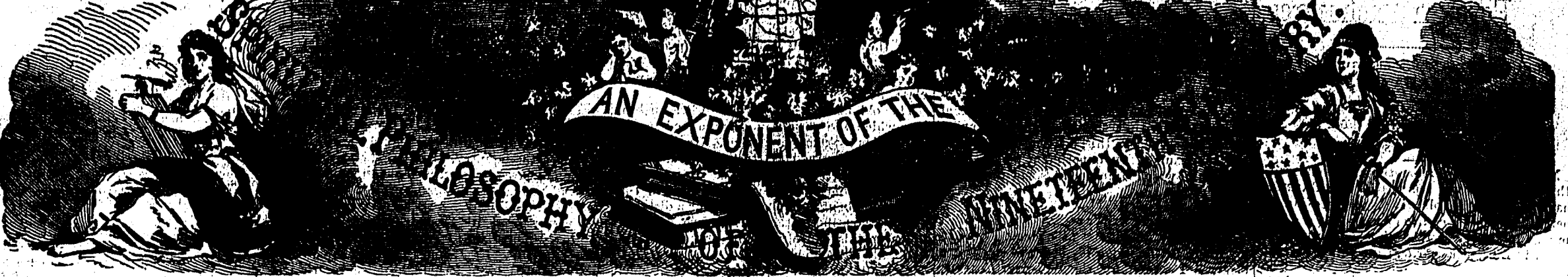


BANNER OF LIGHT.



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NO. 11.

THE MOCKING BIRD.

He did not know much music
When first he came along;
An' all the birds went wonderin'
Why he did not sing a song.
They trimmed their feathers in the sun,
An' sung their sweetest 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 daisy in the darkness
Felt the fallin' o' the dew;
There come a sound o' melody
No mortal ever heard,
An' all the birds began singin'
From the throat o' one sweet bird!
Then the other birds went sayin'
In a land too far to call;
For there war'n't no use in stayin'
When one bird could sing for 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 Cause.

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 supplied with flowers. They are also working 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 spirit-artist, 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 upon.

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 remarkable 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,

FRED. L. H. WILLIS.

St. Louis, Mo., May 7th, 1894.

The Anniversary.

Spiritualism—Ancient and Modern.

An Address Delivered before the New York Psychical Society, Wednesday Evening, March 28th, 1894, by
WALTER HOWELL.

(Reported for the Banner of Light by J. F. Snipes.)



WE 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

because 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, and that before the historian took pen in hand to write the life of nations Spiritualism existed in some form in the world. In fact, prior 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 fall 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 bold one may venture the postulate that if God is spirit, Spiritualism is not only contemporary with humanity, but coeternal with the Infinite. [Applause.] But this tree of knowledge strikes its roots deep down in the dark conditions of ignorance and superstition and human imaginings, and it is only as it 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 to-day we are not so far advanced in some of the arts as the ancient Greeks and Egyptians, and we are unfamiliar with many of the subtleties 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 agencies 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 probability 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 have, 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 *Dharmapada*, or peruse the *Bhagavat Gita*, without recognizing the spiritual power and presence of genuine seership, the prophetic

utterance, and the high spiritual sense underlying the mere letter of the word. And when we remember the recorded miraculous facts of ancient India and her magicians, and realize the fact that even in the presence of modern savants these phenomena of an occult nature have been reproduced for the satisfaction of those who desire to know something of their magical powers, they indicate that India in her prime most probably possessed a knowledge of which these exhibitions are but the dying embers of a once flaming torch of spirituality and demonstration that existed among 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 recognizable in nature. The wonderful powers of that fire-worshipping people cannot be 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 wonderfully and universally akin, and that the phenomena which have been witnessed by one generation have in part been recognized by other gentes, nations, and our hearts, therefore, pulsate in perfect unison, with a better understanding and more sympathy 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 Spiritualism.

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-communication.

