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CRVARD COLLEG

NO. 11.

THE MOCKING BIRD.

He did n't know much music When first he come along; An' all the birds went wonderin' Why he did n't sing a song.

They primped their feathers in the sun. An sung their sweetest notes; An' sung their sweetes, notes, An' music jes' come on the run From all their thrillin' throats!

But still that bird was silent In summer-time an' fall; He jes' sit still an' listened, An' he would n't sing at all.

But one night when them songsters Was tired out an' still, An' the wind sighed down the valley An' went creepin' up the hill;

When the stars was all a-tremble
In the dreamin' fields o' blue,
An' the dalsy in the darkness
Felt the fallin' o' the dew;

There come a sound o' melody No mortal ever heard, An' all the birds seemed singin' From the throat o' one sweet bird!

Then the chives of dwent Mayin'
Then the other birds went Mayin'
In a land; too fur to call!
Fef there warn't no use in stayin'
When one bird could sing fer all.
—Atlanta Constitution.

Letter from Dr. Fred. L. H. Willis.

To the Editors of the Banner of Light:

On Friday, the 4th inst., I arrived in St. Louis, to fill a month's engagement with "The St. Louis Spiritual Association."

This is my first visit to this beautiful city. I arrived here an entire stranger. Only two faces in a city of over half a million of inhabitants had I ever seen before.

Five years ago I had the pleasure of meeting Capt. Joseph Brown, formerly Mayor of the city for two terms, and now Auditor, at Mount Pleasant Camp, Clinton, Ia. I also had the pleasure, three years ago, of meeting at Lake Pleasant, Mass., Capt. E. W. Gould of this city, whose name is often seen in our papers attached to articles of interest relating to our

I was just in season to attend the meeting of the Ladies' Aid connected with the Society, which meets every Friday afternoon.

I received a cordial greeting from the ladies. and found them a band of earnest women, working bravely and unselfishly for the advancement of the Cause.

Through the influence and aid of Capt. Brown they have just received a charter from the Legislature incorporating them as a legal body under the name of "The Woman's Benevolent Aid Association."

These ladies not only do a great deal of charity work, but they also furnish the main society with the funds necessary for the entertainment of the speakers, and keep the platform energetically for funds with which to build a home of their own for the accommodation of the Society, without being obliged to hire a hall that they cannot control but once a week for Sunday services only.

I prophesy success for these earnest women who have concentrated their energies upon this praiseworthy purpose. They have determined to have a place of their own within a few years, and they will surely accomplish it, for there is a world of truth in the homely old couplet:

" When a woman says she will, She will, you may depend on 't. And when she says she won't she won't. And there's an end on't."

Sunday was a lovely day. The season is as far advanced here as it is with us in New York State in June, apparently. I was greeted by fine, intelligent, appreciative audiences.

In the morning I spoke upon the all-important subject of mediumship, endeavoring to throw what light I could upon its mysteries and perplexities, and define as clearly as possible its laws, giving a somewhat detailed analysis of its different phases known as physical and mental mediumship, the one subdividing itself into movements of heavy bodies without contact with any visible force, rappings, spirit-lights, with all the variety of feats pertaining to physical mediumship, including the marvels of materialization, the results of those emanations or life-forces of an electric, magnetic and odyllic nature that cluster most in and around the back brain and the physical organs. But where these forces center most in the intellectual organs, we have the writing medium, the inspirational speaker, the spiritartist, etc.

The dangers of mediumship were forcibly presented. The great danger of opening up the being to psychical forces before the moral and spiritual nature are sufficiently unfolded to form a strong attractive power for high and pure influences, and a strong wall of defense against the approach of unworthy influences from both sides of life, was especially dwelt

The lecture was listened to throughout with every evidence of keen interest, and many expressions of applause.

In the evening I gave a synopsis of my re markable psychical experiences in answer to the question so often propounded to me, "Why are you a Spiritualist?' It was listened to with the closest attention

by a very large audience. I feel that my month's work here has opened

very auspiciously. The Globe-Democrat, the leading paper here and in the State, takes a remarkably broad and liberal position toward Spiritualism. Every Sunday edition has strong articles presenting at length its phenomena and its philosophy with candor and courtesy.

Ever for the Cause,

and graphing between the Williams

FRED. L. H. WILLIS. St. Louis, Mo., May 7th, 1894.

Annibersary. The

Spiritualism---Ancient and Modern

An Address Delivered before the New York Psychical Society, Wednesday Evening, March 28th, 1804, by WALTER HOWELL.

-{Reported for the Banner of Light by J. F. Snipes.}



E are here to-night to celebrate the Forty-Sixth Anniversary of the Advent of Modern Spiritualism. While we emphasize the term modern, many are apt to imagine that

pecause they believe in the present-day facts, they must ignore that residuum of truth to be found in ancient psychic phenomena, due allowance being made for superstition, exaggeration, the mythical and legendary.

I believe that Spiritualism is not modern, to the time when the morning stars sang together, and the sons of God shouted for very joy, Spiritualism was here, because without spirit as the potent energy there could be no manifestation of life or intelligence. Hence, by whatever name it may have been called-magic, witchcraft, sorcery, mediumship, anything you please —the label does not imply any lack of the real ingredients; for just as truly as apples fell before Newton saw them and deduced therefrom the law of gravitation, the law of growth, the power of attraction, existed as a powerful agent of the divine order of things. Newton's discovery was only a human application of a mundane phenomenon to universal fact, which could not reasonably be accounted for on any other hypothesis. Whatever discoveries we may make in modern times, they do not alter the order of the universe; they only bring our mental order into closer proximity with the divine order outside of us. Wherever there have been eyes to see, there have been objects to be seen; wherever human brains to think, there has been thought.

So, then, we date our Spiritualism back into

the eternities of the past, and without seeming too hold one may venture the postulate that if God is spirit, Spiritualism is not only contemporary with humanity, but coëternal with the Infinite. [Applause.] But this tree of and it is only supplied with flowers. They are also working unfolds and strikes out its branches, puts forth its twigs and leaves and blossoms, giving birth to its rich fruitage, that we can rejoice beneath its shadows and recognize its definition. However conscious we may be that its roots still grope in the darkness, we do not despise the blossom or the fruit, because without the darkness the root and branches could not exist; and were it not for the feeble gropings of the human mind in the darkness of its confused thought and bewildering effort to get at the light, we never could have evolved the intellect of the nineteenth century. While we rejoice to-day, however, in the higher laws and grander expressions of such a Spiritualism as the world has never before known (and we always like to feel that ours is the best), we ought not to forget that the law of evolution does not necessarily involve a simultaneous progression of all the departments of human thought and life; for while we may be highly advanced to-day politically and in certain scientific branches, there is a sense in which today we are not so far advanced in some of the arts as the ancient Grecians and Egyptians. and we are unfamiliar with many of the subtle. ties of that deep and metaphysical erudition that belonged to ancient India. While we may pride ourselves on a more all-round progress to-day, there are certain studies that were specialties of nations gone, arts that are buried with the past which we would gladly rediscover, and sciences the keys of which we deplore as lost; and while we are proud of our advance in the physical sciences, Egypt and India knew more of the spiritual sciences than we who have but just begun to throw off our

swaddling clothes as Modern Spiritualists. We do not wish to relinquish any honors to which we are duly entitled; but let us veil our faces in modesty, and recognize the probabili ty that the ancients, in some of the departments of thought and science, may have been in advance of us. This is conjectural, of course, but if one tithe of the accounts be true as recorded in ancient literature, our modern knowledge has not begun to reach theirs; but we must always make, allowance for the exaggerations of tradition, the equations in the mind of the observer, the credulousness of the witnesses, and the overmastering sense of the supernatural that dominated the ancient mind. We are happy, however, in the fact that to-day we have made discoveries in the direction of spiritual phenomena which enable us in part to verify the probability of the marvelous accounts, the "miraculous" occurrences, as they were called in ancient days; and were it not for the facts of Modern Spiritualism I should doubt the records of the past; but because of these facts of to-day have I faith in the sacred and profane records of ancient Spiritualism. [Applause.] India stands before us as the land of the marvelous. Her records bear on every page the footprints of angels. No one can study the Dhamapada, or peruse the Bhagavat

utterance, and the high spiritual sense under-phenomena of Modern Spiritualism we have century we have the John the Baptist of Modern Spiritualism, heralding the truth that is we remember the moorded miraculous facts of changes which the physicists think are the ancient India and her magicians, and realize the fact that even in the presence of modern laws in the universe which the learned of our savants these phenomena of an occult nature time have not yet generally recognized, and edge of which these exhibitions are but the dying embers of a once flaming torch of spirituality and demonstration that existed among [Applause.] We occasionally see a medium that ancient people, [Applause.]

Then take Persia, with its Zend-Avesta, its high spiritual thought, the like of which to-day reappears in the dualism that is everywhere gests the possibility that under other condirecognizable in nature. The wonderful powers of that fire-worshiping people cannot be of the imagination and a deeper faith than we duly estimated by us, who have comparatively little knowledge and little sympathy with their thought and religious sentiment; but as we endeavor to bridge the gulf of time we find that civilized humanity is wonderphenomens which have been witnessed by and that before the historian took pen in hand one generation have in part been recog-to write the life of nations Spiritualism ex-listed in some form in the world. In fact, prior therefore, pulsate in the perfect unison, with to the time when the morning stars sang to with all other systems. In the star-gazing of the ancient astrologers of India and Persia was laid the foundation of modern astronomy, and in their spiritual experiences the foundation that made possible our Modern Spiritual-

> Egypt, too, cannot be overlooked for its wonderful knowledge of magical arts. Those familiar with the Old Testament records will know that Moses is said to have been learned in all the arts of the Egyptians, and probably with that learning he was able to psychologize, in conjunction with Aaron, so that the staff of Aaron became a serpent; but the moment this is said to have been accomplished the magicians of Egypt are said to have produced the like. And in ancient Egypt, in some of its temples, we find a golden table which is said to have tilted and answered questions, like the tipping tables of modern times; and in some of the pictures of the ancient Egyptian priests we see them in the act of making magnetic passes, showing that they understood the art of hypnotism five thousand years ago. There are indications, also, that the Egyptians lived in the enjoyment of open spirit-com-

Then, out of Egyptian Spiritualism is seen to must apply for the last word of the law and the recorded facts, and yet some of you doubt the modern facts. To believe in ancient miracles. and to doubt the modern, is indeed a combination of credulity and incredulity inconsistent and reprehensible. [Applause.] On the other hand, we know of Spiritualists whose feelings of prejudice toward anything ancient, anything biblical, are so strong, that while they believe freely the greatest "ghost story" the modern Spiritualist can tell, they are total disbelievers in any of the ancient spiritual records. Here again we see an inconsistency, for if the present demonstrates the facts, and the laws of nature are immutable—and if we add to that a God unchangeable-then what occurs to-day may have occurred in the past, and what has occurred in the past, if true, may occur to-day, for the past and the present are not inconsistent, but subject to continuity of law; and as under the same conditions water is composed of the union of oxygen and hydrogen, the same medial conditions that bring into our atmosphere psychic entities from the world of spirit make the very forms of spiritual union possi-

ble. [Applause.] You are told that angels came to the tent of Abraham in human form, so tangibly indeed that Abraham killed a kid and dressed it, and set it before them, and they sat down together and ate an old-fashioned meal! Now if Mr. Snipes were to tell you that he went to a materializing séance last night, and that some spirits so thoroughly materialized that they sat down to a table and ate a good supper, you would look at him, and question whether he were not on the road to a lunatic asylum; yet these would-be explainers of modern spiritual phenomena never dream of saving: "Poor old Abrahami how terribly diseased in the brain he must have been!" If hallucination explains the modern fact, hallucination explains the ancient fact. If the materialization before Abraham was an actuality then materializa tion in the city of New York is possible and probable; ay, if it ever happened, it is a fact to day; and if a fact to-day, then away with all this nonsense borrowed from the mirage of a diseased mentality and stubborn skepticism: for consistency is a jewel that does not shine in the brain of an Orthodox Christian, nor in the brain of a Materialist per se, and very often not in the brain of a Spiritualist. [Applause.] You see we are celebrating the "raps," and as we do not want to be, partial we give the raps all around.

You doubt the past, but to day you believe that in the presence of a Henry Slade or a Charles Watkins writing can be produced by an invisible agency between closed slates; and you who pretend to believe in the wonderful and unphilosophic statement, which is now

have been reproduced for the satisfaction of these things being hidden from the wise and clairvoyant powers have been put to as crucial those who desire to know something of their the prudent may be to the modern Greek fool, a test as any seer of any age. And in the very magical powers, they redicate that India in lishness, yet to the humble student of truth, materialistic eighteenth century comes anothber prime most probably possessed a knowl- who is willing to seek his data in unbeaten of forerunner of the Christ of Modern Spiritupaths and the unpopular schools of spiritualistic investigation they are revealed to day. handling live coals without the smell of fire being detectable on the hand after the manipulation. This, although on a small scale, sugtions, while it may require a very great stretch really have, Shadrach, Meshack and Abedrego may have been cast in the flery furnace unharmed. We could believe that story if we were to see it done, and it may be possible in a sense, because we have seen fire handled ully and universally akin, and that the without any previous chemical preparation, except by spirit-power, and because we have witnessed these facts we are a little less denunciatory of the furnace story.

You are also familiar with the various forms of spiritualistic manifestations recorded in the Old Testament as occurring among the Jews. Then we find the Greeks following in the wake. Socrates hears a voice that guides him from infancy, not a voice of conscience, of intuition merely, but the matter-of-fact way in which his experiences are referred to leads every one who knows anything about the phenomena of clairaudience to believe that Socrates was simply a clairaudient medium, and heard the voice. This is the more rational explanation, if we have clairaudience in modern times. Plato, too, in his philosophy, is decidedly spiritualistic, and so is Aristotle; in the temple of the Greeks we find the priesthood spiritualistic in their ceremonials, and the Oracle of Delphi was one to which the representatives of nations repaired for information and prophecy and valuable advice. Then we must not forget the experiences of the great poet, Homer, who also had intercourse with the spiritual world, recognizing at times his spirit-attendant.

And next to Greece, with its wonderful phenomena, its inspired bards and its impressional philosophers, we come to Rome, the Empress of the ancient world. Here, too, we find Spiritualism abounding, and if time permitted one might cull from the orations of Cicero and the | conditions are presented, can be made manievolve among the Hebrew people a form of experiences of Casar, the utterances of Seneca | fest, and the same data we enjoy to day will knowledge strikes its roots deep down in the Spiritualism with which we have been made and the writings of Tacitus, a Spiritualism of be forthcoming to morrow to vindicate the dark conditions of ignorance and superstition familiar in their sacred writings. You who be ancient Rome that would compare line for line truth of our philosophy that nature is not lieve that the Bible is the word of God appeal with many of the experiences of Modern Spir- changeable in her laws, but faithful to the to its pages as the final court to which you | itualists. In Scandinavia, among the Norsemen, they had their Spiritualism; the ancient testimony; and you probably believe in all the | Druids enjoyed it; down through the ages comes the light of a revealed immortality, and wherever we look upon the pathway of humanity we see, following in the footsteps of man, angel ministrants who guide and guard, and whisper to him the light which gives him courage and hope, that deepens his faith, brightens his knowledge, increases his devo ion and unites him to heaven. [Applause.]

Christianity also begins with Spiritualism, Although historically we cannot prove the miracles of Jesus as thoroughly as we can prove the Spiritualism of Rome from secular accounts, yet the facts of the nineteenth century make it very probable that Jesus was also one through whose mediumship (discounting the enlargement of the records by devotees) great wonders were done. The stories of the supernatural would never have been written if some grounds for them had not existed, for wherever there is superstition there is a minimum of truth to make that superstition possible. Humanity never lived and died for a lig; it may be surrounded by the myths of more superstition than truth, but it is the truth at the heart of it which gives it life. It is because there is so much truth in Christianity that it has lived, despite all that can be brought against its ecclesiasticism. Though seemingly almost dead, yet out of the tomb of an effete theology the voice of the true redeemer, the true ideal, the uplifting power of love, of moral goodness, of spiritual thought, speaks to the heart of the world, and we would not destroy it, while condemning all the error and churchianity that have clung to it. While mercilessly iconoclastic with wrong, let us be tenderly sympathetic toward the germs of truth that underlie every system of religious thought the world has ever known. [Applause.] Down world has never been without its spiritual witnesses.

The Roman Catholic Church, as an institution has stood before the face of modern critioism, contempt and soorn, and told even a rationalistic Protestant world that miracles did not end with apostolic times, but are here to-day; and she has always sheltered and protected her media, instead of sending them out to encounter the bitter frosts of a selfish world. But alasi with that protection there has also been a bondage of conscience to tradition. In Germany Jacob Boehm sees the so-called invisible truth of the spiritual world. and writes in his mystic fashion an account of his spiritual experiences. The wonder of the ages, Jean d'Arc, comes out a well-authenticated character in the history of France, and leads her army from conquest to conquest, proving that a power mightier than a woman's energy merely inantiquated, that the brain secretes thought as spired her career, and enabled her to detect the liver secretes bile, cannot get over the fact | beneath the disguise of the king the real royal Gita, without recognizing the spiritual power that thought is a manifestation demonstrable personage by her clairvoyant power. Then

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almost synonymous with the gospel which we declars to day, the great Swedish seer, Emanuel Swedenborg, whose philosophy is profound, whose seership is unquestioned, and whose alism in the person of Anton Mesmer, who rediscovered the law of artificially-induced somnambulism, by whose instrumentality many and many a mediumistic organism has been made the open gateway through which other beings than the denizens of earth have declared their identity to the sons of men.

We must not forget one of the causes why, for a while, there was a break, so to speak, in the popularity of the subject, when the world was inundated with materialistic thought, when every mediumistic person was a witch or wizard, and the Cotton Mathers of New England and their ilk put to death every suspected medium they could find. The spirualistic facts of these decades were kept secret, for fear of the charge of witchcraft, and exposure to the ignominious death of the martyr; but when science, in its material progress, reached a point where it began to repudiate the existence of witches, or anything called supernatural, when keen scientific perception enabled us to eliminate many of the sources of error that belonged to the mediaval mind, or the early Christian mind, we had a Spiritualism which, while it champions the cause of the super-sensual, emphasizes the fact that these phenomena are not supernatural; that they belong to the domain of the natural; that natural law reigns universally; that everywhere, from the tiniest atom that dances in the summer air up to the throne of the Infinite (if there be such a place), all is governed by immutable law; and what has been in the past called the miraculous, in the ignorance of the multitude, must have had a cause to admit of their production, and that the Delty never interferes with the ordinary processes of nature to work a miracle for a special purpose.

Spiritualism does not conflict with our scientific methods of thought; in fact, it harmonizes the facts and offers them for classification, and if hereafter there should come a race of men who need a redemonstration, let the conditions be presented, and just as any effect in chemistry can be demonstrated in a laboratory, so the facts of Spiritualism, provided the

Ancient Spiritualism, then, is worthy of our sympathetic consideration, because it indicates the continuity of the operation of the laws of nature, with which we are becoming familiar to day. Modern Spiritualism is invaluable, because it deepens our faith in the ancient, and gives us, not faith in futurity, but knowledge of the Great Beyond, which surpasses all faith, because it is as the sunlight to the moonlight. The silvery moonbeams may be beautiful upon a dark night, but the glorious orb of day rejoices in his splendor, for beneath his golden rays the hidden recesses of nature are made known to us; and in the light of Modern Spiritualism, that dates from the rappings of Hydesville, forty-six years ago the 31st of March, we hear something not absolutely new, but we hear again the sound of the Master-Mason's trowel laying the foundation stone of a new Spiritual Temple, whose architecture and imagery furnish ample scope for modern thought, for the modern heart, modern aspiration and modern reason; and because it is a modern structure adapted to modern necessity, we glory in it, and no longer have to clothe ourselves out of the worn-out wardrobe of the dead past.

With a living God still inspiring and revealing, and with an immortal world adapted to our present needs, imparting to us the data on which we lay the scientific foundation whereon our spiritual structure rests, though criticism may continue, though the skeptic rage, and the "learned" stand aloof and curl the lip with conceited scorn, the gates of hellish malice and assumed superior intellectuality shall not prevail against it, because it has come to stay. It is a living fact. We rejoice to-night in the re-recognition of an additional insight into the laws that make our spiritual phenomena possible; and instead of sinking from the dawn of history to the present the into the hopeless negation of a dark and benighted materialism, we stand upon the rock of indisputable Facts, the bright light of the sun kissing our brow, the bending heavens bowing above us; and though Time should be no longer, and the mountains fade away, and the valleys sink beneath us, we rejoice in the truth of man's immortality and eternal destiny, as declared and proven by the revelations of Modern Spiritualism. [Hearty applause.]

The four hundred Vassar College girls, according to the Buffalo Express, are extraordinary feeders, as the principal articles annually consumed by them are stated as follows, namely: 98,000 pounds of meat (beef, mutton, poultry and game), 95,000 eggs, 90,000 quarts of milk, 30,000 oranges, 25,000 bananas, 30,000 pounds of sugar, 25,000 oysters and clams, 16,000 pounds of butter, 6000 pounds of dried fruit, 6000 cans of vegetables, 3000 pounds of coffee, 1200 pounds of tea, 2500 bushels of potatoes, 800 bushels of onlons, 100 heads of cabbage, 2000 dozen of celery, 1800 pounds of nuts. 500 pounds of caramels, 300 bottles of pickles and 250 jars of olives. The amount of flour consumed is 65,-000 pounds, or 850 barrels a year. The quantity of Gita, without recognizing the spiritual power that thought is a manifestation demonstrable personage by her clairvoyant power. Then paneakes devoured is enormous, averaging 200 cakes and presence of genuine seership, the prophetic without the use of the brain, because in the latter part of the seventeenth at breakfast.

that their mirror the recrum week, and

Glints from our Foreign Exchanges

Specially translated for the BANNER OF LIGHT by W. N. EAYRS.

> THE ASTRAL BODY. [From La Revue Spirite.]

M. Bodisco, whose interesting experience with the luminous N was reported in THE BANNER, has published the following account of an experiment, in the course of which he was permitted to see the astral body. This report appears in La Revue Spirite, from which we take

"I have been engaged in the study of psychic phenomena for the last five years, and to-day I I not cause myself to be seen at this moment publish the result of my experiments for the in some distant place?' I determined to try. benefit of those persons who are interested in studies of this class.

The results that I have obtained have been for a long time considered as probable, but until recently I have failed to realize them.

The experiments have been conducted in the presence of persons who had in each other absolute confidence. Moreover fraud of whatever sort would have been impossible, inasmuch as the experiment occupied two hours in a room perfectly lighted, although the light came only from the astral body, a form of matter that not only is not yet studied, but that is, up to the present time, wholly unrecognized by the experimental sciences.

In my book, 'Traits de Lumière,' I speak of this body as being the essential substance in nature; it constitutes the bond between the visible and the invisible worlds.

To obtain and to study this substance has been my greatest desire, for I am convinced that the knowledge of the laws to which this body is subject will produce a mighty revolution in the moral life of the people.

On the fifth of August, 1892, at Tsarskoië Selo, near St. Petersburg, five persons met in an unlighted apartment. Two of these persons went in a few minutes into a profound trance. Not many minutes after this we noticed a luminous spot that became more and more brilliant, and finally enveloped the right hand of one of the entranced persons.

