fin-ical tracery of the Art Museum followed im-mediately afterward, and opposite both the new Public Library-architecturally chaste, in spite of the recent spasm of prudery against it-revealed its pale and beautiful facade in modest attractiveness. The square was filled with departing con-gregations homeward bound from the Art Museum,

gregations homeward bound from the churches in the neighborhood and from the Art Museum, and down the intersecting streets the substan-tial mansions of the Back Bay dwellers offered imposing side-views and silbouettes to fill in

As we turned from Boylston street into Mas-As we turned from Boyiston stream to make a sachusetts Avenue-what an appropriate name for such a thoroughfare!-Corey Hill and its crown of handsome residences loomed up far to the left, its creat sharply traced against the deepening shadows, and its star-like electric lights just glimmering into their nightly service

lice. It has often struck me that Corey Hill is the noblest mound of nature in Boston's vicinity, and the fittest subject for the pencil of her most gifted landscape artist, and the idea is strengthened every time I chance to see the hill and its surroundings bathed in the soft tints of gathering dusk. But the finest view of the trip was to come

As we burst from the Avenue on to the bridge, between the gauntlet of twinkling lights, the whole surface of the Charles river was aflame with the reflection of the sun's afterglow. Every conceivable tinge of color was rippling Every conceivable tinge of color was rippling over the water, mirrored from the sky over-head, and along the banks, both on the Cam-bridge and on the Boston side, the houses seemed to rise vaguely as from a mist of blend-ed shadows. The dwellings on the Beacon street embankment formed a ploture from Venice, and this impression was intensified by a number of pleasure beats gliding along the a number of pleasure boats glidling along the wall, which my quickened fancy soon trans-formed into the gondolas of the poetic Italian

city. Then, through Main street, Cambridge, be-tween rows of shading elms, to Harvard Col-lege, and its numerous sights and suggestions— and the trip was over 1—The Boston Herald.

Was it His Wraith?

I was at college. I had two rooms in one of the dormitories. One was my sleeping-room and the other my study. There was a double door between the two, and I had some heavy curtains hung from a rod that ran across the top of the doorway. The door from the hall came into my sleeping room. The bed stood over against the wall. In my study there were a table, a bookcase and a couple of chairs. Just before the Christmas holidays I got a

Just before the Christmas holidays I got a letter from my mother, saying that my brother, who was two years younger than I, was seri-ously ill, and telling me to be prepared to come home on receipt of a telegram. My brother and I were the closest kind of chums, and the news worried me a good deal. I made ready to start for home at a moment's notice. That night I could not sleep. I went to bed and tossed about for two hours, and then gave it up. Then I tried to read, but I could not. I was desperate, and to kill time and get rid of my depressing thoughts, I went into the room of a friend of mine and organized a game of whist. This was not accomplished without a good deal of difficulty, but I finally got three good deal of difficulty, but I finally got three friends interested in my case, and we sat down about 11 o'clock to play. We played until 3:45 o'clock. I remember We played until 3:45 o'clock. I remember the time perfectly, for I looked at my watch just before I left the room. The other follows went to their rooms. I was tired, and confi-dent I could sleep. I walked to my room and entered it. Just as I lighted the gas the clock struck four. As I have said, the door from the hall opened into my sleeping-room. I had par-tially forgotten the illness of my brother, but as I came into the sleeping room I saw the let-ter from my mother lying on the dresser, and I ter from my mother lying on the dresser, and I began thinking of it again. A chill came over me as the clock struck, and I made haste to get into my study and get a pipe. I pulled back the curtains, and there, stand-I pulled back the ourtains, and there, stand-ing in the full glare of the gaslight, I saw my brother. He had on a night-shirt, and stood by my study table looking toward my sleeping-room. He was pale and thin, but otherwise looked as he did when I last saw him. I was terribly frightened. I tried to speak, but the words stuck in my throat. He looked steadily at me. I let the ourtains go together again, undressed as quickly as I was able, and jumped into bed, pulling the bed-clothes over my head. into bed, pulling the bed-clothes over my head. Four hours later, at eight o'clock, I got a tele-gram saying that my brother had died at ex-actly four o'clock. I do n't pretend to explain this. I know that my brother, or my brother's spirit, was in my study a few seconds after four o'clock. I saw him there. I have met other people who have had similar experiences, but I have never known anybody who could satisfactorily ex-plain them. It all convinces me that there is a mighty deal about ourselves that we, with all our boasted knowledge, do not know.—Buffalo (N. Y.) Express.

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well up. Fear, anxiety, all the brood of pester-ing cares depart, and leave you a noble soul, risen in greatness to match a noble scene. This was your half hour of being, your half hour of exercising your completest self, your notifest power of repose and rellection; and it is the half you would not have missed for all the others. Without it, it might be said that you, the true you, had not been to the Fair. But, alas, how many did go and come through the gates of Jackson Park without this half hour! Yet stay, did they? Were there many, could there have been many, who left the gates without having experienced a great lift of the soul? Is it not because this lift was almost universally experienced that the people speak of the Fair with such deep and unfeigned emo-tion? That certain reserve and carnestness of their manner, that quiet intensity of their tion? That cortain reserve and carnestness of their manner, that quiet intensity of their tones when they attempt to acknowledge what the scene was to them, surely make evident that it brought them some high moments of being; that the memory of it must henceforth abide with them, sacred, as the memory of their great hour of love or sorrow or contrition or inspiration is sacred.—Arthur M. Judy, in Pres-byterian Messenger.

[From The Harbinger of Light, Melbourne, Australia, March let, 1894.] ON THE WING. BY W. H. TERRY.

The name of Luther Colby has been so assoclated with the BANNER OF LIGHT and the Spiritualistic movement in America for the past three decades, that it is a household word with all the old Spiritualists, as well as being familiar to the new. He is a fine old gentleman, kindly sympathetic, and overflowing with experiences of all phases of Spiritualism. He is mediumistic, and sometimes exercises the faculty of prevision. One instance of this sort was verified to me by the landlord of the

Crawford House, where he resides; it was as ollows: Mr. Colby had called to him, and told follows: Mr. Colby had called to him, and told him "he was going to have a fire in his house." He treated the information jocularly, saying he had a fire in his house every day. Mr. C. said the fire would be a larger one than ever he had before; and shortly after, the impression on his mind became so strong that he removed his property from the house, though he had hear strain on a substant on a been staying there for years, and went on a visit to New York. The period of his visit having expired, he paid his hotel bill, and

visit to New York. The period of his visit having expired, he paid his hotel bill, and made preparations to return to Boston with a friend. Meeting the friend, he told him that he felt as though he could not go; there seemed no particular reason, but he would have to stay another week. He left on the following Thursday to find that the Crawford House, to which he was returning, had been badly in-jured by fire on the previous day. Whilst talking to Mr. Colby he showed me a small telegraphic instrument, which he had recently purchased, for getting direct tele-graphic communication from the spirit-world. A medium who sometimes visited him could hold the instrument, enclosed in a box, and get communications, but it would only work for Mr. C. by putting his hand lightly on the key. He did this, asking some question of "Charley," who it appeared usually operated it for him; but instead of getting an answer to his inquiry, it was rapped out, "William Den-ton is here, and sends greeting to his friend Terry." This was unexpected, both by Mr. Colby and myself; it was, however, a pleasant welcome to me from my old friend, and I re-sponded appropriately. In Mr. Colby's editorial sanctum, on the up-

sponded appropriately. In Mr. Colby's editorial sanctum, on the up-per floor of the BANNER OF LIGHT office, there is, amongst other objects of interest, a beauti-ful ploture in oil of an Indian maiden, dressed ful picture in oil of an Indian maiden, dressed in a light tunic, with feathers round her head, a bow in her hand, and standing in a graceful attitude in a woody glade beside a stream. It is a work of art, and was painted by the late Joseph John; it is professedly the picture of "Spring Flower," resident in the spirit-world. Mr. John was a clairvoyant, and painted the picture from life. It is immortalized in a poem, "Spring Flower," in Mr. John W. Day's collection of Progressive Poems, published by Colby & Rich, favorably reviewed in *The Har-binger* some time since (in 1891). Mr. Day is associate editor of THE BANNER, is an able journalist, an earnest Spiritualist, and a pleas-ant gentleman to converse with. ant gentleman to converse with.

We accompanied Mr. Colby to a materializing scance, held at the house of Mr. Albro, the medium being Mrs. Martin. The scance-room was a long parly mis. Martin. The scales room folding doors at rear into a smaller room. The cabinet consisted of a jointed screen, about seven feet high, covered with dark material. A curtain was hung before the entrance. Mrs. A curtain was hung before the entrance. Mrs. M. Gautlard, Professor of the School of So- Lyceum. The book is the result of practical work, Martin entered the cabinet; the light was ciology, said, "This law constitutes a real dan- and tested by the interest awakened in the actual sesturned down to about one candle power, and turned down to about one candle power, and immediately two forms in white appeared. This was certainly within thirty seconds of the time the medium entered it. They walked to the further end of the room, and taking the hand of a gentleman seated there, led bim up to the front of the cabinet, and resting their hands on his shoulders, appeared to be in ear-nest conversation with him for some three or four minutes, then they retired into the cabi-net. Another form appeared, and brought up some one else; so they continued, sometimes one then two, until about sixteen had appeared, all clad in white, and mostly females. Then, one then two, until about sixteen had appeared, all clad in white, and mostly females. Then, as one form stood at the entrance to the cabi-net, another appeared at the further corner of the room, behind the sitters, and coming through an opening made for her between the ohairs, took the hand of a lady and led her up to the cabinet. Next, an Indian girl, in dark dress (who was understood to be the medium's control) come brickly out and passed round control), came briskly out, and passed round the circle, talking to those she knew; and shortly a new phenomenon was exhibited. Whilst in the centre of the circle a transformation oc-curred, her dress changing to white. Presently she retired, and after a single form had ap-peared and interviewed a friend, two female peared and interviewed a friend, two female forms left the cabinet, and advancing to the centre of the room, knelt down a little dis-tance from each other, their skirts overlapping on the carpet. They moved their hands lightly over this part of the skirts, which began to rise as though lifted by something coming through the floor, and in about one minute a third form arose and stood between them, the three returning to the cabinet. Another form came, and led Mr. Colby to the cabinet, when she left him. Mr. Albro took his hand, and led three returning to the cabinet. Another form came, and led Mr. Colby to the cabinet; when she left him. Mr. Albro took his hand, and led him to the further corner of the room, at one of the ourves of the circle. He then led me and a Mr. Thaxter, who accompanied us, up to Mr. Colby, telling us to join hands, and the same spirit would return and dematerialize in our presence. Presently she came, taking Mr. Colby and Mr. Thaxter's hands, whilst I stood facing her within about four feet. She began to sink downward, gradually diminishing, till she entirely disappeared. Whilst we were look-ing at the carpet, a white substance appeared to protrude through it, and the form gradually rose as it had previously disappeared. More forms came; one took my hand, and led me toward the cabinet; but though I could see the face, I failed to recognize any one I knew. She spoke in a low voice, saying she had often been with me. Then two forms, one male and one female, came out, walked rapidly to the end of the room, the male taking up a boy who. sat. female, came out, walked rapidly to the end of the room, the male taking up a boy who sat there, and carrying him to the cabinet, the female taking two ladies by the hand. It was said the male form was the father of the boy! Again two female forms came, and knelt oppo-site to where I sat. Mr. Albro said they were going to dematerialize; but, instead, a third form materialized between them, as before. The form of an apparently young girl came from the cabinet, and knelt at the feet of a gen-tleman near it. He leaned forward and kissed her. She stretched up her arms lovingly toward him, and leaned against his breast for some

The Medical Question in France. A Resume of the Contest over the Medical Law now going on in France, prepared from the Journal du Magnétiem and La Chaine Mag-nétique for the BANNER OF LIGHT.

Our friends across the water are waging a vigorous battle in behalf of freedom. It is not alone a fight to recover the right to exercise the art of healing the sick in freedom that is now enlisting the energies of a very large and influential body of the French people, although the medical law now in operation in that country is the point of attack just at present. It is war against monopoly of whatever sort.

One hundred years ago all monopolies were abolished in France. Gradually they have been restored : the last to be imposed upon the people was the monopoly of medicine; and as this is considered to be the most abusive, dangerous and odious of all, an intense feeling of hostility to the law creating it has found expression in all parts of the country.

On the 30th of November, 1892, the law was enaoted prohibiting those who were not in possession of diplomas from medical schools recognized by the government, from engaging in any way in the care or cure of the sick: and heavy penalties were decreed for violations of this law.

The passage of this law, in spite of the urgent protest of a large and eminently-respectable body of men, was attended with so many irritating circumstances, that immediately after its enactment vigorous measures were taken to secure at an early date the repeal of this odious legislation.

The first movement in this direction was made in Paris in March, 1893, by the formation of a National League to secure the free exercise of medicine; this league is represented in all parts of France by associated leagues, that hold meetings at stated times to instruct the people in their rights, and to concentrate their force upon the one point, the repeal of the law; literature devoted to this purpose is widely distributed, and a large fund is already collected to push the work vigorously.

The first Congress of these associated bodies was held at Paris in 1893. The report of its sessions, extending from the 20th to the 25th of November, is now at hand, and from it we gain knowledge of what progress has been made.

Two noteworthy facts arrest attention: the large number of prominent physicians who are engaged in the cause of repeal, and the large number of influential journals and reviews that has enlisted in the work.

The first Congress of the League was evidently a notable assemblage. Dr. Benard, one of the most influential physicians of Paris, presided over the deliberations of the first sitting, and in his opening address sounded the keynote, with which all the others were in accord.

'It is not," he said, "the superiority of one method of treatment that is here the question. It is a question of liberty. We are agreed that liberty is of all blessings the most precious; without it we would not wish to live. How, then, can the idea come to my associates in this noble profession that by seeking to deprive others of that which they take so much pains to preserve for themselves, that which they esteem the sovereign good, they are to honor their calling and advance the interests of medical science? The thing is impossible. The sole effect of the enforcement of this law will be to degrade a profession, the exercise of which is by right one of the highest and holiest offices of the human heart, to the rank of a low and vulgar trade. Are we so weak in our position before the people that we need the assistance of the law to sustain us? Is it consistent with our dignity as intelligent, instructed and philanthropic men, to claim for ourselves a privilege which our merits cannot win? to cause a monopoly to be created for us? No! It is for us to demand, in the interests of that profession which is dear to us, that the right to practice medicine shall be absolutely free ! "

For the lianner of Light. THE FORSAKEN. A FANTASY.

'T is said that in every closet is hid Some skeleton grim and ghastly, Upon which the entrance is bolted fast, And is opened only lastly.

But the multitudes pass me every hour, And I see but gladsome faces-Is 't possible mirth and sorrow with these

Are running horrible races? Is 't likely if I could probe them deep

. I should find substratum of sorrow; Have they only their visiting presence on,

Which they will put by on the morrow? I met to day on the crowded street

A couple youthful and tender,

And he was manly and noble of build,

And she was girlish and slender; And they talked to each as if none were near,

And their looks were Heaven's own glances-Is there any skeleton in their home

To nieros them with its lances?

Shall these souls that only from happy eyes Send greetings, e'er grow colder, And careless be of the other's joy,

When they are a little older?

Then rode, in the sunlight, an ancient pair-A venerable, loving mother,

So bappy and calm by her husband's side-(How can I suppose she is other?)

And youthful and aged, the solemn and gay, Rich, poor, the wed and the single,

Oblivious evanish, enwrapt in themselves, A medleyed and wondrous commingie!

But soldom indeed was my penetrant sight Accursed with the vision flattering (1) Of the ghostly attendant that each must own,

With all its dry bones clattering! But whether others be curst or blest-

My skeleton ever is peeping-Enchaining the days in a terrible dread,

Affrighting with dreams my sleeping. Our life at the best is but emptiness,

Disappointments its joys outnumber:

But Life without Love is a wearisome lest-Its nightmares our spirits encumber.

In vain for a change, through the months and years I have looked with soul-felt yearning, And kept the fire of my vestal lamp In holiest of holles burning.

But the sun of my loves and hopes hath set

In the clouds of wintry weather, And alone, through a darkened life I plod-

Though there 's him and me together.

I say that no more for my desolateness Will I sigh, nor for years departed;

But that I will steel my womanly soul,

And grow proud and angry-hearted! But my heart is fuller of tears unshed

Than my eyes are, now they 're weeping-And I walk with my skeleton all the day,

And at night 't is by me sleeping! L. B. S.

The Lyceum Guide,

The Rebiewer.

FOR THE HOME THE LYCEUM AND SOCIETIES. A MANUAL OF PHYSICAL, INTRLLECTUAL AND SPIR ITUAL CULTURE. COMPILED BY EMMA ROOD TUTTLE. PUBLISHED BY HUDSON TUTTLE & CO., CHICAGO, ILL.

This volume is a collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for Organizing and Conducting Lyceums, Instructions for Physical Culture, Calisthenics and Marching: Banners, Standards, the Band of Mercy, etc.-a book by the aid of which i Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other as sistance. It supplies the wants of spiritual societies for fresh spiritual songs, with music free from the dismal tone of the old hymnology. It furnishes a unique selection of choice readings and responses. It gives a practical system of graceful calisthenics, every step of which is made plain by engravings. It gives directions as to how to make the badges and banners, and instructs in marching. It shows how to establish a Band of Mercy as auxillary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.

The author and compiler of this Guide is eminently prepared for the task by years of devoted labor in the sion of the Lyceum. In her preface she thus states her purpose:

A clear conscience and sound sleep. What is our bond of fellowship? Sweet affections and harmonious social relations." How do these compare with the Urthodox catechism?, The book is so elastic and profound that out of two of its lessons friend Burus gets a complete endorsement. of his four-fold Cranioscopy, and yet it is so natural and sparkling with truth that the child will be attracted.

The selections are gems, every one, and there is not a line of padding. The author and complier appears to feel that space is of greatest value, and has condensed to the last degree. Nothing can be spared, and yet the work is so perfect in its suggestiveness that it is like a key that opens the gates to the temple of learning. Beautiful as are its teachings, they are of even more value as suggesting the way to greater stores:

Not here, but within yourself, by your own efforts, must you seek wisdom. These are the methods and the means, but true wisdom comes from self-improvement, and not from foreign sources. Save others, and thereby save thyself. Be true to thyself, first and always, or you cannot be just and true to others.

The ability and patient labor required to prepare a book of this kind, and the great expense of its publication, have hitherto prevented the urgent demand of Lyceums and Societies from being answered. Yet the publishers have such confidence in the support of Lyceums and societies, that the price of the "Guide" has been placed at fifty cents, mailed free. It contains about two hundred pages, square 8mo, neatly and substantially bound.

For sale, wholesale and retail, by Colby & Rich, 9 Bosworth street, Boston, Mass.

The church has too long lived upon the dignity of its attitudes and the blackness of its cloth. While it has been posturing before the altar, the congregation has slipped out into the fresh air to find the life of human-ity and the richness of the fields in which there are no vain repetitions.—*Rev. David Swing.*

Sterilized Milk

Is the only safeguard against the many diseases in-sidiously promulgated by ordinary milk. You may rest assured that the contents of every can of Borden's Peerless Brand Evaporated Cream are thoroughly sterilized.

SPIRITUALIST MEETINGS.

[As THE BANNER publishes all these meetings from week to week free of cost to the advertised, it is to be hoped the managers will from time to time call attention to the fact, and solicit subscribers, to enable its publishers to expand its usefulness.)

Albany, N. Y.-Spiritual meetings every Sunday from to 5, and 7 to 9 P. M., at G. A. R. Hail, 31 Green street, con-lucted by Miss G. Reynolds. [BANNER OF LIGHT on sale.] Allegheny, Pn. - The First Spiritual Church meets every Sunday at 2% and 7% P. M., Wednesday at 7% P. M., at 68 Ohio street.

38 Ohio street. Buffalo, N. Y.-First Spiritualist Society meets Sun Jays in A. O. U. W. Hall, corner Court and Main streets, at 24 and 74 P. M. Honry Van Buskirk, President; L. C. Beesing, Secretary, 846 Prospect Avenue.

Batimore, Md. - The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 r. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Es-tella Kapp, 100 Officon Place, Secretary. *The First Spiritual Church* holds services every Sunday at 8 r. M. at Benson's Hall, opposite Academy of Music. Mrs. Rachei Walcott, speaker

Rachel Walcott, speaker.
Chiengo, III. — The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speak-er, Mrs. Cora L. V. Richmond.
The Progressive Spiritual Society holds meetings in the Masonic Home Temple, 3120 Forest Avenue, every Sunday, afternoon and evening.
Cleveland, O. — The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.
Cleveland, O. — The Spiritual Alliance holds regular provider that the second second

Oleveland, O.-The Spiritual Alliance holds regular Junday evening meetings free at Arny and Navy Hall at 3 o'clock. Mrs. H. S. Lake, permanent speaker. Everybody nvited. Thomas A. Black, Chairman.

Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, 0.—The Spiritualists' Library Association holds meetings every Sunday at 7½ p. M. at its hall in Central Block, second hoor, corner 5th and Jefferson streets. J. O. Cox, Cor. Secretary.

Cox, Cor. Secretary. Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpen-ter gives lectures and tests Sundays at 2½ r. M. Dabaque, Iowa.—Services are held every Sunday at 7½ r. M. and Thursdays at 7½ r. M. Lyceum Sunday, at 2½ r. M. Dr. O. G. W. Ausms, Prosident.

25, F. M. Dr. O. G. W. Adams, President. Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10% A. M. and 7% F. M., also Wednesdays at 8 F. M., in Lockerby Hall, 33 Fountain street. L. D. Sanborn, Secretary, 205 North Lafayette street. Grand Rapids, Mich.—Progressive Spiritualists' So-clety, Elks' Hall, Ionis street. Meetings Sundays, 10% A. M. Josselyn, Prosident.

Josselyn, Prosident. Lynn, Mass.-Spiritual Fraternity holds meetings at Providence Hail, 21 Market street, Sundays at 2% and 7% P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, & Lowell street, Secty. *Children's Lyccum* meets Sundays, 12 M., in the same Hall. T. J. Troye, Conductor; Mrs. A. B. Hines, 203 Broadway, Sec. *Spiritualisis' Association* holds meetings at Cadot Hall, 34 Market street, every Sunday Alternoon and evening at 3% and 7%. All welcome. I. Warren Chase, Secretary, No. 20 Boyor Place. and 7%. All Beyer Place.

Milwaukee, Wis.-Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2% and 7% P. N. See-

The Dream City. '

As you think back upon your days at the Fair, you see yourself in a state of almost ceaseess rush-hurried, tired, distracted, possessed

ess rush—hurried, tired, distracted, possessed with a fury of going on, of getting somewhere. And as you recall the self thus brought into play, you are sensible that it was unworthy the hour and the scene. But happily you can re-call another self that also got into play, albeit insufficiently, and hence unsatisfactorily. This, self came to the front in one of the rare pauses which you allowed yourself when you ceased to hurry, to plan, to guestion: when you with to hurry, to plan, to question; when you with-drew, as it were, from the field of action, and, throwing open all the windows of your soul, permitted the full magnificence of the scene to have access to your thoughts and emotions.

there will constrained by the second of the

ger. If the people are obliged to submit to it. then they have a just right to demand of the government that they be protected by a guaranty that the physicians thus imposed on them shall cure them, or be responsible for failure to do so.

"Every monopoly imposes a duty in direct proportion to the thing monopolized; and inasmuch as the physician is never sure of curing his patient, he cannot without injustice claim the exclusive right to treat him."

M. Houssay: "Among all the arguments that have been offered with so much eloquence and wisdom. I have listened in vain for one which I consider the most powerful and convincing of all, and which I propose to use. It is the opinion of the physicians themselves, who proclaim in terms more virulent than any we should dare to use, the terrible abuses of the privilege by which they live. There are no better advocates for our cause than these."

After quoting the recorded opinions of a large number of physicians of world-wide repute on the state of medical science, he closes "It seems to me that after such testimony.

the cause of liberty in the practice of medicine is won, and that the class of men that has the privilege of killing us under a guaranty of the government, comes with very bad grace to demand the terrors of the law against those who, discarding their pernicious drugs, nearly always cure the sick, and when they do not cure. at least always' relieve and comfort them. The law, monopolizing in the hands of a few, however skillful they may be, the uncertain and insufficient art of official medicine, attacks the liberty of the sick by depriving them of the most sacred, most imprescriptible right that a free citizen of a free State can have, that of entrusting the care of his health to the practitioner who possesses his confidence."

The Congress adjourned, after voting unanimously to present to the Legislature a petition representing the people of France for the immediate repeal of the law.

The Old and the New.

her purpose: "The central idea of the Lyceum system is the har-monious development of the physical, intellectual and religious facuities of the scholars, and the preserva-tion of their individuality; to educe all the good that is in them and encourage a proper independence. As no dogma is taught in the school, except in entire subordination to the first principle of evolving original thought and encouraging individual freedom, Free-thinkers and Liberalists of all denominations may safely allow their children to avail themselves of its advantages.

thinkers and Liberalists of all denominations may safely allow their children to avail themselves of its advantages. To further this object I offer 'The Lyceum Gulde,' and hope it may supply a need in the Lyceum work which has been widely felt. The most earnest effort has too often been only half successful for want of such means of instruction. In the working of a Lyceum, a book is demanded containing plain directions for its establishment, its calisthenics and marching, music, lessons, recitations, and yet of moderate size, and cheap enough to be within reach of every child as well as adult member. It has been my aim to produce such a book so plain in all its directions that wherever a Lyceum is desired it will furnish all required information, and those who are to act as officers can, by its assistance, go forward without the expense attending the procuring of an in-dividual already versed in the methods of organiza-tion. The size of the 'Guide' gives small indication of the labor expended on its pages. I have endeavored to make the work cosmopolitan and the selections such as convey the highest and best expression of truth, moral purity and entire no bility of life. It will be noted that directions are given for estab-lishing that powerful auxiliary to bumane education, 'The Band of Meroy,' which is doing so much good in our public schools, church Sunday schools, and counts its societies will not be remiss in taking up this heeder reform. The book is not only designed for Lyceums, but for

heeded reform. The book is not only designed for Lyceums, but for societies which desire an aid in conducting meetings on the Lyceum plan."

It also answers an eager demand for music-nearly eighty pages of choice spiritual words with music be ing given, not a line of which savors of the old hymnology.

It would be unfair, when all is so good, to make se lections, as in any way representing the contents, but we cannot refrain from quoting this "Silver Chain Recitation," as a taste of the spiritual food the GUIDE offers:

"A LADDER OF LIGHT.

A LADDER OF LIGHT. What is the first step toward progress? A desire to know and follow fruth, What is the second step? A willingness to receive, without dictating how it

hall come. What is the third step? Courage to cherish and defend it, making it a part

of our lives. What law of progress ought we to always remember? Fraternal love. We should do as we would be done

What is the first lesson in fraternal love?

What is the first lesson in fraternal love? Faith in our follow-beings; faith that there is in every human soul a desire to do good. What does this faith teach us? Charity, which covereth a multitude of sins; that sins flow from weakness and imperfection, and we pity when we cannot blame. Does charity necessitate toleration? 'The greatest good of the greatest number ' should be the mote of nations and individuals. What is the grand ultimate of truth? The truth shall make you free," And again:

And again:

And again: "What is our baptism? Frequent ablutions in pure water, What is our Eucharist? Nutritious food and cold water, What is our inspiration? Plenty of sunlight and fresh air. What is our prayer? Abundant exercise, What is our plage of holiness? Personal cleanliness. What is our of feast ?? Personal cleanliness. What is our ' love feast '?

The Spiritual Fraternity meets overy Sunday at 24 and i P. M., also every Thursday at 14, at Kuights of Honor all, No. 1 Grand Avenue. Admission free. Mrs. Emma M. att, speaker during April and May.

Minneapolls, Minn.-Services are held every Sunday at 2% and 7% F. M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Wester-field, Fresident.

New Bedford, Mass.—First Spiritualist Society meets Stundays, 2% and 7 P. M., at Knights of Pythias Hall, No. 34 Purchase street.

Norwick, Conn.-First Spiritual Union holds services in Grand Army Hall every Sunday at 1/2 and 1/2 P. M. Chil-dren's Progressive Lyceum meets every Sunday at 11/2 A.M. in the same hall. Mrs. F. H. Spalding, Conductor.

In the same hair. Ints. F. R. Spating, Conductor. North Scituate, Muss.-Children's Progressive Ly-coum holds sessions at Gannett Hall at 2 P. M. each Sunday. Silas Newcomb, Conductor. Neabwille, Tenn.-The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 6024 Church street. Mediums with remarkable glits officiate. C. H. Stock-ell, President.

New Orleans, Ln.-Association of Spiritualists meets every Sunday, 7% P. M., at its hall, No. 59 Camp street. Geo. P. Bonson, Fresident.

Okkland, Cal.-Mission Spiritualists meet every Sun day at 2 and 7% r. M. at Native Sons' Hali, 918 Washington Street.

Pittaburgh, Pa.-First Ohurch of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary.

chay, 7% P.M. Nicolaus Schenkel, Presidenti, J. H. Lohmeyer, Secretary.
Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 1% P.M. Portland, Me.—The First Spiritual Society holds meetings in Mysile Hall, Monument Square, every Sunday at 2% and 1% P.M. Portland, Me.—The First Spiritual Society holds meetings in Mysile Hall, Monument Square, every Sunday at 2% and 1% P.M. President; Mrs. F. E. Ward, Vice-President; H. C. Berry, 118 Franklin street, Clerk, to whom all communications should be sent.
The People's Progressive Spiritual Society at Reform Club Hall, Bundays, at 10'clock, for developing class; 2% and 1%, lectures, tests, psychometric readings, Tuesday erenings, mediums meetings. Seats free. Fartles wishing engagements can address Dr. O. Goodrich, 51 Freble street.
Port Huron, Mich.—Meetings held regularly, Sunday evenings, at White Building. Mrs. Annie L. Robinson, settled speaker.
ByringaGeid, Mass.—The First Spiritualist Society.

ticd spinker. Bpringfield, Mass.—The First Spiritualist Society— T. M. Holcomb, Secretary, (14 Howard street)—holds meet-ings in the Spiritualists' Hall, cornor Main and State streets, Sundays at 2 and 7% P. M. *The Ladies' Aid Society*—Mrs. H. G. Holcomb, President (14 Howard street). Sociables at hall in Foot's Block, cor-ner Main and State streets, Thursdays, afternoon and even-ing. Strangers cordially welcomed.

Ing., Strangers cordially welcomed. Springfield, Ill.-The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% r. M. in G. A. R. Hall, on 5th street, between Monroe and Adams. Rev. Anna B. Lepper, spoaker. D. N. Lepper, Fresident; Miss H. A. Thayer, Secretary. St. Louis. Mo.-Spiritual Association holds meetings every Sunday at 10% A. M. and 7% P. M. at Howard Hall, 8001 Olive street. A welcome extended to all. M. S. Beckwith, President.

Freshent. Sain Francisco, Cal.—The Society of Progressive Spir-tualists meets every Sunday in Fraternal Hall, Alcszar Sulding, O'Farrell street, at 2 and 8 r M. Conference \$23; ecture, with mediums, at 8. Mirs. B. S. Whitehead, Socy. Topoka, Kan.—The Independent Society of Spirital-sts holds regular meetings. F. P. Baker, President; Lillian Wood, Lecturer.

Wood, Lecturer. Worcester, Mass. Association of Spiritualists, Arca-num Hall, 656 Main street. Goo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgar F, Hewe, Treasurer, Lectures at 2 and 7 P. M. Ohildren's Progress-ive Lycoum at 12 M.

Waltham, Mass.-Every Thursday, 2 F.M., at Shop-ard Hall, a meeting for readings, tests and development. Frank M. Todd, Chairman. _____

THB. GFIRITIALISTS' INTERNATIONAL GORDESPOND-ING SOCIETY.--INFORMATION and assistance given to inquir-ers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following Intornational Committee: America. Mire. M. R. Palmer, 2001 North Broad street, Philadelphia; Australia, Mr. H. J. Browne, Grand Hotel, Melbourne, Yio-toria; France, P. G. Leymarfe() Euc Ohabanais, Paris; Ger-many, E. Schlochauer, 5 MonDijou-Diace, Borlin, N.; Holland, F. W. H. Van Straater, Aneldoorn, Mildellann, 62; India, Mr. T. Hatton, State Cotton Mills: Bnrodas, New Zealand, Mr. Graham, Huntley, Walkato; Sweden, B. Fortenson, Ade, Ohristiania; Russia, Etlenne, Golopitz, Grand Bioczensti, No. 7, Lod, 6 St. Pictoriburg, England, J. Allen, Hon. Soc. 14 Berkley Terrace, White Post Lane, Manor Park, Essex; er W. O. Hobson, Fronch Corrospondent, 168 Bye Hill, New-castio-on-Tyne. 2 Mancheter street, Brighton, England,

MAY 5, 1894.

BANNER OF LIGHT.

Banner Correspondence.

New Hampshire.

LACONIA .-- A. D. Swan writes: "Four years ago I became convinced, much against my will, that the genuine phenomena of what is termed Spiritualism were true, but said that what I saw which seemed so mysterious was only the reflex of my own brain, brought out by some law of psychology unknown to man, but soon to be developed into a scientific fact, for I had already learned that science itself is but

I had already learned that science rest. is seen an infant. From a sincere and devoted religionist of the Orthodox faith I drifted, from study of the Bible, the Koran, Vedas, Zendavesta, and other books obtainable in my circumstances, into a belief that there is nothing but matter, which to me includes the life giving principle of all organisms.

organisms. I am a traveling salesman, visiting nearly every State and Territory in the Union, and since I began with an honest (but very skepti-cal) purpose to investigate Spiritualism, I find myself in the arms, as it were, of what is claimed to be my spirit friends wherever I go. It is nothing unusual when in a public gather. claimed to be my spirit friends wherever I go. It is nothing unusual when in a public gather-ing, whether in Maine or California, for the lecturer, an entire stranger, to come to me in the audience and say, 'Your son' (or perhaps several of my deceased relatives and old friends, some of whom I have nearly forgotten, always giving names,) 'wishes to tell you that he is here with you.' In private sittings, also in public circles, nearly every one of my friends have come and called me by my full name (my two first names are very uncommon), giving their own names in full, as well as re-minding me of many things of the past by

minding me of many things of the past by which to identify themselves. At Fort Worth, Tex., last January, I was fortunate enough to join in a dark circle, held by Mrs. Maud Lord Drake from Chicago. The by Mrs. Maud Lord Drake from Chicago. The circle was composed of ten ladies and ten gen-tlemen, nearly all being entire strangers to each other. We sat alternately, lady and gen-tleman, in chairs close together. The medium occupied a chair within the circle, and kept up a continual low conversation; also kept clap-ping her hands lightly, and placed her feet on those of some member of the oircle. When all was ready, with a small music box, guitar and paper fan placed on the floor beside the me-dium, the lights were turned out. The exercises began by singing 'Nearer, My God, to Thee,' when the music began to play, and the fan took a circuit around the circle, fanning each in turn. Small round lights, pale like the rays of the moon, could be seen slowly rising from the floor, and disappearing high above our heads. Soon there came to each of

above our heads. Soon there came to each of us our deceased friends, who proclaimed their us our deceased friends, who proclaimed their presence in whispers loud enough for all to hear. At one time there were two different ones talking to their friends near me, one in English and one in Spanish. Each sitter claimed to recognize the voice of his friend beyond the shadow of a doubt. I easily recognized the voice of my deceased son. Afterward a light circle was held in my own private room which theroughly convinced me

private room, which thoroughly convinced me that there could be no fraud whatever in connection with the manifestations. A curtain of thick material was borrowed for the purpose, and Mr. Drake, the medium's husband, and my-self fastened it to the inner casing of two win-When the audience were seated in close prox-imity to the thus arranged 'cabinet' the me-dium's hands were securely tied behind her, and she entered the cabinet just as the lamp was turned partially down, but leaving light sufficient for all to see perfectly whatever might transpire.

the instant the medium disappeared a At the *instant* the medium disappeared a hand was clearly seen by all protruding from the cabinet, between the curtains, and high above her head. One by one we were called to the cabinet for tests. When I ap-proached, I was instructed to reach one hand in between the curtains, holding the curtains together with the other. This I did, when my hand on the inside of the cabinet was patted rather hard, and a hand reached from within the cabinet at the same time and patted me on the cabinet at the same time and patted me or the head in full view of the audience. I though this an opportune time to discover fraud, if any existed, and I reached further into the cabinet and drew the medium forth, finding her tied, as when she entered the cabinet. I also pulled the curtains aside and examined closely to see if there were others beside the medium in the cabinet, but found no one, and

ders greatly to a perverted taste in searching out and delineating that phase of passing events while the virtues of thousands are never men-tioned in flaming head-lines. No one hears of how Mr. A— quietly relieved the wants of a widow and orphans in an obscure street, or how Mr. B— found a struggling young man whom the waves of adversity had almost over-whelmed, and with timely financial ald had tided him over and started him on the road to prosperity. These are things, too, which occur daily, yet find no place in the news of the time, thus causing a misconception of the day's doings.

daily, yet find no place in the news of the time, thus causing a misconception of the day's doings. In forming correct conclusions we must go back of to day into the records of past centu-ries, taking the condition of man as we find it then and compare with what we now find. Who can then gainsay the truth that all is good? That we thus get at the true signifi-cance of this earthly existence is plain—it is a training school. All the experiences through which men and women pass have a higher meaning than we are wont to give them. It may be an experience full of pain, bitter an-guish and sorrow, yet, in the far-reaching de-signs of the Infinite, all have a purpose to serve in our elevation. The process of elimination thus carried on will ultimately free the race of physical encumbrances that now hold it on the lower planes of being, and since they serve this eliminative process, who feels equal to assert-ing that all is not good? True, it is a mental process, the culmination of which will only be seen in the forces are almed in that direction, and the slowness of the process does not de-tract from the certainty of results."

Pennsylvania.

PHILADELPHIA.-M. E. Cadwallader says

'As usual, intelligent and enthusiastic audiences assembled Sunday, April 22d, both morn ing and evening, at the hall of the First Associ-Ing and evening, at the hall of the First Associ-ation of Spiritualists, to listen to the utter-ances of Mr. Willard J. Hull, who is very pop-ular here. 'The Elements of Education' was the theme of the morning, the dominant idea of the lecturer being the necessity for a true education of the masses, which consists of something more than the mere memorizing of something more than the mere memorizing of names, dates and events, which, according to Mr. Hull, is only machine education, and only relative in value. Art as an educator was forci-bly illustrated, and much stress was laid upon the importance of proper environments in the attainment of knowledge, Mr. Hull contending that the child of the purest Anglo-Saxon would hearome a Conge saynge in ideas and tates if become a Congo savage in ideas and tastes if brought up among Congo savages; post-natal influences being quite as effective as the influ-ences of heredity. 'The relation of Spiritualism to Secular Re-

The relation of Spiritualism to Secular Re-forms' was the subject for the evening lecture, the speaker asserting that Spiritualism em-braces everything and deals with every re-form; that those who would narrow its scope and confine it to the communication between and confine it to the communication between the two worlds as embraced in the phenomena only, are still in the rudimental stage of Spirit-ualism. Said he, 'Do you think our beloved Denton, Hare, Edmonds, and the immortal Jonathan M. Roberts, as well as many other workers in our Cause, would say that Spiritual-ism has nothing to do with secular reforms?' Mr. Hull was loadly applauded in the course of Mr. Hull was loadly applauded in the course of Mr. Hull was loudly applauded in the course of remarks.

Mrs. Mary Crail gave some remarkable tests at the close of the lecture. The Spiritual Conference, of which Mr. S. Wheeler is the President, had as its speaker Mr. J. H. Washburn on the same date. This lecture always has attenting undiances on he lecturer always has attentive audiences, as he is the possessor of a vast fund of knowledge gained by years of travel and investigation. At the conclusion of the afternoon lecture a conference was held, followed by tests of spirit presence.

Mr. Hugh Moore of Dayton, Ohio, the re-nowned trumpet medium, is still with us. The tests given at his séances are very convincing, as he sits outside the cabinet in full view of the circle. We hope to keep him with us for some time yet."

Ohio,

MILAN.-Mrs. M. L. Darrow says: "Mr. J. Frank Baxter lectured to an audience of nearly five hundred people in the Milan Opera House recently on the theme, 'Facts and Philosophy of Modern Spiritualism, and the Good Spiritu-alism has Done.' The rostrum was beautifully decorated with potted plants and a profusion of cut flowers.

Mr. Baxter is a fine speaker, a delightful singer, and a genuine test medium, and we sin-cerely hope he will be with us again in the near future."

Oregon.

NEW ERA .-- M. F. Moore, under date of

World has conforred on humanity. In closing, I now kindly request those good friends who have sent money for the engraving of their portraits to furnish mo with such correct addresses as will enable me at once to return their money safely, by Post Office orders.

To the noble few, but true ones, who have freely sent in their names as future subscribers, I hereby return my warm and loving thanks, and conclude with the fervent wish that there were one thousand such, when the spirits would no longer have to say (as they have too often done of late): "We have founded SPIRITÙALISM, and all that we need to make it the world's religion is-SPIRITUALISTS."

EMMA H. BRITTEN.

The Lindens, Humphrey street, Chectham Hill, Manchester, Eng.

May Magazines.

THE MAGAZINE OF ART .- This particularly attractive number opens with a charmingly-written sketch of "Emile Wanters: Portrait-Painter," by A. J. Wanters, with portrait of the eminent artist by himself, and eight beautiful illustrations of his work "The Malcolm Drawings at the British Museum," by Lionel Cust, with six illustrations, is an exceedingly interesting article; Claude Phillips contributes a paper on " Early Italian Art at the New Gallery-II."; Austin Dobson furnishes Part I. of a biographical sketch of the noted sculptor, Louis Francis Roubiliæ, with illustrations of his work; "In the Down Country," by Graham R. Tomson, with illustrations by Arthur Tomson, is an entertaining description of a most picturesque section of England; "Our Illustrated Note-Book" is especially good, and three exquisite full-page illustrations embellish this issue. The Cassell Publishing Co., 31 East 17th street, New York. CASSELL'S FAMILY MAGAZINE.- A pretty frontispiece, entitled "A Song to Cheer," adorns the cur rent number. C. N. Barham furnishes a fascinating story, "An Aldershot Mystery"; "A Family Doc. tor " tells of "The Pleasures and Perils of the Teapot"; lovers of flowers will be particularly pleased with "Gardening in April," by a practical gardener; "Sir Guy's Room" is a weird story from the pen of William Cairns; A. E. Bonser writes of "People Who Face Death: Lifeboat Men"; other interesting articles appear, and the departments are well sustained. The Cassell Publishing Co., 31 East 17th street, New York.

MISCELLANEOUS NOTES AND QUERIES IS especially interesting, and contains more than the usual amount of reading matter. "The Burial of Sir John Moore" is presented in prose; Herbert E. Crosswell contributes a paper on "Spirit"; "The 72 Verses in the Urim and Thummin" are followed by "Sir Francis Bacon's Cipher Story," by Belle Cactus; a poem "On Absolute Truth" appears from the pen of Theodore Faber: Ernest de Bunsen furnishes two brief essays entitled "According to the Scriptures." Published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

BORDERLAND. - The current number opens with "Chronique of the Quarter," and is followed with "The Other World from the New World; or, Psychical Study in America." After citing numerous instances of wonderful cures and great skill exercised in surgery by irregulars, under the heading of "Gifts of Healing and Bonesetting: A Rebuke to Materialism in Medicine,' the writer most pertinently asks, " Is medicine a Sci ence or an Intuition?" in the same line of thought is an able editorial condemning the action of the German court that recently sentenced Gottfried Jost of Dör lisheim to sixteen months' imprisonment for presuming to heal without a diploma; "A Colonial Investigator" relates many remarkable experiences in Australia and New Zealand in an admirable paper entitled "After Twenty Years of Spiritualism"; other articles not here mentioned, of an eminently interesting nature, also appear. Published by W. T. Stead, 125 Fleet street, London, E.C.



is changed into **a** woman, the matter of utmost importance to her is the regularity with which nature purifies her system. She should avoid retention,



Oceanides.

This second volume is graphically described as a 'psy chical novel.' In this respect, no less than in its general tone, it differs from the more occult and spiritually inspired 'Discovered Country.' The chief thome of 'Occandias' is the stern law of natural' affinity 'existing between the male and female individualities of the human family, and the mistakes and consequent unhappiness which result on earth from such mistakes."-Emma liardinge Britten, in the Unseen Universe.

Philip Carlisle: A Romance.

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AGENTS.

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Chicago, 11.--CHAS. MACDONALD & CO., 55 Wash-ington street; THE POST OFFICE NEWS CO., 101 Adams street.

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Portland, Ore.-W. E. JONES, 391 Alder street. Australian Book Depot.-W. H. TERRY, Austra-Buildings, Collins street, East Melbourne, Australia.

medium in the cabinet, but found no one, and it was not possible for any one to enter with-out detection. After this the medium requested that as many as could should enter the cabinet with her and see that no one untied her. This we did, and she was untied in less time than is re-quired for me to pen the fact. As nearly all of your readers are perhaps better posted in Spiritualism than I, and are convinced of the reality of its claims, it would be folly for me to undertake to tell of the joys and beauties of such belief, or to pio-ture to their minds the happy meeting with loved ones from whom death has separated us in this mindane life into which we are forced by no will or act of our own, and made to sufby no will or act of our own, and made to suf-fer the consequent evils connected therewith, The old Orthodox teaching of a wrathful God has nearly had its run, and we need a Deity of love better suited to a more highly-developed humapity." humanity

Massachusetts.

