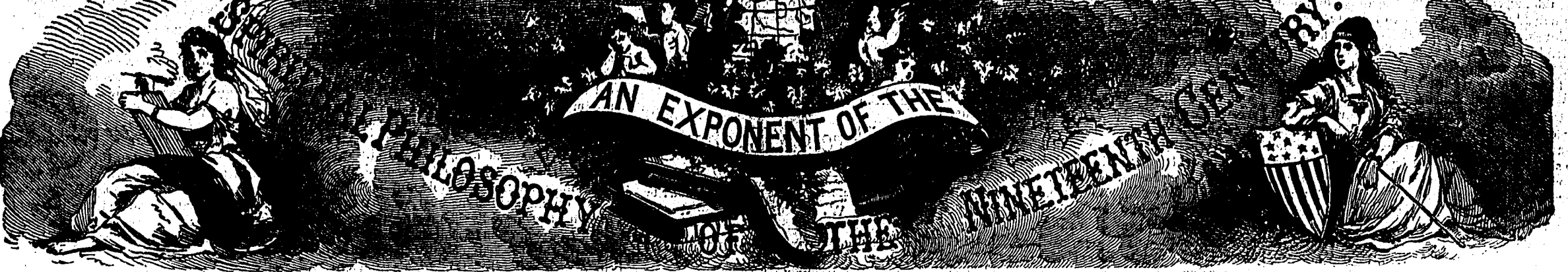


# BANNER OF LIGHT.



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VOL. 75.

(9 COLBY & RICH,  
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BOSTON, SATURDAY, MAY 26, 1894.

(\$2.50 Per Annum,  
Postage Free.)

NO. 12.

## A LESSON IN NATURE—FRUGALITY

BY NELLIE E. DASHIELL.

Worlds are thrown out, and drawn again  
Back to the Central Force of all;  
But not a single atom lost—  
Not even to the sparrow's fall.  
The distant suns, which move in space  
So far beyond all human ken,  
Whose order of mysterious change  
Transcends the power of mortal pen:  
May, in their ripened need of change,  
Be missed from their accustomed place;  
But for a million years or more  
They still send rays of light through space.  
And all of a disrupted orb  
Is garnered safe by law of Love;  
And in the fullness of God's time  
Another star appears above.  
There is no waste in Nature's use;  
She measures all with frugal skill;  
And with her atoms all transformed  
New stores—from out her treasures—all!  
And thus in wise economy  
She values well each little seed,  
So she, in lavish bounteousness,  
May freely give to human need.  
Washington, D. C.

## The Anniversary.

### The True Work of Spiritualism.

A Lecture delivered before the New Society of Ethical Spiritualists, in New York City, during its Exercises in Commemoration of the Forty-Sixth Anniversary of the Advent of the Modern Movement, by  
**CHARLES J. ROSE.**

(Reported for the Banner of Light.)

SOME forty-six years ago a series of light but rhythmic rapsounded in the ears and spoke to the minds of a few attentive listeners; listeners that a careless and indifferent world called—later—deluded dreamers, brain-warped cranks or fraudulent adventurers, who, for love of gain, would trade on the purest, holiest sentiments that the human mind has ever held.

These dreamers who were students, those cranks who were thinkers, those adventurers who were honest, all agreed that those mystic sounds, heard in the quiet of investigating chambers, were telling a story of thrilling and world wide interest to humanity; that the language of those rappings could be translated into the common speech of the people; that they were but the beginning of intelligible communications, in this age, between those who had once lived here on earth and those who were still limited by its conditions of undevelopment.

Uncounted numbers now believe that the riddle of those sounds, which vibrated on the still air of Hydesville but a few decades ago, sounds which have spread until all the enlightened world has heard them, was correctly read by those early investigators, and that those tapings were really made in obedience to an unknown but perfectly natural law, put in motion and made effective by the conscious volition of human beings who had once lived their life of discipline here, and then gone on into that other country.

I shall not attempt to prove now that there is a psychic power in the universe, just as natural as the physical force which meets us at every turn; clearer thinkers have done that, and it does not seem necessary to do so at this late day, in view of the fact that it is patent to the thought of even the superficial observer, that there is scarcely any one whose expressed thought is of value enough to influence the lives of their fellows, who now denies the living activity of some such energy in the evolutionary development of human conditions and surroundings.

Recognizing such a force as being real—as being a motive-power back of the deeds of men—yet none the less do I fail to understand it. It is as one weighted with the handicap of material being that I must think and speak. I know that this burden of matter is liable to lead me into error of judgment; and yet I dare use that judgment, and travel the way it leads, even while I know well the risk run. For this reason, I want no one and no society held responsible for what I may say here. I alone must be held accountable, whether the words I utter prove the vehicle for thoughts of wisdom or of folly.

Acknowledging that those tapings at Hydesville, which have never yet ceased to be heard, and which have spread from that small centre until all the educated world is familiar with their sound and with the popular interpretation of the meaning attached to them, that all succeeding manifestations of the force called "Psychic," that what is termed inspiration, that the states known as clairvoyant and clairaudient, that mind-visions and materializations, that all occult energy that has yet touched man's consciousness—do not prove with absolute certainty, the certainty of unquestionable knowledge, that these manifestations of intelligent power are the expressions of a superhuman energy, set in motion by individualized mind, which did not die with the material form which it once occupied and controlled here on earth; acknowledging all this, and also that we have to meet the lack of this positive kind of proof of the endlessness of human life—the life of the human soul or spirit, as an identifiable individuality—what then? Is it not equally true that in nearly every appearance in the world which we all accept with unquestioning faith as being real, we

meet the same lack of absolute certainty? Even the results produced by what we call the "law of gravity" might possibly come from some other and unknown energy; but that law seems to explain more fully and more simply than any other the conditions of inanimate physical life as we know it, and so we believe. Who shall say the belief is not justified by the fact that no other suggested theory will so fit into it and elucidate all the results produced by some law as will that one? and so we go right on and do our thinking and our work, just as if we knew absolutely that the law of gravity is a fact; and we are right in doing so.

Let us be fair and apply the same rule of belief and action to the manifestations of intelligent psychic power. Except the spiritual hypothesis no theory ever advanced, from electricity to fraud, from cracking toe-joints to the malicious action of the devil, offers any explanation of all the results produced by some power in the universe. Since the "law of Spiritualism" will explain all the psychic phenomena, I claim that it gives evidence, strong enough for an active, vigorous belief in the theory, that we do live, and live as individuals, on into the future that is beyond the disciplinary existence which so environs us here, and that there is the possibility, the fact, of communication between these two states of human experience.

It is from the basis of this thought that I would draw the inspiration that seems fitting to this anniversary occasion.

Admitting that this proposition of mine is a true one, that what are termed spiritual manifestations form a sufficient foundation on which to base a living, life-controlling, active belief, what of it? What is it good for? What can it be made to do? What ought it to do for humanity? Can it, ought it to become the living principle that educates and vivifies the motives that underlie the actions of men in their varied intercourse with each other and with all things either animate or inanimate? These and a multitude of other questions come at once to the surface, and demand attention and solution. Of course, I cannot answer all of the questions suggested, and certainly shall not try to do so in the time available for me here. If I can only set you thinking, my work is done, and well done.

Let me say right here that if the phenomena of Spiritualism have in them only the purpose of exciting and gratifying curiosity, of producing wonder, or possibly fear in the minds of men, or even of creating a belief in the endlessness of the life that has once begun its conscious existence here on earth, I believe the "game is not worth the candle." But if this curiosity and wonder and belief is the kindling fire of purpose for good in the lives of men; if it sets higher the standards of knowledge, of purity, of wise humility, of honesty of life in any and every form, and causes the feet of men to turn in the direction of these things, then, all hail to the day whose anniversary you celebrate.

If I read aright the unwritten as well as the written history of the earth, on its intellectual and ethical sides, it is only when a new thought or new expression of an old thought has at its heart, as the mainspring of its purpose, the uplifting of humanity in some form, either direct or indirect, that it ever grows to maturity. This road of the historic past, as far as the mind can penetrate into the mists of bygone ages, is bordered by the bleaching bones of dead schemes, that died because of lack of moral purpose in them.

Spiritualism will go the same way of death, and leave its bones to whiten in the sunshine and storms of coming generations, unless it has a work to do and does it; a work along moral lines, for the bettering of the children of men. This field of ethics where labor is needed is wide, and among the splendid wheat of truth growing there and bearing fruit of righteousness, weeds of immorality, of injustice, of deceit, find nourishment in sensuality, in fear and in superstition—those legitimate children of ignorance.

If Spiritualism can spur its votaries into activity as agents in the destruction of these weeds, make its disciples so live that the light which shines out of their very being enables them to darkness to go the way of justice, of true manhood, of noble womanhood, it deserves to and it will live; but just satisfying the curiosity of the heedless will never enable it to do so.

It would be senseless in me to undertake to point out all the places where workers are wanted to raise higher the standards of ethical development. I could not do it if I would. I shall hint at only one such place, with one or two of the roads leading thereto. This place will be the treatment of criminals.

A few weeks since I had occasion to act as the escort of a lady who desired to visit a criminal court, and look for a passing moment upon that side of human experience—that side so full of misery and ignorance. A man was brought to the bar who, when asked some personal question, I think relative to his age, kept silent; simply stood still and faced the court. The presiding Justice snappd out, "Take him back to the Tombs until he finds his tongue; I guess he can be made to speak." This may not be a verbatim quotation, but I have given the sentiment expressed. After a moment's delay some one said, "The prisoner does not understand a word of English," and so it proved; the man was utterly without knowledge of the language in which he had been asked a question. Apparently the man had been guilty of no offense of which the law could justly take cognizance, for he was discharged from custody at once, without anything else being said or done in his defense. To all appearance it

seemed as if the Judge himself had known that the man had committed no offense for which the law could hold him, and yet, because of a refusal to answer a question, which could have no bearing one way or the other, the person being evidently of mature years, he would arbitrarily hold him in prison for an indefinite time. And I wondered and questioned in my mind, is it so, that in this republican land, where we so boast of our freedom, and so often assert that no man shall be deprived of his liberty except by due process of law, such things are done, and done without a protest? Is that what we mean by "due process of law," that a judge may consign a man to a prison cell without trial of any kind? If this is so, there may be a difference in degree, but where is the difference in kind between the power our judges in this land of boasted liberty may exercise, and that used by the historic tyrants of the Old World?

I believe the time has come, or is fast approaching, when a reform, that will amount to revolution, is wanted in the treatment of the unfortunately ignorant ones whom the law calls criminal—a reform in the purpose of the punishment of criminals.

Don't think for a moment that I am going to startle and shock your minds by any anarchistic senselessness. If there is anything with which I have no intellectual or moral sympathy, it is with the notion that people, as a community, have not the right to protect themselves against the misdeeds, either malicious or ignorant, of any individual member of that community. The question I raise is not the right to protect against such, but how shall it be done, and what shall be the purpose of that protection? This last is a vital question. I claim there can be but one moral purpose in it, and that is the reformation of the offender; incidentally security for the community is reached by that reformation; but the great and controlling purpose of punishment should be to educate the criminal into a knowledge and personal acceptance of the thought that righteousness is best for him—that he is the loser by being criminal.

That the thought of really reforming and making pure the character of the unfortunates, who have prison doors close behind them, is but a small part of the attention of those who have to do with convicted offenders, seems hardly to need demonstration, in view of the results reached by prison discipline. How rare to find one who has been a convicted criminal who does not prove criminal to the end of his mortal career. How could it be otherwise with such a mental and moral atmosphere as surrounds the prisons of the world? It would be a wonder as great as any miracle of old if the discharged convict did not offend against the law which has punished him for what he has done, simply in retaliation. He has not made good the loss he inflicted on others because of the law's ministrations, nor tried to; neither has it helped educate him to higher ideals of what a man's life may be.

What has more to do with developing truly ethical traits of character in the life of one inclined to go astray than surroundings that are intellectual, that are clean, that are wholesome, in his daily life of contact with those around him? What more likely to hold him to right thought, and so to right deeds, than the presence and sympathy of mother, father, sister, wife or children, the last especially? And yet social power, represented by the officers of the law, shuts him from these, or only allows them to reach him under conditions that are shameful to the pride of the man. What moral right has the community through its law to shave the beard from the face of the man accustomed to wearing it? Will he be any more inclined to respect and seek to do virtuous acts because of that deprivation? Understand, I am not saying that criminals should not be restrained; I emphatically say they should be; but that restraint should never take the form of destroying any latent manly pride that may lie, dormant perhaps, down in the depths of the criminal's nature. Pride may be an evil, but it is also an incentive to nobleness.

Shut out from the world, shut out from the intellectual life of the world, shut out from the sympathy of the world—how can a convicted criminal ever become anything else than criminal? The miracle is, that even one should enter that pit, and ever be clean again, while clothes of flesh hold the man to conditions of earthly development.

In the old days men looked up to the heavens and saw there a "King," with powers and passions unlimited, a lawmaker for human beings, who, if man broke his law, either forgave the offender because of some sacrifice or praise, or supplication of the guilty one, or purely in retaliation inflicted punishment of pain as payment for the offense. This thought of God's method was epitomized in the one Mosala law which said: "An eye for an eye, a tooth for a tooth." Now it does not matter that this was only ignorant thought carried over and fastened upon the Jewish ideal of God—the human thought was there that that was God's method of justice, and therefore it was right and just for men to judge and treat their fellowmen in the same way. That thought has come down to this day and generation, and is the motive-power that underlies all criminal codes. And yet, as applied to Deity, the notion of retaliatory punishment is slowly dying, even in its old stronghold—the Church. It is rare to find a churchman of intelligence who would acknowledge that he thought his God acted from any such motive in dealing with his erring children. It is coming to be time when any such motive will be dropped out of the criminal statutes of a civilized nation.

This is only one place to which I have directed your attention; where thoughtful, edu-

cational work needs to be done by those who are not afraid to think; but it is time that all such thinkers woke up to the fact that there are living problems coming to the surface all the time—problems vital to the ethical growth of the world that demand solution; and Spiritualists have a work to do along these lines of ethics, if they would have the star which rose above the horizon of human darkness nearly a half century ago grow into a sun whose splendid light shall shine with such clear and steady lustre that men may see the way of rightness and know that it is well to walk therein.

## ANNUAL ADDRESS

Of President Ripley before the Eclectic Medical Association of Connecticut, May 14th, 1894.

Ladies and Gentlemen of the Eclectic Medical Association: I congratulate you upon safely passing another milestone in our united professional life as a chartered institution of our beloved State. This is our thirty-ninth annual meeting, and, as advocates of advanced thought in our particular domain, we have no reason to be ashamed of our past record. I do not propose, however, to burden you with retrospective views in what little I have to say to-day. It is more necessary that we examine our present surroundings and plan for future work; for while the Eclectic School of Medicine has achieved a glorious record hitherto, her work will not be done so long as there remains a vestige of the medical despotism of the past, that threatens to throttle truth, suppress thought, or abridge the liberty of any man or woman who elects to practice the healing art along new lines of therapeutic light, or the right of the masses to employ those who thus practice.