Through this matter, that closely resembled a small pile of snow, the hand of the medium was seen, and from the palm of it this substance seemed to issue. It emitted a light sufficient to illuminate surrounding objects. The hand gliding over the table, drew near to a pencil which was enveloped in this substance, and which began to produce rappings and to write without the aid of the human hand, which during this time continued to glow with a vivid light. Suddenly the medium, without coming out of the trance, uttered these words: 'This is the astral substance; you have witnessed its attractive force.

The substance now left the pencil, and increased largely in volume. The medium, separating from the mass of this flocculent and imponderable matter, a small portion, made of it a little ball and put it into my right hand, and in my left a kind of body, hard and heavy. of a white color, which had formed while I was looking at it attentively.

The voice of the still entranced medium said to me: 'In your right hand you hold some of the astral fluid; in your left a stone, which is formed by the condensation of this astral matter. You are holding some of that of which the immaterial part of the human body is composed. and which is indestructible; of this substance the material world is created. That which is in your hand is inseparably connected with the rest that I have kept with me; but you do' not see the connection; to your eyes the two seem to be severed.'

I continued to examine these bodies with searching attention; suddenly I felt that the stone that I was holding was growing hot, and at the same time it was losing its brilliancy and becoming dull. The substances were then taken from my hands; the stone was laid upon the table; but the fluffy matter was brushed over my face and head, and produced a sensation as if I was in contact with some very delicate tulle or netting.

The medium next gathered the substance into one mass; he placed the stony matter within it and presented it to me. I examined this marvelous body for at least five minutes, with the closest attention; I felt of it, weighed it, and looked with admiration upon its transparent and delicate tissues. Gradually it decreased in size; its light grew dimmer as the size grew less, and finally it disappeared from my hand and my sight.

This experiment occupied one hour. After supper it was repeated, and this time the magnesium lamp was used."

EXPERIMENTS IN TELEPATHY.

[From the Revista Espiritista de la Habana.]

Sefier Horacio Catucci sends to the Lux ex Tenebris of Vera Crux the following accounts of experiments made by him in Telepathy:

"During my residence in the charming city of Papantla, I, with several of my friends, formed a circle for the study of psychic phenomena. Business interests called me to Jalapa-Enriquez, and in order to continue my studies in these subjects I joined in that city another circle.

One evening, while sitting at home with a friend who, like myself, was interested in these studies, I recollected that at that very hour my circle at Papantla was holding its sitting; and with the recollection came the idea of trying an experiment. Upon a bit of paper that was near at hand I wrote a message to my friends at Papantla, and begging my companion not to disturb me, I told him that I was going to try to transmit my message to my distant friends.

I closed my eyes, and concentrated all my energy upon this one purpose. Gradually the scenes in that distant city became visible to night, and was silent. He came and went from my spiritual sight. I saw the hall and the round table about which the members of the circle were gathered. I seemed to approach the President, and, seizing his hand, made him write down, as the table tipped to the letters of the alphabet, the contents of my message: The effort, though requiring a few minutes only, fatigued me a good deal.

Several days passed without my giving any thought to the trial I had made. The Presihabit of sending me every week a report of the sittings, and from him, in due course of lieved. The news spread. The yard of the old time, I received a copy of the communication place soon became a wonderful sight. that had been given the previous week. In

his note, accompanying the report, he said: 'At our sitting everything went to our entire satisfaction until at the end, when a mischievous spirit came to mystify us by giving us a communication to which your name is signed. I send it to you with the others.'

The reading of this message recalled to my mind the attempt that I had made; and a comparison of the copy with the original, that I had retained, showed that one was the exact reproduction of the other. I wrote to the President to assure him that there was no mischievous spirit concerned in this, but that the message was the result of an experiment which I had made, and which I intended some day to re-

II.

Again the same writer says:

"One night, about eleven o'clock, I was in my room, sitting upon my bed, and smoking a cigar, as I waited for sleep to overtake me. Suddenly there came to me the thought: 'Can Dismissing from my mind every thought but this, and fixing my energies on this object, I transported myself in thought to Papantla. I entered a house in which I was well known, and approaching the bed on which my niece was lying, I shook the pillow violently in order to awake her. When she awoke, I made myself visible to her, and said mentally: 'Carlota, here I am; I have come to visit you; I wish you to give my regards in the morning to your mother, your sisters and my daughter; and, that you may be sure that I came to you, I am going to leave you a token of my presence. As I said this, I piuched her right arm sharply several times. This done, I released my thought from this act, and although I had little expectation of success in this new attempt, I took care to make a record of the fact, the hour, what I said and what I did.

After several days I received a letter from my dear daughter; it contained the following paragraph:

'Papa, Carlota says that she hopes to see you soon, and to return to you the many pinches you gave her.'

At the time, I thought this to be simply a jest on my daughter's part, but it occurred to me to ask her why Carlota said that. In due course of time I received the explanation, which amazed me. She wrote: 'We were all asleep, when suddenly Carlota called to her mother with excitement: "Mamma, Uncle Horace is here; he has just come." Immediately after she uttered a loud cry. Her mother, annoyed at being so suddenly awakened, reprimanded Carlota, asking her if she were crazy. Carlota insisted that you were here, and complained of the pain that the pinching you had given her had caused. Her mother at last lighted a lamp to see if it was true, but seeing nobody she said that Carlota was a cheat. In the morning, however, we could all see the marks on her arm.' "

The Mysterious Mexican Healer. To the Editors of the Banner of Light:

MEHOLD," said the Syrian Nazarene, "I stand at the door and knock." A great "cloud of witnesses" surround and guard us, taught the Gentile Apostle. These witnesses, regardless of race, tribe, tongue or nationality, knock at the doors of human understandings through muffled sounds, visions, dreams, healings, premonitions, materializations, inspirations, and plead for recognition and admission.

Just now, staid, conservative old San Antonio s in the throes of a great spiritual excitement. Some are afire with enthusiasm, and others are intoxicated with zeal—a zeal not altogether according to wisdom; and all because of the advent into our city of a reputed Aztec. His accompanying Mexican co-worker assures us that the blood of the Aztec seers flows in his veins. None seeing him can doubt his Indian origin. He knows and appreciates his healing gifts; but does not know why he has been

chosen. HIS PERSONAL APPEARANCE.

He is not prepossessing. He is not by any means a typical Mexican of the higher class. He is more of an Indo-Mexican: straight as an arrow, of medium height, and rather a frail build. His white hair, however, gives him rather a venerable appearance, or would were it not that his face is terribly disfigured, caused by the kick of a horse a number of years ago. While lying sick from this accident that caused the disagreeable disfiguration, a strange woman, draped in white, appeared to him nightly, magnetizing and nursing him. Her materialized form was as real to him as that of any mortal.

NO PAY FOR HER SERVICES. When he had fully recovered, he asked this strange woman in white, who had cared for and nursed him, what he should pay her for her services. She replied that he was to pay

her nothing for her services; but informed him that he must go out into the world relieving suffering and healing the sick with a strange power that from this time he would possess. This surprised him-saddened him. "Can I," he said to himself, "go out on such a mission? -I, a poor Aztec Mexican!"

HE WAS OBEDIENT TO THE VISION.

Finally he resolved to follow this (spirit) woman's advice, and be governed by her directions. He started out on his mission, and his fame soon spread. He wrought marvelous cures, and almost immediately the Mexicans in his vicinity became terribly wrought up over his wonderful powers. They could not understand them. He had but to touch the person and say a few simple words and the disease departed. People came for miles. The Mexican local officials became jealous of his power and alarmed at the crowds that collected to be healed or to worship him. They ordered him put in jail. He was finally released on the promise that he would leave Mexico.

Accompanied by his faithful friend, Blas Vela, he crossed the Rio Grande and located in the sparsely settled district of Star County, Texas. There they have lived for ten years. He was an enigma to his neighbors. No one knew how he lived. He wandered through the country at

There they have lived for ten years. He was an enigma to his neighbors. No one knew how he lived. He wandered through the country at night, and was silent. He came and went from the ranches without vouchsafing a word. He healed the sick when they were brought to him, would accept no fee of money or thanks. The natives feared and worshiped him.

Four weeks ago this healer came to San Antonio, Tex., with Blas Vela. They secured permission to lodge in a little shack in the Grandjean homestead in the Mexican quarter of the city. This place has been known to the natives for over one hundred years. His reputation had preceded him, and he found a handful of bellevers waiting for treatment. These he'relieved. The news spread. The yard of the old place soon became a wonderful sight.

An Imperative Duty.

What greater duty is possible than the care of our health? Until recently it has been impossible for persons living at a distance from large cities to obtain the best, medical advice without great expense. This is now obviated, so that the poorest persons, in any part of the land, may consult the preat medical advice without great expense. This is now obviated, so that the poorest persons, in call the best, medical advice without great expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so that the prorest expense. This is now obviated, so dent of the Society at Papantla was in the had preceded him, and he found a hundful of

for a hitching-post for all manner of horses at tached to a curious array of vehicles. Every-thing could be seen there, from the two-wheeled native Mexican cart to the stylish turnout attended by a coachman in livery. Inside the yard a vast throng struggled for an interview with the Don. The rich and the poor-silk dresses were crushed against the greasy blankets of the natives. There was no distinction of class or race.

The old man at first sat in his little cabin, into which the patients were admitted one by one. This took too much time. He came outside, and a canvas was stretched to keep the sun from his venerable head. A rope was stretched from this canvas shed around the fence and about ten feet from it for a distance of two thousand feet. Patients are required to enter this chute from the lower end, and gradually move up as the cases are disposed of. This chute holds about five hundred people, and it is always full. As fast as the patients are disposed of at the other end there are many to take their places. The crowd surges forward, some on crutches, others supported on either side by friends. Rheumatics, consumptives, paralytics, all are there. It is a wonderful and pitedus sight.

As soon as it is dark Don Pedrito and Blas Vela climb into a two seated wagon, and another old Mexican drives them about the city. They call at places from where requests have been sent for assistance. The old man keeps traveling until nearly daybreak. He then goes back to his cabin, sleeps about two hours, and as the first sign of day appears in the east comes out to where two hundred or three hundred people are already in line waiting to speak to him. He works twenty hours out of the twentyfour, and will receive no pay-only bread to eat. How unlike the greedy selfishness of this age!

NO NOTORIETY.

This Aztec healer, known by the name of Don Pedrito, shuns rather than seeks fame. Sometimes he seems stolid, dazed, or half-entranced. Much of the time he hardly notices those whom he heals, and then again he gives both medical and moral advice. Some Mexicans consider him a saint, and kneel before him in the attitude of worship. This he disikes. He asks for no homage, no notoriety, no money. Patients seeking relief stand before Don Pedrito, who from partial deafness or entrancement appears utterly oblivious to all surroundings. These patients, therefore, tell their tales of woe to Blas Vela, and he reneats them to the old man in Spanish, with his mouth close to his ear. Don then touches the patient. and writes in Spanish some very simple prescription. Here is one shown to me: "Drink seven cups of hot water on Mondays, Wednesdays and Fridays. Do this for two weeks, and you will be well." This dyspeptic did it, and was cured—but was it the magnetic touch or the water that restored the invalid? Both, in my opinion.

Generally his prescriptions are water in the form of baths and drinks, hot or cold as the case may be, and the common fruits of the earth, such as oranges, lemons, potatoes and tomatoes. No two cases are treated alike, even

of the same disease. HIS VERY MARKED SUCCESS.

Hundreds that regular physicians could do nothing for have been cured by this Aztec healer. Some he has not cured. Jesus himself could do "no mighty works" of healings at all times. I will give two cases, among the scores that he has healed. They were publicly reported in the Daily Express:

"Jose Cassiano, the County Collector of Bexar County, a man who stands high in the State of Texas, financially and politically, two months ago had one foot in the grave. Doctors gave him up in despair. He was a victim of that insidious disease, inflammatory rheumatism. Life was then a burden to him. Today he is a well man. His treatment was three hot baths taken on certain days.

One of the most remarkable cures has been hat of Joseph H. Thurman, a well-known American of our city. He was a consumptive. He went to Don Pedrito, and was told to take a cold bath with his clothes on at 6 P.M.; then to go outside and lie on the ground until morning in his wet clothes. He did so, against the advice of his friends and his physician. It was a cold night. They expected him to die as soon as he was chilled. He did not chill. He commenced to steam. He cried out with the heat. He was burning up, he said. The next day he felt strong and well, and has gained rapidly in flesh during the past ten days."

The healer calls every night at the homes of prominent and wealthy American citizens. A Mrs. Winslow had been bedridden several months with paralysis. Several "regulars had been allowed to administer their poisonous drugs to her tremulous body. She was nearly dead. This Aztec healer, taken to her house, touched her forehead, said a few Spanish words, gave her a scrap of paper to hold in her hand one hour each day at twelve o'clock. In two days she was upon her feet, and the third day she was out in the streets shopping.

HOW ARE THESE CURES WROUGHT? The method to all Spiritualiste is plain as the alphabet. Don Pedrito is a healing medium. He is under spirit-control, and practices the old apostolic way of curing all manner of diseases. The "regulars" are puzzled. They pronounce it "imagination," merism," "hypnotism," "faith-cure," "mindoure," "rank imposture"; and yet !-they are provokingly alarmed, because it has already made telling inroads into the ranks of their patients. The Daily Express,"in an article upon the healing works of this Aztec, closes in

"Meanwhile the Mexican population is ready to worship this strange old man with such wonderful powers, and he may yet appear as the central figure in a melodramatic sensation in this region. Don Pedrito says the world shall know who he is in 1897. Thousands of people are very much worked up, and look forward to that date with evident expectations of wonderful revelations..."

I heard to-day that this Aztec had left the city, and no one seems to know why he left. or where he has pitched his tent.

J. M. PEEBLES, M. D.

San Antonio, Texas, April 30th, 1894.

An Imperative Duty.

Prof. S. B. Brittan.

Hon. Luther R. Mansh, of Middletown, N. Y., is contributing to the columns of The Conglomerate, of that place, some "Recollections of the Bar, and Sprinkles of Biography," in a recent number of which series he pays this tribute of remembrance to Prof. Brittan, now amid the blessed demesne of the spirit-world:

"If a man, with his family, were to move into a new country, of which he knew nothing, to spend the remainder of his life, what more natural and relevant than that he should use all means to inform himself, beforehand, of the nature of the country, its climate, its soil, its people, its laws, its government; to learn all he could, so as the better to provide himself and prepare himself for the contingencies of this new, permanent abode. There would be nothing 'impertinent' nor 'irreverent' in such inquiries. How much more important that he should learn if he can of that spiritworld which is to be his home and the home of all his dear ones, not only for the duration of an earthly lifetime, but for ages, never, never to end. I cannot now recall any prohibition against such investigation in Holy Writ.

Let me quote a few suggestions on this point written in 1881, by Dr. S. B. Brittan, an accomplished leader in the modern spiritualistic movement:

'The attitude of the Church is at war alike with the Divine economy in the natural world the law and relations of the human mind and heart, and the Providence which regulates the development of religious ideas. If you have kindred and friends in heaven who are pleased to come and watch over your wayward for-tunes in this world, the Church insists that you must not encourage their approaches, since to commune with them in any literal sense,

to commune with them in any literal sense, even as friend with friend, is an abomination in the sight of God.

If the departed wife comes to visit her ionely companion and the home made desolate by her absence—comes to prove that death has not extinguished the sacred flame that burned on the altar when life and love were new—the solitary one is required to spurn the loving presence as a minister of evil. If the faithful husband returns to the widow in her weeds, because true lone is more enduring than the because true love is more enduring than the Church contract of marriage, she is expected to crucify her woman's heart, and, in fear of God and her minister, to banish the true guardian of her life. Should the sainted mother come to her wayward boy, baptized in the fire of a love that many waters could not quench—come love that many waters could not quench—come to win him from scenes of dissipation and the selfishness of an unworthy ambition, he is admonished to disregard the filial obligation of affection and to turn his back on the mother who bore him, for the reason that 'the spirits are all evil.' It matters not if they bring health to the sick, comfort to the sorrowing, and hope to the aged pilgrim on the brink of the silent river. All these manifestations must be regarded as the deceptive acts of the adverbe regarded as the deceptive acts of the adver-sary of souls who is thus 'transformed into an angel of light' only that he may make his diawhere is God? and how are His angels employed? Can ignorance, blind infatuation and sectarian bigotry further go and have immunity in the property of the control of the co nity in the revered name of Jesus of Naza

When the young mother, grieving for her first born, goes out beneath the soft moonlight of summer skies and the love-lighted eyes of angel watchers, to weep over the little mound where the early hopes of maternal affection lie buried, she must never cherish the thought that the little spirit may still nestle in her own bosom, and even lay its gentle hands upon the throbbing heart to still the wild tumult of

her grief.
All this is Spiritualism; and these are the unspeakable consolations it brings to the bereaved and sorrowing heart.

Whatever may be thought of the sentiments of the author just quoted, they are at least entitled to respect as the honest thoughts of one of the noblest of men. At his obsequies, in January, 1883, Henry J. Newton said of him:

'It is rare that Nature has been so generous of her gifts—of the qualities that constitute a perfect man—as she was in those which she bestowed upon our brother, Dr. Brittan. In him was exhibited our ideal of a perfect gentleman, as understood in our free country, where no inherited title forms the whole or any part of what is essential to the meaning of that term

away from him, and their beloved forms laid

away from him, and their beloved forms laid away in the cheerless cemetery. One of the brightest jewels of his household, the one of whom he was especially proud, was offered up a sacrifice upon the altar of his country, in the war of the rebellion!...

He was sustained by an unbounded, unfaltering confidence in the goodness of his heavenly Father. This faith never forsook him—it was the rock to which he seemed securely anchored, and from which no storm nor tempest, however fierce or rude, could for a single inhowever flerce or rude, could for a single instant move him.'

My good and much admired Doctor [the editor of The Conglomerate]: Let us not hermetically seal our eyes and ears to the new dynasty which has come upon the earth. The resources of the Almighty are not exhausted. And if he rifts the skies, and floods down upon us new light, and thins 'the veil that hangs between time and eternity,' let us believe it is neither impertinent, indevout nor irreverent to look beyond; but, rather, that it is the beginning of that knowledge—an incipient glimpse—of planets, and systems, and spiritual spheres, which is to stimulate our study, and excite our admiration, love and praise through that in additional contents of the strength of the stimulate our study, and excite our admiration, love and praise through that in a content of the strength of th finity of time-of eternity-which lies before

We cannot wonder that those who think that, if they pierce behind the obstructing veil, their eye balls will be seared by the sight of the billowy tumult of a burning lake (fed by perennial spouts of bitumen) and the anguished throes of countless victims-glimpsing here and there on some rising wave of fire their own loved ones-should hesitate at the appalling vision. But, good Doctor, now that you and I believe (and that I know) that this scene of terror is only imaginary, and has no existence in reality, the objection to look through or beyond the veil seems to be wholly overcome.

I have ventured to express my dissent from your desire to keep the veil down between our life here and our future life, because my convictions are so decided and earnest on the subject; because I deem it a matter of such vast importance; and because I think you are a man who can listen to opposing views, if reverently urged, without annoyance, in the spirit of this citation from the Arabian Scriptures:

of this citation from the Arabian scriptures:

If thou art a Musulman, go stay with the Franks; if thou art a Christian, mix with the Jews; if thou art a Shuah, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely, and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation."

Fair Missionary—"Wung, why do n't you come to our Sunday school?" Laundryman (apol ogetically) —"I gottee wife in China."—Exchange.

For a Nerve Tonic

Use Horsford's Acid Phosphate.

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 3 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. [BANNER OF LIGHT on sale.] Allegheny, Pn.—The First Spiritual Church meets every Sunday at 2½ and 7½ P. M., Wednesday at 7½ P. M., at 88 Ohte Street.

Buffalo, N. Y.—First Spiritualist Society meets Sun days in A. O. U. W. Hall, corner Court and Main streets, at 24 and 74 F. M. Henry Van Buskirk, President; L. O. Heesing, Secretary, 346 Prospect Avenue.

Bessing, Secretary, 346 Prospect Avenue.

Haltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 a.m. and 8 P.m. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Estella Kapp, 1100 Clifton Place, Secretary.

The First Spiritual Church holds services every Sunday at 8 P.m. at Benson's Hall, opposite Academy of Music. Mrs. Radiel Walcott, speaker.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Ayenue, every Sunday at 10M A.m. and 7M P.M. Speaker, Mrs. Cora L. V. Richmond.

The Progressive Spiritual Society holds meetings in the Masonic Home Temple, 3120 Forest Avenue, every Sunday, afternoon and evening.

ofterion and evening.

Cleveland, O.—The Children's Progressive Lyceum mets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7% o'clock. Mrs. H.S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

invited. Thomas A. Black, Chairman.

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

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

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 1½ P. M.

Debugger, Towns — Services are held every Sunday at

Dubuque, Iowa.—Services are held every Sunday at 74 P.M., and Thursdays at 74 P.M. Lycoun Sunday, at 2% P.M. Dr. O. G. W. Adams, President. Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street. L. D. Sauborn. Serreta y, 205 North Lafayette street.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10% A.M. and F.M.: Thursdays, 3 P.M. and 8 P.M. Mrs. Effic F. Josselyn, President.

Josselyn, President.

Lynn, Mans.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2½ and 7½ P. M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street. Sec'y.

Children's Lyceum meets Sundays, 12 N., in the same Hall.

T. J. Troys. Conductor; Mrs. A. S. Hines, 203 Broadway, Sec. Spiritualists' Association holds meetings at Cadet Hall, 34 Market street, every Sunday afternoon and evening at 2½ and 7½. All welcome. I. Warren Chase, Secretary, No. 25 Reyer Place.

Milwaukee, Wis.—Public meetings every Sunday in Fraternity Hall. 216 Grand Ave., at 2½ and 7½ P. M. Secretary. H. C. Nick, 213 Lloyd street.

The Spiritual Fraternity meets every Sunday at 2¼ and 7½ P. M., also every Thursday at 7¼, at Knights of Honor Hall, No. 1 Grand Avenue. Admission free. Mrs. Emma M. Nutt, speaker during April and May.

Minneapolis. Winn.—Services are held every Sunday.

Minneapolis, Minn.—Services are held every Sunday t 2½ and 7½ P.M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Wester-leid, President.

New Bedford, Mass.—First Spiritualist Society meets Sundays, 2½ and 7 r. m., at Knights of Pythias Half, No. 34 Purchase street.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Children's Progressive Lycenin meets every Sunday at 11½ A. M. in the same hall. Mrs. F. H. Spalding, Conductor.

North Scituate, Mass.—Children's Progressive Lycoum holds sessions at Gannett Hall at 2 P. M. each Sunday. Silas Newcomb, Conductor. Nashville, Tenn.—The First Sp'ritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 602% Church street. Mediums with remarkable gifts officiate. O. H. Stockell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 714 P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

Oakland, Cal.—Mission Spiritualists meet every Sun day at 2 and 7½ r. m. at Native Sons' Hall, 918 Washington Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 104 A. M. and 74 P. M.; Thurs-day, 74 P. M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary.

er, Secretary.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and ½; P. M. Progressive School at 1 P. M.

Portland, Me.—The First Spiritual Society holds meetings in Mystic Hall, Monument Square, every Sunday at 2½ and 7½; P. M. Strangers visiting the city cordially invited. N. H. Lord, President; Mrs. F. E. Ward, Vice-President; H. C. Berry, 112 Franklin street, Clerk, to whom all communications should be sent.