LOWELL.-Ed. S. Varney writes, under date of April 19th : "This is Patriot's Day-our new holiday. It is an occasion gloriously and doubly significant in American annals, signalizing, as it does, that heroic initial struggle of a century ago which eventuated in the birth of a new na tion—the world's exemplar; and later, the martyrdom in the streets of Baltimore in be-half of its preservation. While the day is being grandly celebrated in Concord and Lexington, the thought occurs to me that the earthly parthe thought occurs to me that the earthly par-ticipants in the observance, could they but look beyond the veil of mortality, would see 'a phantom army come' of those they are im-mortalizing in processional, in song, in story and in speech. Could the world at large but understand the sublime truths of Spiritualism, all who take part in these memorial events would be thrilled with a realizing sense that the arisen heroes whom they are honoring are joining with them in the service of the day. And why not? They still love their country they died for, they still love to mingle with earthly friends and kindred. Then let us joy-ously and gratefully greet them in spirit. They have not perished,

ously and gratefully greet them in spirit. I have not perished, 'They are alive who seemed to die, In every breeze a soul goes by, And whispers, "There is nothing dead; Life stirs the very dust you tread; Haunted is every spot below; Spirits around us come and go, Opening earth's doors to heavenly air, With us forever, everywhere."""

BOSTON-Mrs. H. Huidekoper, under date of April 23d, writes: "I could not resist the imof April 23d, writes: "I could not resist the im-pulse to express through you my thanks to 'White Rose,' who, in THE BANNER of April 7th, under the heading 'Illinois,' shows up in such a clear, common-sense light the inaccu-racy and absurdity of the theory of the sublim-inal or subsconscious self. The writer leaves nothing to be desired in forcefulness of state-ment, which carries with it the conviction of its being the truth-beautiful for its simplicity and freedom from all subtleties."

Texas.

WICHITA FALLS. - O. Eastland writes:

April 19th, writes: "The Clackamas Society is to hold its camp meeting on the New Era camp grounds, commencing July 9th and continuing three weeks. Moses Hull and wife and other speakers will be present. A large attendance is expected, and accommodations will be fursished to meet the increased demand. The Society is to build a two-story addition to the hotel before the meeting opens. The Portland societies are in a flourishing condition, and have large audiences."

The Spiritualists' Encyclopædia.

Emma Hardinge Britten's LAST, BEST AND GREATEST LIFE WORK.

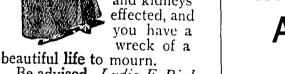
Statement and Final Notice.

APRIL, 1894. For the past two years I have added to my other engrossing engagements the writing and compilation of the above-named great work-sending out thousands of circulars, letters, and notices-and receiving in return many hundreds of biographies, portraits of mediums, woodcuts, &c. Besides those sent me, I have collected many records of present-day Spiritual workers, whose addresses I have falled to arrive at. and written, from personal knowledge or other reliable sources, the wonderful experiences of the brave and devoted pioneers of the poble cause, most of whom have already passed on to the higher life, leaving none, but me, their friend and fellow laborer. to bear testimony to their dauntless courage and terrible trials.

As the progress of my great undertaking proceeded, I found it impossible to condense the record into less space than two large volumes of 500 pages each. To publish the first 1,000 copies, together with the numer ous illustrations they were to contain, would involve, at the smallest cost, four hundred pounds (English) or two thousand dollars (American money), and that without leaving one penny of recompense for the time, labor, and preliminary expenses of the author. I have hitherto published all my large volumes, pamphiets, leaflets, &c., at a financial loss, and my last magazine venture has exhausted all my available means, and *I can do no more* without such assistance as the work in question imperatively calls for. I have, hitherto, sent broadcast circulars to the alleged "millions" of Spiritualists of the age, announcing simply the immense value and importance of the work I was undertaking, and soliciting the promise of subscribers enough to insure the bare expenses of publication. To effect this purpose, I have placed the subscriptions at the lowest possible rate, namely, sixteen shillings (English), or four dollars of foreign money, for the entire two volumes.

In response to the last circular announcing the completion of the work, the "millions" have narrowed down to fewer hundreds than would suffice to meet "To the pessimist the assertion that 'all is half the expenses of the first 1,000 issued. As I am good' seems an absurdity; in fact, to many who neither versed in the art of begging, nor servile solicigood' seems an absurdity; in fact, to many who are even conservative or lenient in their criti-cisms of the acts of man, it seems hypothetical, for to be absolutely couscious that the expres-sion is a truth requires more training in the realm of thought than one at first realizes. To day we take up the records of the past twenty four hours as found in the daily press; they are largely details of murders, cruelites and orime, and we say; 'Surely the world is plunging headlong into the abyss of ruin,' and the pessimist triumphantly points to this as eridence to suatain his position. But let us not render a hasty verdict, for the press pansuppression, or irregularity. When nature poisoned, heart, lungs, and kidneys effected, and you have a

is balked, the blood becomes



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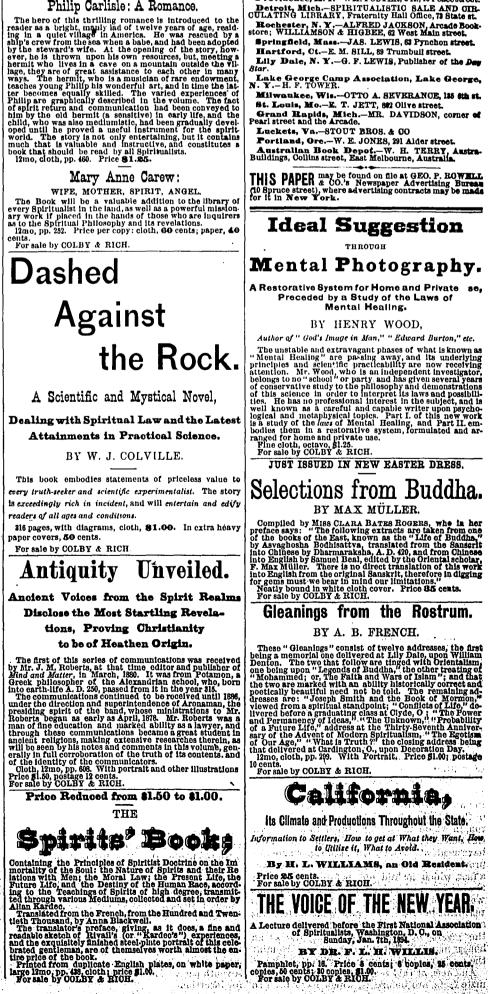
THEKAPEUTIC SAKCOGNOMY. The application of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and treat-ment of loodily and mental diseases by Electricity, Nervaura, Medicine and Hemospasia; with a Review of Authors on Animal Magnetism and Massage, and presentation of New Instruments for Electron Therapeutics. By JOSEF if RODES BUCHANAN, M. D. This volume opens with two full-length illustrations of sarcognomy, on the anterior and posterior views of the hu-man body. It contains twenty-siz chapters of vigorous and trenchant presentation of the new philosophy and new prac-tice, showing important errors in the doctrines of the lead ing physiologists, explaining the relation of the soul and brain, and their joint action as the source of visuity, not by speculative argument, but by experiment and pathology. Showing the anatomical, neurological and therapeutic rela-tions of the spinal column; explaining the viai relations of all parts of the brain; a new view of health—its relations of the brain and its preservation; illustrating the application of the systemical forces; a full exposition of neurmatic reatment, guided by Sarcognomy, as the most important contribution of the century to therapoutics; a comprehen-sive review of electro-therapeutics; narratives of the nu-merous and wonderful exportments and reations of the apschevital forces; a complete code of practice in diseases generally. — May down, imperial 80,700 pages, cloth, nearly printed num eleganity bound, with valuable and original fillustra-tions. Price 85.00, postage 85 cents. For sale by COLHY & RICH. **PSYCHETC! STITUTEES**

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BOSTON, SATURDAY, MAY 5, 1894. ISSUED BYERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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B. Bich......Business Manager uther Colby, }.....Banner Editors.

gonn w. Day,	
Matter for publication must be addressed to	the
EDITORS. All business inters should be forwarded to	the

tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

New Trial Subscriptions!

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

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

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

Facts Tell.

One of the curiosities of experience that often crop out in the presence of trance clairvoyant mediums has been related to us which was very amusing, but at the same time gave indubitable evidence of genuine spirit-presénce:

A lady of prominence, who was desirous of

fully demonstrated for many years, members of our present Legislature rise from their seats and call these useful people, who are backed by the angel-world, incompetents, and think that a penal statute should be enacted to suppress thom.

A Nicodemian Drift.

How much one hears now-a days concern-'psychics," "psychical research," etc., ing ' "Psychio" is the term used by a new etc. crop of inquirers to express what Spiritualists mean when they say "medium," while "forces," "they," etc., do duty in like manner for "spirits."

Those who are at all acquainted, practically, with spiritual phenomena will feel to survey with a hushed and breathless wonder the position assumed by some of the latter day psychical disciples-the easy, affable, au fait manner

in which they draw nigh a great veteran Truth, which, seamed with the scars of an honorable conflict for years with every species of opposition known to man, has now fought its way to popular notice, and engages the attentionand has made possible the very existence-of these callow "researchers" themselves!

These students-who are now, according to their promise at the start, seeking to make a "scientific investigation of the phenomena of Modern Spiritualism"-as if it had never been scientifically examined before they came!are self-demonstratedly a motley array, and, in views entertained, stretch from Prof. Dolbear -who declines now and then to append his signature to the official reports of some of his colaborers, because, to his mind, "nothing has been proved" (see last issue of Psychical Review), and who, holds that the "antecedents of | fine cabinet photographs of the deservedly every physical phenomenon are themselves physical," etc., to Rev. Mr. Allen, who in the same issue of this magazine had a candid editorial headed "Fair Play for Spiritualism"which is a something quite in order, when the general attitude of the psychical savants is kept in mind.

Those who like to toy with Spiritualism (which society and the churches have so long united to bitterly condemn) " with gloves on," may find matter of interest in the speculations of this Nicodemian crop of psychical philosophers; but, in the end, the best way to investigate the spiritual phenomena is by boldly applying to them for one's self the touchstone of individual, unbiased, persistent experience--gained by open inquiry as an investigator of Spiritualism, in harmony with needed conditions in presence of a medium for spirit-control.

Spirit Release from Prison.

Eleven years ago Rev. Lyman Abbott had an editorial article in the Christian Union, following one by Henry Ward Beecher, on "The Prayer of Intercession." The article was of an expository character, based on the story, in Acts, of the angelic (or spirit) deliverance of Peter from prison-a story that literature has delighted to reproduce and art to celebrate. If, said Dr. Abbott, the theory of natural law in this case is true, the miraculous narratives are not. He, however, who does not believe this theory has no difficulty in believing the miraculous narratives. He believes that force is only the will of God-natural law is only God's ordinary habit of action. There is, he concludes, nothing incredible in God's occasionally varying from his ordinary habit, on occasion adequate. He-the believer in God's will or force-helieves that history is the record of the evolution of the race under divine guidance, teaching and protection; that it is the record, finally, of divine, not of human achievement, as the history of a school is the record of what a teacher has done in and for the pupils. There is, therefore, no difficulty in believing that special need has elicited special ser-

Such an one-continues Dr. Abbott-believes consulting a medium on a matter of some imand valleys, beyond the ocean other beyond this world other worlds; that life has forms we do not ordinarily see; spirit-forms too tenuous for our gross senses. He is not frightened from this faith by a fear lest men shall call him Swedenborgian or Spiritualist.

vice.

Mrs. Butler's Festival, May 5th.

As is well known to the readers of the BAN-NER OF LIGHT generally, MRS. MAGGIE BUT-LER takes great interest in the work of the Ohildren's Progressive Lyceums in Boston and vicinity-having devoted much time and energy to this special department of Spiritualism. In her earnest efforts for the good of the children she has secured this year the spacious MUSIC HALL of this city, and will give on MAY 5TH another Festival-similar to the one of last season which she so successfully inaugurated there-holding two sessions, afternoon and evening, when we hope to see present the most prominent Spiritualists of Massachusetts

and other States as well. All are welcome. RF Tickets for the Festival may be had at the BANNER OF LIGHT OFFICE.

When people become intensely selfish, and their policy is to grab all they can and keep all they get, at the expense of liberalminded, honest people, is it any wonder that workingmen become dependent, owing to laws favoring the rich at the expense of the poor, leaving the toilers in a starving condition in a land of plenty? Is it strange that men are marching as petitioners to Washington for redress? Revolution is a sequence of evolution, which has ruled the race for thousands of years, and is not yet dead.

10 Colby & Rich have received at the Banner Bookstore, 9 Bosworth street, Boston, some popular medium and speaker, Mrs. Carrie E. S. Twing-which they offer at thirty-five cents each.

ET "Crescent and Crown." Stratham, N. H., will please accept our thanks for a donation of 'Mayflowers" for our Circle table.

For Read Bro. J. J. Morse's interesting leter from England—on our first page.

A Clairvoyant Revealed It.

Nelson Chace of Lewiston, Me., after living fifty years with the Shakers, for alleged injuries left that community a few years ago. Lately he finds that he was given to the Shakers in infancy, and that his mother married again, two children resulting. Now the brother and half-brothers find themselves heirs to estates worth five millions of dollars-so runs the report in the daily press. This fortune consists of two fine estates in San

Francisco, Cal.

Chace was born in Stanstead, P. O., and the mother of young Nelson left him to the care of the Shaker community at Enfield when a baby, and there he remained for fifty years.

When he was fifty years of age, he was sent to New Gloucester as a messenger to the Shaker community at that place, and was soon made a trustee and assoclate elder. This was in the days of Otis Sawyer and William Dumont the elder. Here be left the order. having a disagreement with them at that place.

A few months ago he was notified through a clair voyant that a large estate was waiting for him to claim. He met the clairvoyant in Auburn, Me., and she first told of the property-and subsequently, when efforts to locate some of it proved successful, she told him he had not found it all; which proved to be the fact on further investigation. Questioned by a re-porter, he replied, confidently: "Well, I think that the two uncles [in spirit-life] took that way of letting me know of this estate.

"If I can only find my other sister, who was Laura Phelps, this fortune will have proved to be a blessing in more ways than one."

His advertisement resulted in his discovering the existence of two half-brothers, one of whom lives in Boston. Nelson Chace's mother, after giving away several children by her first husband to the Shakers at Enfield married another man named Phelps, by whom she had two sons, the two half brothers, who with Nelson Chace, are now millionaires.

The two estates, which have been in the hands of to turn up, were left by Mrs. Chace's two brothers. Messrs. Thomas and C. R. Williams, who died at San

TIMELY TOPICS.

What Chemistry will Do.-A scientific French man, M. Berthelot, writing of the tendencies of the times and the prospects of the future, discusses more particularly the future triumphs of ohemistry, under the subject of "The World in the Year 2000," His declaration and prophecy is that chemistry will furnish deliverance from the social evils of the present day. This will be accomplished in part by utilizing the heat of the sun and the central heat of the earth. The latter will be obtained by shafts two miles deep, and modern engineers are equal to this task." Ohemi cal transformation will be easy with such a source of heat at command. When energy can be cheaply obtained food can be made from carbon taken from carbonic acid, hydrogen taken from water, and nitrogen taken from air. The work that vegetables have so far done, science will soon be able to do better, with far greater profusion, and independently of the seasons or microhes or insects. There will then be no passion to own land, beasts need not be bred for slaughter, man will be milder and more moral. The reign of chemistry will beautify the planet, and there will be no need to disfigure it with the works of the agriculturist or with the grime of factories and chimneys. It will recover its verdure, the flora of the earth will be a vast pleasure garden, and the human race will live in peace and plenty.

Hard Times and Charity .- We are in receiptat the hands of Zilpha D. Smith, Secretary of the Associated Charities of Boston-of a circular setting forth that the work of this valued and worthy institution has during the past winter more than doubled. Through the Central Office the various benevolent agencies of the city exchange information confidentially; only those charitably interested in a particular family being given any report about it. During the five months from the first of November to the end of March, the office received 37,561 reports, against 17,969 in the same months last year, and sent out 12,581 against 6488. For the five months ending March 31st, 1893, the District Conferences received 941 new families: for the five months ending March 31st, 1894, they received 2681, or nearly three times as many. This gives some idea of what the increase of work must have been among familles already known, although these are not counted until the end of the year. Many families, who had been self-supporting during late years, required as much attention in this winter's emergency as new famillies. The Society has endeavored, despite the mass of work laid upon it, to fully carry out cooperation, investigation, and friendly visiting, and while failing short of its ideal, it has worked steadily toward adequate relief and assistance toward self-help. The Soclety now faces the summer with the knowledge that \$4500 more must be raised to carry it safely through until the autumn. Contributions, large or small, will be gratefully received by the Treasurer, Darwin E. Ware, Room 41, Charity Building, Boston, Mass.

The Medicos of Massachusetts had a grand "palaver" regarding vaccination and its blessings (?) at Parker's Hotel, Boston, Mass., on the afternoon of April 26th. Upward of sixty doctors and health-board members assembled, and adopted without discussion (a favorite method with the friends of this filthy process) a preamble and resolution that an amendment now before the Massachusetts Legislature allowing 'reputable physicians" to save school children from the law of compulsory vaccination, by giving a certificate that the child was "not in a condition to submit to the operation," would nullify the existing law, and obstruct the efforts at *enforcing* vaccination, for which it was originally framed. "Here's a state of things!" allopathically. Do "reputable [Regular?] physicians indeed so generally condemn Jennerism, and in such an open manner-seconded by the parents? If so, the morning of anti-vaccination draweth night

. . .

In the Clear Light of the New Revelation "the life that now is" is being supplemented in wider measure than ever before by the conception of a " life which is to come." Materialism as a philosophy of things is no longer maintained by any thinker of the first class; the universe can be rationally interpreted only in terms of spirit and life. As, then, conscious man faces the universe, it is spirit facing spirit. It becomes well nigh inconceivable, certainly unbellevable, that all the slow, patient and myriad-yeared evolutionary preparation and process of earth-life should end in nothing at all! Men reject as an anti climax and absurdity an ending of the play that seems so stupendous, and listen more widely and with willing and receptive minds to the demonstrated assurances the government for several years, waiting for the heirs | that Spiritualism presents of a future state of being in direct harmony with natural laws.

NEWSY NOTES AND PITHY POINTS.

Tadpoles first paddle with their tails, And then their legs sprout out; But in their costasy of mind Their tails they wag about-

Until at last they wear them out, While their legs begin to grow. Which enables them to hop about; And thus on land they go.

They are known to all as builfrogs, Who croak throughout the night, Putting their human neighbors In a very sleepless plight.

Moral. And thus there is no simile Between the frogs and men.

For the latter croak continually, But the former now and then!

Learn to say "No." It will be of more use to you than to be able to read Latin.-Spurgeon.

A simple remedy for a rough skin is to first wash the face thoroughly at night, then rub it with about a teaspoonful of cream, and let it dry in. The skin will look shiny, and feel stiff at first, but in the morning you will be surprised to find how soft it will be.

There is one safe rule for stomach troubles, and that is starving, not absolutely, but after a fashion. Drink little or no tea and coffee. Let all kinds of dessert severely alone. Eschew greasy viands, and eat twice a day only. Your interior department will get mighty lonesome, and you will think you just can't endure such harsh measures, but after a day or two you 'll be surprised to see how little you can live on and yet be happy.

The first air-pump was made in 1650.

There's the woman we all of us frequently meet, With her parasol almed at our eye. And the cattle who all the while tramp on our feet— They are all pretty hard to get by. But there's no other lunatic running around Who so sadly of sense is bereft— No other blamed chump who is quite so profound As the demon who turns to the left.

No one but a man of science like Babbage could possibly have suggested that the Laureate should correct the much-quoted verse of The Vision of Sin that it might more accurately read:

"Every moment dies a man, One and a sixteenth is born."

A Philadelphia firm makes a specialty of fried ice cream. which is said to be "delicious!" What next?

The most precious logic that ever fell from the lips of Wisdom is naught to a hungry man compared with a pound of beef.

Strictly speaking, seigniorage is the charge made by any national government for coining bullion on private account. It usually takes the form of a certain vercentage, fixed by law, and deducted from the metal brought to the mint. In other words, when an individual brings to a government mint a quantity of one of the precious metals to be coined on his private account, he will receive a weight of coins equal to the weight of pure metal brought, less the percentage deducted as compensation to the government for its services and incidental expenses of coinage.

Perseverance overrides all obstacles when it is honestly carried out. Otherwise it is in the end a signal failure.

The word "Anarchist" is altogether too loosely employed of late. To confound anarchy and socialism is no more justifiable than to confuse black and white, or daylight and darkness. While the anarchist believes in the destruction of all government, the socialistic ideal is to attain the most efficient government possible.

The Ohio legislators have evidently been trifling with the women. They have passed a law giving women the right to vote at school elections and to hold school offices, but the constitution of Ohio expressly restricts the suffrage to male citizens.

> HEARTS AS ONE. [No. One.] [No. One.] 'T was she, Not he, With blushing cheek, Who sweetheart love disclosed. 'T was he, Not she, In tones so weak United love proposed.

The Shah of Persia is an enthusiastic and fairly skillful photographer, and wherever he is-in the town, in the country, or in the mountains-he has always at his side a chief court photographer, who must be ready with his camera at the shortest notice. in order to perpetuate a landscape, a group, or anything that may have taken his ruler's fancy.

nortance, sent in her card with the name of 'Molly Muldoon" upon it. The sitting was granted at once, when the clairvoyant remarked:

"There is a spirit-friend of yours present, who informs me that Molly Muldoon is not your right name."

The lady being taken by surprise was some what abashed, when the spirit friend took control, and said:

"Why, Clara, what did you come here for giving an Irish name?"

The reason she gave was that she was an unbeliever in Modern Spiritualism; but now she believes spirit-return is true-as the medium was an entire stranger to her. *_*

Another singular case occurred several years ago in this city with Mrs. B. K. Little-one of the most competent clairvoyants and healing mediums we were ever acquainted with, who has been an instrument frequently in the hands of the angels to remove disease and thus cure the patient, even in cases where the "regular" doctors had failed to do so-who had advertised her specialty in THE BANNER for some time, requesting those who might need her services in the medical line to send a lock of hair, to be held in her hand while her spirit-doctor, John Dix Fisher (whom we have communicated with for many years), diagnosed the case: when the correspondent (a skeptic) sent to the medium a lock of hair, accompanied by the fee of one dollar, for a diagnosis, as was supposed, for the benefit of some person who was ill, she not for a moment dreaming that the whole thing was a possible "catch," to prove her mediumship a fraud, the hair not being clipped from the head of a human being; but in this of the medium to write to the applicant what he should say, which was done, with the following result:

"Return answer to the writer, and say that the hair sent for examination was not taken from a human being, but, on the contrary, it any other man, that city owes its escape, for was clipped from a cow! and that the said cow will have a calf in three weeks" from the time | pox epidemic. of writing.

The reply was accordingly sent to the party in question, who resided in the West. Nothing was heard from him until, at the expiration of the three weeks, a letter was mailed to Boston. in which the writer stated that the hair was taken from a cow, and that the animal did have a calf at the very time the spirit named--proving, the writer said, that clairvoyance was a fact, which he did not before believe. On the contrary, he had an idea that such people were simply pretenders; and he tried the experiment in order to expose what he felt was an imposition; but the result turned out to be the reverse of what he expected, and as an honest man he felt it to be his duty to acquaint | City is now at No. 108 West 43d street, inthe medium and her husband with the facts.

And now, at this very time, when such legiti- seventh page. The correction arrived, too late that Mr. Eben Cobb will in future carry on the work mate facts are before us, which have been so for insertion.

About So I

The Roston Post editorially characterizes the proposed medical bill, which is now wriggling along toward its passage by the Massachusetts Legislature, "a job"-remarking sententiously:

"As the medical registration hill comes out As the medical registration on comes out of the Senate, it is nothing but a job to pro-vide place and fees for seven doctors. The bill as it stood at first was an outrage. In the shape in which it goes to the House it is an ab-surdity."

537 If mortals desirous of communicating with their spirit-friends only knew that the excarnated are extremely fond of flowers, and are often drawn to THE BANNER SPIRITUAL CIRCLE-ROOM, when they otherwise could not manifest, by finding on our table natural floral offerings sent in by relatives and friendswhich act, it is said, as a magnetic attraction -they would kindly furnish such donations. But whether people send flowers or not, the statement is made by Nona, the guide of the medium [see sixth page], that generally there are three vases of beautiful spirit-flowers placed upon our table, although unseen by us, and yet as visible to spirits as are earthly ones to mortal eyes.

The turpitude of ingratitude in the minds of many otherwise enlightened people of this country seems to be more prevalent today than ever before, judging from present apparticular instance, the spirit told the husband pearances, in Church and State; now and then even Spiritualists are not exempt. We are led to make the foregoing remarks in consequence of the rejection by the New York Senate of the renomination of Health Officer Jenkins of the port of New York, to whom, more than two successive years, from a cholera and small-

> THE BANNER recently noted an "Encyclopedia" card by Mrs. Emma H. Britten in London Light. Since then we are in receipt of a letter from this eloquent and industrious toiler for the Cause, enclosing a copy of the card, with a request that we give it place in these columns. We do so (see third page), with the feeling that Mrs. Britten's caustic arraignment. of present day Spiritualists for their general lack of appreciation shown toward the early and veteran workers for the Modern Dispensation is fully warranted by the facts."

> BT Mr. J. W. Fletcher's office in New York stead of the address given in his card on the

Francisco, leaving no heirs. This old gentleman is now living in South Boston at the home of his half-brother, William T. Phelps, and quietly waiting until a lawyer investigates the property in California, and reports upon it.

The Franklin Typographical Society.

The death of a member of the Franklin Typographical Society of Boston, who in the last two years of his life was benefited to the amount of nearly \$600, is sufficient excuse, says The Transcript, for calling atten tion to an organization which has done and is doing a grand work in a quiet and unostentatious manner.

This Society is in no sense a trade union, although its membership is confined to persons connected with the printing business. It is purely a benevolent society, and it is the only one that we are aware of which does not limit the term for paying sick benefits. The Franklin pays the stated benefit, at present \$5 a

week, as long as sickness continues, and at death pays a funeral benefit of \$75 beside. One member who joined the Society in 1849 has received \$2,100, and in the nine years he has been on the sick list his dues, according to by law, have been remitted. The whole amount he has paid into the treasury of the society is \$150. Another member, who was admitted in 1859, has been on the slok list for about eleven years, and has drawn \$2,524. Four others have been paid respectively \$1,235, \$946, \$900 and \$405. In the twenty-four years beginning with 1870, and ending Jan. 1, 1894, the Franklin distributed in benefits \$40,-689, or about \$7,000 more than was received from as sessments during that period. The only surprising thing about it is the fact that it should be able to do so much, as its source of income is limited, the annual dues being but \$6, while the rates for admission range between \$7 and \$12. And yet in its seventy years existence it has received but little extraneous aid, comparatively speaking, although it has been remem-bered in the wills of a few men and women who had during their lives been acquainted with its benefactions. Their example is one worthy of being followed extensively, for the Franklin has been a benefactor to many an unfortunate printer. The senior editor of THE BANNER was elected an honorary member in 1871, and is still on its records as such.

The recent ceremony of unveiling the Confederate monument at Birmingham, Ala., witnessed some significant incidents. A one-legged Confederate soldier, old and grizzled and gray, it is said, arose and stated that his life had once been saved on the battlefield by a Federal officer, and that officer was in the assembly. With one voice the delegates called for the gallant Northerner, who was invited to the front and cheered to the echo. Then Gen. Miller, Com-mander of the G. A. R. of Alabama, made a telling speech, in which he complimented the chivalry of Gen. Gordon of Georgia in having saved the life of Gen. Francis Barlow of the Federal army at Gettysburg. And finally there was a magnificent tableau representing the South of to day. Confederate and Federal soldiers marched in. stacked their arms. clasped hands and knelt, and Columbia raised her hands as in silent benediction.

EF THE BANNER contained in its issue for April 28th a notice that Dr. S. H. Nelke had withdrawn from the management of the America Hall (Boston) moetings, by reason of sickness; and that Dr. C. L. Willis would bereatter conduct the services there. A line from Dr. W. (received subsequently) informs us at America Hall.

Self-Interest .-- Amid the multiplied whirl of modern life, and the necessary clashing of plans and principles, how much a distorted sense of self-interest is led to stand in the way of reforms. Men, corporations, institutions of all kinds oppose reforms because it is for their interest to do so. Steps for the betterment of human conditions also collide grievously with the indolence or ignorant inertia of humanity generally. It is so difficult, not only for people to be disturbed, but to join those who are ready to disturb others, even though advantage to the race collectively should result!

While the Entering Wedge for a bitterly proscriptive Doctors' Plot law in future, by amendment. is being forced stage by stage through the Massachusetts Legislature, it would be a good thing for our readers in this State to peruse the article headed " The Medical Question in France," in another column. The points made by some of the speakers in that country regarding the justice of the State's being held strictly responsible for the acts (as agents) of the physicians imposed by it upon its citizens who may be sickand the inalienable right of every free man to entrust the care of his health to the practitioner who possesses his confidence"-are self-evidently incontrovertible!

The Theosophist [for April]. - "In Old Diary Leaves" H. S. Olcott continues his interesting reminiscences of physical manifestations occurring in the presence of H. P. B.; O. C. contributes a sketch of the widely-renowned ascetic, BhaskarAnanda Swami; under the heading of "The Doctrine of Mays," N. Ramanuja Chari, B. A., replies to his critics; H. S. O. writes of "The Hindu Revival"; the "Horoscope of Mr. Gladstone," by Sepharial, will be read with eagerness; A. Nilakanta Shastri furnishes an installment of "Krishna's Journey to Mount Kailas." Other articles of interest not here mentioned also appear. Published at the Theosophical Society's headquarters, Adyar, India. For sale by Colby & Rich.

. A Bill has recently passed the legislature of Iowa giving the women of that State municipal suffrage, that not only provides that women may vote for town and city officials, but that they may vote on questions of issuing bonds. The suffrage is on a property basis. Here is something, now, that begins to look like it. Why should not women, pray, vote on the issuance of town and city bonds as well as men, especially as they are owners of property, and therefore accounted quite as worthy of being taxed? A sense of equity is steadily coming into control of this question of legis lation as well as of suffrage.

Echo Grove .- One of the most beautiful Parks in Massachusetts, opposite Raddin's Station on the Saugus Branch of the Boston and Maine Railroad, has been hired by a party of Spiritualist friends for the holding of meetings there from June 1st to October 1st.

.... Dr. Bipley of Unionville recently delivered-as reported in the columns of The New Britain (Ct.) Record -a brief but pointed address vs. the disgusting practice of vaccination, which we shall give our readers next week. His evidence is of the most thrilling and personal character, and the vow he took to abandon the deadly rite, which nearly caused the death of affirmatively by every doctor in the world!

The accommodations for visitors are of the best-large

dining-room, pavilion, etc. ; good auditorium. Electric

cars, also, from Boston and points north of the city.

The community at large has no interest in any cause between private individuals save such as is conducive to the public welfare.

Daniel Baugh, a farmer of Scott County, Indiana, is one hundred and five years old, and gives the following account of his personal habits: "I have always been temperate in all things, though not an abstainer from liquor. I have drank a little-never to excessand drink a little yet, when I think I need it. Tobacco I use moderately, and have always eaten anything that pleased me."

Current statistics show that foreign immigration into the United States has practically come to a standstill.

The physical and vital worlds are subject to the absolute reign of law. The man who believes in "luck" or chance, in the possibility of any suspension or deflection of natural law, is, in the eyes of philosophy and science, superstitious, and to that extent an object of compassion!

The case for Mr. Stead's civic church would be abundantly made out, if it were created for the sole and exclusive purpose of securing the cooperation of all good citizens in preventing the election of rogues to positions of trust and authority; but that is only one and by no means the most important of its manifold functions.

The Anti-Vaccination League has been organized in Brooklyn, with a female physician at its head.

[LOT'S WIFE AGAIN ON THE ROAD.]-" When Lot's wite looked back," said a Bunday school teach-er in Boston, what happened to her?" "She was transmited into chloride of sodium," answered the class with one-volce.—*Chicago Tribune.... Teacher*— " And Lot's wife—" *Pupil*—" Was turned into a pillar of salt. Say, teacher, that's the first pillar-case mentioned in history, is n't it?"—*Harper's Young Peonle.* People.

A NEW USE FOR "PUSS."-Cats are becoming extensively used in New Zealand for the destruction of the pestiferously multiplying rabbits. It is stated that the owners of one estate are so pleased with the efficacy of the new "cure" that they have just given an order for five hundred cats.

Johnnie-"Mamma, I heard the preacher say to-day that matches were made in hearen. Is it so?" Mamma-"Ol course, Why not?" Johnnie-"Well, I do n't see any use for matches. There's no night there."-Ex.

"RIVERS TO THE OCEAN RUN."-At Gainesville, Tex., recently, during a storm the ground was covered with ocean snails, which, except a few specimens captured by local naturalists, by the next day had found their way instinctively to the streams!

"If, as the Bible says, 'all flesh is grass,'" said the star boarder at the breakfast table yesterday, "this steak must be the kind of grass those Mexican ham-mocks are made of,"--Philadelphia Record.

Russian immigrants are being introduced into the cotton plantations of the South, as substitutes for negro labor.

Little Jennie Creek of Indiana, who saved a train on the Pennsylvania railroad last summer by giving warning of a dangerous bridge, is, to be decorated by the French Society for Life Saving.

As Sidney Smith says, "The ordinances of the church his own child by his own hand, ought to be received are tolerably well kept up-the rich keep the feasts and the poor keep the fasts."

Good Words for the Lyceum Guide. Its Worth at Once Recognized.

Alfred Kitson, one of the foremost leaders in the Lyceum movement in England, has the following appreclative notice in the Lyceum Danner:

preciative notice in the Lyceum Banner: The new Lyceum Guida, by Mrs. Emma Rood Tut-fle of Berlin Heights, Ohio, is an excellent book. It is arranged on the lines of the previous one, and may be said to be its amplification. There are new plates of the calisthenics, illustrating the transformer of the calisthenics, illustrating the transformer of the the Band of Meroy, whose pledge is harmony with the first rule in our excellent Golden Group. There are some splendid pleces in it, both selected and from the gifted complier's pen. No doubt it will fill a long-folt want in America. I hope it will give new life to the Gause."

Mr. Lew Gleason, for a long time Conductor of the Oleveland Lyceum, and thoroughly informed in Lycoum work, writes:

"The Lyceum Guide is the right thing in the right place, and I do not see how it could be possibly im-proved. I only wish that every child of spiritualistic parentage could be studying its beautiful lessons every Sunday."

Miss Marie Sprague, the talented daughter of Mr. and Mrs. E. W. Sprague, who have been meeting with such marked success as speakers and mediums, says:

"The Lyceum Guide is a most admirable work. It ought to be put into the hands of the children of every Spiritualist, and every theologian, too, for that Several of the more influential Spiritualist Lyceums

have already supplied themselves with The Guide, and report a remarkable awakening of interest since its introduction. The above commendatory notes THE BANNER fully endorses.

Testimonial to Charles W. Sullivan To the Editors of the Banner of Light:

The many friends of Mr. Charles W. Sullivan-who has partially recovered from his late sickness-wishing to show their appreciation of his former work. have requested him to accept a grand testimonial to

have requested him to accept a grand testimonial to be tendered him at Union Hall, 48 Boylston street, Boston, on Tuesday evening, May 15th. A one-act sketch by the C. P. L. Dramatic Company will be presented, and a grand Old Folks' Concert, with a large chorus, assisted by Miss Louise Horner, Miss Mabel Waite, "Little Eddle," Winnie Ireland, Carl Leo Root, Charlie Hatch, Willie Sheldon and oth-ers. The following named will also take part in the exercises: Miss Lucette Webster, Mr. J. T. Lillie, Miss Millie Smith, Little Olive Smith, Master Eddle Ram-son, Mr. Henry Myers, Mr. W. H. Boyce, Mr. A. D. Coul, Miss Amanda Balley, Miss Bertle Felton, Mr. Geo. E. Shaller, Mr. Willis Milligan. Tickets, twenty-five cents; reserved seats, thirty-five cents. For sale at the Banner of Light Bookstore, and by members of the Ladley Ald Society, the In:

and by members of the Ladles' Ald Society, the In-dustrial Association and the Children's Lyceum. All desiring tickets in quantities can secure them by ap-plying to J. B. HATCH. JR., Manager. 38 Sydney street, Savin Hall, Boston, Mass. All

Massachusetts State Association of Spiritualists.

A meeting of the Board of Directors of this Association will be held at Gould Hall, 3 Boyiston Place,

ation will be held at Gould Hall, 3 Boylston Flace, Boston, Tuesday, May 15th, at 10:30 A. M. Special Notice. — The first Public Mass Meeting under the auspices of this Association will be held at Gould Hall at 2 P. M., May 15th, 1894. Addresses by President. Dr. Geo. A. Fuller; Mrs. R. S. Lillie; Rev. S. L. Beal; Mrs. Carrie F. Loring. President Barrett of the National Association is expected to be present. F. B. WOODBURY, See'y. 68 Marcella street, Rozbury, Mass.

F Read the call of the Secretary of the Connecticut State Spiritualist Association, published on eighth page, for the Annual Convention, to be held at Hartford, Conn., Saturday and Sunday, May 12th and 13th.

MEETINGS IN MASSACHUSETTS.

Lynn .- At Exchange Hall last Sunday excellent audiences were present both afternoon and evening, Dr. Charles Faulkner presiding. Mrs. G. D. Merrill furnished appropriate music. Mr. J. Clegg Wright of furnished appropriate music. Ar. 5. Ciegg wright of Cincinnati, O., was the speaker and medium for the day. At 2:30 P. M. Mr. Wright discoursed on a subject suggested by the audience, "The Evolution of the Spiritual in Man," which he handled in an able and masterly manner. He then gave a large number of very satisfactory test readings. At 7:30 Mr. Wright took "Financial Legislation, Administration and Foreign Emigration the Cause of Tramps" for his theme.

Tramps," for his theme. Next Sunday Mrs. R. S. Lillie will lecture.

Winthrop Hall, 15 City Hall Square, was well filled

Tuesday evening, April 24th. Mrs. Dr. M. K. Dowland, after a few remarks, introduced Mr. J. Clegg land, after a few remarks, introduced Mr. J. Gegg Wright. He took for his theme "Nature and Mind-Their Relation to Mediumship and the Development of the Various Phases of Mediumship from a Scientific Standpoint." He closed with test readings. Dr. Arthur Hodges followed with excellent tests and messages. T. H. B. JAMES.

Spiritualists' Association .- Sunday, April 29th, at Cadet Hall, Dr. F. H. Roscoe was our speaker. In

and Master Sammle's tests were highly appreciated. Mrs. Goodrich gave fiteen tests, all recognized. Dr. aud Mrs. Goodrich will be with us Bunday, May 6th.

Maverhill and Bradford.-Last Sunday Mrs. Kate R. Stiles visited the Spiritualist Uniop, delivering obsering and instructive inspirational addresses, accompanied by interesting exercises in mediumship -most of her descriptions being recognized. Next Sunday the speaker and psychometric reader will be Dr. C. H. Harding of Boston. E. P.

Chelsen, Pilgrim Hall.-April 29th. Afternoon. -Invocation by Dr. A. C. Davis; remarks, Mrs. Dr. Pratt and Mrs. Boyden (Ohelsea); tests, Mrs. Josie Higgins (Ohelsea) and Mrs. C. A. Butterman (Mal-

den). Evening.-Invocation and discourse by Dr. A. C. Davis, President; tests, by Dr. Wm. Franks and Dr. Arthur Hodges (Lynn). Mrs. Abbie N. Burnham will speak here next Sun-day, May 6th. DR. L. F. C. STONE, Sec⁹y.

Worcester .-- Mrs. Carrie F. Loring, one of our most highly esteemed workers in Spiritualism, filled

an engagement here April 29th, and will officiate an engagement note and a second secon

6th.

New Bedford.-Sunday, April 22d, Dr. C. H. Harding of Boston was the speaker at the meetings of the first Spiritual Society, and gave good satisfaction. Last Sunday Mrs. Nettle Holt Harding occupied our platform, to the acceptance of all. Next Sunday F. A. Wiggin will be the speaker. SEC'Y.

Fitchburg. - Sunday, April 29th, Mrs. Ida P. A Whitlock lectured instructively and gave fine tests here. Mr. Edgar W. Emerson will be with us May

MRS. E. O. PIERCE, Sec'y.

PENNSYLVANIA.

Philadelphia.-The past week was an unusually eventful one. The meeting of the Women's Progress ive Union on Wednesday evening was well attended. The President, Mrs. S. Benner, read an interesting paper written by the late Lucy Stone, bearing upon the injustice of the laws relative to women, after which

The President, Mrs. S. Bender, read an interesting paper written by the late Lucy Stone, bearing upon the lnjustice of the laws relative to women, after which a discussion was held in which both sides of the suf-frage question were well presented. Our Sunday meetings were saddened by the an-nouncement at the morning service that Mr. B. P. Benner is President of the First Association, and has so long been identified with it that his affliction brings sorrow to the heart of all who know of his earnest work for the cause of Spiritualism. We sincerely trust that it may only be a temporary affliction, and that though now the clouds seem so dark there may yet be found the silver lining. Our heartfelt sympathy goes out to his mother and his family in this their hour of trial. "The Purposes of Life" was the subject of the morn-ing discourse at the First Association hall—Mr. Wil-lard J. Huil, speaker. The central thought of the ad-dress was a pica for a more universal opportunity, to the end that men and women be enabled to achieve such experiences in spiritual and material matters as shall redound to the Inherent purposes of their lives, and customs designed to operate indiscriminately. The evening lecture was well attended. "What Shall we do to be Saved?" was the theme. This was one of Mr. Hull's best lectures. The pivot upon which the discourse turned was the proposition that consti-tutional integrity as an effect of equilibrium in the functions of the brain in ma leads to the only aslva-tion known to reason or analogy, the essential thing being not so much the endeavor to correct the faults in others as to apply the knowledge of our own de-formities to their reformation, illustrating the thought by vitting the law which requires a farmer to build a fence; to wit, he must keep his own stock in and not his neighbor's stock out. Men need not look for sal-vation as long as they gain riches at the expense of others less fortunate than themselves. The trades-man need not look for salvation who compels weak young

was cited, and Spiritualism held up as the great moral force of the world.
 Mirs. Minnie Brown gave some wonderful manifestations of the presence of spirit-friends after the lecture. At the Spiritual Conference Association Dr. Mac El'Rey was the speaker; subject for the atternoon: "Mammon, not Christ, the God of the Christian Church." Dr. Mac El'Rey is a forcible speaker; his remarks called forth an animated debate, in which Messrs. Wheeler (President of the society), Neill Tichmiller and others took part. The afternoon meetings at this place seem to bring many earnest investingators to the front, because of the presence of good mediums who give tests after the conference. Mr. John Eggleston was present at the meeting, and gave an interesting account of his visit to the shrine of Spiritualism in Hydesville. N. Y. The evening session opened with reading of poem by Mr. Eggleston. The subject of the discourse by Ir. Mac El'Rey was: "The Social Condition of the Country, and the Right of Women to Equal Representation and Citizenship." Platform tests were given by Mrs. Dr. Newman. [Mrs. Colby-Luther was to lecture at this hall on April 20th.]
 Much of the success of these meetings is due to the indefatigable habors of Mrs. Locke, who is untring in her efforts to make the society a success. She is ably assisted by the Ladies' Aid Society, which has lately been instituted as an adjunct to this Association. M. E. CADWALLADER.

MAINE.

Portland.-On Sunday, April 20th, at the People's First Progressive Spiritual Society, Mrs. May S. Pepper of Providence, R. I., spoke and gave tests ulterper of Providence, It. 1., spoke and gave tests atter-noon and evening, followed by Dr. C. Goodrich (Pres-ident), who gave psychometric readings. Mrs. Pepper will be with this society Bunday, May 21th, next. The BANNER OF LIGHT for sale at these meetings. JOSEPH THAXTER, Chairman. The First Spiritual Society.—On Sunday, April 22d,

Willard L. Lathrop (Boston) gave two interesting

Willard L. Lathrop (Boston) gave two interesting and satisfactory lectures, followed by readings and clair voyant descriptions. Good audiences were well pleased with his efforts. Sunday, April 20th, Dr. P. O. Drisko (Lynn) con-ducted the services. We are always pleased to have Dr. Drisko for our speaker, and would recommend him to all societies in need of an honest, sterling worker. His afternoon discourse was on the subject, "Who Knows?" and was very interesting to all. His evening subject was, "The Unseen World; What is It?" At the close of his lecture he gave clairvoy-ant descriptions of spirits-recognized. Good audi-ences were present afternoon and evening. H. O. BERHY, Clerk.

Mrs. Adeline M. Glading.

To the Editors of the Banner of Light: The many friends of Mrs. Glading will be pleased to learn that she has successfully undergone, at the private sanitarium of Dr. Joseph Taber Johnston, in Washington, D. C., a very painful surgical operation, i. e., the removal of a large abdominal tumor of twen ty-five years' growth.