The very name of Eclecticism breathes of that freedom which is indigenous to our atmosphere, for which our fathers contended, and which we, their children, must maintain or lose. In these latter days there has arisen a medical priesthood that are thirsting for the supremacy of the dark ages, who would, if possible, arrest the evolutionary processes of our time, and imprison the independent thinker, lest he steal from them their waning prestige. The medical legislation that has been and is being enacted is a blot upon the character of a noble profession. Its aims profess to be of the highest character, but its motives are of the darkest hue; and the results, were it possible to enforce their plans, would effectually embarrass the progress that has brightened the past, and made of the practice of medicine something more than mere guess-work. The State Board of Health, the energies of which should be engaged in the direction of conserving the public health, to which end it was created, seems to have no other purpose in view than to furnish places of emolument for its favorites, and the abridgment of the liberties of all who do not pronounce the medical shibboleth of their sect, devoting their energies to most ignoble purposes, and thereby defrauding the people of the benefit which should most naturally flow from such a source.

The Eclectic Medical Association, to its credit be it said, presented a united front of opposition to the scheming of the medics in the last Legislature, and, while we did not wholly prevent their doing an immense amount of damage, we did succeed, through the aid of our charter, in escaping compulsory cooperation with them. The result is that we are today the only free practitioners before the law in the State. Their next move, probably, will be to deprive us of our charter; and they will resort to any scheme to accomplish it. The State Board of Health has been turned into a political machine; the towns of the State have been deprived of the control of all matters pertaining to the public health; and in place of the selectmen and justices as local health officers, a lawyer has been appointed for each county, at a good salary, who appoints in each town some political favorite, without regard to competency or general fitness for the work. It remains to be seen whether it is an improvement over the methods of the past or not.

The whole framework of the new law is designed to aid the favorites in making frequent and large drafts on the public crib, in the name of Sanitary Science, while the work of the health officer, for which he gets three dollars, is purely one of supererogation, usurping the prerogatives of the physician in charge, and, by implication, charging the attendant physician with incompetency. . . . The whole scheme is belittling to the medical profession as a whole, and demoralizing to those who engage in it for hire; and it will prove not nearly so efficient as the old town boards. They have succeeded in prohibiting all men and women from practicing the healing art after the methods of the humble Nazarene, and applaud themselves for so doing, striking down, as they do, one of the cherished institutions of the Church Militant!

Let you think I am making too strong a statement, I will prove it. Those of you who are familiar with the Bible will find this advice in the fifth chapter of James, 14th verse: "Is any sick among you?—Let him call the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Can a man heal the sick after such methods under our new law? You know that he cannot. No anointing with oil any more; no laying on of hands, though there is more divine potency in the touch of the natural healer than in all the physio of all the ages; no more faith cures, though faith is deemed the mightiest lever in the universe of souls; or a single method of cure that Christ or his apostles employed. . . .

Let these plutocratic doctors try to enforce their obnoxious law and see how speedily an indignant people will prove it unconstitutional. They have temporarily succeeded in impeding the march of progress; and, while it may prove of temporary benefit to those who projected the scheme, liberty of conscience and action, so dear to the hearts of America's sons and daughters, will arise triumphant, the sumptuary law be disgraced, the originators, despised.

There has arisen some misunderstanding as to our exact status as an Association under the new law in the minds of some of our members, at which I am greatly surprised. The misunderstanding is mainly over the appointment of a Board of Medical Examiners, as the new law provides for those who are not otherwise provided for. Our charter states specifically how our examiners or censors shall be appointed, and when; hence we do not come under the domination of the State Board of Health, and we are carrying on business at the old stand in just exactly the same way we have for nearly forty years. With the exception of registering, the new law does not affect us, and I do not believe that the State Board of Health has a constitutional right to levy a tax of two dollars on you or me, when the Commonwealth has certified to our qualification as practitioners, and we have acted upon it in good faith for five, ten, fifteen or twenty or more years. It is an outrage to which we should not have submitted; and we could, unitedly, have carried the case to the courts and ascertained whether we have any rights that this Board is bound to respect. But it is too late for that. Let it suffice to know that the new law protects our chartered rights, and we are living up to its privileges as usual.

Just at present the most fashionable and remunerative fad of the doctors is Compulsory Vaccination; and, as is usual with those who would compel people to think and act as they wish them to, they select the weakest of our kind—in this case the school children. This is one more illustration of the folly of placing power in the hands of such men. While men may be learned in some directions, they are not in all, and the leader of the vaccination "slaughter of the innocents" in this State never heard of the great Englishman's work on the History and Pathology of Vaccination—Crookshank's—until told this winter by one of the craft.

I was pleased to meet recently a member of the Connecticut Medical Society in Hartford, who said to me: "While I believe to a certain extent in vaccination, properly performed with proper matter (though there is very little of the latter used now-a-days), I do not believe in the compulsory feature, and stand ready to oppose it with you." And he assured me that there were a great many of the allopathic school who occupied just that position. He said, "It is not a question of schools at all; it affects the basic principles of our institutions; it is a question of liberty and conscience." That is right; that is manly, and speaks a growing spirit of liberality that will sometime sweep from our statute-books such disgraceful laws as this which we oppose.

We may differ as to the efficacy of vaccination, but I am confident there is no member of the Eclectic Medical Association of Connecticut who would advocate compulsory enforcement; it is contrary to every principle that has guided us hitherto. The centre of the fight in this State is New Britain, and Doctors Mulligan, Broekway and Luddington of that city, backed by a strong anti-vaccination society, are going to defend their rights. All honor to them, and may their success equal their merit.

Your committee on the Connecticut Medical and Surgical College will doubtless have somewhat to report. The hard times coming on just at this juncture delayed what would otherwise have been an active work. I have received assurances that there are men in our midst who stand ready, when concerted action can be obtained, to erect and endow an institution that shall be a credit to us, and I am in favor of no other. When we erect a college building, let it stand as the Association has stood, a monument of worth and stability, representative of that freedom that demanded the birth of our school, and its ensign will never be lowered.

Gentlemen, if we are not the strongest institution in the State, it is not because we are not worthy. We have the material, we know the right, and knowing it, we should live it, and act it unitedly. I am forcibly reminded of the saying of Emerson, that "No man has a right perception of truth who has not been re-acted on by it, so as to be ready to be its martyr." The spirit of self-sacrifice that accompanies a right perception of truth seems to be lacking in our ranks. We need to do, to dare, and to suffer, if need be, in defense of what we know to be right, and acting unitedly thus, the contagion of a high resolve would spread, until all the noble and true among men would rally to the standard of liberty and truth, and the little despotisms of cliques and time-servers would give place to nobler forms of thought and action, and true progress would be achieved. But rest assured, if we fail in our duty others will arise and perform the work. The law of evolution, operating in the hearts of men, eternally urges them in the direction of their highest good. A breath of will blows eternally through the universe, of souls in the direction of the right and necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the worlds into order and orbit.

Eclecticism comprehends all that is good in nature, and in man, and all who are imbued with its spirit will exhibit a catholicity of sen-



timement and action commensurate with its principles, and will naturally antagonize the narrow, restricted ideas and efforts of bigots in any line of human thought and endeavor.

This, in brief, is the field we occupy, and we should individually bring the question home, namely, Are we living up to its precepts, and enlarging our minds and hearts in harmony with its aims and scope? The time is forever past when we can say to our brother, or allow it to be said to us, thus far shalt thou go and no farther; and the men or set of men who attempt it are either objects of our contempt or commiseration, according to the animus that actuates them. Let us stand shoulder to shoulder in defense of a pure Eclecticism, modifying exact justice only by divine charity; for thus only can we live upon good terms with ourselves, and enjoy the recompense of a well-spent life.

In retiring from the position of the presiding officer of this Association, I carry nothing but the happiest recollections of the many courtesies of my fellows; and I thank you, one and all, for your kindness and consideration; and if you deal as kindly with my successor, he will have no cause for complaint.

Men may come and men may go, but the principles we advocate will live and broaden, lengthen and embrace, until the thralldom of men to ignorance through fear will be replaced by freedom, prosperity and universal happiness, when equality of opportunity will be every man's prerogative. To this end let us labor with a unanimity of heart and purpose that sinks all personal differences out of sight, and we shall grow to be worthy of the name we represent.

## Original Essay.

### STRAWS IN THE CURRENT.

BY W. A. CHAM.

THE leading geologists of fifty or a hundred years ago were generally catastrophists, believing that all the great changes in the earth-crust were wrought by sudden and awful upheavals and subsidences, through fire and water! Later, they became uniformitarians; rejecting the catastrophic as nature's method of fashioning the earth, they assumed that she works her mighty changes through slow and almost imperceptible steps of modification—even as we behold nature working all about us in the present. To-day, geology maintains that nature works through both methods in transforming our world; that catastrophism is true, and uniformitarianism is true. The evolution of scientific thought in geology illustrates what appears to be a natural law of the growth or progress of thought in the human mind. One scientific or religious age seems to establish a certain idea or belief; the next repudiates it as false, and sets up another as true; a later age, accepting both in part, garners up what plainly appears to be a larger truth, a higher faith, from each, and so passes on.

Fifty or a hundred years ago certain Bible records, or texts, were accepted as infallible truths; certain beliefs founded on them were held as final and perfect; two or three score years later, science and reason widening and rising in discovery, and interpretation of nature and life in many ways, ridiculed and rejected these same records and beliefs as fables, old wives' tales, or ecclesiastical superstitions! To-day a larger science and a rising faith of reason are plainly discovering and confirming to the thought and belief of the age a grand truth, a wonderful reality in these same old records and doctrines so lately cast aside as fables and errors. Our grandfathers and grandmothers believed. Our fathers and mothers disbelieved what their parents believed. We, moving on in the ascending spiral of thought, are coming around and up through growing science and reason to discover a truth, a reality of nature and life in both the belief and unbelief, both the faith and the skepticism of our ancestors. This appears to be nature's way in the progress of thought.

Our grandfathers and mothers—maybe our parents—believed that the angel of the Lord descended from heaven, struck off the two chains that bound the imprisoned disciple, Peter, opened the prison doors, caused the great gate in the wall to turn back, and so led forth Peter a free man! Some of our parents—maybe we—have disbelieved this story, counting it unnatural, irrational and unscientific; to-day, some of us in the light and evidence of later and higher physical and psychical science and discoveries, can quite naturally and assuredly accept this Bible story of the angelic release of Peter from prison as the simple record of a great truth and reality! Let us consider this a little more fully from a standpoint of science and reason:

This is the case presented, stated in brief: Peter was in prison, bound with two chains, asleep, two prison guards watching, one on either side, prison doors locked, the great iron gate leading into the street fast closed! What was done? An angel from the unseen world entered the prison, caused the chains that bound Peter to fall off, bade him arise and follow. This Peter did. The prison doors opened before them, as by unseen hands, and they passed through, coming to the great iron gate that gave entrance to the city street; that too swung back on its rusty hinges, as moved by an invisible power. The angel and Peter passed through, and Peter was free, but the angel had departed!

As to the eternal truth and realities of the soul and life, it matters very little whether this story is true to fact, or not; only this concerns our thesis here: Was it or might it be true, or in accordance with the natural law or order of the world and life as our higher science and faith are discovering and revealing nature and life to day?

First, then, do the natural circumstances admit of this record being true? Second, might there be unseen beings, quite naturally about or in the prison, with a kindly desire or motive to set Peter free? Third, if such beings were, could they naturally have the knowledge or power to do so?

First, then, as to the natural circumstances of the case, considered from the standpoint of the latest and highest science. Here is the Bible record of the circumstances in brief, so far as this world goes: Peter in prison, bound with two chains, guarded by two men, doors locked, great iron gate in the surrounding wall bolted; no visible hand or being near to free Peter. Now are these the chief circumstances, the most real factors of the case?

A score of years ago science and rational, sensible evidence emphatically answered, Yes, all! To-day a new standpoint has been gained, new light gives clearer seeing, from which and

through which we are seeing and learning that there is another set or degree of circumstances, more real and essential, as factors, than any we can see or feel in this world. In scientific or wisely considering or adjudging the truth or falsehood of this Bible story, we must plainly take these newly-discovered circumstances first into account as evidence. What are these primary and most real circumstances, newly discovered by science, and more being revealed as the great essential factors of our world and life? These, if we mistake not: Around and over Peter in prison was another world of energy—of forms and life, unseen, unrecognized by our senses and understanding of this world; yet this invisible realm of being unfolded, permeated the body of Peter, and even the prison walls, iron gate, and the whole sleeping or waking city and earth. In fact, the prison walls, iron doors and chains had no power or form, only as energized and molded from this invisible world of circumstance. Thus science is discovering and teaching us how the visible world and life only subserv the invisible—much as the bones subserve the muscles, and the muscles in turn serve the nervous system.

It is quite plain, then, that to consider this Bible story scientifically or rationally, we need first to keep clearly and strongly in mind the invisible circumstances of the case, namely: the unseen world and life, that in fold and permeate all the seen—feeding, molding and energizing all. Thus the energy and life of the invisible universe fashions the suns and planets; it gives the crystal its form and polar force; through its energy the plants grow, the birds sing, and we men and women hope, love and strive! Granted that we accept and partly understand this new revelation of science regarding the invisible world and life about us, the next question we naturally ask is: "Who in the unseen world would be naturally interested in releasing Peter from prison? Who might have the knowledge and power to use energies and instruments of that world to dissolve or strike off chains—to open doors and gates? Beings from Jupiter or Saturn, or from beyond the stars?" We cannot suppose such to be very near or interested in us. They would naturally abide with their own. Who else? What of those we call "dead"—kindred, friends and lovers? Did death remove them outside the universe? There is no outside conceivable—declare science and reason; somewhere in the universe if anywhere. Did death destroy them? Nothing is ever or can be destroyed, so far as we can discover. Even death is only transformation—a new conditioning, a new awakening: what disappears from one world naturally moves and appears somewhere else. "Our dead" are not in our world of sense; we are sure of this. Where then? There can be only one scientific and rational answer—namely: in some part of the universe, invisible, little known to us. But where, oh! Science and Reason? This is the best and clearest answer we have heard from them: "All the most essential elements and energies of bodies and lives of rocks, plants, animals and man, so far as we can discover, come from the unseen and pass again into the unseen through what we call decay and death." Creatures and things die out of our world into some other state of being adjoining. Man is a part of this matter and life-time of nature, this constant ebbing and flowing of the infinite sea of being. We feel quite sure, therefore, that he, too, in death, passes into the invisible world that surrounds our little earth-home. But what is man there, the upper—outer side of death? Are our dead kindred, friends and lovers, such beyond death? We have been able to discover no break of nature, no soul of nature thwarting itself where we have studied closely. Everywhere, through natural law of continuity and progress of worlds and life, the soul in nature appears, evolving organs and life and consciousness by slow, continuous, natural development and transformation; no turning backward to violate or destroy the past, but a forward fulfilling.