Taking actes, Clerk, to Whom an communications should be sent.

The People's Progressive Spiritual Society at Reform Club Hall: Sundays, at 1 o'clock, for developing class; 2½ and 7½, lectures, tests, psychometric readings: Tuesday evenings, mediums' meetings. Seats free. Parties wishing engagements can address Dr. O. Goodrich, 51 Preble street.

Port Huron, Mich.—Meetings held regularly, Sunday evenings, at White Building. Mrs. Annie L. Robinson, set-tled speaker.

tied speaker.

Springfield, Mass.—The First Spiritualist Society—T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2 and 7½ P. M.

The Ladier' Aid Society—Mrs. H. G. Holcomb, President (14 Howard street). Socialies at hall in Foot's Block, corner Main and State streets, Thursdays, afternoon and evening. Strangers cordially welcomed.

Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7½ P. M. in G. A. R. Hall, on 5th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis, Mo.—Spiritual Association holds meetings

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10% A. M. and 7% P. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President.

San Francisco, Cal.—The Society of Progressive Spir itualists meets every Sunday in Fraternat Hall, Alcazar Building, O'Farrell street, at 2 and 8 P M. Conference at 2; lecture, with mediums, at 8. Mrs. S. B. Whitehead, Secty.

Topeka, Kan.—The Independent Society of Spiritualists holds regular meetings. F. P. Baker, President, Lillian Wood, Lecturer.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street. Geo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury C. Smith, Secretary; Edgar P. Hewe, Treasurer. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

Waltham, Mass.—Every Thursday, 2 P. M., at Shepard Hall, a meeting for readings, tests and development. Frank M. Todd, Chairman.

Passed to Spirit-Life.

From Noank, Conn., Saturday night, April 28th, Capt Thomas Potter, 57 years of age.

Thomas Potter, & Years of age.

the leaves a wife and two sons. A noble, honest man he was, and true to his convictions of belief and justice; a firm spiritualist—as, too, was his wife—for several years. To the many who "sought his welfare," and even to a brother, a Christian Mission-man, he said to the last: "Spiritualism grows brighter and brighter!"

The wrifer had just returned from Ohlo when he received a telegram to conduct the service over Capt. Potter's remains; and, although somewhat fatigued, he went. A large concourse of friends assembled and listened intently—and some in wenderment—to the exercises. In the midst of the remarks the undersigned was led to describe friends and neighbors, who, with Capt. Potter, were present in spirit, several names even being mentioned. Floral tributes were beautiful and profuse; a large ship in flowers, with sails of fern and ropes of smilax, and the foremast broken, as if by a bolt from the skies, was a conspicuous piece, and the most appropriate.

May our friend and brother find needful rest for a time; and biren may his family court and welcome his return in reciprocal love and comfort.

J. Frank B Jax Term.

Chase J. Panish, son of Mr. and Mrs. J. K. Panish, aged

Chase J. Panish, son of Mr. and Mrs. J. K. Panish, aged nearly 21 years.

nearly 21 years:

His decease occurred on the morning of April 22d, and our community was greatly shocked by the intelligence that this young man had accidentally shot himself. He had grown from childhood to manhood in our midst; was a true and firm Spiritualist, a consistent member of our Society, and was usually present at all our meetings. He possessed more than ordinary mental ability, but his greatest worth was in his spotless moral character; no eath had ever befouled his tongue; tobacco had never soiled his lips; ilquor had never poisoned his brain. He was a loying, tender son and brother; a true friend.

Farewell, dear Chasle; thou art gone so suddenly we can hardly realize it; but our cheering belief comforts us in our heartfelt sympathy for the loved ones left behind. We feel that thou wil often be near, and with them, to console their loneliness and grief.

Mus. H. B. HOUGHTON, M. D.

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

Labouchere, the English radical, created (as reported) a sensation at a recent club speech, in which he said: "It is the business of statesmen to see that any man ready to do a fair day's work shall get it. By State pensions everybody ought to be enabled. after reaching sixty-five, to obtain a fair living allow-Dr. H. M., HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve toolic.' I have used it freely with most excellent results."

ance. A better system of taxation and less extravagance in public expenditure would make possible the mind from which these pensions might be paid." Sir have used it freely with most and the radical liberals are understood to be upon the point of making this socialistic plan a political issue.

Banner Correspondence.

Canada.

LONDON.—E. J. Macrobert writes: "During the camping season of '22 some few of our citizons visited Lake Brady Camp in Ohio, more out of curiosity to see what kind of people Spiritualists reality were, than to seek after the truth of the subject they taught. However, these tourists were somewhat disappoint of the complete our set were somewhat disappoint of the complete our set were somewhat disappoint of the complete our set were somewhat disappoint of course for the truth of the subject they taught. However, these tourists were somewhat disappoint of a course for the courted of the courted our set were somewhat disappoint of the course of the courted out to the courted of the courted out to the co ting in her chair, while the nine spirits were visible in the room.

This has caused quite a sensation in our city. Ministers who attended the séances have since made a statement before the Ministerial Association, telling what took place. This fact has roused the people, who are anxious for Mrs. Moss to again return to London, when she may rest assured of a warm welcome from her many friends here. They are anxious to investigate the subject; numerous circles are being held throughout the city and many cyldenea are the subject; numerous circles are being held throughout the city, and many evidences are had every week to prove even to the most skeptical that 'death does not end all.' Many me diums are being developed here; we have now three trance instruments, through whom the spirit-friends speak, while we have several writing mediums, and have had materialization and etherealization; the forms materialized in our midst here have not as yet been able to speak to their friends, although they have appeared to the members of the circle during the séance, very plainly. We are looking forward to a day, not far distant, when they will be able to converse with us, and continue giving us messages from the spirit-world." tinue giving us messages from the spirit-world.

Colorado.

DENVER .- "Observer" writes: "We of the West may not have so much of the light as our more favored brethren on the Atlantic seaboard, but we enjoy it just as well when opportunity and occasion offer. A goodly number of Denver's best people assembled at 'Chosen Friends' Hall on Sunday evening, April 15th, to listen to a discourse from Mrs. Robert Ward of New York. Subject: 'The Philosophy and Phenomena of Modern Spiritualism'

while Mrs. Ward is not a veteran platform while Mrs. Ward is not a veteran platform speaker, her remarks on this occasion place her among the first, and bring her prominently forward as one of the best of our spiritual platform orators. Her straightforward, clear, convincing manner and argument, completely captivated her audience.

Her discourse was unquestionably an inspired message from the spirit world. Saldom

spired message from the spirit world. Seldom has a Denver audience of Spiritualists and investigators had an opportunity to hear such a practical and well-defined exposition of Modern Spiritualism. We often meet people who ask this question: 'If Spiritualism is true, if the manifestations and phenomena are as rep-

ask this question: 'If Spiritualism is true, if the manifestations and phenomena are as represented, what good—what benefit to humanity?' I venture to say that if that idea was existing in the minds of any present on that evening they received such a flood of light on the subject that it effectually solved the question. The Spiritualists of Denver are under obligations to this gifted lady for her able defense and well-timed definition of their doctrine and belief.

The meeting was presided over by Mrs. Dr. Wells Bedell. The exercises were opened by Mrs. Ward, who played choice piano selections in brilliant style; and was followed by Mr. Ward, who delighted the audience, and received a hearty encore for his beautiful song entitled 'Sometime.'

Mrs. Dr. Wells Bedell then gave tests, spirit messages, descriptions, and other communications relative to business matters, that for forty minutes or more surprised and delighted the audience. This lady has few equals as a platform test medium, and following, as she did, Mrs. Ward's discourse, it was a happy and complete verification of the claims of spirit-power and manifestations.

The financial depression now prevailing throughout the country affects us here to a considerable extent, but when that shall wear away—as it soon will—there will be a well-matured effort to establish a society on a sound, permanent basis, where peripatetic 'sleight-of-hand' performers, their aiders and abettors, will find no part. I am glad to see THE BANNER maintaining its high place as the representative of Spiritualism in this country. Long may it wave, is my sincere wish."

Missouri.

OREGON.-"Holt" writes: "Preachers who use the caterpillar transformed into a butterfly to illustrate the transformation of man into a to illustrate the transformation of man into a spirit, may find a far more fit subject in the 'seventeen-year locust,' or in the mosquito and other like creatures. The caterpillar lives on the earth and in the air during all its changes, whereas the spirit bursting from its mortal coil passes into some element other than air, and is no longer visible to its surviving companions who remain as breathers of the air. The cases are by no means parallel, and have ro relation to each other, and the illustration is fallaclous.

air. The cases are by no means parallel, and have to relation to each other, and the illustration is fallacious.

But take the case of the seventeen, year looust one of the most wonderful and mysterious of all created things: An egg is stuck high up in the twil of a tree, so that by the swaying of the wind in time it will fall to the ground. The agg presently hatches an exceedingly smill, maggot like oreature, dual one of the most would be and in time twill fall to the ground. The agg presently hatches an exceedingly smill, maggot like oreature, dual open the factory scane is ever attended too, like oreature, dual open the factory scane is ever attended too, like oreature, dual open the factory scane is ever attended too, like oreature, dual open the factory scane is ever attended too, like oreature, dual open the factory scane is ever attended too, like oreature, dual open the factory scane is to way deepen; and have been convinced. Two skeptics held him fast—two people who had never the earth. Then, seventeen years after the birth of the creature that in a far different element, gay and singing, winged its way to the twile and laid the egg it has taked the supposed of the carth. There it fastens it is also for the carth of June, into a strange element, upon the surface of the earth. There it fastens it is ell to some tree, post or leaf, and dies. But life another and every different being a creature of the air, beautifully winged and musical. It files into the trees and heir had been to be price and the many other and post of list little in the trees and heir beautifully winged and musical. It files into the trees and heir whose efforts during the past year, and were only little and the most skeptics held him fast—two people who had never the post of leaf and will be the manner of the creature that in a far different element, gay and singing, winged its way to the two peoples that little gap have perished from the fast of June, into a strange element, upon the surface of June, into a strange element, upon the

most thunderous with their united anthem, breathing an element new and strange to its

Boston Sunday Globe of May 6th.)

It seems to me that this line of which I bave made a text embodies a strange remark for one either in public or private life to give utterance to in this enlightened age. Where have the liberty and freedom which we enjoy to-day emanated from? Did men of great learning and education from without step forth in the old revolutionary days to fight for the right? The people gave up their lives for home and country, yet they were sure of their conclusions!

Whence cometh that which is streaming up like a well-spring of eternal life around and about us each and every day? filling self-taught minds with divine power, and a certainty of conclusions, as solid as the material world itself? For what are our intuitive faculties intended, but for the establishment of a certainty as to 'conclusions'? The grandest education is that which comes through our own experience! Book education is well, but there is something grand and beautiful in the unfoldment of our own intuition; the more one cultivates it, the more self-reliant such person will become. It is a lesson we must all learn in order to fulfill our mission here.'

SPRINGFIELD.-Prof. W. F. Peck writes: 'The Springfield Ladies' Aid Society, with a large contingent of sympathizers, went to

large contingent of sympathizers, went to Suffield, Conn., on the 2d of May, at the invitation of Mr. Willis Adams, for the purpose of celebrating an important event in that gentleman's history.

Mr. Adams is a long-time Spiritualist and medium: he is also an artist of rare merit, and his paintings have attracted much attention and favorable mention at various exhibitions in Springfield, New York and elsewhere.

The event that was celebrated on the 2d of this month was the first anniversary of Mr. Adams's complete possession of the old homestead. The estate passed into other hands in his boyhood, and for years it has been the aim his boyhood, and for years it has been the aim of his life to redeem the home of his fathers.

of his life to redeem the home of his fathers. His tenacity and persistence, aided by his brush, was at length crowned with success, and the place, with its hallowed memories, is again restored to its proper lineal ownership. During the years of toil and effort the spirits assured Mr. Adams that he would be successful, and revealed to him their desire to make of this place a spiritual centre—a healing institute for mind and body. They have prophesied great things for the future, and the literal fulfillment of their past predictions inspires great confidence in that which is to come.

come.
The old homestead is delightfully located—commanding an extended view of the Connecticut river and valley. The house is filled with specimens of Bro. Adams's artistic work, both in oil and water colors. The gem of all, however, is the 'sanctum sanctorum,' or 'spirits' room,' which only an artist could design or de-

scribe. Some eighty or ninety guests honored the oc-casion with their presence. Among them were delegations from Hartford, Poquonnock and other adjacent towns. The day was most de-lightful; after partaking of a bountiful repast lightful; after partaking of a bountiful repast in picnic style, appropriate exercises were held on the lawn, beginning with a number of vocal selections by the musical club of the Springfield Society. A feeling address by Mrs. Holcomb, President of the Ladies' Aid, was followed by appropriate remarks by H. A. Buddington, speeches by the writer and others.

Then followed the ceremony of planting a beautiful rock-maple tree by the ladies. This tree was dedicated with appropriate remarks by Mrs. Holcomb and the Indian control of Mrs. Doud.

Many of the guests remained during the evening, holding a circle in the 'sanctum,' which was marked by excellent results. All who participated during the day departed filled with bright hopes for the future of Bro. Adams, and his spiritual objects and efforts."

Texas.

DALLAS.-"A Participator "writes: "On April 7th a party from Dallas visited Col. Atkinson's beautiful country-home, situated eight miles out, and in one of the most picturesque localities in Dallas County. Among this party was the noted medium, George V. Cordingley, of St. Louis, Mo. The Colonel met us with words of hearty welcome; the ladies of the party retired to the house, where Mrs. Brown in charge received and made them comfortable after their drive in the bracing air. The gentlemen busied themselves in admiring the Colonel's fine racing animals, and his magnificent stables, track and grounds.

We all met again within an hour around the dining-table—and the good, wholesome country fare was much enjoyed. The near neighbors were notified that an impromptu dance had been gotten up, and soon a goodly company arrived, and proceeded to the hall—a room extending the entire length of the building, and arranged especially for dancing; it was well lighted, the floor waxed, and in perfect order. The music—consisting of clarionet, violin and plano—was fine; a delightful evening was spent. kinson's beautiful country-home, situated eight

the new organization. Meetings will continue to be held in Army and Navy Hall, where every Sunday evening the philosophy of Spiritualism will be enunciated by Mrs. Lake. The speaker will also present psychometric readings at the close of each lecture, in which she gives ample evidence of her fully developed mediumship. Much interest is being manifested by the public in Mrs. Lake's lectures, and the prospect for a steady growth in the membership of the Society is very gratifying."

New York.

YONKERS.-Mrs. Mary H. Mosher writes: "There seems to be more of earnestness among our people, and a demand for public lectures; our people, and a demand for public lectures; a few of our earnest workers are trying to see what they can do toward this object. A number of New York mediums have signified their willingness to assist us in opening meetings, where we can feel at home: Among the number are Mrs. Hennessy, Mrs. Mayer, Mr. De Witt C. Hough and others. Mrs. Helen Temple Brigham has ever been ready to respond to a call from Yonkers when not otherwise engaged. Through the kindness of Mr. and Mrs. Buchannan and Mr. and Mrs. Gale we have had a series of parlor lectures by that ever had a series of parlor lectures by that ever earnest and active worker, Mrs. H. T. Brigham whose words of inspiration have come through her finely-tuned organism with power and bril

whose words of inspiration have come through her finely-tuned organism with power and brilliancy unequaled.

Mrs. Stoddard Gray, and son, DeWitt C. Hough, have held four or five scances for materialization at the residence of Mr. and Mrs. Brown; I will mention only one of the many wonderful manifestations that occurred through their mediumship: A spirit came out of the cabinet, and called for his father and mother—Mr. and Mrs. Clapperton—who were present, to assist him in walking, as he seemed to have great difficulty in doing so, having lost a foot while in the earth-form. His father said: 'Now, 'Jack,' give me some proof that this is you'; he pointed to his feet; Mr. Clapperton stooped down to take hold of the foot, but found only the stump, as in earth-life. Tears of joy filled his eyes as he exclaimed: 'My son! I had a very satisfactory sitting recently with Mrs. Mayer, independent slate-writer, corner of Third Avenue and 47th street, New York City—receiving many messages from spirit-friends. We sat in the light the bright sun

of Inital Avenue and 47th street, New York City—receiving many messages from spirit-friends. We sat in the light, the bright sun coming in at the window; I took my own slates, and they were never out of my hands or sight; while the slates lay on the top of the table, with my hand on them, 'Skie,' her control, wrote his name under my hand, while other spirits wrote inside—the slates being double.

double.

I am holding scances for materialization at my home; we have had great encouragement from the spirit-side of life; the invisibles have been enabled at different times to produce quite a variety of manifestations; I trust as we come more in harmony with spiritual laws. quite a variety of manifestations; I trust as we come more in harmony with spiritual laws they will grow stronger in power to manifest. We had first table-tipping, raps, independent writing; latterly, partially illuminated forms have produced musical sounds by touching the strings of a harp—while the members are developing trance clairvoyance, psychometric reading and other gifts. We say to others, open your hearts—through private home circles—and 'let the angels in.'"

Connecticut.

HARTFORD. - Dr. W. L. Jack writes: 'Many are the good wishers in this city for the BANNER OF LIGHT in its earnest efforts to disseminate the truth of spiritual things among men.

among men.

Spiritualism, I find, is gaining ground in this delightful and active place among the intellectual, cultured and refined people, of whom the good folk of the church claim to possess so great a share; they testify to the good service done by The Banner, and to its being a 'Beacon Light' to many a mariner on the sea of life—guiding him into the port of peace and restfulness of soul. God speed you in your noble work of love.

I shall be at Lake Pleasant Camp, Mass., during the camp meeting, of which due notice

during the camp meeting, of which due notice will be given hereafter. I also expect to be at

I desire to extend my gratitude to my numerous friends in Hartford and elsewhere for their kind receptions given to me while here, and for the many useful gifts they so generously bestowed upon me."

New Jersey.

PATERSON .- Henry Rose writes us, in the course of a business letter: "My interest is in your work. I fully appreciate the great, prac-

Women, Isn't This Worth Believing?

Such cases as this of Mrs. M. F. Fozzy, of Campello,

Mass., speak volumes.
She says: "I was very sick. I did not ever expect to get up again. Men-

struations had stopped suddenly. The pains all through my body were terrible. As a last resort I sent for a bot-

tle of Lydia E. Pinkham's Vegetable Compound and a box of her Liver Pills. I also used a package of her Sanative Wash.

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BY EMMA BOOD TUTTLE.

There is so much to dot New regions to grope our way through: New means to find out To bring progress about; New minds to unfold,

Reforms to make clear and uphold: Weak ones to arouse Till they wake to man's needs, and espouse

The cause which drags on, While the wronged faint and die, and are gone.

Look you straight at the Truth! Not askance as 't were breeder of ruth; It is good for the soul; For each one, and the composite whole.

Hunt it not in disease Which drawls out selfish wants on its knees, Crooked, cramped and brow-bent.

Stand erect and expand! all intent, When your soul looks above, On the strength and the wisdom of love, Asking light on your path

To conquer and turn away wrath, Oh! meet God's light-bringers, As one of earth's jubilant singers.

Any stupid can pray, If to pray is to wish wrongs away! But to put them to flight Is the prayer which establishes right, Is the prayer which takes pluck, But is also the prayer which brings luck.

I declare the best style Is wide eyes, and not shut all the while From the start to amen! If soul-sight is locked in that is when We are cheated outright, And are wasting God's best gift of sight.

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An Important Matter.

It is not generally known, but it is the fact notwithstanding, that class legislation has crept into many State Legislatures of late years in order to aggrandize the few at the expense of the many. Especially this is the case in many inexperienced titioners to whom certificates are issued, while our magnetic healers—who are practically and demonstratedly efficient in curing diseasebut who are not certified by a bit of parch ment, are sought to be ignored.

The "regular" medical fraternity in the State has, with this feeling at heart, been for some years actively engaged in sending to every city, town and village in the Commonwealth secret circulars (just before the nomination of candidates for members of the General Court) to "regular" M. D.'s, to influence the citizens to nominate and elect men favoring a law that no one shall practice medicine out side of the medical "ring." This is why, in the interest of common justice and common sense combined, THE BANNER has set its face against the attempted medical monopoly for seventeen years. As our columns have told the whole story many times, it is unnecessary to repeat the facts. But one thing is certain: If the Doctors' Plot bill now before our Legislature is allowed to become a law-interlarded with fine and imprisonment as it is, and muleting the State out of thousands of dollars in fees to seven commissioners—these medical gentlemen will find in the end that it does not pay, as the people-the voters of the State-will rise en masse and ignore all such candidates for public office, in the same manner they of the State of Ohio did at the time Mr. Wade was one of its senators in Congress, and who published a card in a Washington paper at the time, in which he said that he was glad his own political party was beaten in the State election for that year, as they were bigots, and it would teach them a lesson not to favor and enact Doctors' Plot legislation. His warning was effective, as, although the opposing party elected its candidate for governor, yet the assembly remained in statu quo, and on meeting repeal ed the sumptuary law against healing and trance mediums.

THE BANNER is not in any sense a political paper, but we feel it our duty as public journalists to oppose all class legislation that has a tendency to curtail the liberties of the people, by whatsoever party proposed.

THE DOCTORS' PLOT LAW

Proposed for Massachusetts has indeed reach ed, at time of our going to press, a threatening stage in the house-whither it voyaged from the Senate. The following extract from The Boston Herald of May 11th will serve to give THE BANNER readers everywhere "a picture of the fight":

of the fight":

"The bill to regulate the practice of medicine and surgery was ordered to a third reading. Mr. Hayes of Lowell offered a substitute bill, which, after some debate, was rejected. Mr. Nash of Hanover, the only clergyman in the House, made a capital speech against the main bill. He thought it was narrow and unnecessarily restrictive. He thought the public should have the same liberty in selecting its physicians that it has in choosing its ministers. He made a plea for broadness and toleration which compelled the applause of the members, but a majority of them voted the other way."

Woman Suffrage Gaining Strength.

In the Presbyterian Messenger woman sufter in a favorable light. He speaks of the sphere of woman's presence in this modern gatherings, on the streets, in the cars, in public halls, and no place is really considered decent where she dares not go. The sacred precinct of the ballot-box needs her. Let her by all means hasten to the rescue, if any of these sanctuaries of our political faith become so polluted that, as alleged by certain opponents of woman suffrage, decency shrinks from entering the door! Decency knows no sex!

The arguments for suffrage for woman are, first, the actual and visible fact that suffrage has been enjoyed by women in Wyoming for the past twenty-five years. All the Governors of the Territory have testified that much good has resulted from woman suffrage. The two houses of the State legislature unanimously voted in 1893, "that the exercise of suffrage by the women of Wyoming for the past quarter of a century has wrought no harm, and has done great good in many ways; not one county has a poorhouse, our jails are almost empty, and, as a result of experience, we urge every civilized community on earth to enfranchise its women without delay."

Second, in England, where municipal suffrage has been enjoyed by women since 1869, the testimony is strongly in favor of its preservation. Mr. Gladstone says they have exercised this right "without detriment and with great advantage." Lady Randolph Churchill and the band of highly conservative women who have all along been opposed to granting parliamentary suffrage to their own sex, are careful to state that municipal suffrage has exerted a beneficial effect on the characters of the women who had assumed this responsibilintelligence. Tacitus said of the Saxons: 'They consult their women." Does not this have some relation to Saxon supremacy?