The operation was successfully performed on March 23d. For ten days her life hung by a thread, but her otherwise healthy condition and stole nature pre-valled, and on April 20th, *less than one month*, she was able to leave the institution a new woman, physcally. Dr. Johnston is one of the most skillful surgeons in

the country, and only to his skill and kind nursing, and by the help of the band of unseen friends of Mrs G's on the other side, is due her presence with us to

G.'s on the other side, is due her presence with us to-day. On Friday, Sept. 21st, which will be the fourteenth anniversary of the first control of her main guide, "Hoolah," Mrs. G., in gratitude for her recovery, will give a public reception to her friends in Philadelphia, when she will rededicate herself anew to the work of the spirit world, and begin her labors with renewed vigor and health. The operation was a very dangerous one, and few surneons would undertake it with any hopes of uiti-mate success of saving the patient's earthly life. Her guick recovery has been pronounced by the medical faculty as "miraculous!" In a few days, or as soon as it is safe for her to travel, she will return to her pretty country home near Doylestown, Pa., where she lutends passing her summer vacation, and in the fall will be ready to resume her labors on the rostrum. November, December, January and April are the only open dates she has for the season of 1894-95. WM. H. GLADING.

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

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

week, must reach this once by Monady's main.] Dr. E. A. Blackden has removed to 289 Columbus Avenue, Boston, Mass. E. J. Bowtell writes from Richmond, Va., that he recently devoted nine days to this historic city, and found Orthodoxy, of the "blue" variety, very much in the ascendant. He encountered a few Unitarians and some Swedenborgians, but people having a knowl-of spirit-return were singularly reticent as to the great jewel held in their possession. Mr. Bowtell can be addressed for engagements, 665 West Saratoga street, Baltimore, Md. Dr. C. H. Harding will aneak and give tests in Brock

Dr. C. H. Harding will speak and give tests in Brock ton, May 2d; Stoneham, May 3d; Haverhill, May 6th; Salem, May 20th. Has open dates May 13th and 27th, and in June. For engagements address him 9 Bos-worth street, Boston.

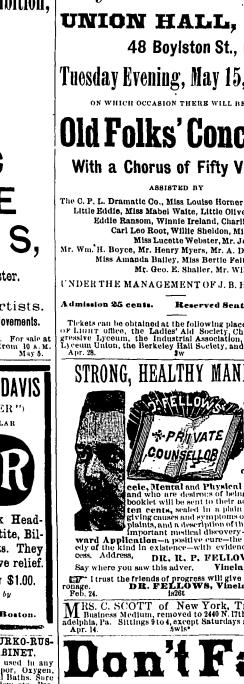
worth street, Boston. That his work of magnetic healing may be better known, Mr. F. B. Hawkins, author of "The Haunted Trombone," has decided to give his monologue, "Sammy Wayne," gratuitously to all societies within one hundred miles of New York until July 1st. En-tertainment consists of stories, music, personations, an essay on "The Proofs of Man's Immortality," and ex-hibitions of free magnetic healing. Address Mr. Haw-kins at 142 West 133d street, New York City.

To Correspondents.

W. C. A., CHICAGO, ILL., writes that he has been, unexpectedly to himself, developed as a medium; that the control wishes him to give up his present business and devote himself wholly to spiritual work. He had better consult Mr. Francis, of the Chicago Progressive Thinker, personally.

127 The BANNER OF LIGHT BOOK. STORE—with its large variety of excellent Spiritualistic and Liberal Works-is the most extensive institution of the kind in the world. and should receive the encouraging patronage of Spiritualists, Liberals and Inquirers alike everywhere. Orders solicited from all parts of the globe. For terms, see special notice at the head of the first column on our fourth





Cadet Hail, Dr. F. H. Roscoe was our speaker. In the afternoon the meeting opened with a service of song, led by President J. M. Kelty; a solo, Mrs. E. M. Libbey; invocation, Dr. Roscoe; "Sweet Hour of Prayer," Mrs. Libbey; Dr. Roscoe read Edwin Ar-nold's beautiful poem, "He and She," after which he announced as his subject "The Continuity of Life," giving a most able and eloquent lecture thereon; Mr. W. B. H. Spencer then presented drawings of spirits seen by him clairvoyantly, all of which were recog-nized; Dr. Roscoe gave several excellent psychomet-ric readings.

seen by min terms we several excellent psychome-nized; Dr. Roscoe gave several excellent psychome-ric readings. The evening service opened with song; invocation, Dr. Roscoe; solo, Mrs. Libbey; reading of Will Carle-ton's poems, "Over the Hill to the Poor-House" and "Over the Hill from the Poor-House"; Dr. Roscoe took for his subject the last words of Lucy Stone, "Make the World Better." His powerful and logical address was received with applause. Mr. Spencer again presented a large number of tests; Dr. Roscoe gave correct psychometric readings, all recognized. May 6th, "Children's Sunday." Mrs. N. J. Willis will deliver the address, with exercises by children of the Boston, Malden, Salem and Lynn Lyceums. Sup-per at 5 p. M. I. WARREN CHASE, See'y.

Malden .- At Odd Fellows Hall Sunday evening, April 29th, Mrs. C. Fannie Allyn (Stoneham) gave an eloquent discourse on subjects chosen by the audience,

closing with a fine inspirational poem on "Progres-sion" and the "Boys in Blue." Sunday evening, May 6th, we have with us again Mr. D. Evans Caswell (Melrose Highlands), and expect a rare treat from this talented inspirational speaker. Mrs. Allyn will speak for us again on Sunday even-ing, May 13th. J. R. S.

ing, May 13th. J. R. S. The Children's Progressive Lyceum met at 2:30 Sun-day afternoon, April 20th, in Odd Fellows Hall, W. E. N. Potter, Conductor. Review of special topics by the Assistant Conductor; Banner March; reeltations, Ber-tha Willard, Maude Willard; songs, Jennie Potter; Winnie Potter; plano solo, Master Leo Putnam; re-marks, Dr. Toothaker, Mirs. Willard; plano solo, Miss Chatfield. Special topic for next Sunday—each scholar to give his or her idea of it—"What is Heaven?" On May 23d—Wednesday evening—at Red Mon's Hall, Malden, Mrs. Butter will lead the children of the Boston Lyceum in a grand entertainment for the bene-fit of the Malden Lyceum, and the affair will be fol-lowed by a social dance. J. R. Snow, See'y.

Stoncham .-- D. Evans Caswell of Melrose Highlands has given three Sunday evening services in G.

A. R. Hall. The closing one last evening was a me-A. K. Hall. The closing one last evening was a me-morial service for the soldiers who have arisen to the higher life during the past year. There were present large delegations from the Post and the Woman's Re-life Corps. The audience orowded the hall and aute-room, and listened with close attention to a very able and eloquent address. Mr. Caswell will speak on Friday evening, May 4th, in Rogers Hall, Melrose Highlands. Subject: "The Medium of Endor"; he will be assisted by the cele-brated soloist, Madame Child. All welcome, seats free. CLARENCE MILLIKEN.

Lawrence. - Miss S. Lizzie Ewer (Portsmouth, N. H.) gave, Sunday, April 29th, many tests of spirit presence, etc. Miss Ewer is undoubtedly one of the presence, etc. Miss Ewer is undoubtedly one of the finest test mediums on the spiritual rostrum. Many of the friends availed themselves of her presence here to engage her for private sittings during the week. Miss Ewer also kindly gave a successful parlor sé-ance on Monday for the benefit of the Society, which was well patronized. DR. C. A. STEVENS, President.

Pittaburgh .- The most successful series of meet

ings for a year has just been concluded at the First & Rich. Price 60 cents. Church of Spiritualists in Pittsburgh, under the ministration of F. A. Wiggin of Salem, Mass. Not only 1894

Church of Spiritualists in Pittsburgh, under the minis-tration of F. A. Wiggin of Salem, Mass. Not only have the audiences been large and appreciative, being limited in size at each service solely by the capacity of the hall, but the subject matter presented has been of a character calculated to stimulate a new interest in the Cause of Spiritualism. Mr. Wiggin is an indefatigable worker, and while in Pittsburgh not only attended three meetings each week for the Association, but delivered while here a lecture full of patriotic sentiment before the various orders of the Daughters of Liberty, conducted the funeral ser-vice of our late sister Bender, etc. As a public speaker Mr. Wiggin gives the most uni-versal satisfaction of any medium who visits Pitts-burgh. His public tests never fail to please, and are usually of such a nature as to carry conviction to those inclined to be skeptical. As an organization we are making substantial headway, and are doutinually adding to our numbers new members from all ranks and waks of life. Were the thousands of believers in Spiritualism who inhabit Pittsburgh and vicinity connected with our so city, there is not a building in the city at all adequate to accommodate them. That the majority of such do not connect themselves with us or any similar organ ization is largely due to our poor accommodations, but we are faithfully working to secure a temple worthy of the Cause, and believe that success will crown our efforts in the near future. JOHN H. KNIGHT, *Vice President*.

RHODE ISLAND.

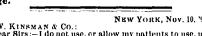
Providence.-The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, April 29th, at 2:30 and 7:30 P. M. Progressive School at 1 P. M. zytn, at 2:30 and 7:30 P.M. Frogressive School at 1 P.M. Elder J. N. Sherman (Rumford, R. I.) spoke well and earnestly in the afternoon. In the evening Mas-ter George Porter (of this city) lectured on "Medium-ship and its Attendant Phenomena." He treated this theme in an able manner. Master Porter is seven-teen years of age—a trance speaker just coming be-fore the public. All were well pleased with the lec-ture.

1016 the public. All nets that plants are presented by the plants. All nets that plants are plants and plants and plants are plants and plants. The progressive Atd Society met Wednesday, April 25th, atternoon and evening, with Mrs. Manning. The evening was passed in social talk; Mrs. Withs. Manning. President, gave several recognized personations. MRS. M. L. PORTER, Sec'y.

Household Treasure.

GROWING POPULARITY OF THE OXFORD SEWING MACHINES.

Stoughton.—Mrs. Sarah A. Byrnes of Dorchester spoke morning and evening, April 20th. The first subject was "The Morning Light is Breaking"; the evening theme was, "What Game ye Out for to See? A Reed Snaken by the Wind?" a text which was beautifully illustrated. Her remarks were fully ap preciated by intelligent audiences. **Augustan**—Last Sunday, afternoon and evening, the People's Progressive Spiritual Society met at Union Hall, Mrs. Mary L. Goodrich, trance-test me-dium, Mrs. O. H. Jewell; lecturer, and 'Master Sam-mie, the boy medium, occupied the platform at both sessions. Mrs. Jewell's lecture was well received,



May.

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doubled.

Or, Light from the Shadow-Land.

BY M. KABL.

This work may prove a beacon-light to many souls, tem-pest-tossed and struggling amidst the storms, the darkness and the confusions of carth-life. It is hoped that it may bring to all into whose hands it may come higher, truer, grander and sublimer conceptions of the possibilities which he before them, and of the wisdom and beneficence of the plans and purposes of the infinite, as displayed, when right-iy viewed, in all his works and ways. Cloth. Price 40 cents. For sale by COLBY & RIOH. 17 If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily

Have you promised yourself the Rare Pleasure of Reading this Beautiful Work by the good old-time IN writer, Hudson 2 SPHERES Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it.

BANNER OF LIGHT.

Mlessage Department.

SPHOIAL NOTION.

The Spirit Messages published from week to week auder the above heading are reported verbatim by Miss IDA L. SPALDING, an expert stenographer. L. UTHERE COLLEY, Chairman.

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

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

It is our earnest wish that those on the mundan f life who recognize the published messages of their spirit friends will verify them by personally informing the andersigned of the fact for publication. COLBY & RICH.

SPIRIT-MESSAGES,



MRS. B. F. SMITH.

Report of Séance held February 9th, 1894. Spirit Invocation.

Unto thee, ohi Father, would we render thanks at this hour, asking thy divine presence, that thy spirit may guide every word which may be spoken, knowing that thou art all wisdom, all love, all patience with thy children, ever ready to supply their many needs. We would ask that thy angel mes-sengers may be sent out unto every home to bear the glad tidings that their loved ones live, are conscious of ever; act when present, and only come through the love and sym nathy they bear them, and also to aid them in every good work, thought and word. Oh! Father, hasten the day when thy children upon the earth-plane may realize more of the companionship of those who have passed on to the higher life, that sorrowing hearts may be uplifted and blessed thereby

We thank thee, oh! Father, for spirit-communion, and we ask that the doorways may be ever kept open, that we may consult together. We realize more and more of thy goodness, but still we ask for more light. We ask that more contributions, has be given to the children of earth, and more knowledge, that they may meet halfway the loved ones who have passed through the portal of death. We ask also that some loving one from the pure realms beyond may at this hour give one word which will remove darkness and give earth's children more light, that those who are sorrowing to-day may be uplifted and comfort and consolation bestowed upon them; that where ignorance reigns knowledg may be given; and unto thee would we ascribe all praise, both now and ever more. We ask that thy benediction may rest upon all humanity at this hour. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

"Eva," to Fred Evans.

has been done by me in that direction.

It made me happy to do this work, and I habits, as I might say, follow them, let us have ance by inherited habits, which perhaps they have fought against, but yet could not overcome. Mr. Chairman, I know you agree with, me, for as I look into your face to day I see you have weathered many storms, yet you have

been protected in every gale; and, sir, I feel to make the assertion, you will still be. 1 am interested in all humanity and in all reforms, but I would advocate temperance at every opportunity. Rev. Warren H. Cudworth stands at my left; he coincides with every word that I have uttered to-day. No one upon the mortal plane who remembers me but what would say I was a friend to mediums, to prisoners and to the intemperate. I feel now to say I will ever work on, and for each unfortupate my pity, my sympathy and my charity go out. We do not have charity enough on this mortal plane, so I say, Learn to be more charitable.

Dr. Gardiner asks to be remembered, and says

in the proper time you will hear from him. There are many-yes, many !-- who gather in the halls of your city where spiritual meetings are held that will remember Robert R. Crosby. There are many others also in Boston by whom I shall not be forgotten.

Nona Bell.

The spirits have not forgotten to bring flowers into this Circle-Room; three vases filled with the choicest flowers from the Summer-Land stand on this table, and the little spirit children eagerly reach up to grasp them, although we have all heart could wish in the spirit-world.

I desire also to say that we all who gather here in spirit gain a great deal of light from the messages which are given by different spirits, for each relates his personal experience, and that is always instructive. This is a privilege for which all spirits who come here are grateful. Many little children gather in this Circle-Room, all coming with their hands full of flowers, and their innocence brings an influence of love and harmony.

I am the medium's guide, Nona Bell.

John F. Dean.

to report at this Circle Room, for the loved ones that I have left here upon the earth-plane have sorrowed so for those that have passed on, yet they have only a knowledge in part that we live and can visit them; but there is a reaching out in their spirits to know more.

How oft we hear these words spoken through mortal lips: "If they are here, as they tell us so many times, why is it they cannot, through some demonstration, make us know it?" We are governed by law as much as you upon the mortal plane. That is the only explanation I can make, for I have been but a short time out of the mortal form.

I felt, when I stepped upon this platform, that perhaps what I might say would hardly have a feather's weight with mortals, but there is a handful with whom it will, for each one has a feeling pervading his spirit that he wishes so much to hear from his own. That is natural; we won't find fault with that.

I have often heard Sarah say, in thought, How I do wish John could report through the BANNER OF LIGHT," which is a light to many poor sorrowing mortals upon this earth-plane, as I have learned from others since passing on to join the happy number.

You will find this story has been repeated often: No one has a desire to return to stay. No! I wish to say to you, Sarah, I am happy, very happy, but not perfectly; no one is, as How true the words that have been spoken, they tell me, for if we were we should need "And a little child shall lead them." Many no progression. Therefore it is right that we ested; sometimes you find some points you families to day have reached out in their spirits should gain all we can in spirit—not wholly for may gather from what has been spoken; other tigation will prove them sound and consistent for the little ones that have been transported ourselves, but that we may extend it to others. to that higher life, and have learned to know | either mortal or immortal. Sarah, often have they are with them, when, at the time the lit- you heard little sounds, and sometimes the tle ones were taken from the home, they felt thought would come, It may be. Still I know there must be another world-that was all-or doubts will come to mortals; but try to rise that they must wait until " the great judgment | above these doubts, and say within your spirit, day" before they would know of spirit-life; but | I am only too glad that the loved ones can come and sympathize with us in our joys and sor rows, for love is eternal.

and I have never had one regret for all that left the old weakened frame, and have a new form that never grows old."

I am very happy, but still we are waiting paspared no time, money or influence for the good. | tiently for the time when the Angel of Life Oft have I visited the prisons, and I say to-day shall come and bear our own to us. The reto all, Be the prisoner's friend, be the inebri- union that shall take place is grand, is gloriate's friend, and when these conditions and ous! for I have witnessed so many as they have met their own. When passing out I saw charity. Many have been driven to intemper- | bright angel forms around me; there was no gloom of death, for it was a joy to be separated from the material form.

Always, when it is your privilege, come into communication with us, either orally or mentally.

Eunice Stone, Rock Bottom, this State.

William S. Beeson.

It seems to me sometimes, when I hear a person make the statement, "I am a good Spiritualist," that I would like to say, Perhaps you don't know yourself. "Learn to know thyself," is a great command. When we show in our lives, our acts, our charity, that we are living a spiritual life, we can then very properly say, "I am a Spiritualist." I may be wrong, Mr. Chairman; if so I will bear chiding; but we on the spirit side of life are taught in this way. Your lives should show what you are, not your tongues, for by your lives you are building your heavens. Then let us be charitable; let us not watch for every flaw nor see every mote; but let us with charity pass over them, and try to give kind and sympathetic feelings to our fellow mortals.

I do not wish to convey the idea that I think am perfect, but 1 hope, and I know, I have learned more charity since laying off that garment of flesh here, and I feel I can do more good and exert more influence than I could here. It is my mission, as I come upon the earth plane, to try to aid some one the best I know how. No one is obliged to give an account for what he does not know; it is the use we put the talents to that are given us, as far as we have knowledge, for which we are re sponsible.

I knew a great deal of spirit communion, and enjoyed it. I might use the term, it was my meat, my drink. Silently have I communed with many that had preceded me to that better land. Many times, silently, did I feel I communed with angels; and what better companionship could we have than that? I ask for no better. I was satisfied on some points, yet there was continually a reaching out in my spirit to know more and more of life and labor It is a pleasure to respond to the invitation in the spirit-realm. I gained a great deal, not only through my own organism, but from others that I have come in contact with.

We meet together in the spirit world in our places of worship, which are as real to us as yours are to you, and I am never found away from my place of worship. Worship? What does it mean? I will explain, as far as I have learned. It is not worship of a personal God. but communion with more advanced Intelligences, from whose experiences we may gain light that we may extend it to others upon the earth-plane. How few mortals to day recognize the fact that immortals may impart any knowledge or strength to them. We feel that this ignorance has gone far enough. Now we, as individual spirits, are active, and are working in every possible way to bring more and more light, that mortals may know and learn while here something of that which lies beyond this veil, which is very thin, and will soon be rent in twain, that they may learn still more of us.

I did not think to make an extended speech, but I feel so earnest for all humanity to gain more light in the grand and glorious truth of spirit-communion, that I have spoken longer than I expected to.

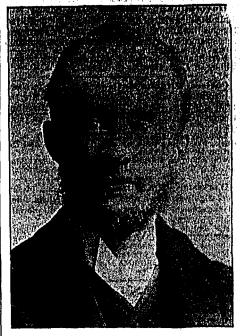
William S. Beeson, Sailorsville, Iowa.

Abbie B. Ordway.

It is very pleasant to listen to others here, the same, Mr. Chairman, as you would go into a lecture-room. Sometimes you will feel inter-

ANSWERS TO QUESTIONS.

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

QUES.-|By "Inquirer."] Do you accept evo-lution ? If so, as we belong to nature, we grow as does nature, by a fixed law; then how do we have free will, any more than the flowers, trees or animals?

ANS .- We decidedly accept the premises, and as decidedly do we deny the conclusion of our present questioner. Evolution is as good a word as we can find to express the process of man's development of self-consciousness, which is potentially involved in every ego, but manifested gradually, and rendered actually operative through an evolutionary process.

Evolution is, of course, according to a fixed law, but this law provides for the evolution of man's freedom of action as much as it provides for the evolution of his body. It is a groundless assumption to state that man has no more free will than vegetables and animals, and it is also quite erroneous to class vegetables and animals together in this connection. Vegetables have no power of locomotion, but animals have; therefore animals have manifestly a large degree of freedom impossible to trees and flowers.

We always ask our students to consider the logical sequence of the following statement concerning evolution of human freedom. We place before your mental vision an expanding ladder of four rungs. The first step of this ladder we name Experience; the second, Knowledge; the third, Power; the fourth, Freedom. As we grow through experience, and thereby increase in knowledge, so do we by means of power to use knowledge, increase in liberty of action.

All false statements are partial statements, and therefore may be relatively correct in certain connections. Some people may not have grown to a point where they can recognize their freedom; it is germinal in them, and as the processes of evolution continue, they will discover and use the freedom they now dis- tical. own. No one can employ more of anything than he has evolved, though all powers are involved in his constitution.

The immutability of law secures to man his freedom, for were the law mutable man could be sure of nothing. Freedom for us all is a it has earned. growing quantity, but our freedom is, of course, within the circle of infinite law. We are not free to break or change the order of the universe, but we are free to study that order and act accordingly.

We make statements which, to the unreflect-

its action upon exterior soul-conditions; and society has a perfect right to'do all in its power for its own benefit and to promote the physical as well as intellectual welfare of all its members,

Hereditary tendencies, and particularly immediate ante-natal influences, can be distinctly traced in the development of criminals and lunatics, on the one hand, and of benefactors of the race along moral and artistic lines on the other; therefore, to call attention to stirpiculture as applied to the human family is right and useful.

The second view of the subject is that of theosophists and all who agree to any extent with the Oriental doctrine of Karma, or who in some, slightly different way teach the doctrine of reincarnation or the successive appearances of the same soul through a chain of earthly expressions. This latter view does away with the old dogma of transmitted merit and demerit, and makes each unit of consciousness responsible for its own condition.

We understand, however, that leading minds in the Theosophical Society acknowledge hereditary influences to a limited extent as factors in shaping the external garb of the manifesting ego. We are rather disposed to speak of hereditary and ante-natal influences in the light of tailors and dressmakers, who have a great deal to do with clothing or draping the individual, but have no power to change the essential character of the entity itself.

Now from a purely spiritual standpoint the lenses of observation are directed to inward instead of to outward states, and the soul is judged not by its outward appearance or accomplishment, but by its interior disposition. The spiritual harvest of a life is its garnered intentions, the sum of its efforts, the total of its motives and desires. We are in spirit life what we wish to be; we go where we will to go; we associate, through the law of attraction, with those to whom we are most powerfully drawn.

It is a great mistake, though an intensely prevalent one, to judge lives superficially. We ask, What have they been? what has so-andso done? in a purely external way, but when we grow to see the psychic effects of thought, and how silent thoughts affect even the physical atmosphere, we shall reädjust our glasses.

We teach that every soul has a distinct mission to fulfill in an earthly embodiment, and that the conditions furnished to any individual are such as to enable that individual to fulfill his mission if he embraces his opportunities, and makes the best of them, using the phrase in the light of the idea of transformation and transmutation.

We see manifold illustrations in nature of the loveliest blossoms springing from the vilest slime, and surely instances are not lacking of souls who are rising to great spiritual altitudes while environed with all that superficial judgment would pronounce insuperable impediments. Genius springs from hovels as well as from palaces; virtue and vice are not exclusively common to grades of society, or to special localities; therefore it is manifestly erroneous to conclude that spiritual development is dependent upon surroundings. The impulse from within the soul determines the use it makes of its environment, just as the same property within seeds regulates their bloom, and these we all know are widely diverse, even in cases where outward conditions are iden-

Let us do all we can to improve outward conditions, and make earth brighter, but at the same time let us never doubt that heaven's beneficent design is ever fulfilled, and no soul is cheated of its birthright, or deprived of what

Q.-[By L. T., Martinsville, Ind.] Are not good and bad men and women born so ? and are not pre-natal paramount to all other conditions? A.-No one is born either good or bad, but all are born with some distinctive tendencies

ing, may sound like contradictions; but inves-tigation will prove them sound and consistent Wheeler Wilcox's statement, "There is no thing

11

now they have learned to know, in part, that the judgment day is every day, and every hour in the day. I never could comprehend why, if God was just and created us in his own image, that, if we disobeyed one law, we were lost eternally. I could not understand that, and my reason would not allow me to accept it. Now I understand, because of my experience, that it is not so. I think sometimes that experience is the best teacher we can have.

I have listened to words that have been given here often in your building, I see the changes that have been made, and I find it is much easier for spirits to report now than formerly.

I would like to speak a few words in regard to my home beyond, and I know, Fred, you will be glad to hear from me. I will not be personal, for reasons back in the past. Arthur stands beside me, whom you will be glad to know is here, and says: "Please, Eva, say to Fred, my brother, that I am here, and brother Walter, also, for we are all brothers and sisters." He wants me to send these loying words to Fred, who will know why Walter and Arthur have learned to know each other in spirit, and are so attracted together.

While I am speaking to you I gaze yonder, and I see four colored women come into this room. All are welcome, for we are all God's children, and all of one family. He loves them all, oreated in his own image, and is no respecter of persons.

This message is to go to Lafayette, Ind., where they take the paper in which these messages are printed, and they will be glad to get a crumb from me, for Fred will well understand the words I am giving, and why I am a little close in regard to what 1 say. They are only for you, Fred. A little while since, a few weeks in the past, I perceived that a little downcast feeling came over your spirit, but there was no ground for it. All will be light again. I have often said since becoming an immortal, We can, we do aid you mortals very much. You cannot always comprehend how much, but give us oredit just as far as you know, and that is all we ask.

These words are from Eva, to Fred Evans.

Robert R. Crosby.

As I have been kindly invited upon this platform to-day by the Rev. John Pierpont, who stands beside me, I come very gladly, I was and am a friend to all true mediums; and if ever one mortal needed sympathy it is a true medium. I love the name of truth, as has been said by others, and when in the mortal I many times given shelter to the prisoners, also, | say, "Mother, I am very glad that you have | S. S. M. S. J 1.44.244

I am looking forward to the day when I shall come and open the gate for you. I am happy in the knowledge that we shall live on forever in that happy land that knows no illness, knows no selfishness; where we as living, active people work and seek to aid others on both sides of life.

These loving words and the little light you may gain from them will, I trust, do some good; but I must not be selfish by taking up too much of the precious time here-for I do appreciate every second that is given me to-day. John F. Dean, Birmingham, N. Y.

Eunice Stone.

How sweet to feel a welcome as we step on to this platform.

Seventy-six years would seem quite an age in mortal, but how short it seems to me now I feel no weight of years in the spirit-life.

Dear Charles, in all the sadness that has overshadowed you since Lutie left you in the form I find her with you in spirit; but no name is so dear as mother. Charles, you have a knowledge that we live and are constant visitors with you, which some of the other children cannot realize as plainly as you do, and there fore feel so serene and happy. I would ask you, Charles, to remain as you are, for it is much better; you are comfortable; all is done for you that willing hands can do, although I know it is not just the same as it was when dear Lutie was with you. I think of those sweet poems, I think of those beautiful flowers often, and we compare (we are together so much) the flowers in the Summer-Land and the flowers that were given through angels while here in the form.

My husband, Ephraim, is here, and father and mother stand so near that I must just speak of them. I would say: Dear boy, go on; learn all that it is your privilege to learn; although I know that physically you do not feel strong, yet spiritually you do. I have noticed you when you have been perusing a paper where you have thought perhaps you might catch one thought from us through it. and I felt it would be only justice that I should speak a few words here. Certainly I appreciate this privilege; and the dear, good Spirit-President, so kind in aiding every one, has assisted me also.

We would say, Learn all you can, not wholly for yourself, but to extend light to others. I feel so strong, and I feel in perfect health have many times sheltered mediums; I have and also young. I know, dear ohild, you will 1. 3.6

times you will not. It depends upon the light the speakers are able to give.

My own dear boy, I would like to have you snow that mother will give a few words that will be of some comfort to you, dear child. I know I need not speak of the past, for that has been imprinted upon your memory.

Maria is here-your sister-and sends greetings to you, also your Aunt Sophia; and now father comes, and desires to be remembered. I should not have spoken here had I not been urged by Dr. D. J. Stansbury, who said it would give a little light to some one. I must stop right here and say he has aided many, many spirits in the short time he has been an inhabitant of the spirit-world. His was a very spiritual nature long before he dropped the covering of clay, and for the last few years his life showed more of the spiritual than of the material. I am very happy to know him better and better in spirit. We often meet and converse together, and it is very pleasant to know your neighbors, as we term it. There are many upon the earth-plane that do not.

Joshua, you would say, "Mother, there are some we care not to know." Ohi let us not be selfish; let us be charitable, for no selfishness pervades the spirit in what is termed heaven. Each one, dear boy, builds his own heaven, and I well understand, through burdens in the past, you have gained a great deal of comfort, besides knowledge. Being of a very sensitive temperament, there are some places where you have no interest in staying; others you do. It is because sometimes your magnetisms do not blend-that is all. I know that, for I can understand the sensitive nature of my own dear boy.

Father and I dwell together, and Maria is with us a part of the time, but not all. We discoverable but unalterable. visit the same as you would visit upon the material plane; here you visit each other when you can, but with us the desire overshadows our spirits, and we are with them. I would n't ask to return to stay, but I would ask to visit you every day, and to make you sense my presence, if possible. I am your own loving mother, Abbie B. Ordway.

These words are to my dear son, Joshua Merrill Ordway, Haverhill, Mass.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Benjamin Colton; Achas W. Spraguej Capt, Isaac Brewer; Sarah A. Spriggs; Minnio H. Davis; Jeffrey Hollingsdale; Lulu Davis; Jessic A, Shepard.

CONSUMPTION CURED.

CONSUMPTION OURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and per-manent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung. Affections, also a positive and radical cure for Nervous Debility and all Narvous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A.NOYES, 820 Powers' Block, Rochester, N.Y.

with each other. For example, we say sometimes that all people can obtain health, happiness and every blessing they desire despite all appearances to the contrary. That sounds like rash, baseless assertion to untutored ears, but when the proposition is amplified and elucidated it becomes evident that the spirit of the teaching is thoroughly lawful. Wisdom's ways are ways of pleasantness, and all her paths are peace." If we desire pleasure and peace we must act wisely; this we may learn to do, and gain the end we desire to reach by a natural, orderly path; but it is impossible for us to obtain true pleasure and genuine peace while pursuing the way of folly. We are not free to obtain results in any way we may elect, but we are free to study how nature permits us to obtain them, and then use our knowledge to further the ends we desire.

Our questioner needs to study metaphysics mathematically to get out of his present haze; his conclusion is not logically deduced from his premises. To put the matter syllogistically we should restate the proposition thus, and thereby truthfully express our own convictions: We must all develop according to a fixed law, and that law is universal. This law ordains that man shall be free to find out how to win all treasures he seeks, and there is but one way of really gratifying any desire. Therefore, as through an evolutionary, process man's self-consciousness is developed (and all men are not at the same stage in growth in this direction), it follows that men are unequally and increasingly free at this moment. So soon as we find out how to do anything we are free to do it or not to do it; but if we accomplish anything it must be through the agency of an unchanging method involved in nature's order,

Q.--[By S. W.] How can we explain the glar-iny inequalities of opportunity in this life? Take this example: One child is born of noble parents, with a sound body and mind, amid plenty, and has all favorable chances for developing prop-erly. Another child is born with a defective brain, of vicious, ignorant parents, in abject poverty, and is surrounded by bad influences. The former starts under impress admentages The former starts under immense advantages, the latter under great disedvantages. It is gen-erally assumed that the accident of birth and heredity accounts entirely for such phenomena. Is there not a deeper cause back of the law of heredity 9 heredity ?

A.-There is a far deeper law than that of heredity, for the prevailing teaching in socalled scientific circles is shallow and mislead ing on all spiritual questions, though its influence is often useful in helping to improve

we cannot overcome," is absolutely true, and her poem on heredity is of priceless worth because of that opening line. If it were impossible to triumph over pre-natal tendencies to disorder, schools and reformatories would be disorder, schools and reformatories would be farcical, and the only institutions for the weak and crippled in mind would be homes for so-called incurables and incorrigibles, while in re-ality there are no such people. We are not seeking to discount the advantage of good anto-natal influences, for we know them to be powerful indeed; but we do claim that no weakness is invincible, though as yet we have not learned how to conquer everything. There are two vary profitable lines of work

have not learned how to conquer everything. There are two very profitable lines of work open to all philanthropists: the one is to in-struct the rising generation concerning the vast importance of formative influences during pre-natal life; the other is to take in hand, lovingly and bravely, those unfortunate chil-dren and adults whose heredity has been un-favorable to their harmonious development, and grant them practical, efficient aid to a high-er condition. er condition.

Q.—[By the same.] We are taught in the Spirit-val Philosophy that all human beings have guard-ian spirits. What are their chief objects f

ian spirits. What are their chief objects? A.-A guardian angel is a parental soul, one who is qualified to fill the position of teacher, guide and overseer. There may be many guid-ing influences, but only one guardian angel. Angels are spiritual entities so highly unfolded that they are competent to assume the rôle of watchful parents. We shall become guardian angels to others when we have risen so far our-selves that our intellectual and moral infancy has given place to maturity. has given place to maturity.

Q.-[By the same.] It is taught that some have spirit controls: What attracts them, and what is their purpose?

A.-The word control does not express our A.—The word control does not express our thought, therefore we do not use it. Such words as guides, teachers, inspirers, etc., are all in harmony with our understanding of the Spir-itual Philosophy. The law of attraction works universally; therefore whatever influences are attracted to you must correspond to your own interior condition in some way. To generalize inclusively, we should say there are three distinct orders of intelligences attend-ant upon every one. Guides are those who are beyond us in attainment; their mission to us is that of teachers and directors, and by their ald we accomplish much that we could not unalded perform. Familiars are such as are on our own

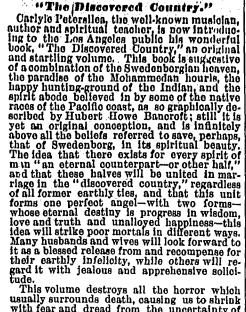
we accomplish much that we could not unaided perform. Familiars are such as are on our own level of attainment, and are familiar friends, associates with whom we have nearly every-thing in common. Pupils are often miscalled evil spirits, while they are really only the com-paratively ignorant and undeveloped, whom we can teach and uplift as we can be taught and uplifted by those whose present state is in advance of ours. We ought not to wish for one-sided advantages; if we receive from the higher, we should help the lower gladly.

Q. --[By the same.] Can we give the spirits any aid, or assist them in any way to fill the purpose of their coming, and their being ?

purely material states. There are two diametrically-opposed views on this point entertained by thinkers whose thoughts deserve consideration. The views promulgated in many philanthropic periodi. cals devoted to the betterment of human con-ditions are doubtless correct in the main, so far as the effect of heredity can be traced in

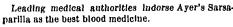
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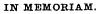
BANNER OF LIGHT.



usually surrounds death, causing us to shrink with fear and dread from the uncertainty of what lies beyond, and, investing it with the brightness and poetry of a dawning morn, car-ries the released spirit up to the realm of eter-nal joys, from whence he re-visits the earth almost immediately, in order to view, with the disgust of an emancipated soul, the gross and cumbersome material form, which, like the galling fatters of a glupa once obsined him galling fetters of a slave, once chained him down to earth.

gailing fetters of a slave, once chained him down to earth. The author explains in demonstrating that the soul is in reality two parts, male and fe-male; that in order to be born into earth-life the souls are separated, and perhaps parted during the period of time spent by them in the material world, to be united again, each to his other self or counterpart, when they reach the spiritland, and become from thenceforth one glorious, complete soul. Until the divided por-tions of a soul are united, neither is able to progress in wisdom or perform the noble work required of each angel before enjoying the delight of the higher heavens. It is a remark-able book, judged by ordinary standards; but whatever individual opinion might find to ap-prove or condemn, the fact remains that the writer bas expressed herein the profoundest beliefs of his own soul, and often in so exqui-sitely beautiful form that no thinker can fail to perceive and be inspired by the eternal ver-ities which they envelop. If a person desires truth he will find it, in whatever garb it ap-pears; and, though hosts of people might think that truth should wear a different dress than The Discovered Country gives it, nevertheless volumes of glorious truth are there, and beau-tifully patent to the mind ready to receive them. It matters not what one's idea of heaven may be, this book teaches some spiritfal les-sons that this world's denizens can profit by and realize, to their own happiness. If any-thing can be more beautiful than the writer's theory of love and wisdom as the foundation of all things, with truth as its outcome, we should like to know it. It is grand in infinity, glorious in its beauty and satisfying in its pos-sibilities. The field which the writer has en-tered is a vast one—an infinite one; but the ground which he has covered reveals an im-mense depth of thought, directness and purity of purpose, an easy conversance with the out comes of scientific research, keen and far-reach-ing deductions, a strong perception and reali-The author explains in demonstrating that of purpose, an easy conversance with the out-comes of scientific research, keen and far-reach-ing deductions, a strong perception and reali-zation of the beauty of harmony and the har-mony of beauty, with all that that means to the musically-attuned soul. The Discovered Country is emphatically a psychological work -such, indeed, as only inspiration and pro-found research could have dictated, and is so remarkable as to be in the nature of a splritual revelation. Mr. Petersilea is authority for the fact that, when writing, power comes to him and he is entirely unconscious of what is being at the time written by his hand automatically. and he is entirely unconscious of what is being at the time written by his hand automatically. His firm belief is that, "In the ages to come, love, wisdom and goodness—which is heaven— will prevail; while hate, barbarism and cruelty —which is hell—shall pass away." This won-derful book, so interesting, so entertaining, so full of thought and research, can be had from Mr. Betassiles at his studio or at the Anti-Mr. Petersilea, at his studio, or at the Anti-quarian bookstore, 117 West First street.—Los Angeles, Cal., Herald.





Passed to the "Higher Life," April 12th, 1894, from her



vheeling,

earth-home in Wheeling, West Va., MRR. MAY BENDER, in the flst year of her age. She was born into this expression of her ilfe in Carlisle, Pa., Feb. 23d, 1823, and came to Pittsburgh in her fourteenth year. A few years later she married Robert Agnew, who passed to spirit-life three and a har years afterward. One son, who survives, was the issile of this marriage. Her second husband was Charles Benkler of Pittsburgh, by whom she had seven sons and two daughters, all of whom are still in the mortal form, in happy bounds, of their own. Mrs. Bender was reared in the Presbyterian taith, and was an adherent of that denomination for many years. About twenty years ago she became a convert to Spiritual-ism through the teachings of such men as E. V. Wilson and Dr. James M. Peebles-since which time she has been an earnest and faithful worker in furthering the growth and best interests of our glorious religion. Bhe passed the greater portion of the last ten years in the city of Pittsburgh, in the home of the writer, in order that she might associate with Bpiritualists, and be able to avail hersalf of the opportunity to attend the weekly lectures. The last three months of her life wore very paliful, and she endured much suffering. For three weeks previous to she ransition she taiked much about the prospective chauge, and looked forward longingly to the hour of the release from physical pain, when she could enter the Morning Land of the Soul free from all the list of earth-life. The funeral exercises were of a very impressive nature, mas. An appropriate song service by the choirs of the Pitts burgh after which he gave a brief but inost elo-quent funeral origing the provide of the Pitts-burgh and Alloghery Ohurches of Spiritualists, mas beauli-tury of a noble life, and feelingly referred to the influence of the mother in the home. Even the most Orthodox were sensibly touched by the beauliful rites. Mrs. Bender's ten children were all in attendance at the funeral, and were much impressed by Mr. Wiggin's ad-dress, although

Passed to Spirit-Life.

From her home in Gardner, Mass., April 20th, Mrs. Mary C. Colby, widow of Mr. Amos Colby of this city.

O. Colby, wildow of Mr. Amos Colby of this city. Her age was 78 years. For many years she had lived in Lowell, where for a long time she was prominently identi-field with the Spiritualist meetings. To her Spiritualism was "the bread of life," while the blessed BANNER oF LiGIT was her cherished household companion-she having been a subscriber from almost its first number. For twenty years she has been unable to walk from rhen-matism in her limbs; but her mentai facuities remained clear; nothing could daunt the native cheerfulness of her sunny spirit. She was widely and deservedly loved. Mrs. Colby was a native of Milton, N. H., and leaves a son and daughter -Dr. Edwin A. Colby of Gardnor and Mrs. B. F. Oresby of Lowell. E. S. VANNEY. Lowell, Mass., April 24th.

The funeral of Mary A., daughter of the late well-known Spiritualist, Geo. W. Felton, took place recently at her resi-dence, 50 Medford street, Malden.

dence, 60 Medford street, Malden. The lady had been a great sufferer for over twenty years: she was a medium, seeing her friends in spirit-life quite often. She passed on April 21st. The services were conducted by the Rev. Mr. Balley, the Unitarian minister of Malden, who spoke comforting words to the relatives and friends of the deceased, and read a poem which was found among the treasures of the lady; it having been cut from a paper and cherished by her. He was assisted in the service by the Nilsson Ladies' Quartet of Boston, who rendered beautiful selections appropriate for the occasion. J. A. SHELLAMER.

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(Obluary Notices not over tuenty lines in length are pub-lished gratutiously. When acceeding that number, twenty cents for each additional line will be charged. The woords on an aver-age make a line. No poetry admitted under the above heading.)

National Educational Association.

National Educational Association. The National Educational Association of U. S. A., with Hon. A. G. Lano, Supt. Public Schools, Chicago, President; Hon. J. M. Greenwood, Supt. Public Schools, Chicago, President; Hon. J. M. Greenwood, Supt. Public Schools, Chicago, President; Hon. J. M. Greenwood, Supt. Public Schools, Marsas City, Treasurer; Hon. Irwin Shogard, President Biate Normal Asst. Supt. Public Schools, Now York, Chairman of Board of, Trustcos, will hold its 1999 meeting at Assure Pank, N.J., July 6th to 18th inclusive: Assurer Pank is one of the most beautiful seaside resorts on the Atlantic Coast, about 40 miles from New York City and two hours' ride from Philadeiphia. It has most spacing and magnificent hotel accommodation, and all members of the Association will be granted half-rates on most of the ralicoads and at hotels on presentation of their Members of the Association will be granted half-rates on most of the ralicoads and at hotels on presentation of the Members of the Association will be granted Association will Sopt. 1st, if de-posited with the Railway Joint Agout at Asbury Park dur-ing the meeting. For Organ regarding hotel and railway rates and routes, and for further particulars, address B. SHERIM, Sce'y Local Executies Committee, Aboury Park, N. J.

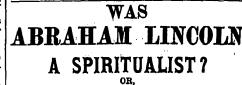
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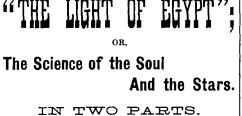
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MARION HARLAND,

Mr. Baxter in Ohio. Fo the Editors of the Banner of Light:

Sunday, April 22d, in Columbus was a chilly, rainy day, but Mr. J. Frank Baxter, at Wells Post Hall, had a fair audience in the afternoon, and in the evening a arge one indeed.

The afternoon discourse could have been heard beneficially by all classes of whatever theology or politics. It was the regret of those who did listen that all the city could not have heard it. The theme was "The Ethics of Life and Character." Mr. Baxter never did better in this city, at least, and his audience roundly applauded him.

better in this city, at least, and his audience roundly applauded him. In the evening his theme was "Spiritualism." We quote from the Columbus Post Press of the next day, which said: "Mr. J. Frank Batter, the great Spiritual-ist, and celebrated orator and medium, spoke last night in Wells Post Hall on 'The Emaner, and was most enthusiastically received by his large and cul-tured audience." Then followed further report of lec-ture and séance, and a recommendation that all hear him in Masonic Cathedral on Tuesday and Wednes-day evenings, and especially in bis closing lectures on Sunday afternoon and evening next. The sentence quoted above is extremely flattering, but none the less truthful, and is used in this report because coming un-solicited and spontaneously from a reporter of the sec-ular press, and a non-Spiritualist at that. As best showing how Mr. Baxter is received, and how effectively he has worked in Ohio of late, espe-cially in the northern section, let the following report, taken from the Sandusky. O., Repister of A pril 18th, 894, testify: "Mr. J. Frank Baxter, of Boston, Mass., arrived in Milan, O., on time, and met with a most flattering reception. The electric cars carried many people from Norwaik A. very, Bugart and Sandusky. Many went in carriages from East Townsend and Berlin, who, with the Spiritualists of Milan and their friends, made an audience which in point of num-bers and intellect let nothing to be desired. The stage of the doors. After finerductory remarks by Mr. Baxter, two beautiful songe, with a poen between, entitled 'The Advent of the Angels, 'be offered his lecture upon 'The Facts and Philoso-phy of Modern Spiritualism,' which he treated in a man-re to show he was a man who knew which he was taking about and was sure of his facts; and he retained through-upon th, escorted by Mr. A. M. Fish of Cass Milan, he was introduced to asolid body of people reacting from platform to the doors. After formed spiritualism,' which he treated in In the evening his theme was "Spiritualism." We

and an influence." On Thesday evening, April 24th, Mr. Baxter became a memory and an influence." On Thesday evening, April 24th, Mr. Baxter had an excellent audience in the Masonic Oathedral, Colum-bus, and gave a very forceful as well as entertaining lecture on "How Spiritualism Affects the Affairs of Men and of Nations," After it was given one of his unique scances, at which time many spirits were clear-ly described and named, and readily identified. On Wednesday evening, April 25th, In the Cathe-drai, Mr. Baxter presented his services gratuitously in an entertainment of song and recitation, for the benefit of the First Spiritual Church of Columbus, un-der which management he has been giving this pres-ent series of lectures. A large, paying audience as-sembled, and certainly thoroughly enjoyed every fea-ture. Mr. Baxter's versatility was a surprise to all. sembled, and certainly thoroughly enjoyed every fea-ture. Mr. Baxter's versatility was a surprise to all, and his talent in descriptive and humorous recita-tions, and range of variety in song, were so engrossing and surprising as to make the moments quickly fly. His entertainment was preluded and interspersed with orchestral music, and a child elocutionist was, unexpectedly but gratifyingly, introduced. The even-ing was one long to be rehearsed in memory with pleasure and profit. With Sunday, April 29th, Mr. Baxter closed his present engagement.