We feel assured then that our kindred, friends and lovers are not outside nature's law or the soul's destiny in passing through death; but that death is a progress—a process of nature's developing organs and senses, and increasing consciousness and perfection of life. If this be true, "our dead" must be more and better kindred, friends and lovers than when in these visible homes of ours. Would it not be in the order of nature, as we learn her way in this world, that kindred and lovers who had through death passed just over the borders into the unseen room of life close adjoining ours—whose organs and senses and powers of being had thus been enlarged and perfected—should still, in kindly and loving ways, feel interest in us, and desire to help? Surely such is the gospel of the best of this life!

Would it not be in this same great nature's way, as expression or manifestation of the divine soul we are conscious of within and over us, that John the Baptist, the martyr Stephen, the loving James, and others who had died away from the Christ church and his work on this earth, should still be interested, and desire to help those who remained in the earth loving and striving? But how little do we recognize this interest and help from the unseen, if it be true! We have passed far beyond this life's babyhood. The child in its lower degree of development is but little and vaguely conscious how much the father's and mother's higher life ministers to its lower. How much does the baby recognize or understand the love and care, the machinery, the powers and work in which and through which the parents and friends in fold, nurture, clothe and protect it. We in turn—how little as yet do we recognize or understand the gifts of life we receive from the ascended unseen! And yet it appears more and more clearly in nature's order that we are as dependent upon this unseen world and life as the babe upon its parents.

Granting "the dead" near us, that naturally they be interested in us and desire to help, have they the knowledge and power?

If nature and the soul keep their course of evolution into higher unseen degrees of the universe, then assuredly we can say: "Yes!" They have entered into that degree where are, more fully and richly, all the higher elements and powers that feed and mold and control our world degree of creatures and things! Have they not naturally entered into the knowledge and use of such more completely? "It is nature's way here. If they can understand and control the chemical, electrical and etheric forces of the invisible realm over and about us, better than we, is it a far stretch of "scientific imagination" to conceive of those we call "dead" in the upper degree of the universe, that—invisible—borders ours, under favorable conditions dissolving iron chains, push-

ing back bolts, and opening gates and doors to set free their imprisoned friend, Peter? Our latest and highest science and art seem to be discovering and confirming a vast field of truth and reality in the seen and unseen universe of life at one with this old Bible story. Can we outthink and over-believe the resources and gifts of nature and the soul over us, whither we tend?

## Glints from our Foreign Exchanges.

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

### AN APPARITION AT GAUDELOUPE.

(From La Revue Spirite.)

Dr. Gaston de Messimy sends to *The Revue* this curious story, with his explanation of the facts involved in it:

"M. Lacascade possessed at Gaudeloupe a fine piece of property, the principal house of which was said to be haunted by supernatural beings; at least such was the belief of the inhabitants of the islands, or 'oreoles,' as they are commonly called. Many of these would not remain in it for any cause whatever at midday, for it is at this hour, they say, that their former master, a very cruel man, is wont to visit it.

M. Lacascade laughed at this nonsense of his men, for he did not believe in spirits. Besides, he had himself seen nothing to justify such fear. However, he used to hear, sometimes during the night, noises that resembled unmistakably the noise that a negro would make when crunching a sugar-cane. At first he attributed these sounds to his own fancy, or to a wretched jest on the part of some one. But one day, toward noon, while he was lying in his hammock—as is the custom in the colonies—he saw, coming toward him, a man dressed wholly in white, whose feet seemed not to touch the ground, but to rest on a cloud of vapor. This phantom, stopping before him, gazed fixedly upon him and said: 'This is my name,' giving his baptismal name, and, having done so, added: 'Please have mass said for me and prayers,' and then withdrew, leaving M. Lacascade much astonished. The two floors of the room were wide open. The vision, crossing the threshold of one, vanished like smoke into the air.

Following the wish of the spirit that had appeared to him, M. L. caused masses to be said, and nothing more was heard of the spirit.

Some months later M. L. was in a field of sugar-cane which he was causing to be cut, when suddenly a beast, coming from a hole, and holding in its mouth a piece of gold, came quietly to him and gave him the gold. The negroes declared that this beast was the guardian of a treasure hidden in the field. M. L., much puzzled by what he had seen, caused search to be made, and discovered a vessel full of gold, a little case containing a watch, and some papers upon which was written the name that the white phantom of the former owner had given him.

'What conclusion may we draw from this strange but authentic manifestation?' This is Dr. Messimy's question, to which he gives the following reply:

'A moral lesson is taught by the apparition, and another by the curious incident of the beast coming from the earth. Now to know things really, we must know the "why" and the "how."

'In the first place, the former owner who appeared to M. Lacascade, had left behind the reputation of being a very cruel man. Had he abused his negroes, or committed some other atrocious deed? However this may be, it is plain that his spirit, freed from the body, saw clearly his past life, was struck with horror by the sight, and then it was permitted to him to appear in the form which he bore on earth, in order to ask of M. L. the help of prayers to break the bonds that held him still bound to matter. So much for the "why."

'As to the "how" of the apparition: The spirit that becomes visible does so by borrowing either from the universal fluid or from the fluid of a medium—in the present case M. Lacascade—that which is necessary for the production of the phenomenon.

'What about the piece of gold? We shall show the relation that appears to exist between the apparition of the phantom and this little incident which all unobserving and untaught minds will hasten to place in the domain of chance. All things have their reason for being, and do not happen merely. They are the result of causes, governed by laws, the most of which are unknown.

'Is it not rational and conformable to the truth to admit that the spirit of the former master, desiring to thank M. Lacascade for the prayers offered in his behalf, wished to reveal to him the treasure hidden in the plantation? This fact admitted would go to prove also that animals, our inferiors in the order of creation, have a spirit, less intelligent than ours, less susceptible of education, but a spirit which may be influenced to the accomplishment of certain acts by invisible beings.

Chance and the supernatural do not exist."

Mr. Merwin Marie Snell writes from Chicago to the *Alhambra (India) Daily Pioneer* that the World's Parliament of Religions "has taught the people of the United States that there are other religions more venerable than Christianity, which surpass it in philosophical depth, in spiritual intensity, in independent vigor of thought, and in breadth and sincerity of human sympathy, while not yielding to it a single hair's-breadth in ethical beauty and efficiency."

### For the Multitude.

Many great blessings of the world can only be had by the few, but here is one for the benefit of all, and absolutely free of charge. Nothing is of more importance to us than our health. It has, until recently, been impossible for the poor, or those living far from large cities, to obtain the best medical advice except at great expense. But now comes forward one of our greatest and most successful specialists in curing nervous and chronic diseases, and offers to every one, far and near, the privilege of consulting him by letter, without charge. This is one other than the well-known Dr. Greene, of 34 Temple Place, Boston, Mass., the discoverer of that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy. You who have sought in vain to learn what you are suffering from, or to obtain help, write him a description of your complaint, and he will return you a letter stating exactly what your disease is, and thoroughly describing each symptom, so that you can clearly understand just what ails you. And all this is entirely free of expense to you. The doctor gives most careful and explicit attention to all letters, and is having wonderful success in treating disease through his system of letter correspondence, using, as he does, nothing but harmless and reliable remedies in his practice. Write the doctor at once all about your complaint. It is the surest way to regain your health.

## Spiritual Phenomena.

### Materialization in Texas.

To the Editors of the Banner of Light:

It seems strange, so very strange to me, that any enlightened Spiritualist should deny the fact—the absolutely-demonstrated fact—of spirit-materialization. There are pronounced Spiritualists who, with agnostics and theological sectarians, contend that such phenomena are impossible, while others do not hesitate to pronounce all materializing mediums frauds. Such consummate ignorance of physical and spiritual laws and of spirit possibilities tries the patience of all thoughtful, brainy men. Why, materialization, visible and invisible, is going on all around us every moment. The hidden life-centered seed, pushing its forces up through the mud, materializes the snow-white lily. Within the rough shell-walls of the acorn there is a central germ, a pulsating entity, that ultimately materializes the towering oak. Personally, we are all of us hourly and daily materializing the bodies we inhabit—materializing them not alone from foods and drinks, but from the original invisible spirit-substances that infill and thrill the universe, thus enabling us to manifest ourselves to others, and come into sensuous rapport with the thousands upon thousands of objects that dot and decorate the earth.

The above is preliminary to a brief description of a noted medium and her materializing manifestations—Mrs. Valree, 1815 Fannin street, Houston, Texas. This lady has been a medium twenty-six years, with such a variety of phases as trance, clairvoyance, independent slate-writing (new slates being brought by the parties seeking tests), impersonation, prophetic visions, tables raised to the ceiling, and other startling manifestations.

THE MATERIALIZATIONS. About three months ago this lady sat for materializations, and was successful almost from the first sitting. Her cabinet is simply one piece of very thin black muslin suspended across one corner of the room, with a chair behind it. Mrs. Valree's manifestations have convinced and converted many hard-headed skeptics, such, for instance, as Mr. Long of Houston. This gentleman resisted all proofs and evidences till he actually went into the cabinet, or rather behind the filmy curtain, and sat with this lady firmly holding both her hands, and while thus grasping them spirits materialized before his eyes, and the eyes of others present. Finally, a spirit lifting the curtain to one side, Mr. Long, with the medium, walked out into the room, and two materialized spirits with them. These spirits dematerialized, this Thomas-like skeptic became a convert. Now his rapt enthusiasm excels his previous skepticism. But mark the consequences. It came near ending the medium's life. She was paralyzed for three days, and it was weeks before she fully recovered. Neither spirits, medium nor investigator should have consented to such a hazardous procedure. There are mortals competent to instruct spirits.

### SOMETHING OF MY EXPERIENCE.

Invited by Mr. Scott, a zealous Spiritualist of New Orleans, to attend with him and others Mrs. Valree's séance, I gladly accepted the invitation. This lady's standing socially naturally attracts to her people of intelligence and culture. The parlor was large and commodious. Just previous to the sitting, those present, in connection with the medium, were engaged in a pleasant conversation upon spiritual subjects. Now the medium, taking her seat before us all, the thin curtain was drawn in front of her, and the light was subdued to an ordinary twilight. There was no joining of hands, no jargon-singing, but a calm, receptive quiet—a quiet constituting of itself a prayer. Almost immediately a spirit—an Indian maiden—walked out, chatting cheerfully with several whom she knew; and while still out in the center of the floor, another spirit, tall and graceful, robed in white, came out, stepped up to me, laid his large, heavy, magnetic hand upon my head; while another pushed the curtain up against the wall, showing us the medium, deeply entranced. Perhaps I should add that this curtain was not divided in the middle, but was one thin, gauzy structure, stretching across the corner of the room; and, further, it seemed to have little or nothing to do with the materializations—for the spirits materialized through the curtain, in front of the curtain and over the top of it. They frequently dematerialized in front of the curtain. Several times there were three spirits out at once in full form, walking and talking.

Do I hear some one say "I can't believe it?" My reply is: "What you cannot or do not believe is of not the least consequence to me!" Little is to be expected from bigots or semi-bigots. I have not been a student of Spiritualism these forty years and more in vain. In the above-described materializations I had, as cautious witnesses, the majority of my senses, seeing, hearing, feeling, coupled with my judgment, reason and intuition; and all corroborated by a dozen other careful, thoughtful ladies and gentlemen present.

THE IMPORT OF THESE MATERIALIZATIONS. They are necessities in a selfish, doubting age. They antagonize a cold, icy materialism. They reveal the potency of spirit-laws and forces. They demonstrate a future existence. They are means or footsteeps to a higher end. They belong to the primary department in the school of Spiritualism. They do not necessarily imply spiritual growth, or high moral attainments. Persons may look at spirit-materializations as misers look at their gold, and still be spiritually blind. They may get test upon test, and still live in social companionship with selfish, dark, undeveloped spirits. Such should listen to the Nazarene words, "Come up higher." True-minded Spiritualists soon graduate from external phenomena up on to the plane of philosophy, from philosophy into the more inner sphere of intuition, where faith ultimately in fruition. Here they fully realize that they are spirits now, living already in the spiritual world. They grow from within. Half forgetting self, they live for others. They are conscious of daily inspirations and heavenly influences. They walk and talk with angels. They are practical Spiritualists.

San Antonio, Tex. J. M. PEEBLES, M. D.

Golour McOrain, who died on the 14th of June, one of the Hebrews, in the reign of Charles I. is said to have celebrated one hundred and eighty Christmases during his lifetime. There were records in the McOrain family which proved that the old man was past one hundred and eighty years of age on the day of his death, which would make his lease of life at least thirteen years greater than any other man who has lived during the last three thousand years.—Ez.

Another—"Nellie, I understand that that young man who takes you to church never enters it." Daughter—"That is a base slander, ma. He always goes in when it rains."

## A Modern Fable—With a Practical Moral.

In a bright little volume entitled "Life's Fairy Tales," by J. A. Mitchell, we encounter a story which carries with it, under a thin veil of humor, a lesson which strikes deeply to the heart of the regular medical profession, whose members are now, in different States, endeavoring to obtain the passage of sumptuary laws, which shall give them, in effect, a monopoly of the business of treating the sick—without the trouble of consulting the wishes of the sick themselves.

The fable runs that a very rich man's life was thoroughly embittered through having his son—on whom he had centred the hopes of a high career—turn out to be non compos mentis, to the degree that he had neither discriminating judgment nor power of mental aggregation, though he was pompous and silent to the last degree.

The father was accustomed to pace his spacious apartments in despair; and on one of these agonized perambulations happened, in the nether regions of his house, to encounter a trap, wherein squealed and struggled ineffectually a mouse of most miserable mien! Being asked by the man what his special trouble was—as he was evidently the victim of some strong mental excitement—the doleful mouse replied: "I was to have been married this afternoon, but now I shall be murdered instead!" The rich man acknowledged that he had the best of reasons for his present complaining, and filled with a transitory spasm of pity, set his rodent prisoner free!

That night, while tossing on his bed in sleepless remembrance of his unfortunate son, the father's attention became attracted to two mice (evidently the bride and groom), which mounted the footboard of his couch, and squealed their thanks melodiously for his having spared the life of the mouse-party of the first part. They continued to visit him, and subsequently, noticing his great distress, advised him one night to call three times on "Uncle Rody" when in trouble. More from curiosity than otherwise he did so, and was astonished to see an old gray mouse, of fattest rodent proportions, laboriously climb the footboard and fold his fat paws over his Falstaffian stomach, while his little twinkling eyes rested inquiringly upon him who had called his name. The story proceeds:

"What is your grief?" asked Uncle Rody. Then the unhappy father told him all about his son.

"I can easily remedy that," said Uncle Rody. "If you will only take my advice."

"What is your advice?"

"Make your son a physician."

"A physician!" exclaimed the father. "Why, he has n't brains enough for a hod-carrier."

"No brains are required. Your son has a pompous manner, and says little, a combination that is sure to impress a sick man."

"But he could never cure anything!"

"Why should he?" said Uncle Rody. "Nature does that; and when the patients die it is because nothing could have saved them;" and here he gave his listener an enormous wink out of all proportion to his diminutive size.

"But the other physicians," said the father; "they would be sure to find him out."

Uncle Rody smiled.