Third, there has been no receding from the position when once it has been taken, whether in the old or the new States, in England, Scotland, or their provinces, or since school suffrage was granted in Kentucky in years long gone by. The results have everywhere proven satisfactory. Testimony from all quarters shows that, under woman suffrage, it becomes necessary for both parties to nominate their best material, and that quiet and orderly elections are secured. The tendency is strongly to the attainment of both these desirable ends. They are at least much more likely to be reached than when men alone have the right to say who shall obtain office. The intelligent female mind possesses such an antipathy to all known dissolute, home destroying politicians that the nominating conventions could not well afford to ignore the moral character of those who are to be their standard-bearers. They have to consult feminine preferences if they appeal to the feminine vote.

George William Curtis said, as long ago as in 1867: "The rights which they, the fathers of the republic, declared to be inalienable, are not limited by sex. A woman has the same right to her life, liberty and property that a man has, and she consequently has the same right to an equality of protection that he has; and this, as I understand it, is what is meant by the phrase, the right of suffrage." Women are becoming more apprehensive of the importance of this privilege as their property increases and their self-respect rises. They show a greater determination to have what they esteem their just dues. And men are growing less and less satisfied with the inequity of feminine taxation without representation, and womanly submission to a govern-Massachusetts in regard to medical corporal ment that never obtained her consent. The people of Pennsylvania are to-day nears point of meeting the question in their legisla. these strange occurrences took place in the ture than the most of them imagine. Coloture than the most of them imagine. Colorado's example is having a powerful effect.

The Good Time Coming.

The potency of money is the foundation of all earthly organizations, under whatever name they are known. That frauds are to be found in all the walks of life, including every variety of religious worship, is undoubtedly true, yet there are honest men and women in all religious organizations, says an exchange. All very true. Confirmed Spiritualists, of all others, however, should be entirely above repreach; but we are sorry to be obliged to confess that these people, a few of them, like others we wot of, often become selfish, and resort to dishonest methods while inculcating spirituality, to the final injury of themselves and the cause they advocate. We have cautioned the public many times against this latter class, only to be misrepresented by them. But as soon as one passes into obscurity another takes his place. Notwithstanding this state of things in different localities, the good work goes on, which was inaugurated by the spirit-world, and will continue until selfishness becomes a thing of the past, and justice and mercy and benevolence shall permeate the whole human family.

Spiritualism Says "Yes."

The thoughtful and comprehensive article headed "Shall we Know Each Other in Heaven?" which we transfer this week from the editorial columns of the New York Herald to the pages of THE BANNER, is certainly the most remarkable and clearly-stated résumé of the present situation regarding the olden creeds, the modern widening of human conceptions as to the future life, the substitution of "common sense" regarding it for the "thus saith" of the old theological régime-that we have for long encountered; and coming from a great metropolitan daily like The Herald carries with it a powerful influence upon the public. Our old friend and Spiritualist correspondent, Judge Nelson Cross of New York, says concerning it: "The article, to my mind, is a yielding of the whole question to the believers in our Cause."

No doubt it will give the friends of Spiritualism, not only in this country but in the Old World as well, great satisfaction to know that the grand seer and competent physician, Andrew Jackson Davis-now a resident of Boston-is doing royal service in successfully healing the sick. We hear of remarkable oures that have been made through his powerful mediumistic gifts.

Dr. F. L. H. Willis interestingly tells, on our first page, the story of the opening of his month's engagement in St. Louis, Mo.

The Banner Correspondence depart ment holds many points of interest from writers in widespread localities this week.

A Coming Peril! (a paner

Let it not be thought that the serious indusfrage is defended by Rev. G. A. Marr against trial problem is to be dismissed, as some Conthe criticism of those who fall to see the mat-gressmen seem to think, with cynical comment or a sneering laugh. As a Washington Times rapid widening among the people, of the correspondent remarks, men and women in rage, and suffering from hunger, are fantastic day. She is already welcomed to all decent in some eyes, but they are something more. Coxey and his army-now melting from viewwould make a fine historic group picture, but they represent far more than the "picturesque unemployed." Laugh at It as one will, it still is a revolution in degree. Not that Coxey and his men were themselves to be feared, but they represented something more than a handful of citizens of the so-called "weary" order. They evidenced the existence of a state of things beneath the surface, which may yet, as Longfellow so long ago wrote, "shake the pillars of this commonweal," a something which, developed to a larger degree with time, may become an industrial revolution-brought about by labor-saving" inventions and bad legislation.

In every department of industry all our efforts as a people have been devoted to production-quick and cheap; and no mental effort has been given to fliethods of distribution. Methods of production have so far outstripped economic methods of distribution and consumption, that the farmer every now and then has to sit down on a stump and wait for the latter to "catch up." The race for life is every day becoming more and more difficult. We have produced tramps and unemployed, a distinction without a difference, and society is responsible for both. "Plodding Pete" and "Meandering Mike" are as legitimate offsprings of our civilization as Mr. Vanderbilt and Mr. Gould; and it is but a question of time, on the present line of travel, when there will be but two sides to society, the "Plodders" and the "Prodders."

There is far more beneath the surface than appears on the surface. People do not habituity, by broadening their sympathies and their ally proclaim their restlessness and dissatisfaction with their condition when they are reasonably contented with it. When industry engages them with its daily calls to satisfying results, they are naturally inclined to contentment and orderly social peace and tranquility. It is when the elements begin to seethe and boil by reason of the relentless pressure of want, caused by greedy legislation that is devoted to the aggrandigement of the classes at the direct and predatory expense of the masses, that tumultuous impatience makes its warning manifestations, and the deep, popular instincts which rest continually on general industry and widely employed labor, rise in disorganized force, and declare the immediate necessity of a radical correction of existing wrongs.

> The Papantla-Jalapa Incident of a spirit still in the flesh manifesting to other spirits in the flesh-recorded by our foreign correspondent on another page-brings up to mind occurrences in the medial experience of the late MRS. J. H. CONANT, as noted in her biography (pages 107-8):

> "An English gentleman who was present at a seance at Huddersfield, records that she manifested as a spirit there, unmistakably, through a medium who had no knowledge of her; and on a report of the questions asked her and answers received in return, being for-warded her by the said gentleman, she found the replies attributed to her to be identical with those she would have given if interroga-ted on those points while in a normal condi-tion

> On another occasion, a gentleman came in from Roxbury (now a part of Boston under the name of the Highland District, but then a sepa rate corporation) and said he was in the habit of having weekly circles at his house, and that at the one held on the evening previous, she (Mrs. C.) had given himself and all present a surprise. Upon her inquiring as to how that could be when she was at home at that time, he replied: 'You came to our seance in spirit last night, and every one thought, by the cor-rectness of your personation and the directness of your answers to our queries, that you

> Both employers and employes every where seem to be searching for some friction less adjustment of their respective business relations. None has been suggested more rational, more just, better proved and less revo-Intionary than the union of both in a proportional partnership, alluded to several times of late in THE BANNER'S columns under the title of "profit-sharing." It is becoming, in wider and wider degree, self-evident that riots and murders will never reconcile the business affairs of life; neither will harmony reign so long as purely selfish motives govern and stultify the conscience of the community, thereby causing enmity between man and man. As with individuals, so is it with nations. Unless one looks upon war in the same light as do some modern philosophers as a merciful outlet for dangerous human energies, the principle of arbitration-in morals and religion as well as in secular affairs—is one that is sure to grow in favor as men and nations become more influenced by reason and less by passion in their conduct.

According to present indications Boston will soon have a series of boulevards that will give it a unique distinction as an American city, and which, in connection with its Museum of Fine, Arts, its Public Library, and its historical associations, will greatly add to its attractions to all Americans, as well as to those who from other countries desire to see what is in some respects the best result reached as yet in civilization by cultivated citizens of the New World. But another great improvement-to cap the climax of Boston's civilization - elevated railroads - should be speedily inaugurated.

The readers of this paper should bear in mind the fact that Mrs. A. B. Severance of 1300 Main street, White Water, Wis., is one of the very best psychometrists in the world-not only for delineating the true character of individuals, but reading diseased conditions, and prescribing for their relief. For more special information see her card on our seventh page. We give this favorable notice of her powers unsolicited, having tested them with great satisfaction many times.

Theosophists of the "hard shell" order are invited to read, on our sixth page, the eloquent utterances of the guides of W. J. Colville, in open answer to their stilted and empty condemnations of Modern Spiritualism.

"If God is Spirit, Spiritualism is not only contemporary with humanity, but coëternal with the Infinite," is a clear out statement of a great fact, by Walter Howell, in his Anniversary discourse, on first page.

Send for the Spiritual Songster, See price in another column.

B A Very Earnest Correspondent writes, on renewing his subscription: "Why don't everybody subscribe for the BANNER OF LIGHT, the most liberal, the most talented, the most elegantly printed, and the cleanest journal in the world? Why, I would n't be present subscription price. It is no wonder its true friends in the mundane sphere of life propound the important question: 'Why do not spiritual societies, platform speakers and camp-meeting orators, who are so often reported in its columns, make a united effort all over the country to increase its circulation? It has accomplished a mighty work for millions of heretofore benighted souls, and its philanthropic publishers have aided the des titute poor, I understand, to the amount of thousands of dollars in the past, and are rendering financial aid now in that special direction. Then why it is that stronger efforts are not being made to increase its circulation is a question that should in my opinion be speedily solved."

that the good, active and devoted worker, Mrs. MAGGIE BUTLER, will, on the 23d inst., direct a Grand Entertainment in Malden, Mass., for the benefit of the Children's Lyceum established there—to be held at Redman's Hall. After the entertainment a social dance will close the proceedings. The friends should be on hand early. We had a brief call recently from Ferdi-

It is announced in another column

nand Fox Jencken, son of the late Mrs. Kate Fox Jencken. He is a young man of medium size, and unquestionably a fine mesmeric subject—as the senior editor is aware by actual experiment with him. Mr. Jencken is also a rapping medium—as was his mother. We wish him every success.

Our thanks are returned to J. Osgood Nichols, North Grafton, Mass., for a donation of flowers for our Circle-Room table.

Connecticut Eclectics Aroused

The Thirty-Ninth Annual Meeting of the Connecti cut Eclectic Medical Association was held in Hart ford, Tuesday, May 8th, at the Allyn House. President E. M. Ripley, M. D.. of Unionville, presided.
The annual address of the Fresident (which THE

BANNER proposes to publish next week) created a marked sensation. It contained pointed accusations against the regular schools of medicine and the State

President Ripley said that the State Board of Health seems to exist in a great degree for the purpose of supplying places of fat emolument to its favorites. He said the board attempts to deprive medicine of its natural freedom. Himself and the other members of the Eclectic Association are uncompromisingly against compulsory vaccination.

The following resolutions, offered by Dr. Alexander Wilder of Newark, N. J., Secretary of the Na tional Eclectic Medical Association, were passed: tional Eclectic Medical Association, were passed;

Resolved, That the provision of the State medical practice act, prescribing that the State Board of Health shall designate when the examining committee shall hold examinations, is inapplicable to the eelectic school of medicine in the State, and is in violation of the chartered rights of this Association, and that we protest and affirm that we are under no obligation to regard it.

Resolved, That in case of the prosecution of any member of this Association under the medical practice act, the members hereby agree to raily to his support, and to devery lawful act by personal service and contribution to help them in this exigency.

The following officers were elected. President Dr.

The following officers were elected: President, Dr.

C. W. Fitch, Bridgeport; Vice-President, Dr. James T. Tonks, Waterbury; Treasurer, Leroy A. Smith, Higganum; Secretary, Mrs. Elizabeth G. Smith Bridgeport; old board of Censors was redlected. The following new members were elected: A. P.

Bissell of Waterbury, Maria E. T. Brown of New Britain, John P. Noland of New York, George Meeker of Newark, and Dr. Marsh of Bristol. Doctors Noland and Meeker are honorary members. Mrs. Dr Brown is a grand-daughter of Dr. Samuel Thomson originator of the Thomsonian practice.

President Ripley appointed S. B. Munn and Dr. F A. Buckland delegates to the International Conven tion, to be held at Niagara Falls.

BANNER OF LIGHT.

Bearer of comforting words of cheer, And joyous tidings from friends beyond; Nearer to earth thou bringest heaven; Newly cemented love's severed bond Ever new thoughts thou art sending forth Rays to illumine the misty earth;

Out of the old, with constant care, Faithfully building temples rare;

Lifting men's burdens, and bringing light Into the homes once darker than night: Giving out knowledge of untold worth; Heaven's own messenger, fearing naught Truth's standard-bearer enlightening earth.

MATILDA CUSHING-SMITH. Rockland, Me., April, 1894.

The Ohio Medical Law.

THE BANNER announced last week that the ther proposed medical bill had been defeated by the Legislature sitting at Columbus, by a vote of 46 to 16. Almost immediately—it seems, on later advices—the Ohio "regulars" prepared a substitute bill (somewhat more liberal than the former) and are now pushing it before the law-makers. The Legislature, and people of Ohio, should not allow themselves to be hoodwinked into the acceptance and enactment of " mild " statutes wherein the "mouse" and the "meal" are brought into such convenient juxtaposition.

Tip, the vicious elephant in the Central Park, New York, menagerie (who had killed eight keepers in his time, and yearned mightly to destroy a ninth), died Friday atternoon, May 11th, from the effects of doses of cyanide of potassium given him by order of the Park Commissioners. Poisoned carrots were offered him in the morning, but he refused to touch them. He finally was induced to eat some bread with poison in it, but not enough to kill him. Late in the afternoon a mash of bran was prepared, having thirteen small and two large capsules, containing in all two ounces of cyanide of potassium. Tip ate it, and in four minutes went into convulsions. In twelve minutes from the time he took the mash he was dead.

Vs. Vaccination.—Dr. Ripley, of Unionville, Ct., whose lecture against "blood poisoning by law" we gave to our readers recently, has a letter in the Hartford Times of May 8th which ends with the following virile paragraph: .

virile paragraph:

"The compulsory vaccination law, in view of the facts, is a menace to the health, life and liberty of every American citizen, and ought to be repealed, and an enlightened public sentiment will soon accomplish it. Bo long as vaccination obtains, so long will smallpox remain with us, and if the money now expended on vaccination was applied to proper isolation, nursing and sanitation, smallpox would cease to exist other than as a matter of history."

The Spread of State Socialism in England is to be realized in the discussion in the House of Commons of a project, which is accepted by all political parties there, for the payment of a pension of \$1.75 a week to every man or woman sixty-five years old who wants it, who has not been convicted of crime, who has not accepted poor relief, and has subscribed to a friendly society at some time during his or her life. A report of the Royal Commission on the subject is only await-

Mr. F. A. Heath of Boston, Mass., has signified to us his willingness to enter upon the work of giving platform tests, wherever his services as medium may be desired. Our community has had convincing evidence of his ability in this direction already, at Berkeley Hall.

A Charming Postival.

May was welcomed in Buston by an occasion which will, indeed, remain, a pleasant memory to all who took part-or were present in the large audiences.

· THE BANNER cursorily observed in its last week's issue that the May Festival (on Saturday afternoon without it, even if I had to pay double the and evening, 5th inst.) at Music Hall, Boston, conducted under the auspices of the Children's Progressthat the denizens of the spirit world as well as | ive Lyceum of Boston, with representatives of other Lyceums, all under the efficient direction of Mrs. W. 8. Butler and Dr. J. A. Shelhamer, was a grand success-as it deserved to be-both as to the achievements of the performers and the crowds in attend-

> The costumes and appointments were all of the most beautiful character, and repeatedly awakened the appreciative applause of concourses of Boston's citizens that filled the spacious hall to repletion.

That our readers elsewhere may gain some idea of the extent and variety of the exercises, we here reproduce the official program:

THE CHILDREN'S FESTIVAL PROGRAM.

Executive Committee: Mrs. William S. Butler. Manager; J. A. Shelhamer, Assistant Manager; Aids: Mrs. C. T. Wood, Charles T. Wood and Mrs. M. C. Daisley. Music: Fadette Women's Orchestra, Caroline Nichols, Leader, Willis Milligan, Plano Accompanist; Mrs. Lilla V. Wyman, Director of Dances. Entrance-Columbia Bicycle: Riders, Harris Wood and Ollie Smith. Followed by the Pageant March led by Court Jester Joseph Jenkins; song. Magnetic Waltz (by Arditti), Louise Horner; Folly Dance, (Matrons, Mrs. Jones and Mrs. Porter) Elsle Miller, Louise Horner, Ethel Chadwick, Millie Smith, Ina Stevenson, Alice Waite, Joseph Jenkins, Court Jester; dance, La Galitiza, Alice Barnes; dauce, Baby Guilford; Bakers' and Milkmaids' Dance, (Matrons, Mrs. Jordan and Mrs. Wood) girls, Elouise Hartman, Margaret McCloud, Sadie Lownsboro, Maud Smith, Pauline Wood, Dalsy Hereford, Hattle Forsyth, Marion Sautelle, Clara Robinson, Susie Hall, Millie McGrath, Zola Pratt, Mattle Milliken, Viloa Dewar, Emma King, Alice Atherton, Olive McNaughton, Amy Daisley, Hattie Blair, Anna Murray, Blanche Bragg, Rena Steer, Juliette Caze, Lula Smith, Winfred Grant; boys, Eddie Hatch, Willie Marden, Willie Sheldon, Charlie Hatch, Harold Frost, Carl Leo Root, George Rumby, Ray Chadwick, Andrew Smith, Joe Forsythe, Ernest Chase, Frank Bishop, George Sawyer, Alphonse Cahoes, Frank Hadlock, Charlie Lang; Dance, Daisy Hereford; Dance of the Goblins, (Matrons, Mrs. Barbier and Mrs. Pendleton) Nellie Kurtz, Almee Barbier, Flossie Knights, Alice Williams, Louise Pendleton, Grace Pendleton; Nazi dance, Baby Lou; Spanish dance, Millie Smith; Skirt dance. Marion Sautelle: Butterfly dance, (Matrons, Mrs. Caze and Mrs. Barbier) Georgie Pendleton, Gertie Hersey, Justin McNaughton, Gracie Scales, Isabel Smith, Justin Barbler, Helen Higgins, Juliette Caze Ethel Foster, Alice Ireland, Flora Dewar, Alexandriene Barbier, Winnie Smith, Alice Levett, Gabriel Barbier, Florence McNaughton, Winnie Ireland, Sadie Falconer; Skirt dance, Ollie Smith; Irish Reel, Aimee Bar-bier; Gypsy Dance, (Matrons, Mrs. Bruce, Mrs. Keith) Stella Churchill (Queen of the Gypsies), Alice Barnes, Sadle Wixon, Maud Porter, Lena McNaughton, Louise Horner, Elsle Walker, Grace Dudley, Nettle Dudley, Emma Rolf, Elsie Miller, Mattle Wilcox, Irving Pratt, Henry Myers, F. T. Viles, Walter Hayes, Joseph Jenkins, Dannie McNevin, Eddie Felt, Fred Willard. Walter Howes; song, Nilsson Ladies' Quartet; Dance des Roses, Juliette Caze; French Buffo, Pendleton Sisters; Hunters' Dance, (Matrons, Mrs. Barnes and Mrs. Wood) Frank Kellogg, Aden Kellogg, Ernest Porter, Walter Hayes, Stella Churchill, Mabel Waite, Genie Bowen, Alice Waite, Bennie Russell, Edward Morgan, George Mills, Daniel McNevin, Alberta Felton, Alice Barnes, Angle Jordan, Millie Smith; bagpipe, Wm. C. Purdie; Sword Dance, Louise Horner: mandolinate, Helen Higgins and Justine McNaughton: dance. Rosebud: Indian Corn Dance, (Matrons, Mrs. Daisley and Mrs. Stearns) Braves, W. B. Spencer, Benj. Russell, Henry Myers, Chas. Sprague, Geo. Lang, Irving Pratt, E. A. McClusk, Duncan Davis, Geo. Cleveland, Mr. W. G. Thomas, Harry Mason, Bennie Austin, W. B. Wood, Walter Howes, Fred Willard, W.J. Begin; Medicine Men, Dr. C. H. Harding, Edward Morgan, F. T. Viles, Ernest Porter; Squaws, Alberta Feiton, Nellie Sprague, Agnes Knox, Emma Ireland, Maud Porter, Grace Dyer, Louise Walker, Bertha Clark, Emma Russell, Ethel Chadwick, Minnie Ward, Grace Dudley, May McNaughton, Elsie Walker, Flora Oulver, Grace Hunt.

THE BANNER called attention to the above Festitival, in advance, as follows:

MRS. BUTLER'S FESTIVAL, MAY 5TH .- As is well known to the readers of the BANNER OF LIGHT generally, MRS. MAGOIE BUTLER takes great interest in the work of the Children's Progressive Lyccums 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 MUSIO HALL of this city, and will give on MAY 57H 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 of other States as well. All are welcome.

That it proved to be a grand success goes without the saying, and demonstrated the fact that all who participated in it fully comprehended their task to the fullest extent, especially the two hundred children. In speaking of this charming May Day Fite several of our daily papers printed complimentary notices, from which we extract from The Globe the fol-

lowing:
Mirth and jollity reigned in Music Hall yesterday afternoon and evening, when the Children's Progressive Lyceum gave a May Day fets. Festoons of bright-colored buntings and national flags decorated walls and galieries in profusion, and depended from the coiling, forming a magnificent arch in rainbow effects over the space reserved in the centre of the hall, which, under the green lights thrown upon it, was made to resemble a velvety village green. A great American eagle nestled snugly in the folds of the star spanged banners which proudly foated above the platform, and conspicuous in the decorations was the banner of the Children's Progressive Lyceum, inscribed in letters of gold. On the opposite side of the hall appeared the inscription, "We welcome you all to our May Day Festival." The ample senting capacity of Music Hall was taxed to its utmost at both afternoon and evening exhibitions, the great andience overflowing the galieries and fanking either side of the stage, where were sented an orchestra of young women, daintily gowned in white.

The Herald remarked:

The Herald remarked: The flowers of Spring were never more radiant in glo-rious coloring than the two hundred little mites that danced in Music Hall to exhibit their terpsicherean ability to capture Boston's hearts and deliars for the Children's Progressive Lycoum. The hall was packed, and Mrs. W. S. Butler has already been invited to repeat the festival.

One of the papers went so far as to denominate the exhibition "A Scene of Oriental Beauty." Another enthusiast was heard to remark to a friend: "Could you believe yourself in the good old staid Puritan town of Boston? Why, I feel, said the speaker, as she glanced at the youthful dancers of the Lyceum, "as though I were in the Orient." And well she might, as the weird effects of the vari-colored calcium lights added the appearance of shadow land and an atmosphere of rainbow-tints.

Fact is, it was a big Festival, and we enjoyed it fully. But a shadow passed over our mind when we spoke to Mrs. Butler, after the close of the Festival, as we perceived that she had over-exerted herself physically, and we feared she would be iil. Our surmise proved correct, as she has been since quite so; but we are pleased to learn that rest will soon recuperate her over-taxed energies.

It is no doubt a factor in human life that some especial force rules the conduct of mortals in their relationships one with another. Some are liberalminded to that extent that they give of their means until bankruptcy stares them in the face; while others there are whose hearts swell within them in order to benefit those in want. There are also others who desire to benefit the youth who are growing up around them: As a practical illustration of this fact we may name in this connection MRS. W. S. BUTLER, who in her great desire to benefit others, often neglects to care for herself. She not only renders assistance to those in need, but is assiduous in endeavoring to edu-cate youth who possess talent, but whose humble and dependent conditions in life are a hindrance to their advancement. Hence Mrs. Butler, intuitively knowing these conditions, has been selected as a competent person by the spirit-world to benefit all such as are in need of an education by assisting in raising funds to sustain the Spiritualist Lyceums, where such youth can be properly educated.