Then, out of Egyptian Spiritualism is seen to evolve among the Hebrew people a form of Spiritualism with which we have been made familiar in their sacred writings. You who believe that the Bible is the word of God appeal to its pages as the final court to which you must apply for the last word of the law and the testimony; and you probably believe in all 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 possible. [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 saying: "Poor old Abraham! 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 materialization 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 antiquated, that the brain secretes thought as the liver secretes bile, cannot get over the fact that thought is a manifestation demonstrable without the use of the brain, because in the

phenomena of Modern Spiritualism we have manifestations apart from the molecular changes which the physiologists think are the requisite concomitants of the mind; there are laws in the universe which the learned of our time have not yet generally recognized; and these things being hidden from the wise and the prudent may be to the modern Greek fool, leanness, yet to the humble student of truth, who is willing to seek his data in unbeaten paths, and the unpopular schools of spiritualistic investigation, they are revealed to-day. [Applause.] We occasionally see a medium handling live coals without the smell of fire being detectable on the hand after the manipulation. This, although on a small scale, suggests the possibility that under other conditions, while it may require a very great stretch of the imagination and a deeper faith than we really have, Shadrach, Meshack and Abednego may have been cast in the fiery 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 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 impressionable 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 experiences of Caesar, the utterances of Seneca and the writings of Tacitus, a Spiritualism of ancient Rome that would compare line for line with many of the experiences of Modern Spiritualists. In Scandinavia, among the Norsemen, they had their Spiritualism; the ancient 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 devotion 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 lie; 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 chicanery that have clung to it. While mercilessly iconoclastic toward the germs of truth that underlie every system of religious thought the world has ever known. [Applause.] Down from the dawn of history to the present the world has never been without its spiritual witnesses.

The Roman Catholic Church, as an institution has stood before the face of modern criticism, contempt and scorn, 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 alas! 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'Aro, 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 inspired her career, and enabled her to detect beneath the disguise of the king the real royal personage by her clairvoyant power. Then again, in the latter part of the seventeenth

century we have the John the Baptist of Modern Spiritualism, heralding the truth that is almost synonymous with the gospel which we declare to-day, the great Swedish seer, Emanuel Swedenborg, whose philosophy is profound, whose seership is unquestioned, and whose clairvoyant powers have been put to as crucial a test as any seer of any age. And in the very materialistic eighteenth century comes another forerunner of the Christ of Modern Spiritualism in the person of Anton Meamer, 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 Mothers of New England and their ilk put to death every suspected medium they could find. The spiritualistic 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 mediæval mind, or the early Christian mind, we had a Spiritualism which, while it champions the cause of the supersensual, 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 Deity 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 redemption, 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 conditions are presented, can be made manifest, and the same data we enjoy to-day will be forthcoming to-morrow to vindicate the truth of our philosophy that nature is not changeable in her laws, but faithful to the end.

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 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, 10,000 pounds of butter, 6000 pounds of dried fruit, 6000 cans of vegetables, 3000 pounds of coffee, 1200 pounds of tea, 2500 bushels of potatoes, 300 bushels of onions, 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 250 barrels a year. The quantity of pancakes devoured is enormous, averaging 2200 cakes at breakfast.

[From La Revue Spirite.]

[From the Revista Espiritista de la Habana.]

Several days passed without my giving any thought to the trial I had made. The President of the Society at Papantla was in the habit of sending me every week a report of the sittings, and from him, in due course of time, I received a copy of the communication that had been given the previous week. In

II.

The Mysterious Mexican Healer.

HE WAS OBEDIENT TO THE VISION.

Four weeks ago this healer came to San Antonio, Tex., with Blas Vela. They secured permission to lodge in a little shack in the Granger Jean 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 believers waiting for treatment. These he relieved. The news spread. The yard of the old place soon became a wonderful sight. The fence about it for a half mile was used

NO NOTORIETY.

HIS VERY MARKED SUCCESS.

J. M. PEEBLES, M. D.
San Antonio, Texas, April 30th, 1894.

An Imperative Duty.