"Are doctors of the same school in the habit of denouncing each other? Your son can kill every patient he treats, and his professional brothers will stand by him to the last. Just give it a little thought, and you will take my advice. Good night!"

Three years later the stupid son returned from abroad, after a series of unintelligent studies in the principal medical schools of Europe. His first patient was an influential lady who had the whooping-cough. He pronounced it quick consumption. She of course believed him, and when she recovered was so overcome by her miraculous escape from this usually fatal disease that she recommended him in the most enthusiastic manner to all her friends. His second success was with a child who had cramps in the stomach. He treated him for curvature of the spine, and as the child came out of it with an excellent figure, the wealthy parents overwhelmed him with the gratitude. His reputation was now firmly established. He became a shining light in the profession, and soon after married a merchant princess!

### The Value of Good Bread

Is appreciated by every one, but so few are able to secure uniformly good results. This is often due to the fact that when milk is used the character of it is exceedingly variable; by using Borden's Perfect Evaporated Cream you will overcome this difficulty. Try it.

### Passed to Spirit-Life.

From Belchertown, Mass., April 25th (of consumption), Nettie May, daughter of Edwin T. and Ellen L. Kimball, aged 17 years and 8 months.

This young girl, beside being a cherished object of love in the large home circle, was a great favorite because of her many lovable qualities, among a wide circle of friends. Her long illness was patiently borne, and she showed the great change with cheerfulness and content with the thought that it was not to be dreaded, but as "going home," and desiring her loved ones not to mourn for her. Her feeble hand traced some stanzas which were read at her funeral, which event took place Saturday, April 28th, the writer officiating, in compliance with the request of the deceased; she having been present with the family on Children's Day at the Independent Liberal Church.

The funeral was largely attended; sweet music added its consoling influence and lovely flowers made beautiful the place which she rested the form. The burial was in a family lot within the limits of the old homestead. Her loved ones are sustained by the truths of Spiritualism, in which the spirit found rest and peace.

From Sawyer's Mills, Boylston, Mass., Caroline, widow of John Whitcomb, aged 67 years.

Mrs. Whitcomb was a gentle, patient woman, who had bravely struggled, during the score of years of her widowed life, to rear her young children; and who grew to manhood and married, her mother-hered, with her growth to maturity, and an elegant floral pillow from the operatives—with other beautiful dowers—testimony to her love and respect which she had gained. Exercises conducted by—

JULIETTE YEAW.

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

The man who keeps his mouth shut, prevents microbes from getting in and foolishness from coming out.—Boston Evening Record.

**MELLIN'S**  
FOR INFANTS AND INVALIDS.  
TRADE MARK.  
**FOOD**  
THE ONLY PERFECT Substitute for Mother's Milk.  
Gentlemen—I have been troubled with dyspepsia for some years. I have been using Mellin's Food for some time, and find it very nourishing; being forced to live entirely on liquids, Mellin's Food is just exactly what I need. Yours truly, JAMES T. BARTON.  
Salem, Ore.  
We have a boy 8 months old who has been taking Mellin's Food for 8 months; he is healthy and happy. Mrs. McCAN.  
SEND for our book, "The Care and Feeding of Infants," mailed Free to any address.  
Dolber-Goodale Co., Boston, Mass.



## Banner Correspondence.

## Connecticut.

**NORWICH.**—Mrs. J. A. Chapman writes: "The Norwich Spiritual Union closed its lecture season Sunday, April 20th, with Mr. A. E. Tisdale as speaker—he having served the Society the entire month of April, giving two fine addresses each Sunday. The annual meeting for election of officers was held in Grand Army Hall Wednesday evening, May 9th. Mr. F. W. White was chosen Chairman, and Mrs. J. A. Chapman Clerk. The Secretary's report showed fifty-two lectures had been given the past season under the auspices of the Union, with good attendance and better average receipts than the previous season. The following officers and committees were elected: Secretary, Mrs. J. A. Chapman; Treasurer, Guilford Parker; Assistant-Treasurer, Mrs. J. A. Chapman; Auditors, Mr. S. G. Tillingshast, Mr. J. D. Crocker; Committee on Speakers, Mrs. J. A. Chapman, Mr. Hubbell, N. Duchette, R. B. Parker, Mrs. R. A. Jennings; Music Committee, Mrs. J. A. Chapman, Mrs. C. H. Gardner, R. B. Parker. The subscription for another year was opened with a good number of names, showing their interest in the work and advancement of the Society."

**WILLIMANTIC.**—Bertha J. French writes: "In this busy world, where every one is in a hurry, and the universal complaint is, 'I have no time,' where the days seem like birds, so swiftly do they fly, it is not brevity at art that should be cultivated as one of the virtues? How true it is, as Lowell says:

"In general those who have nothing to say, Contrive to spend the longest time in doing it." To be paradoxical, one does not always have time to be brief for that means a vigorous use of the pruning-knife, clipping off the unnecessary words, redundant phrases, and the unconscious telling of things twice in different words, that somehow tip-toe into our work. Then of course we yield to the bewitchment of ornamentation. Our flowers of fancy look so pretty to our undisciplined eyes, and in the contemplation of our buttermilk and daisies we forget the Parnassus of roses bequeathed to humanity by poets of every age. We must learn to crowd a great deal of something into a medium of space. We must avoid detail, and forego the pleasure of 'leading up' to our subject through a little flower-draped avenue. Brevity commands us to say what we have to say at once, and stop.

In his inclination for detail Dickens would be unbearable if he were not Dickens, but his quaint, original quaintness robs his work of all taste of tediousness. Emerson is the model thought-condenser. Can any other writer pack thought as solidly into Socratic sentences as he? Brevity sweetens pleasure; it is the keynote of success; its beauties should be considered by writers, preachers, conversationalists, lecturers. Is it not better to leave one's audiences crying, like Oliver Twist, "More, more," than thinking with Portia, "Scant this excess; I feel too much, thy blessing; make it less, for fear I surfeit?"

## Illinois.

**GENESEO.**—"White Rose" writes concerning "Spiritualism and Spirituality": "It is an established fact in the philosophy of Spiritualism that as long as mortals are skeptical of the soul's being, and hence of its immortality, some form and phase of spiritual expression of this fact in the crude or fine physical phenomena of spirit shall have and must needs have a place in the curriculum of spiritual operation and methods. The phenomena are not essential to one who accepts the above fact by virtue of what Spiritualism would call the spirit's perception, or what is commonly known as the intuition. The phenomena are, and are to be, the proof and demonstration of this fact that the soul is, and is immortal, to such as have not had this inner sense awakened, and therefore need the fact to appear as the bridge between the senses and the spiritual understanding. For while intuitions are not lacking in any one, in many they are veiled by materiality and a material life; and in others they are obtuse and faintly active—they have not burst forth into bloom under the power of spiritual life.

The time is yet far remote in the future when the phenomena can be safely released from their duty as demonstrators; and yet though remote, it is the attainment for which the great body of Spiritualists especially ought to strive. Spirituality of life is the object of Spiritualism, as religion and philosophy, whether the soul demonstrates its being in the intuitions or the spiritual phenomena. And the hindrance to our Cause is and will continue to be this lingering in or worship of the phenomena, and stopping there; the failure to make the phenomena lead as steps to spirituality of outward life, to soul-unfoldment, is to be regarded as an error. We believe that while the phenomena will excite many to study, and lead to whatever of mental excellence and spiritual grace which may follow, spirituality only will give soul-growth and exaltation. Names and professions of faith count for little or nothing unless spiritual life is back of them; the nominal Spiritualist can hardly criticize the nominal Christian. It is time that we make the name Spiritualist glorious, and the reality—Spirituality—lovely to the eyes and souls of men by pure and good lives, by a spirituality of soul that will shame orthodoxy into a humility of mind and confession of soul-poverty that precede acceptance of the truth as revealed in Spiritualism."

## Pennsylvania.

**ALLEGHENY.**—E. Klotz writes: "Mrs. Carrie Smith of Frankford, Ind., has not been able to fulfill her engagement with the First Church of Spiritualists of Allegheny, owing to ill health. We could only enjoy two weeks of her services; but from what we could learn in so short a period, I wish to say that she is a good speaker and a reliable test-medium—a lady who is able to do justice to her calling."

**PITTSBURGH.**—A correspondent informs us that Prof. F. A. Wiggins of Salem, Mass., has been meeting with marked success during his sojourn in that city: "Remarkable results have been produced at his public and private séances. Names of deceased friends, and personal matters of which the medium could not have known, are given correctly, and without hesitation. Mr. Wiggins also answers sealed letters most satisfactorily."

The Pittsburgh Chronicle Telegraph of a recent date gave a highly appreciative account of a private sitting with this remarkable medium."

## Massachusetts.

**HINGHAM.**—Edwin Wilder writes: "I wish to call your attention to the fact that on the first day of June, 1871, the First Massachusetts State Association held a convention in Elliot Hall, Boston, and that Rev. E. B. Fairchild of Stoneham, and Rev. William Brunton, late of England, were introduced to the Convention and gave their addresses as students of Spiritualism. On that occasion, Mrs. Wainwright from the West also addressed the meeting. Dean Clarke, Ed. S. Wheeler, Mrs. Yeaw, Dr. Storor, and others, joined in the exercises. I have, in pen, an address prepared by the venerable (now translated) Bro. Allen Putnam that has never been given to the public. He hoped to be present, but health failed him. Bro. Thomas Gates Forster was called to New York, so that we came to the end of what these two earnest workers might have added to the interest of that special occasion. Would it not be well for some of the new generation of workers in the Cause to take up the dropped stitch, and hold a State Convention in the near future—during the usual May Anniversaries? I think I am right in saying the last regular Convention of the old State Association, of which William White (of the BANNER) was

ongo President, was a two-days session—Saturday and Sunday—held in the ancient town of Plymouth, on which occasion the Children's Lyceum then of East Abington (now Rockland) joined with the Plymouth Lyceum, and had a gala day on Saturday. The Plymouth people opened their homes, their hearts and their hands to welcome and entertain the guests on that to-be-remembered spiritual gathering. Saturday was devoted to the children; the evening and the following day (Sunday) were given to the discussion of Spiritualism and its varied phases by Dr. Gardner, Mr. Gilles, Mrs. Byrnes, and many others; the meetings were full and interesting. A special train was run by the Old Colony Railroad from Boston to Plymouth on Sunday, and was the first innovation by that road on the old and staid customs of the Puritan Sabbath."

## New York.

**WATERTOWN.**—C. H. Mattison, Corresponding Secretary, under date of May 15th, writes: "We have just closed one of the most successful seasons of engagements with mediums and speakers that the Spiritualists of this place have ever experienced. We have held services in our Temple, beginning last September, every month until the first of May, with the following speakers: F. A. Wiggins during September; Mr. Grimshaw, October; Mrs. Carrie E. S. Twine, November; Mrs. Ada Foye, December; Mrs. Twine, January, February and the first two weeks of March; Mrs. Kate R. Stiles, last two weeks of March; Mr. Grimshaw, April. The following speakers and mediums have been engaged for next fall and winter: September, Mrs. Ada Foye, rapping and test medium; October, Mr. Oscar A. Edgerly, lecturer and test medium; November and December, our pastor, Mrs. Carrie E. S. Twine; February, Edgar W. Emerson, test medium; March, Mrs. A. M. Glading, speaker and test medium, who also gets in that manner or spirit-writing; April, Mrs. Kate R. Stiles, speaker and test medium."

**BROOKLYN.**—Miss Irene Mason, General Secretary, writes: "Mrs. Carrie E. S. Twine, under the auspices of the Woman's Progressive Union, delivered a very interesting lecture, followed by excellent psychometric readings, on Friday evening, the 11th inst., at the rooms of the Union, 102 Court street. The work of the Woman's Progressive Union is drawing to a close for the season. The Brooklyn School of Acting, under the direction of Miss Chambers, will present a burlesque for the benefit of the Union on the last Friday in this month."

## The Priest's Garden.

I know a priest who owns a little garden. In the priest's garden are strawberries, peonies and pansies. The strawberries are of a delicious flavor, the peonies are as red as fat gossips, and the pansies have little dog-faces.

Being in this garden, I ate a strawberry and plucked a pansy, and then a peony seemed to say: "Are you going to neglect me?" And I tried to say to it: "You look like a cook, and you do not know how to cook." The strawberry was delicious. I put the pansy in my button-hole.

In the priest's garden are gravelled walks. Sand makes gardens like a waxed parquet, and I prefer ill-kept walks, where the grass grows at will, where the peonies with their red hoods ramble about like the vagabonds that they are; where one finds many surprises; honeysuckles with their apple-colored feet, blackberry vines with their appetizing berries, bushes that have moss-roses, and the red fruit which is made into piquette.

In the priest's garden is a niche painted blue and dotted with tiny yellow stars; in the niche there is an image of the Holy Virgin, under which is a box, labelled "For the Poor." Then there are peach trees, apricot trees, pear trees, dwarf apple trees, muscatel grapes, in fact there is a little of everything in the garden. And any one can visit this garden, which is unlike any other in the village, on one condition, viz.: he must taste of the fruit, take a flower, and put some money into the poor box. I had eaten of the fruit, gathered a flower, and given a penny to the poor.

In the priest's garden is an arbor, with a bench upon which Miss Theresa, the priest's niece, was then sitting.

"Are you here, Mr. Valentine?" "I took Theresa's hand and kissed it. She did not resist."

In the priest's garden are birds, and in the springtime they sing their love songs. In the morning they brood in the trees, they hop in the grass, they pick seeds, and they are happy and noisy.

I said to Theresa, "How much happiness there is here!" She looked into my eyes and commenced to smile; then, in turn, she took my hand, and putting it against her heart, said: "Feel how it beats!"

In the priest's garden I forgot the whole world—the cares of life, bodily suffering and politics, which at the time were upsetting the village. I was like the priest who was once asked, "For whom should one vote, father?"

"For the good God," answered he. "The good God is the best candidate; he performs all that he promises."

And I kept looking at Theresa, who was so pretty, so good, so sweet, and so full of love for me, the whom I had known, her uncle, the priest, had adopted; he, the good old man, was smiling her.

"Theresa, I love you! Theresa, I love you! Theresa, I love you!" repeated I. And I kissed her hands, looked into her eyes, and was so happy, so happy, that I did not see an ill-natured peasant who was watching us through the hedge.

In the priest's garden there is no hiding, for it extends to the church on one side, and on the other it is separated from the adjacent road only by a thorn hedge, behind which stood the spying peasant.

But what is the use of dissembling when one is in love? Love is a victory, which must be proclaimed! The peasant reported everything to the priest.

"They were alone," said he. "They kissed each other."

The priest replied: "John Peter, I have instructed them to the good God and the Virgin Mary! They were not alone, my man. God has allowed what they have done."

John Peter hung his head, and went off thoroughly ashamed.

In the priest's garden came the priest to find us. "Do you want to become my child?" said he.

I leaped upon his neck. Theresa wept. The priest, much affected, looked at us and murmured: "Such love is really beautiful. As for me, I have only loved my Creator."