Banner of Pight. BOSTON, SATURDAY, MAY 5, 1894. MEETINGS IN BOSTON.

the willful begrar's substitute for work, it is no de-vice of the professional lasaroni to subsist upon "un-earned increment"; it is the earnest, reasonable out-going aspiration which welcomes and affords condi-tions for incoming inspiration. Prayer is effluent, its answer is influent. Aspirations flow out, inspirations flow in, and it is through reflex action which is uni-versal that we auswer our own prayers in accordance with coamic harmony. The law of attraction explains every phenomenon in nature. The same law that causes the grass and flowers to grow and blossom answers man's petitions. God is the cause, law is the effect. As the author of law is unchangeable, the effect of law must be also un-devinting. As there are two sides to every question, but the two sides are rarely seen together, we need not be surprised that there are extremists on the one hand who declare that prayer is answere through a set-ting aside of law, and on the other hand those who declare that prayer is folly because the law caunot be altered. Margaret Deland, in "John Ward, Preacher," has **Boston Spiritual Temple, Bierkeley Hall, 4 Berkeley Street.** - Locturea Sunday at 10% A.M. and 7% **P. M. J.** Ology Wright, apoaker May Git and Jath; Mrs. R. B. Lillo, May 20th and 37th: All seats are free. William H. Bahks, President. **The Heiping Hand Society of the Boston Spiritual Temple** meeting 4 F.M.; to at 6 P. M.; public meeting 7% F.M. Business Lucette Webster, President.

Lucettö Webster, President. First Spiritual Temple, corner Newbury and Excter Streets.-Bpiritual Fraternity Society: Sun-days, at 2% p. M. Sunday School at 11 A.M. Sociable Wednesdays at 7% p. M. Other meetings announced from platform. Scatsfree. All are welcome. The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7% P.M. Dr. H. B. Storer, President. riaco, at (% r.M. Dr. H. B. Storer, Fresuent.
 Ohildren's Progressive Lycenim mostsevery Sunday morning in Red Mon's Hall, 514 Tremont street, at 10%.
 All welcome. J. B. Hatch, Jr., Conductor.
 The Ladies' Lycenu Union mests severy Wodnesday. Business mosting at 4 P. M. Suppor at 6. Entertainment in the evening.

the aside of law, and on the other hand those who declare that prayer is folly because the law cannot be altered. Margaret Deland, in "John Ward, Preacher," has spoken none too strongly against the miscellaneous gossip furnished to the Almighty at country prayer meetings. The blasphemous stupidity which under-takes to regale the Almighty with unsavory details of village scandal, and then undertakes to suggest a bet-ter method to the Inhite for regulating the affairs of the universe, is folly unworthy of selentific scrutiny. But is this, in the true sense, prayer? Emphatical-ly it is not, in any reasonable employment of the word Again, the national, tribal, sectarian, partisan and other impertinent, unbrotherly exhibitions of narrow-mindedness and contracted sympathy are no proper samples of genuine prayer; that they may have some effect upon those who indulge in them, and may possi-bly be means for effecting a low kind of intercourse between those benighted supplicants and certain de-grees of psychic influence is thinkable, but their influ-ence is perincious, as they contract instead of enlarge the circle of fallow-feeling for all humanity. True prayer is a lawful effort of the will to discover and utilize truth, to acquaint ourselves more fully with the relation forever existing between causes and their effects. A dry, abstract assent to the proposition that with God all things are possible, helps very little to the betterment of any human condition; but when light is throw upon the page, so that the inward sentiment of the statement is revealed, the words shimmer and glow with promise of boundless fulfilment of human ambitions. Man working with God (in the law, not against it) can lear to accomplish whatsoever he purposes to Eagle Hall, 616 Washington Street.-Sundays at 1 a. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

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 Bathbone Hall, 604 Washington Street, corner of Kneeland.-Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2% P.M. N. P. Smith, Ohairman.
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glow with promise of boundless fulfillment of human ambitions. Man working with God (in the law, not against it) can learn to accomplish whatsoever he purposes to fulfill. If it is discovered that oil calms the stormy ocean, so that ships can ride safely through the break-ers, man may yet learn to still the tempeat with a word, as the law governing sound-vibration is better understood. Man's power ever nature is due to the divinity of which we are all partakers; and as the divine in us at length triumphs completely over the animal, subduing and transmuting it, we shall find ourselves answering our own prayers, and even an-swering the prayers of the heavens. In the afternoon numerous questions were handed to the desk, and the lecturer gave a powerful and elo-quent address, using them all as notes. "Coxey's Army," "The Medical Bill," "Mr. Stead's New Book," "God in the Constitution," and several other timely subjects were presented, and all interworen in-a foreible appeal for liberty and equity, and filled with sound exposition of the Spiritual Philosophy. The music at both services was very fine. Mr. Morris in the morning and Mr. Watson in the afternoon ma-nipulated the great organ with much ability, and the vocalists, Miss Dodge and Mr. Barker, rendered the solos admirably. On Sunday next, May 6th. Mr. Colville's subject at

The service opened with the singing of "America," led by Mr. John T. Lillie, followed by the invocation and another song. Mrs. Lillie spoke in reference to the views expressed by Mr. Wr. Stead, editor of "Borderland," in an-swer to the question, "What would Christ do if he came to Chicago?" in the book recently published by vocalists, Miss Dodge and Mr. Barker, rendered the solos admirably. On Sunday next, May 6th, Mr. Colville's subject at 10:30 A. M. will be "The Wisdom and the Folly of Present-Day Theosophy." At 2:45 F. M. questions will again be in order from the audience. Mr. Colville will speak in Stoughton at 7 F. M., Sub-day, May 6th. His only week-day lecture in Boston is on Monday at 2:30 F. M., at 18 Huntington Avenue. Mr. Colville's lectures in Hartford, Conu., which concluded Saturday. April 28th, were so largely at-

swort to the ago?" in the book recently published by him. We desire to inquire into some of the reasons why this work is feared by the churches, said the speak-er. He arraigns the authorities in Chicago and its churches, and says that religion consists in cultivat ing the Christ-principle within, rather than in prac-ticing the rites and ceremonies of the Church. He arraigns every citizen for allowing corruption in high places, giving credit for all the good deeds, but most strongly decrying the wrongs. He denounces the sys-tem which allows boards of trade to so control busi-ness that those who are trying to make an honest liv-ing in a small way have to fail under the wheels of this juggernaut. The speaker asked, What would Christ say were Mr. Colville's lectures in Hartford, Conn., which concluded Saturday, April 28th, were so largely at-tendred that the rooms were frequently overcrowded. The public interest in them was so great that the *Hartford Times* gave reports on several occasions ex-tending to over two columns, presenting most, if not all, the leading ideas embodied in the discoursé, and the answers to questions at its close. The people of Hartford and vicinity are getting wide-awake to spir-itual and liberal thought. Mr. Colville's next dates in Hartford will be Mon-day and Saturday, May 28th and June 2d. He will speak in Rockville, Conn., May 29th, 30th, 31st and June 1st.

June 1st.

Inso is a small way have to fail under the wheels of this juggernaut. The speaker asked, What would Christ say were he to come to Boston and witness the religious cere-monies of those who claim to worship while they neg-lect the great work of doing good to their fellow-men? The Christ in whom we believe as Spiritualists is an ideal man, and religion means devotion to principle and the practice of justice and charity in our daily lives. If we would follow the teachings of Christ the world would be far better. The religion of to-day de-serves this severe denunciation, said the speaker, and we do not wonder that the book has been re-ceived with so little favor. Woman as a factor in the great work of uplifting humanity was eloquently spoken of, and all were urged to perform deeds of love. Arrangements having been satisfactorily made in the three cities, Mr. Colville has accepted an engage-ment to lecture during May in Newark, N. J., at Ora-ton Hall, Main street, Tuesdays and Fridays at 10:15 A. M.; in New York, Tuesdays, Thursdays and Satur-days at 3 P. M., at Union Square Hall; and in Brooklyn, at Kingston Hall, Kingston and Atlantic Avenues, Wednesdays and Fridays at 3 P. M., Thursdays at 8 P. M. A beautiful poem was given upon the "Visits of Angels," the service closing with a song by Mr. Lillie

e, M. Address care Warde Bingham, 8 Union Square, New York

United Spiritualists of America (Incorpo-rated), Montgomery Hall.-Meetings as usual were held on Sunday, April 29th. Morning circle at 11

held on Sunday, April 29th. Morning circle at 11 o'clock; many members and friends were present, and fine tests and communications were given. At the afternoon meeting Mr. Varcoe read an inter-esting lecture, after which Dr. Fuller (President), Mrs. Moody (Conductor), Mrs. Rich, Mrs. Fields, Mr. C. O. Gridley and others gave some excellent tests and readings; interesting observations on Spiritual-ism by Dr. Blackden. In the evening Mrs. Weston and Miss Low pre-sented beautiful recitations; Mrs. Davis gave many inspiring messages, after which Mr. Varcoe recited Tennyson's "Revenge." A most harmonious and en-joyable day was spent. Numbers present applied for membership to the Society, which weekly adds to its

Woods, Mrs. M. Knowles, Dr. N. P. Bnith and Mrs. A. Woodbury took part. Miss N. P. Berry, "Little Eddie" and others rendered musical selections. N. P. SMITH, Chairman.

Riysian Hall, 820 Washington Street .-Tuesday afternoon, April 24th, Mr. C. E. Marston,

Tuesday alternoon, April 24th, Mr. C. E. Marston, Mrs. F. Stratton, Mrs. Nason, Mr. W. S. Gates, Dr. Lathrop, "Little Delight" and others voiced mes-sages and tests. In the evening, at 7:30, we held an-other test and developing circle, at which Mr. Mars-ton, Mrs. Nason, Mr. West and Dr. Lathrop gave ro-cognized tests. Thursday alternoon Mrs. Nason. Mr. Marston, Dr. A. O. Davis, Dr. J. M. White and Dr. Lathrop gave ro-inspiring tests and readings. In the evening we in-augurated our "Mediums' Benefit Meeting" Dr. L. F. Thayer, Mr. Marston, Mr. Gates, Miss M. F. Wheeler and Dr. Lathrop presenting tests and counsel. Mr. C. E. Marston was the recipient of the first benefit. Friday alternoon, readings and tests by Mrs. Hart-mann, Mrs. Nason, Dr. Thayer, Mrs. Stratton, Mr. Marston, Dr. Lathrop, "Little Delight" and others. Mrs. Dr. Wildes was also with us. Saturday alternoon Mr. Marston, Mrs. Nason, Dr. Lathrop, "Little Delight" and others held a fine sé-ance.

Lathrop, "Little Delight" and others field a nue se-ance. Sunday morning Dr. Thayer, Dr. Davis, Mrs. Strat-ton, Mrs. Hartmann, Mrs. Nason, Mr. Martin, Mr. Geo. Hancock, Dr. Lathrop and others were the me-diums. In the afternoon, Little Eddie sang for us. Mr. Marston, Dr. Thayer, Mr. Gates, Mrs. L. W. Hatch and Dr. Lathrop presented tests. In the even-ing, Little Eddie favored us again. Dr. Thayer, Dr. White, Mr. and Mrs. Gates, Mr. Marston and Dr. Lathrop participated. The first full week in our new hall has been a very successful one. Meetings on Tuesday, Thursday, Friday and Satur-day at 2:30, Tuesday and Thursday at 7:80. Our hall is open daily. The BANNER OF LIGHT, the staud-ard spiritual paper, is for sale at all times. Sunday, May 6th, dedioation ceremonies. W. L. LATHROP, Conductor. 820 Washington street.

the evening was thus expended with great satisfac-tion. Gen. Lee closed with a pointed address. Originally he was of the Presbyterian faith, but had been inter-ested in spiritual facts for many years. Liberalists, he said, had accomplished much within the last quarter century for the benefit of the body politic, society in general, and especially in the direc-tion of spiritual thought; and Spiritualism had caused Orthodox ministers to talk less about hell-fire and more about human love. His personal friend, Col. Ingersoll, while he had instilled into the youthful mind doubts of the great hereafter, by his example, wonderful oratory and magnetic inluence, had done great service for those who dared to think as freely as he, and had changed very materially the position of the preachers themselves, who now believe in the "Fatherhood of God and the Brotherhood of Man." The present-day doctrine of kindliness in our daily dealings, the stretching forth of the hand of fellow-ship and assistance wherever possible, was strikingly in contrast with the spirit of the first sermon he ever heard, which declared that there were "infants in hell not a span long." All spiritualistic efforts iended to broaden the human mind, and inculcate beneficial inquiry. Our private and public thanks are due to Dr. Alex.

820 Washington street.

Hollis Hall.-Society of Ethical and Spiritual Culture. Afternoon.-Invocation, David Brown; short poem of "Welcome Home" to Mrs. Wilkinson, by Mrs. Fredricks; remarks and delineations, David Brown; tests, Mrs. Woods; description of spirits, with names, Mrs. Leslie; tests, Mrs. Fredricks; Mrs. Wil-kiloson gave many names and descriptions of spirits; Mrs. Hartmann, psychometric readings; Dr. Sanders, descriptions

Mrs. Hartmann, psychometric readings; Dr. Sanders, descriptions. Evening.—Mrs. Wilkinson in the chair. Meeting opened with Praise Service, led by Prof. Plerce. In-vocation and tests, Dr. White; singing; Mr. C. A. Day spoke interestingly; he also gave one beautiful description of a spirit, which proved to be the father of the President of the meeting; Mrs. Nutter, Mrs. Woods, tests; Mrs. M. Adeline Wilkinson gave de-scriptions of spirits, placing them with their friends. The Tuesday meeting at 3, and the Saturday Con-ference, also at 3, were largely attended, with good results. results

Thursday, at 3 P. M., at Waltham, has been started a branch of the Saturday meetings; this meeting is well attended.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President) .- The work done on the 24th and 26th by the different mediums was on the 24th and 26th by the different mediums was highly commendable. Mr. Ed. Pierce led the sing-iug; Mr. Quimby, Mrs. Bray, Mr. Rollins, tests; Major Andrews, remarks; Dr. Franks, readings under glass; Mr. Pierce, solo; Mrs. Nellie Carlton, organist. Sunday, April 29th, praise service; invocation by Dr. Willis, also tests and remarks; Mr. Armstrong, remarks; Mrs. Bray, tests; Mrs. Armstrong, solo; Prof. Butler, organist. The BANNER OF LIGHT is always on sale at these meetings. C. B.

meetings.

The Ladics' Lyceum Union meets every Wednesday afternoon and evening at Dwight Hall, 514 Tremont street. May 5th there will be a good musical and literary entertainment and sale. Come and help us. Admission only ten cents. Supper 6 o'clock, 15 cenis. L. WOOD, Sec'y. help us. 15 cents.

The Ladies' Spiritualistic Industrial Society met April 26th, at Dwight Hall-afternoon and evening. Business meeting at 3:30; a good number to

Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualists' Society meets each Sunday a 11 A. M. and S P. M. Mrs. Helen Temple Brigham, speaker New York Peychical Society, Spencer Hall, 114 West lith street, near Sixth Avenue. Sixth year. Every Wednes day evening, 6 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres-

Spiritualist Headquarters and Ladies' Aid, 165 West 23d Street. Open daily from 11 A. M. to 9 P. M. for Spiritualists and friends. Wednesdays, entertainment day; business meeting at 2 o'clock; supper from 6 to 8 P. M.; en-tertainment, etc., to follow.

Prof. Theodore F. Price lectures on the Philosophy of Spiritualism at 11 o'clock every Sunday morning at 333 West 54th street. Mediums present and tests given at each meeting.

supper at six. The dance in the evening was much enjoyed by all. May 3d a Calico dress party. All welcome. 19 Oak Grove Terrace. H. E. JONES, Sec'y.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Bervices Buindays, 10% A.M. and 7% F.M. Henry J. Newton, President.

Soul Communion Meeting on Friday of each week, I.P. M. - doors close at 31 - at 310 West 26th street. Mrs Mary O. Morrell, Conductor.

Carnegic Hall .- Our President, Mr. H. J. New

John William Fletcher, who has lectured before the Spiritual Thought Society for three years, brought his season's work to a close, as far as *ti* is concerned, with to-day's lectures. There were large audiences both day and evening, and the guides were heard at their best. These lectures have attracted a class of inquirers outside the ranks of Spiritualism, who are warm in their praises of their favorite speaker. Mr. Fletcher has a firm hold upon the inteiligent public, because of his clear, incisive thought, kindly spirit and distinguished eloquence. The afternoon subjects were: "The Pulpit and the Stage," "The Higher Spiritualism" and "Shall We Meet and Know Our Friends in the Hereafter?" all of which themes were handled with marked ability. In the evening the beautiful hall was crowded, it being made a testamentary event. Among those who appeared—for there was a long program—were Mrs. Dr. Fletcher, who spoke feelingly of the work done, and yet to be done; Miss Augusta Chambers in reci-tations; Miss Grace Quick in several songs; little Nona Hart gave "The Potion Scene"; little Wednes-day, several selections; Gertrude Ascher also recited "The Minuet" with fine effect. Mr. Fletcher gave his remarkably clever monologue, "The Haunted House," a satire upon the Psychical Society, which kept the audience in roars of laughter, and a very touching "Good-Night" brought the delightful even-ing to a finish. Mr. Fletcher has removed to his new office, 108 West 43d street, having very large parlors, where he will speak every Sunday evening at 8 o'clock—also receiving visitors through the day. A. E. WILLIS. *April* 29th.

tendance at this place last Sunday morning, and the continued success of the meetings is assured. The

be presented to Bro. Howell, and a copy sent to the spirit us press. (Unanimously approved.) Itanuy J. NEWTON, President. MANY A. NEWTON, Receitary. New York, April 2016, 1894.

Mrs. Oarrie E. S. Twing begins a month's engage-

The New York Psychical Society, Spencer Hall

(114 West 14th street), Wednesday ovening, April 25th,

again had an audience that exceeded the seating capacity of its hall, including many strangers to the spiritual phonomena, and many old time friends of the

After congregational singing and reading of notices, Mr. J. V. Moorey briefly delivered some very good tests, and Mr. Harlow Davis, as usual, gave many re-markable evidences of spiritpresence, and much of the evening was thus expended with great satisfac-tion.

inquiry. Our private and public thanks are due to Dr. Alex.

Campbell, Mr. Simpson and others, who have imani-fested their warm interest by their unexpected re-ports of our meetings for the various spiritual papers. J. F. SNIPES.

Fifth Avenue Hall, 27 West 42d street .- Mr.

John William Fletcher, who has lectured before the Spiritual Thought Society for three years, brought his

Liberal Club.

L. O. ROBERTSON.

gagement with the First Society Sunday, May 6th,

Brooking Spiritual Association meets every Sun-day evening at 102 Court street. Good lecturers and me-diums. Joseph La Fumee, Treasurer.

Woman's Progressive Union. - Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary. **616 Park Avenue.** - Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

323 West 34th Street .- There was a good at.

continued success of the meetings is assured. The subject, "Spiritualism Up to Date," was handled by the speaker, Prof. Theodere P. Price, in an entertain-ing and logical manner, and his remarks were well received by the audience. Several entertaining epi-sodes in the speaker's personal experience as a me-dium and spiritual worker were interspersed through-out the discourse. These meetings will be continued permanently every Sunday morning at 11 o'clock at the above address, near 8th Avenue. Prof. Price and V. J. Morley also conduct meetings every Sunday evening at 102 Court street, Brooklyn. W. F. ALEXANDER.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, Fresident.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 11 A. M. and 75 P. M. W. J. Band, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Sunday evening at 5 o'clock. The Advance Spiritual Conference meets every Saturday evening at 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Ohairman. Seats free, Fraternity Hall, 600 Bedford Avenue. - The Finst Spiritual Mission meets at 3 o'clock for conference; 3 o'clock for lecture and tests. Mediums and speakers wel-come. S. Wines Sargent, Chairman.

love. A beautiful poem was given upon the "Visits of Angels," the service closing with a song by Mr. Lillle and the benediction. In the evening the meeting opened with "There is light Beyond the Shadows," very finely sung by Mr. Lillie, accompanied by Mr. William H. Boyce. After an invocation and song the following subject for the evening's discourse was announced: "Spiritual Gifts; or in What Way do Spirits Return?" The speaker said that spirit-return has become an established fact, and that the destinies of men and nations have been influenced by spirits. There is scarcely any limit to the great variety of medial gifts and their degrees. No two mediums have precisely the same gifts. We find that mediums in the past were held to be closely related to God, and this was the secret of priestly power over the people. We take the only intelligences of the other world with whom man has communicated. When he has held inter-course with good spirits he has called them God; when he has been in communication with evil spirits he has called them the devil or demons. Spiritual gifts belong to every individual in a greater or less degree, for the reason that every one is a spirit. The immortal part of man is just as natural as the mortal, and if the vell of mortality is not too thick the inner nature will reveal itself. Bald the speaker, the religion of to-day is no more

First Spiritualist Ladics' Aid Society Parlors, 1031 Wahington Sirect. Business meetings Fridays, at 4 F. M.; Tea at 6 F. M.; Social meeting at 7% F. M. Fub-lic Oircle last Friday in each month at 3 F. M. Mrs. A. E. Barnes, President.

Barnes, Freshent. Montgomery Hall, 785 Washington Street.-Meetings every Sunday II A. M., 2½ and 7½ P. M., and every Wednesday 3 P. M. Mary A. Moody, Conductor; Charles E. Tobey, Secretary.

The Home Rostrum (2) Soley street, Charlestown).-Icetings Sundays and Tuesdays at 7% P. M. Dr. E. M. San-ers, President.

ders, President. Unity Hall, 724 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at 8 o'clock. W. B. Hall, Conductor. Elysian Hall, 826 Washington Street.—Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; also Tuesday, Thursday, Friday and Saturday, at 2% P. M. W. L. Lathrop, Conductor.

Boston Spiritual Temple, Berkeley Hall. -An unusually large audience gathered in this hall to listen to Mrs. R. Shepard Lillie last Sunday morning.

mortal, and if the vell of mortality is not too thick the inner nature will reveal itself. Baid the speaker, the religion of to day is no more like that of past ages than the darkness of midnight is like the sunlight of noonday. The literal hell of the old theology has given place to a broader religion and a hell far more easily endured. This has come through the spiritual glits which touch the minister in the pul-plt, unconsciously perhaps, and make him give expres-sion to the great law of progress in religious thought. In looking at these glits we notice first the diverse glits of the olden prophets. Our mediums have this same varied power.

Mediumship has thrown a brighter light over the Old and New Testament than all the commentators of the past. The Bible has become a new book, and in-stead of being taken literally, it should be considered spiritually. Remember that we are all Bible-writers in this age.

spiritually. Remember that we are all Bible-writers in this age. The late Mrs. F. O. Hyzer was referred to as an in-strument of the spirit-world, breathing out some of the finest poems, lifting the vell, and shedding light upon the pathway of those around her. The gitts of the spirit have touched the babes of the present cen-tury, and they have confounded the wisdom of the great divines of our country. God is speaking to the world just as much to day as he ever did in ancient times. Modern Spiritualism, with its mediums, has repeated the prophecies and wonders of the past. The future has been revealed, and we know that the way is open for the return of our loved ones. The speaker closed by advising all to cultivate the gilts of the spirit, which are indeed jewels to be re-vealed with great care, and we shall be led into all truth.

truth

A song by Mr. Lillie and the benediction closed this interesting service.

Mr. J. Clegg_Wright of Cincinnati will occupy the

The Helping Hand is to have a Strawberry Festival at its next regular meeting. Ex-President Andrew L. Knight was present Sun-

day evening. The BANNER OF LIGHT is for sale each session, and is heartily appreciated. F. A. HEATH.

and is heartily appreciated. F. A. HEATH. The Helping Hand Society held its regular weekly meeting Wednesday, April 25th, at 3 Boylston Place. The President and Vice-President being absent, by vote of the members present Mrs. John Wood served as Chairman in the alternoon. In the evening Mrs. Eaton, Vice-President, presided. The entertainment commenced with the singing by the congregation of "Shall We Gather at the Hiver?" music under the direction of Mrs. Lovering; remarks, Mrs. Lillie, Mrs. Shirley, Dr. Mayo; recitation, Mr. J. Varcoe; singing, Miss Mason and Mr. Lillie. A large number were present. N. M. BEMIS, Sec'y.

First Spiritual Temple, corner Excter and Newbury Streets .- On Sunday, April 29th, Mr. W. J. Colville addressed two large and truly apprecia

J. Colville addressed two large and truly apprecia-tive audiences in the Temple. The discourse delivered in the morning was on "How We Answer Our Own Prayers in Harmony with Divine Order." The speaker took the position that because of the immutability of law, though there can be no miracles in the antiquated supernatural sense of the term, prayers are not therefore foolish, but are explicable in the light of the most recent scientific discoveries.

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membership to the Society, which weekly adds to its ranks. Persons desirous of becoming members may obtain blanks for application, etc., by addressing the Secretary. Unity Hall, 724 Washington street.

Harmony Hall.-Under the auspices of the U.S. A. and the presidency of Mrs. Bogan, meetings were held morning, afternoon and evening, and were well attended. An influential circle was held in the mornattended. An initiation of tests, reading and speaking in the ing; meetings for tests, reading and speaking in the afternoon and evening. Dr. D. S. Baker gave an in-spirational opening in the evening, followed by a short lecture from Mr. Varcoe on "Natural and Spir-itual Evolution." Tests and psychometric readings, Dr. Fuller, Mr. Hersey, Mrs. Rich, Mrs. Bogan and others.

Engle Hall .-- Wednesday afternoon, April 25th, a large and interesting meeting; remarks, tests and readings, Mrs. M. Knowles, Mrs. J. E. Nutter, Mrs.

readings, Mrs. M. Knowles, Mrs. J. E. Nutter, Mrs. Nason, Dr. L. F. Thayer, Dr. C. W. Quimby, Mr. E. H. Tuttle. Mrs. H. T. Chase gave a poem, also answered mental questions. Sunday, April 29th, the three services were replete with good things. The morning developing circle was one of the best yet held. Afternoon and evening the meetings were well attended. Excellent tests and readings, Mrs. J. E. Davis, Mrs. M. Knowles, Mrs. A. L. Pennell, Mrs. J. E. Wood, Allce G. Hayes, Dr. Wm. Franks, Dr. L. F. Thayer, Mr. E. H. Tuttle and oth-ers. Remarks and poems, Chairman; Bertle Hill (a lad of eight years) gave good tests; Mrs. Branch (her. first appearance) gave clear and recognized tests; Mrs. I. E. Downing, flue remarks, poem and tests; musical selections, Mrs. Nellie Carlton; plano solos, Mr. H. O. Grimes.

day atternoons, 2:45. The BANNER OF LIGHT, a paper of true merit, for sale at each session. E. H. TUTTLE, Leader.

The Children's Progressive Lyceum met in Red Men's Hall, 514 Tremont street, April 29th, and

was well attended. Singing by the school; reading of was well attended. Singing by the School; reading of an invocation by the Guardian, followed by respon-sive reading by school from lesson-cards; after the usual ten minutes' talk by the Leaders, Dr. Root con-sidered the day's lesson. After the Banner March a song was rebdered by Eddle Ramson; recitations, May Summers, Dalsy Hurford and Edith Geraid; plano solo, Miss Nellie Anderson. By request Little Eddle sang "Tiny Hands"; plano solo, Miss Grace Muproe.

Hande sang "Thy Hands"; plane sole, mirs Grace Munree. A few seats are still left for Mrs. Butler's May Fes-tival, to be held in Music Hall May 5th, afternoon and evening. For further particulars see officers, children and daily papers. On May 15th a testimonial will be tendered Mr. Charles W. Sullivan in Union Hall, in the form of an Old Folks' Concert. S97 Charles street, Boston.

First Spiritualist Ladies' Aid Society, 1031

Washington Street. - Business meeting Friday, April 27th, at 2:30 P. M.-President, Mrs. A. E. Barnes,

April 27th, at 2:30 P. M. – President, Mrs. A. E. Barnes, in the chair. After the meeting a successful test sé-ance was held. Evening session: Opening remarks, Mrs. Water-house; song, Miss Amanda Balley, accompanied by Miss Lille Fay, planist. Dr. Fred Crockett spoke in-terestingly, and then gave recognized tests; Mrs. Mel-lus gave satisfactory tests. During the evening the choir, under the direction of Mr. George Cleaveland, sang several songs with good effect; Mr. Henry Myers gave a number of highly ap-preciated readings.

ton, who has recovered from his recent severe illness, presided last Sunday morning.

best of the second se Mr. Walter Howell delivered a beautiful and instruc tive discourse upon "The Message of Spring to the

some of the term, prayers are not therefore foolish, but are explicable in the light of the most recombine explicit the ancient of the direction of the grave satisfactory tests.
but are explicable to answer another support the religious masses.
Becond, the materialistic failacy that, by reason of the materialistic failacy that, by reason of the minutability of law, prayers are necessarily use-less because unanswerable. This hypothesis rest rection form the odicing data when with the universe through the solution with the universe through the solution with the universe through the solution of the solution of the splittual interiors and the relation of our minuds through desire and expectation with the prayer recognizes law at every turn; it is not

Lee Avenue Academy. - Meetings each Sunday at K P. M. Fred N. Payne, Secretary.

The Advance Conference held its last meeting at 102 Court street, Saturday last, Hereafter the meetings will be held at Jackson Hall, 515 Fulton

street, every Saturday evening. At Fraternity Hall, 869 Bedford Avenue, the after-noon conference brought out strongly the point that we as Spiritualists worship principle rather than a worship of the strength of the stre

personality. In the evening Mrs. Evans, President of the East-on District meeting, gave an address on "Justice." ern District meeting, gave an address on "Justice." She was followed by Mrs. Olmstead with excellent platform tests. We learned Saturday of the decease of Mr. Bryan

We learned Saturday of the decease of Mr. Bryan that morning, after three weeks' liness; he was an old attendant at the Eastern District meeting. Mr. W. J. Colville will give a course of tweive lec-tures on "Metyphysical Healing" at Kingston Hali, Kingston and Atlantic Avenues, every Thursday evening in May, at 8 o'clock, and also every Wednes-day and Friday atternoon at 3 o'clock, Course tickets, \$2.50; single tickets, 25 cents. W. J. CUSHING.

Lee Avenue Academy.-The United Spiritualists met Sunday afternoon. Prof. Sundeen, the mindreader, made interesting experiments, and was folreader, made interesting experiments, and was tou-lowed by our regular platform test medium, Mr. Har-low Davis. He diagnosed disease and gave several treatments with very beneficial results, afterward presenting a number of tests, one of which, to an en-tire stranger, who had never before attended a spirit-nal meeting, was marvelous in accuracy of descrip-tion, names and details known only to the recipient. FRED. N. PAXNE, Seo'y.

102 Court Street .- A series of exceptionally interesting meetings in the Cause of Spiritualism are being conducted at this place Sunday evenings by

Prof. Theodore R. Price, inspirational speaker, and V. J. Morley, test medium. The attendance has been steadily increasing, and the earnestness of both these gentlemen, with the indubitable evidence of the co-operation of the spirit-world, surely entitle them to the support of all liberals, Spiritualists and investi-rators.

gators. The meetings will be continued indefinitely. J. L. DUNLAP.

CONNECTICUT.

Hartford .- The Eighth Annual Convention of the Connecticut State Spiritualist Association will be beld at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 12th and 13th, 1804. Speakers for the Convention are. Mrs. Clara H. Banks, Hayden-ville, Mass.; Dr. Geo. A. Fuller, Worcester, Mass.; test medium, Mr. Joseph D. Stiles, Worcester, Mass.; Trogram for Saturday: 11 A. M., business meeting, at which business of importance will be transacted; viz., organization, semi-annual convention, reports of committee and election of officers. 2 P. M., at dress of welcome by the President, Mr. E. O. Bingham; invocation, Dr. Fuller; lecture, Mrs. Banks, Tio P. M., invocation, Mrs. Banks; lecture, Dr. Fuller. Sunday: Conference at Good Will Hall, 38 Pratt street, at 10:30 A. M.; 2 P. M., at Unity Hall, invocation dress. M. Stilles will improvise a poem and give tests. Binging will by furnished by the R. N. E. Maile Quartet of Norwich and Mrs. Ida Buntin of Hartford, Mrs. J. R. Messinger, accompaniet. Beoretarles of societies, or individuals interested in conducting meetings, are invited to send in reports of the year's work. Mrs. J. E. B. DILLON, Soc'y. 403 Main street, April 28th, 1894. held at Unity Hall, Pratt street, Hartford, Saturday

405 Main street, April 28th, 1894.

For Over Fifty Years

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

NEW YORK.

Greenwich. - April 14th, WALDEN EDDY, aged nearly eighty-seven years, passed from his earthly home at this place to spirit-life.

home at this place to spirit-life. He was born in South Corinth, N. Y., Nov. 17th, 1807. He was educated in the schools of that place. He was connected with the foundry business in South Corinth till 1835, when he removed to Green-wich. He pursued this calling through years of use-ful life, winning in it an honorable competency and a high record for mercantile probity. He in 1833 marited Miss Electa Cornell, and after her death, in 1848, Miss Katherine O. Budd. His domes-ite life was a happy one. His home was a bright and cheering spot, and was his great comfort. Of his demise *The People's Journal*, of Greenwich, says: "In his death Greenwich losses one of her old-est and best citizens. His enterprises in life were many and successful. He established the famous Eddy plow works, and conducted them successfully. He was a man among men, a loying father in his household, and a congenial companion in the social world. The loss Greenwich usistins by his death is irreparable. A sorrowing widow and five children survive him, who have the sympathy of a like sorrow-ing community." The interal courred from his late residence Tuesing community." The funeral occurred from his late residence Tues-

The funeral occurred from his late residence Tues-day afternoon, April 17th, and was largely attended. The employés of the plow works attended in a body and marched to the cemetery. The directors of the G. & J. Railway also attended in a body. Business was practically suspended, all the stores closing, and every mark of respect was shown in recognition of the esteem he commanded. The pail-bearers were old friends of the deceased. Interment was in the Green-wich Cemetery; Rev. A. H. Eaton and Rev. F. C. Sco-ville conducted the services.

NEW JERSEY. Passaic .- Senator Voorhees of New Jersey is an-

other unreasonable person who is doing all he can to prevent the people from selecting their own methods provent the people from serecting that of a line of treating diseases. I have started a branch office in Passale, notwithstanding his bill, which I do not think will pass the New Jersey Legislature. F. B. HAWKINS.

142 West 133d street, New York City.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color and beauty. It will please you.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Inst Association Hall, 8th and Callowhill streets. Presi-ont, Bonl, P. Benner; Tressurer, James Breen; Scorota-y, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Vocume to 20 K P.M. um at 21% P.M.

Spiritual Conference Association meets at the ortheast corner of 8th and Spring Garden, streets every sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society, Metzerett Hall, 12th Street, be-tween E and F.-Every Sunday, 11% A.M., 7% F.M. M.O. Edson, Pres. Second Society-"Progressive, Spiritual Ohurch"-meets every Sunday, 7% F.M., at the Temple, 426 G street N. W., opposite Fension Office. Rev. E. B. Fairchild, Pres

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VOL. 75.

{ COLBY & BICH, 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, MAY 12, 1894.

HE CHOSE THIS PATH FOR THEE!

He chose this path for thee, No feeble chance, no hard, relentless fate, But love, His love, hath placed thy footsteps here; He knew the way was rough and desolate. Knew how thy beart would often sink with fear, Yet tenderly He whisp-red, 'Child, I see This path is best for thee."

He chose this path for thee, Though well He knew sharp thorns would tear the

feet, Knew how the brambles would obstruct the way, Knew all the hidden dangers thou wouldst meet, Knew how thy faith would faiter day by day. And still the whisper echoed. "Yes, I see This path is best for thee."

He chose this path for thee. And well He knew that thou must tread alone Its gloomy vales and ford each flowing stream; Knew how thy bleeding heart would sobbing moan, "Dear Lord, to wake, and find it all a dream," Love scanned it all, yet still could say. "I see This path is best for thee."

He chose this path for thee, What needst thou more? This sweeter truth to

know, That all along these strange bewildering ways, O'er rocky steeps and where dark rivers flow, His loving arms will bear thee "all the days." A few steps more, and thou thyself shall see This path is best for thee. — Union Signal.

Original Essays. PSYCHIC GLÉANINGS.

Spiritualism Scientifically Demonstrated.

BY ALBERT MORTON.

NO. IV.

GNERHAPS, when the Dialectical Society has determined the present point, it will set on WE foot a similar inquiry into the correctness of the theory of the Copernican system, of that of the circulation of the blood, of the principle of gravitation, of the identity of lightning and electricity; for Spiritualism, having now received the assent of about twenty millions of people, in all countries, after per sonal examination, stands fairly on the same basis of fact that they do.... I am simply asserting what appears to me a most prominent and unavoidable truth.... Next, the ' Investigations ' of Professor Hare, in which, as a great electrician, he details his severe and long-continued scrutiny into the nature of these phenomena; both he and Judge Edmonds having undertaken these inquiries in the full persuasion that they should expose and put an end to the pretensions of Spiritualism."-WILLIAM HOWITT, Letter, Feb. 26th, 1869.

"If Messrs. Hemholtz, Huxley, Pasteur and Edison were simultaneously to announce themselves as converts to clairvoyance, thought-transference and ghosts, who can doubt that there would be a prompt popular stampede in that direction?... Now, the present writer (not wholly insensible to putting himself on record as a false prophet) must candidly express his own suspicion that sooner or later the cat must jump this way. The special means of his conversion have been the trances of the medium (Mrs. Piper).... The trances I speak of have broken down for my own mind the limits of the admitted order of nature. Science, so far as

demonstrated the existence of a power, exterboard being attached to a spring balance, three feet distant; near the fulcrum was a vase of water in which was immersed a wire netting supported independently of the board or vase. By means of this ingenius device he learned that the insertion of a young medium's hands in the water, without other contact, indicated a power acting upon the spring balance equivalent to a weight of eighteen pounds. He also noted that if the water was not of an agreeable temperature for the medium the power was diminished-an important item for consideration, being evidence of the necessity for providing favorable conditions in order to obtain

the best results. In many instances we have had the evidence that much greater weights have been lifted by means totally inadequate to produce the manifestation, if physical power is advanced as a solution of the problem; notably in the séance at the house of Mr. Laurie, when a grand piano, bearing the weight of President Lincoln and three other men (over fifteen hundred pounds' weight, probably), was lifted and moved around the room, while the only human agency was the hand of Mrs. Miller resting upon the piano. (See "Was Lincoln a Spiritualist?" p. 90.)

I have had many experiences wherein very much stronger manifestations of power were made than occurred in the personal experiences related by Dr. Rush, which must be accepted only on my statement, as I took no precautions to have them scientifically verified. These manifestations have been witnessed not only with professional mediums, but in the privacy of my own house. I placed my finger-ends on the edge of a table top, one bright day in February, 1872, when the sunshine was streaming into the room through the unshaded windows, and the table gently rose above my head until its legs pointed toward the ceiling, without any exercise of power on my part of which I was conscious, and I was as fully in the possession of my senses as at the present time of writing. The only human being present with me in the room was Henry Slade, who was seated upon a lounge about ten feet distance from the table. My testimony may be valueless to scientists, but the effect produced was very tangible proof of an unseen power to me; and that

I was in a hypnotic condition affords no explanation, for many prominent mesmerists have expended their powers upon me without avail. Similar exhibitions of unseen power have been of frequent occurrence during the past half century, and have been attested to by many of our eminent countrymen; yet the spirits are now commanded to "do it all over

The apparatus by means of which Dr. Hare | what they found in "Darkest Africa," or of | unteers!" There was a great commotion, and | concern and good of the whole human family astronomers of the wonders they see in the while the crowd wondered and stood dazed nal to humanity, was formed by suspending a starry heavens; but if we trust the evidence a board on a fulcrum, the extreme end of the of our own senses, that we have seen and conversed with those we know-those whose lessons from the spirit-world inspire us with hope and courage to press onward and upward, immediately we are proscribed as victims of delusion.

As Dr. Hare said: "This wisest man who speaks in ignorance, speaks foolishly to the ears of those who perceive his ignorance. The great mass of men of science appear in this light to Spiritualists when they argue against Spiritualism." Summerland, Cal.

FAST DAY.

BY WILLIAM FOSTER, JR.

RECEIVED my BANNER Wednesday, April 18th-a day in advance of the usual time - being remtaded time-being reminded thereby that the old Bay State had abolished 🕅 Zast Day,'' sever ing another chain which, for the two cen-turies, had bound her to Cardidox ecclesiasticism! Massachusetts have town her good sense in this one particular. ("Fast Day" died hard, but it had to succumb to the spirit of the age. Long ago the world outgrew the ancient superstition, for this setting aside a day to wear a long face, say prayers, and go to bed hungry-as though such a procedure could be pleasing to God-ris the acme of foolishness! This fasting business, in f religious sense, was always more or less perfunctory. The clergy insisted upon it as a means to keep their flocks in hand and exercise their old-time rulership. When Massachusetts and Connecticut were dominated by the Orthodox clergy, Church and State were practically united. It used to be that only church members voted; and so rigid was the ecclesiastical government that everybody was forced to help pay for "stated preaching," and attend divine service as prescribed by law or be subjected to a penalty. Gradually this rigidity relaxed. New sects came up; opposition developed, and straightlaced Calvinism became diluted, eventually losing its absolute power.

Massachusetts and Connecticut were par nobile fratrum-ecclesiasticism of the bluest type being incorporated in the law. But large masses of the people were ever restive-protesting in various ways against the rigidity of the laws, and the intolerance upon which they were based. Fast and Thanksgiving days were as sacred as the Sabbaths; the proclamations of the Governors ended with a reminder of the fact by announcing "all servile labor and vain recreation are by law forbidden." The liber. alizing tendencies of the age culminated in Connecticut, in 1818, in the adoption of a constitution, when the union of Church and State was dissolved. Some of the obnoxious laws lingered for a few years on the statute book, though they were practically dead letters after the adoption of the Constitution. Up to this time yearly, at the inauguration of a new government, there was an election sermon from one of the "standing order," and the Orthodox clergy of the State assembled at the capitol, formed a part of the election parade, and were subsequently wined and dined at the expense of the public treasury. The sermons on Fast and Thanksgiving days were generally in both States devoted to political topics, an extollation of Federalism, and vigorous warnings against the seductive influences of "Tom" Paine, Tom Jefferson and the devil -a trinity which the clergy much feared. Liberalism they pronounced to be French infidelity. I have before me a sermon preached Thanksgiving Day, Nov. 29th, 1798, at Charlestown, Mass., by Jedediah Morse, D. D.; wonder if he is of the tribe of "Rising Sun" Morse, one of the Congressmen who has been very conspicuous for airing his piety and bigotry from his seat. This sermon is illustrative of the pulpit of the times, and in a copious appendix seeks to still further work up the public mind to sustain Federalism and Orthodoxy, which were then in close alliance. The clergy olung to their prerogatives with tenacity, and sought to keep on the church fetters, but in vain. Gradually, one after another, the ecclesiastical laws were repealed, or became a dead letter, and finally the union of Church and State was dissolved. Our forefathers were godly men-I fear too godly! Their God was only a hugely overgrown man, jealous of his own glory, governing his creatures for that particular purpose, under a code of laws arbitrary in the extreme. Their theology and religion were rigid and stern-utterly wanting in the milk of human kindness. They gave no play to free thought, insisting that every one should pronounce their shibboleth or submit to the penalty of the law, whose code was devised and framed to build up the church and enforce its dogmas. Their religion was incarnated bigotry; their commonwealths in all departments based on the that of others interested in this hallucination, | creed of Calvinism, and hence even bloody and persecuting. I am reminded of an incident which occurred in Ashford, Ct., under the sectarian regime: A conclusions of that experimental expounder of | citizen of stubborn independence would not Nature's riddles"; but he soon learned that attend "divine worship," and was called be-Faraday's conclusions in relation to Spiritual- | fore the magistrate, who decreed that the offender should be publicly whipped. On the prethe noted scientist, who derided the absurd | scribed day the culprit was taken to the whipping-post, which was surrounded by a great crowd, composed mostly of the churchites. ture's riddles" proved to be erroneous in his As the constable was about to apply the lash, a stranger on horseback rode up; rising in Dr. Hare accepted as one of the most profound his stirrups he exclaimed: "Ye men of Ash- lar dissent and industrial evils which give rise ford, ye serve God as though the devil was in to strikes, lookouts, outs of wages, business de-We are not accused of weakness of intellect you! Do you think you can whip the grace of pression and war. So we maintain that a re-

the stranger put spurs to his horse, and quickly vanished in the distance-probably fearing an arrest for his contumacy in thus upbraiding a "due course of law." It must be acknowledged that in matters ecclesiastical and religious our pious forefathers did serve God as though the devil was in them. But time has diluted the old-time bigotry. Soon no semblance or reminder will remain.

The spirit of the age demands free thought and with this the rights of conscience will prevail, and no bigot will dare to assume to be his brother's keeper:

' The dead old centuries, when priest and king Bore rule, have ended, and the race of men, Humanity itself, revives again."



Delivered before the First Society of Spiritual ists, Ohicago, Ill., under the Inspiration of his Guide, Elizabeth Barrett Browning, by

WHITE ROSE.