What greater duty is possible than the care of our health? Until recently it has been impossible for the person who is afflicted with a large chronic disease to obtain the best, medical advice without great expense. This is now obviated, so that the poorest persons, if they will, can obtain the most complete medical advice from authority on nervous and chronic diseases, free of charge, and without leaving their homes. Dr. Greene of 58 State Street, Boston, Mass., the most successful physician in the United States, has graciously consented, as a public service, to have his office hours, in cases, has lately adopted the plan of giving the sick everywhere consultation; and advice by letter—correspondence.

Write him a description of your complaint, and he will return you an exact explanation of your disease, with advice as to the nature, extent, and cure. He gives most careful and explicit attention to each case, and will make your case so plain to you that you can not fail to understand exactly what ails you. Dr. Greene's Nervura, blood and nerve remedy. He uses nothing but harmless vegetable remedies in his treatment. Write him a full and complete description of your ailment, and he will regale your health and strength? Write him about your complaint and you will never regret it.

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* :—

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

For a Nerve Tonic
Use Horsford's Acid Phosphate.
 Dr. H. M. HANLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and nerve tonic. I have used it freely with most excellent results."

t) 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 '92 some few of our citizens visited Lake Brady Camp in Ohio, more out of curiosity to see what kind of people Spiritualists really were, than to seek after the truth about their teachings. However, these tourists were somewhat disappointed in their mission, and saw things they could not account for or explain."

This was the means of a greater number going over in '93, who also became intensely interested, and in September, '93, Mrs. Effie Moss of New York was prevailed on to visit our city, which she did, staying for some time, returning again in February of this year, '94, when she remained some two months; divers of her sances with their friends met in one or another of the houses of our best citizens, when twenty-five of our best citizens were present, we had as many as nine different manifestations at one time. The sance was held in the double parlors of a private residence—a curtain being thrown across the corner of a bay window for the cabinet. A sister of a gentleman present materialized, and took him, together with his wife, to the front parlor, taking a seat upon a sofa the spirit, sitting between them, conversed pleasantly with them, and at the same time the cabinet was stood before them beautifully illuminated, and sang very sweetly; while in another part of the room two Indians materialized, one putting a sinner upon his shoulder whose weight was one hundred and fifty-five pounds; another one shouldered a gentleman present whose weight is two hundred and sixty pounds; all this occurred at the same time, while a number of other forms were materialized and conversed with their friends, and in the evening, this in a reasonably good light. On other occasions four and five forms manifested at the same time, and took their friends out of the circle to different parts of the room—conversing with them on different subjects; however, all agreed that this sance was the most wonderful they had ever had the privilege of attending, and was, beyond all question or doubt, the best of the circle yet held in the city, and examined it to find if the medium was there; and they found her entranced, and sitting 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 sances 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 return to London, when she may rest assured of a warm welcome from her friends here. They are anxious to investigate 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 mediums are being developed here; we have now three truce instruments, through whom the spirit-friends speak, while we have several writing mediums, and have had materialization and etherealization, the forms materialized in our circle have not only been able to speak to their friends, although they have appeared to the members of the circle during the sance, 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."

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 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. Seldom has a Denver audience of Spiritualists and investigators listened to her 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 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 "Soulmates." 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, in my sincere wish."

Missouri.

OREGON.—"Holt" writes: "Preachers who use the caterpillar transformed into a butterfly 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 no relation to each other, and the illustration is fallacious."