I shall always remember that by eating a strawberry, by plucking a pansy, and by giving a penny to the poor, I found happiness in the priest's garden. —Translated from the French by E. F. M.

## Vermont Quarterly Convention.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Ludlow, Vt., Friday, Saturday and Sunday, June 15th, 16th and 17th, 1894.

The Convention opens at 2 o'clock P. M., Friday, in Hammond Hall. In addition to the State speakers the managers have engaged Prof. F. A. Wiggins of Salem, Mass., a fine test medium and lecturer, who will give tests from the platform.

Good music will be furnished.

Board at Ludlow Hotel, \$1.00 per day.

The Central Vermont Railroad will sell tickets for fare one way (going by the way of Essex Junction, Montpelier, Waterbury, Essex Junction, St. Albans, Burlington, Middlebury, Montpelier, and back) at one-half the regular rate, at two cents per mile; Brandon, Rutland, North Clarendon, Clarendon, Caledonia, East Wallingford, Mount Holly, Gassetts, Chester, Bartonsville, Bellows Falls.

By order of the Board of Managers, JAMES CHOSSEY, Sec'y.

Waterbury, Vt., May 10th, 1894.

**For Over Fifty Years**

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

## To Every Reader of The Medium.

With this issue is presented a collecting card for the special use of every reader. It is urgently recommended that this collecting card be put to immediate use, and the results reported by next week's issue.

Many readers are poor, and from them we expect nothing, though the smallest contributions from honest and earnest souls will be appreciated.

But there are many rich ladies and gentlemen in Spiritualism who would gladly contribute if the matter were brought before them. Then let any true friend in a similar position make a personal appeal to those who have means and an interest in Spiritualism. There are many earnest adherents who have never had a chance to contribute toward the Cause, and who are liberal donors to many other movements. These need only to be asked by friends who may read these words, and a substantial donation would be the result.

A leading mind wanted in every large town or county, to determine that \$10 should be raised therein. Only one hundred of these centres are required. Contribution cards can be obtained on application. A universal effort will soon do all that is required. It will be an honor to all who are first in the field in this great enterprise for the true work of Spiritualism.

There are good Spiritualists abroad of ample means, who may be expected to do a generous share of what is required. These are most earnestly urged to make their remittances at once.

The dilapidation repairs will be commenced immediately, and cash must be had. It has all been incurred in doing the best work for Spiritualism that has ever been accomplished. The Cause is yet young, and the Spiritual Institution is now required more than ever.

All Spiritualists may have the honor of taking a helpful position in respect to a spiritual work, the oldest and most successful in this country, and one against which no word of reproach has ever been raised. I hope to hear from you all in a few days.

I have collected thousands of pounds for the relief of the suffering, the widow and the orphan, and deserving spiritual workers. I now appeal for justice to a most prominent spiritual worker, and the foremost spiritual work.

The appeal cannot be denied except to the reproach of those who would thus treat it. I read the other day of some public worker who had received a good salary all along, and everything was found him. Then after several years' service he had thrust upon him a testimonial in the form of a purse of gold. These twenty-five years I have worked here gratis.

And all I ask for is that the inevitable expenses be paid. I have no selfish aims, I have no selfish ends, I have not a penny in my pocket. —J. Burns, in Medium and Daybreak, London, Eng.

## Verifications of Spirit Messages.

I saw in THE BANNER OF LIGHT, 27th a message from DUDLEY CULVER of Waterbury, Vt. Knowing that Le Roy Prescott, the engineer at our pumping station, was a Waterbury man, I carried him the paper. As soon as he saw the name of DUDLEY CULVER, he said he knew the Culver family very well, then, reading further, which I gave him, he said, "I wish to be remembered, he exclaimed, 'Billy McIntyre! I guess I do remember him.' He said he was glad I showed him the paper, and that I might mention his name."

Mrs. Wm. K. TURNER, Summerland, Cal., March 25th, 1894.

On perusing the columns of a recent number of THE BANNER OF LIGHT (April 28th), I saw a communication from DR. SAMUEL MAXWELL, late of Philadelphia, which I pleasantly and well knew. He was one of our best and most consistent Spiritualists and physicians, and was well-known and beloved by all who knew him, and they were many. He ever sought to do good to all, and speak evil of none. He is still living in more senses than one, for it can well be said, that to live in the hearts of those we love is not to die. The message is like him, and serves to establish his identity.

W. L. JACK, M. D., Hartford, Conn., May 3d, 1894.

## In Memoriam.

To the Editors of the Banner of Light: "AUNT EDNA," widow of JAMES L. RANDALL, went to join her loved companion on Sunday, April 29th, from Williamsport, Pa. (of heart-failure), in the eighty-eighth year of her age.

She had been a firm and unwavering advocate of the Spiritual Philosophy for nearly forty years, and had been a member of the Methodist Episcopal Church, of which she had been a conscientious member from her early youth. Her husband and herself were pioneers in reformatory work during all the years of their pilgrimage together—he preceding her to the Summer-land twenty years ago—and most of the earlier public advocates of Spiritualism were entertained at their hospitable home in Binghamton, N. Y.

Strict integrity was the rule of her life, and "none named her but to praise." During the last months of her earthly life she suffered much from the weakness of age, and she prayed to be released from the worn-out body; but when the end came it seemed sudden to her friends, as she was confined to her bed but one day.

It had been her wish for years that Lyman C. Howe should be the one to "close" her, and in accordance with the same he was summoned to her late home, where a service was held on the evening of May 1st; and he accompanied the body to Binghamton, where the Universalist church was used for a final service. Both occasions were well attended, and he spoke words most fitting to commemorate a life well spent and ending in that peace which "passeth understanding."

L. R. C.

## Lydia E. Pinkham's Vegetable Compound CURES ALL Ailments of Women.

It will entirely cure the worst forms of Female Complaints, all Ovarian troubles, Inflammation and Ulceration, Piling and Displacement of the Womb, and consequent Spinal weakness, and is peculiarly adapted to the Change of Life.

It has cured more cases of Leucorrhoea than any remedy the world has ever known. It is almost infallible in such cases. It dissolves and expels tumors from the Uterus in an early stage of development, and checks any tendency to cancerous humors. That

causing pain, weight, and backache, is instantly relieved and permanently cured by its use. Under all circumstances it acts in harmony with the laws that govern the female system, and is as harmless as water.

Lydia E. Pinkham's Liver Pills act in harmony with the Compound, and will positively cure Sick Headache, Biliaryness, and Constipation. The Best Pill in the world, 45 cents.

**MARRIED WOMEN**

And those about to be, should secure Mrs. Pinkham's 32-page illustrated book; it contains lots of advice, and is the best thing of the kind ever published. It is sent free to all who send a stamped, Lydia E. Pinkham Med. Co., Lynn, Mass.

**Development of Mediumship by TERRESTRIAL MAGNETISM.**

BY ABY A. JUDSON.

CONTENTS.—Development of Mediumship by Magnetism; Directions for Making Terrestrial Magnetism; Communication from My Father through Mrs. E. S. Lillie; Communication from My Mother through Mrs. E. S. Lillie; Introduction to "Poor Cain"; Poem: "Poor Cain"; Pamphlet, pp. 27. Price 30 cents.

For sale by COLBY & RICH.

**Garland's Vegetable Cough Drops.**

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc. It has no equal. It is warranted to cure Croup, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, and contains no injurious ingredients; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Blood-purifier it is of great value in all cases of skin diseases, such as Eruptions, Eczema, etc. It is taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. W. H. GARLAND, 25 Second St., New York.

Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

**"Glad Tidings of Immortality."**

FINELY executed lithographs bearing the above title have been received by us. The views are of the highest quality, and are of a nature to inspire the reader with a materialized spirit, crowned with a wreath of flowers, and bearing a long hand of them in her left hand, while in her right she holds a scroll inscribed with the words "Glad Tidings of Immortality." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette like, and of a nature to inspire the reader with a materialized spirit, crowned with a wreath of flowers, and bearing a long hand of them in her left hand, while in her right she holds a scroll inscribed with the words "Glad Tidings of Immortality." Over her head are three stars. 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## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowdoin Street, Boston, Mass., keep on hand a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail. Orders for books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by D. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit in the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for insuring the order, which is 6 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not desire the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

Newsletters sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, MAY 26, 1894.

IS SENT EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowdoin Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 33 and 41 Chambers Street, New York.

## COLBY &amp; RICH.

PUBLISHERS AND PROPRIETORS.

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John W. Day, Associate Editor.

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

Before the coming light of Truth. Creeds tremble. Ignorance dies. Error decays. and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

## New Trial Subscriptions!

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

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

While thanking its regular subscribers for their continued patronage, THE BANNER'S publishers desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large. COLBY & RICH.

## Memorial Day!

May 30th being a legal holiday the BANNER OF LIGHT ESTABLISHMENT will be closed during that date.

Parties having advertisements which they wish to appear on the seventh page of our issue for June 2d, must have them at this office by Friday morning, May 25th, as the outside forms for that number go to press on Friday evening.

As THE BANNER will be put to press on the afternoon of May 28th (instead of Tuesday, as usual,) correspondents must study brevity, and have their favors at the office early on Monday morning.

## "Sunday Laws"—So Called.

Upon the statute books of nearly every State in the North and East at least are to be found laws concerning Sunday observance—the relics of the theocracy once in vogue in America—which are mostly obsolete now, but are lying dormant (because unrepelled) to be enforced at any time by religious bigots when it shall suit them upon the free people of the nineteenth century.

The world has "moved on" since these Mosaic statutes were born, and they have no place—generally speaking—in the modern social economy.

Ever and anon, spasmodic efforts at the enforcement of these Sabbatarian laws are made by the "unco good" whom successful political manipulation have "clothed with a little brief authority." Recent events in Massachusetts cause us to ask: What are we coming to? Is the religious bigot to rule the people of this liberty-loving Commonwealth, through by-past legislative enactments? That is the question. Are not such "laws" so cunningly devised in the interests of the ministry detrimental to the best interests and permanent welfare of our loyal citizens? Does not the occasional resuscitation of these summary laws alienate the respect our people have for just and equitable statutes?

What connection with the present age have quasi ecclesiastical, outgrown statutes debarring the citizen from purchasing Sunday newspapers, or partaking a glass of soda—or others seeking to prohibit the cramped and tolling artisan in the city from visiting the country or seashore by steam or street car on the "Lord's" day! Have such laws any place in the practical humanitarian system of Him "who went about doing good," and who said "The Sabbath was made for man, and not man for the Sabbath"?

## Reports Next Week.

THE BANNER has received from the proper authorities reports of the recent meeting of the Massachusetts State Spiritualists Society in Boston, and the Convention of Spiritualists at HARTFORD, CT. We would gladly give them immediate publication, but (from lack of space) can do so only by sacrificing editorials, miscellany, etc. They will both appear next week.

THE BANNER "GOD'S POOR FUND" needs replenishing. We do hope that some good people possessing the means will bear this fact in mind—as the good Book says, with truth, that it is better to give than to receive.

## A Sop to the "Gate-Door."

Enthusiastic workers in the temperance cause among Spiritualists are frequently submitted to rude shocks, received at the hands of churchwarden allies in societies the members of which cannot find it in their minds to "agree to disagree" while working with these Spiritualists in a common reform, but smite Spiritualism without mercy whenever an opportunity offers, in order to show the Cerberus of pharisaical bigotry that they have no fellowship with their present associates. This, in the past, has by no means been a matter of infrequency; to our mind at least, it would almost seem a course of self-respect if the followers of the New Dispensation should with draw from organizations which are willing to receive their voluntary dimes and earnest labors, while they savagely deride their faith on occasion. The following, from a correspondent—whose official position causes the omission of the full name (though parties at all conversant with the matter will recognize the initials)—shows some of the work being done in this direction:

To the Editor of the Banner of Light:

Many times in the past year have I been urged to join the W. C. T. U. as a member, and been called in question for refusing. I also know of many others who have been dealt with in a same way.

Now, in an editorial in a late number of the Union Signal, I read these words: "If there is any device of devil which the W. C. T. U. has a greater abhorrence than any other, it is SPIRITUALISM; and the unfriendly press of this country are on the wrong track if they think to find our vulnerable point there."

The article seems to have been written in defense of three of the leading spirits of the W. C. T. U., who, it appears, a Chicago paper had represented as endorsing W. T. Stead's views. As I read, I was strongly impressed that a note of warning should be sounded for those Spiritualists sailing under the banner of the W. C. T. U., and condemning all Spirit ualists who do not do likewise.

Some of us have been flattering ourselves that Spiritualism need no longer be on the defensive; that the day had long passed that it would be called the work of the devil. The above quotation shows us our mistake.

"Eternal vigilance is the price of Liberty!" Remember this, sisters, and do not be too sure that you can fling the flag of Spiritualism to the breeze while assisting the W. C. T. U. to wave theirs. Test the matter. J. M. K. Pittsfield, Mass., May 17th, 1894.

## Medical Hunkerism in a Religious Journal.

A choice, if not unique, specimen of medical hunkerism is to be met with in a so-called religious paper, the *Christian Advocate*, editorially bestowed on a benighted public. The sublimity of its owl-like wisdom is to be remarked in the pile-driven compactness of its self boasted ignorance and its inflated assumption of pomposity. Of a bill before several legislatures to allow any person to freely employ any one he chooses to treat him in sickness it sapiently remarks, that two things should be considered before such a bill is passed: one, that the judgment of the case is thus to be left "to the most ignorant part of the community" rather than the most "learned"; the other, that, apart from the rights of the individual, the interests of the State require that "some authoritative supervision should be had over the practice of medicine." In the first case, this idiotically inspired writer fears that "many persons will be called in who have not the sense to diagnose even a dangerous contagious disease, and under such circumstances boards of health would not know what importance to attach to reports;" and in the other case, "persons who exclude the use of medicines, and have not studied the science (?) of medicine, cannot know what they are throwing away!" Everybody will say to this: Were the author of that article to be brayed in a mortar (as the Wise Man says), his vacant countenance would not be changed!

## The Working Girls' Convention

Which was recently held in Parker Memorial Hall, in Boston, was a remarkable gathering in more ways than in respect of its organization alone. It was a meeting distinguished not more for its zeal and enthusiastic enjoyment of the occasion than for its formative force and energy. This Association of Working Girls' Clubs contains the brightest hopes and promises, for the reason that it is one of the natural developments of modern social conditions. Its chief and characteristic work is to impart a higher inspiration to the class of women who work for their subsistence, by entering with them into the larger world of industry. These Working Girls' Clubs are not mere lunch clubs nor debating societies, but are formed for intellectual training, healthy recreation, and mutual sympathy, companionship and help. Their chosen place is a large one, and their work is an extended one. The present is their second annual convention. The spirit in which they engaged in the purpose before them was of the most admirable sort, that could not but deeply interest and charm all beholders. These earnest, eager young women were gathered from many cities near and remote. It was a delight to listen to the addresses, and study the manifestations of intelligent interest. The promise of American young womanhood was surely contained in this convention.