20 problem commands deeper and more wide-spread attention among all classes of people than the one which is generally known as the industrial problem. The capi talist who seeks the securest means for the investment of money, and the poor laborer who subsists on his meagre and daily earnings, together with the members of both classes and masses, are directly interested in the solution of this problem ; and as vested interests are involved in the question at issue, all men, as they are influenced by selfish or fraternal motives are watching the signs of the times, and, so far as they are able, are shaping the affairs of the industrial world for selfish or unselfish purposes. The security of fortune, whatever may be the form of it, is nowhere regarded as impregnable-nay, all collaterals, matters of bonds or real estate, though locked up in iron vaults, or rooted to the globe, seem to many to be at the mercy of this problem, which is slowly yet irresistibly working out its solution.

The question of capital and labor has long since been one of the deepest ever given to man to answer, and so intricate is it in its multitudinous ramifications, amid the social and po litical, as well as religious and educational life of the people, and so involved in the great problem of the human will and freedom, that there seems to be to many not one visible possible way out of the difficulty. And while the wheel has many spokes, and yet revolves on one central axis, the mystery is, how can the various as illustrated by the vast populations

in view, and not a few as against this overruling majority.

The various schemes which have been lauded by revolutionists and politico-economical teachers and philosophers are very well in their place, and will in time come in for a full share of public approval and patronage; but ere any special reform which is partial, and deals with the wheel of society and not with the individual spokes, shall come in vogue, a deeper and more harmonious state of the spokes must be attained. To what end will be the effort to have the wheel move, if the tire is sound and the spokes lack arrangement and adjustment? Such a wheel will accomplish but unsafe and unsound locomotion, and mar and jar rather than carry the burdens that may be placed or depend upon it. Thus far the schemes of the reformer, while generous and humane in purpose, have been directed against government: as if you should make government a reflex of the divine harmony of the spheres and yet unchange and unaffect the spiritual state of the citizens who compose society and make government, that fact should avail: Nay; government will always be ineffectual, a restraint or a dead letter, so long as it is not the effect of a cause-the cause the result of the legislation, and the legislation the result of the people's improved social, political and moral condition. Government is but an external device, a machine used by the State, which the people authorize and employ to perform the functions for which government stands, and not to usurp or take the place of conscience or personal rights. And while Henry George's system of political economy is true; and Laurence Gronlund's idea of socialism is the natural evolution of government; and Edward Bellamy's dream of Nationalism is the ultimate state of society-while all this is true, yet these conditions of society as incorporations of government cannot become popular, that is, practical, until the people have reached the inner state of soul that creates them, for these reforms are spiritual as well as material in aim and scope. Plato's idea of the Republic, though impracticable in details, yet hinted at a spiritual condition of the people that might easily make or have made it a realization; yet, like More's Utopia, it sails like a mirage before the vision, in sight, but not tangible; a thing to hope the but not to be realized. And over the centuries it came-still taking onroseate tints as the human mind dreamed of it-a veritable ark that floats the flood of humanity's passions, and rests at last upon the-Mount Ararat of the soul-typifying the highest heaven-kissed mount of vision that humanity has. And this is because the idealists and not the materialists, the Christs and not the Sanhedrims constitute the minority of the people. They live in the realm of ideas as well as things, live close to the bosom of the Father and not in the quag mire of self; live for and in the soul, and not for and in the material. And hence we do not prospect the state of any nation when we follow natural lines of rational history, and affirm that no reform can eternally and truly avail the people that reaches them from government and by government, from the external to the internal, and not from the seat of all government, which is the soul. It needs not a very reflective mind to see that government as it exists on the face of the globe, whether family, tribal, monarchical or democratic, is what it is because of the inner state of the people. In this sense it is true that a river cannot rise higher than its source, for the effect is always in exact ratio in quality and momentum to the cause-as the rays of the sun are always pronortioned to the sun's electrical power-and there cannot be in government what is not, in some form or another, the index of the life and state of the people. If government is complex or simple, the people and their interests are complex or simple. If it is brutal and tyrannical, whether monarchical, republican or democratic-and we use these words in their broadest sense — either the rulers or people who may be sovereign are responsible for it; and the point we make is this, that to change the character of government so that it will be governmental in the truest sense, and not a mere form or automatic expression of a heartless people, the character of the people must be affected. So that after all-after all external remedies have failed, the way to solve the industrial problem is to probe into the sins of and set right the man, to change and spiritualize the inner life of the people, to sanctify the sovereigns who by proxy or representation make government; and when this shall have been done, as we believe it is being done-however feebly and slowly-these utopian and spiritual conditions for which the reformers are toiling and the masses sighing, shall assume objective form and proportions. There is in one of the temples of the Orient, but held in solemn privacy away from the vulgar gaze of the world, a curious bit of workmanship, wrought, it is said, by the ancient Egyptians to illustrate their idea of the soul in relation to the outward or external life. It is a miniature building of a temple of worship, symbolizing man. The external form is beautiful to behold, perfect in symmetry and design, adorned with gold and precious stones; but within, as you look into the windows and door. is a smaller temple, but one similar and far more beautiful and dazzling in design and splendor - the gems glowing in iridescent light. The external corresponds in form to the internal temple, and was shaped from the design of the one within, which represented the divine pattern-the soul. Thus government is related to man's spiritual state. for as

science denies such exceptional facts, lies prostrate in the dust for me; and the most urgent intellectual need which I feel at present is, that science be built up again in a form in which such facts shall have a positive place."-DR. WILLIAM JAMES, Forum, Au gust, 1892.

It is evident that the cat has jumped a long way, and that way is in the direction of fearless expressions of progressive thought in the midst of conservatism. The difference is strongly marked between the conduct of the professors of Harvard, in their one-sided, prejudiced and cowardly course toward Spiritual ism in 1857, and the manliness and honor of William James, Professor of Psychology at Harvard University, in his public advocacy of that he has demonstrated, by patient and scientific investigation, to be a truth.

It is a truth that should be apprehended by time-servers and fence-straddlers-that the time has now come "that science be built up again," and the fact proclaimed, as demonstrated through Spiritualism, that the labors of scientists and thinkers do not cease at the brink of the grave, but, in the glorious life beyond its confines, there will be no limitations' to the acquirement of knowledge in congenial pursuits; that the arisen spirit will be free from all environment of conditions which here tend to limit the aspirations for "light, more light," and that every height attained but points the way to still more glorious achievements.

This is the all-sufficient answer to the frivolous "Quien Sabe?" "What good does Spiritualism do?" But little good to those who seek its ministrations in a spirit of curiosity or selfishness; but inexpressible good to those whose spirits have been bowed down by the belief that friends have gone to "the undiscovered country from whose bourne no traveler returns"; who, if they live, may be doomed to spend eternity in that dire abode "where the worm dieth not," as theologians have taught, until the shackles have rusted off; the good springing from the knowledge that,

'As sweeter air comes from the shores immortal, Inviting homeward as the days decline, Almost we see where from the open portal.

Fair forms stand beckoning with their smiles di

One of the first to make a thoroughly scientific investigation of the spiritual phenomena, with ingenius apparatus invented for the purpose by himself, was "Robert Hare, M. D., Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate of the Smithsonian Institute, and member of various learned societies." The standing of Dr. Hare is further indicated by the fact that he was the author of more than one hundred publications "for the most part on chemistry and electricity, yet always intermingled with political, moral and financial essays." Surely the investiga tions of such a profound and versatile thinker entitle him to a courteous hearing on the part of intelligent people.

again," for the especial benefit of wiseacres who modestly claim that no evidence is worthy of credence unless given in accordance with their scientific requirements.

To return to the investigations of a scientist: the amount of power exerted is not of especial value-in a scientific sense-in demonstrating the fact that, inexplicable by known laws, the power exists. The movement of a pound by unknown agencies would be as worthy of investigation as would that of a ton; and it is reasonable to claim that the experiments of Dr. Hare demonstrated conclusively that such a power exists. The apparatus invented by Dr. Hare to test the intelligence directing the power may be briefly, without illustrations, described as follows:

The table used was six feet long and sixteen inches wide, having the legs upon one end resting upon casters; the opposite legs were perforated for the passage of an axle, having rollers on the ends, one of the rollers being grooved. Upon the side of the table having the grooved roller was a dial which revolved on an axle, and a fixed index, a cord being used as a belt between the grooved roller and dial, which any lateral movement of the table would cause to revolve. Upon the face of the dial were the letters of the alphabet, not in regular sequence, and several words. At the back of the table the medium was seated, the alphabet not being in her sight, her only physical connection with the table being her hands, which rested on a board placed upon two balls. It is apparent that an exercise of power on the part of the medium could have no other effect than to press the table to the floor, or roll the balls upon the table.

Through this method of communication Dr. Hare received many messages, giving him conclusive evidence that the power was not only controlled by intelligent beings, but that it was exerted by those who had passed to a higher life, and the means he so ingeniously devised to show the fallacy of spirit-communion proved to be an open sesame to the doors opening up an avenue of peace and light, which he had considered as delusive. In a letter referring to Spiritualism, under date of July 27th, 1853. he said: "I recommend to your attention, and Faraday's observations and experiments, recently published in some of our respectable newspapers. I entirely concur in some of the ism were as fallacious as those of Dr. Lardner. proposition to cross the Atlantic by vessels propelled by steam. The "expounder of Na. hasty conclusions, and the "hallucination" and important truths we can learn.

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that people the planet earth, be made to move harmoniously and regularly in the direction of the wheel, and in accord with the will of the Infinite Intelligence that rotates the axis, of which the wheel-which here symbolizes society-and the spokes which symbolize the members of it, are composite parts. No local or national remedy will avail which has not in it the cardinal and radical reform, the well-being not only of one State or nation, but the gross numbers of the entire population of the world; and laws, whether sumptuary or constitutional, which make external law and appliances of government a matter of local option or selfish interest, or as it is here in the United States, a matter of party legislation, and not a question and matter of conscience and humanitarianism, as broad and vital as the obligation of duty, are laws which shall need repealing and mending until they shall respond to the growing needs and character of the whole people. A legislation, in short, that pleases America though it curses and pauperizes the empires and peoples of other continents, wise and seemingly conscientious as it may be, is but a form of government that "robs Peter to pay Paul," without improving the conditions, either material or spiritual, of Peter and Paul. For that which enriches one nation by impoverishing another; that which, as the orthodox form of Calvinism puts it, gets one class into heaven by putting another into hell-by a sort of Darwinian necessity, or a survival of the fittestthat, in fine, which builds up homes on this side of the water by desolating homes on the other side (diplomatic and clever as the strategy may be), is not reform, is not freedom, is not righteousness, is not what we mean by a solution of the industrial problem. It is simply carrying out on a grand national scale what is operated by the individual; it is making selfishness a matter of national diplomacy and government, and is but the mirror in which the individual consciousness or soul is clearly reflected. We say that you cannot enrich nor bless the human race by cutting asunder the bonds of whites and blacks, of nations and empires; and the selfishness which has popularized the saying, and perverted it also, that 'charity begins at home," has done more to restrict the opportunity of nations and homes, and degrade their sovereigns and people, than all the anarchy extant. For anarchy is the antipode of selfishness, and while the one con-

fiscates to get but not to help, the other, anarchy, confiscates to help but not to get, and both are built on sophistry, false logic and perverted generalizations of human experience. Anarchy is not to be feared one-half so much as that selfishness which generates it, which, masquerading under the fair robes of liberty, stabs the goddess behind her back, and seeking its own, sows seeds of national wrongs, popufor accepting the statements of explorers as to ' God into men? Ohrist will have none but vol- form to be radical and helpful must have the each individual exhibits in his conduct, or Sector Sec.

oharacter what he is, and this fact demonstrates itself at last in spite of musks, decoptions and reputation, so government as law is but the reflex of what we are, for government approximates if not embodies the collective expression of the character of the people. So we come to the real solution of the indus-

trial problem, not by considering Government as not needing mending or as not a factor in social and industrial reform, but altogether as playing a minor part, as being simply the effect and function of what is causal, what is vital, what is the prime source of all reform and legislation-man! Would we change and affect Government, we must change and affect man ! Now what is man in the light of these reforms for which the untiring and earnest body of humanitarians is toiling? Is he ready for them? The industrial problem to be solved must be solved regardless of personal and class interest-is man ready for such indisoriminate, just, righteous solution? Do we want or are we ready for justice, truth, love, fellowship? Are the rich and poor willing to surrender their pride and selfishness to thus bring about the condition where none vaunteth himself, is not puffed up, seeketh not his own, is willing as a spoke to be fixed unto the rim of the wheel, and revolve obedient to the law of nature, which is the will of God! If not, then another reform must come first, and one which is radical and basic, one that platforms all the other reforms; and as the trunk of a tree holds and vitalizes the branches, so it gives stability and vitality to all that proceeds from it; and that reform is a development of manhood, a spiritualization of the inner being, an unfoldment of the soul into the life and love divine; all of which shall humanize men and bring them into affinity, and have them realize that they are all spokes of the same wheel, and that the wheel can roll only and do efficient work as each one, in love and truth, does his part to give the proper and easiest revolution to the wheel moved by the Divine Will. And when this reform is effected, men will not be such irate demagogues and partisans, intent upon seeing one party rule or one political platform prevail, but they will throw aside political bias, and all which is not one with love divine, and move toward the world-wide life, the cosmopolitan soul, the entire human family, until the human shall be one with the divine love, and man and God act in harmony!

So you see this state must precede all the other collateral states; this reform must antedate all other reforms; this soul-growth must create all true government in the circumference of which each soul, as the spoke in the wheel, shall have and exercise the rights and freedom that belong to it; and society as the the wheel revolves around the central axis of God's eternal love! And when you say that this is too vast and grand to become a realization, a state too supernal and augelic to be attained in the earth, you confess that you are not ready for that, nor willing to toil for that state of life which alone will bring to pass, in an external, objective way, what seems and is so beautiful, good and true in theory.

Oh! my friends, when we contemplate the awful state of human society to day from our standpoint, and see the black shadows blotting the white robes of the soul, the angel in the cradle stilled in sin, starved and pinched with cold, cursing where it should be singing praises to God, wearing rags and festering in hovels where it should be robed in the garment of the sun, and throned in a sphere of love, do you wonder that our heart aches and our soul cries out against these wrongs which blight and kill, making life a mockery and the earth almost a veritable hell; and all because of selfishness / And must this tragedy continue through other scenes, more pathetic and tearful to relate, ere each man and each woman will rise in their soul-might and dare to be true to the best and divinest that is in them. Each must do the noble part, for upon and from such action must rise and flow the love | it?' that will save the world. We may try expedients and nostrums, they will all fail, as long as the organic state, the reality of soul from which all effects proceed to bless or curse, remains as it is. To have a government that shall be spiritual we must be spiritual, for God has given us the forerunner of all symbolic and human forms of government in the natural world--a world which shines with love divine. and is perfect even to the rotation of an atom -that we may govern our lives and make them divine by being perfect as God is perfect. When we are ready for the kingdom of God. and will sacrifice self to possess it, then and not until then shall we expect to see any visible and deep change in the present order of society; but meanwhile, and until we bend the knee to duty, we shall be carried through the hissing flames of the fiery furnace, until the dross and alloy of the soul are burnt away, and we as sons and daughters of God seek the Father, and serve and worship Him in the beauty of love and holiness.

Persecutions of Mr. Boons, a Wouderful Healing Medium I [Translated for the BANNER OF LIGHT from La Rovu Spirite, Paris, by W. N. Enyrs.]

Among the many mediums endowed with the divine gift of healing, there is at present perhaps no one more remarkable for the magnitude of his power and the simplicity of his

methods than the subject of this notice. For twenty years M. Boëns of Belgium has been pursued with relentless hate by the "Regulars" of his country, for the only reason that by the virtue that went out from him he cured the sick whom they with all their ticketed science were unable even to relieve; but God rules; and strangely has this man, his faithful servant, been protected. Repeatedly arrested and condemned by the tribunals of his country, he has, after each condemnation, been providentially saved from the decreed punishment by the royal favor of King Leopold II. The courts of his country have condomned him; the king has as often pardoned him, and, under the hand of God, King Leopold, without knowing it, perhaps, has become the support and defender of Spiritualism!

In 1880 Belgium, wishing to celebrate with splendor the fiftieth anniversary of her independence, organized a national exhibition of the products of her arts, industries, education and commerce. The king was naturally proud of the progress that his little kingdom had made in so short a time under the reigns of his father and himself.

M. Boëns was one of the exhibitors, and to this exhibit of curative apparatus the king paid a visit daily, and one day in answer to the question that M. Boëns addressed to him: "Is not this, sire, an instructive exhibit?" the king replied, "Yes, yes, and this is why I address my prayers to God that he will graciously continue to protect and bless you."

Somewhat different from this was the scene that occurred at the last trial of this noble old man

The judge of the municipal court of Charleroi asked a witness

"Did M. Boëns treat your husband?"

The Witness: "No, sir; he only cured him." The Judge: "What? I do n't understand you. Explain your meaning more clearly."

The Witness: "Well, sir, my husband was suffering horribly from rheumatism in the legs. The doctors who had visited him did nothing but increase his suffering; but M. Boëns cured him instantly."

The Judge: "By what means? pray tell us. The Witness : "M. Boëns asked for some clean inen, and rolled my husband's legs in it.'

The Judge (bursting into a sneer): "Really, that is an extraordinarily expeditious means of curing the rheumatism. Ha! ha! ha! "

And every one in the court room joined in the ridicule with the judge.

The Judge: "And, pray, how much did this precious man make you pay for this miraculous cure?"

The Witness: "Nothing, absolutely nothing, except that M. Boons seeing a poor old woman, my neighber, walking on the cold ground with naked feet, begged me to buy for her a pair of shoes, and this I did gratefully."

The Judge (after a look of astonishment) You may sit down."

Let us record here the fact that at this trial M. Boëns was acquitted.

At Chapelle-Herlaimont, where our medium was living at the time of the following incident, his house was daily crowded with people who came from far and near to meet him. One morning the mother of a young miner, Hubert Duvivier, came in terror to his door; but, intimidated by the sight of so many richlydressed ladies who were within, she would not enter. Remaining at the threshold, she called to him in a tone of great distress: "M. Boëns, Barella and Copin, the doctors of our district, are coming the day after to-morrow to cut off the foot of my Hubert: Must I let them do

I am busy now with these ladies. In half an hour I will be at your house."

The physician, now thoroughly angry, stubbornly refused to make an examination and

judge for himself. Uttering an oath, he ploked up his instruments and left the house, saying: 'Duvivier, you shall repent of this, I swear it. Don't you ever ask aid of me again."

Eight days later M. Boöns and Hubert were walking together in the streets of Chapelle! M. Boëns goes regularly to Couvin each week. As the passage is made by railway, and as a change of train has to be made at Marlembourg, it happens that travelers between Charleroi and Couvin are frequently obliged to wait an hour or so at the station, owing to the failure of the trains to connect.

One day he was on his way home from Couvin, and while waiting for the delayed train at Marlembourg he saw, coming through the crowd, a young man, carrying upon his shoulders a comrade, who was uttering piercing cries. A man near to the medium said to him that the young man who was in such suffering was a soldier, who that morning, while making merry with his comrades, had met with an accident and injured his foot, and that he was now endeavoring to find a physician.

Hearing this M. Boëns, moved by a feeling of pity, drew near to the sufferer with the firm will to cure him.

"Oh! don't touch me-don't touch me!" cried he; but as some one said that it was perhaps a doctor who was near, he allowed his foot to be touched. M. Boëns placed his hand upon the wounded foot and said: "Young man, put on your shoe and rejoin your comrades. You are cured."

The young man looked with ourious eves at M. Boëns; then, putting his foot to the ground, he cried out in a tone almost comic:

"What! I don't feel any pain! I can put

escape as easily as his patient had done. Be fore he could extricate himself, however, he saw coming to him the young man, accompanied by his mother. With expressions of the deepest gratitude the lady said :

"Please tell me, sir, how much I owe you for having cured my son."

"Nothing, madame, absolutely nothing. Only do me the kindness to accept from me, you and your son, a glass of beer at the neighboring inn, for I am dying to get away from here!"

The next week on his visit to Couvin his patient said to him :

" Monsieur, everybody in the country here is talking about a marvelous deed that happened at Marlembourg last Tuesday, but nobody knows the author of it. I thought that it must be you."

"Yes, it was I; but do me the favor to speak no more of it," replied the medium.

Banner Correspondence.

Missouri.

ST. LOUIS.-E. W. Gould writes, April 30th: "No name among the long list of brilliant lec-turers and public workers since the advent of

here, and the result of her work in this disor- elegance of diction, clearness of statement, and yet

Moto any first of the side of the side was there, and, going to the side box, he said:

an impertiment opposition, threw upon the speaker a look of scornful inquiry and said: "Well, my fine fellow, have you become a fooif I tell you, on my word as a dootor, that the foot must come off or your boy will soon die. The mortification is increasing, and there is no time to lose." "But, "interrupted the father, "he is oured; be is cured, and you shall not cut off his foot." "Che any sour power in the sourd of the source is a supering the sustain you, is our prayer."

Vermont.

WEST BRAINTREE .- "Member" writes: The Spiritualist Association here commenced its meetings for the coming season Sunday, April 29th. In the forenoon Dr. S. N. Gould (West Randolph, Vt.) delivered an able ad-dress; subject, 'Charity Covers a Multitude of Sins.' His address was followed by very able and timely remarks by Mrs. George Pratt. In the afternoon choice selections were read by Mrs. George Trathelis poor Mars.

by Mrs. George Tarbell; poem, read by Mrs. S. N. Gould, the President, 'What I Saw "Over There." 'Interesting descriptive tests by Dr. There.' Gould.

Sunday, May 6th, and Sunday, May 13th, Mrs. Emma Paul (Morrisville, Vt.), one of our ablest lecturers, speaks for the society.

Officers elected for the society. Officers elected for the coming year: Mrs. S. N. Gould, President; Mrs. Geo. Tarbell, Vice-President; Mrs. Geo. Tarbell, S. N. Gould, S. R. Batchellor, Board of Managers; S. R. Batch-ellor, Secretary; Mrs. S. R. Batchellor, Treas-urer; Geo. Pratt, Auditor. The society is doing good work. All through the work year many interesting mactings here

the past year many interesting meetings have been held, and the coming season the Board intend to make the sessions still more interesting by employing some of our ablest speakers. Saturday evening, April 28th, Dr. Gould, as-sisted by Louis McAllister, gave a very fine stereopticon entertainment for the benefit of the society, which was much enjoyed by the fine audience assembled."

Massachusetts.

WORCESTER.-E. H. Hammond, Secretary, writes: "Our band of workers struggles hard to keep the wheels moving, and spread our grand Philosophy broadcast in this city of churches. Our Lyceum is doing its work si-lently, but surely, and every day adds lustre to the Cause for which we fight. April 29th we had a pleasant session, the little ones enjoyed it so much, and the older ones also. Bro. Hil-dreth, our faithful Conductor, is ever with us, with his smiling face and happy greatings - his "What! I don't feel any pain! I can put on my shoe! I can walk!" and bursting through the crowd he disappeared. M. Boëus, now the centre of attraction for the wondering crowd, would have been glad to the scone as easily as his patient hed done. Bo

California.

SACRAMENTO .-- F. W. Rogers writes: "I was privileged to attend a séance held by Mrs. Maggie Waite on the evening of April 25th. What a pity she will not remain longer with us. As a test-medium she is-to my mind-without a peer. She passed among the audi-ence, bringing joy to many a sorrowing and skeptical one; it did an old veterau like myself She spoke kind words for THE BANNER on

the occasion described, and urged each and all to subscribe for it."

No book that I have ever chanced to read has interested me so much as this latest work of Mr. T. C. Crawford, whose long sojourn in the higher walks of journalism has given him an authority upon many important points. This book is valuable from two positions: First, because it mirrors life, political and social, as it exists in Washington, the only distinctively fashionable city in America; and the other on ac count of the occult bearing of the story, in which the true genesis will be found.

The casual reader will probably pass all the sug Modern Spiritualism is better known or more highly appreciated than is that of Mrs. Carrie E. S. Twing. But as this is her first visit West of the Mis-sissippi in the Cause of Spiritualism, it may be interesting for some of her many friends at her home in the East to know of her reception least and the result of her work in this diorn ganized, sensitive, skeptical community. With a population of over half a million, out lad before the public the scheme of perfect happiness. depth of penetration, he has taken up the pen and

Capt. Harcourt is a gentleman from the Island of

spirits, although not yet perfected, hovers about those who are given to high aspirations."

"Then we may have lived many lives? How can we profit by the lessons of the past?"

"The record of these experiences is known to the spirit, and this can be learned by a study of the soul. If the vision of the 'sixth sense' were to-day to be given to every one, fow would avail themselves of the privilege. You shake your head; well, tell me how many there are whom you know who really desire to better their condition."

It will be seen by the above that the author has the gist of the Spiritual Philosophy well in hand (according to your correspondent's view), and is able to put his statement in such an understandable way as to impart the idea intended, the whole motive being that a perceptive knowledge of the higher self is a spiritual and physical necessity, if one is to attain unto perfect happiness. That all this is impracticable will be asserted by nearly every secular business man one meets; and yet Captain Harcourt so deftly arranges his theories as to bring the loftiest principles down to the most commonplace hypothesis.

"I believe that the world can be stimulated to as high deeds and to as great developments in the time of peace as was brought forth by the cruel stimulus of a war, or of a revolution. Throughout there is a domand for a higher motive in political life, the necessity for a greater forgetfulness of self, and a nobler dovotion to duty.

The story itself is one of rare interest, which seems, in a way, apart from the occult interest of the book itself; and yet, so deftly interwoven are these peculiar theories that one seems to have been introduced into the ideal world, where one's best thoughts are found, and our highest emotious stimulated.

Spiritualism, during these years which have been largely devoted to phenomena, has not emphasized the intellectual side of the subject as much, perhaps, as some of its advocates might wish; and it remains for many thinkers outside the acknowledged ranks of Spiritualism to carry forward this part of the work. It must be remembered that the strength of the movement consists far more, numerically considered, with those who have not yet seen the wisdom of becoming. openly, defenders of the truth. In such ways as Longfellow in "The Footsteps of Angels," Lytton in "The Strange Story," or Crawford in "A Man and His Soul," do we see revealed the far-reaching power of a movement that has come to declare the universal in religion, as in Nature herself. A more graceful, elo-quent or valuable offering has not been placed upon the altar of Spiritual Thought than this latest and highly interesting work. • J. W. F.

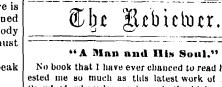
New Publications.

THE POLITICAL ECONOMY OF NATIONAL LAW. By Henry Wood. pp. 305. Lee & Shepard, publishers, Boston.

Mr. Wood has taken a dry subject, and made it not only instructive, but positively entertaining. He has shown, not the theoretical and artificial, but the natural and practical sides of his subject, conclusions aimed at after many years of careful study of the practical phases of social economics, in their relation to natural law. Each chapter is thoroughly orignal, and current in its tone. The recent depression in business, and the causes which led to it, are handled in a masterly manner. There is not a dull line in the volume, and though the ordinary individual may not possess taste to discuss economics, yet he cannot open a page anywhere and not find much to interest him. The single chapter treating on the evolution of the railroad is a striking example of the truth of this statement. "Money and Coinage" is another most entertaining portion of the work, treated by the application of natural law which governs money. Mr. Wood evidently believes in cooperation, as declared in outspoken terms throughout the work, and views a community of interest between employer and employes, capital and labor, in a stronger light than many reformers essay at the present time. It will do everybody good to thoroughly digest this work.

IN THE KING'S COUNTRY. By Amanda M. Douglas. pp. 300. Lee & Shepard, publish-ers, Boston.

This is a story of special interest to members of the Society of Christian Endeavor. It does not lack romance, notwithstanding the fact that a religious sentiment pervades the book. The tone of the story is to touch the hearts of the readers, and to create a desire for the best things in life. Mrs. Douglas has wielded a pen too long not to know how to attract all hearts and minds unto her. She knows, too, the good coming from good works, and it is not strange that the characters in her latest effort make an impression upon the reader, creating purer and higher ideals. It goes without saying that many a one will be moved to emulate the example set forth in this interesting



Arise! The night is dark, but day sits throned on high!

Arise! Can we despair when God Himself is nigh! Go forth to meet the day with true and valiant heart, Orush evil by the way-this is thy noblest part!

The social world is cursed with tyranny and sint Strike off the clanking chain and free the soul within The giant self strides on the victory to win-Arise in love, oh! man, and make the whole world kin.

Belf bids the wanton price for gold and godlessness-Love sends the angels nigh the toiling world to bless: Self blasts and ruins lives-love thrones the struest where

All harmony is Law, and peace is everywhere!

Each one makes up the race, each soul the kingdom

That shines through angel eyes amid the viewless air. Would man have heaven without he must have heav on within:

This is the way to free the human race from sin!

Agriculture in England is said to be at its lowest ebb. Every year sees more and more land going out of cultivation. Last year the decrease was one hundred and seventy-six thousand acres, and since 1872 nearly two million acres have been abandoned.

A Blessing Indeed.

What would this poor, weak humanity do were it not for those strong, noble, restless spirits who are ever searching the caverns of knowledge for the good of mankind? Dr. Greene, of 84 Temple Place, Boston Mass., who a few years ago gave to the world that priceless boon, Dr. Greene's Nervura blood and nerve remedy, has now introduced another blessing for the sick and suffering. He is the most successful specialist in curing all nervous and chronic diseases, and he offers to every one, far and near, the opportunity of consulting him, free of charge, through his system of tion.

letter correspondence. Write him about your complaint, and nend for his symptom blank, and he will return you ap exact ex-planation of your case with advice, irre of charge, and tell you how you can be cured. He gives most careful and explicit attention to all letters, and his an-swer always gives the sufferer a perfect understand-ing of the disease. If you wish to avail yourself of this great porsician's skill, write him at once about your disease, and you will undoubtedly be cured.

the sick boy, he said :

"Well, friend Hubert-here I am; now let me see what is the matter."

"Oh, Monsieur! see how Barella and Copin have cut into my foot."

"Yes, my boy, I see; they have indeed made there some famous cuts, even to the bone; but you see, Hubert, it was to find out the nature of your malady."

"Yes, but they said that the gangrene was increasing, and that my foot must be cut off as soon as possible; they are going to do it on Friday.'

The medium, after a few minutes' reflection, aid to the father:

"If you will promise me to oppose vigorously, and prevent the doctors from carrying their decision into effect, I will cure your son immediately. In nine days he and I will take a walk together to the inn."

"I promise you-1 swear it !" cried the father, full of joy and confidence.

M. Boens then touched with his finger the disabled foot, and wrapped it in a clean cloth. The cold and lifeless flesh of the foot revived. The suffering boy said that he felt as if something like a warm and soothing fluid was enveloping him and flowing through him. Under the action of this divine fluid, the corrupted matter produced by the disease fell from his foot upon the wooden chair on which it was resting. The boy, astonished at the change that had taken place in his condition, feelstrength, rose and ran about the chamber, crying in a tone of deep emotion: "I am cured, I am cured. Thank you, thank you a thousand

times, M. Boëns!" "Not so-not so, my boy; not to me give your thanks. Remember that I am only the instrument of the good God. It is to Him that you must address your thanks."

The hour appointed for the amputation had come. It was ten o'clock in the morning, and M. Copin got out of his carriage at the door of

Duvivier's humble cottage. The women of the neighborhood orowded about, expressing their pity for the poor boy.

M. Copin entered the house, and, without saying a word, threw upon the table his case of surgical instruments. He began to tear the linen and make the bandages.

"What are you doing, M. Copin?" said the uncle of the young man, who had come from Carnières to assist in preventing the opera-

"What business is it of yours?" said the physician rather sharply.

"How? What? None of my business? Much more mine than it is yours. Am I not the uncle of this boy? No, sir, you shall not cut off the foot of my nephew."

I The doctor, amazed at what he considered

persons in a hall up three lights of stars, who were assembled to listen to her on the first Sunday morning after her arrival. To one more sensitive than Mrs. Twing this reception would have been a 'damper,' com ing from a city that forty years ago would have filled a hall of twice this capacity any Sunday when it was announced that a Spiritu-alist was to lecure that day alist was to lecture that day.

The cause for this great change is not my purpose to consider. It certainly is not from the falling off in the number of Spiritualists. But Mrs. Twing's well-earned reputation had preceded her, and ere long her audiences had grown to respectable size, and continued to in-crease to the end of her engagement, which

terminated yesterday in what politicians would call a 'blaze of glory.' Mrs. Twilng's great work here has not been confined to the public platform. While she has continued to climb these three flights of stairs continued to climb these three lights of stairs three times each Sunday, and dispense our beautiful truths in her inimitable way-giving many psychometric readings at the close of each exercise—she has rendered very import-ant services to an auxiliary society, known as the 'Ladies' Aid,' which meets every Friday, and which has through her aid and influence, in some degree heer given new life new root

in some degree, been given new life, new zeal, and a new charter, which has in it the hope of a new spiritual church, or temple, in the near future

Among the crowning missionary labors Mrs. Twing has performed in the one short month since ahe came among us, is that of consecra-ing to the cause of Spiritualism, under the infuence and direction of holy angels, twenty children at one time-a very interesting public ceremony, and much the largest of any one ever before witnessed here of this kind.

In addition to the great volume of public work that had taken place in his condition, feel-ing no more pain, but a sense of health and hour has been devoted to private sittings, from

hour has been devoted to private sittings, from which great pleasure has resulted to nearly every one who has been fortunate enough to secure a vacant hour; and when entire satisfao-tion has not resulted, no charge has been made Now, Messrs. Editors, I wish to reter briefly to the financial side of this question, the eco nomic elde. As unwilling as we are to admit it, it is a fact, that if our people, Spiritualists, public lecturers, well to do mediums, would recognize the necessity of economy in this great work, we should not so many of us be climbing work, we should not so many of us be olimbing to the top floors of high buildings, under which are oftentimes congregated divers occupations, not in sympathy with this sacred Cause. Without intending any reflection upon the

Without intending any reflection upon the many excellent lecturers that have visited us in the past, and who have faithfully performed their contracts, I believe Mrs. Twing is the first to propose an abatement from the regu-lar charge of all expenses of transportation, board, etc. She charges transportation but one way, and has volunteered her services in every way that would contribute as well to our finan-dal as to, our spiritual necessities. Another way that would contribute as well to our finan-oial as to our spiritual necessities. Another important suggestion I may be allowed to make in this connection: 'Spiritualists who visit mediums so often, as a matter of simple ourlosity, might do much to accumulate a fund toward building homes, etc., by a little self-saorifice. With a few more such missionaries as Mrs. Twing we might all hope to be housed in the near future."

California.

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Nolos, who is spending the winter in Washington, and who has attracted the attention of the writer by his placid, quiet demeanor and apparent unconcern. Upon being addressed, he bears out the first impres sion, and, being communicative, says:

"On my voyage to the Island of Nolos I met Dr. Longman; and, through his teaching, wholly regained my health; and found a contentment so perfect that no one could believe without understanding fully its basis. In other words, I have to-day perfect health and perfect happiness."

"You must, then, have everything that you desire or may wish to have."

"Everything."

"Oh! wonderful man, will you, some day when you know me better, give me your recipe for perfect hapniness?"

" Yes, I will."

"Can you give it to me here, or must I go to the Island of Nolos and undergo a novitiate?'

And then the Captain goes on to tell his inquisitor that there is no need of his going away to find either health or happiness. "You must first be convinced," he remarks, "that I am happy; if I can make you see that, then there will be no difficulty about your arriv ing at the second stage."

Naturally, such a statement struck the listener with surprise; and, out of mere curiosity, he determined to cultivate the acquaintance of a man who declared himself in the full enjoyment of two of life's richest and grandest blessings. So, with the greatest care, his every act, word and movement was watched; and it was observed that while he was ever glad to right a wrong, he was never desirous of punishing the wrong-doer; that when listening to, any earnest conversa-tion, he seemed to be always looking just beyondjust back of the speaker-apparently seeing something not visible to others.

"One day," says the author, "I said with mock earnestness: 'Ohi perfectly happy man, what is it that you see that others do not? Do you possess means of entertainment beyond those given to ordinary men?''

He waited a moment, and then replied:

" I am glad to see you are to be accorded the priviege which I have so long enjoyed."

"What, may I ask, is this wonderful privilege?" "The double power of seeing things exactly as they

are, in contrast with what they should be."

Then he enters into a long Theosophical dissertation, and closes by stating that every individual should be introduced to his own soul.

"Introduce one to his own soul, you mean, in a figurative sense."

"No; I mean exactly what I say: a man can become introduced to his own soul, [can, when he know! what soul is] and carry on as distinct conversations with the same as can two individuals. In illness, whatever contributes to the perfect contentment of the inlud does more for recovery than any medicine Perfect happiness means perfect health.'

"How did you learn all this?"

"In talking with my soul."

"Do you often see the individual you speak of? " "Every day. It is always with me, and always vis-1b1e."

"How do you know it is visible?"

"As an individual. It is myself perfected. As I study it, I see wherein I am lacking. My intelligence, my brain, is dominated by a spirit, in contradictine tion to the soul. The spirit and the soul are the real subconscious existences in our brains. Therefore there are, apparently, three lives in one. The soul is SANTA ANA.-O. G. Brown writes, on re-newing his subsoription: "I have taken THE under the domination of the spirit. The influence o,

Passed to Spirit-Life.

From Skowhegan, Me., April 17th, Joseph M. Frost, aged 10 years.

70 years. Bro. Frost had been for some years a resident of Portland, Me., and was a member of the First Spiritual Society. Be-coming sick, and unable to attend to his business, ho wont to Bkowhegan (where one of his sons resides), and passed out from that place. He had been a firm Spiritualist for many years, and was a valued member of our Society. For him there was no four of death—indeed, he was impatient for the time of transition to come, when he could join the loved companion who preceded him to spirit-life some years ago.

ago. Dear brother, we do not say "good-by," but rather "good-night." We shall miss you in our meetings and social gath-erings, but shall look for your return to us in spirit. Portland, Me., April 28th, 1894. H. C. BERRY.

[Obituary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an aver-wern here line. No postry adjusted under the above heading.]



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will make the weakest infant happy,

our Book for the instruction of mothers, "The Care and Feeding of Infants," will be realled free to any address, upon request. DOLIBER-GOODALE CO. Boston. Mass,

MAY 12, 1894.

BANNER OF LIGHT.

Banner of **Bight**.

BOSTON, SATURDAY, MAY 19, 1894,

Oremation as Practiced in New York.

In the New York Sunday Sun is a detailed and highly-interesting account of the newstyle funerals, as they are called, at the orematory over at Fresh Pond on Long Island. It is enough to take away all the ordinary repugnance from death in connection with the disposal of the body, and even presents attractions for the contemplation of funeral rites such as accompany the disposition of the remains of one's self and loved ones. The account states that a romance might be founded on cremation in these days, with the oulminating scene in a crematory as grand and beautiful as the writer chooses, without overstepping the limits of probability.

The simple little brick furnace at Fresh Pond has grown into a temple, two-storied, with the wall decorated with Roman niches for the ashes of the dead, and with a grand organ all ready to well out Rossini's Stabat Mater, or Wagner's Der Gesang der Geist über das Wasser, if the mourners wish it. The building is frequented every Sunday afternoon by several hundreds of nice people, to listen to an organ it.

recital, who bring flowers sometimes to heap on the little urns full of ashes that stand about in the niches. Sometimes there will be a funeral during the afternoon, and then the organ recital changes into a part of the last rites over the body that is to be incinerated in a large, cleanly furnace-room back of the beautiful hall. The visitors can there peep through the is that it must be thrown away. No coffin carholes in the door of the retort, and admire the perfection which the art has reached.

In the two great rooms of the stone assembly hall there are 550 niches, and people are already buying them, as the others purchase lots in stroyed, and their demand is invariably comcemeteries, half a dozen to a dozen being purplied with, though the same thing would be chased at a time in advance of any demand for done if it were left to the disposal of the emthem. Each family decorates its niches uniformly, to distinguish them from those of their neighbors. Sometimes a single one is purchased by a man or woman whose relatives do not share his or her views on cremation; and sometimes, out of a large family, only two or three will provide themselves with niches, the rest preferring the old mode of earth interment.

The management of a modern crematory ceremony is become as much a matter of routine as the old-style burial. A body designed for the crematory is prepared as for the grave, and taken to that place in a hearse in the same old fashion. Services may be held at the house before the body leaves there, or at a church, or at the crematory before the final rite of incineration. In one instance, that of a young woman of a noted theatrical family, the body was incinerated and the ashes were then carried in a casket to one of the largest Episcopal churches in New York, where the rector officiated in a precisely similar service that would have been performed if the body itself, instead of the ashes, had been before him. The funeral ceremony now very often takes place in the new building connected with this crematory, and at any funeral.

It is an important consideration, above all the rest, that a last examination of the corpse at the crematory adds still another safeguard against burial before death. Beside the coffin, before the body is removed, a cradle of Swedish horseshoe iron, capable of withstanding intense heat, is laid; sheets of linen, saturated with a solution of alum, are laid on it, and, the body having been placed on these sheets, they are brought over it so as to envelop and swaddle it, almost as if it were in a mummy's casings; and it indeed looks like a mummy after that, even the head being wrapped up, so that no part of the corpse is exposed.

Then this cradle, containing its burden, is

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carved symbol of fiame rising from the top. One is square, suggesting an ornamental hallway lantern. There are also to be seen plotures of bodies that have been exhumed after old-fashioned burial in the earth. They are put formers of the various schools of thought. Important there to contrast with the neat urns or vases of the modern treatment of the dead.

On a window sill are a number of black iron jars, containing ashes from the Fresh Pond Crematory. Each one is full, and weighs about five pounds, the ashes of the men being slightly are of about the size of tomato cans. The lids are fitted with a catch that hooks over a projection in each can, or jar, and this catch is made fast with a black silk bow-knot, the ends of which are flattened against each box and held in place with a large red seal stamped with the seal of the company. A little piece of white paper fastened on each box, or jar, bears the name of the person whose ashes are inside. The greater part of the mass of ashes in each

box is very fine and soft, but some of the bones do not crumble so fine; they come out of the retorts in pieces the size of peas. Most human ashes, which are, of course, only the ashes of the bones, are very white and pleasing to the eye. Some show a pinkish and others a greenish cast. The company's President inspects each can, or jar, of ashes as it comes from the crematory before he ties and seals and stamps

The little black boxes of iron above described are the ones in which the company delivers the ashes, at no extra cost above the usual fee. \$35, for cremation. Sometimes no other urns are used, as in cases where ashes are buried. The cost of the coffin into which the dead is first put is trifling, because the company's rule ried to a crematory can be again carried away from there. Those purchased are therefore very cheap, as a rule. In some cases the purchasers insist on personally seeing them deployés without any direction.

IN MEMORIAM.

Passed to spirit-life at Hyannis, Mass., April 18th, 1894, BACON COLEMAN, aged 73 years 2 months 22 days.

The above lines convey to those who knew and loved him a sense of personal loss; yet the feeling is not altogether one of sadness. I can imagine how those who were near and dear to him mourn his loss, and my heart's best emotions go out to them in kindly sympathy. As the shadows grow "longer, longer at the close of this bright, beautiful Sunday, I might be able to tell THE BANNER'S numerous readers (of which he was one for years) many things concerning the good old man who is what they call " dead " now; but of a truth the poet has written that,

When the heart is fullest the hushed tongue

Noiselessly trembles like a lute unstrung. And my pen and tongue are under the same guidance. But of him, of Bro, Coleman, (as I loved to call him) it may be truly said that he existed here, but he lived in another world; one that was all real to him! I call to mind one dark stormy night on shipboard, when a lady passenger asked him if he thought it was safe to retire to bed! I can see him now as he turned his kindly, smiling face toward her, and said: "Why, certainly, young lady; Albert is up there in the pilot house, and near him, right close to him (I can see the scene is as impressive as it could be made them, but he can't) are spiritual guides who care not for darkness nor fog, and soon now, I do n't know how soon, but it won't be long, I shall go to sleep here, or somewhere, and I will get rid of this old worn-out body; this old faded suit of clothes; and then I will be able to tell him all I see and hear. My eyes will be sharp and keen then, just the same in the dark as in the broad, open day. I will not be color-blind, and I will be able to hear every sound, and whisper in his ear all about it; and I will never have trouble with my breathing any more. Think of it! is it not something glorious to look forward to?" and, turning around to me, he said, "You think I am visionary, but I am not; I know it; have known it for more than forty years," and the almost "saintly" expression upon his dear old face was a rebuke to my doubts. Then he asked me to repeat a few lines that I had quoted from memory to him a few days before; the one rse in particular that he wanted the young lady to hear was:

May Magazines.

THE ARENA .- The present issue closes the ninth volume of this ably-conducted monthly, whose columns formers of the various schools of thought. Important social and economic questions are discussed by various eminent writers, and the table of contents as a whole is particularly attractive to those interested in advanced thought. Rev. M. J. Savage writes most in-terestingly of "The Religion of Lowell's Poems"; a fine portrait of Lowell appears as the frontispiece; a thoughtful paper on "Heredity" is from the pen of heavier than those of the women. These boxes | Helen H. Gardener; the saloon evil is discussed in a symposium: "The First Steps in the Land Question" is a contribution by the noted Single-Tax leader, Louis F. Post; Prof. Frank Parsons furnishes an article on "The Philosophy of Mutualism"; the editor writes on "Emergency Measures for Maintaining Self-Respected Manhood"; the brilliant papers on The Ascent of Life," by Stinson Jarvis, close with the current number. The Arena Publishing Co., Pierce Building, Copiey Square, Boston, Mass.