But take the case of the seventeen-year locust, one of the most wonderful and mysterious of all created things: An egg is stuck high up in the twig of a tree, so that by the swaying of the wind in time it will fall to the ground. The egg presently hatches an exceedingly small, maggot-like creature, that goes down into the earth, and in time develops into a large, ugly beetle, which makes its way deeper, and has been found by well-diggers near the bottom of their wells. Here it lives for long years, while the generations after generation of many other and beautiful races are passing away—and of mankind even one-half of all that were alive when it came out of its little egg have perished from the face of the earth, while the drums and trappings of many conquests have rolled over their heads. Then, seventeen years after the birth of the creature that in a far different element, gay and singing, winged its way to the twig and laid the egg, it hatched from, some mysterious impulse bids it make its way upward. Obeying it, emerges for the first time, on some bright, warm morning, about the first of June, into a strange element, upon the surface of the earth. There it fastens itself to some tree, post or leaf, and dies. But lo! slowly bursts forth from the frame enveloping it a creature, so beautiful and winged, a creature that flies into the trees and herbages singing 'Faa ree co,' and there, with multitudes of others of its kind, making the air al-

most thunderous with their united anthem, breathing an element new and strange to its former state, singing not a thing, being supported, slipping, possibly a little dowy locust from their bark or leaf, it passes the lovely summer day. The female of this tribe is the egg-layer, and is noiseless."

And was all this underground life of seventeen years but for these few sunny hours of winged life? Slowly the vital forces that sustain this frame are exhausted, the egg is laid, the song is sung, and the frame withers away and disappears. Has nature anywhere done any more toward the development of any creature? Has she wrought more patiently more wonderfully, more mysteriously than she has in the production and culmination of this extraordinary being? Who knows what kind of a life, invisible to our eyes, but fitted for some other condition of being, or some other dimension of space, if you please, evolved from this creature as its frame dissolved? Or was the deposition of the egg the rounding up of the whole life from the first hatching?

Perhaps the case of those creatures born from eggs deposited on the surface of waters, and plunging down to pass a life there and coming up to float, and developing into winged occupants of an element entirely different, will furnish illustration even more fit for the purpose. It has been suggested that if we could pass upward a few hundred miles and survive long enough we might see with our present eyes some sights as strange to us as is the scenery of the surface of earth strange to the inhabitants of the great deep, as by chance they occasionally pop their heads above the surface of that element they were made to occupy and inhale."

Massachusetts.

CHARLESTOWN.—Mrs. E. A. C. writes: "The self-taught man is never sure of his own conclusions," (quotation from a writer in the Boston Sunday Globe of May 6th.)

It seems to me that this line of which I have 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 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 unfolding of our own mind, the more it 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 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' complete possession of the old homestead. The estate passed into other hands in his boyhood, and for years it has been the aim of his life to redeem the home of his fathers. His tenacious 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."

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' 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 describe."

Some eighty or ninety guests honored the occasion with their presence. Among them were delegations from Hartford, Poquonook and other adjacent towns. The day was most delightful; 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. Doubt."

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."

DALLAS.—"A Participant" 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 braiding 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 clarinet, violin and piano—was fine; a delightful evening was spent."

After twelve, when the dance had ceased, a choice feast remained, as the medium remarked: 'To be visited by spirits, and the most satisfactory sance I ever attended took place in a small bedroom that our host had arranged. No appliances were used, by which the medium could possibly have practiced deception, had such been his purpose, and the most skeptical must have been convinced. Two skeptics held him fast—two people who had never seen in a sance before, and were Orthodox born and reared. Spirit hands came and touched their friends, names were given, and comforting messages sent, after the manner of sances held by this well-known medium. With lingering farewells we took our departure, hoping to meet again under auspices as propitious."

CLEVELAND.—T. C. Cor. Sec'y, writes: "The People's Spiritual Alliance is now a chartered organization, with Mrs. H. S. Lake as pastor. A full complement of officers have been elected, and the new organization starts out with a determined effort to bring the Spiritualists of Cleveland into harmonious accord. Mr. Thos. Black, to whose efforts during the past year in upholding the Cause the Spiritualists of this city are much indebted, has been chosen President of

the new organization. Meetings will continue to be held in Army and Navy Hall, where every Sunday evening, at 8 o'clock, 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; 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. Kenney, Mrs. May, 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. Buchanan and Mr. and Mrs. Gale we have 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 brilliancy unequalled."