## Fright as a "Means of Grace."

Credit is given to Prince Bismarck of saying that if a man reads a medical book he at once becomes so frightened as to feel sure he has heart disease, congestion of the brain, lung trouble, cancer, or something else. As a contemporary observes, the first reading of a medical book does unquestionably so terrify the majority of people that their imaginations conjure up frightful visions, and turn the most trivial shapes of bodily discomfort into the symptoms of some dreadful disease. But, it asks, what have "Law's Serious Call" and "Jonathan Edwards on Original Sin" not done in a similar way? The medical book merely describes the various diseases, flesh is heir to, but never says a word about your having any one of them yourself. On the other hand, the moral and religious writer or preacher brings his intensest powers of expression to bear on his readers or hearers, so as to leave them no loophole of escape from the recognition that they have each specific moral malady in its most fatal shape, and are blind or insane if they do not see it as he sees it. To this day, millions of men and women can be wrought to such a pitch of frenzy by a fanatical preacher as to feel themselves more treacherous than Judas and wickeder than Ananias and Sapphira. This of itself shows what kind of work is done for religion by Orthodoxy. Religious scares are a larger part of ecclesiastical machinery, and they are worked by the appointed agents most diligently.

## A High Court of Medicine.

The *Boston Post*, in a recent issue, makes editorially the following new points against the "medical law" proposed for Massachusetts:

"Among other powers with which the medical regulation bill endows the proposed commission of seven doctors, there is, among, comes very near trampling upon the province of the judiciary."

"Said Board," says the bill, "for criminal cause shown, and after hearing, may, by unanimous vote, revoke any certificate issued by them and cancel the registration of the person to whom the same was issued."

Here is a new court established which, "after hearing," is empowered to convict of crime and impose punishment. This is the first time such authority has been given any body outside the regularly constituted courts of the Commonwealth. It is an astounding power to place in the hands of seven doctors, no matter how respectable.

What, indeed, are the courts of Massachusetts for, unless to do what this board of seven is authorized to do: that is, to hear and determine "criminal cause"? And what right, under the Constitution, has the Legislature to say that, because a citizen practices the art of healing, he shall be deprived of his constitutional right of recourse to the courts, and be judged, condemned and punished by this commission?

The courts of the Commonwealth are established for the hearing of "criminal causes," among other things. Every man charged with criminal acts has the right to be tried before them, the right to appear by counsel, to cross examine witnesses, to be protected against possible oppression and injustice by all the safeguards which practice has set up about the accused. He has the right to a trial by jury.

In the higher court of medicine which this bill proposes to establish, the medical practitioner is cut off from these privileges. The board of seven doctors may "hear" him, and then they may condemn him to the loss of professional standing. They may convict him as a "criminal."

This is too rank an invasion of the rights of citizens. No medical high court is wanted in Massachusetts."

## Mrs. M. Wheeler-Brown.

Our occasional correspondent "Penn"—from Washington City—sends us the following complimentary mention of this excellent worker and medium, Mrs. Wheeler-Brown, who is soon to leave that city for her home in New York, *thence to Onset*. He informs us that she has been one of the most active mediums there during the past season, and every report makes honorable and satisfactory mention of her mediatorial and social services to the Spiritual Cause, in addition to which she is also an earnest and intelligent worker in all branches of public reform. Professionally she has been very busy, and every way successful. Besides sitting regularly for personal communications in the entranced state, she has held classes in several lines of mediumistic work, being an accomplished expert in astrological science. Her musical improvisations are in constant demand, being pronounced by musical critics as impromptu offerings of special merit. Evidently the spirit-intelligence of her late husband, our good, faithful friend, Ed. S. Wheeler (as he frequently declared would be the case), has deepened his spiritual hold on her already excellent mediumistic powers.

The complaint is frequently made that even the sacred privacy of home, supposed in common law to be the unassailable "castle" of every man, is not secure from the invasion of the modern vaccinator, armed with his inquisitory charge of corrupting poison. The board of health officers now go so far as to claim the right of eminent domain over every man's domestic premises. Fifty vaccinators from the Brooklyn board of health, led by a doctor and escorted by a hundred policemen, visited the upper wards of Brooklyn one night recently—as reported in the New York papers. At one house a victim, alleged to be intoxicated, attacked two doctors with a knife while they were vaccinating him, almost severing the right ear from the head of one of them. On examination before a justice the wife of the man testified that the doctors used undue severity in their work, and that they broke down the doors of apartments. Of course the doctors denied this charge, as they naturally would be expected to. But it is really becoming a serious business when the vaccination monopoly not only compels the poisoning of all the children in the schools, but presumes to enter without leave or license the homes of citizens, especially of the poorer class, and even to break into apartments for the exercise of their repugnant practice.

The necessity of retrenchment because of the depletion of the government treasury is the reason given for threatening to abolish the office of superintendent of Indian schools. The present incumbent, Dr. Hallmann, is a highly-reputed educator, unidentified with any religious propaganda, and personally, as believed, in harmony with the secretary of the Interior, under whose supervision his labors are conducted. It is far from an easy matter to secure such men for a special service. It is thought that his removal at this time will tend to seriously retard the great work which he has undertaken. Such a step, though it might mean the abandonment of the effort to civilize the tribes by uplifting the new and unformed generation, would tend to re-introduce lethargy and perhaps political interference into a department which is fairly beginning to get rid of distracting influences.

It is my belief, says a city real estate dealer in suburban places, that within five years it will be possible for any city man, no matter how small his salary, to live almost in the backwoods, if he desires, without any great inconvenience. The small electric railroad will bring this about. We are on the eve of a great revolution in suburban transit, and although no man can predict safely what changes will come about, they are certain to inure to the benefit of the city man of small means who desires to move into the country. It is immaterial what form this new road may take, whether it is trolley, or operated by storage batteries, or what not. It will be a light passenger road of some kind, carrying large street cars into the country rapidly.

Dr. F. L. H. Willis is doing yeoman service in the Cause in St. Louis, Mo., at the present time; and meeting with remarkable success. It is highly gratifying to know that our friends there fully appreciate his services. His letter will appear in our next issue.

We understand that Hood's Sarsaparilla is in unusual demand recently—in consequence of so many people having been vaccinated—in order to keep back the erysipelas humors engendered thereby in the human system.

Admirers and advocates of "Doctors' Plot Laws" are requested to reflect on the fine satire embodied in "A Modern Fable," on our second page.

## The May Festival.

Which occurred on the 5th inst. at Musio Hall, under management of Mrs. W. S. Butten and Dr. J. A. STELLHAMER, will be repeated at the Boston Theatre on June 9th.

Tickets can be procured at this office.

On our first page this week will be found a report of the annual address to the Connecticut Eclectic, by Dr. E. M. Ripley of Unionville. In forwarding it to THE BANNER, he says:

"I note with pleasure that you are interested in and fighting for liberal medicine, and no compulsory vaccination. Allow me to congratulate you upon the stand you take. There are so few papers who minister to the intellectual needs of our people who dare to voice the sentiments of truth, justice and liberty. That it is refreshing to read your columns, and feel that 'there are a few who have not bowed the knee to Baal.' The spirit of liberty that actuated our fathers seems to have lost its force among the people of this age, and laws of the most obnoxious character are being placed upon our statute books, year after year—that are utterly subversive of the rights of the great common people; laws that are slowly but surely enfolding them in legal coils that will certainly enslave them to the 'classes.' If a religion does not soon obtain, and the time has fully come when the lovers of that freedom which our fathers fought to win must rally to preserve it, or it is forever lost."

An Italian deputy, it is said, who does not favor Europe's system of armed peace, recently gave in a speech some striking statistics about the blood-tax in each country. He shows that, while it does not appear crushing when estimated per head per annum, it really is so, because such a large proportion of it falls upon the very poor, and upon those who are hindered by the exigencies of military and naval service from producing wealth. It is a self-evident fact; and the sooner the nations disarm the better it will be for the human race in the coming time. The plowshare should take the place of the sword. Till the soil—and there will be no more starving people!

Dr. J. M. Peebles has an outspoken word in defense of the phenomenon of spirit-materialization—also an interesting report of a séance of this character, held in Houston, Tex.—on the second page of this issue, to which the reader's attention is directed.

Dr. Dumont C. Dake, a popular magnetic physician from New York, has arrived in Boston, and located for the present at No. 408 Columbus Avenue. See card on seventh page.

Mrs. J. A. Chapman reports spiritual interest and activity at Norwich, Ct.—under "Banner Correspondence."

Read the scholastic essay by W. A. Cram on our second page.

The free use of water in fever, especially typhoid, is strongly advocated by Dr. Elmer Lee of Chicago, in a brief address read before the Chicago Medical Society. He recommends the internal and external free use of water—in fact, irrigation. First of all, he says, the patient should be made surgically clean; the bowels to be drenched and cleaned by a copious douche of hot, soapy water, made to pass into and out of the lower bowel, until the contents are cleared away, and the returning water comes back as clear as before it entered. The water to be used internally as a douche for free irrigation of the bowels, either simple or made soapy with pure liquid soap. Water also as a drink, and as a remedy, to be taken copiously and frequently, especially during the stage of fever. Water is indispensable, and should be given as often as is desirable and agreeable to the circumstances of the case. And frequent application of cool water to the surface of the body during the entire illness should be made. Typhoid fever, generally transmitted through the drinking water, is a preventable disease. It affects all classes; but if food and water were always pure, no class or age need contract typhoid fever. Cleanliness everywhere and always is the means at hand which makes it possible to escape typhoid fever and other diseases of the bowels. Internal and external cleanliness is a reasonable proposition of hope.

The New York Sun gives an account of the death of a young woman in Brooklyn, twenty-four years of age, caused, as her parents asserted, from bleeding as the result of the careless use of the lancet in the hands of the doctor attending her. She is said to have virtually bled to death. In spite of the reported bulldozing by the coroner at the inquest, the jury refused to be dictated to, and a verdict was brought in censuring the doctor. The dead girl's father is going to bring suit against him, but that will not restore him the material presence of his child. Another doctor, who made an autopsy, gave it as his opinion that death was due to a deficiency of blood. The victim, it seems, had been affected with valvular disease of the heart and Bright's disease. This is another of the many proofs, all the time multiplying, of the safety (?) of giving ourselves unreservedly into the hands of the (would-be) monopolist doctors.

A DEATH-BED SCENE, evidently accompanied by what might perhaps be termed almost an attempt at etherization, is touchingly described in *Light* (London) of the 12th inst. The account first appeared in *The London City Mission Magazine*, and has an introduction of the old-fashioned church order, showing that none of the parties were Spiritualists. At times the doctor thought the patient's mind wandered, and would say: "You're dreaming." Shortly before the end, continues the writer, his daughter thought she perceived a *met* gathering about his bed, and had a sense of the presence of angelic messengers moving within it. A beautiful smile broke over her father's face, and bending down to catch his words she heard him say, "Oh! Mary, is this a dream?" The smile lingered long, and its traces were on his face when he passed away.

MR. ALLEN TOOTHAKER, clairvoyant and test medium, was suddenly stricken down Thursday evening, May 17th, while attending a meeting at Red Men's Hall, 51 Tremont street, Boston, and was immediately taken to the City Hospital, where he died next day of apoplexy. His funeral was attended on Sunday, May 20th, from his late residence on Cross street, Malden—Mr. Charles C. Wood of the Boston Lyceum offering an invocation, and appropriate remarks being made by Dr. H. B. Storer of Boston. Singing by two young ladies members of the Lyceum.

A prominent speaker, residing in the Worcester County region of Massachusetts, writes us, recently: "Many thanks for all the kind favors you have conferred upon one who has ever stood true to the Cause of Spiritualism; and has everywhere spoken a good word for THE BANNER."

A Birthday Party will be given to Mrs. H. W. Cushman, at the Ladies' Aid Parlor, Boston, May 28th. A circle in the afternoon and entertainment in the evening. The public are requested to aid Mrs. Cushman by a full attendance.

Prof. J. Jay Watson is now in Pittsburgh, Pa. A note appreciative of his artistic musical renditions in that vicinity will appear in next issue.

The "Burrell Birthday" next week.

"General" Coxe and staff, Browne and Jones, for violating a United States statute, have been sentenced to prison for twenty days—with five dollars fine for the first two mentioned.

Dr. W. L. Jack's letter from Lake Pleasant, next week.

## NEWSY NOTES AND PITHY POINTS.

WRECKED WINDS!—Thursday, May 17th, Northern Ohio between Kunkle and Montpelier was visited by a cyclone which killed ten persons—ten were injured, and much property destroyed; on the same date localities in Ohio and Illinois suffered from a terrible hail storm; Indiana and Iowa were visited by severe wind storm. Friday, 19th inst., thirty lives were lost from wrecked vessels in the harbor of Chicago during a sixty-mile gale, and twenty vessels dragged their anchors.

May 10th was the twenty-fifth anniversary of Chas. W. Eliot's Presidency of Harvard College.

The monument to Mary, the mother of Washington, was dedicated with imposing ceremonies at Fredericksburg, Va., May 10th, in the presence of President Cleveland and Cabinet, many other notables, and a large convocation of "citizens generally." The mother of Washington was born on the 30th of November, 1700 at the plantation home of her father, Col. Joseph Ball, in Lancaster County, Va., on the banks of the Rappahannock, where the river broadens as it blends into Chesapeake Bay, and died at her home in Fredericksburg on the 28th day of August, 1789.

## HEARTS AS ONE.

(No. Four.)

"I was she,"

"Not he,"

Who named the day

When hearts as one would throb.

"It was he,"

"Not she,"

Who had to pay

The person for his job.

Manchester's great ship canal has been opened to the traffic of the world by Queen Victoria in person.

The Pennsylvania floods, last week—also overflows at other points West—were greatly ruinous to property, and destructive of life.

Hospitality!—A shoemaker has a card in his window reading: "Any respectable man, woman or child can have a fit in this store."—Ez.

To take out midweek: Mix soft soap with powdered starch, half as much salt and the juice of one lemon; lay it on the part, on both sides, with a brush; let it lay on the grass day and night till the stain comes out.

Albert N. White, keeper of the New York Morgue, recently testified in court that he had had one hundred and forty thousand corpses pass through his department during the last twenty-two years.

A man's own bosom is the primary judge of his actions; for, according to the decision of his conscience, he is either happy or miserable.—Ovid.

Eadweard Muybridge, in the course of his lectures on "Animal Locomotion" before the learned societies of Europe, felt the need of some improved method of throwing his remarkable pictures on a screen. After patient experiment he perfected the zoopraxiscope, which was based upon the little toy known as the zoetrope. It was this that inspired Edison in the invention of the kinetograph or kinetoscope. The first authoritative account of the invention will appear in the June number of *The Century*, written by Antonia and W. K. L. Dickson, the latter being Mr. Edison's laboratory assistant. So wonderful is this discovery, that the Dicksons say that in coming time "No scene, however animated and extensive—such as martial evolutions, naval exercises, processions, and countless kindred exhibitions—but will be recorded for the leisure gratification of those who are debarred from attendance."