> THE QUIVER .- " Elizabeth Ann's Bank Holiday ' is a pathetic story by Ethel F. Heddle, illustrated by W. Rainey, R. I.; F. M. Holmes furnishes a most in teresting description of "Two Notable Children's Services," Sunday visits to the Orphan Working School and the Foundling Hospital of London, Eng.; the Rev. E. J. Hardy, M. A., contributes the second part of "Earthly Paradises." which he terms happy nomes. Other entertaining and instructive articles, together with installments of the serials, appear. The Cassell Publishing Co., 31 East 17th street, New York.

> THE ST. LOUIS MAGAZINE - Among the entertaining stories in this number deserving of special mention is "The Voice of Science," by Chas. Edson; "The Backwoods Relative," by Lillia Shaw Husted; and Grace's Romance," by Rosle Stettler. Many Intersting subjects are discussed under the beading of Timely Topics"; N. C. Fisher, M. D., tells of the superiority of fruits, nuts and cereals over flesh as food in "Health and Hygiene"; as usual, Charles H. Mackay ably conducts the department on " Practical Occultism." This popular periodical deserves a place in every household; for terms see advertisement in another column. Publication office, 2819 Olive street, St. Louis, Mo.

Presentiments.

"Do you believe in presentiments?" was asked by a West End belle.

"No? Well, I do," and she shook out her

"No? Well, I do," and she shook out her tawny ringlets, down which the electric light rau sparkling with a dash of flame. "You see I am not a somnambulist," she went on, "but one morning last March I awoke to find myself standing in my nightdress be-fore my mirror. The cold, gray light of morn-ing was creep, creep, crawling in through the windows, and my eyes had a glary look that made me shudder. My hair hung in tangled tresses. I was white as the snow that was drifting round the house. The wind was moaning like a lost soul. I knew, then and there, that this all meant something: and eyen there, that this all meant something; and even as I was there, my brother called to me, 'Father is dying!'

"Dear father, whom I had left at the dinner table a few hours before, in the full flush of health!"

The last time Sam Ward went down Penn-sylvania Avenue, he said: "I have just given my last dinner." The friend at his side laughed merrily, and said: "Sam, old man, you'll never give it till you die." "That's all right. Tom: but I'll die to day."

That 's all right, Tom; but I 'll die to-day.' His friend was startled by the answer, and started back. Ward looked the picture of health. In three hours he had solved the rid-dlo of derth. thealth. In three hours he had solved the rid-dle of death. How did he know? How have myriad oth

ars known their coming fate? Presentiment? Yes! But what is presentiment?—Washington

D. C.) Times.

Decease of A. T. Colby.

At his residence, Muncle, Iud., after a brief illness, on April 20th, 1894, A. T. Colby, only son of Mrs. A. H. Colby-Luther, left his physical body, at the age of 42 years.

Luther, left his physical body, at the age of 42 years. He had no thought of a future life save that acquired through the Philosophy of Spiritualism, hence the change caused binn no fear, though consciousness was acute. The calmness and freedom with which he taked of this change showed him to be a philosopher indeed—he only regretting that he could not remain to protect and care for his family. His mother became a medium in his childhood, and when he was but seven years old she went before the great public to battle against the religious and political dogmas of the age.

age. He was first married in 1878; in 1880 his wife passed away, leaving him with a broken ille and a little daughter four days old. In '88 he again married, and now leaves this wife and five children to mourn his loss-and what a loss this hi-His kindness to his mother was boundless, his love for wife and children could not have been greater, and from him his with ones know nothing but behiefness; they mourn for

ANNIVERSARY POEM. Written for and Delivered during the Exercises at Whitman, Mass., March 81st, 1894.

BY EDWIN POOLE. 'T was on the thirty-first of March, In eighteen-forty-eight, The spirit cable, newly-laid, And in imperfect state, But yet improved from olden lines, Gave forth the potent sound, The little "rap," whose import vast Has reached the earth around.

Those tiny raps! The alphabet Of language infinite! The germ of possibilities Unknown, indefinite! Like pebbles in the ocean cast,

Their widening circles spread, Still reaching farther, farther toward The glorious Fountain-head!

Was Science pleased when Nature thus Gave her a broader field-Unlocked for her the storehouse vast, And priceless gems revealed? Nay! Her conceited votaries Looked on with threatening frown, And said: "'T is superstition's work, And we must put it down!"

What said Religion, groping on In darkness like the night, When little children oped the door. Admitting heavenly light? Now was the prophecy fulfilled, " A little child shall lead." Once more the angels sang of peace, Did so called Christians heed?

Ah, no! for they, with thoughts not raised Above the bigot's level. Attributed these heavenly sounds To toe-joints and " the devil ! " Oh! mystic joints! Oh! de'il abused! What comfort ye have given In leading souls from dark despair Into the light of heaven!

The years but number forty-six Since first those raps were heard. And yet, in this brief period, The whole world has been stirred. From Hydesville's humble village small To far Australia's shore Those tiny raps reverberate An earthquake's mighty roar!

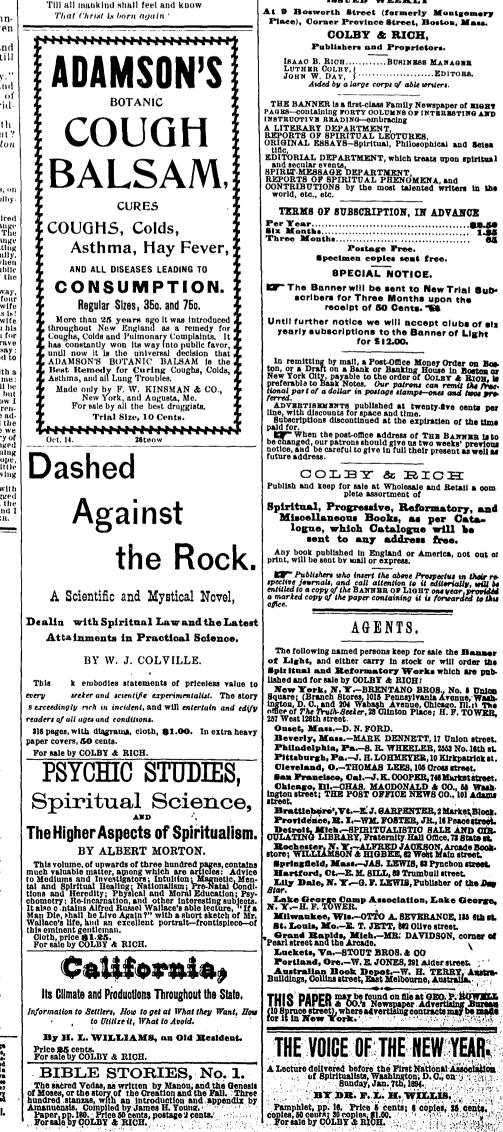
And to this truth, divinely sent, Shall we in worship bow?

Nay! Truth no flattering homage craves, But bids us, here and now,

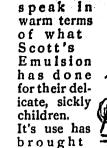
Show to the world, by morals pure And daily acts of love, That we enjoy companionship

With spirits from above! So let us sing, till every heart

Shall with the music thrill, The old-time song of " Peace on earth, And unto man good-will." And angels from the higher spheres Will swell the glad refrain, Till all mankind shall feel and know That Christ is born again









8

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THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY

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lifted upon a catafalque, or tall rack on wheels, and run on wheels into the furnace-room; the top of the catafalque is on a line with the doors of the retorts, and it is run up to one of these doors. Then the body on the cradle is wheeled into the retort, which is heated, first dark red, then brick red, and then orange yellow, to a temperature of 2,000° or 2,200° Fahrenheit. All present are permitted to look through the eyelet holes in the furnace door during the process of incineration. But it is little that his hopes. No longer were real glimpses behind the they really see. The first part of the body to vell denied to him-spiritual presences were there; succumb to the great heat is the abdomen; the same that had been about him for years, guiding, spectators see the middle of the mummy sink guarding, consoling him; they were all there; he saw in-that is all; after a time, nothing remains in the broad, clean oven but the few poundsthree or four-of white ashes of what, so short a time before, was a human being.

Cremation, said the attendant of a cremation company's office in New York, progresses faster in that city than in all the States and Territories of the Union. The rich and influential citizens have declared for it, and the poor are adopting it, forming societies for the cremation of their members. Since 1886, he stated, his company had incinerated nearly 2000 bodies, last year alone 232 bodies. The New York Cremation Society, the oldest, has 150 members, who pay \$4 each a year. They include all classes of persons, high and humble, rich and poor. The Manhattan Cremation Society charges \$1 a year and \$1 initiation; and though a very young society, already has one hundred members. The Workingmen's Cremation Society has over three hundred members, and has a branch in Union Hill, N. J. The members of all these societies have resolved to have their bodies incinetated. The crematory at Fresh Pond, L. I., contains 550 Roman niches in its large building, costing the grave cannot weaken! from \$10 to \$25 each, those nearer the floor bringing more than the others higher up.

There is, in fact, no fixed rule of comparison between the expense of cremation and of burial, a customer of the company being at liberty to spend what he pleases. The operation of cremation itself costs \$35; one society in New York is under arrangements with an undertaker to carry the bodies of its members to the orematory in a hearse, and prepared as for burial in the old way, for \$21.50. That would bring the cost up to \$56.50, and he would guarantee to arrange for a thoroughly nice and complete cremation for \$55; or, with a niche for the perpetual resting-place of the ashes, for \$65. Of course that would not include the cost of carriages to accompany the body to the crematory, nor a fancy urn.

In the window of the cremation company's office in New York referred to, attracting the attention of a great many passers-by, are a number of cremation urns for the ashes of the dead. Some are of marble, some of stone, and others of copper and brass. They are nearly all conventional in form, being mainly round vases, either with a han 'e at each side or a time, use Buckingham's Dye for the Whiskers.

- " Could you but look on this vain world of tears Light would your sorrows be, harmless your fears;
- All that is darkness to you would be light, All would be sunshine, where now is but night."

Oh how I envied him his faith! it was the key to his whole life. To him the future was as real as the present, and in his last hour I know he had the same faith. I have seen death come to many, and I cannot think of but one experience of that nature without a shudder; but I can fancy him as calmly realizing all them surely, as in a vision he had for so long seen them, to him as clear as the bodily presence of his friends. I was not there to witness his "passing away," but I know it was as but a "failing asleep." There was no doubt, no shrinking from the inevitable mystery. To him, the entrance through the portals of Spirit-Land was no more a grim and doubtful journey than passing into dreamland through the gates of sleep. He no more doubted the certainty of a life beyond the grave than of a sunrise following the night.

In another part of the State, in a little seaport town where I was born, I remember the arched entrance to the "Garden of the Dead," and I call to mind the inscription thereon, deeply cut in the enduring granite:

" Until the day break, and the shadows flee away !

I can remember just the outlines of the harsh, uncompromising creed of my parents, and as a boy I seemed to see an element of injustice, keeping my friends (or myself) there for ages perhaps, and then calling them forth to be judged "according to the deeds done in the body"-and after all to be condemned maybe to eternal torture!

This good old man's life-death-bave told me of another and holler truth; I shall love to think of his kindly spirit while keeping in touch with those of the "hither world," still held to us by the weightless bonds of love and friendship with a clasp that even

The thought of his unconquerable spirit, whose cheerfulness no sickness could subdue, no disappoint ment could embitter, will always be to me a lesson, an inspiration. To him my "good-by" shall be no farewell. I say but "good-night," and in some fairer land shall hope that we all may bid him " good-morn-GEORGE A. ing!"

Spiritualism

Is based on the cardinal fact of spirit communion and influx. It is the effort to discover all truth relating to man's spiritual nature, capabilities, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous, Divine inspiration in man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe, of the relation of spirit and matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion and the highest philosophy .- Harbinger of Light.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every

his kindless to his mother was connucless, his love for wife and children could not have been greater, and from him his little ones know nothing but teniderness; they mourn for him as only love can mourn, and when they visit the grave in which we deposited his remains they can truthfully say: "Here lies the body of my father, who was never unkind to me." With his love, memory will be beautified. His funeral took place at his home on the 22d nit, with a large attendance. For years he had frequently said to me: "Mother, I shall go away before you do, but you will be with me, and I not only want you to give the address, but take charge of the entire funeral services." In sorrow I complied with his request. A quartet of fine volces ren-dered most beautiful music. A spirit friend gave the ad-dress; then with uncid a anguith came the last look, and the slow march of the funeral train to the cemetery, where we placed the form we loved so dearly within the haboratory of the Master Chemist of the universe. How I have longed for him to be my staff, upon which to be an In the declining years of life, but the frost of time has destroyed that hope, and instead I must cling, and a helpmeet to this sorrowing companion. The same evening of the funeral I communicated with

companion. The same evening of the funeral I communicated with him through the trumpet medium, Mrs. Hibbert. He begged me not to mourn and sorrow; but our lives are broken, the strength has left our home; my only boy has gone, and I am lonely indeed. His MOTHER.

It Don't Cost Much To get well. Only a dollar or two and a little faith.

The case of Mrs. Lillie Meyer, of Brooklyn, N. Y., is

an example. Some time ago she began to feel sharp pains in her abdo-men, with bearingdown feel-00000 WRS. LILLIE MEYER. ing and

pains in her back. She tried doctors, and got no relief.

At last, a friend told her of Lydia E. Pinkham's Vegetable Compound, and, after using it, the pain left her, and menstruation now comes without suffering.

Your druggist will tell you what a great medicine this is, and the price is only one dollar. You see, it don't cost much to get well. It will expel tumors from the uterus in an early stage of development.

\$2.75 Buye our \$0 Natural Finish Baby Carriage pring, and our place with plated steel wheels, aris, pring, and our place stran besincits. Mode of bet make the strange of the strange of the strange of the strange advance 15,001 n use. We are the addate and besince advance 15,001 n use. We are the addate and besince coorer of oftue it derives and strange of the invest reasons to be any presented, add at the lowest factors prakanese of the strange and strange published. OXFORD MFGC CO., 340 Wabash Areo, Chicago, III. Aut. 14. Apr. 14. 8tcow

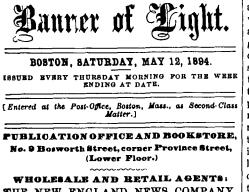
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Luther Colby }.....Banner Editors. John W. Bay, }

Matter for publication must be addressed to the DITORS. All business letters should be forwarded to the BUSINESS MANAGER.

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

New Trial Subscriptions!

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

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

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

We have on file, and shall publish next week, a full report of a grand lecture by Walter Howell, recently delivered before the New York Psychical Society, and reported for THE BANNER by J. F. SNIPES, entitled: "Spiritualism - Ancient and Moderu."

Bringing Immortality to Life.

more a spiritual being as love fills and dominates the will, and truth fills and dominates the understanding. It is necessary, however, that they should be brought to not in concord; and in proportion as they are, man becomes spiritual from natural, and regenerate through reformation. Such is the purpose of his earthly existence. He is not placed here to pass his years in the indulgence of sense and the gratification of the external-appetite, ambition and the rest; but in and through constantly varying circumstance and changing condition

to work out the highest possible character of a spirit. Thus do we live for a distinct and well-defined object, if we only knew it. But it is our

bounden duty to discover it, by questioning continually the meaning of things around us, and seeking to place ourselves in true relations with the externals of existence. Instead of succumbing to any fancied hostile combination of them, we are to regard them rather as our privileged opportunities, as the tools placed in our hands with which to work, as the weapons with which we are to fight and overcome. For without them we should be without equipment for the use of our better faculties, through which alone come development and growing perfection. And with the convincing knowledge that spiritual beings are at all times near us and around us to encourage, guide and inspire our best endeavor, there comes to us, or certainly should come, the con sciousness of an added strength which helps to make failure less and less possible, beside that of a companionship yielding a peace that passes all understanding. What deeply serious mistakes do we not commit, then, in making our short earth career hardly more than a drowning grasp for pleasures that perish as soon as they are seized! What terrible losses we eagerly submit to, in choosing the delusive in preference to the real, and in letting go the substance for the mere shadow!

How it exalts and enlarges our individual lives to cherish the thought that, through this divinely mysterious union for a brief term only of body and spirit, the latter-which is the real and only we-we are designedly placed in a condition exactly fitted for the schooling of the spirit, and that this is the true end of all condition and circumstance. Then if we strive daily and hourly for the subordination of the external to the internal, of the natural to the spiritual, we are all the time transmuting condition into opportunity, and circumstance into success. We are never disappointed or disheartened, for we are blessedly conscious of working with and through the forces that are divine. Such a result as defeat we need never fear or flinch from encountering; there is, there can be no defeat, where the original purpose is gained and the real design is finally achieved. And when we reflect that in the more or less successful accomplishment of this transformation of the natural into the spiritual self, we are but preparing for that higher and larger and truer life of the spirit after we have vacated this temporary tenement of flesh, and that the more complete and thorough the preparation the more developed the spiritform that enters upon the new life beyond-it should inspire us to spare no exertion or sacrifice, to lament nothing as lost but rather to esteem all things as gain, that we may at last enter on the inheritance prepared for us equipped and expanded and at our best, ready

deserving heirs and worthy recipients.

to receive the priceless gift of immortality as

Death Follows a Vaccination. THE BANNER is in receipt-at the hands of correspondents interested in opposing the great wrong of vaccination-of clippings from the columns of The New York Herald, The New York Sun, The Hartford (Ct.) Times, The Boston Herald, and other papers, setting forth the recent death of another child victim to this

awful "Moloch" of our times. As usual, the

cinated again the work would be done by their family physiolan,

VACCINATED AGAINST HER WILL. A vaccinator from the fleatth Department went to the school three weeks ago. The Burggraff children say they told him what their parents had said, and add that he would not listen to them, but forced them to bard their arms and be vaccinated by him." . . .

FAINTED WHEN VACCINATED. [Mrs. Burggraff told The Herald representative:] She fainted when she was vaccinated, and she faint ed again when she returned to school. Her jaws were set when she was brought home from school last Monday.

' Do you believe lockjaw was the result of vaccina tion?' I asked.

' That 's what the doctors say,' she replied.'

Particular Field of Reform.

The efforts which women are making now to reform men, and teach them their exact status in the world, calls attention to a particular field for reform which might easily engage the interests of progressive revolutionists of the gentler sex, says New York Truth. It is a fact, as its editor states, that the present position of women in newspaper life is the subject of continued comment among critics of public journalism. It is essentially modern. In spite of most of the talk on the subject. women were really welcomed when they made their first attempts to get positions on the papers as reporters or general writers. There is a great amount of talk about the pluck these women displayed in combating general masculine prejudice and fighting courageously until they got a foothold. As a matter of fact, however, women were welcomed not only by the man aging editors of newspapers, but treated with respect and good comradeship by reporters themselves; so that for the first six months after they began to identify themselves with newspaper work, they moved along rapidly in the ranks of the writers. This was a very few years ago. At first they were treated with the respect, which their work, character and sincerity merited. They often succeeded in gaining access to public men, where reporters of the other sex were refused admission. Apparently there is no assignment too degrading or disreputable for such women reporters to now undertake: One of them masquerades as a street tramp, soliciting alms, engages well-known men in conversation, and publishes everything they say to her. Another visits a lunatic asylum as a patient, and drags out the family skeletons of people who have suffered enough through their own efforts without having fresh publicity added to their sorrow. A third describes the men's dressing-room in an opera company where she masquerades as a chorus girl. Others pretend to be ushers at theatres, feminine detectives, amateur shoplifters, etc.

These are notorious examples which call to mind at once the work of women reporters and it can be said that it neither reflects any particular credit either upon the persons them selves nor the journals for which they work Of course there are many self-respecting and decent women in journalism; but there is no disguising the fact that these women, through their audacity, lack of womanly traits and utter indifference to the conventionalities of life, have created a questionable phase to modern civilization! That they are in urgent need of a reforming agency is palpable.

Stands Firm!

The following letter was written by Prof. Crookes of England to Prof. Coues, at the time of the holding of the Psychical Research Convention in Chicago, Ill., last summer. This re newed declaration by Prof. Crookes of his un shaken fealty to Spiritualism and its phenom ena is at the present time being widely circulated by the foreign spiritualistic journals on the European continent:

7 KENSINGTON PARK, LONDON, 27th July, 1893.

My Dear Prof. Coues: If you are informed of the rumor which is current that I have retracted my assertions as current that I have retracted my assertions as to the reality of spirit phenomena, because I have found out that I have been deceived, you have my full permission—even more, I earn-estly desire you to oppose to these false state-ments my vigorous and absolute denial. I am to-day, as after my experiments, of the same opinion as to the subject of these phenomena. I was not able then to find the slightest chance for deception; and now, after my investiga-is growing more interesting from week to to-day, as after my experiments, of the same opinion as to the subject of these phenomena. I was not able then to find the slightest chance for deception: and now, after my investigations of more than twenty years, aided by those made by scientific men, I cannot see how I could possibly have been deceived. Read my report of the scances held with D. D. Home, and you will find there stated with precision what are my present opinions on the subject. Yours, etc., WILLIAM CROOKES. Yours, etc.,

Mutters of Fact.

It has been for many years a mooted question in our mind why men of superior talents, whose vigorous thoughts have made them eminent, should at times have had to resort to "the flowing bowl "-after their mental efforts on the higher plane of thought-in order, as they name who were well known to fame. Lord Byron was one of this class, so was Robert Burns, so was Shakspeare. Had they not resorted to this complex element for the time being, in our opinion they would not so soon have passed to spirit-life.

Rest is the true road to recuperation of wearied faculties in human existence.

The paramount question, involving the future of the human race—its elevation and its consequent happiness, here and hereafter-is still unsolved. The efforts of high-toned, moral people are unquestionably at work in the right direction to bring about this mighty desidera tum. When the great law of heredity is better understood, and taken into the account, then, and not until then, will the human race attain to a much higher plane of thought and action, but it will not be accomplished until our posterity-the youth of the land to be-are taught the fundamental truth that the good of the whole is of vastly more importance than the elevation of the few at the expense of the many.

The Ohio Medical Law-

Or rather a bill which proposed a "Doctors' Plot" law for the Buckeye State-was heavily defeated at Columbus recently: 46 to 16 being the vote.

The "Regulars" came into the field with their usual rigid demands for a monopoly of the remedial art, and were whipped unsparingly.

The MASSACHUSETTS "Regulars" have learned a lesson of caution by reason of the defeat of their plans for the past years (almost a score), and have so weakened their present pretensions before the Legislature of this State that, we regret to say, there is strong prospect of the bill for '94 becoming a law: True it is now but poor caricature of the usual claims of the Regulars"; but let it once be passed—and the precedent be abandoned that the present laws against malpractice are fully sufficient, if enforced, to protect the citizen-and the Allopathic "teeth" will be put in by amendments next year!

A Victory for the Children.

THE BANNER noticed the fact last week, that at the "Health Board" meeting at Parker's Hotel, in Boston, April 26th, the "M. D.s" there congregated severely condemned by resolution an amendment to the Compulsory Vaccination law (which had been brought before the Legislature) as calculated to nullify the statute itself, and "obstruct the efforts at enforcing vaccination." We are glad to be able to announce that May 1st this bill relative to vaccination, amended by providing that all children who shall present a certificate by a regular practicing physician that they are unfit subjects for vaccination shall not be subject to the provisions of the proposed law, was passed by the Massachusetts House to be engrossed. It certainly is a victory won in the right direction, and to the utter confusion of the meddling medicos !

837 Those who at present are trying to pave the way toward the establishment of a 'Regular" medical monopoly in Massachusetts, are requested to peruse the account (in another column), furnished by our foreign translator, of the persecutions visited by the 'Regulars" in Belgium upon a worthy and kindhearted magnetic healer there. The hatred of which we endorse: the diploma-bearers of America toward those

Mrs. W. S. Butler's May Day Festival,

At Music Hall, Boston, last Saturday afternoon and evening-two sessions-was a grand success. The Spiritual Lycoum children turned out two hundred strong from Boston and vicinity, under the able management of MRS. W. S. BUTLER, with DR. J. A. SHELHA-MER (President of the Children's Progressive Lycoum.) as her assistant." Boveral matrons also omsaid, to recuperate their physical equilibrium. Daniel Webster was a fair sample of this state the program. The elegant costumes and the terpof things, as well as many others we could sichoreau exhibit captured all hearts. The occasion surpassed last year's festival at the same hall in many particulars. The Indian Corn Dance-in costume-which closed the proceedings, was heartily applauded by the multitude, composed of some of the most respect, ble citizens of the "Hub."

Indeed, the whole affair was a grand ovation, showing conclusively that our Spiritualist Lyceums are wide awake institutions, preparing, as they do, our children for a new state of things when they become active members of the body politic.

Mrs. Butler deserves the thanks of all good people for her earnest and self-sacrificing efforts to sweep from the minds of our youth every particle of that bigotry which has kept the world in ignorance so long. We shall present full details of this charming event in next week's BANNER.

Dr. F. H. Roscoe.

Read what the Daily Evening Item of Monday, April 30th, says of the lecture given in Lynn, Mass., on Sunday, April 29th, 1894, by Dr. F. H. Roscoe, before the Lynn Spiritualist Association:

fore the Lynn Spiritualist Association: "At Cadet Hall, Sunday, two very fine audiences gathered to greet Dr. F. H. Roscoe of Providence, R. L. the eloquent inspirational lecturer, and W. B. H. Spencer, the wonderful illustrated test medium. Dr. Roscoe took for his subject. 'The Continuity of Life,' holding his audience in rapt attention, citing many proofs of the immortality of the soul, as dem-onstrated by the psychic forces, and through the dif-ferent phases of mediumship. W. B. H. Spencer pre-sented to many in the audience drawings illustrative of his wonderful phase of mediumship, all of which were recognized. Dr. Roscoe then gave several psy-chometric readings, all of which were recognized. The evening service opened with singing and a solo by Mrs. Libbey, and invocation by Dr. Roscoe, and the reading of a poem of Will Carleton's. Dr. Roscoe then took for his subject the last words of the beloved and devoted worker for the uplifting of humanity, Lucy Stone, 'Make the World Better,' and gave a logical address, repiete with proofs of the possibility of every one doing something to make the world bet-ter, which received well-merited applause. Mr. Spen-cer again gave a large number of tests of his wonder-ful clairvoyant powers in pen descriptions and draw-logs."

Woman in India.-An illustration of the state

of intellectual development in India is furnished in the following timely extract from the Lahore Harbinger, a fortnightly journal devoted to "vegetarianism, temperance, female rights, hygiene," etc.:

per, a forthightly journal devoted to "vegetarianism, temperance, female rights, hygiene," etc.:
"The Social Conference that sat at Lahore on the 31st of December, 1893, passed a resolution in favor of high female education. Thus, as far as the disinterested opinion of the public goes, it is certain that the enlightened people of India incline toward according their rights to women. Knowledge is the heavenly maid. Just as a man can be happy by knowing God, so a woman can derive happiness therefrom. To deny it to her is to selze upon her natural rights. Our brethren seem to entertain a great fear from the consequences that will come to pass after the education of their opposite sex.
"Some such bugbear is uppermost in their mind: Woman, if educated, may refuse to work in the kitchen, or she may decline to act as a slave in the household. Her husband is her God, her religion, her wealth, her master, the lord of her lifte. She is to enter heaven, if she burns herself with the corpse of her husband. Such are our notions of female treatment. Are they not curious? They are more barbarous than barbarians. Even the barbarians have a great regard for female gentleness. If we descend to the brute creation, we shall find that the female is held in great honor. It is only among men who claim enlightemment that she is degraded and is deprived of her natural rights. Let her first right of education be, then, accorded to her without the least grudge." ducation be, then, accorded to her without the least grudge.'

The above extract points to the movement of the tidal wave of woman's emancipation in the farther ends of the earth.

Mer "Howard" is a wise man. He is a practical printer. That tells the story. He now says "public sentiment never loses its grip." And then he tells his daily-press readers the lesson Wendell Phillips inculcated long ago, namely, that we are idle in public matters until aroused! Fact. "Howard" spreads the whole story in the Boston Globe of last Sunday. Read his articles by all means: They are sensible-they are true. The financial scabs of society must be ignored -whether they belong to political parties, to religious bigots, to spiritualistic advocates whose utter selfishness is absurdly palpable, etc., etc. "Howard" winds up his long article as follows, every word of

'Aud as it was with Wendell Phillips and his little

MAY 12, 1894.

Merely coming to a knowledge of the immeasurably important fact that excarnate spirits do influence and communicate with mortals, is very far from completing the necessary work of regeneration, or second birth, that we are told is the one great task imposed upon us by this cift of embodied and external life. It is of course, or certainly it should be, a powerful stimulus to us in setting about that work, since it presents the clearest proof of life immortal and its infinite promises. And if it is for that endless life that this present life is a preliminary and preparation, and we enter upon it equipped more or less completely according to the final result of our ended earth-life, it needs no argument or word of address to impress upon us the necessity of qualifying ourselves for the change while here and of improving to the utmost every offering onportunity. As we are when we enter the spirit-world, so will stand the account with us in respect to the formation of our character in this. We are not suddenly changed at death; the past unites with the future.

To become regenerate-to be born again-is the work appointed us to do in this life. We are spirits, and to develop, discipline, try, exalt and purify those spirits is all we were sent into the world for; not for the enjoyment of an indolent and selfish.happiness, but to do in order that we may be: to bring into active use every faculty of our. being; to develop, grow and expand; to become strong and healthy in obedience to the law of love, the ruling power of the universe. The true spiritual regeneration comes by two steps: the first one being reformation. We are first to reform, to renew, to elevate and exalt our understanding by the reception and recognition of truth; then, when our natural state is reformed by truths. our spiritual is regenerated by a willing acceptance and entering into those truths. A mere knowledge of truths is not sufficient, and the spiritual man is not regenerate in consequence of | by impure virus. such knowledge only; it must be reformed from the understanding, or from the thought, before it can be regenerated from the will.

Here is plainly a piece of work to be done, something more than a mere acquiescence in the knowledge of spirit-presence and spiritcommunion. It is no less than the transitional development of the external and natural into the internal and spiritual; the subjection of the following points: the outer to the inner, of sense to spirit, through a state of love from the will controlling and absorbing a state of thought from the understanding. Man is composed of under. ferred to have her vaccinated by the family physistanding and will-thought and love. Truths feed and sustain the former, while love is the ruler of the latter. As the state of love advances, the change takes place in the mind; since the love of the will flows into the understanding, and leads it to think in harmony Health Department vaccinators who went to the with the will. Thus man becomes more and

doctors are very careful about what they say, and endeavor to throw an obscuring cloud of owl-like wisdom over the source of the child's demise-but the parents, and those immediately connected with the case, have no doubts whatever, and so express themselves, that her death was due to the ignorant rite of vaccination, and that rite, it is alleged, performed on the victim in opposition to her personal wishes and those of her parents. The Boston Herald's special dispatch is as follows:

NEW YORK. May 3d, 1894.-In the death of Julia. the ten-year-old daughter of Peter Burggraff, a selfzer water manufacturer at No. 30 Thames street, the Brooklyn Health Department will have another case to solve.

The girl died at three o'clock on the morning of May 2d, in fearful agony from lockjaw, which the parents claim was caused by impure virus, used on the child three weeks ago, when the pupils of public school No. 36, on Stagg street, near Bushwick Avenue, were vaccinated by the Health Department doctor.

When Julia was vaccinated at school she fainted. Two days afterward her left arm was swollen to three times its original size. This was soon followed by a swelling on the left side of the body.

The little sufferer recovered sufficiently to return to school last Monday morning, but before the noon recess came she was so ill that she was sent home. The child had strength enough left to reach the top of the stairs above the store, where she staggered to her mother's arms, said, "Mamma," and her laws closed in a death-like vise.

The mother tried to pour some liquid between her teeth, but without avail. Drs. Meyer and Schwaab were called in, but said they could do nothing for the little sufferer. The arm and side had ceased swelling, but there was a hole nearly an inch in diameter, where the vaccine had been applied, reaching to the bone. The child suffered untold tortures from the time she reached home until death finally ended her sufferings early yesterday morning.

Dr. Schwaab of No. 717 Flushing Avenue, one of the attending physicians, said last evening that the primary cause of the death was due to lock iaw. The stiffening of the muscles extended down the body to the knees. He knew nothing about the vaccinating, and was not prepared to say if the lockjaw was caused

The New York Sun records that "Mrs. Burggraff said last evening that Julia was always in good health before she was vaccinated. She added that the vaccination created a sore on the arm, which ate its way down to the bone. Mrs. Burggraff said further, that the doctors told her that the child's death was probably due, indirectly, to the vaccination."

The New York Herald's account contains

"She [the dead girl] had been vaccinated by one of the vaccinators of the Brooklyn Health Department at school, despite her explanation that her father precian, and her parents say she suffered great agony after being vaccinated, and showed evidence of polsoning from impure virus....

The [Burggraff] children [four] had been vaccinated within the time said to be the limit of the virtue of vaccination, and were told by their parents to tell any school that if it was required that they should be vac-

Miss Emily Chace-who was for a long time our séance room reporter, but who passed to spirit-life some years since-controlled Mrs. Smith at the Friday circle recently. She spoke approvingly of the change which had been inaugurated, and said she had been present at every circle held at the new location in our building, and that the substitution of séances held in private for those before held in public was an excellent plan. She desired to especially thank MESSRS. COLBY & RICH, publishers of THE BANNER, for their kindness to her at all times, and especially for their generosity in providing at their own expense a suitable resting-place for her mortal remains when she passed to spirit-life. Miss Chace also had a lengthy private interview with our present reporter, Miss Spalding, the latter lady informing us that it was of a very satisfactory nature, going to unmistakably prove that direct spirit intercourse is an unquestionable fact.

Many people, says a recent writer, in the face of the significant approximations of the ape and the human characteristics, will prefer to regard themselves as the descendants of a lump of earth, into which a deity in old time breathed the breath of life, than as the final and most admirable products of a natural process of development and progress. This inclination is not shared by those who bow to the concurrent testimony of all the sciences which support the theory of evolution. They agree with Claparède that it is more elevating, invigorating and inspiring to be a perfectionated ape than a degenerate Adam; and with Bernhard Cotta, who expressed the opinion that, while it may be well for us that our ancestors should do us honor, it is better when we do them honor.

10 An exceedingly interesting article from the pen of Bro. J. M. Peebles, concerning a wonderful Aztec healer from Mexico, who has of late created the greatest interest and popular excitement by his cures in San Antonio, Tex., was put in type for the present issue, but for want of space is carried over to next week. The scenes depicted by Dr. Peebles in this article (for forwarding which he will please receive our thanks) vividly call up to memory those which used to occur in the presence of the late world-famous magnetic healer, Dr. J. R. Newton.

s growing more interesting from week to week in re the communications given through the mediumship of Mrs. B. F. Smith; while the Answers to Questions by Mr. Colville are very highly appreciated by our patrons. The friends of the Cause are reminded that, as this Spirit Message Department is a source of extra expense to THE BANNER, it behooves liberalminded people to aid us pecuniarily in continuing it. Donations, therefore, would be gratefully received by the publishers of this paper.

1935 How strangely men act, says Marcus Aurelius. They will not praise those who are living at the same time and living with themselves; but to be themselves praised by posterity, by those whom they have never seen nor ever will see, this they set much value on. But this is very much the same as if thou shouldst be grieved because those who have lived before thee did not praise thee.

fact that the columns of THE BANNER are the very place for them wherein to let the great public know what they have to dispose of; but there are others who do recognize the fact, and assure us that they secure valuable patronage in consequence from remote sections of this country—and even from foreign countries!

825 We have received (since last report) and have remitted to MRS. ANNIE LORD CHAMBER-LAIN the following sums: "Sympathy," \$5.00: Columbus Wells, \$1.00. Who will be next to follow the good example, and aid this worthy, veteran medium, who really needs the pecuniary assistance and countenance of present-day Spiritualists?

10 Mrs. A. H. Colby-Luther has a pathetic tribute to her recently-deceased son, in an- do better than to write him. other column of this number of THE BANNER: Our deepest sympathies go out to this brave worker on the spiritual rostrum, in the hour of her bitter loneliness and (mortal) bereavement.

m... I then and there took a solemn oath, never, as long as God would let me live, would I poison another human being with vaccine virus ---and I have kept my vow I---Dr. Ripley.

Every reader of the present issue should peruse the eloquent and forceful protest against vaccination made (on our seventh page) by Dr. Ripley of Connecticut.

137 A guide of White Rose (J. C. F. Grumbine, Geneseo, Ill.,) gives elsewhere in this issue her views on the present industrial situation.

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Columbia Theatre .- Those who have not seen the trained animals at the Columbia Theatre in this city, should embrace the opportunity at once, as there has never been such a wonderful exhibition in this State, and never, probably, will be again. The exhibition goes to show that the wildest beasts of the forest and the jungle can be tamed by proper human management. Natural history never seemed more attractive. The king of the forest frolics and pats his trainer like a huge kitten; the black bear and those superb tigers are the professional beauties of the ring. As the famous group of seventeen beasts sit in the ring waiting their turns to perform, they seemed harmless enough, and their snarls and growls merely playful asides, but the man who had brought them into this subjection was for the moment a god. The new theory that animal taming is a form of hypnotism may be correct, but these specimens of the animal kingdom reason in their frolics, and do not act as in dreams.

A GAY TIME.-Salem, Mass., is the headquarters of one of the ablest of the Women's Clubs in the State, the Thought and Work Club. Its president Some advertisers are slow to realize the and founder, Mrs. Kate Tannant Woods, is also a member of the American Authors' Guild, and to her is due the credit of designing and directing to consummation the brilliant gathering of last Saturday, when the members of the Guild were the guests of honor of the club at a May-day breakfast. More than eight hundred and fifty people sat down to breakfast in the drill hall of the Cadets' armory, making it not only by far the largest assembly ever gathered at table in Salem, but one of the largest breakfasts ever served.

> Addison D. Crabtree, M. D., whose card has appeared in the BANNER OF LIGHT during the past two years, and whose specialty is the diagnosis and cure of diseases at a distance, assures us that no other paper ever has attracted so many patients and covered so wide a domain as this, bringing him a large and most respectable class from Maine to California. Dr. Crabtree is worthy of confidence, and his simple card on page seven speaks for its sincerity. You cannot

> Henry Lacrolx, our European correspondent, as to leave Boston for Montreal, Canada, May 2d; he purposes in July to recross the Atlantic, upon which he has voyaged many times; he will remain in Europe about one year, and will, as usual, contribute letters of marked interest to THE BANNER'S columns.

> Mrs. Mott-Knight, the distinguished medium for independent slate-writing, is at present in Boston, as by her card on fifth page. She informs us that Mrs. Stoddard Gray of New York City has in mind an early, visit to Boston.

83 Those who demand that Modern Spiritualism "shall do it all over again "I in harmony with Psychical Research as known to the present day, should carefully peruse Article No. 4 in ALBERT MORTON's fine series of Essay-Gleanings-first page.

IP For additional editorial matter see third page.

NEWSY NOTES AND PITHY POINTS.

People are starving, it seems, in this land of plenty, and yet the Women's Foreign Missionary Society of the Presbyterian Church tells us that the contributions of the past year were \$145,603.90. What a burlesque this is upon the Obristian church!

A New York Custom House appraiser tried to stop the importation of an engraving of one of Raphael's paintings as an improper picture, but Collector Kilbreth, after mature consideration, has decided that it is a work of art, and as such is entitled to come in. It must be a great relief to Raphael in the spirit that the Collector did n't decide the other way.

The bivalve in bed To his fellow-fish said: "I fear not a family jar; So let us be gay, For loi it is May, The month that is minus an 'r.'"

A number of women in Denver, Col., not having the fear of "Mrs. Grundy" before their eyes, have adopted a pattern for dress reform, and when one hundred pledges are secured they will appear on the street clad in the new garments. The movement is spreading more rapidly than was expected. The dress consists of bloomers reaching to the ankle, and any kind of waist the wearer may prefer.

"The Welsh church must be disestablished." is the latest war cry of the British Liberals. They mean to give Taffy what he long has sought-freedom from an ecclesiastical establishment.

"The isles of Greece" have had another severe seismic "shaking up," which has destroyed several cities-Thebes notably; the loss of some three hundred lives is reported by the recent earthquakes. The loss of life in Athens was small, but the damage done to property was enormous. For years the work of restoring the famous Byzantine church at Daphne had been in progress, but the earthquakes cracked the walls and disfigured the beautiful mosaics beyond restoration.

A unique entertainment, called a " Poverty Soshul," has been invented by the ladies of the Fourth Presbyterian Church, Syracuse, N. Y. Among the points given by the announcement cards are the following: "Every woman what kumes must ware an kalliker dress and apron er sumthin ekelly appropriate, and leave their poodle dorg to hum. Know gent with a biled shirt and dood koller will be aloud to kum un-less he pays a fine of five sents. A kompetent komitty will introduse strangers and look after bashful fellers."

The experiment has been tried, both here and abroad, in various branches of business, and with fairly satisfactory results, that if a mechanic becomes identified with his work, especially if it be an identity of interest between employer and employed, the better work he will do, the greater be his sense of personal responsibility and self-respect, and the stronger become the likelihood of his forming habits of thrift and economy.

"How does your new office boy do, Dick?" "Does as he pleases."—Cincinnati Tribune.

Doctor-"You cough more easily this morning." Patient-" I ought to; I practiced all night."-Some men seem to think that to become angels it is only necessary to have wings .- Visitor -" Do you regret the past?" Convicted Counter/eiter-" Oh! no; it's what did n't pass that I feel bad about."

Cato may have accomplished a great feat in learning Greek at eighty, but Mr. Gladstone has outdone him in attempting at eighty-four to acquire the language of the Basques-a dialect that has long been a puzzle to philologists.

The late Gen. Beale is said to have brought the first specimen of gold from California to the East in 1848. He crossed through Mexico disguised as an English lleutenant-it was a dangerous place for Americans so soon after the war-and managed to get aboard the United States ship Saratoga, then lying off Sacrificios, in command of Capt. (afterward Admiral) Faragut. It was the report thus brought by Gen. Beale that stimulated the gold fever all over the country.

Accuracy is truth, and error is falsehood. Harmony is health, while vindictiveness is death.

HEARTS AS ON	ίК.
[No. Two.]	
'T was he.	
Not she,	
With Hps aglow,	
Imparted first a kiss	s.
'T was she,	
Not he,	
As you must know,	
deciprocated this.	

FIRSTS.-The first normal school was opened in Paris in 1795. The first work on geology was written by Mercoti in 1574. The first Latin dictionary was compiled by Varro about A. D. 10. Maps were invented by Anaximander, a Greek, about B. C. 568.

MEETINGS IN MASSACHUSETTS.

Lymm .--- Exchange Hall was well filled last Sunday, both afternoon and evening. Appropriate music was furnished by Mrs. G. D. Merrill. In the afternoon Mrs. R. S. Lillie was the speaker

In the afternoon Mrs. R. B. Lillie was the speaker. "Are spirits possessed of the power to do injury to mortals?" "What does the Coxey movement indi-cate?" and "Is our national banking system bene-ficial to the country?" were the questions proposed by the audience. In regard to the first it was said that an enemy, as a spirit, by the power of mind, could injure in a more subtle way and even more ef-fectually than while in the body. The power and subtlety of the mind was dwelt upon, and what it is to be even in the body when man becomes acquainted with his own/powers. Her remarks were intensely interesting to all, and she closed by giving two grand improvised poems. Mr. Ferdinand Fox Jencken, the son of the late Kate Fox Jencken, was then introduced by Mrs. Dr. M. K. Dowland. Raps clear and distinct were heard upon the platform and table, as well as in other parts of the hall, in the same way they were heard in the presence of the Fox sisters forty-six years ago. Peo-ple in the audience asked questions, which were an-swered correctly by the raps-which were heard by all present. In the evening Mrs. Lillie's theme was "The Work

all present. In the evening Mrs. Lillie's theme was "The Work of Modern Spiritualism," upon which she gave a grand and eloquent address, closing with an impro-vised poem, "Earth and Heaven." Next Sunday Mrs. R. S. Lillie will be with us; she will not be in Lynn agan for two years. Mr. F. Fox Jencken will follow with tests. THOS. H. B. JAMES.

Winthrop Hall, 15 City Hall Square, was well filled Tuesday evening. Mrs. Dr. M. K. Dowland's control opened the services with an interesting and instructive address; Dr. Arthur Hodges then gave a large number of excellent readings and tests—every case receiving a ready response of recognition.

Spiritualists' Association .- May 6th was "Children's Sunday," the exercises being by the children of the Boston. Salem and Lynn Lyceums. The afternoon Boston, Salem and Lynn Lyceums. The afternoon session opened with service of song; invocation, Mrs. N. J. Willis; President Kelty then welcomed the vis-itors in his usual happy manner; song, "Beautiful Home," Mrs. Libbey; address, Mrs. N. J. Willis, sub-ject, "The Education and Work of Children in Spirit-ualism"; song, Amy Adams; recitations, Gracie Hines, Flossie Merrill, Carrie Moore; plano solo, Neille Dona-har; recitations, Laura Metzger, Flossie Libbey, Mrs. Bernard; song, Lillie Thomas; Master and Miss Chase in a double recitation; reading, Elsie Foiler; recita-tions, Bertha Howard, Eliza Garland, Carrie Heyward; a triple recitation, the set Heney; recitation, Alice Thorner; song, Mrs. Libbey; recitation, Mr. George Lang; plano solo, Miss Munroe; recitations, Eddle Hatch, Helen Higgins; remarks by Conductor Hatch of the Boston Lyceum; benediction by Mrs. Willis. Supper was served in lower Cadet Hall at 5 o'clock to over two hundred, after which the time was passed most pleasantly in social greeting until the evening session, which opened with service of song, led by President Kelty; invocation by Mrs. N. J. Willis, Mr. J. B. Hatch, in a short address, urged all to take an interest in the education and training of the children; recitation, Miss Ethel Shorey; reading, Eva Aut; reci-tation, Flossie Merrill; Miss Eliza Garland by request recited "On the Shores of the Tennessee", recitation, Florence Libbey; Mrs. Johnson and Mrs. Hutchings, duet, "Oid Mexico"; song, Bessle Chase; recitations, Alice Thorner, Irwin Coates, Elsie Fuller, Esther Shorey, Carrie Moore; address by Mrs. N. J. Willis, subject, "True Spiritualism." Thus closed one of the grandest days known to Spir-tualism in this city. The rostrum was beautifully dec-orated with a profusion of American flags, the speak-er's desk being graced by several bouquets. Next Sunday Mrs. Sarah A. Byrnes is to be our speak-er. I. WAIRLEN CHASE, Sec y. session opened with service of song; invocation, Mrs.