Mrs. Stoddard Gray, and son, DeWitt C. Hough, have held four or five sances 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! my son! it is my son!'

I had a very satisfactory sitting recently with Mrs. May, independent state-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 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, 'Ske,' her control, wrote his name under my hand, while other spirits wrote inside—the slates being double."

I am holding sances 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 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 wishes in this city for the BANNER OF LIGHT in its earnest efforts to disseminate the truth of spiritual things 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 life."

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, practical value of the BANNER OF LIGHT."

Women, Isn't This Worth Believing?

Such cases as this of Mrs. M. F. Fozy, of Campello, Mass., speak volumes.

She says: "I was very sick. I did not ever expect to get up again. Menstruations had stopped suddenly. The pains all through my body were terrible. As a last resort I sent for a bottle of Lydia E. Pinkham's Vegetable Compound and a box of her Liver Pills. I also used a package of her Sensitive Wash."

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Written for the Banner of Light.

SO MUCH TO DO.

BY EMMA HOOD TUTTLE.

There is so much to do! 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; The cause which drags on, While the wronged faint and die, and are gone. Look you straight at the Truth! Not askance as 'twere breeder of ruth; It is good for the soul; For each one, and the composite whole. Hunt it not in disease Which crawls 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 spirit 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 looked in that is when We are cheated outright, And are wasting God's best gift of sight.

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BOSTON, SATURDAY, MAY 19, 1894.

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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 Massachusetts in regard to medical corporations, composed of many inexperienced practitioners to whom certificates are issued, while our magnetic healers—who are practically and demonstrably efficient in curing disease—but who are not certified by a bit of parchment, 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 outside 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 mulcting 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 repealed 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 reached, at time of our going to press, a threatening stage in the house—whether 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":

"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 suffrage is defended by Rev. G. A. Marr against the criticism of those who fall to see the matter in a favorable light. He speaks of the rapid widening among the people, of the sphere of woman's presence in this modern day. She is already welcomed to all decent gatherings, on the streets, in the cars, in public halls, and no place is really considered decent where she does 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, 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 responsibility, by broadening their sympathies and their intelligence. 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 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 government that never obtained her consent. The people of Pennsylvania are to-day nearer the point of meeting the question in their legislature 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 reproach; 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 older 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 cures 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 department holds many points of interest from writers in widespread localities this week.

A Coming Peril!

Let it not be thought that the serious industrial problem is, to be dismissed, as some Congressmen seem to think, with cynical comment or a sneering laugh. As a Washington Times correspondent remarks, men and women in rage, and suffering from hunger, are fantastic in some eyes, but they are something more. Coxey and his army—now melting from view—would 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 commonwealth," 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 methods 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 habitually 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 aggrandizement 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 media experience of the late Mrs. J. H. CONANT, as noted in her biography (pages 107-8):

"An English gentleman who was present at a séance 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 forwarded her by the said gentleman, she found the replies attributed to her to be identical with those she would have given if interrogated on those points while in a normal condition."

On another occasion, a gentleman came in from Roxbury (now a part of Boston under the name of the Highland District, but then a separate corporation) and said he was in the habit of having weekly circles at his house, and that at 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 séance in spirit last night, and every one thought, by the correctness of your personation and the directness of your answers to our queries, that you had passed away; so I came here to see.' Both these strange occurrences took place in the year 1859."

Both employers and employees everywhere seem to be searching for some frictionless adjustment of their respective business relations. None has been suggested more rational, more just, better proved and less revolutionary 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 it is 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 coeternal with the Infinite," is a clear-cut 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.

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 not be without it, even if I had to pay double the present subscription price. It is no wonder that the denizens of the spirit-world as well as 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 destitute 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 is it that stronger efforts are not being made to increase its circulation is a question that should in my opinion be speedily solved."

It is announced in another column that the good, active and devoted worker, Mrs. MAOUIE 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 special dance will close the proceedings. The friends should be on hand early.