A bushel of corn makes four gallons of whiskey, which retails for sixteen dollars. Out of this the Government gets three dollars, the railroad one dollar, the manufacturer four dollars, the vender seven dollars, the farmer forty cents, and the drinker the *delirium tremens*.—*Methodist Recorder*.

FACT.—Eleven cents an hour in this country, for twelve hours' work a day, is getting a little too near the standard of European wages to suit free-born American citizens!

The drummer sacrifices his meals to catch a train. He arises at daylight, and travels all night. He lays the foundation for rheumatism, cultivates dyspepsia, robs himself of a home, and is engaged in a ceaseless, tireless struggle for trade. He has to hustle and push in order to sell his goods. He must be polite, educated, and a gentleman, all of which attributes many traveling men possess.

The editor of the *Boston Investigator*, answering a correspondent, in his issue of May 19th, says:

"S. J.—Yes, the venerable Luther Colby is still at his post as editor of the BANNER OF LIGHT. He is a remarkable old man, and wears his seventy-nine years with grace and vigor. We met him in the Crawford House, this city, a few weeks since, and were pleased to find him so well preserved."

The electric wire as a factor in conflagrations must be taken into serious account by the authorities; and the sooner action is taken the better it will be for all concerned.

It is reported that a thousand babies were last week vaccinated in New York City in a single morning—to become invalids as long as they live, maybe. What a chorus of infantile shrieks the doctors must have heard!

Hot liquid can be safely introduced into a glass vessel by first putting a large silver spoon into it before starting to pour in the water.

The pranks of college student must go. There is no place for him in self-respecting colleges. His pranks are not the result of boyish ebullitions of humor, but of deliberate desire to do mischief.

The first demon has had most to do of late. On Sunday, May 13th, the destruction of Dr. Talmage's Tabernacle, in Brooklyn, and a number of other buildings, involving a great loss; on Tuesday, May 15th, Boston's great fire, which began in the base-ball grounds, and consumed nearly two hundred houses, burning over fifteen acres, and rendering some two thousand persons homeless; on Wednesday the famous old picnic grounds, Jones' Woods, in New York—causing a loss of \$40,000 and the destruction of many houses; on Wednesday, fire in the United States bonded warehouse—whereby the valuable records of the port of Boston, running back prior to the regular formation of the United States government, were totally destroyed; loss over \$600,000; same day a half million dollar fire in Providence, R. I.

"A Contest of Silence" is the novel entertainment to be given by the members of a woman's sewing society in Indianapolis. Last year the first woman to speak was quiet for only 10 minutes and 20 seconds.

It is significant that of the 210,000 volumes consulted at the Astor Library last year, the greatest number, 22,000, were American histories; then came American literature, with 10,000 volumes; then art history, 11,000, and American documents, likewise 11,000; next, mechanics and engineering, 9,000; then the theology and genealogy, 7,000 each.—*New York Tribune*.

## A Significant Seance.

To the Editors of the Banner of Light:

On Friday evening, May 18th, at the Psychological Facts Reception, Mrs. A. Mott-Knight made a very convincing experiment in independent slate-writing; as it was wholly unexpected on her part, it was, therefore, all the more interesting. Slates were put upon the table, and several persons placed their hands on them; raps were heard—and felt also (by their percussion)—the invisible agents concerned in them seemingly entering into our conversation, answering, with very little hesitation, mental and oral questions.

Later, an independent message was written on a slate which told that the door had been looked by spirit power—which on examination was found to be the fact.

The facts are these: the front door had two locks; one of them had not been used for six years or more, the key being lost. During the seance the door was fastened with this lock, and no key could be found in the house that would fit it; a person passed through this door only a few minutes before.

The experiment shows Mrs. Knight to be a good medium for independent slate-writing and other phenomena. Yours truly, L. L. Whitlock.



## Letters from Prof. Wilder.

To the Editor of the Banner of Light:

The last number of THE BANNER has a mention of the annual meeting of the Eclectic Association of Connecticut. It is true that I was there, but the two resolutions quoted to resist the lawless aggressions of the State Medical Board were offered not by me, but by Dr. S. B. Munn of Waterbury. Though I am in sympathy with them, I would not, living outside of Connecticut, like to be quite so officious in efforts to direct the action of the Ecologists there.

"The Doctor-hunt" is now going on, like the hunt for fugitive slaves in 1851. A lady in Waterbury, a "clairvoyant healer," is now being prosecuted.

In Kentucky a Dr. Ayer, eclectic, and Dr. Lacer, homeopathist, are feeling the talons of the vultures of the State Medical Board. Although nothing immoral, unprofessional or otherwise objectionable is urged, the purpose has been declared to drive them from the State.

In Utah the Board of Medical Examiners has instituted prosecutions against several eclectic physicians who had been there in reputable practice for years. They mean to resist, on the ground that the legislation is unconstitutional.

That this statute of Utah is in violation of the Federal Constitution, and that other medical laws are unconstitutional, I have no doubt. Article XIV. of the Amendments says as much. But constitutional safeguards to personal rights seem to be little stronger than threads of gossamer. The courts have a way of removing such impediments and generally cannot be trusted to protect the feeble party. The pretext of "police power" first devised in the slave States of the South for the imprisoning and enslaving of free negroes, has swollen into vast proportions, and is now used to justify the usurpations of medical legislation.

It is high time to appeal to the people to take this matter in hand. At the rate we are going on, ere many years every sick man will be compelled to employ physicians in whom he has no confidence, on the penalty that when he dies the coroner will be entitled to hold an inquest over his body.

Cupidity is at the bottom of it all. A purpose exists to first interdict the "irregulars," and next to curtail the number of physicians. Now-a-days the lawyers batten on the estate of a dead man; medical legislation aims to give the doctors a share in the business feast. Notice the bills against Garfield, Wheeler and Tilden.

The creation of powers by judicial construction not ascertained or limited by statute, constitutes just now one of the greatest perils to free government.

If one reads the New York papers now-a-days he (or she) will notice that the vaccination horde of disease peddlers in New York and Brooklyn are doing business in wholesale. Also that the Chicago Mayor orders that everybody submit to this surgical crime. Several have died from the blood-poisoning; others have been made certain to be invalids for life.

Yet smallpox breaks out here and there, and doubtless will for weeks to come. There was a case from New Britain, Conn., tried recently at Hartford to test the power of the school officers to require vaccination. I have got heard the result, but am heartily glad that there are parents who resist.

The remedy for these things lies in an appeal to the people. They will not, if their attention is duly called to these matters, permit them to exist for long. It took from 1828 to 1859 to wipe out the proscriptive medical statutes from our legislation; and similar efforts can do it again. "When the enemy cometh in like a flood, then the Spirit of the Lord shall lift up a standard against him."

ALEXANDER WILDER.  
Newark, N. J., May 18th, 1894.

Some evidence presents itself that there is "a God in Israel!" The New York Tribune of May 19th has the following:

NO RIGHT TO QUARANTINE PEOPLE.  
Judge Gaynor Decides that a Health Commissioner Cannot Imprison Persons who Decline to be Vaccinated—Suits for Damages Possible.

Judge Gaynor yesterday handed down an important decision in the matter of the right of a Health Commissioner to order the quarantine of persons who refuse to submit to compulsory vaccination. The matter came up in regard to John H. Smith and Thomas Cummings, expressmen, in Greenpoint, who refused to be treated with vaccine virus, and incurred a writ for a review of the proceedings under which they were arrested for going on with their business by Dr. Z. Taylor Emery. Judge Gaynor holds that Dr. Emery, Health Commissioner, exceeded his powers. In the course of the opinion Judge Gaynor says: "If the Commissioner had the power to imprison an individual for refusing to submit to vaccination, I see no reason why he could not also imprison one for refusing to swallow some dose. But the Legislature has conferred no such power upon him, if indeed it has the power to do the like. Chapter 661 of the Laws of 1893 (Section 24) empowers all health boards to require the isolation of all persons and things infected with or exposed to contagious or infectious diseases. There is no claim that the petitioners are infected, or have been actually exposed to infection. But even if they were subject to isolation by reason of infection or exposure thereto, they could only be detained while such, and not indefinitely until they yield to the demand for vaccination. The same act directs health boards to provide vaccine virus, and at all times provide thorough and safe vaccination for all persons in need of the same. This falls far short of authorizing the imprisonment of those who refuse to be vaccinated. It need not discuss here the right to be late or quarantine in times of pestilence. That right grows out of the overwhelming necessity of the case, and has its limitations. It is not being exercised here, for the petitioners are not being held in isolation as subjects of danger to the community, to be released when their bodies are no longer sources of infection, but they are being forcibly confined because they refuse to submit to vaccination, and until they do submit thereto."

The case will probably be appealed. On the basis of the opinion of Judge Gaynor there is ground for suits for damages by the persons, in all parts of the city, who were compelled to submit to vaccination.

May 20th comes the following:

A LULL IN VACCINATIONS IN BROOKLYN.  
In compliance with the anti-compulsory vaccination decision of Justice Gaynor of the Supreme Court, the general vaccination campaign which the health authorities have been carrying on in Brooklyn for three months will be suspended. Commissioner Emery, however, is not satisfied with Justice Gaynor's interpretation of the law, and will appeal from the decision.

I rejoice at this decision. The New York Legislature has never been brazen enough to enact the vaccination assault; but medical boards, in their atrocious desire for fees, have essayed to do it by virtue of delegated authority.

Judge Gaynor is the man who, single-handed, throttled the King County Ring. Now he throttles the Medical Trust. I sincerely hope that the assaulted citizens of Brooklyn will make it warm for their vaccinators.

May 20th. ALEXANDER WILDER.

\*The statement made as to the resolutions, to which our valued correspondent refers, was obtained by us from a "special dispatch" which was printed in the Boston daily papers.—Ed.

## A Vote of Thanks, for which The Banner Returns its Grateful Acknowledgments.

MESSRS. COLBY &amp; RICH:

The BOARD OF DIRECTORS of the BOSTON SPIRITUAL TEMPLE hereby tender to you a unanimous, hearty vote of thanks for fraternal courtesies during the past year—printing notices for our meetings, and also reports of same; especially for kindness and liberality at our Anniversary, thus aiding us to make it one of the most successful in the history of our Society.

To our venerable standard-bearer, Luther Colby, as well as to Bro. Isaac B. Rich, we extend fraternal greetings. May the BANNER OF LIGHT continue to wave until superstition and bigotry and class legislation are no more!

Fraternally submitted,  
F. B. WOODBURY, Sec'y,  
65 Marcella street, Roxbury, Mass.

## MEETINGS IN MASSACHUSETTS.

**Ryan.**—At Exchange Hall last Sunday services opened with a song by Mrs. G. D. Merrill, who furnished appropriate music for the day. Mrs. Ida P. A. Whitlock of Boston was the speaker and medium, and appreciative audiences greeted her. Her guides took for a theme in the afternoon, "The Emancipation of the Human Family from Superstition and Creed," which she showed Spiritualism was doing through the influence of the workers and leaders of the past.

The evening subject, "What is Spiritualism Doing for the World?" was well handled, and the speaker's eloquence was much applauded. Her tests and readings, both afternoon and evening, were very fine.

Next Sunday Prof. H. D. Barrett, President of the National Spiritualists' Association, will occupy the platform at 2:30 and 7:30 P. M.

**Wentworth Hall, 15 City Hall Square.**—Tuesday evening, Mrs. M. E. Dowland, opened the services with some well-chosen remarks. Through the mediumship of Ferdinand Fox Jencken of New York raps, clear and distinct, were heard in all parts of the hall, and questions were said to be answered correctly by them. Dr. Wright will be with us again next week, and gave some remarkable tests.

**Spiritualists' Association.**—Sunday, May 20th, at Cader Hall, we were especially favored in having as our speaker Prof. J. Clegg Wright. In the afternoon services opened with a song, solo by Mrs. Libbey; introductory remarks, Bro. Wright; song, Mrs. Libbey; Bro. Wright's subject for lecture was "Spiritual Evolution," upon which he gave a deeply impressive and instructive lesson on life, which was heartily applauded.

Evening exercises opened with vocal duet by Mrs. Annie Bramhall and Mrs. Ella Libbey, "Springtime of Youth." Mr. Fred E. Bramhall, accompanist. Bro. Wright, under influence of the spirit, announced "Soul," giving a most profound and thoughtful address, which was listened to with deep interest and attention by the large and intelligent audience, who frequently gave expression of their appreciation in well-merited applause.

Bro. Wright will occupy our platform next Sunday, May 27th, at 2:30 and 7:30 P. M. We close our season on this date, and it gives us especial pleasure to announce that Bro. Wright will be with us again next season. The meeting closed with a duet by Mrs. Bramhall and Mrs. Libbey, "Musical Meadows."

I. W. CHASE, Sec'y.

**Malden.**—Mr. F. A. Wiggins of Salem gave a very eloquent lecture on "Spiritualism" before our Society at Odd Fellows Hall on Sunday evening, May 20th.

He will be with us again next Sunday, May 27th, at afternoon and evening. In the afternoon a Special Memorial Address will be given in honor of the G. A. R.

J. R. S.

**The Children's Progressive Lyceum** met for the last time this season at Odd Fellows Hall at 2:30 P. M. Sunday, May 20th, W. E. N. Potter, Conductor, presiding.

The regular exercises were suspended, and in place thereof special memorial services were held at the last and latest of respect for the memory of our brother, Dr. Allen Toothaker, who passed to the spirit-world while yet in the harness.

He had a paralytic shock at the last business meeting in Rodman's Hall of the Boston Children's Lyceum association, Thursday evening, May 17th, and expired at the Boston City Hospital on May 18th, aged forty-nine years four months and twenty-five days.

The funeral services took place at his residence, Dr. H. B. Storer presiding, and were afterward continued at Odd Fellows Hall at the Malden Children's Progressive Lyceum meeting.

Appropriate music and exercises were rendered by the children; addresses were made by Mr. Potter and Mr. Snow of the Malden Lyceum, and also by Dr. Root and Mr. L. L. Whitlock of the Boston Lyceum, followed by a most eloquent inspirational poem by Mrs. C. Fannie Allen of Stoneham.

The floral tributes were appropriate and beautiful, especially the pieces from the Boston and Malden Lyceums.

J. R. SNOW, Sec'y.

**Echo Grove Meetings.**—This grove—one of the most beautiful private parks in the vicinity of Boston—has been rented for Sunday meetings from June 1st to Oct. 1st.

It is centrally located at Raddin's Station, in West Lynn, on the Saugus Branch of the Eastern Division of the Boston & Maine railroad, and is easily reached from Boston within a few blocks, and cars from Salem and all the surrounding country pass the entrance or near the grove.

The grove is well shaded, and contains about fifty acres of high land, and the scenery is beautiful. It is enclosed by a high fence, thus making it practically private. Its auditorium may be made to seat five thousand people. It has a large pavilion for dining-room, which in case of rain will furnish shelter and a place for meetings. The best clam and fish chowder, tea and coffee will be served, also ice cream—at reasonable prices.

Opening Saturday, June 2nd, and on Sunday, June 3rd, the first regular services will be held. Many of the best known speakers and mediums will be present both days.