WASHINGTON ITEMS. BY GEORGE A. BACON.

For the edification of the readers of THE BANNER I write to make mention of the fact that during the month just closed Edgar W. Emerson has occupied the rostrum here, and to general acceptance. It fell to my lot to be present only on the first Sunday, when his audience was a good-sized one. The meet ings were also financially successful.

This month, the last of the season, Mrs. Colby-Luther is the speaker. Her constituency here, though possibly it may not be so numerous as in some other localities, is an emphatic and enthusiastic one. Her earnestness of manner, both in voice and action, born of deep convictions, although somewhat radical, finds a responsive echo with her many admirers. Her opening lecture last Sunday on "Liberty as a Divine Principle, in Contrast to the Shams and Falsities Perpetrated by our National Government," claiming to be the most liberty-loving one on the earth, was the severest, most outspoken and righteous judgment that I have yet heard voiced; and the applause it received was refreshingly startling. She spared neither party nor individual. Narrow-minded listeners and timid souls thought she should have been more circumspect and diplomatic, instead of which they feared she was too bold. But if outraged justice demands the plainest possible speech, if the violations of social and moral principles deserve public condemnation from responsible and intelligent men and women, earnest for the welfare of humanity, then her impassioned characterization, impelled by the fires of inspiration, are to be justified, and enthusiastically defended.

As a sample of how the Spiritualist Society here every week announces the speakers, I append the following notice, which is no less unique than it is em-

phatic:

"Spiritualism—Metzerott Hall every Sunday; Lycoum, 10 A. M.; lecture, 11:30 A. M., 7:30 P. M. This is the closing month of our lecture season, resuming again next October in the same place. We will have with us this closing month that veteran in the ranks of Spiritualism, Mrs. Colby-Luther, known all over the country as one of the grandest and most eloquent speakers on our platform. If you wish to hear truths forcibly and eloquently set forth you would do well to avail yourself of this opportunity. We do think not to hear Mrs. Luther is a misfortune."

Among the mediums in this city are to be mentioned

Among the mediums in this city are to be mentioned Mrs. M. Wheeler Brown, Mr. Pierre Keeler, Miss Maggle Gaule, Mrs. Katy Rowland, Mrs. O. A. Butterworth, Mrs. E. McNell, Dr. Meimberg, Sydney Marlowe, and others, whose names I do not at present re

The following account of a state-written communication, purporting to have emanated from the latelyarisen Hungarian patriot, Louis Kossuth, I find in The Post of the 4th Instant:

A MESSAGE FROM LOUIS KOSSUTH.—Three days after the death of the great Hungarian, Louis Kossuth, a gentleman in this city called upon an independent slate-writing medium, holding in his hand, entirely concealed from Mr. Keeler, the following question written in pencil. question written in pencil:

Louis Kossuth: As an American admirer of you from the time of your first utterances after landing in America in 1831, I should be glad to hear from you.

Two slates were handed to the gentleman, who tied them together with his handkerchief, and in five minutes later separated them, and upon one of the slates inside was written in a plain, perfect, uniform and distinct handwriting the following answer:

and distinct handwriting the following answer:

Esteemed Sir and Brother: It affords me sincere pleasure to know that men and women of a nation foreign to my own loved me during my life and cherished my memory e'en in so-called death. Next to my native land, none won my heart, enlarged my comprehension of the great, the good and the noble, or lingered in my fond recollections more than fair America. Not only are you a great nation, a great country, a good people in the estimation of all nations of earth whose respect and confidence are worth having, but I find in my brief sojourn here that you hold a beloved place in the heart of the spiritual world, for with you was born the more recent knowledge of the modern means and methods for intercommunion between the living and the so-called dead. Angel hands reached across the chasm of the hopeless tomb from Heaven to beloved America, and clasped those of dear ones whose hearts had long ached in the shadow of the valley of death. I greet you, dear sir, with much joy. Truly, Louis Kossuth.

March 22d, 1884.

As an item of public interest, alike pertaining to a

As an item of public interest, alike pertaining to a vital question of physical health and personal liberty. I feel to record a notable example of medical independence which has just come to the front: It seems that the twenty district physicians to the poor have received orders directing them to thoroughly inspect all the teachers, pupils and employes of each and every public school, that the necessary steps may be taken to secure vaccination or re-vaccination in order to prevent smallpox. Hundreds of vaccine points have already been delivered, and five hundred more have been ordered for this purpose. While this has been going on, a prominent physician has actually had the hardihood to take decisive issue against these criminal proceedings-all the more criminal and heinous because executed under the sanction of law!ical law! But in this connection I append a re freshing fact:

freshing fact:

"Eugene Bettes, M. D., has written a letter to the Commissioners, protesting against compulsory vaccination in the schools, upon the ground that it is wholly devoid of power to prevent or mitigate smallpox; because it is liable to communicate diseases other than vaccinia, and because it is dangerous to life.' The writer presents arguments and statistics, and quotes authorities in support of his position." Washington, D. C., May 7th, 1894.

By the notice under the New York caption on our eighth page, the readers in that metropolis may ascertain where they can purchase the spiritualistic and liberal publications of Colby & Rich. This Book and News Department is under the management of Mr. Howard F. Tower. He is also agent for the BANNER OF LIGHT, both for subscriptions and advertisements.

As a capital test medium, Mr. JOSEPH D. STILES is doing a wonderful amount of work in convincing skeptics that the excarnated still live and communicate through mortal mediumistic organisms. He is clairaudient as well as clairvoyant. Keep him at work, friends, and pay him well.

THE BANNER'S LIST OF LECTURERS needs correction, and those mostly interested should attend to this matter at onco, otherwise we shall be obliged to omit it altogether.

R. L. Green, the Spirit-Photographer, has returned to Boston for the months of May and June. Sittings daily, 9 A. M. to 4 P. M. Studio, 840 Shawmut

Dumont C. Dake, M. D., the popular magnetic physician of New York, with his wife, will soon make a pilgrimage to Boston, we understand.

See Dr. C. E. Watkins's card on seventh page. The Doctor's next visit in Boston will be made at Tremont House, May 26th.

Vaccination: Disease and Death, Ac-

cording to Law.

The Constitution of the United States provides that: "No State shall make or enforce any law abridging the privileges or immunities of the citizen," but at present his natural and inalienable rights are contravened by the odious and tyrannical Compulsory Vaccination Laws in force in various States of the Union. The rights of children to education and of adults to employment are denied for refusing to be vaccinated.

employment are denied for refusing to be vaccinated. Thus the rights and liberties of the people are abridged through the enforcement of statutory enactments in behalf of a special medical doctrine.

To secure to the people their natural rights and privileges, The American Anti-Vaccination League has established a National Defense and Fublication Fund, for the double purpose of testing the constitutionality of the Compulsory Laws, before the Supreme Court of the United States, and to publish the accumulated records of a century of vaccination, to educate and instruct the people as to the fallacies, uselessness and dangers arising from the practice.

To this end, a Popular Subscription has been started, and all who are willing to subscribe to this effort in schalf of public and personal liberty, are requested to send twenty-five cents or more. All subscriptions will be immediately acknowledged. Those sending \$1.00 will be enrolled in the League membership, and entered as subscribers to "The Anti-Vaccination News and Sanatorian," the monthly organ of the League, now in preparation. For further information, address The American Anti-Vaccination League.

The record of death and loss from the Cape fishing grounds is as follows: Number of lives lost was sixty-eight, damage done to shipping property half a million dollars. This is by far the worst record from this section for years.

NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light. Rejoice, my heart, have no delay In manifesting bloom of love; This is the pleasant month of May, When earth is fair and skies above: Pure happiness pervades the land, And speaks its music in the sea, With mother-care it takes thy hand, To make again a child of thee; Go with her in the walks of life, In verdant field or busy street, And rise above thy grief and strife, While all the world is glad and sweet!

First Sallor-"There sint a sign of breeze any where, and we are right in the course of the trade winds, too." Second Sailor-" My, my! I wonder if the trade winds have stopped on account of hard

WILLIAM BRUNTON.

London Vanity Fair says the King of Italy will soon indergo an operation for cancer of the throat, and it is feared that his case is similar to that of the late Emperor Frederick of Germany.

About June 24th an expedition to bring the Greenland explorer, Lieut. Peary, back to the United States will sail from Philadelphia, Pa., under charge of Henry G. Bryant, Secretary of the Geographical Club of that city.

> HEARTS AS ONE. [No. Three.] T was he, T was ne,
> Not she,
> Who asked consent
> From stern but loving sire.
> 'T was she,
> Not he,
> Who plead assent
> And calmed parental ire.

LIVE MATTER.-No. 1, Vol. 1, of a neatly printed and Illustrated eight-page paper is received, bearing this suggestive title, and issued in Hoston (at 163–165 Pearl street) by WELSH, FREEMAN & Co. This new firm is composed of men accustomed to the duties of the profession, the demands of mercantile life, and the manners and customs of "the art preservative." The firm is doing, at the above address, a thriving trade in printers' supplies, etc., and is the agent for the celebrated Keystone nickel alloy type; Live Matter is brought out as a useful adjunct to their business.

THE ASSOCIATED CHARITIES .- During April the charities of Boston sent to the Central Office of the Associated Charities 4080 reports, against 3112 in April, 1893, and received in return from this confidential exchange, 1570 reports, against 830. In the district work, 150 *new* families became known during the month, against 105 in April, 1893. In the five previous months there were 2740 new families, against 941 in the same period last year, an increase of nearly two hundred per cent. Many of these are still needing

The Brooklyn Tabernacle, corner of Clinton and Greene Avenues, was totally destroyed by fire on the afternoon of May 13th. Rev. DeWitt Talmage's Soclety has thus, for a third time, been "burned out." It is rumored that the Trustees will rebuild on an other site.

Here is what some writer in the Boston daily press ecords as "A Startling Revelation." The writer says: 'It is estimated that over three hundred and sixty persons die every hour. The community would be shocked if they knew how many thousands of this number died from powerful drugs administered by diploma-bearing doctors who now ask to be protected from competition by law!"

GEORGE ELIOT.

Thou wert too broad from human creed,
Too human, thou, to be divine;
The wounded deer's want was thy need,
The eagle's soaring strength was thine.
Too proud to let men teach thee good,
Too meek to scorn Love's low command,
Thou recked not to be understood,
But only craved to understand.
Upon thought's mystic battlefield,
Thy soul met every foe save fear;
Yet did thy strong soul wear no shield,
But, single-handed, bore a spear.

Narnie Harrison, in Galveston (Tex.) No

-Narnie Harrison, in Galveston (Tex.) News The women of New York, it is said, are kicking one another over the "Woman Suffrage Question." suffragists and anti-suffragists are "organized." What a noise they must be making! And now the question has got into "the church," and the "pastors" are sking the conundrum: "Does woman really wan the ballot?

Mr. Patrick Donahoe, (the veteran publisher, of Boston) at 80. finds no lack of honor, love, obelsance and troops of friends, as witnessed by the late gathering

Rose Coghlan, the actress, it is said, has applied for a patent for a safe in which she so disposes dynamite that if a burglar attempts to break into it he will blow himself up. We advanced the same idea years ago.

A WORLD'S FOOD FAIR will be held at Mechanics Building, Boston, Monday, Oct. 1st, to Saturday, Oct. 27th, 1894—being the Second Triennial Exposition under the auspices of the Boston Retail Grocers' Association. It is announced that it will be the largest, most artistic and elaborate exhibit of food products ever shown in this country—an Association Exposition so managed as to please both exhibitors and the great general public. Many of the displays will be the same as at the World's Fair, and nowhere else exhibited no other building in the country affording room therefor. Officers: George H. Bond, General Manager; A. J. Lovell, Treasurer and Assistant-Manager; A. C. Dowse, Press Representative; J. H. Wright, Secretary. Exposition Committee: A. W. Hersey, Chairman; George H. Bond, A. J. Lovell, Charles James,

Movements of Platform Lecturers. [Notices under this heading, to insure insertion the sam-week, must reach this office by Monday's mail.]

F. O. White, J. A. Litchfield.

Abble N. Burnham has spoken to good acceptance in Chelsea, Mass., April 22d, May 6th and 13th; she will address the friends there again May 20th.

will address the friends there again May 20th.

Mr. F. A. Wiggin closed a two weeks' engagement with the New Bedford, Mass., Society Sunday, May 13th. He is to speak the last two Sundays of May for the Society in Maiden—delivers a memorial address there on the afternoon of May 27th; the first Sunday in June he speaks in Portland, Me.; the second Sunday in Providence, R. 1; June 16th and 17th he speaks for the Vermont State Convention. His camp-meeting engagements are for Onset, Queen City Park, Harwich, Sunapee, Etna, etc. Season of '94 and '95 all engaged except Dec. 23d and 30th, '94, and Feb. 3d and April 7th, '95.

7th, '95.

Mrs. A. Wilkins has open dates for the month of June. Will be at Lake Pleasant in July and August. Address is 42 Bigelow street, Cambridge, Mass.

Miss S. Lizzie Ewer of Portsmouth, N. H., will occupy the rostrum in Lawrence, Mass., on Sunday, May 20th.

May 20th.

H. Handrich writes us from Brooklyn, May 14th:

"The music, trance, rapping and materialization mediums, Mr. Heasman and his daughter, have removed from Flushing to Brooklyn, N. Y. Their home, at 123 Madison street, near Hamburg Avenue, can conveniently be reached by the Gates Avenue electric care."

Mr. Baxter's Camp Schedule for '94.

To the Editors of the Banner of Light: So many are importuning me for Camp services that

I deem it best to aunounce publicly in the BANNER OF LIGHT my appointments, as far as already made, Sunday, July 22d, and week days following, Lily

Dale, Cassadaga, N. Y.; Sunday, July 20th, and weekdays following, Onset Bay, Wareham, Mass.; Sunday, Aug. 5th, Maranacook Lake, Maine; Wednesday, Aug. 5th, Maranacook Lake, Maine; Wednesday, Friday, Saturday and Sunday, Aug. 8th, 10th, 11th and 12th, Sunapee Lake, New Hampshire; Tuesday, Aug. 14th, Camp Benson, Newport, Me.; Wednesday, Thuraday, Friday and Sunday, Aug. 16th, 16th, 17th and 19th, Temple Heights, Me.; Thursday, Friday and Sunday, Aug. 36th, 16th, 17th and 19th, Temple Heights, Me.; Thursday, Friday and Sunday, Aug. 36th, 18te and Sept. 2d, Queen City Park, Vt.; Friday, Saturday and Sunday, Sept. 7th, 8th and 9th, Island Park, Fairfield, Me.; and Thursday, Saturday and Sunday, Sept. 18th, 16th and 16th, Haydon Lake, Madison, Me.

At either extreme, Sunday, Jüly 8th, and Sunday, Sept. 80th, are now open.

J. Frank Baxter. MEETINGS IN MASSACHUSETTS.

Lynn.-Rychange Hall was well filled, last Sunday. Mrs. G. D. Merrill rendered appropriate music; Mrs. Dr. M. K. Dowland presided, in the absence of

Mrs. Dr. M. K. Dowland presided, in the absence of the President. Mrs. R. S. Lillie opened the afternoon service with a sublime invocation. She then took subjects from the audience, "What will be the Outcome of our Banking System?" and "How Came and Why this Revolution in Religion and Civil Government?" upon which she gave a most instructive address, showing that education has been and will be the only true elucidation.

Mrs. Lillie's evening theme was," Where Are the Dead?" Her dissertation was highly interesting, and her answer satisfactory. Ferdinand Fox Jencken, a descendant of the Fox family, through whom spirits first communicated, followed Mrs. Lillie, both alternoon and evening, with tests. Raps, clear and distinct, were heard in all parts of the hall. All questions asked by the audience were answered in this manner correctly, and were heard by all.

Next Sunday Mrs. Ida P. A. Whitlock will be with us.

Spiritualists' Association.—Sunday last, at Cadet Hall, Mrs. Sarah A. Byrnes was our speaker for the

Hall, Mrs. Sarah A. Byrnes was our speaker for the day. Services opened with singing, and a solo by Mrs. Libbey. The reading of poem by Mrs. Byrnes, entitled "Heaven," followed. President Keity then stated that the charter of this Association had been received the past week from the Secretary of State, of the date of May 9th, 1894. Mrs. Byrnes spoke for an hour to a most interested and attentive audience, her subject being "Codperation in the Advancement of Thought and Spiritual Work," presenting a most able argument for the best efforts, individually and collectively, in building not only for ourselves but for all. Evening session opened with service of song, led by President Keity; invocation, Mrs. Byrnes; song, Mrs. Libbey, "Forgive and Forget"; Mrs. Byrnes's subject for the address was, "Labor and Wait."

Mrs. Byrnes will be with us again in October. We heartily recommend her to societies desiring a first-class speaker. Hall, Mrs. Sarah A. Byrnes was our speaker for the

heartily recommend her to societies desiring a first-class speaker.

Prof. J. Olegg Wright of Cincinnati, O., occupies our platform May 20th and 27th, when we close our meet-ings for this season.

We are pleased to announce anions our speakers and mediums for next season, J. Frank Baxter, Ly-man C. Howe, Sarah A. Byrnes, Abby A. Judson and Carrie E. S. Twing.

I. W. CHASE, Sec'y.

*Mr. J. Frank Baxter was announced to be present at the meeting of the Ladies' Aid Society, Wednesday evening, the 16th.

Malden .- Mrs. C. Fannie Allen of Stoneham gave a most eloquent address to the Spiritualist Society on Sunday evening last at Odd Fellows Hall, who had as

Sunday evening last at Odd Fellows Hall, who had as invited guests the members of the Union Veterans of this city. The subject was "Patriotism," and the themes of concluding inspirational poem were "Cooperation" and "The Union Veterans."

Next Sunday evening, May 20th, also on the Sunday afternoon and evening of May 27th, we shall have with us Mr. F. A. Wiggin of Salem. In the afternoon of May 27th there will be a special G. A. R. address by Mr. Wiggin. The public are cordially invited; seats free.

J. R. S.

The Children's Progressive Lyceum met at Odd Fellows Hall Sunday afternoon at 2:30, W. E. N. Potter, Conductor, presiding. Special topic by the Assistant Conductor, a continuation of the subject, "What is Heaven?" Banner March, Mr. Leo Putnam, planist; recitation, Etta Palmer; reading, Haroid Lord; plano solo, Leo Putnam; recitation, Bertha Willard; reading, Belle Fagan; plano solo, Florence Willard; recitation, Bertha Willard; remarks by the Conductor, Assistant Conductor, and Dr. Toothaker of the Entertainment Committee.

Conductor, and Dr. 100thaker of the Entertainment Committee.

Mrs. Butler and the children of the Boston Lyceum will give a grand entertainment on Wednesday even-ing, May 23d, at Redman's Hall, Malden, for the bene-fit of the Malden Lyceum. John R. Snow, Sec'y.

Mendon.-From a letter dated May 14th at this town, from Dr. Nelke, we condense the following: "I have gained a little strength, after a rest of two weeks.

have gained a little strength, after a rest of two weeks, and, thanks to Mr. Shorey and his dear wife, Dr. L. A. Shorey (former wife of deceased Dr. Philips), I am improving.

Spiritualism is not too much known hereabout. The last two Sundays I was surprised by a noble half-dozen who dared to visit a medium in the face of popular ignorant prejudice—and who begged to have a scance! How could I refuse? We had a glorious time, and the result is that these 'pioneers of the young day' have concluded to form a society for the exemplification of Spiritualism. The Banner of Light, of which I had several copies, I distributed, and it will be the means of bringing light to those so much in need of it.

I have also received a great many letters, the writers whereof express the hope that the angel-world may assist me, that I may go on with my work. Some were kind enough to let me know of halls in which I could commence meetings again—even went so far as to offer material assistance; thanks, friends; in the future I hope (soon) to be enabled to do spiritual service once more.

Let me here express my thanks to the publishers of

vice once more.

Let me here express my thanks to the publishers of the BANNER OF LIGHT for their kindness shown to me; it has been indeed a noble friend of mine, and has given me much encouragement. Spiritualists should bear in mind that THE BANNER is always actively working for the advancement of their Cause, and decrease the sective colongation and support serves their active cooperation and support.

DR. S. H. NELKE.

Mclrose Highlands.-D. Evans Caswell was ably ssisted by Miss M. Vaughn (Malden), who gave a brilliant and instructive address on Astrology: Mr. David Craig (Boston) related some of his experiences in Spiritualism—the whole going to make the evening of May 11th one long to be remembered by the large

of May 11th one long to be remembered by the large audience present.

Madam Child (Boston) gave vocal selections; Mrs.
Weilington (Malden) a poem.
Friday evening, May 18th, Mr. Caswell will hold a Memorial Service in honor of the soldiers who have passed to the higher life.

CLABENCE MILLIKEN.

Springfield.-Mrs. Clara H. Banks (Haydenville) spoke here April 15th and 29th—filling the hall with large and appreciative audiences.

large and appreciative audiences.

Prof. W. F. Peck lectured on Sunday, May 6th—his subject being: "The Age of Reason vs. The Age of Faith," with prelude on "The Coxey Movement." May 13th Mr. Peck spoke on "Every-Day Religion," with prelude on the "Norweglan System."

An entertainment was to have been given Tuesday evening, May 14th, for the benefit of the choir.

M., W. L.

Haverhill and Bradford.-Edgar W. Emerson of Manchester, N. H., spoke before the Spiritual Union Sunday, May 13th, for his last time in the course Union Sunday, May 13th, for his last time in the course of this season. His theme was the unrest of the world at this hour. He considered the primary causes to be chiefly "ignorance and selfishness." He had great audiences, and his illustrations in mediumship were of a very high order, being thoroughly convincing, satisfying and consoling.

Mrs. Sarah A. Byrnes will speak next Sunday. The course will close on May 30th—Memorial Sunday. Floral offerings are called for.

E. P. H.

Stoughton.-W. J. Colville occupied the platform at the Temple last Sunday evening, and gave a most wonderful lecture to a large and very attentive assem-

bly on subjects furnished by the audience. The impromptu peem at the conclusion of his address was greatly appreciated.

He will be with us again June 10th.

Next Sunday, May 20th, Mrs. A. E. Cunningtiam will occupy the platform for the evening only.

FREDERIC BEALS, Conductor.

Worcester.-E. Andrus Titus delivered two stirring addresses before our Society May 13th. This earnest speaker has the courage to announce his convictions irrespective of popular opinion.

May 20th Mr. Thomas Grimshaw of England will occupy our platform.

GEORGIA D. FULLER, Cor. Sec'y.

7 Mason street.

Taunten.-Sunday, May 13th, Mrs. A. E. Cunningham (Boston) spoke afternoon and evening. Her lectures were appreciated by all; her tests were remarkable. May 27th Mrs. Cunningham will be with us again.
May 20th Miss Mary B. Williams occupies our plat-form. Mrs. F. E. Morse.

Fall River.-May 13th Mrs. A. L. Albright (Philadelphia) occupied our platform afternoon and evening. Her lectures were followed by satisfactory psychometric readings and tests. Societies desiring a medium would do well to secure her services. Present address, 838 Shawmut Avenue, Boston, for a short time.
MISS MARY B. WILLIAMS.