We had a brief call recently from Ferdinand Fox Jencken, son of the late Mrs. Kate Fox Jencken. He is a young man of medium size, and unquestionably a fine mesmerist 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 Eclectic Aroused!

The Thirty-Ninth Annual Meeting of the Connecticut Eclectic Medical Association was held in Hartford, Tuesday, May 8th, at the Allen House. President E. M. Ripley, M. D., of Unionville, presided.

The annual address of the President (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 Board of Health.

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 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 National Eclectic Medical Association, were passed:

Resolved, That the provision of the State medical practice act, prescribing that the State Board of Health shall designate the medical colleges to which students of medicine are to be admitted, is inapplicable to the eclectic school of medicine in the State, and is in violation of the chartered rights of this Association under the medical practice act, the members hereby agree to rally to its support, and to do every lawful act by personal service and contribution to help them in this exigency.

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 re-elected.

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 Convention, 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, fearless 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 then 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 mightily to destroy a ninth), died Friday afternoon, 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.

Ve. 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:

"The compulsory vaccination law, in view of the fact, 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. So long as vaccination obtains, so long will small-pox 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 awaited.

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 Festival.

May was welcomed in Boston 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 and evening, 5th inst.) at Music Hall, Boston, conducted under the auspices of the Children's Progressive Lyceum of Boston, with representatives of other Lyceums, all under the efficient direction of Mrs. W. S. 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 attendance.

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: Faddette Women's Orchestra, Caroline Nichols, Leader, Willis Milligan, Piano 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, Magnificent Waltz (by Arditt), Louise Horner; Folly Dance, (Matrons, Mrs. Jones and Mrs. Porter) Elsie Miller, Louise Horner, Ethel Chadwick, Millie Smith, Lena Stevenson, Alice Waite, Joseph Jenkins, Court Jester; dance, La Galitza, Alice Barnes; dance, Baby Gullford; Rakera and Milkmaids' Dance, (Matrons, Mrs. Jordan and Mrs. Wood) girls, Elouise Hartman, Margaret McCloud, Sadie Lowndes, David Smith, Pauline Wood, Daisy Hereford, Hattie Forsyth, Marion Sautelle, Clara Robinson, Susie Hall, Millie McGrath, Zoia Pratt, Mattie Milliken, Vilva Dewar, Emma Kling, Alice Atherton, Olive McNaughton, Amy Daisley, Hattie Blair, Anna Murray, Blanche Bragg, Rena Steer, Juliette Caze, Lula Smith, Winifred Grant; boys, Eddie Hatch, Willie Marden, Willie Sheldon, Charlie Hatch, Harold Frost, Carl Leo Root, George Rumby, Ray Chadwick, Andrew Smith, Joe Forsyth, Ernest Chase, Frank Bishop, George Sawyer, Alphonse Cahoes, Frank Hadlock, Charlie Lang; Dance, Daisy Hereford; Dance of the Goblines, (Matrons, Mrs. Barber and Mrs. Pendleton) Nellie Kurtz, Almee Barber, 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. Barber) Georgie Pendleton, Gertrude Hersey, Justin McNaughton, Grace Seales, Isabel Smith, Justin Barber, Helen Higgins, Juliette Caze, Ethel Foster, Alice Ireland, Flora Dewar, Alexandrine Barber, Winnie Smith, Alice Lovett, Gabriel Barber, Florence McNaughton, Winnie Ireland, Sadie Falconer; Skirt dance, Ollie Smith; Irish Reel, Almee Barber; Gypsy Dance, (Matrons, Mrs. Bruce, Mrs. Keith) Stella Churchill (Queen of the Gypsies), Alice Barnes, Sadie Wixon, Maud Porter, Lena McNaughton, Louise Horner, Elsie Walker, Grace Dudley, Nettie Dudley, Emma Rolf, Elsie Miller, Mattie Wilcox, Irving Pratt, Henry Myers, F. T. Viles, Walter Hayes, Joseph Jenkins, Dannie McNevin, Eddie Bell, 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, Bessie Russell, Edward Morgan, George Mills, Daniel McNevin, Alberta Pelton, Almee Barnes, Angie Jordan, Millie Smith; bagpipe, Wm. C. Purdie; Sword Dance, Louise Horner; mandolin, Helen Higgins and Justine McNaughton; dance, Rosebud; Indian Corn Dance, (Matrons, Mrs. Daisley and Mrs. Stearns) Braves, W. B. Spencer, Benj. Russell, Henry Myers, Chase, Sprague, Geo. Lang, Irving Pratt, E. A. M. Jones, Duncan Davis, Geo. Cleveland, Mr. W. G. Thomas, Harry Mason, Bessie Austin, W. B. Wood, Walter Howes, Fred Willard, W. J. Begie; Medicine Men, Dr. C. H. Harding, Edward Morgan, F. T. Viles, Ernest Porter; Squaws, Alberta Pelton, Nellie Sprague, Agnes Knox, Emma Ireland, Maud Porter, Louise Walker, Bertha Clark, Emma Russell, Ethel Chadwick, Minnie Ward, Grace Dudley, Amy McNaughton, Elsie Walker, Flora Oliver, Grace Hunt.