Malden .- Mr. D. Evans Caswell of Melrose High lands gave a powerful address on "Our Spirit-Homes and How We Build Them," at Odd Fellows Hall, last

Sunday evening. Mrs. C. Fannie Allyn of Stoneham will be with us again next Sunday evening at 7:30 J. R. S. The Malden Children's Progressive Lycoum met at

Odd Fellows Hall at 2:30 last Sunday, W. E. N. Potter, Conductor, presiding. Special topic was each scholar's idea of heaven, followed by remarks of the Assistant Conductor; Banner March; plano solo. Miss Alice Fagan; recitations, Etta Palmer. George Elms, Harold, Lord; plano solo, Florence, Willard, who responded to an encore; recitation, Belle Fagan; re-marks, Dr. Toothaker.

marks, Dr. Toothaker. The regular Lyceum session for Sunday, May 27th, will be suspended, and in place thereof Mr. F. A. Wiggin of Salem will give a G. A. R. lecture under the auspices of the regular Spiritualist Society of Mal-den. Seats free; all are welcome. Mrs. Butler will direct the children of the Boston because in a granul entertainment for the Boston

Lyceum in a grand entertainment for the benefit of the Malden Lyceum, at Redmau's Hall, Malder, on Wednesday evening, May 23d, to be followed by a so-cial dance. J. R. SNOW, Sec'y.

Chelsen, Pilgrim Hall, (Spiritual Endeavor Soclety) .- May 6th, afternoon, a large and successful circle; excellent tests given by Dr. A. C. Davis (the

President), Mrs. Josie Higgins and others. President), Mrs. Josie Higgins and others. Evening, vocal selection, Mrs. Leonard (Chelsea); lecture, Mrs. Abbie N. Burnham; excellent tests, Mr. Walter Rollius and Mrs. Abbie N. Burnham. The audi-ence throughout the day was large, and the services of a nature pleasing to all. Talent for next Sunday evening: Speakers, Mrs. Abbie N. Burnham and Mr. Walter Rollins (Boston); also Mrs. Baker (Chelsea). DR. L. F. C. STONE, Sec'y.

CONNECTICUT.

BANNER OF LIGHT.

Norwich .- The Norwich Spiritual Union and the Children's Progressive Lyceum celebrated the Forty-Sixth Anniversary of the Advent of Modern Spiritualiem Sunday, April 1st, with appropriate services in Grand Army Hall. The platform was handsomely decorated with palms, out flowers and potted plants. The Lyceum exercises, under the direction of Mrs. F. H. Spalding, consisted of music, recitations and aneedbas

F. A. Spatning, consisten of music, rectations and specches.
At 1:30 F. M. services opened with music by Mrs. J. R. Measinger and singing by the R. N. E. Male Quartet, with a souliul invocation by Mr. Joseph D. Stiles, who had been secured for the occasion.
The Chairman then introduced the blind medium, Mr. A. E. Tisdale, as one who enjoyed the esteem of the Norwich Society, and as a citizen of Norwich.
Mr. Tisdale spoke upon "Spiritualism and Its Purpose "-giving an excellent discourse. Mr. Stiles followed with several remarkable tests, but left his best vork and powers for the evening scance, which followed the regular Anniversary Address of Mr. Tisdale, presentation of the movement, its inception, purpose and mission, ever embodied in so brief space. 8pac

Mr. Stiles found conditions perfect for his work Mr. Stilles found conditions perfect for his work, and in his happlest vein "Switt Arrow" began to give names, messages and descriptions with a rapidity that delighted and astonished the audience. Nearly every one was recognized, and the scance was pro-nounced by all a most remarkable outpouring of spirit manifestation. The hall was filled to overflow, and many received comforting words from loved ones "gone before." An excellent musical program was presented by the Quartet, with Mrs. J. R. Messenger, accompanist. MRS. J. A. CHAPMAN, Sec'y.

MRS. J. Å. CHAPMAN, Sec'y. **Hartford.**—The Eighth Annnal Convention of the Connecticut State Spiritualist Association will be held at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 12th and 13th, 1894. Speakers for the Convention are Mrs. Clars H. Banks, Hayden-ville, Mass.; Dr. Geo. A. Fuller. Worcester, Mass.; test medium, Mr. Joseph D. Stiles, Weymouth, Mass. Program for Saturday: 11 A.^c M., business meet-ing, at which business of importance will be trans-acted; viz., organization, semi-annual convention, re-ports of committee and election of officers. 2 P. M., address of welcome by the President, Mr. E. C. Bingham; invocation, Dr. Fuller; lecture, Mrs. Banks. 7:30 P. M., invocation, Mrs. Banks; lecture, Dr. Fuller. Bunday: Conference at Good Will Hall, 38 Pratt street, at 10:30 A. M.; 2 P. M., at Unity Hall, invoca-tion by Mrs. Banks; lecture, Mrs. Banks. After each address Mr. Stiles will improvise a poem and give tests. Singing will by furnished by the R. N. E. Male Quartet of Norwich and Mrs. Ida Buntin of Hartford, Mrs. J. R. Messinger, accompanist. Secretaries of societies, or individuals interested in conducting meetings, are invited to send in reports of the year's work. Mrs. J. E. B. DILLON, Sec'y. 400 Main street, April 22th, 1894.

MAINE.

Lewiston.-The new Society of Spiritualists in this city has had for the past two Sundays, April 29th and May 6th, the Rev. E. Andrus Titus (Whitman, Mass.), who is one of our best platform orators. Bro. Titus has certainly won the hearts of the Liberals of this community; his lectures are logical and convincing; his facuity of harmonizing conflicting elements has been instrumental in making a host of admirers here. Keep him in the field, friends! The Spiritual Temple of Fellowship, recently organ-ized here, has secured G. A. R. Hall, 169 Lisbon street; this Society will be pleased to correspond with speak-ers who would like to come to Maine. No. 43 Winter street. MRS. L. A. MCLAUGHLIN. May 6th, the Rev. E. Andrus Titus (Whitman, Mass.)

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

"Mary L. French (Townsend Harbor, Mass.) is en-gaged to lecture for the West Groton Liberal Associa-tion for the next six months. This is the twenty third year of her engagement with, and the organization of this Society "- so writes Henry Young.

Mrs. A. H. Colby-Luther's address for May is 506 12th street, N. W., Washington, D. C.; she lectures in that city during the Sundays of the current month.

W. L. Jack, M. D., will be at Lake Pleasant during the camp-meeting season, also at Onset and else where, to fill engagements. Those desiring his services must make early application, as he has but few oper dates at the above mentioned places.

dates at the above mentioned places. Mrs. Kate R. Stiles will speak for the First Associa-tion of Spiritualists of Philadelphia during the month of May. Will be in Rockland, Me., June 10th and 17th; June 3d and 24th are still open; societies wish-ing Mrs. Stiles's services for either of those dates can address her for the month of May in care Dr. Mary Nuemmans, 622 North 6th street, Philadelphia, Pa. Mrs. Stiles has open dates for some of the fail and winter months of the season of '94 and '95. Persons wishing to communicate with her In relation to en gagements can direct as above stated until June 1st; thereatter, until further notice, Onset, Mass., Box 17. Cant Gould writes from St. Louis Mo. a blickly as Capt. Gould writes from St. Louis, Mo., a highly ap-preciative letter concerning the recent work there of Mrs. Carrie E. S. Twing. See "Banner Correspondence" department.

ence" department. On Tuesday, May 8th, THE BANNER received a call from Prof. G. S. Wibes (son of Mrs. Emily B. Ruggles, line veteran Spiritualist worker in New York and Rrooklyn) and Mr. Ferdinand Fox Jencken (son of Mrs. Katle Fox Jencken). The latter gentleman has, we are informed, already shown marked powers of mediumship, in New York and elsewhere. Last Sab-bath his labors in Lynn, Mass., were highly appreci-ated, and he is to be at Berkeley Hall, Boston or a while, Sundays of May. He will remain in Boston for a while, and can be found at the St. Cloud Hotel (corner Union Park and Tremont streets). Mrs. Carrie M. Sawyer, who has been suffering from Mrs. Carrie M. Sawyer, who has been suffering from a severe attack of bronchitis, is now improving. Dr. Geo. Dutton has located at Fall River, Mass. for the summer.

Testimonial to Charles W. Sullivan. To the Editors of the Banner of Light: The many friends of Mr. Charles W. Sullivan-who

has partially recovered from his late sickness-wishing to show their apprediation of his former work, have requested him to accept a grand testimonial to be tendered him at Union Hall, 48 Boylston street, Boston, on Tuesday evening, May 15th. A one-act sketch by the C. P. L. Dramatic Company will be presented, and a grand Old Folks' Concert, with a large ohorus, assisted by Miss Louise Horner, Miss Mabel Walte, "Little Eddle," Winnie Ireland, Carl Leo Root, Charlie Hatch, Willie Sheldon and oth-ers. The following named will also take part in the excredes: Miss Lucetto Webster, Mr. J. T. Lille, Miss Mille Smith, Little Olive Smith, Master Eddle Ram-son, Mr. Henry Myers, Mr. W. H. Boyce, Mr. A. D. Coul, Miss Amanda Balley, Miss Bertle Felton, Mr. Geo. E. Shaller, Mr. Willis Milligan. Tirkets, twenty-five cents; reserved seats, thirty-hve cents. For sale at the Banner of Light Bookstore, and by members of the Ladles' Ald Society, the In-dustrial Association and the Children's Lyceum. All destring tickets in quantities can secure them by aphave requested him to accept a grand testimonial to

destring tickets in quantifies can secure them by ap plying to J. B. HATCH, JR., Manager. 38 Sydney street, Savin Hall, Boston, Mass.

IF Although there may not be a single death from smallpox in Williamsburg, one death from vaccination has been reported. Julia Burggraff, a girl ten years of age, was vaccinated at a public school in that city three weeks ago. Her arm immediately began to swell, and the swelling extended to her body. She died of loekjaw on Wednesday, May 2d.... The parents of a Brooklyn boy, who was vaccinated by the board of health against their protests, and who has since died, charge that his death was the result of vaccination. The physicians ascribe his death to Bright's disease. Quite a controversy has resulted concerning the subject. - Rochester (N. Y.) Democrat and Chronicle, May 4th.

17 The BANNER OF LIGHT BOOK-STORE—with its large variety of excellent Spiritualistic and Liberal Works—is the most extensive institution of the kind in the world, and should receive the encouraging patronage of Spiritualists, Liberals and Inquirers alike everywhere. Orders solicited from all parts of the globe. For terms, see special notice at the head of the first column on our fourth page.

BY WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

SPECIAL NOTICES.

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

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

Andrew Jackson Davis, Physician, will take no new cases for treatment until June 1st. Patients enlisted can come Tuesdays, Thursdays and Saturdays, from 8 A. M. to 4 P. M. May 5.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of

or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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



accept Clubs of six yearly sub-tions to the Banner of Light for 0. We ask for the united efforts 1 good and true Spiritualists in ad our behalf. COLRY & RICH, Publishers.

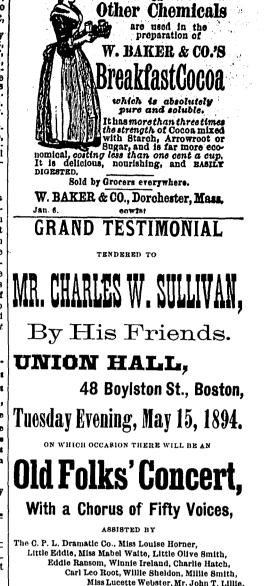
will accept Clubs of six yearly sub-

scriptions to the Banner of Light for

\$12.00. Weask for the united efforts

of all good and true Spiritualists in

its and our behalf.



Unlike the Dutch Process

No Alkalies

Mr. Wm. H. Boyce, Mr. Henry Myers, Mr. A. D. Coul, Miss Amanda Bailey, Miss Bertie Felton, Mr. Geo. E. Shaller, Mr. Willis Milligan

UNDER THE MANAGEMENT OF J. B. HATCH, Jr.

Admission 25 cents. Reserved Seats 35 cents.

Tickets can be obtained at the following places: BANNER OF LIGHT office, the Ladles' Aid Society, Children's Pro-gressive Lyceum, the Industrial Association, the Ladles' Lyceum Union, the Berkeley Hall Society, and at the door. Apr. 28. 3w





Remember the reception to be given to Gen. Neal Dow, and the International Temperance Congress to be held on June 3d, 4th and 5th, at Prohibition Park, Staten Island, N. Y. Reduced rates can be secured on nearly all railroads. For particulars, address the Secretary, Mr. J. A. Bogardus, 167 Chambers street, New York City.

The buds are beautiful in the spring, and there is a beauty, also, in the full blown foliage of summer; but are either more admirable in their day than is the exguisite autumn leaf?

This is the month that pleases the farmer, for an old proverb has it that

After April has blown his horn, May is good for hay and for corn.

"I never realized until to-day," said a young woman to me last night, "how true is that quotation, ' Man's inhumanity to man makes countless thousands mourn.'" "What's the matter now?" I asked rather unsympathetically. "Oh, nothing more than usual, but papa won't let Harry come to see me any more, and all the girls' fathers are the same." Then she sighed deeply and added dolefully, "We girls are the thousands who mourn."

The temperature jumped up to the nineties hereabouts on Wednesday, May 8d. Next day it returned to the seventies. Old Sol is going to give us mortals a taste of his heating qualities, say in July and August; so people had better prepare to flee to the seashere or the mountains as speedily as possible.

"Been vaccinated yet?" "No," said the athletic girl, "I've not. I can't quite make up my mind whether to give up my Indian clubs or my bloycle for a while."-Indianapolis Journal.

Better stick to the bicycle, Miss, and club the doctor who suggests the necessity of present active bloodpoisoning to ward off a future possible disease!

THE KEARSARGE. THE KEARSARGE. They may name another Kearsarge, They may build her walls of steel, They may make her white and shapely From her masthead to her keel. They may clothe her ribs with armor, They may give her strength and speed, That may sometime for the country Fill the measure of its need. They may give her wondrous cannon, With the thunder in their tones And the lightning in their missiles That the deadly Storm King owns. They may may make her culcen of terror, They may make her queen of terror, Make her mistress of the sea, Give her souls of tested valor, Crown her prow with victory. But with all their modern triumphs And their blazonry of war, They can't revive the Kearsarge Wrecked on the Roncador. -N. Y. Sun.

1

APPLE SPONGE .--- Boll one cup sugar with one-half oup water ten minutes. Slice into this syrup two good sized apples, and stew till tender. Soak one quarter box gelatine in one cup water till soft, add to the apples when done, rub through a sieve, add the juice of one lemon, and beat till it cools. Then add the well-beaten whites of two eggs, beat till it begins to thicken, and pour into a mould to harden. Serve with a vanilla sauce made with the yolks of the eggs.

Honesty that succeeds in business is not a question of religion or of religious belief. Honesty does not depend on any religious creed or dogma that was ever conceived,—Honry W. Bok.

Worcester .- Mrs. Carrie F. Loring closed a most

satisfactory engagement with our society May 6th. May 13th E. Andrus Titus will lecture.

May Join E. Andrus V. Hub will receive. May Join E. Andrus V. Hub will be woman's Auxiliary will meet with Mrs. Rich at her residence on Grove street. Supper at 6, social and circle at 8. Mrs. Amanda Brown holds circles each Thursday evening at the residence of Mrs. Prince, at 71 Port-land street. GEORGIA D. FULLER, Cor. Sec y. T Macon street.

7 Mason street.

Haverbill and Bradford.-Last Sunday Dr C. H. Harding (Boston) lectured and gave psychometric readings before the Spiritual Union. The readings were specially interesting to the audiences,

readings were specially intercome. afternoon and evening. Next Sunday Edgar W. Emerson (Manchester, N. H.,) will lecture and give exercises in mediumship-which will be his last appearance here in the present E. P. H.

Melrese Highlands .- D. Evans Caswell gave a service in Rogers Hall on the evening of May 4th to a large number of people; it was a great success. Madam Child rendered a vocal selection, and Mrs. Weilington of Malden gave readings. On Friday evening, May 11th, Mr. Caswell will be assisted by able talent. C. W. MILLIKEN.

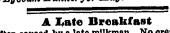
Lawrence.-Sunday, May 6th, J. P. Thorndyke, M. D., (Boston,) spoke eloquently, afternoon and evening. His delineations of character, based on the nativity of individual subjects among the audience, were very interesting, and accepted generally as cor-rect. DR. C. A. STEVENS, Pres.

Stoughton .- May 6th Mrs. A. E. Cunningham (Boston) occupied the platform in the evening, and gave a fine lecture to an appreciative audience; her lecture was followed by wonderful tests. She will be with us

again May 20th. Sunday, May 13th, W. J. Colville will speak in the evening only. There will be no service through the day. FREDERIC BEALS, Conductor.

Taunton.-Mrs. A. L. Albright (Philadelphia) has spoken here for the last three Sundays, and has stirred up such an interest that we intend to try and continue the meetings. There have been no services held MRS. F. E. MORSE. here since last year.

MANCHESTER, ENG.—On Sunday, April 8th, the Tipping-street Lyceum held its half-yearly meeting and election of officers for 1894, with the following result: Conductor, Miss S. Fit-ton; Assistant Conductors, Mr. W. W. Hyde, Miss Maslin and Mr. Leigh; Secretary, Mr. Maslin; Treasurer, Mr. Sims; Guardian, Mr. W. Taylor; Librarian, Miss May Brown; Mu-sical Director, Mr. J. H. Hyde; Captain of Guards, Mr. Taylor, Hearty votes of thanks were given to the retiring officers for their past services. We have begun in a good spirit to work for the Lyceum Demonstration to be held at Royton on Whit-Saturday, which we hope will be a grand success. We are also trying our utmost to push the sale of *The Banner*, [Thank you very much.—Entrons.] and we hope to increase the number before very long. On May 6th our Lyceum Open Session will be held, when a good program will be given.—G. LEIGH, Sec'y.— The Lyceum Banner for May.



Is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Gream in the house, and avoid such annoyances.

Renovation of Thomas Paine Monument.

Like many other ploneers of great principies, Thomas Paine has been misrepresented, misunderstood and maligned. His motives have been impugned, his and manghed. Its induces have been influghed, his character has been traduced, and his self-sacflicing labors in behall of oppressed humanity have been de-preciated by some, and forgotten by many. Few men have done more to establish in the minds of men the love of liberty and justice; and no man has performed greater and more lasting services for the cause of American Independence than THOMAS PAINE. In the early part of this century the people of the State of New York presented to Palne a large farm at New Rochelle, as an expression of gratitude for his eminent services to the cause of American Independ-ence. Subsequently some of his friends and admirers erected thereon a monument to his memory. Recently it has failen somewhat into decay. The members and friends of the Brooklyn Philo-sophical Association have resolved to renovate and beautify it. Arrangements have been made for the work; MAY 30TH next (DECORATION DAY) has been selected as an appropriate time, and New Rochelle as a fitting place to celebrate the event. All lovers of liberty the world over are cordially in-vited to cooperate, and to be present on that import-ant occasion. Tickets, including railroad fare to New Rochelle character has been traduced, and his self-sacrificing

Vited to cooperate, and to be the second sec

A New Medium.

To the Editors of the Banner of Light: It may be of interest to Spiritualists to learn of the

mediumship of MRS. KATIE FOX JENCKEN'S son-Ferdinand Fox Jencken. His psychic gifts-while rerainand Fox Jencker. His psychic gits—white not as yet fully developed—promise rich results; he not only gets the "raps," but his oratorical powers are remarkable; automatic writing is also one of his phases, and he promises to develop into a good plat-form test medium. In my experience with F. Fox Jencken I have sub-jected him to the hypnotic trance; I am satisfied with the results obtained so far, and am sure of far greater oras in the near future.

ones in the near future. PROF. G. STERLING WINES.

St Cloud Hotel, Boston, Mass.

Massachusetts State Association of Spiritualists.

Public Meeting at William Parkman Hall, 3 Boylston Place, Tuesday, May 15th, at 2 P. M.

Son Flace, I desday, may loth at 2 F. H. Speakers: President, Dr. Geo. A. Fuller, Mrs. R. S. Lillie, Dr. S. L. Beal, Mrs. Carrie F. Loring, Dr. Charles H. Harding, Mrs. Alice Waterhouse, and a large number of Boston mediums. Admission free. Public invited. F. B. WOODBURY.

65 Marcella street, Roxbury.

Eche Grove Meetings .-- Medlums and speakers who expect to be in Boston this summer are invited to visit the Echo Grove Meetings, which will be held every Sunday from June 1st to Oct. 1st.

This grove is situated at West Lynn; it commands a beautiful view of the ocean and surrounding coun-try-Nahant, Point of Pines, etc.

If your blood is vitiated, cleanse it without delay by the use of Ayer's Sarsaparilla.

Message Department.

SPHOIAL NOTION.

6

The Spirit Messages published from week to week under the above beading are reported verbalim by Miss IDA L. SPALDING, an expert stenographer. L.UTHER COLHY, Chairman.

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

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

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

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held February 16th, 1894. Spirit Invocation.

Oh! thou whom men call God, we ask thy presence at this bour, that every thought, every act, every word of these thy children may be guided by thine own spirit. We ask that thy bright angel messengers may be with us this hour, to give mortals that light which they crave so much while yet in ignorance they cultivate the spirit of selfishness. We ask thee, oh! Father and Mother of us all, to take from them that mantle of selfishness and clothe them in the garment of charity instead

We ask thee, oh! Father, to send forth thy ministering angels from home to home, that thy children upon earth may learn more of the interior life and become less absorbed in the material. May thy messengers of knowledge and light be sent forth to those who sit in sorrow, refusing, as did Rachel of old, to be comforted; and may they receive that quickening of spirit that shall turn all their sorrow and lamentations to joy and thanksgiving. We pray thee that every door of spirit communion may be kept open, that more may be learned of the loved ones who are still attracted to the homes left desolate by their departure therefrom; and unto thee we ascribe all praise, now and evermore. JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Benjamin Colton.

[To the Chairman:] They tell me all are welcome in this Circle-Room, and certainly you would be surprised if the veil could be moved ed with and do not use their own knowledge." to witness the large congregations that have assembled here. I see that in the mortal there are only a select few, but it is much better for us; we spirits don't have to work so hard. that that it is a good

utter a word; but as your good Spirit-President, Mr. Pierpont, has invited me to speak to-day, I have accepted with pleasure.

Well do you remember Achsa W. Sprague, and the deep interest I had in the grand and glorious work of Spiritualism. You, dear friend, have always been a worker for the upholding of the truth. Brother Lewis B. Wilson stands beside me, and coincides with me in every word.

There is one point that I would emphasize, and that is the need of kindness and charity in the treatment of mediums. They are the mouthpieces of the angel-world, possessing God-given talents. Many of the old mediums who have passed on to their reward still take an active interest in the work of Spiritualism. I say earnestly to day, Oh! Father above, protect all mediums who are seeking to do their duty in their particular line of labor.

Dr. Gardiner was present as a listener in your last circle, and I heard him say, "Oh! Father, shed abroad the spirit of charity, that it may enter the hearts of thy children, so that when mortals and immortals clasp hands, thy immortal children may not feel there are thorns within the hand reached out to them." Let us be more charitable, more Christlike, if mortals can understand that term; I fear there are but few who do. As I understand it, it is to be humble, contrite in spirit, helpful and pitiful to the poor and fallen. "A kind word turneth away wrath," is a saying as true today as when it was first uttered in olden times. I would clasp hands with all the true, honest workers upon the material plane, and ask for the Divine blessing to rest upon all humanity. I say to all earth's children. So live, that when the time shall come for you to go higher, you may not look back upon your material career

with regret and remorse.

Capt. Isaac Brewer.

[To the Chairman :] Good day, sir. They tell me all are welcome, and most assuredly I feel a welcome as I come into this Circle-Room. If we who come from the spirit-world with glad passed away the angels whispered in my ear, tidings to mortals can have a feather's weight of influence, it is worth something to come. Sometimes one spirit may leave a word that may sink deeper into the heart of a mortal than another.

I am not going to preach a sermon, for I was n't given to speaking in public when here, but I did come for a particular purpose, and that is to ask all reasonable people (and I do n't want to talk to any others) to put all their influence, force and energy at work against this miseraable "Doctors' Plot," which is intended for gain to a certain class. Come with me for five minutes-that is all I ask of you-into your general hospital, and there you will find young boys just experimenting on somebody. For what? To make doctors of themselves. If that of hair he wants, but how much happier would makes a doctor I don't want to know anything more of the profession! I have been there and witnessed these things. These boys go to school for a little while; by-and-by somebody puffs them up a little, and they think they are

regular" physicians. I was conversing with a very wise physician in spirit realms—old Dr. Fisher—and there is n't a wiser spirit in the medical profession than he that I have run across-and he said: "Well, brother, we must be charitable; but still we should work for the truth, and when we see there is too much medicine used we must try to teach the people not to use it." I asked: "Doctor, if there is any used, is n't that too much?" He looked at me with a pleasant smile and replied : There are times when it is necessary to call a physician, but they are called too often, and people come to rely so much upon their doctors that they lay aside what reason they are endow-

Perhaps you will think I am too radical and positive; but when I was in the form, if I had anything to say I felt it was best to speak to the point-be honest with myself and all the world. neither do we draw so much on the nervous I don't mean to bear on too hard, but I do feel power of the medium; so you will understand the time is fast approaching when what wenot you - term medicines, will be unknown When here, if I had anything to say, I said it. Magnetic forces are the strongest remedial agents; and why not? They reach directly to the seat of the difficulty. I heard a sick man in a home not so very far with a deceitful person. Therefore, I meant from here—in Brooklyn, N. Y.-ask a physician who had been called to attend him: "Doctor. can you cure me?" The physician replied : "We have no power to know what medicine will do." "Then," said the patient, "you can go; I will take my own chances." I thought he had a good deal of wisdom.

tals, constituted differently, and one can bear more light than another; some do not weave their garments so thickly as others, and that is

why they cannot bear as much light. I have been into different seances in Boston, and I have witnessed many genuine manifestations. I speak of these things in the light of my own experience.

My name is Sarah A. Spriggs. There is a handful of relatives yet dwelling on earth, and some in Cincinnati have not lost all memory of me. It is many years since I passed to the higher life to reap what I had sown. All mortals are builders, who build their own homes, or heaven, if you choose to speak thus. In time, dear friends, you will pass on as we have done, for this change must come to all-to some in one way and to another in some other form. Some stay longer upon the earth-plane than others, but we know not why any more than you do.

I am highly pleased that such an institution as your Circle exists, for all feel a freedom to come and report. It is such a privilege to know that we who cannot reach our friends otherwise are privileged to speak here, and I hope that some one will see the words I have spoken here to-day, and gain a ray of light

Minnie H. Davis. [To the Chairman :] I have been invited here

to report that what I say may be printed in

your paper, for there are some who would be

thereby.

long time.

have no reason to doubt it."

he be to converse with me.

Mamma, I have heard you say to auntie a number of times, "If it had not been for

knowing 1 should find Minnie again I should

have gone insane." Now, you do n't know so,

although I know, mamma, you mourn for me

very deeply. It is all the world to you to know

I still love, and can commune with you. My

dear schoolmates I love yet, but mother comes

Auntie, the trials you have had to undergo

will come out all right. Aunt Mandy says, "You

trouble over many things, like Martha of old.'

I have long thought I would like to speak

here in this Circle-Room, but I hesitated be-

cause it was in public. Your good Spirit-Pres-

ident gave me the privilege once before, but as

a little child came in front of me I stepped

I am very happy, mamma, very happy, but

not perfectly. If we were perfectly happy, the

advanced spirits tell me there would be no

[To the Chairman:] I knew before I passed

on that I could return I don't think I was

any more convinced after leaving the mortal

closer than father, brother or schoolmates.

She smiles when she speaks that way.

hold you all.

aside.

need of progression.

two worlds.

I was no stranger to the truth of spirit-rewhen I could commune with my arisen friends, the right condition for them to come near enough to me.

I am a little surprised, as I started to say once before, that none of Dr. Cobb's people been troubling you. Were people complete have tried to come into communication with me, or any one else to my knowledge-I will not say they have not. I have taken a great deal of comfort in conversing with them, and have whiled away many an hour in their pleasant parlors.

I send greetings and love to all; I will not be personal.

I found my own dear companion and children-yes, and many that I had known in earlier life-when I opened my eyes in the life immortal.

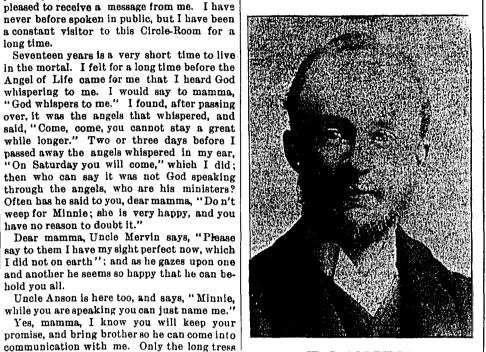
My name is Jeffrey Hollingsdale, Boston. Some may be glad to hear from me, and some may cast my message lightly by.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Lulu Davis; Jessie A. Shepard; T. J. Castile; Martha A. Fort; Sarah Rouse; Mamie E Western; Charles Barry; Ida Dame.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES - [By W. Templeton, Cambridge.] It is well known that the earth-life of Henry Kirk White was not a bed of roses, and while in one of his despendent moods he wrote:

Yet in my dreams a form 1 view That thinks of me, and loves me. too. I start, and when the vision's flown, I sigh that I am all done."

While possessed a highly spiritual nature, yet he makes no distinction between dreams and vis-ions. Is there not a wide difference between the two ? two? Are our nocturnal wanderings impres-sional or real? There seem to be many phases of these phenomena. On returning to our nor-mal wakeful conditions we may possess a vivid recollection of having met and had dealings with persons we know to be in earth life, but the trans-cation is activate forder action is entirely foreign to earthly conditions; in other cases we seem to have met and been on familiar terms with those known to be in spiritlife; again, we seem to have met as acquaint ances those who, to our normal senses, seem to be ances those who, to our normal senses, seem to be strangers; yet again, some unfamiliar forms are presented to us, and we find ourselves treating them magnetically, without any knowledge why we are so doing. We know that the materialist will say this is only the vagary of a tired brain, and in some cases this may be the true solution; we cannot think it so in all. Where can the line be drawn between dreamland and spiritual vis-ion? Was not the dream of Henry Kirk White a real vision, in which his spirit had wandered to its own, and retained the knowledge of a fact?

ANS.-Dreams and visions are not, properly speaking, the same, though visions are often enjoyed by us while we are in the dream-state, r, to speak more precisely, when we are passing beyond the ordinary dream-state to a higher subjective condition. We are not prepared to say that we have two

have you kept open this highway between the released from worry is sound, refreshing sleen possible. The cure for sleeplessness and bad dreams is always a reversal of mental pictures. turn, and I felt happier and felt less discouraged | For that reason successful psychologists have always practiced in accordance with the law of even though silently. Sometimes I was not in mental suggestion. The truest antidote of the right condition for them to come near mental distress of every kind is to meditate steadily upon something which persistently suggests to you the very opposite of what has masters of their own mental states there would be no work for any healers of any school; but until people have learned to completely govern their thoughts they can be greatly assisted by harmonious, well-balanced friends in both states of expression. Our friends in spirit are just as willing to communicate with us by day as by night, but certain passivity or right activity on our part is necessary to give them opportunity to make themselves known.

As to treating people when you are asleep whom you do not approach when you are awake, that is easily accounted for so soon as you begin to comprehend the ceaseless workings of the universal law of attraction. Supply and demand are always seeking equilibrium. We do not know people spiritually because we are acquainted with them personally, nor are we strangers because our physical shapes have never encountered each other. The law of mental and moral affinity works to draw together all who are in contiguous as well as identical spheres of thought and affection; thus it stands to reason that universal order being what it is, when we are temporarily and partially released from sense-bondage-as we certainly are when soundly sleeping-we meet and deal with those who are our true relatives: and associates in spirit.

It is impossible to draw a sharp line between dreamland and vision, because visions often come to us while we are in dreamland; but the reality of a vision of a desirable sort may be proved as follows: When you have enjoyed a truly edifying vision, you have been brought in close contact with intelligences higher than your familiars; in consequence of having kept such unusually good company, you enjoy an exhilaration of mind and clearness of perception which follows you through the succeeding day at least, making you brighter and more useful than ordinary. If you are careful not to let go of this exalted feeling, which is the aftermath of your spiritual experience, you can embody the result of your vision in your system, and cause it to increase your psychic power and perceptiveness for all time to come. Unreliable dreams and distorted visions are due to partial mental aberration, and always leave behind them lassitude, nervous excitement or sense of fear.

Q -[By E. Simmons, Hartford, Conn.] Are not the untruthful and unreliable prophecies and messages which we so often get through mediums an evidence that they are not true, and that the explanation given by Theosophists of the failures is correct?

A.-We consider that the answer given by some members of the Theosophical Society to this question is entirely incorrect, as they have gone out of their way to invent a theory of galvanized shells, discarded astral bodies, etc., entirely undemonstrable and quite unnecessary for covering the ground considered in this question.

We would ask these would be Theosophists whether there are no false statements ever made by people on earth, and whether no mistakes ever occur through imperfect transmission of intelligence between persons who are somewhat reckless but not willfully untruthful. The Spiritual Philosophy gives a clear. concise, sufficient answer to all that is involved in this inquiry, viz., that as we drop the fleshly robe, so are we in the next state of existence when we enter there. All sorts and conditions of spirits only show that all sorts and conditions of men and women are making their way up gradually from mental infancy to angelhood.

Then, as to mediumship, we have always declared that until sensitives are carefully

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They used to say to me a great many times, "Well, Uncle Ben, you're pretty outspoken." None too much so. I never had any patience to be honest in what I called my dealings, and if I made mistakes, why that was only because I was mortal. This life is made up in part of mistakes, but I'm not here to hunt them up.

Chauncey and Leonard, my sons, come with me. They passed on before me, and I don't think any one in the mortal could form but a faint idea of how glad we are when we meet those that have passed on before us. We fail to find language to express ourselves. My mother, who had passed on so long before, and her mother, the grandmother, I saw, and witnessed their hands moving in a beckoning way before the spirit had taken its flight. It is happiness to know you are not alone in that hour. I feared not; I felt for a long time that they were coming nearer to me; but instead, I suppose it was both ways-I was going nearer to them and they coming to meet me. I can't understand why people on this earth are so obstinate and willful, and make the assertion that we do not come to our friends here.

I am very glad of the privilege granted me to speak. This is the fourth time I have asked for permission to express myself, but your good Spirit-President, Rev. John Pierpont, said "Not yet, as there is one before you.' Once or twice little children were here, and we were not allowed to step in front of them. It is a rule which we find no fault with, not at all. At one time here, when a lady had permission to speak, there was a little child came up, and the good Spirit-President said, "Wait a few moments." That's right; and the lady felt that it was right, too. You see there is a tender feeling of good spirits for the little children.

I am Benjamin Colton, and I was known in Springfield, Mass., and Chicopee, and other places.

Achsa W. Sprague.

I always delight to be one of the number that gather in this Circle-Room, for my interest is ever with those earnest workers on both sides of life who seek to keep open the highway between the two worlds. I loved mediumship, which I regarded as a God-given talent; and I say to-day, let us cultivate the sweet graces of charity and love, that our spirit-garments may be bright and light. There is an attraction that draws me to the Green Mountain State, but I feel that my home is where the spirit of charity dwells, and this is why I spoke to you through the lips of another excellent medium last summer.

[To the Chairman:] Kind friend, often do I

Now why I speak of this is because there is a great work going on in the spirit-world en rapport with the people here to teach them to take proper care of the mortal form in order to prevent disease, and also to teach them that the true restorer of health is magnetism.

Capt. Stickney stands beside me, and he says : 'Capt. Brewer, I coincide with you in every word you have spoken."

I give this with no ill feeling toward any class or profession, but I do say in all kindness and charity that many a poor mortal is sent out of the body as the result of experiments made. I am Capt. Isaac Brewer, of Springfield, this State. I was well known in Chicopee, and Chicopee Falls. I am very grateful for this opportunity to express myself through mortal lips.

Sarah A. Spriggs.

[To the Chairman:] A sensation like that which I had before I passed away creeps over me as I come in contact with mortals. I had a cough when here, but I shall be all right in a moment.

I have some friends in Melbourne, Australia. George, I would say, Go on. Those talents which are unfolding were always yours, only they were lying in a dormant state, and they will become more perfect hereafter, I feel to

I have been in the little séances where a few have gathered to gain what they might, and sometimes some have been highly gratified and benefited spiritually. I have always felt there was a power that should be made known among the children of earth more strongly than it has yet been made. From our standpoint, we of the spirit-world feel that the day is not far distant when you mortals shall realize more perfeetly the presence of your loved ones in spirit who walk beside you, and the time will come when it will not be necessary for you to go into the seance-room, for materialization will come in your own homes, and the forms will appear so plain that you will recognize them. at once, and so much darkness will not be required. I feel that it would be better if the managers of your materialization seances would consult each individual spirit to see how much light he could bear, instead of tem-

form than I was before, on account of those whispers, as they would come to me for months before I passed away. I passed away with consumption, I suppose, but it matters not what, for I am very happy.

Mamma, I have been to Rollie's, and he thinks of the home a little more seriously than he did when with you all. Then let us be charitable, overlooking faults, which all mortals have. I would say right here, mamma, always, when it is possible, come into communication with us if only for a moment, for then it aids very much in staying close beside you.

Dear mamma, these words are more particularly for you, although I hope Tinnie and Carrie, auntie and uncle, and all, will be glad to peruse these few words I have given to-day.

I am not forgotten in Southbridge, this State. Minnie H. Davis.

Jeffrey Hollingsdale.

I'm not going to allude to the way I passed out; I don't suppose it's necessary, is it, Mr. Chairman? [No.] It's a period I don't care to go back to. I have progressed out of that, with the aid of very kind spirits. My wife, Em, has aided me, and also Curtis, and that pure spirit, Lilly.

I feel as did that other spirit who spoke here, in regard to using the term Spiritualist-that it is very inappropriate unless spirituality goes with it.

I feel that I shall progress faster for having spoken here. I was a very sensitive person when in the mortal form, and feel so now in taking control of the medium. I do not know whom to thank for this privilege, so I will merely say that I am thankful.

I want to say to Mrs. Allen that it was a comfort to go to her place, and the time passed so quickly as we conversed of those who had passed on. 1 do not think I was quite right in the brain when I passed over. I was thoroughly discouraged. I had no work, I did not know where any was to be obtained, and there was very little of the wherewithal to do with. When I have sat in her room it has been pretty hard work, sometimes, to force a smile, but it would come. I have sat with my hands clinched and said, "Ohl God, why can't I go and be one with them?" I see now it was n't time; but I was so thoroughly discouraged I felt I must go. Friends, think not the worst of me-think not hard of me, but have a little spark of charity for me. I have grown out of that condition, and am happy now. I have conversed with Ed., and he has expressed the same feeling.

When I have been in old Newburyport I have many, many times communed with George, who had passed on., My belief in spirit communion and the spirit life is a knowledge now, and what a glorious thing it is to know we are

minds; but though each of us may have only one mind, this unitary mind has certainly two distinct departments, as the single human

brain contains the cerebrum and cerebellum.

When we are simply dreaming we are in a sort of borderland condition, where we usually see things confusedly, and therefore nothing appears clearly, as it really is. Our true visions are not so numerous as our dreams until we have reached a much higher spiritual eminence than most of us have yet attained, but eventually we shall not dream any more; in place of dreaming we shall enjoy every night for several hours a spiritual experience which will instruct and fit us for the perfect performance of the work of the succeeding day.

The spiritual world is only the unseen realm. and it is unseen only by those whose interior eyes are not yet open. Vision means sight; a true vision is, therefore, the actual sight of an actual scene. Visions are of two kinds: First, those which are such in a directly objective sense; second, those which are symbolical representations of present or coming events.

The Apocalypse of John is commonly called a vision; it is properly a two-fold vision, and displays two distinct elements. The first part of the book deals largely with the literal conditions of seven churches, established in Asia during the first Christian century. Those religious fraternities did actually exist, and John, banished by command of Nero to the Isle of Patmos, in a cave under the ocean, saw clairvoyantly the exact condition of those seven churches, and came into direct individual contact with the guardian spirits and presiding elders of those churches. Later on the narrative becomes prophetic, and glowing corre spondential imagery is introduced; clairvoyance is still the medium of revelation, coupled with clairaudience, but the form of the vision has changed from sight of what is actually taking place on earth to what is occurring in the spiritual world, and about to be expressed on earth at all events through the progress of the centuries.

In the case of the poet whose words are quoted by our present questioner, the vision came in a dream; that is, Henry Kirk White was asleep and dreaming, when the presence of a beloved friend living in the spiritual world addressed him and made herself known to him. There are many reasons why visions are more often experienced when we are asleep than when we are awake." Foremost among these visit your Circle-Room, and I feel that I can send out an influence from this place that will be of great benefit to others, even if I do not

ed during development, until they are strong enough to bear the brunt of the rough world, they will reflect the changing conditions which surround them from hour to hour.

By no means are all prophecies unfulfilled. and by no means are all messages untruthful. Mediumship often includes mind-reading and other psychic phenomena, and being complex, demands careful study.

Q.-[By Leonard Godfrey, Chicago.] If uni-versal brotherhood is to be the ruling order of the new dispensation, what will become of the universal selfashness of the old or present dispen-sation? Is not selfashness a part of man's na-ture, and therefore one of the laws of nature; and as such is it not ineradicable?

A.-Our questioner has, in our judgment, fallen into the common error which confounds selfishness with self-preservation. The former is abnormal: the latter is natural and necessary. A cooperative commonwealth does not imply a state of society wherein one is always being sacrificed for others, but where an intelligent understanding is reached as to the best means of promoting the common weal. One does not need to be sorry that another be glad; one need not be ill that another be well; one need not be foolish that another be wise.

Self-preservation, culture and advancement are all recognized by those who fearlessly advocate and sincerely believe in the practicability of coöperative industry to an unlimited degree. Selfishness is that detestable inversion of the instinct of self-preservation which becomes, when thus inverted, neighbor-destruction. Man is not selfish by nature. Children can be taken even from gutters and placed in homes where the coöperative principle reigns, and they will show no disposition to invade mutual rights and liberties after they have received a little judicious training at the hands of those who preach and live the Golden Rule.

We are not called upon to injure ourselves to bless our brethren, but we are called upon to work with not against others to insure general peace and prosperity. We are prepared to defend the gospel of unlimited coöperation on the grounds of common-sense self-preservativeness, if no higher ground is taken. When purely spiritual grounds are accepted the case is only so much the stronger.

Every newspaper man, sometime in his business ex-Every newspaper man, sometime in his business ex-perience, has met the man who now takes more papers than he can read. He was in town last week. He paid twenty-five cents for an almana, wiped his nose on an awning, thed to blow out the electric light at the hotel, tried to light his cigar at it, put a nickel in the slot at the post office because the mail would not appear, wanted to look the cashier of the bank be-cause it closed at four o'clock, and watched a sign over a jeweiry store, looking for it to strike,—Bitt Nyee. cause over Nye.

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For Over Fifty Years

MAY 12, 1894.

(From, The New Britain (Ct.) Record, March 71th, 1894.) As to Vaccination.

THE SPEECH MADE BY DR. HIPLEY OF UNION-VILLE AGAINST VACUINATION, AT GID-DINGS' HALL, LAST WEDNESDAY EVENING.

It is not a compliment to the United States. of America when it becomes necessary for any one of her citizens to appear upon a public platform in defense of individual liberty.

platform in defense of individual liberty. The Declaration of Independence, upon which American institutions are founded, de-clared: "We hold these truths to be self-evi-dent, that all men are created equal, that they are endowed by the Creator with certain ina-lienable rights, and among these are life, lib-erty and the pursuit of happiness." Compulsory vacelnation attacks the very cit-adel of liberty when it touches the individual, and not only that, but his life and happiness, for within the compass of this question are in-volved the issues of life and death. Never in the history of medicine bave there been produced so false a theory, such fraudulent assumptions, such disastrous and damning results as have followed the practice of this disgusting rite; it is the ultima thule of learned quackery, and lacks, and has ever lacked, the faintest shadow of a scientific basis. The fears of the whole people have been played upon, as to the dan-gers of smallpox, and the sure prevention by vaccination, until nearly the whole civilized world has become physically corrupted by its practice. world has become physically corrupted by its

world has become physically corrupted by its practice. The life-blood of nations has become the cess-pool of vaccinators, wherein they have poured the foul excretions that are thrown off from the foul excretions that are thrown off from diseased beasts, nature adjudging it too vile to contaminate the system of any living creature. Scrofula, that hydra-headed monster of pa-thology, whose ramifications extend into and complicate nearly all the diseases that flesh is heir to, and whose victims are as the sands of the seashore in number, is one of the oldest children of vaccine poisoning. Syphilis, that disreputable disorder, that sinks its victims be-low the scale of decency, and hounds them to low the scale of decency, and hounds them to dishonorable graves, has been carried by the vaccinators' lance into the homes of the innovacinators halos into the hones of the info-cent and virtuous, and there the blighting ourse has been left to consummate a work of disease and death, with consequent suffering that defies the imagination of all men to de-

The physical stamina of the whole civilized race has deteriorated under the practice of this fearful delusion, and if permitted to go on it will result in the partial or complete annihilation of the higher, purer types of manhood and womanhood, and the divine law of progress will have met with its most formidable obstacle

If there was ever a time in your history when you need to stand for the defense of your home and the protection of your family it is now, and the protection of your family it is now, when incompatency, as represented in school boards and medical societies, demands in the name of health that you violate its simplest principle.