The Echo Grove Meetings will be held from the first Sunday in June to October. This grove is situated at West Lynn; it commands a beautiful view of the ocean and surrounding country—Nahant, Point of Pines, etc.

Notice.

The Veteran Spiritualists' Union will hold its annual meeting on Monday, May 21st, at 7:30 P. M., at the First Spiritual Temple, corner of Exeter and Newbury streets, Boston. Public invited.

WM. H. BANKS, Clerk.

The Veteran Spiritualists' Union. To the Editors of the Banner of Light:
The regular public monthly meeting of the Union

was held on the first Wednesday of this month, May 2d, at Gould Hall, No. 8 Boylston Place, at 7:80 P. M. The record of the previous meeting was read and accepted. The audience sang "Shall We Meet Beyoud the River?" Mrs. M. F. Lovering, accompanist.

youd the River?" Mrs. M. F. Lovering, accompanist.

A committee, consisting of Mr. F. D. Edwards, Mrs. John Woods and Mr. C. C. Shaw, were appointed to nominate officers to be elected for the ensuing year at our next annual meeting to be held on Monday, May 21st. at 7:30 P. M.

A committee of three was appointed, Messrs. M. T. Dole, W. H. Bauks and H. Libbey, to obtain a hall in which to hold our annual meeting, and to give notice of time and place in the BANNER OF LIGHT and at Berkeley Hall the intervening Sundays.

President Storer read a communication from Spirit Jacob Edson, giving counsel and advice as to the management of the Union, its work in the future, etc. This message was received by Mrs. John Woods and Mrs. Chamberlain, through the agency of an onligaboard. President Storer said it bore the impress of Mr. Edson's mind, and was remarkably characteristic of him.

Mr. Edson's mind, and was remainably characteristics of him.

After a piano solo by Mrs. Dr. Magoon, remarks highly eulogistic of the late Jacob Edson were made by Dr. H. B. Storer, Dr. Mayo, C. M. A. Twitchell, Dr. D. S. Baker, Mrs. Hattie C. Mason and Dr. Magoon. Mr. Twitchell alluded to Mr. Edson's inventive genius and large mechanical ability, which proved so successful, stating that he had procured one hundred and eighty-four patents in the past twenty-five years.

so successful, stating that he had procured one hundred and eighty-four patents in the past twenty-five years.

On this occasion the New Home sewing-machine was disposed of—Mr. Alfred Nash being the fortunate recipient of it. The sum realized from the sale of same was \$33.25. The machine was a gift to the Union from Mrs. J. W. Wheeler of Orange; Mr. and Mrs. Wheeler are both members of the V. S. U., the latter being a life member.

A letter from Mr. Edwin Wilder of Hingham was read by President Storer. It contained valuable reminiscences of spiritualistic work in Boston and vicinity twenty to twenty five years ago, notably an account of the first Massachusetts State Association Convention, held at Eliott Hall, Boston, June 1st, 1871; speakers, Rev. E. B. Fairchild, Rev. Wm. Brunton (both of whom gave their first student addresses on Spiritualism on this occasion), Mrs. Warner from the West, Dean Clarke, E. S. Wheeler, Mrs. Yeaw, Dr. Storer and others; also an address in pencil, prepared by Allen Putnam for this convention, but not delivered, owing to his illness. Mention was made of different Lyceums engaged in the work then; for instance, the first of Cambridgeport in 1869, and the first of Boston in the same year; also the Children's Lyceum of East Abington (now Reckland) and the Plymouth Lyceum. (The letter of Mr. Wilder, through the politeness of Dr. Storer, has been sent to us for publication, and will appear with slight emendations in our next issue.]

Our next meeting will be the annual one for the election of officers, and will be held at the First Spirual Temple (lower room) on Monday evening, May 21st, at 7:30 p. M. The public are invited.

77 State street, Boston. Wm. H. Banks, Clerk.

Renovation of Thomas Paine Monument.

Like many other pioneers of great principles, Thomas Paine has been misrepresented, misunderstood and maligned. His motives have been impugned, his character has been traduced, and his self-sacrificing labors in behalf of oppressed humanity have been depreciated 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 Paine a large farm at New Rochelle, as an expression of gratitude for his eminent services to the cause of American Independence. Subsequently some of his friends and admirers erected thereon a monument to his memory. Recently it has fallen somewhat into decay.

The members and friends of the Brooklyn Philosophical 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 invited to coöperate, and to be present on that important occasion. character has been traduced, and his self-sacrificing

Tickets, including railroad fare to New Rochelle and back, fifty cents, to be obtained from
THOMAS DUNTZE,
Cor. Sec'y Brooklyn Philosophical Association,
24 Stockholm street, Brooklyn, N. Y.

Memorial Services.

The First Spiritualist Ladies' Aid Society of Boston will hold Memorial Services at its hall, 1031 Washing ton street, on the afternoon and evening of Sunday May 27th. Members are requested to bring flowers for their spirit-friends; and also to donate food—that the tables may be bountifully supplied for the demand of mortral.

Many have already kindly volunteered their services Many have already kindly volunteered their services, among whom are:

Speakers—Dr. H. B. Storer, Mrs. Alice Waterhouse, Mrs. N. J. Willis, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, and Mrs. J. E. Eaton, who will deliver an original Memorial poem.

Test Mediums—Mrs. Shackley, Mrs. Jennie K. D. Conant, Mrs. M. A. Brown, Dr. Huot and others. Good music will be furnished by Messrs. Cleaveland and Begin, Mrs. Cleaveland, Mrs. Searles, Mrs. Hanson and Miss Balley.

A. P. BLINN.

SPECIAL NOTICES.

Eligible Rooms to Let-At No. 81 Bos worth 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.

Andrew Jackson Davis, Physician, will take no new cases for treatment until June 1st. Patients, enlisted can come Tuesdays, Thurs days and Saturdays, from 8 A. M. to 4 P. M.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light and the publications of

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

To Foreign Subscribers the subscription

price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.78 for six months.

M Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in

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

· ADVERTISEMENTS.

Important Notice.

HAVING purchased of John William Fletcher the complete outfit used by him in presenting his famous Illustrated Lecture upon Spiritualism, and having made large and valuable accessions thereto, I am prepared to negoliate with societies and camp-meetings for giving one or all of my four Illustrated Lectures upon this interesting subject. My friends well know that for some years I have been gathering material for this work, and I can assure them that no expense has been spared in arranging the details of the Exhibition so as to please and instruct all.

Box 848, New York.

JOHN EGGLESTON.

108 WEST 43D STREET, NEW YORK CITY, May 10th, 1894. To Whom it May Concern: I have sold the Lecture "Is Spiritualism True?" with all the Illustrations, Transparencies, etc., to John Eggleston of Newark, N. J., and have no further control over it. May 19. 2m J. W. FLETCHER.

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Apr. 14.

Newbury streets, Boston. Public invited.

77 State street, Boston, Mass., May 14th, 1894.

Some preachers are afraid to declare that the wages of sin is death, for fear their pay will stop.—Ram's Horr.,

Newbury streets, Boston. Public invited.

Apr. 14.

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MRS. M. W. LESLIE, Trance Medium, Readings by letter. 587 Trement street, Boston.

May 19.

DR. ANDREW JACKSON DAVIS

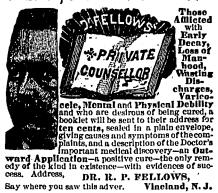
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Feb. 24.

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Message Pepartment.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported erbatim by Missida L. Spalding, an expert stenographer. LUTHER COLBY, 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 Boom 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 compor 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 aide 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 23d, 1894. Spirit Invocation.

Oh: Father, we ask for thy presence at this hour. Send forth thy ministering angels to bear comfort to every heart that is troubled and heavily burdened; may they also impart more of a knowledge of the interior life. The disciplines through which we pass are for our spiritual unfoldment, we are assured; therefore, oh! Father, give us strength to bear them all. We ask not that all our wants may be supplied, but we have every confidence that thou wilt supply every need of thy children.

We thank thee, oh! Father, that the doorways of spiritcommunion are kept open, despite all inharmony that may prevail; and we pray that all who mourn and who are suf-fering to-day, either in mind or body, may be attended by thy blessing. May thy ministering angels enter every household, bearing consolation and light. We would learn more of thy laws, by which we are governed, and of thy love, by JOHN PIERPONT. ascribe all praise evermore.

INDIVIDUAL MESSAGES.

Lulu Davis.

[To the Chairman:] Please, sir, may I speak? [Certainly.] I wish you could see the pretty spirit-flowers on this table that the spirits have brought here to day.

I am a little girl, and I go to school. Miss Alice Cary is my teacher. We have only one session a day. When we gather together in our school we first have a prayer, then we have reading, than we have poetry, then we learn to spell and to write, and then we are taught from the book of Charity You don't have that here, I know, because I've been to school here. We are taught from this book that when we're out at play we must be always kind to each other, and if one has more flowers than another, why, we divide, because there is plenty for all.

I want to tell papa and mamma that grandpa is here, too, and we have lovely visits from great-grandpa and grandma.

Grandpa was so glad when he saw me, because I went away before he did; and then pretty soon he looked and he saw Aunt Ella and Uncle Sammy close to me. It was lovely. I want them all to know I have come here and "reported," as my teacher says.

I'm much larger than I was when I went away, but not as tall as you are, Gracie, I knew when you went away quite a long distance and I knew when you came back hecause I was on the earth-plane just then. I want to say that we have note in the snirit.

world, just the same as you have here. If we loved pets here, we love them in the spiritland. We have dogs and cats and birds and horses just the same, but we don't have any wild animals. Oh! the little birds are so tame and sing so sweetly.

Grandpa calls papa Charles. 1'm Lulu Davis, and when I went away I lived in Lawrence. [To the Chairman:] I want you to say I send love to them all, every one.

Jessie A. Shepard.

As we come here to communicate, we are very anxious not only that some one may be made happier by these messages, but shall gain a little light therefrom; and on the spirit-side thousands have been benefited by communicating here or by gathering and listening to what has been said. Some come who seemingly scarcely know how to control, yet I have never seen one break down, because you are protected here by such a power from the heavenly lands-especially by the power which the red men bring-that they are given strength to proceed with their messages. We are thankful to our Father in heaven that he has provided a way by which we can commune with mortals; and when we are privileged to speak ourselves, we appreciate the opportunity most highly. How sweet the thought to mortals, but how much sweeter the knowledge to immortals that we can and do come into communication with them!

What's mystery is life, and we cannot solve it any more than you mortals can.

While I am speaking, I gaze about me and perceive many spirits listening to my words. I often say from the depths of my soul that I am thankful for spirit communion, and that no mortal or immortal has the power to close the door between us and you; it may be closed to our manifestations, but it cannot be closed to our coming into your homes or wherever the law of attraction may draw us.

I am very much pleased to be one of the audience here to-day. I have often visited this

bors, better friends because of our companion. great family.

Jessie A. Shepard, Cincinnati, O.

T. J. Castile.

I suppose I should be termed an old Californian.

Mr. Chairman, I understand all the perplexities and all that an editor has to contend with, for I was connected in Los Angeles with The California Times. During my short experience in the spirit-world I have visited this Circle-Room many times, and by coming in he thinks I must be fifteen now. He was n't contact with you I have learned a great deal of an old grandpa; he was young when he went the difficulties that surround you. Sometimes to the Summer Land. It has seemed as though you would never see daylight again, but the sun has shone brightly upon you, and it will many summers yet, in my opinion. 1 am heart, hand and spirit in forget those we have loved upon the earth sympathy with you, sir, in this grand and glo- plane. rious work of Spiritualism, than which there could be no better. As a brother I would say to you, When clouds gather about you, look above them; it will aid you very much.

Not long after I passed over into the bright Circle-Room, and spoke once briefly. I said then I hoped at some future time I should be permitted to speak again. To-day I felt that the time was ripe, and that perhaps some word of mine might have a little influence with some one. I hope that my friends upon the Pacific Coast will be pleased to hear that T. J. still remembered.

Martha L. Fort.

In Macon, Ga., I am not forgotten. We like to be held in the memory of our friends, even though we cannot come into communication with them. I have never communicated with any one privately.

I am pleased to come into this Circle-Room, for I feel there is as perfect harmony here as can exist where immortals manifest to mortals. I have learned much from the advanced spirits -ancient spirits—who are teachers to us.

Why do mortals crowd us at times out of their thoughts, when certainly they ought to know that their thinking of us is so sweet to us? And when we come to communicate we readily perceive whether we are welcome or not. Oh! mortal friends, our sisters and brothers of one great family, learn more of the interior life, and a little less of the material. Sometimes our spirits are crushed by words that are idly spoken of dead people. Dead people! Oh! how strange that term seems to me, after all the years that I have been a dweller of the land beyond the veil! While passing through this material life, why are we so careless, so thoughtless of aught that lies beyond, as if this life were all? It has been said by many, even my own people, "We will learn about the other life when we get there." Yes; but why not learn something of it while here, that the way may be made easier for your feet when you reach the other shore? Mortals seek happiness for the hour; but you might gain a great deal more enjoyment while upon the earth-plane if you would seek to live more for others—to minister to the needs of others. as well as your own. I feel to say that not one plane to live for himself alone.

While dwelling in the mortal I hoped when I passed out some one would have been made better for my having lived. I am not prepared to say whether or not any one was made better, but as I look back upon my past life I feel that I did a little good, and still can go on doing | through progression. more-much more than I could while in the flesh.

localities beyond the grave. I find many, and | a stain; live upright, honest, pure lives, and we are building our heavens while here. Then you will attract spirits of the same character it behooves us to live the purest, noblest lives possible, that our mansions, which have been promised us, may be beautifully furnished.

I am Martha L. Fort.

Sarah Rouse.

I have gained permission to speak here, and I know some one will be glad to hear from me. I hardly know how to speak in public-for it is public, and our audience on the spirit side is a large one, Mr. Chairman. I was not ignorant of spirit-communion when

here; oh, no! I was pleased to converse on the subject at any time, and I was glad of the opportunity to talk with good, honest mediums. I would say to all: Love the mediums for the gifts that are theirs; for what could we do without a mouthpiece. Mr. Chairman? I think you will agree with me when I say that. mortals would be in a pretty dark and sorrowful condition if they could not hear anything from the other life, as they call it; but I say it is one life, only there is a thin veil between us.

I did so much enjoy to peruse your good paper and the messages printed in it, and I would think sometimes: How happy that spirit must he; then when I conversed with mediums they would give me light that I did not gain elsewhere.

Seventy-nine years I lived on earth, and during the latter part of my life I enjoyed spirite communion. Abbie well remembers how I loved to chat with the mediums when they

were at our house. . I am very happy, and I want those at home to know it. I found things more beautiful and delightful than I could have formed any idea of here. I thought I understood a great deal of how it would be in passing over; but no. It was as easy as a babe going to sleep—not a struggle. When mortals look upon the face of one who is passing on, they think: "He must be suffering." It is not so; for I have not yet found one with whom I have conversed in spirit that tells me he knew of any struggle in passing over. I cannot speak for everybody, however, for it is quite a little city where I dwell, and there are many others. If you were in New York you would not know anything of what they were doing in this city; therefore people upon the earth plane are mistaken in thinking that we must know everything after we leave the garment of clay; and if they'd stop to consider, they'd know we must be educated in spirit as children are educated here. I want my people to know I've made some

progress—yes, a good deal. My father, as he met me, reached out his hard, and said: "Sarah, I will take you to our home, where you can rest.'

I did feel surprised to see people so active, going and coming much the same as when here; and also when I was told that I should form acquaintances the same as I did on earth. orm acquaintances the same as I did on earth. | to a good old age, the hygiene of the scalp must be ob-

room. We all feel highly privileged when we every day, dear friends. I have not forgotten can speak here, and feel that we shall be able | Chandler street, and I have not forgotten to progress faster for so doing, and that you many people who were not my kindred only mortals will be better citizens, better neigh- as we regard all humanity as belonging to one

I am Sarah Rouse. I lived in Boston.

Mainie E. Weston.

[To the Chairman:] The Spirit-President said when the lady was through speaking I could come. Oh! I've brought you some pretty flowers-blue flowers and white ones-and they're so lovely! I wish you could see 'em; but you haven't got the right kind of eyes.

When I lived here I was quite a little girl, but I've grown a lot since then. Grandpa says

We have very pleasant teachers where I go to school. They're never cross, but still we must get our lessons. We are taught not to

When I passed away my mamma would kiss the picture, and cry so hard "for Mamie!" Why, I was right beside her; but she did n't know it, so it was no comfort. I do n't think any one gets any happiness if they do n't know beyond (some ten or twelve years since, I can- it. I kept trying to touch her-sometimes on not get the time exact) I was attracted to your the hand, sometimes on the cheek, and she would sense it, but would not know what it was, till one day a kind lady asked her if she did not think it might be Mamie. "Oh, no: she is dead," mamma said. Oh! how bad I did feel then. I didn't want her to think I was dead, even if that is what the people call it. But my teacher said, "Mamie, we must keep Castile has returned, for in California I am on trying every possible way, so that your people will learn while upon the earth-plane to know we do return and can give them comfort." I learned a great deal from that dear teacher, Annie Thompson. She has a class in the spirit-world all the time.

Please put my name down as Mamie E. Weston of Boston. I suppose my name was Mary, but they called me Mamie for short.

Charles Barry.

[To the Chairman:] It is very pleasant to be a listener here, but much more gratifying to be permitted to speak for ourselves. I have visited your Circle-Room often without speaking, and at the close of the séance I have felt that perhaps if I had spoken, as my spirit prompted me, it might have been some benefit to some one here upon the earth-plane. I came into this room as the child was speaking, and the thought occurred to me: Perhaps I may add something to-day. I gained permission of the Spirit-President, and so I am here. I would

hope that it may aid some one. I had a little difficulty with my throat when here, and the old sensation comes over me now, because I have never controlled a medi um. It was the child who induced me to speak. for although I have been here before I have never had a desire to communicate. My name. however, has been announced quite a number of times from the public platform.

not speak for the sake of talking, but with the

My name is Charles Barry, and I lived at the West End, here in Boston. Bro. Berry was a distant connection of ours, but we spelled our name with an a, while his branch of the family spelled it with an e.

I am much pleased to announce myself here. and hope and trust that what I have said may of God's children is placed upon this mortal have weight with some, whether my kindred or strangers.

I am satisfied with the home I now possess I do not say the one I found. I might have built it, or I might have furnished it a little better. Now I have got all new furniture in my house, which I have gained possession of

I want to say, in all kindness, in all love and in all charity, to every one who claims the ti-I was educated to think there must be two the of medium, Let your garments be without around you. Do not be troubled about evil spirits, for if your lives are spiritual they will not be at home with you. Do not talk of evil spirits, but talk of good spirits, and invoke their companionship. Evil begets evil; good begets good. Always keep that thought before you, and you will do yourselves and your neighbors great good. Suppose one of your sisters or brothers has not done just right; instead of putting your foot against her or him, reach out your hand kindly, and say, "You made a mistake now, but try to do better next time." A loving word will do double the good that a harsh one will. Harsh words cut like a two-edged sword.

I am thankful that I have discarded the material form and am clothed now in a new one; and the garments I wear I may make fine as silk as I become more advanced in spirituality. We need not blame any one else if our spirit garments are not beautiful, for our garments accord with the condition of the spirit within. Therefore let us do all the good we can here, seek to develop our better qualities of mind and heart, and we shall profit thereby in the other life.

I would do all I can to aid any one wherever my work calls me. Thanks to the Over-ruling Power, we drop the garment of selfishness when we enter the higher realms above. I do not mean to say that all mortals are selfish, for some are very charitable and spiritual; but try to be more so, and then you will have heaven here upon your earth-plane, which is a state of harmony.

INDIVIDUAL SPIRIT MESSAGES INDIVIDUAL STANDARD TO BE PUBLISHED NEXT WEEK.

Ida Dame; Deacon Samuel Andrews; Angelina M. Cudvorth; Jessie Ellen Davis; Dr. D. J. Stansbury; Henry
lummings; Ida May Dodge; Arthur Schuyler.

Salad.

The beauty of all purpose is harmony—the spell of all beauty is love.

Grandest truths are always in prison. The clasping of hands conveys more than the mov-

ing of tongues. The devil's grass always grows tender for young

Teachings from mules convey a kicking knowledget The unsold lie awaits a customer; you mayIpur-

hase, if taken unawares. Unripe fruit is always out of season.

The horse that leads should know the way. A truth well bought can never be sold.

The conquests of the invisible hosts are not marked by bells of victory. The wiles of soft tongues serve other purposes than those of truth.

The adventures of life are market places where thou hast sold thine over burdened self. A soft current makes sweet music, but the rapids

beat the tattoo of action. AUGUSTA ADAMS. Rockland, Me. To retain an abundant head of hair of a natural color ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



QUES — [By Miss L. C. Graham, Hartford, Ct.] Some persons hearing you speak of the will interpret this will to be the antagonistic fighting quality demonstrated on the pugilistic plane in physical action, and under this idea they could have a correct the second of the present the second to the contract of the contraction. pane in physical action, and unter this idea they feel tense, nerved up, and do not realize the rest that comes from the conscious oneness with divine will. Can you make this understanding of the true use of the will clear to those who feel moved to an increased tension of struggling and fighting to overcome? Can you not give us the symbology of that divine will that does not interpuse personal sense of responsibility as to the symbology of that divine will that does not inter-pose personal sense of responsibility as to the results—the symbology of choosing or know-ing that oneness with divine will that ceases to regret the "baked meals of Egypt," that no longer nourish the soul when it has pussed out of Egypt? Ans.-()ur teaching with regard to the hu-

man will and its relation to the divine, tersely put, is as follows:

There is one eternal, universal good will this will is present in every human being, and manifests universally in the unconquerable desire for happiness. While we are ignorant of how to attain the end we have a right to seek. we devise many curious methods for fulfilling our wishes, all of which in turn prove futile, but the invincible will remains the same, ever pushing on to the complete realization of its fruition. The search for happiness is universal, but the knowledge of how to gain it is not most decidedly, though it is rapidly becoming so, and when it has become universal the sphinx like riddle of human existence will be resolved into a clear vision of divine manifes-

As long as there are two or more opposing wills in any household or community, there can be no abiding peace and comfort therein, for so long as people want their own personal way, instead of seeking the general good, discord must be rampant.

The way to health, happiness and prosperity is one, but the false beliefs of multitudes concerning the way are too numerous by far to calculate. We all agree in desire or motive primarily, but we differ ridiculously as to the methods we should pursue to accomplish our desires.

It would be impossible to answer this question with anything like fullness short of a lecture or treatise on the "Spirit vs. the Letter of Legislation," for it is only when we consider the law as unchanging in essence, but perpetually changing in human comprehension and attempted application, that the truth on this subject dawns upon us with anything like sufficient clearness. In a universe ruled by unchanging law, into which the element of chance cannot enter, there must be an effect for every cause, and cause and effect must be discoverably though unchangeably related.

By the fighting element of blind, personal self-assertion, we gain nothing that will last, and we suffer the loss of our own temper, which is often serious. In the heat of battle no one sees clearly, for smoke and excitement dim an otherwise clear vision. Never will against what you wish to remove, but will toward what you wish to gain or attack. Mental suggestion, whenever successfully practiced, proves that to suggest what we want, and get us to contemplating it as already ours, is a sure way to produce such outward phenomena as are consequent upon the presence of the object we desire, already a subjective reality. The phenomenon of hysteria proves this on the reverse side, but the phenomenon of recovery from disorder proves it on the right side.