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

Mrs. BUTLER'S FESTIVAL, MAY 8TH.—As is well known to the readers of THE BANNER OF LIGHT generally, Mrs. MAOUIE BUTLER takes great interest in the work of the Children's Progressive Lyceums in Boston and vicinity—having devoted much time and energy to this special department of Spiritualism. In her earnest efforts for the good of the children she has secured this year the spacious Music Hall of this city, and will give on MAY 8TH 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 Fête several of our daily papers printed complimentary notices, from which we extract from The Globe the following:

Mirth and jollity reigned in Music Hall yesterday afternoon and evening, when the Children's Progressive Lyceum gave a May Day Fête. Festoons of bright-colored bunting and native flags decorated the walls and galleries in profusion, and depended from the ceiling, 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 valley green. A great American eagle nestled snugly in the arms of the arch, and the star-spangled banner which proudly floated above the platform, and the American flag, were the banner of the Children's Progressive Lyceum, inscribed with letters of gold. On the opposite side of the hall appeared the inscription, "In welcome you all to our May Day Festival." The ample seating capacity of Music Hall was taxed to its utmost at both afternoon and evening exhibitions, the great audience overflowing the galleries and flanking either side of the stage, where were seated an orchestra of young women, daintily gowned in white.

The Herald remarked: "The flowers of Spring were never more radiant in glorious coloring than the two hundred and more girls that danced in Music Hall to exhibit their terpsichorean ability to capture Boston's hearts and dollars for the Children's Progressive Lyceum. 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 ill. 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 special force rules the conduct of mortals in their relationships one with another. Some are liberal-minded 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 educate 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.

Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss L. A. SPALDING, an expert stenographer.

LUTHER COLBY, Chairman.

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

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

It is our earnest wish that those on the mundane side of life who recognize the published messages of their spirit-friends will verify them by personally informing the undersigned of the fact for publication.

COLBY & RICH.

SPIRIT MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Seance 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 spirit-communion are kept open, despite all inharmonies that may prevail; and we pray that all who mourn and who are suffering 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 which we are encompassed; and unto Thy name would we ascribe all praise evermore.

JOHN PIERPONT.

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, then 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, because I was on the earth-plane just then.

I want to say that we have pets in the spirit-world, just the same as you have here. If we loved pets here, we love them in the spirit-land. 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. I'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 a 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

room. We all feel highly privileged when we can speak here, and feel that we shall be able to progress faster for so doing, and that you mortals will be better citizens, better neighbors, better friends because of our companionship.

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 contact with you I have learned a great deal of the difficulties that surround you. Sometimes 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. I am heart, hand and spirit in sympathy with you, sir, in this grand and glorious 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 beyond (some ten or twelve years since, I cannot get the time exact) I was attracted to your 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. Castile has returned, for in California I am 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 of God's children is placed upon this mortal 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 more—much more than I could while in the flesh.