When a mad dog enters a community and bites a child, the whole people rise up and de-mand the death of the creature, and desire

bites a child, the whole people rise up and de-mand the death of the creature, and desire that all available means be immediately used to eliminate from the system of the child the virus that has been so cruelly inserted. The action of the people in this case is a very natural one; but let me tell you that where the bite of a mad dog has caused death in one case, the mad doctor, with his poisoned lance, has caused his tens of thousands. If vaccina-tion would do all that its most ardent advo-cates say it will in the way of protection from smallpox, still it ought not to be employed, for its successful performance means the under-mining of an otherwise healthy constitution; and not only that, but the fatal defects of a tainted blood can be transmitted to the third and fourth generation, and has been in many, many cases. It is a sorry charge to make against a learned profession to say that the cause of vaccination is backed by ignorance, but so it is. I know whereof I allirm, for I, too, must plead guilty to the charge. I vaccin-ated for five years, ignorantly supposing that it was a preventive of smallpox. I took for granted what my teachers had affirmed. I came near being a murderer, and in my own family, too. For weeks my child, vaccinated by my own hand with pure vaccine lymph, and from the calf, too, was tended upon a pillow by his faithful mother; and when not in a stu-por he suffered as only the damned can suffer After a time the crisis passed and he came back to life; and I then and there took a solemn oath never, as long as God would let me live, would I poison another human being with vac-cine virus, and I have kept my vow. From that time on I studied the subject, as I should have done before, and as all doctors should do, and I was appalled to find how fear-

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sity, Responsibility; Duties and Collgations of Man to God and Himself. **PART SECOND-The Ethics of Science.** The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Selfan Pro-pensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happi-ness; The Path of Advance; The Will; Is Man Free? Col-ture and Development of the Will; The Charter of Human Rights; Liberty; Duties and Colligations; Sin; Punishment -Tresent and Future; Duty of Trayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obli-gations to Society; Hights of the Individual; of Govern-ment; Duty of Self-Culture; Martlage. 200 pages, finely bound in muslin. Sent postage free for \$1.09. For sale by OOLBY & RICH.

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BOSTON, SATURDAY, MAY 19, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
 Berkeley Bireet. - Loctures Bunday at 10% A. M. end 1%
 F. M. J. Clegg Wright, speaker May dit and 18th; Mrs. R.
 B. Lille, May 20th and 27th. All scalar are free: William
 H. Bahke, President.
 The Heiping Hand Society of the Boston Spiritual Temple meeting 4: F.M.; public meeting 7% F.M. Business Inceits Wednesdays at 8 Boylston Placest 2% F.M. Business Lucette Webster, President.

Lucette Webster, President. First Spiritual Temple, corner Newbury and Exctor Streets.--Spiritual Fraternity Society: Sun-days, at 2% P.M. Sunday School at 11 A.M. Sociable Wednesdays at 7% P.M. Other meetings annunced from platform. Seats free. All are welcome.

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

Place, at 1% P. M. Dr. H. B. Storer, President. Children's Progressive Lyceum meets every Sun-day morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. J. B. Hatch, Jr., Conductor. The Ladies' Lyceum Union meets every Wednesday. Busi-ness meeting at 4 P. M. Suppor at 6. Entertainment in the

Steping. Eagle Hall, 616 Washington Street.--Sundays at 11 A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. E. Tuttle, Conductor. Eachbone Hall, 694 Washington Street, cor-ser of Kneeland.--Spiritual meetings every Sunday at 11 A.M., 2% and 7% P.M. (7% P.M. meeting in Commer-nial Hall) Thursday at 2% P.M. N. P. Smith, Chairman. America Hall, 724 Washington Street.-Meetings Sundays at 104 A.M. and 2% and 7% P. M. Good mediums, fine music. Eben Cobb, Conductor.

The Ladies' Industrial Society meets every Thurs-day afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President.

Hollis Hall, corner Washington and Hollis Streets.-Neetings Sunday at 11 A. M., 3½ and 7½ P. M.; Tuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.-Business meetings Fridays, 84 (p. M.; Tea at 6 p. M.; Social meeting at 7% p. M. Pub-lic Circle last Friday in each month at 3 p. M. Mrs. A. E.

Montgomery Hall, 735 Washington Street.-feetings every Sunday 11 A.M., 2% and 7% P.M., and every vednesday 3 P. M. Mary A. Moody, Conductor; Charles , Tobey, Secretary.

The Home Rostrum (21 Soley street, Charlestown).-feetings Sundays and Tuesdays at 7% P. M. Dr. E. M. San-

ders, President. Unity Hall, 724 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at 8 o'clock. W. B. Hall, Conductor. Elysian Hall, 820 Washington Street.—Meetings are held every Sunday at 11 A. M., 25 and 75 P. M.; also Tuesday, Thursday, Friday and Saturday, at 25 P. M. W. L. Lathrop, Conductor.

Boston Spiritual Temple, Berkeley Hall. -The service last Sunday forenoon opened with "Joy cometa in the Morning," finely sung by Mr. George B. Cutter, with accompaniment by Mr. Wm. H. Boyce. Mr. J. Clegg Wright was the speaker of the hour, and was received with unbounded applause. After a few opening remarks, "The Little Red Schoolhouse" was rendered to the tune of "The Old Oaken Bucket," by Mr. Cutter. Cometh in the Morning," finely sung by Mr. George

rendered to the tune of "The Old Oaken Bucket," by Mr. Cutter. The speaker was then entranced, and announced the subject of his discourse "Moody vs. Spiritualism," asserting that he had nothing to say personally against Mr. Moody, only against the Cause which he represents, his Christianity amended, so to speak. What is Christianity? is the first question-a diffi-cult one to answer. The theologian fails to answer it, but we say, first, that it is a speculative philosophy. Religion is the growth of ages. By the missapplica-tion of the powers of reason the human intellect be-came the slave of fear, giving the promise of rewards after death. Priests became the tools of kings, and then their masters. Later on there came the Reforma-tion, which hopped off many of the excressences of the Romish religion, extending the prerogative to the few of having brains, which has been the death-blow to priesterait. These reforms it a fire, which they called liberty of conscience, in the matter of belief. Roman-ism and Protestantism were quarreling when there came the Puritan, and later, John Wesley, who brought in a new epoch, full of enthusiasm, more prayer than logic.

came the Furitan, and later, John Wesley, who brought in a new epoch, full of enthusiasm, more prayer than logic. Mr. Moody follows in the same line, creating emo-tion and devotion against the dictates of reason. The more successful Mr. Moody is, the worse for the com-munity. He thinks he sees a false issue in Spiritual-ism, and he has not seen the demand upon him to fur-nish the proof of his own philosophy and religion. Christiantly has rapidly degen-rated during the last hundred years, and the outgrowth of this degenera-tion is what we call Unitarianism. Bylitualism is not built upon feeling; it is the bud-ding of the greatest science the world has seen. 1848 was an epoch far exceeding that of the year 1. Spirit-ualism makes a man an individual sovereign, harmon-izes his religious and moral nature, and opens the gates of heaver: and this is what Mr. Moody says is the "curse of Boston." Religious thought has progressed, and we know that the people who lived in all the past ages live "over there." The Redeemer is coming in the inspiration of the times. You are going to that coun-try where all those who lived on earth are gathered, and they will meet you there where all the tears and sorrows of mortal life will be forgotten. This inter-esting service closed with a song by Mr. Cutter. At the evening service "The Luttle Red School House" was sung again by request by Mr. George B. Cutter. After a few remarks by the speaker, and another soug by Mr. Cutter, Mr. Wright took up the subject of the evening, "The Industrial Question of the Day or Socialism." prefacing the lecture by say-ing that he belonged to no party, and was not respon-sible for the topic.

along with the sublime ernes they transmit and order lay. The greatest error of the professed Theosophist of to-day is that he does not take a theosophic attitude at all, but quotes from so-called authoritative writers to bolster up many silly dogmes. The doctrines of reflocation and Karma are, in a wide, general sense, acceptable to many philosophers, and on these as a foundation it is quite possible to rear a temple of human brotherhood and sisterhood in which equity shall perfectly prevail; but misappil cations of these teachings lead to very erroneous con-clusions.

The actions of these teachings lead to very erroneous con-clusions. Another error made by professed Theosophists is their misunderstauding of their own theory of the seven fold nature of man. Man is a unit, the essen-tial ego (Sanacrit Atma) is the man himself in poten-tial entirety, though it is not at all unreasonable to speak of a six-fold expression, employing the double triangle, as well as the circle, as a sacred symbol. What is needed in these days is a fearless, unpreju-diced endeavor to build up a universal organization composed of the truly enlightened representatives of all religious systems, so that one universal organization course, but to endure, the coming church elements of strength and purity must come from all parts of the globe. The new missionsry endeavors must be thor-oughly eelectic. All nations must both learn and teach; thus will Occident and Orient complement each other, and we shall bless and be blessed in our mutual relations over the entire earth. In the afternoon a great many interesting questions which, "Whrein doth man's presiminence over the beast consist?" received special attantion. The music, as usual, was very fine--Mr. Morris and Mr. Weston as organists, and Miss Dodge and Mr. Barker as soloists, rendering most efficient service. On Sunday next Mr. Coiville will speak at 10:30 A. M. on "The Coming of the Holy Spirit"; at 2:45 P. M. subjects may be presented by the audience. Everybody welcome.

His only week day lecture in Boston is on Monday at 2:30 P. M., at Copley Metaphysical College, 18 Hunt-ington Avenue.

His work in New York, Brooklyn and Newark is proving very successful. Union Square Hall, New York, Tuesday, Thursday and Saturday at 3 P. M.; 108 West 43d street, Friday, 8 P. M.; Kingston Hall, Brooklyn, Wednesday and Friday, 3 P. M.; Thursday, 8 P. M.; Oraton Hall, Newark, Tuesday and Friday, N.; Oraton Hall, Newark, Tuesday and Friday, X. 10:15 A. M.

Elysian Hall, 820 Washington Street.-Our circles on Tuesday, May 1st, were both very in-teresting. At 2:30 Mrs. F. Stratton, Dr. L. F. Thayer,

Our circles on Tuesday, May 1st, were both very in-teresting, At 2:30 Mrs. F. Stratton, Dr. L. F. Thayer, Mrs. Nason, Mr. C. E. Marston, Mrs. Dr. Wildes, "Little Delight" and Dr. Lathrop gave satisfactory tests and readings. At 7:30, Mr. and Mrs. J. F. Hart-mann. Mrs. S. E. Buck, Dr. Thayer, Mr. Marston, Mrs. Nason and Dr. Lathrop were the mediums. On Thursday, at 2:30, Mrs. A. L. Albright, Mrs. Buck, Dr. Thayer, Mr. Gridley and Dr. Lathrop were the mediums. At 7:30 we held our weekly Mediums' Benefit Meeting, and noted increasing interest. Dr. L. F. Thayer, Mr. Gridley and Dr. Lathrop were the mediums were Mrs. Hartmann, Mrs. Nason, Dr. Thayer, Dr. Lathrop and others. On Friday and Saturday afternoons, at 2:30, both circles were well attended and replete with interest. The mediums were "Little Delight," Mrs. Hartmann, Dr. Thayer, Mr. Marston, Mrs. Nason, Mr. Gridley, Mrs. Stratton, Dr. Lathrop and others. On Sunday, at the morning circle, Mrs. Stratton, Mrs. Hartmann, Mr. Martin, Mr. Hancock, Mrs. Na-son, Prof. Hartmann, Mr. Gridley, Dr. Lathrop and others gave fine elements and tests. At 2:30 the cere-monies of dedication of Elysian Hall were held. Lit-tie May Eddy Matthews named the hall, and the little blind girl consecrated it "For the spirit-world." Mrs. S. E. Buck offered the prayer of consecration. Sim-pel but impressive was the work of Dr. Lathrop's spirit band in dedicating. "Wild Rose's " picture, produced through the spirit artist, Louis F. Jones, adorned the hall. Little Eddie sang two delightful selections. Mrs. Buck, Mrs. Weston, our little blind friend, Mr. Geo, Hancock, Mr. H. W. Martin (our Chairman) and Dr. Lathrop all gave edifying ele-ments of help. The friends presented new clairs for the platform to the Conductor, who thanked the givers heartily. In the evening Mr. Gridley gave some of his not-ble "soul readings." clear and definite. Mrs. Nason, Mr. Marston and Dr. Lathrop gave superior tests.

Musch, Lartheory, Conductor, W. L. LATHROP, Conductor.

820 Washington street.

Hollis Hall, 789 Washington Street .-- (80ciety of Ethical and Spiritual Culture, M. Adeline Wilkinson, President). Sunday, May 6th, afternoon,

Wikkinson, President). Sunday, May 6th, atternoon, organ voluntary, Prot. Morris; song service, congre gation; iuvocation, address aud tests, by David Brown; Dr. Wm. Franks gave psychometric readings; Mrs. Mott Knight of New York, the wonderful independent slate writing medium, was enthuslastically welcomed by large audiences both afternoon and evening; in the immediate pre-ence of a committee of five persons who held the slates, messages were received for differ ent parties in the hall, who recognized the names given as those of sonirt relatives and friends. Mrs.

tions common to illiterate Orientals. The climax of folly is reached when the mere dross which obscures the gold of Vedantic teaching is extolled as diving wisdom, and said to emanate from the wisest adepts on the face of the earth. Vinekananda and other Orientals are now doing yeoman service for human enlighteument by showing up the fallacious methods of merow-minded Christian inissionales in the far East, but though wa are fully on the side of those cultured Brahmins. Buddhists and others who oppose tyranny and misrepresenta-tion, and though we truly admine all that is beautiful in Asiatic systems of thought and practice, we cannot accept the unlovely accretions of Oriental system along with the sublime ethics they disfigure and over any. The grastest erest of the sublime ethics they disfigure and over

the 1st and 3d were interesting. Mr. Charles Abbott and Prof. Pierce rendered vocal and instrumental music, and made remarks; Mr. Rollins, tests; spirit message by Chairman to Mr. Abbott; Mr. Quimby, remarks and tests; Mrs. Bray, tests; Dr. Franks, readings under glass; Dr. Willis, tests and answers to mental questions. Mrs. Carlton, organist. Sunday evening, the 6th, Dr. Willis gave remarks and tests. The Chairman followed with tests and spirit messages. Prof. Butler, organist. The BANNER of LIGHT always on sale. C. B.

The Ladies' Spiritualistic Industrial Society met as usual Thursday, May 3d. Business meeting at 3:30. Supper at 6. Dance in the evening was much enjoyed. May 10th, usual services. May 17th, our regular dance; all welcome. H. E. JONES, Seo'y.

The Ladies' Lyceum Union will hold a Calleo Party May 23d in Dwight Hall, 514 Tremont street. L. WOOD, Sec'y.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker. New York Peychical Society, Sponcer Hall, 114 West lith street, near Sixth Avenue. Sixth year. Every Wednes-day evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week S.P. M.-doors close at 32-at 310 West 26th street. Mrs Mary O. Morrell, Conductor.

Spiritualist Hoadquarters and Ladies' Aid, 105 West 23d Street.-Open daily from 11 A. M. to 9 P. M. for Spiritualists and friends. Wednesdays, entertainment day; business meeting at 2 o'clock; supper from 6 to 8 P. M.; en-tertainment, etc., to follow.

Prof. Theodore F. Price lectures on the Philosophy of Spiritualism at 11 o'clock every Sunday morning at 323 West 34th street. Mediums present and tests given at each

Spiritual Thought Society, 108 West 43d street. – Meetings Sunday evenings. J. W. Fletcher, regular speak.

Spiritual Thought Society, 108 West 43d Street.— The Spiritual Thought Society, that has held its Sunday meetings at the Fifth Avenue Hall so successfully, with Mr. John Wm. Fletcher as speaker, will continue its Sunday evening sessions at the above

its Solulay meetings at the Thin A venue that so suc-cessfully, with Mr. John Wm. Fletcher as speaker, will continue its Sunday evening sessions at the above address. The large drawing-rooms were filled, on the 6th inst., with carnest listeners, and Mr. Fletcher deliver-ed an address that should be read by every Spiritual-ist in the land. "Some of the Things Spiritual-ist in the land. "Some of the spiritual self. Ought to Remember" was the theme, and from begin-ning to end the discourse was replete with suggestive thoughts of a purely practical character. The first thing every human being should seek is a knowledge of the spiritual selfhood; instead of striving after knowledge as to where the spirit exists after death, one should first realize that there is a spirit in man, or rather that he is a spirit. Compre-hending the nature of spirit, some of its possibilities, and the laws that control its action while embodied, then the life in the hereafter follows as a natual con-sequence. But to try and prove the immortality of the soul to a man who does not know that he has one himself, is, to say the least, little less than fulle. This knowledge can only be attained by studying the attributes and emotions of the interior nature. Every investigator should begin with the study of the *embodied* before he can hope to attain much valuable knowledge about the *dis*-embodied. Medi-umship to-day is little less than a toy in the hands of the unthinking; Spiritualists themselves put little value upon mediums, beyond the purpose they may temporarily serve—not even caring enough to protect them when assailed, or assist in adversity; they are simply thrown upon their own responsibility—too often severely condemned for the very results that their mediumship lays them open to. Personal feel-ing plays altogether too important a part

Mr. Fletcher then gave a large number of remarka-ble clairvoyant tests, the conditions being particu-

PENNSYLVANIA.

Philadelphia,-Sunday, April 29th, was a gaia day for the Spiritualists of this city-Willard J. Hull and Mrs. Colby Luther occupying the platforms of the two prominent societies.

At the hall of the First Association Mr. Hull ad-At the hall of the First Association Mr. 11011 ad dressed his audience upon "The Outlines of the Com-ing Civilization," The discourse was mainly based upon the socialistic theory of industrial government in lieu of political government. It was an arraign-ment of the present system of competition; and the practicability of the community idea was pointed out. In the course of his fecture Mr. Hull made an apos-trophe to "woman," from which I glean the follow-ing: "The inscrutable Intelligence and Wisdom of the Universe essayed to cask in earthy mold a casket worthy of life's brightest gems-Faith and Lovei and loi a woman came upon the great stage of life. No man who has sounded the depths of a mother's love ever failed to pay tribute to the glory of woman. She suffers even in the shadow of death that man may have life. Around the word mother there cluster the fondest recollections, the fondest associations, and the brightest dreams of the human race. No part of man's debt to nature equals that which he owes to woman, the being first to protect him, last to leave Cal-vary's cross, first at the sepulchre! This is the esti-mate Christians place upon her, while they rob her of her natural endowments. No pantheon of the beney-olence, devotion and love of earth can ever be reared with the name of woman. Happy indeed is the man in whom waln regret does not compet the thought that the spirit world holds a woman's love he has no claim upon." Words of mine can do no justice to this dis-course. tressed his audience upon "The Outlines of the Comupon. Words of mine can do no justice to this dis-

the spirit world holds a woman's love he has no claim upon." Words of mine can do no justice to this dis-course. "Men and Ideas" was the subject of the evening lecture. It was a contrast between the free and un trammeled soul, and the soul bound by the chains of superstition and bigotry. This discourse was thought by many to be the best of the course. At the close of the lecture tests were given by Mrs. Brown, after which the most remarkable manifesta-tions of spirit power took place through the medium-ship of Mr. Hugh Moore. This was independent slate-writing. Several hundred people were present. The slates were examined by a skeptic (who after-ward proved to be a reporter), who held the slates with Mr. Moore. After a little time raps were dis-tinctly heard, then Mr. Moore held the slates above his head, in full view of the audience. While in this position the writing of a pencil was heard. After a few moments the slates were opened. Inside were found the names of at least a score of persons, all recognized by the audience as belonging to their spirit-friends. To the surprise of the audience, the reporter gave full and free testimony that she was fully convinced that no mortal had written the mes-sages upon the slates. *At the Spiritual Conference* the meetings were no less interesting. The eminent medium and speaker, Mrs. Colby-Luther, favored the Spiritualists and Lib-eralits with two masterly discourses, both of which were well received.

vere well received. Mrs. Luther has lost none of her old-time vigor, al

eraits with two masterly discourses, both of which were well received. Mrs. Luther has lost none of her old-time vigor, al-though now passing through serious afflictions, leaving her alone in the world—her only son (and the last of her children) having passed to spirit life one week ago. Dear Mrs. Lutheri we do not half appreciate her self-sacrifice in the Gauss of truth, yet I am sure she feit the sympathy tendered her in our city. Mrs. Luther's portrayal of the great curses to hu-manity engendered by a false religious teaching against which Spiritualism has had to contend was masterly, showing very plainly the duty devolving upon all lovers of liberty to perpetuate liberty and free institutions. Mrs. Luther is a great favorite in this city—having spoken here many times in the past —and brings out those to her lectures who would not go to hear any other person. Mr. Wheeler followed in a few appropriate remarks of commendation upon the lecture, which were re-sponded to by the entire audience. The evening lecture was upon the "Duties of Spir-titualist." Many startling statements were made in the course of the lectures upon the deplorable condi-tion of the country. The necessity for immediate ac-tion was urged upon the people. "The trouble Is," said the speaker, "too many say 'I can accomplish nothing.' Had the founders of this great republic said 'I can't do anything,' the bell of liberty had never been sounded. In the name of Truth, in the name of Liberty never sleep again until you do your share toward saving the liberty of every man, woman and child. Liberty is the only name that can be coin-ed out of the ablabets of all the nations, which holds the desting of human life." Let me add a word of encoura gement to the younger members of the choir of this meeting: Misses Nettie Hankinson, Florence Reed and Carrie Rieed. These children, under the able guidance of Prof. G. Bacon, and assisted by a few older members, do much to ren-der these services attractive. Bless these dear chil-dren, ye denizens of th

0HI0.

Columbus.-Mr. J. Frank Baxter concluded his work for the present in this city on Sunday, April 29th.

The lecture of the afternoon was upon "The Signs of the Times," and went to show, by reviewing history and reform movements, that a general uprising of conscience was always a sure prophecy of change for the ble clairvoyant tests, the conditions being particu-larly favorable. Next Sunday evening Mr. Fletcher will begin a series of addresses upon the "Nature and Character of Life in the Spirit-World." He can be consulted at the above address every day. A. E. WILLIS, Sec'y. 108 West 43d street, N. Y. better to the oppressed, and that the consequential

Baking Powder does better work than a heaping spoonful of others. Miss Farmer, the Principal of the Boston Cook-Ing School, Miss Bedford, the Superintendent of the New York Cooking School, AMrs. Ewing, the Principal of the Chautaugua School of Cookery.

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Glimpses of Heaven.

BY GILBERT HAVEN,

Late Bishop of the Methodist Episcopal Church. Late Bisnop of the Methodist Episcopai Church. This little work is the second purporting to come from Gilbert Haven since he entered upon spirit-life. The me-dium by whose hand Mr. Haven has been enabled to pen this, and the former work, Mrs. Carrie E. S. Twing, has earned an honorab's and national reputation as a rollable medium, a popular speaker, writer and laborer for the Grango, the Woman's Christian Temperance Union, Woman Suffrage and for the cause of Modern Spiritualism. Pamphiet, pp. 64. Price 20 cents. For sale by COLBY & RICH.

Have you promised yourself the Rare Pleasure of LIFE Reading this Beautiful LIFE Work by the good old-time IN writer, Hudson SPHERES 2 Tuttle? Price, 50 cents. Contains a fine

portrait of the Author. Send to us for it.

Cleveland (0.) Notes. To the Editors of the Banner of Light:

The Cleveland Spiritual Alliance, organized and carried on by Mr. Thos. A. Black since May, 1893, with Mrs. H. S. Lake as pastor, will hereafter be known no more, but in its stead the new society, chartered under the laws of the State, and known as "The People's Spiritual Alliance of Cleveland, O.," will conduct the meetings at Army and Navy Hall. Its seven Trustees are Thos. A. Black, Samuel Curtis, Tom

the meetings at Army and Navy Hall. Its seven Trustees are Thos. A. Black, Samuel Curtis, Tom Clifford, A. H. Lancken, Mrs. Jane Standen, Charles Roberts and Otto Phister, offleered as follows: Presi-dent, Thos. A. Black; Secretary, Otto Phister; Cor-responding Secretary, Tom Clifford; Treasurer, John D. Hemmeter. As yet no speaker is engaged for the coming year, though Mrs. Lake will continue through May and June, and in all probability remain as the settled speaker. Thos. A. Black.-Much credit is due this gentlemen for the zeal and courage he has manifested the past year in carrying the burden almost alone, for with but a very small list of subscribers, and commencing the meetings free, the deficiencies that constantly occur-red were promptly met by Mr. B., until now he has a triffe over three hundred dollars to his credit "over there." Now that the Alliance is on a legal basis we hope for better things; anyway, the burden will not all fall on one person. The case of Mr. Black only adds one more to the list of those who, from time to time, have fought against heavy odds to sustain the public work of Spirifualism in Cleveland. In all equi-ty the Spiritualists of this city should see to it that he be not allowed to sustain such a heavy loss. May Day.-The various labor organizations of this city-employed and unempioyed-turned out in large numbers, held a mammoth meeting in the Public Square, paraded the streets with several brass bands, banners and labor motioes innumerable. In the evening the Central Labor Association held a public meeting in Germania Hall, with Mrs. H. S. Lake as principal speaker. It is safe to say that among the large audience present many had never heard such speaking from a woman before. Mrs. L. spoke for one hour, and drew forth the heartlest applause every few minutes.

one hour, and drew forth the heartlest applause every few minutes. The Good Samaritans' Annual Ball, which took place at Heard's Hall. April 16th, proved a very en-joyable affair. The officers for this year are Mrs. Maria McCluskey, President; Mrs. Mary Smith, Sec-retary; and Mrs. Elizabeth H. Russell, Treasurer. The West Side Lyceum.—Mr. N. B. Dixon, the Con-ductor, has conceived the idea that a public parade will create public interest, and inteuds inaugurating a series of parades around the vicinity of the hall, just prior to the holding of the regular Sunday after-noon session. The interest in the spiritualistic Cause is well maintained by the different West Side societies. The *Outgern's Progressing Lyceum* (East Side) is well maintained by the different West Side societies. The Children's Progressive Lyccum (East Side) is already discussion the twenty-ninth annual picnic; it will, in all probability, be held at Lake Brady, for no more beautiful, suitable and appropriate spot could hardly be found in Obio. *Flora Uffendell Brure* is the name of our youngest Lyccum scholar- 'just a week old.'' The friends at Barrow-in-Furness, England, will be pleased to hear the good naws. Barrow-in-Furness, England, will be pleased to near the good news. *Mrs. Doolittle*, a veteran and enthusiastic Spiritu-alist, a constant reader of the BANNER OF LIGHT, and one of its greatest admirers (formerly of Oswego, N. Y.), left Cleveland last week on a visit to her two sisters in Fond du Lac, Wis. A hastily improvised re-ception was lendered her at the dept in Chicago by ber numerous relatives resident in that city. A pleas-ant visit and a safe returnt Ception was tendered her at the depoint in Chicago by ber numerous relatives resident in that city. A pleas-ant visit, and a safe returni "If Christ Came to Chicago" is having a large sale here. Why could not Editor Stead have justly included many other cities, not omitting his native one, London ? Good News from Titusville, Pa.-. We learn that Mr. and Mrs. Ed. Burgess, formerly of this city, are still working for the Cause, Mr. B. being President of the Spiritual Society there, and Mrs. B. having charge of the public developing circle auxiliary to it. Success to them, and every one everywhere who is helping on the good work. Ho for Lake Brady! Mr. and Mrs. Samuel Russell start for their cosey home at the Lake on the 16th inst. Mr. R. has several contracts on his hands for campera' cottages-the first to be crected this year is a very handsome one for Mrs. F. Diebolt, a stockholder, after which one each for Mr. Geo. Sell and Mr. Martin Maurer. Mrs. Abbie L. Pettengill of this city, a prominent worker at Lily Dale Camp Grounds, Lake Cassadaga, paid a visit last Sunday to the Children's Progressive Lyceum Leaders, Mrs. E. W. Pfuntner, that she then and there engaged the lady to conduct the Lyceum at Lily Dale. This young lady is an excellent medium, a fluont speaker, and one just adapted to the Lyceum work. May 4th, 1894.

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spoonful of

slble for the topic. First he said that government was either a limited movarchy or a democracy. In a limited monarchy the father rules his family, and the people are ruled by the law of the monarch. When a man is provided with tools he becomes really a god; without them he is nothing. When tools made their appearance, the rude wood cable gave place to the stone mansion, and the different artizans were employed in building the house. All wealth is created by labor, and those who do not work live upon the labor of others. The home is a good illustration of the principle of labor, where the husband provides, and the wile uses properly the products of his labor. The speaker gave a complete review of the condi-tion of society growing out of the idea of land owner-ship. When the monarch and the aristocrat offered the laborer wages it was the first stimulation giver to

tion of society growing out of the idea of land owner-ship. When the monarch and the aristocrat offered the laborer wages it was the first stimulation given to labor; master workmen were found in every kind of manufacture, who did their work in their own shops. But invention stepped in, and machinery took the place of bands. Steam and electricity are fast taking the place of human labor, and one labor-saving ma-chine follows another, until the industrial question has become the problem of the world. The result is an over production of manufactured articles, and the master workman is unemployed. Labor creates the master workman is unemployed. Labor creates the necessity for more labor when the demands of human intelligence are met.

Intelligence are met. The speaker denounced the political demagogues of to-day in the most bitter terms. The great prob-lem is what to do with the products of all this labor. It is not a question of free trade or protection; these are dead issues, and stand in the way of human in-dustry. The laborer must be better educated, and in the cultivation of his intellect the demand for the products of labor will be increased. Labor is the honor of the world, and it will be the ruler of the world later on. The gods must die, and the churches be turned into halls of science. The speaker referred in eloquent terms to the tri-umph of right in our late war, and the advancement which has followed in other nations. Russia is com-ing to the front in civilization. China is on the way to a grander and brighter day; Western ideas are tak-ing root throughout all these old countries. Evolu-tion is going on, and justice will be meted out to all. We learn that a son of the late Mrs, Katle Fox-Jencken has been developed as a wonderful rapping medium. He will be present in Berkeley Hall with Mrs. R. S. Lillie the last two Sunday evenings in May. F. A. HEATH. r denounced the political demagogues The speaker

Newbury Streets .- On Sunday last Mr. W. J. Colville lectured in the Temple on "The Wisdom and

Newbury Streets.-On Sunday last Mr. W. J. Col-ville lectured in the Temple on "The Wisdom and Folly of Modern Theosophy." The large audience paid the closest attention to a very forcible portrayal of the excellencies and defects of a cult which is now appealing to the intelligent public everywhere for recognition and support. The recent attitude of Rev. M. J. Savage and the reply by Mr. Burcham Harding have renewed fresh interest in what is commonly accepted as Theos-ophy, and to the most casual reader of newspaper re-ports it must appear evident that there are two very different kinds of Theosophy put forward by one so-clety. The three cardinal planks in the acknowledged platform of the Theosophists are: First, human broth-ethod as an ideal, irrespective of creed, color or caste; second, the study of Oriental literature, and, indeed, of books in general which are regarded as sa-cred by any large portion of mankind; third, the cul-ture of the psychic and spiritual facuities latent in man. To the constitution and averred objects of the soclety no reasonable person need take exception; but to the spurious doctrines foisted upon the credu-lous by many professed leaders in the soclety grave objection can and should be taken. The extreme weakness of many adherents to a mis-conceived Theosophy arises from a bitter and reason-less prejudice against communion with our unseen friends, and this prejudice is, unfortunately, made the basis for false charges and ridiculous dogmas. The quintessence of absurdity is reached when "shells?" "galvanized astral bodies," etc., are brought forward as substitutes for the periectiy rea-sonable theory of spirit.communion, which covers the ground, and explains the phenomena in a far more rational and creditable maner. The effrontery with which the anti-spiritual propa-gands is carried on is ludicrous to those who reality know something of genuine Sanscrit philosophy, and can contrast if vividity with the degraded superst-

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given as those of spirit relatives and friends. Mrs Mott Knight will be with us again next Sunday after noon and evening. She can be found at 484 Columbus

Avenue. The following mediums took part: Mrs. Emma Johns, Mr. Rollins, Mrs. Woods, Mrs. Woodbury, Mrs. Ot. Prof. Pierce led the singing in the evening; he

Oit. Prof. Pierce led the singing in the evening; he will be with us again next Sunday. The Tuesday meeting at 3 P. M.; Wednesday even-ing meeting at 8; the Saturday afternoon meeting at 3, as well as the Thursday afternoon meeting in Wal-tham, were all largely attended, and of interest. The Socials on Friday evening continue to be well attended. One week from next Friday will be a Bou-Bon Party. All are welcome.

Eagle Hall .- Wednesday afternoon, May 2d, a good meeting; excellent tests and readings, Mrs. M. Knowles, Mrs. Woodbury, Mrs. Nason, Alice G.

Knowles, Mrs. Woodbury, Mrs. Nason, Alice G. Hayes, Dr. C. E. Huot, Dr. L. F. Thayer, Dr. C. W. Quimby, Mr. E. H. Tuttle; poem, Mrs. H. I. Chase. Sunday, May 6th, the meetings throughout the day were replete with spiritual truths. The following me diums took part in an acceptable manner-clear and convincing tests and readings being given by each: Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. Branch, Mrs. I. E. Downing, Mrs. M. W. Lesile, Mr. E. H. Tuttle; appreciated songs by "Little Eddle"; pleas-ing remarks, Mrs. I. E. Downing, Mrs. M. V. Lesile and the Chairman; poem, Mrs. H. I. Chase; musical selections, Mrs. Nelle Carlton. The' morning devel-oping circle was a success, both in numbers and re-sults.

Meetings Sundays, 11 A. M., 2:30 and 7:30 P. M.; Wednesday alternoons, 2:45. The BANNER of LIGHT, an excellent paper, for sale each session. E. H. TUTTLE, Leader.

First Spiritualist Ladies' Aid Society, 1031 Washington Street. - Business meeting Friday

May 4th, at 4 P. M., the Vice-President, Mrs. Butter May 4th, at 4 P. M., the Vice-President, Mrs. Butter-field, presiding in the absence of Mrs. Barnes at Lake Pleasant. As there are but a few more meetings be-fore the Society adjourns for the summer, we trust all the members will be present at each. Very few but those immediately interested realize the great amount of charitable work this society has been and is doing, and the earnest wishes and prayers of its friends. both in spirit and mortal, are that means will be forth-coming for it to continue the good work for many years to come. Evening session: Opening remarks, Dr. Magoun; singing, Miss Bailey; recitation, Miss Nellie Woods; remarks, by Mrs. Waterhouse and Dr. Blackden. The meeting closed with singing by Miss Bailey and Mr. and Mrs. J. B. Hatch, accompanied by Mrs. Gertie Haneon, planist.

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BANNER OF LIGHT is on sale at each meeting. A. P. BLINN.

Rathbone Hall, 694 Washington Street

corner Kneeland.-Thursday, 2:45 P. M., Dr. N. P Smith, Miss Annie Hanson, Mrs. A. M. Ott, Mrs. H.

Smith, Miss Annie Hanson, Mrs. A. M. Ott, Mrs. H. Chase, Mrs. Minhle E. Soule, readings and tests; Mrs.
 M. F. Lovering, and others, musical selections. *Commercial Hall*, 694 Washington Street.—Mrs. A.
 Woodbury, Mrs. John Woods, psychometric readings; frather Locke, remarks; Mrs. Minnle E. Soule, tests; Mrs. Lizzle Hartmann, readings.
 T:30 P. M., Mr. W. Quint, remarks; Mrs. John Woods, Mrs. A. Woodbury, Dr. N. P. Smith, Mrs. H. Chase, Mrs. M. Knowles, psychometric delineations. DR. N. P. SMITH, Chairman.

America Hall, 724 Washington street .- Or Sunday last the speakers and mediums were greeted

by large audiences at both the afternoon and evening by large futures as both the statent took part: Mr. F. A. Heath, Father Locke, Miss A. Peabody, Mrs. Dr. Wildes, Dr. F. Crockett, Mrs. F. Stratton, Mrs. A. Os-borne, Mrs. Howe, Dr. Huot; musle by Mrs. Lover-ing, Mr. J. Baxter, our old friend Mrs. E. Case, and Mr. Bolton.

Mr. Bolton Cobb gave fine discourses at each session. BANNER OF LIGHT for sale at these meetings.

The Children's Progressive Lycoum held its regular session in Red Men's Hall, 514 Tremont street,

108 West 43d street, N. Y.

The New York Psychical Society, 114 West 14th street, Wednesday evening, May 2d, held a largely attended meeting. After hearty singing by the entire audience, the President announced the the entry address the President announced the spiritual news of the week, and commented on the Hannele play, and read the well-authenticated arti-cle in the New York *Herald* of Monday, 30th ult., on the repeated return of a spirit first wire to an early second wife, in behalf of her ill treated children. Mrs. Mary Wakeman, our venerable medium, was called for, and responded with sympathetic voice and feeling manner in kindly remarks and recognized spirit tests.

spirit tests. Mr. J. V. Moorey followed with extended readings Arr. J. V. moorey followed with extended readings of various articles, including names, descriptions and home conditions, with uncommon accuracy. Mr. Moorey is always present at the public circle of Mrs. Wakeman, 145 West 4th street, every Friday even-ing. Hereafter the enjoyment of this circle will be supmented by overtures suppondes poctures at ing. Hereafter the enjoyment of this circle will be augmented by overtures, symphonies, nocturnes, etc., of the world's great masters, on a first-class Æolian

organ. Those beretofore attending other public meetings, now suspended, may note that the sessions of this So clety continue as usual until the last Wednesday even ing in June. J. F. SNIPES.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avonue, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, Fresident.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7% P. M. W. J.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Sunday evening at 8 o'clock. The Advance Spiritual Conference meets every Saturday evening in Jackson Hall, 616 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman; Emily B. Ruggles, Scierctary. Seats free. Fraternity Hall, 860 Bedford Avenue. — The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture and totts. Mediums and speakers wel-come. S. Wines Sargent, Chairman. Baselt Jun Shiritual Association meets over Sup

Brooklyn Spiritual Association meets every Sun-day evening at 102 Court street. Good lecturers and me-diums. Joseph La Fumee, Treasurer.

Woman's Progressive Union. - Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Socretary. **616 Park Avenue**. Tost and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock. Lee Avenue Academy. Meetings

Lee Avenue Academy. - Meetings each Sunday at 2½ P. M. Fred N. Payne, Secretary.

The Advance Spiritual Conference convened at Jackson Hall, 515 Fulton street, Saturday evening, May 5th. Miss Helen Davidge recited " Sandolphon," May 5th. Miss Helen Davidge recited "Sandolphon," from Longfellow, with flue effect; Mrs. Elizabeth H. Mace of Jersey Oity read an essay. "The Survival of the Fittest," elucidated from a spiritual standpoint, and sowed seed for thought "which fell upon good ground," as the discussions which followed proved. Dr. A. H. Bullard from Hartford, Conn., who is form-ing classes in Brooklyn to teach psycho therapeutics, continued the elucidation of this interesting subject, and was followed by Mr. La Fumee, Dr. Simmons, Lawyer Benn and others. EMILY B. RUGGLES, Sec'y.

Toothache Cured.

Toothache is a little thing in the books, but many physiclans would rather meet a burglar at the door on a dark night than to be called to cure a bad toothache, especially of several days' continuance. The old-time remedies only postpone the evil day, and usually the patient is respectfully referred to the dentist. Now to avoid all this trouble keep in the house a bottle of Dent's Toothache Gun, so handy to use; does not spill or dry up. Always ready. In value it represents but a small amount—16 cents—but in good results un-told pain and loss of sleep and rest. For sale every-where by responsible druggists, or direct upon receipt of price. C. S. DENT & Co., Detroit, Mich.

of woman's conscience as against her denied rights of labor's as against the unjustuess of money mon

unrest of the oppressed and exasperated—the uprising of woman's conscience as against her denied rights, of labor's as against the unjustuess of money mon-archs, monopolizers and usurpers, and of the unem-ployed as avainst the indifference of politicians and even of Congress. Fulfillment for the better is assured, and it will come peaceably if men are wise and legis-lators and capitalists act justly from principle. "Does the Bible not forbid mediumship?" "Is it not a warning against Spiritualism?" Mr. Baxter was asked by a minister and a brother churchman to treat upon these questions, they saying, in their concett, that he would not accept, for to answer them by the Bible would be to annihilate Spiritualism and to con-demn the Spiritualist. Mr. Baxter did answer them, and fully, to the astonishment of all, as he showed— with the definition of Spiritualism. "That or the other is not to be taken sol." "It means thus and so," said the opponents. "But," said Mr. Baxter, "I am not to make the Bible, nor shall you, for if it does not mean what it says, who is competent to say what it does mean? Especially as we read from within it that it is a book so clearly written 'that a dryfaring man, though a fool, need not err therein.'" He drew a line between witcheraft, divining, fortune-telling, etc., and angel and spirit control and advice— a line distinctly drawn in all ages. True, the old mosaic law denied seeking men and women with familiar spirits, for such nefarious purposes as peoples then were seeking them, and the law, though unnecessa-rity sweeping, was made. Many laws made by Moses were denounced, however, by Jesus; and he, whose life was foretold, birth announced, course guided, and who dealt so with the angel-world and spiric, work-ing such wonders, doublies had said to any who had been disposed to enforce the old laws '' Yes, 'I know ye have heard of old,' this or that, but 'I say unto you' it is unwise, it is unjust,'' for he was continually superseding or rectifying the old. But suffice it to say Mr.

That his scance was interesting and control of the month, cover-ling soming and work throughout the month, cover-ing sixteen lectures and scances in the city of Colum-bus alone, have been productive of much good. Many expressed regret that the end had come, but the best wishes of his many friends are with him wherever he mas. BUCKEYE.

RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, May 6th, at 2:30 and 7:30 P. M. (Progressive School at i P. M.) Mrs. Olara H. Banks (Haydenville, Mass.) was the speaker for the day, and gave us two elo-quent and instructive lectures, which were listened to with frequent applause by large and appreciative outlences.

andlences. Sunday, May 13th, Mr. T. Grimshaw (Crescent Beach, Mass.) speaks for us. 95 Dabol street. SARAH D. C. AMES, Sco²y. The Progressive Aid Society.—The last of our sories of entertainments took place Wednesday, May 2d. The following talent took part: W. J. Edgerton, M. V. Freeze, Mr. Evans, Mrs. Lapam and Mrs. Funitan, all fine soloists; Mr. A. Joshiin, Mr. Gill and Miss Alice Manning, instrumental music; Miss Gooper and Peter and Edwin Walsh, readers. Many eujoyed dancing later. MRs. M. L. PORTER, Seo'y.

Pawincket.--Mrs. Nellie F. Burbeck: a fine inspirational speaker and test medium from Plymouth, Mass., lectured here Sunday evening, May 6th. Her subject was "Spiritualism—its Teachings and its Use." She has a pleasing and magnetic presence, and is gifted with a rare flow of language. Her lec-ture last Sunday evening was listened to by a large and deeply-interested audience; the tests given were many, and all recognized. The Society, as well as the audience, hope to have Mrs. Burbeck with them again soon. MRS. F. H. Roscoz. 151 Broadway.

WISCONSIN.

Milwaukee .-- With the closing Sunday of last month, Bishop A. Beals completed his engagement with the First Society of Spiritualists, and we cordiwith the Prist Society of Spirituanske, and we condi-ally render him a tribute of gratitude for the valuable services rendered us. We can only revere and love him for his disinterested, unselfish devotion to the work; and we predict for the Spiritualists of Chicago —where he is now speaking—a rare intellectual treat. Our society, feeling grateful for the good he has ren-dered us, voiced the sentiments unanimously enter-tained, by the passage of the Resolution appended: *Breuwich As* the approximated Filebon A Beals with

talked, by the passage of the Resolution appended: Preamble, As the engagement of Bishop A. Beals with this society terminates to-day, we desire to express in some manner our gratitude for the valuable services we feel he has rendered this organization and the public gener-ally while with us; therefore, Resolved, That a rising vote of thanks be given him, it being the sentiments of those who are rendy to recognize his ability as a medium, and a true exponent of Spiritual-ism; believing as we do that the good he is accomplishing by his work is of priceless value to the Cause and mankind in general. His departure is deeply regretted by us all. He carries with him our best wishes for his happiness and success until we shall meet him again. H. C. NICK.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. Presi-dent, Ben, P. Benner; Treasurer, James Breen; Scoreta-ry, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Uvcoum et 24 F M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden Greets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society. Metserott Hall, 12th Street, be-tween E and F.-Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Pres.

Second Society-"Progressivo Spiritual Church"-meets every Sunday, 7% P. M., at the Temple, 425 G street N. W., opposite Pension Office. Rev. E. B. Fairchild, Pres.

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EMILY B. RUGGLES, Sec'y.