Rest peacefully in the calm assurance that infinite order is perfectly beneficent; trust in equity as a principle; desire only what is best because it is best, then do all that comes to you to do with the assurance that every proffered experience is a true stepping-stone toward the goal you are seeking to reach. Never attack anything, but learn to attract the good that abolishes whatever is against it.

Q .- What is your idea of Kama-loka, and the "evil" of communicating with our departed friends, as taught by Theosophists?

A .- We are particularly glad of an opportunity to publicly denounce, in the most unmeasured terms, the absurd diatribes which in many places emanate from ignorant and superstitious views entertained by persons who, though connected with the Theosophical Society, are completely destitute of genuine knowledge of the real tenets of Theosophy. As strictures upon Spiritualism and wholesale condemnations of mediumship are now frequently get ting into newspapers in consequence of the attempts being made to foist upon the Occident the outworn folbles of the Orient, it has become the duty of all who know better to state the truth as an offset to such puerile error.

In the first place the ordinary misinterpretation given of the so called seven fold constitution of man gives rise to a multitude of misconceptions which can only be vanquished by arriving at the essential teaching of the very Sanskrit documents which modern would-be Theosophists so ridiculously mistranslate.

The entire key to pure Theosophy is the recognition of man as a unit, an indivisible simple entity, whose expressions may be manifold, but who is per se not complex. Atma is the Sanskrit and Ego the Latin term for the entity. When this idea of unity vs. complexity of human constitution is grasped we are prepared to consider the relation of six so-called principles to the so-called seventh principle. There is but one principle, and that is what

Theosophists call the highest or innermost. This is the divine immortal soul, God's image an eternal finite entity included within the

Infinite Eternal Entity.

The real teaching of Theosophy vs. its spurious counterfeit is to be found in the first lesson in the volume entitled "The Soul and its Embodiments," by Cora L. V. Richmond. Whoever Mrs. Richmond's guides may be, and from whatever source the opening statements. in that book may have been derived, no student of the Kabala or of ancient esoteric doctrine in any form can fail to see that some mind contributing to that production has grasped the gist and marrow of the very teachings which are now so sorely puzzling lesser intellects in the Theosophical Society.

The Spiritual Philosophy, when reasonably considered, is in perfect accord with the illumined writings of the ancient East, but by nomeans all Spiritualists grasp the underlying truth of a philosophy, though they may enthusiastically give their testimony to the genuineness of phenomena warranted by such philosophy and going far to demonstate it on the senuous plane of human consciousness.

We positively deny that there is any "separation of principles," or anything resembling it as a consequence of physical dissolution. From the oldest Egyptian days to the time of Swedenborg all illumined seers have proclaimed exactly the reverse, for not one of them whose writings are accessible has done other than declare that physical death is no more than dropping an outer garment. The misconsception in the minds of the unlearned has arisen at this point: Death, burial and resurrection are mystical terms, signifying changes of state in human consciousness, and to symbolize these changes a dramatic ritual has been employed by Masonic and other fraternities and by sacerdotal religious cults.

The apostle Paul was unquestionably an 'adept," and as he felt it to be his mission to instruct the world as far as possible concerning the inner meaning of Greek, Hebrew. Egyptian and other mysticisms, he used in his letters figurative language in a very transparent manner. Such passages as "Ye are dead," "If ye then be risen with Christ," &c., all refer not to dropping the flesh in the grave, but to conquest over the carnal elements which are to be transmuted by man.

The stupid theory of "galvanized shells" and other monstrosities has no place in a sane theosophical system, and it is because of these stupidities that Rev. M. J. Savage and other bright thinkers take exception to the baseless dogmatism of professing leaders in the Theosophical movement.

On Sunday evening, April 29th, Mr. Harding undertook to reply to Mr. Savage in the rooms of the Boston branch of the Theosophical Society. What Mr. Harding said, according to the report in the Boston Herald, April 30th, was beautiful, but he did not apparently attempt either to justify, explain or contradict the nonsense one so often hears against Spiritualism.

We say no less than we know when we make the public statement that by far the largest number of people who condemn Spiritualism know nothing whatever about it from individual investigation. We were asked recently why prophecies were never fulfilled; we had known of several striking fulfillments of predictions made through sensitives, all of whom claimed to be spirit-mediums, within a single week. Let the Theosophical Society redeem itself from the folly which it is now encouraging, and it can become a useful and potent auxiliary in all work directed toward human

Against the error embodied in the theory ventilated in the report to which we are replying, we offer the following considerations: First, physical death alters man in No WAY WHATEVER, and we are exactly the same when divested of flesh as when wearing it, and equally susceptible to progress; second, Devachan, which does mean the abode of the gods, is a state no one can reach by shuffling off the physical envelope, but is a state of felicity to be attained by noble living, and when reached, it is the reward of virtue; third. whenever communion with the unseen world is entered upon with good intent, it is POSI-TIVELY BENEFICIAL to all parties concerned, the only danger being when base motives are the incentive. We do not recommend idle curiosity, but honest, scientific scrutiny of the universe always results in blessing. These subjects are dealt with at considerable length in our manual, entitled "Studies in Theosophy."

We are prepared at any time to meet and answer the objections of any members of the Theosophical Society to spirit-communion, as we know these objections are utterly groundless, save in cases where the mental attitude of the seeker for information is abnormal. Motive is everything on the spiritual plane, so far as danger or safety is concerned.

Verifications of Spirit Messages.

In the Message Department of the BANNER of Light of March 24th I read a communication from Samuel Holbrook. I did not know the man, but knew his brother, Thomas Holbrook, also his nephews and nieces. I knew also that he kept the post-office in Wellfleet, and I think he was in some department in the Boston office when he passed away.

Wellfleet, Mass.

Mrs. M. S. Brown. MRS. M. S. BROWN.

I recognize the communication of Louisa J. STONE, in the issue of THE BANNER of Feb. 10th, as coming from my friend, who passed away from Kappa, Ill., four years ago next away from Kappa, Ill.; four years ago next May. She was, as she says, seventy-eight years of age. Her husband's name was Ira C. Stone, and her only surviving son's name is Eugene. She was very fond of Cora Scott (now Mrs. Richmond), who was for several months a member of her family in the early years of Mrs. Richmond's mediumship.

Mrs. Stone was a reader of The Banner for many years. As we lived in close proximity it was through her that I also became a reader of The Banner, and from her and her family I received my first lessons in our beautiful Spiritual Philosophy.

Normal, Ill., Feb. 22d, 1894.

In the Message Department of the BANNER

OF LIGHT of Jan. 6th was a communication from little RUBY RANSDELL, of Buck Creek, Ind. I learned on inquiry that the message is gratefully acknowledged by her family to be correct, with the exception of a slight error in one of the names contained therein. La Fayette, Ind., Feb. 24th, 1894

Among the individual spirit-messages of THE BANNER of March 17th, was one from DR.

Lange. Dr. Francis Lange was a partner of mine twenty-five years ago, and at that time we lived and practiced in Astoria, L. I. I am glad that he has changed his views since he passed over, and that he now more conforms to mine.

Stapleton, N. Y., March, 22d, 1894.

[From The New York Herald.] Shall We Know Each Other in Heaven?

"But then shall I know even as also I am known-f. Cor. There is not as much skepticism in the world

now-a-days as there was twenty years ago. A careful survey of the times will convince

A careful survey of the times will convince you that the old lines of doubt have been abandoned, and that men are thinking affirmatively about the future life.

Not that men are going back to church dogmas. On the contrary, they are getting further from them, if possible.

But they are silently formulating a religion of their own—a peculiar kind of religion, which the clergy are inclined to look at askance, but which contains the essential principles on which an honest life here, and the hope of a life hereafter, are securely based.

The people were never more averse to creeds than now. That is a rather startling characteristic of the age. Thoughtful men have feared that the multitude, after slipping the moorings of Calvinism, would drift out to sea, or on a lee shore, because it frequently happens that when one gives up his old faith he lives the rest of his life without any faith at all. This danger, however, has been safely passed. The tendency is toward a wider and deeper faith than we have ever had. If the Church would recognize this fact and fit itself to the new condition of affairs, it could easily become the leader of the people in their explorations. But if the Church persists in emphasizing the formulas of other days, and continues to ignore all sources of information except those to which it has been accustomed, the people will go on without it and find leaders among themselves.

In illustration of this general statement, and

selves.

In illustration of this general statement, and also in proof of it, we may safely assert that at no hour in the world's history has there been so much interest in the subject of man's immortality as now. Nor has there been so much legitimate curiosity as to the conditions which will prevail in that other life to which we are heatening

hastening.
Whether this is the result of that odd movement called Spiritualism, which started in the forties and spread like a prairie fire; which forties and spread like a prairie fire; which loudly declared that communion between the two worlds is a privilege to be enjoyed by every shadowed home; or whether it came from a combination of other causes, is a matter of inferior consequence. When the thirsty man has water to drink he simply drinks it and is thankful, not stopping to inquire from what mountain range the river flows on whose green banks be reposes in peace.

But besides the bare fact of continued life, we desire to know what our relations to each other will be after we cross the golden threshold. Is our love a merely temporary contrivance, a volatile element which will evaporate at death, a bond of union based on the neces-

vance, a volatile element which will evaporate at death, a bond of union based on the necessity of perpetuating the race which will be broken at the grave, or is it the mutual attraction of souls which have luckily found each in this life, and which will continue in force in all other lives which may lie ahead of us?

Much depends on the answer to that question. If love is an earthly convenience, and only that, then practically the end comes when the curtain drops on our little drama comedy.

only that, then practically the end comes when the curtain drops on our little drama, comedy or tragedy, as the case may be. But if the mother's love or the lover's love, being a love of souls and not of bodies, is a part of the soul itself, then both we who remain a little longer and they who go amid our sighs and tears can wait patiently, as one waits in Europe for the coming of the dear one, or waits in America for the return home.

The problem is not difficult to solve if we

coming of the dear one, or waits in America for the return home.

The problem is not difficult to solve if we face facts bravely. That we shall recognize each other in the life beyond needs no argument. Common-sense simply says, "Of course we shall," and that ends all controversy. That we shall know each other better than we do now goes without saying. That we shall see through all disguises, even as we shall be seen, seems to be very certain. There will be no deceptions, for soul will look at soul, and motives cannot be concealed.

That this clearer sight will alter a great many of our relationships becomes perfectly evident, just as it is evident that if our hearts were laid bare in this life our relations to each other would be changed.

If love, therefore, our present love, is con-

other would be changed.

'If love, therefore, our present love, is connected in any way with our physical passions or is at all dependent on them, then death, which deprives us of our bodies, will bring that love to an end. We may know each other there, but the peculiar attraction which now binds us will cease to exist. There will be no fuel for its dame and the dame must needed die out for its flame, and the flame must needs die out. Clearly that kind of love is a merely earthly expedient, or incident, or even accident, and will have fulfilled its mission when the breath

leaves the body. It cannot go hence when we go, but must be left behind because there is no element of immortality in it.

But the other kind of love, which rests on unity of purpose, on divine sympathy, on admiration for qualities of character—the love which has its origin in what the loved one is, not in what he has—that is a much a part of not in what he has—that is as much a part of the soul as ambition is or courage, and can no more die than the soul itself can die. Those who love each other in an earthly way may soon become strangers over yonder, but they who love in this higher way will come closer together when they reach the shore beyond

the shadow.

This, then, is the truth—that we shall know each other throughout eternity, provided our love is that of souls rather than of bodies.

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May Magazines.

THE ATLANTIC MONTHLY.—This favorite magazine, among the fine array of contents which it offers for the current month, has the first of a series of four articles by the late Frank Bolles-the title of this initial installment being "From Blomidon to Smoky"; Justin Winsor and Prof. John Fiske (Harvard University) write in high appreciation of the late Franois Parkman's historical labors; "Three Command-ments in the Vulgar Tongue," is a tale of "Hudson's Bay" life and experiences by Gilbert Parker, a young Canadian writer who should be heard from to a greater extent; his pathetic sketch of the thrill of youthful ambition and keenness of feeling matched (unfortunately for themselves) against the cold inanity and narrow individualism of ancient prejudiced power. would in this instance do honor to the pen of Rudyard Kipling or Mrs. Catherwood; Mrs. Deland's parrations concerning "Philip and His Wife," are continued; Sir Edward Strachey's "Talks" are concluded; and excellent papers (prose and verse) not here named, with the departments, make a strong number. Houghton, Mifflin & Co., Boston, publishers.

THE CENTURY .- William A. Coffin contributes to the current number a finely-illustrated sketch of the work of the brilliant artist, M. Dagnau-Bouveret; the interest in "Pudd'nhead Wilson," Mark Twain's serial, continues unabated; William Henry Bishop gives a humorous account of "Hunting an Abandoned Farm in Upper New England"; Timothy Cole writes of "Old Dutch Masters: Aelbert Cuyp"; of special interest is the graphic story of the journey of two American students from Constantinople to Peking, by Thomas G. Allen, Jr., and William L. Sochtleben, entitled "Across Asia on a Bloycle"; Mary Hallock Foote furnishes the concluding number of "Cour d'Alene"; Wilburn Hall writes a thrilling account of the "Capture of the Slave-ship Cora," the last slaver taken by the United States; under the heading, "Topics of the Time," "What is Political Economy?" "Popular Education in Citizenship" and "The Foreign Element in Trade Unions," are ably discussed. Other interesting and instructive articles not here mentioned also appear in this specially attractive Issue. The Century Co., Union Square, New York.

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and Himself.

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Für Vieles, das als übernatürlich seither betrachtet wurde, finden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnet, welches ein Segen für die Menschheit zu werden verspricht. Das Fortbestehen des geistigen Lebens nach dem Tode ist klar und vernunftgemäss, ja sogar an der Hand völlig materielles Wissens, unwiderleglich bewiesen und so wird das Werkschen zum relösten Behatze, zu einer Festgabe für Gemith und Verstand, bestimmt, uns über die Plackereien des täglichen Lebens zu erheben. Es giebt uns mehr als die Hoffunng, es giebt uns die Gewissheit eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Reich, welches wir das ewige neunen. ewige nennen. Preis \$1.00. Bel COLBY & RIOH zu haben.

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BOSTON, SATURDAY, MAY 19, 1894.

MEETINGS IN BOSTON.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
Berkeley Street.—Lectures Sunday at 10½ A.M. and 7½
P.M. Mrs. R. S. Lillie, speaker May 20th and 7th. All
seats are free. William H. Bahks, President.
The Helping Hand Society of the Boston Spiritual Temple
moets Wednesdays at 3 Boylston Place at 2½ P. M. Business
meeting 4 P.M.; to ast 6 P. M.; public meeting 7½ P. M. Business
meeting 4 P.M.; to ast 6 P. M.; public meeting 7½ P. M. Miss
Lucette Webster, President.
First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Sundays, at 2½ P. M. Sunday School at 11 A.M. Sociable
Wednesdays at 7½ P. M. Other meetings announced
from platform. Seats free. All are welcome.
The Veteran Spiritualists' Union meets the first
Wednesday of each month at Gould Hall, No. 3 Boylston
Place, at 7½ P. M. Dr. H. B. Storer, President.

Oblidsten's Progressive Lyceum meetsevery Sunday morning in Red Mon's Hall, 514 Tremont street, at 10½.
All welcome. J. B. Hatch, Jr., Conductor.
The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the
evening.

Eagle Hall, 616 Washington Street.—Sundays at

evening.

Eagle Hall, 616 Washington Street.—Sundays at it A. M., 3% and 7% P. M.; also Wednesdays at 2 P. M. E. Tuttle, Conductor.

Tuttle, Unductor.

Rathbone Hall, 694 Washington Street, corner of Encoland.—Spiritual meetings every Sunday at 11 A. M., 2% and 7% F. M. (7% F. M. meeting in Commercial Hall) Thursday at 2% F. M. P. Smith, Chairman. America Hall, 724 Washington Street.—Meetings Sundays at 10% A. M. and 2% and 7% P. M. Good mediums, ine music. Eben Cobb, Conductor.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hail, 514 Trement street. Ida P. A. Whitlock, President.

treet. Ins F. A. Whillock, resident and Hollis Breets.—Meetings Sunday at 11 A. M., 2½ and 7½ P. M.; treedsy at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President. and dance. M. Adeline Wilkinson, President.
First Spiritualist Ladies' Aid Society Parlors,
1031 Washington Street.—Business meetings Fridays,
at 4 P. M.; Tea at 6 P. M.; Social meeting at 7½ P. M. Public Circle last Friday in each month at 3 P. M. Mrs. A. E.
Barnes, President.

Harnes, Fresident.

Montgomery Hall, 785 Washington Street.—
Meetings every Bunday II A. M., 2½ and 1½ F. M., and every
Mediasday F. M. Mary A. Moody, Conductor; Charles
E. Tobey, Secretary.

The Home Rostrum (21 Soley street, Charlestown).— Meetings Sundays and Tuesdays at 7½ P. M. Dr. E. M. Sanders, President. qers, 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., 2½ and 7½ P.M.; also Tuesday, Thursday, Friday and Saturday, at 2½ P.M. W. L. Lathrop, Conductor.

Boston Spiritual Temple, Berkeley Hall. -The morning service last Sunday opened with congregational singing, led by Mr. George B. Cutter, with

gational singing, led by Mr. George B. Cutter, with plano accompaniment by Mr. W. H. Boyce.

Mr. J. Clegg Wright was again the speaker, and in his introductory remarks said that man was first a polythelst, and attributed every phenomenon which he did not understand to supernatural causes. But the idea of many gods died out, and there came a period of monothelsm and panthelsm, when God was looked upon as the Creator and First Cause of all things. Man begins now to reason from phenomena, and finds that the truth lies in that direction. Hence Spiritualism has come to give us a knowledge of continuous life by verification. The epoch of 1848 was a grander one than any which preceded it.

After the singing of "Some Sweet Day, By-and-By" by Mr. Cutter, the Controlling Intelligence said that between us and the spiritual world is a region of dark ness, but he was here to shed upon the world all the light possible. He passed to spirit-life in 1815, when there was a great political conflict raging.

After paying an earnest tribute to Mrs. R. Shepard Lillie for her devotion to the work of the spirit-world, he announced that he should attempt to show some of the couditions of life upon the other side, and their effect upon mortals.

The word soul was defined as the elemental, per-

effect upon mortals.

The word soul was defined as the elemental, per-

the conditions of life upon the other side, and their effect upon mortals.

The word soul was defined as the elemental, persistent, living centre of relative consciousness. It is an atom of a finer grade than the material. Matter is one, magnetism another, ether another, and the spiritual still another mode of motion. Energy was described as intimately connected with motion. By spirit I mean an order of motion, and soul is an atom on the plane of vibration we call spirit.

The lecture began with the affirmation that the soul never had a beginning; that is, if it had a beginning there must have been something in existence like unto itself, and therefore the soul will always exist and can never pass away. But where has the soul been through all time? The atom of oxygen to-day is unchangeable and eternal as the soul itself.

There are many kinds of consciousness: We have that of the brain, of trance and clairvoyance. Organic life is a process of crystallization, which is always going on. Nature lives in the phenomenal—a chemical, vital power seen in all the forces which move the atoms of matter. The soul in its first relation to matter develops a cell, and in the process of evolution heredity has much to so with its development. Changes are, however, going on continually, and there is a battle waging between soul and matter.

Evolution was described as a manner in which power acts. It does not create; it rearranges the elements which already exist. That is the only way in which the soul can come into its relative position.

The old theological idea was that God lived from all eternity, finally creating this world, the whole planetary system, and last of all man. Progress is the great law of nature, and one man is no better than another except as he advances mere rapidly. The march of humanity is ever onward. We are monarchs of a consciousness never to be destroyed.

We land in spirit-life, said the speaker, knowing nothing of sits surroundings. We remember the associations of a consciousness never to be destroyed.

We land in spirit-life, said the speaker, knowing nothing of its surroundings. We remember the associations of earth-life. Father and mother come to their ciations of estimate. Fainer and nonner come to their child over there, and our dear ones gather about us. We have only changed our base of operation. Spiritualism tells us that our spirit friends desire to come to us here, and that we cannot die.

This interesting service closed with "Backward, Turn Backward, oh! Time, in Thy Flight," very finely supply by Mr. Gaograp. Cutter.

us nere, and that we cannot die.

This interesting service cloved with "Backward, Turn Backward, oh! Time, in Thy Flight," very finely sung by Mr. George B. Cutter.

The evening session opened with "Some Mother's Child," effectively rendered by Mr. Cutter. The speaker was received with applause, and spoke of the trance condition, which is not generally understood. Sensation is the foundation, and underneath it is a mechanical or automatic ganglion which acts upon sensation. Clairvoyance is tapping the optic nerve in the same manner as the telegraph operator taps the wires. There is an organ at the base of the brain which is operated upon by the controlling intelligence. After another song Mr. Wright took up the topic of the evening, "Humanity and Faith." He would speak of humanity as it existed from the beginning. Those nations which attained power have had a great knowledge of agriculture and mechanics, as represented in the ruins of past centuries. In the time of Euclid the profound qualities of human reason attained a highwater mark in the East. The men of the nineteenth century have lost many of the arts known in Central America. This is an old continent, and we may trace intellectual power in its ruins. The Babylonian empire was cited as one of the grandest nations of the old world. Its industries and the vastness of its power have passed away. Rising and falling has been the history of ancient cities. We have a magnificent mental power left to us as a legacy by Roman civilization. There was a conflict between the ecclesiastic and political power, and Rome lost her grandeur. Socrates and Plato came into the world at that age. These men quarreled, and the conflict between their schools of thought continued until Christianity came. The primitive Christian was devout, but he entered into politics, and the sword and the church went hand in hand. The teaching was, 'ebleve or bedamned,' and mankind were pointed to the hour beyond death rather than to a life of good deeds. The man who tries to make the world bett

man who tries w mose right path.

A hundred years ago it was declared that a man A hundred years ago it was declared that a man A hundred years ago it was declared that a man A hundred weather than the world was declared to the way of the world was the w

Virat Spiritual Temple, corner Exeter aud Newbury Streets. On Sunday, May 13th, Mr. W. J. Colville was again greeted with two excellent audiences. The morning discourse, on "The Coming of the Holy Spirit," was a forcible and felicitous commentary upon the true method of interior revelation or intuitive perception of truth.

mentary upon the true method of interior revelation or intuitive perception of truth.

The speaker based his remarks on the nineteenth chapter of the First Book of Kings, and second chapter of the Acts of the Apostics. He began his lecture by comparing the phenomena preceding the "still small voice" in both instances. In the case of Elijah, the propiet thought himself the only one in all Israel who had remained faithful in a time of general apostasy; but after earthquake, wind and fire had astonished the solitary man, who believed himself the solitary and receive a silent spiritual message; and the second is that when the message comes it humbles, consoles and encourages us all in a breath. It is pleasing to personal vanity to feel that one is the only true person among a large assembly of false people; but such excitsm makes its possessor feel sad and lonely; while the discovery that one has seven thou sand companions in arms encourages and humiliates at the same time. All blessings can come to us, and assuredly will, when we are in readiness to receive them; that is why a spiritual revelation is essentially progressive, both in scope and character. Nothing that is true will ever be retracted; but additional revealments are in the order of incessant progress. The coming of the Holy Spirit is more than simple spirit-communion, and differs from it even in its highest phases, as interior perception of truth differs from acceptance of even the same measure of truth on testimony of others.