I was educated to think there must be two localities beyond the grave. I find many, and we are building our heavens while here. Then 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 be; 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 spirit-communion. Able 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 hand, 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. I would not come to stay, but I visit you

every day, dear friends. I have not forgotten Chandler street, and I have not forgotten many people who were not my kindred only as we regard all humanity as belonging to one great family.

I am Sarah Rouse. I lived in Boston.

Mamie 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 he thinks I must be fifteen now. He was not an old grandpa; he was young when he went to the Summer Land.

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 forget those we have loved upon the earth plane.

When I passed away my mamma would kiss the picture, and cry so hard "for Mamie!" Why, I was right beside her; but she didn't know it, so it was no comfort. I don't think any one gets any happiness if they don't know it. I kept trying to touch her—sometimes on 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 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 seance 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 not speak for the sake of talking, but with the 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 medium. 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.

My name is Charles Barry, and I lived at the West End, here in Boston. Bro. Barry 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 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 through progression.

I want to say, in all kindness, in all love and in all charity, to every one who claims the title of medium. Let your garments be without a stain; live upright, honest, pure lives, and you will attract spirits of the same character 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

TO BE PUBLISHED NEXT WEEK.

Ida Daine; Deacon Samuel Andrews; Angelina M. Oudworth; Jessie Ellen Davis; Dr. D. J. Stansbury; Henry Cummings; 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 moving of tongues.

The devil's grass always grows tender for young mouths. Teachings from mules convey a kicking knowledge! The unsold life awaits a customer; you may purchase, 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 invincible 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 overburdened self.

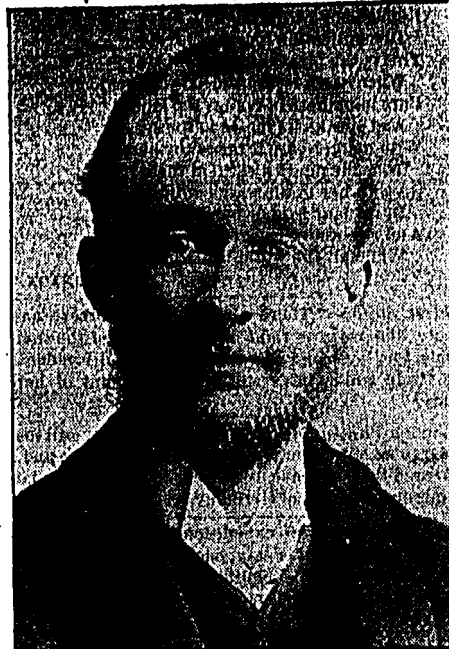
A soft current makes sweet music, but the rapids break the tattoo of action. AUGUSTA ADAMS.

Rootland, Me.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUESTIONS.—[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 feel tense, nervous 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 symbolology of that divine will that does not interfere personal sense of responsibility as to the results—the symbolology of choosing or knowing that oneness with divine will that ceases to regret the "baked weak of Egypt," that no longer nourish the soul when it has passed out of Egypt?

ANS.—Our teaching with regard to the human 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 manifestation.

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 will, 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 dawn 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 discoverable 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 getting into newspapers in consequence of the attempts being made to foist upon the Occident the outward follies 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 no means 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 demonstrate it on the sensuous 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 misconception 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 progress.

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 positively 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.

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 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. Mrs. H. D. COOK.

In the Message Department of the BANNER OF LIGHT of Jan. 6th was a communication from little RUBY RANDELL, of Buok 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.

Mrs. A. L. SIMMONS.

La Fayette, Ind., Feb. 24th, 1894. Among the individual spirit-messages of THE BANNER of March 17th, was one from DR. LANGE. DR. FRANCOIS 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. H. BAYNE, M.D. *Epitaph*, N. Y., March 22d, 1894.