To sit under a professor is not to be a professor,

The coming of the Holy Spirit is more than simple spirit-communion, and differ from it even in its highest phases, as interior perception of truth differs from acceptance of even the same measure of truth on testimony of others.

To sit under a professor is not to be a professor, though it is a step in that direction. It is interesting to note, in the face of arrogant, foundationless ecclesiastical assumptions, how perfectly simple and reasonable are the statements of Jesus as recorded by the four evangelists, and how graphic is the narrative it the Acts of the fulfillment of Christ's promise." A continuous dependence on outside instruction would effectually bar the door against individual illumination; we therefore find one state of receptivity to truth exchanged for another and higher state, as the beneficial results of wise teaching are observable in the fruit of character they bear. "It is expedient for you that I go away" is no confession of failure; it voices no cry of dissatisfaction with accomplished results; on the contrary, it sounds a note of perfect contentment with the outcome of a faithful ministry.

The analogies of nature in this connection are truly manifold. The mother with her babe is the most expressive of all; nature provides her not alone with maternal love, but with food for her little one till the time for weaning arrives; then the same mother-love which gave now withholds the breast; and does so for the express purpose of helping the growing child to attain to an individuality otherwise impossible. It is easy to be carried, but limbs do not grow strong unless they are made to do duty themselves; and in the moral and intellectual world it is exactly as it is in the physical. Greatness is not achieved except through effort. When the eagle carries her brood on her wings she is teaching them to fly alone; and so soon as the little eaglets are strong enough to do without support it is immediately taken away.

To enjoy blessed intercourse with angel friends is always orderly and helpful. The

There a Personal God?" called forth much instructive teaching. The audiences were large and deeply interested at both services, and the music was, as usual, a very attractive feature.

On Sunday next Mr. Colville speaks in the Temple at 10:30 A. M., on "How Man Makes His Own World Here and Hereafter." At 2:45 P. M., subjects from the audience. Everybody welcome.

His work in New York, Brooklyn and Newark is proving very successful, we understand. The schedule of meetings in the inree cities this and next week is the same as published in the BANNER OF LIGHT last issue.

He is open to engagements on Sunday evenings in vicinity of Boston on very moderate terms. Address in care of the BANNER OF LIGHT.

May 8th our circles were highly satisfactory. At 2:30 Mrs. F. Stratton, Mr. C. E. Marston, Dr. L. F. Thayer,

Mrs. L. K. Hartmann, Mrs. Nason, and "Wild Rose," through Mr. Lathrop, took part. At 7:30 the Mediums' Benefit Meeting was a good success. Mr. Marston, Dr. Thayer, Mrs. Nason, Mr. and Mrs. Hartmann and Mr. Lathrop were the mediums. Mrs. Nason received the benefit.

On Friday and Saturday afternoons, at 2:30, we enjoyed two grand circles. Good attendance and fine

On Friday and Saturday afternoons, at 2:30, we enjoyed two grand circles. Good attendance and fine powers manifest. Mr. Marston, Dr. Thayer, Mrs. Dr. Wilde, Mrs. Nason, "Little Delight" and Mr. Lathrop were the mediums.
On Sunday morning the circle was of interest. Mr. Geo. Hancock, Mrs. Stratton, Dr. Thayer, Mrs. Nason, Mr. and Mrs. Hartmann and Mr. Lathrop were the mediums.

the mediums.

In the afternoon Mr. H. W. Martin (our Chairman), Mr. Marston, Mrs. S. E. Buck, Dr. Thayer, Mrs. Nason and Mr. Lathrop gave tests and readings; "Little Eddie" sang two selections. Evening, Mr. Marston, Dr. Thayer and "Wild Rose," through Mr. Lathrop, were the workers.

This hall will be open all summer, and the meetings will be held regularly. Meetings on Tuesday, Thursday, Friday and Saturday at 2:30 P. M., and on Tuesday and Thursday at 7:30 P. M.

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820 Washington street.

The United Spiritualists of America (incorporated) held meetings at Harmony Hall, 724 Washington street, Sunday, May 13th-Mrs. Bogan, Conductor. The developing circle in the morning was very successful. Mrs. M. A. Moody, Mrs. Badger, Mrs. Henry and Dr. Blackden participated. Atternoon, Dr. Baker, invocation and remarks;

Attendon, Dr. Baker, invocation and remarks; remarks, tests and readings were made and given by Mrs. C. A. Smith, Dr. O. D. Fuller, Mrs. Weston, Mrs. Wheeler, Mr. Hersey, Mrs. Moody and Dr. Blackden, interspersed with good music, with Mrs. Moody as organist.

Evening, invocation and address by Dr. Baker; clairvoyant readings, Mrs. C. A. Smith; remarks by Dr. Blackden on mediumship; tests, Mrs. Moody and Bro. Hersey.

Dr. Blackden on mediumship; tests, Mrs. Moody and Bro. Hersey.

In Montpomery Hall, 735 Washington street, the same Society held meetings, dispeted by Mr. A. G. Courtney. A large and beneficial developing chrolet in the morning—Mrs. Sawtelle leading the missio.

Afternoon.—Invocation by Dr. Blackden; tests, psychometric readings and remarks by Mrs. Fredericks, Mrs. S. E. Rich, Father Looke, Mrs. Irwin, Mr. Jas. Varcoo, Mrs. Smith and Mrs. Weston.

Eventng.—Invocation, Mrs. Irwin; the following also participated in the exercises: Mr. Quint, Mrs. O. A. Smith, Little Eddie, the vocalist; Mrs. Weston, Mrs. Low and Dr. Baker. Meetings during the day were well attended.

Meetings are held during the week Tuesday. Thursday and Friday afternoons in Harmony Hall; Wednesday afternoon in Montgomery Hall. Mediums Social in Unity Hall Thursday evening. Last Thursday evening the first one held resulted in a substantial benefit to the several mediums belonging to the Society.

tests, Mr. Quimby; Mr. Rollins, tests; Mr. Abbott, Mr. Pierce, remarks; Mrs. Buck, remarks and tests; Col. Andrews, remarks; Mrs. Bray, tests; Mr. Hall, tests; Messrs. Abbott and Pierce, solv, Mrs. Cariton, organist.

organist. Wednesday, 10th, interesting exercises: Invocation, Wednesday, Ioin, interesting exercises; alreads, Mrs. Bray; Dr. Frank, reading under glass; Mr. Rollins, tests; Charles Abbett, choice remarks; Mr. Quimby, tests; Mrs. Wilkiuson (President of Hollis Hall meetings) gave grand tests and spirit-messages; Mrs. Mott-Kuight gave good testimony of the great Sunday, 13th, Mrs. Bray gave fine tests, as also did
Mrs. Huglus of Chelsea; Chairman, tests, romarks
and spiritual-messages; Prof. Butter, organist.
The Banner of Light always on sale.
C. B.

Hollis Hall, 789 Washington Street. - (80ciety of Ethical and Spiritual Culture).—This Society has for the summer opened meetings for tests and has for the summer opened meetings for tests and readings on Wednesday evenings; good mediums will always be present. All the meetings connected with this Society appear to be gaining in numbers and interest: Tuesday afternoon, Wednesday evening, Thursday afternoon (at Waltham) and Saturday afternoon at Hollis Hall. This latter meeting is truly one where the power of spirit is remarkably manifest. Mrs. Mott-Knight, in her independent slate-writing, is doing a grand work. Full houses greeted this grand medium, all anxious to hear from their spirit-friends through this method of communication.

Afternoon, an organ voluntary, followed by song service; prayer by Dr. White, then a flute solo; Dr. Wm. Franks gave tests which were universally recognized; Mrs. Woods read articles and gave descriptions; Mrs. Mott-Knight filled up the time with slate-writings.

nized; Mrs. Woods read articles and gave descriptions; Mrs. Mott Knight filled up the time with slate-writ-lings.

Evening, organ voluntary; Mrs. Woodbury gave a feeling invocation and inspirational remarks; effective song service, led by Prof. Pierce; Dr. Franks continued his readings as in the afternoon; Mrs. French rendered a song to the delight of the audience; Mrs. Annie Mitchell of St. Louis, a fine medium, was called to the platform, and greatly pleased the people with tests, etc.; Mrs. Ott gave address and readings.

Then. Mrs. Mott Knight selected a committee of five persons to assist her in the slate-writing; this committee exported that they held the slate and heard the writing as it was going on; and that it was absolutely impossible that Mrs. Knight could have anything to do with the writing.

Mrs. Knight will be with us again next Sunday afternoon and evening, as also will Dr. Wm. Franks and Mrs. Annie Mitchell of St. Louis. Dr. Harding is expected also next Sunday, together with the other good mediums who usually attend these meetings.

Mrs. M. Adeline Wilkinson, the President, is much improved in health, and therefore the audience may expect to hear from her by way of tests, etc.

Next Tuesday afternoon, at 3 p. M., the "Indian Peace Council" will be held as usual at the full of the moon each month.

Next Sunday there will be a service of song, led by Prof. Plerce; Mrs. French will also be with us next Sunday evening.

Engle Hall .- Wednesday afternoon, May 9th, excellent tests and readings, Mrs. M. Knowles, Mrs. H. T. Chase, Mrs. Nason; facial readings, Mrs. Stratton.
Sunday, May 13th, remarks and correct tests and readings, Mrs. S. E. Buck, Mrs. A. L. Pennell, Mrs. J.
E. Davis, Mrs. M. W. Lesile; tests and readings, Mrs. M. Knowles, Mrs. J. E. Woods, Mrs. V. A. Branch, Dr. L. F. Thayer, Dr. Banders, Mr. E. H. Tuttle; songs, "Little Eddie "; Temarks, Mrs. A. Waterhouse; inspirational posms. Chairman; musical selections, Mrs. Nelle Cariton.: The morning circle was very large, harmonlous and successful.
Meetings Sundays, 11 A.M., 2:30 and 7:30 P.M.; Wednesday afternoons, 2:45.
The Banner of Light, an excellent paper, for sale T. Chase, Mrs. Nason; facial readings, Mrs. Stratton.

wednesday atternoons, 2:45.

The BANNER OF LIGHT, an excellent paper, for sale at each session.

E. H. TUTTLE, Leader.

The Ladies, Spiritualistic Industrial Society met Thursday, May 10th; business meeting at 3:30; supper at 6. In the evening J. Clegg Wright, Mr. Cobb, Mrs. J. K. D. Conant, Mr. Coombs and others participated—all of whom were gladly listened

others participated—all of whom were glass, installed to.

May 17th. a dance; May 23d, at 4:30, a musical scance by Mrs. Cushman, with a fine entertainment in the evening.

May 28th, Mrs. Cushman has a Birthday Party, afternoon and evening, at Ladies' Aid Parlors, 1031 Washington street; admission, ten cents. Scance in the afternoon.

H. E. Jones, Sec'y. 19 Oak Grove Terrace, Roxbury.

The Children's Progressive Lyceum met in Red Men's Hall, 514 Tremont street, Sunday, May 13th. Exercises opened with singing, by the school, and the exercises opened, with singing, by the school, and the reading of an inyocation by the Guardian. The day's lesson was explained by Dr. Root, assistant instructor. After the Banner March, "Little Eddie" rendered a song; Willie Sheldon, recitation; reading, Miss Cora Pratt; plano solo, Miss Grace Munroe.

"Charley" Spilivan's benefit in Union Hall on May 15th will be well patropized; a very few seats are left.

397 Charles street.

E. L. Porter, 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. Services Sundays, 10% A.M. and 7% r.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society meets each Sunday at il A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker. Mrs. F. Stratton, Mr. C. R. Marston, Dr. L. F. Thayer, Dr. C. W. Quimby, Mrs. A. Nason, "Little Delight,"
Mr. Lathrop and others gave fine tests. At 7:30 Mr. Marston, Dr. Thayer, Mr. H. B. Hersey, Mrs. Nason and Mr. Lathrop were the mediums. Recognized tests, and good interest.

Thursday at 2:30, Dr. Thayer, Mrs. L. W. Hatch, Mrs. L. K. Hartmann, Mrs. Nason, and "Wild Rose,"

Soul Communion Meeting on Friday of each week, Soul Communion Meeting on Friday of each week, 3 P. M.—doors close at 34—at 310 West 26th street. Mrs. Mary O. Morrell, Conductor.

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.

Spiritual Thought Society, 108 West 43d street.

- Heetings Sunday evenings. J. W. Fletcher, regular speak-

The New York Psychical Society had a large and interested audience, on the 9th inst., at Spencer Hall, 114 West 14th street.

and interested audience, on the 9th inst., at Spencer Hall, 114 West 14th street.

Mrs. Carrie E. S. Twing, the noted medium, now engaged at Carnegie Hall, was introduced, and greatly pleased our people with her wonderful gifts. She delivered a brief address, partly as follows:

She well remembered how, years ago, the finger of ostracism was pointed at herself by the inexperienced of her town. In those olden times Spiritualists had to seek knowledge under difficulties, and had to go to the "knocking circles" through the back door, with their fingers on their lips. To-day the same end is sought under other names. Mesmerism, formerly derided, is now called Hypnotism, and we have Psychical Research Societies, but they mean Mesmerism and Spiritualism just the same. The old sweet name of Spiritualism just the same. The old sweet name of Spiritualism just the same. The old sweet name of Spiritualism, for which she had struggled and fought, was good enough.

In these days one can be a Spiritualist and still be honored. The world thinks more of us and of our philosophy than we think. Some of the time she has stood side by side with ministers in Orthodox churches, in their pulpits, speaking for temperance; they knew she was a Spiritualist, and oftentimes at their homes they sincerely inquired for a definition of her bellef. Thus good seed is sown all over the land, and Spiritualism has become a household word. It is not so much what other people think of us as what we know of ourselves?

She did not believe in seeking another name for God. The name taught her at her mother's knee was goodsmoughtfor, hey, the hame that I nvolves a great loving principle, something, that is divine, that inspress every heart with a desire, for elevating purity and brightness of chargeter.

All young ingolums should be encouraged to heed thelir best prayes, and the she had found that the greatest degree of development of mediumship, can we not spent one hour each day for its cultivation? "When thou prayest, enter high she had found that the show the ten or make the world bestort in on the part of the part

Lord" touched him, and he found there were many who were not given over to evil.

Mrs. Twing said that poor, heart broken and discouraged humanity were walting for the touch of "the angel" to guide them to a better and a purer.

The afternoon meeting was so largely attended that many had to stand through the exercises, although the hill has a senting capacity of between three and four hundred. Mrs. Henderson, Mrs. Moss, Mr. Hartlow Davis, Mrs. Florence White and Mrs. Twing par ticipated in the services, and their combined powers made the meeting one of unusual interest.

Another large audience groeted Mrs. Twing in the evening to listen to her inspired words upon the subject "Communion with the Dead." The lecture was beautifully delivered, and most effective, and she carried her audience with her through her recital of past the spirit-world to manifest through. Her psychometric readings and tests were all recognized.

Among the things laid upon the desk before Mrs. Twing went into the hail was a lock of hair done up and the spirit-world to manifest through the recital one up as a description of a young lady with golden hair as the one from whose head the hair had been cut, but said, "I have to go down into the grave to get this." After Mrs. Twing had got through, the lady explained and after she had been burled eighteen years she was removed from her grave, when the hair was taken from the remains in the coffin. Many other good tests were given.

108 West 43d Street .- A successful lecture was delivered here on the evening of May 12th by J. W. Fletcher, the regular speaker for the Spiritual Thought Society. A lecture will be delivered and service held by him next Sunday evening.

The book and news department of the First Society of Spiritualists of New York City is meeting society of Spiritualists of New York City is meeting with deserved success under the able management of Mr. Howard F. Tower, who shows enterprise in keeping a large assortment of the best spiritual and liberal literature of all kinds, which, he has, on sale and will send by mail at publication: prices. He is agent for the Banner of Light—both for subscriptions and advertising. He is also agent for the Lake George Camp Association. For particulars regarding lots, write or call on him at Carnegle Hall, 57th street and 7th Avenue, on Sundays, or at his residence, 257 West 126th street, New York City, during week days.

PENNSYLVANIA.

Philadelphia.-Mrs. Kate R. Stiles of Boston Mass., was the speaker of the First Association on Sunday, May 6th. She is an entertaining, as well as a Sunday, May 6th. She is an entertaining, as well as a practical speaker. The morning talk was devoted to showing the necessity for higher education of our mediums. "The time has gone by," said the speaker, "when the medium must efface him or herself in the interest of the spirit world. The better educated the mediums are the better they are fitted to become the channel of communication between the two worlds." She made a very favorable impression on her audience.

interest of the spirit-world. The better educated the mediums are the better they are fitted to become the channel of communication between the two worlds." She made a very favorable impression on her audience.

The Lyceum Exercises were held at 2:30 P. M. The Conductor of the Lyceum called on a lady present to address the children, who responded by asking for an expression from the teachers and scholars regarding their new Lyceum Guide. The Lyceum Guide referred to is the one lately published by Emma Rood Tuttle. Reference was also made regarding the feasibility of establishing a circle to be held for the children, one Sunday in each month. "Too many parents," said the speaker, "go to visit the mediums without a thought that the children should go with the same regularity as Christian children go to church. The amount of it is that we are too careless with the children of Spiritualists. This is all wrong. I hope the time will come when we shall realize the blessing that has been conferred upon us by the spirit-world in allowing us to catch a glimpse of the radiance from the life beyond." Mr. Ahles and Mr. Munn responded, both of whom expressed their entire satisfaction with the new Lyceum But confusion last Sunday, owing to the marvelous phenomena which took place upon our platform in full light (I mean the slate-writing by Hugh Moore). Mr. Hull had no opportunity to bid the audience a farewell, which disappointed us much. At the opening of the services yesterday a lerier was read from him which slowed that he was not unmindful of us, even if he had let our midst. In the letter he expressed his appreciation of all the courter also extended to him during the time of his stay with us. Mr. Hull is a favorite here on account of his outspoken and learness work in the cause of truth. I quote from his letter because the sentiments expressed should obtain all over the land:

"I have but one sentiment to express upon the two months' work just ended and that is for long life and vigorous prosperity for the First Associa

CALIFORNIA.

Ontario.-Dr. Lucy Barnicoat (formerly of Boston) left her office in Kansas City, Mo., some months since on a lecture tour. She has been speaking and using her mediumistic gifts in several cities in Kansas and elsewhere, and has received a certificate of ordination as a missionary and minister of Spiritualism from the First Society of Spiritualists and Liberals of Delphos,

Kan.

In addition to her Sunday lectures she gives independent tests, going among the audiences for that purpose—also psychometric readings. She has received excellent notices in several of the daily papers in the places where she has ministered—also the thanks of her auditors. She has been upon the platforms of societies in Pittsburg, Oherryvale, Witchita and Arkansas City—all in Kansas State. There is quite a wave of spiritualistic development in Southern Kansas, and she found fine mediums developing in Pittsburg, Witchita and Arkansas Gity—and spiendid workers there are also in each of the places mentioned. While not able, through sickness, to fulfill her engagement in Topeka, she appreciates the preparations made there for her reception.

April 1st she lectured on the Forty-Sixth Anniversary of Modern Spiritualism, and the results of these years, in Arkansas City.

She is now in the "Golden State," her objective point on leaving Kansas City, and will do good work, I am sure, while here. in addition to her Sunday lectures she gives inde

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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, President.

Conservatory Hall, Bedford Avenue, corner of fulton Street.—Sundays II A. M. and 7% P. M. W. J. and, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1924 Bedford Avenue (near DeKaib 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, 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman; Emily B. Ruggies, Secretary. Seats free.

Fraternity Hall, 869 Bedford Avenue.—The first Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.

Woman's Progressive Union.—Business meetings

come. R. Wines Sargent, Chairman.

Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meetings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary.

GGD Marcy Avenue, corner DeKalb Avenue.—Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock. Lee Avenue Academy.—Meetings each Sunday at 2½ P. M. Fred N. Payne, Secretary.

102 Court Street.—The meetings conducted here by Prof. Theodore F. Price and V. J. Moorey continue to attract large and steadily increasing audiences,

to attract large and steadily increasing audiences, with many young people always in attendance. Prof. Price's discourses, which usually take a scientific, physiological or historical trend, are supplemented by character readings full of information of great value and interest. Mr. Moorey's psychometric readings, correct and convincing, are always listened to with the closest attention.

The Banner is on sale at these meetings by Mr. Greene.

J. L. Dunlap.

MAINE.

Portland .- Sunday, May 13th, our platform was occupied by Mrs. Goodrich, afternoon and evening. Both meetings were well attended. Mrs. Goodrich gave recognized tests, assisted by Miss Kate Davison, Mrs. Kinkade, Mrs. C. H. Jewell, Master Sammle Goodrich, "the Boy Medium," and our hard-working President, Dr. C. Goodrich.

On May 27th, 28th and 29th Mrs. Mary S. Pepper (Providence, R. I.) will be with this—the Peoples' First Progressive Spiritual—Society, at Reform Club Hall.

iall.
The Banner of Light for sale at these meetings.
J. Thaxter, Chairman

Portland.-The platform of the First Spiritual Society, at Mystic Hall, May 6th, was occupied by Mrs. Nettle Holt-Harding of East Somerville, Mass. She gave two excellent addresses, that of the afternoon on the theme, "Spiritualism and Its Good," and in the evening on the subject, "We are Walting by the River," closing each service with a most satisfactory test scance of nearly an hour's duration. Sunday, May 13th, Mrs. Harding again occupied our platform, giving two discourses and two test scances. She is to be with us again in the fail.

She is to be with us again in the fall.

Mrs. Helen L. Palmer is to be our speaker May 20th.

The Society held its weekly circle May 5th, at the
residence of Mr. E. J. Weeks, East Deering. The
services were interesting, including an invocation
and address on "Spiritualism" by the guides of Mrs.

H. C. Berry, and tests by Mrs. Mary B. Redion.

H. C. Berry, Clerk. us again in the fall.

OHIO.

Cleveland.—This city, in which Mrs. H. S. Lake has been speaking for the past year before the Spiritual Alliance, is beginning to feel the force of her work, as is evidenced by the following excerpt from the columns of The Citizen of April 28th:

umns of The Citizen of April 28th:

"We regret very much that we have not the space to give
a report of three splendid sermons preached in as many
different churches last Sunday. Mrs. H. S. Lake's sermon
before the Spiritual Alliance at Army and Navy Hall was
an oratorical effort worthy of an Ingersoll. This lady is,
in the opinions of many competent to Judge, easily the leading public speaker in the city. Her ideas on the labor question are sound, and, better still, she is not afraid to express
them."

with the most determined energy and zeal she has gone forward in the face of many obstacles, and has succeeded at last in building up a thoroughly organized society—the prominent members of which contracted for her services in February last, as has been heretofore announced, and she is to continue with us as our permanent postor.

fore announced, and she is to continue the permanent pastor.

We feel that to her capacity as a public speaker and highly developed medium we are mainly indebted for the vitality and strength of our Alliance, and we are highly gratified that her earnest labor in the Cause of Spiritualism is meeting with the recognition it deserves.

Tom Clifford, Cor. Sec'y.

CONNECTICUT.

Norwich .- "The Spiritual Alliance Society" has just been established, with nearly threescore members at the start. This new Society has for its aim not only the advancement of Spiritualism, but the building of a temple or hall suitable for the holding of