**Brookton.**—On last Sunday Mr. J. Frank Baxter, always a welcome speaker in Brookton, was the lecturer and medium. The evening audience was a notably large one. His lecture could not have been better chosen, and thinkers and practical critics were given much valuable matter for consideration. All were pleased and astonished with Mr. Baxter's remarkable manifestation of mediumship in the séance which followed the lecture.

He was in fine voice, and rendered several selections of old and new songs and a rhapsody.

This was Mr. Baxter's final Brookton engagement of this season, but the season of '94 and '95 will see him in this city again, speaking under the auspices of the new board of recently organized Spiritualists, which is determined to use every effort to keep the platform up to the excellent standard it has reached in the past, if not to excel it.

OLD COLONY.

**The North Scituate Children's Progressive Lyceum** will celebrate its twenty-fifth anniversary at Gannett Hall, on Sunday, May 27th, at 1:30 P. M.

The exercises will be opened by an historical address by J. J. Bates, and after the regular Lyceum session, which will be interspersed with instrumental music by the following talent: Miss Essie B. Smith (violinist), of Franklin, Waldo F. Bates (cornet soloist), and Miss Bessie Clapp (organist), of North Scituate. Addresses will be given by Mr. J. J. Bates, Editor of the "Plymouth," and Mrs. Nellie G. Burbeck of Plymouth, and Mr. Wilder of Hingham and others.

In the evening Mrs. Burbeck will deliver a lecture, commencing at 7:30.

All former members of the Lyceum are invited to attend.

**Haverhill and Bradford.**—Sunday, May 20th, the inspirational speaker before the Spiritual Union was Mrs. Sarah A. Byrnes of Dorchester. Her instructive and entertaining lecture in the afternoon had for its theme, "Labor and Walt"; it was preceded by reading Whitier's beautiful poem entitled "The Eternal Goodness."

Next Sunday Hattie E. Mason of Worcester will give the closing lecture of the present course, when a vacation until October will begin. The Sunday being Memorial Hour, there will be a floral service commemorative of the comrades who fell in the late national conflict.

E. P. H.

**Melrose Highlands.**—The third in the series of Friday evening services was held on the evening of May 18th, in Rogers Hall. It was a grand spiritual memorial service for the soldiers who have passed on to the higher life. The hall was crowded with a representative audience. Dr. Evans of the Boston Lyceum addressed, which was received with great applause. Appropriate music and readings went to complete a very enjoyable evening.

On Friday evening, May 20th, will be held the closing services of this season. All are welcome. Seats free.

CLARENCE MILLIKEN.

**Worcester.**—May 20th Mr. T. Grimshaw of England gave us able lectures; he was a new speaker in our city, and our people gave him a cordial reception.

The next two Sundays our platform will be occupied by Mrs. Juliette Yeaw of Loomington.

On Friday evening, May 25th, the Woman's Auxiliary of the Spiritualists' Society will meet with Mr. Peter Goulding, 67 Hanover street. A "Conundrum Supper" will be served from 6 to 7:30. Business meeting at 8 in the afternoon. A literary entertainment in the evening.

7 Mason street. GEORGE D. FULLER.

**Lawrence.**—Miss S. Lizzie Ewer of Portsmouth, N. H., spoke Sunday, May 20th; her remarks were interesting and instructive. She also gave many convincing tests.

Mrs. L. Clarke Kimball will be the speaker Sunday, May 27th.

C. A. STEVENS, Pres.

**Stoughton.**—Mrs. A. E. Cunningham of Boston gave an interesting lecture at the Temple May 20th to a good audience; her descriptions were remarkable, and were all recognized.

Next Sunday afternoon and evening Joseph D. Stiles, the world-renowned public test medium, will occupy our platform.

FREDERIC BRALS, Conductor.

**Fall River.**—Dr. F. H. Roscoe, of Providence, R. I., lectured in Music Hall parlors, on Sunday, May 20th, at 2:30 and 7:30 P. M. He gave two most inspir-

ing discourses, that were listened to with rapt attention by large and appreciative audiences.

He was accompanied by Mr. W. Hillier Spencer of Boston, Mass., who gave some very interesting tests, both afternoon and evening; every test was recognized.

**Taunton.**—Sunday, May 20th, Miss Mary B. Williams of Fall River delivered instructive inspirational addresses, accompanied by interesting exercises of mediumship.

Sunday, May 27th, Mrs. A. E. Cunningham will speak for us.

**Fitchburg.**—Sunday, May 20th, Mrs. Clara H. Banks gave two fine discourses to large audiences. In the evening she was assisted by May S. Pepper, test medium, of Providence.

O. E. PIERCE.

## RHODE ISLAND.

**Providence.**—The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, May 20th, at 2:30 and 7:30 P. M. (Progressive School at P. M.)

Dr. A. E. Cunningham of South Abington, Mass., gave us two able and instructive lectures, showing clearly the difference between the teachings of the past and the truths of Modern Spiritualism.

Sunday, May 27th, a Memorial Service will be held in the afternoon—Dr. George A. Fuller of Worcester will be with us.

**The Progressive Aid Society** met Wednesday afternoon and evening, May 10th, at Columbia Hall. At the evening conference Mr. Sherman, Mr. Carpenter, Mr. and Mrs. Lawton, Mrs. Duffy, Mr. Goodspeed, and Master Geo. Porter (the young inspirational speaker) participated interestingly.

Mrs. M. L. PORTER, Sec'y.

## MINNESOTA.

**Minneapolis.**—The Society of Modern Spiritual Thought is at the present enjoying the services of Willard J. Hull of Buffalo, N. Y., who has been with us two Sundays, and has awakened great interest, not only among the Spiritualists, but likewise the disciples of the labor movement, who are negotiating with him at the present time to deliver a lecture before their Association. The city papers are also becoming interested, and have seen fit to give the public a synopsis of his lectures on the "Outlines of the Coming Civilization and the Relation of Spiritualism to Secular Reforms," with which he greeted his audience last Sunday afternoon and evening.

In Mr. Hull we feel that we have that intellectual and moral force of Scientific Spiritualism, which is bridging social and industrial economy, that has long been needed in Minnesota.

ELDONA E. MILLS, Treas.

**The Blood** is the source of health. Keep it pure by taking Hood's Sarsaparilla, which is peculiar to itself, and superior in strength, economy, and medicinal merit.

**Hood's Pills** are purely vegetable, carefully prepared from the best ingredients. 25c.

**Memorial Services.**

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

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

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

Test Mediums—Mrs. Shackley, Mrs. Jennie K. D. Conant, Mrs. M. A. Brown, Dr. Huot and others. Good music will be furnished by Messrs. Cleveland and Beggs, Mrs. Cleveland, Mrs. Searies, Mrs. Hanson and Miss Bailey.

A. P. BLINN.

**Sunapee Lake (N. H.) Camp-Meeting.**

Speakers for the Sunapee Lake Spiritual Camp-Meeting for 1894—commencing July 28th, closing Sept. 2d—will be:

July 29th and 31st, Mrs. Kate R. Stiles; Aug. 3d and 7th, Mrs. R. S. Lillie; Aug. 11th and 12th, J. Frank Baxter; Aug. 14th and 15th, Ladies' Aid Fair; Aug. 17th, Abbie W. Crosscut; Aug. 18th, Association Meeting; Aug. 19th and 21st, Mrs. Carrie E. Taylor; Aug. 22d, Mrs. E. B. Craddock; Aug. 24th, Mrs. Matilda A. Strang; Aug. 25th, Mrs. Sarah E. Wiley; Aug. 26th, 28th and 29th, Mrs. Ida P. A. Whitlock; Aug. 31st and Sept. 2d, F. A. Wiggins.

T. R.

**Boston Spiritual Temple Association.**

Officers and members of this Association are hereby notified that the ANNUAL MEETING will be held at 56 Clarendon street, Boston—residence of C. D. Marcy—Tuesday evening, June 5th, at 8 P. M.: At which time the officers will make their annual reports; the budget will be presented, and the accounts of the year, and such other business as may legally come before the meeting, be transacted.

FRANCIS B. WOODBURY, Sec'y.  
65 Marcella street, Roxbury, Mass.

**Annual Grove Meeting**

Under the auspices of the Children's Progressive Lyceum, at Lake Brady, O.

Sunday, June 3d, a special train will leave the Cleveland & Pittsburgh Railroad Union Depot at 8 A. M., standard, calling at all stations along the line.

Good speakers and music.

Friends are cordially invited to join us.

ARTHUR I. KING, Conductor.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

**Superintendent Byrnes** of New York, while viewing the wholesale vaccination of children at the Mulberry street headquarters, declared his utter disgust at the spectacle. There was nothing to compare with it, since the legion of devils were sent into the herd of swine. As usual, there have deaths occurred, and individuals have become personally diseased from the filthy poison. A short time since a coroner's jury in Brooklyn rendered a verdict of death from disease due to vaccination. Before that two doctors at the Hospital for Diseases of the Skin examined a patient, but failed to detect the nature of his disease. It proved to be smallpox, and the physicians, although vaccinated and probably re-vaccinated, took the disease, and one of them died. The fact, however, was carefully kept secret that they were vaccinated. The practice seems to be to suppress all such facts. But the people cannot be deceived in this matter all the time. A day of reckoning is sure to come. Vaccination is nothing less than inoculating a virus or poison into the bodies of individuals. Thus to disease a healthy person is wicked and immoral. It is the duty of every honest public journal to proclaim this, with the aim to put an end to it as soon as possible. Perhaps doctors cannot make so much money, but the public health transcends their cupidity. The notion that vaccination is, can be, or ever has been protective against smallpox is preposterous. It never has been a cure; it cannot be. Ed. in The Orange (N. J.) Chronicle, May 19th.

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pure and soluble.

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molasses, costing less than one cent a cup.

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Jan. 6.

119 Berkeley Street (Suite 1), Boston.

Electric Light Medical Institute.

The application of the Electric Light as a remedy in various forms of disease has had the happiest results; and our mode of applying it is the only one scientifically represented. It is highly recommended by representative members of the medical profession.

The Electric Light is employed with positive benefit in Catarrhal Affections, Scrofulous and Syphilitic Disorders, Diseases of the Skin and Head, Rheumatic Affections, Nervous Prostration, Sexual Weakness, Heart Troubles, etc. For a list of various kinds it has proved of signal advantage.

OFFICES: Newark, N. J., 244 Mulberry street; Boston, Mass., "The Pelham," 74 Boylston street. 4w

**DR. GEORGE ALFRED LEE, DENTIST,**

119 Berkeley Street (Suite 1), Boston.

## Movements of Platform Lecturers.

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

**Dr. G. C. Beckwith** will close his engagement at Saratoga Springs, N. Y., with Mr. J. W. Smith of the New York City for June 1st, and engaged at the Atlantic City, and Lake George, N. Y., Camps in August. Address for camp or fall engagements, box 270, Shelton, Ct.

Owing to societies cancelling engagements, Dr. Geo. A. Fuller would like engagements for June 2d, 17th and 24th, also July 1st. After that date he will be at camp-meetings until Sept. 2d, with the exception of Aug. 6th, when he speaks in Hanson. Only a very few dates in the fall unengaged. For dates and terms address 7 Mason street, Worcester, Mass.

Mrs. Matilda Cushing-Smith of Rockland, Me., gave two eminently interesting discourses Sunday, May 13th, in the Universalist church at South Hope, Me. The Rockland Daily Star of the 10th inst. spoke in most appreciative terms her efforts on this occasion. On Sunday, the 20th inst., she was announced to speak in the Universalist church at Hope Corner, and on the 27th she will deliver two lectures before the Spiritualists of Augusta, followed by psychometric readings, original songs and organ improvisations by Mrs. Gena S. Fairbairn.

Dr. O. H. Harding spoke in Manchester, N. H., Sunday, May 13th; May 20th, in Salem, Mass.; has open dates in June and July. For engagements address 9 Boston street.

Mr. J. Frank Baxter will lecture Sunday, May 27th, in Bath, Me., afternoon and evening.

Spiritualists ought to be among the first to favor cremation. Nothing would more effectively wipe out the material and utterly irrational superstition concerning the resurrection of the body, and utterly compel the imagination and the mind to take refuge in the great fact of spirit-life. The London office is at 8, New Caven dish-street, W.—Light, London, Eng.

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## Message Department.

### SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss IDA L. 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—no more.

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

COLBY & RICH.

### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 2d, 1894.

#### Spirit Invocation.

Oh! thou Infinite Spirit of Love and Wisdom, we thank thee for life, we thank thee for sociability of the spirit, and we ask, at this hour, that thy ministering angels may be sent forth with light and truth unto each sorrowing one. We know, our Father, that thou wilt supply the needs of thy children; we ask at this hour to be taught like little children coming to thee, and realize more and more of thy parenthood, know more of thy laws, and learn to be more charitable, more patient with our sisters and brothers, for all humanity are one great family. At this hour we ask for the guidance of thy spirit with each one that shall be permitted to speak, that some poor sorrowing one, some lonely and sad one in mortal that is reaching out for the loved ones who have been transported to the realms beyond, may realize more of their presence, more of the aid that we are permitted and given power to bring to those yet upon the earth-plane. We ask for thy blessing to rest not only upon ourselves, but upon all thy family of children, wherever they may be, that they may know more of thee and thy goodness, of thy power that may be extended to each one. In prosperity and in adversity we come to thee, thou Father and Mother of all, asking, and in faith believing, that thou wilt supply all our needs. Unto thy name would we ascribe all praise, both now and forevermore.

JOHN PIERPONT.

### INDIVIDUAL MESSAGES.

#### Ida Dame.

I have asked permission to say a few words, knowing some aching hearts will be comforted a little by them.

I would not have thought once that I would ever have been found in this Circle-Room, but I delight to come here as a listener, and now I am to take part in your exercises. Luella aided me very much. At first, after I gained permission to speak, I faltered a little, and said, "I think I'll not take part to-day," but dear Luella asked me to speak, as it would give comfort to those in the home.

I have been to every circle that you have held here, and I have often felt I have gained a great deal of light by listening to others. I think now, if I had learned more of these things before I passed to spirit-life, it would have aided me a great deal; but I never received a communication from any spirit through a medium when in the mortal.

Warren, I know of your loneliness and despondency: I know of the sad hours that are yours, for I am with you most of the day. Lucy has aided me like a sister since I passed on, and I have been drawn to her like an own sister. Warren, there is no jealousy in heaven; no ill feelings can pervade the spirit, for Lucy has taught me that no inharmonious can enter our homes over there.

Mother, I know it is hard for you. Ernie, sweet child, was dear to the mother's heart—yes, the children three; I love them all.

Warren, you gain a great deal of comfort from your slates. Patawana tells me you will be repaid for all your patient waiting. When you are with Mr. Hollis you feel more power, because your spirits harmonize, therefore it is a help to each. Sometimes I hope I shall be able to appear to you—not in a séance-room, but in our own home, where I prefer to materialize when I gain power enough to do so.

You were much disappointed when you went to one hotel and did not meet with the success with your slates that you hoped for. Be patient, and all will come right in God's own good time.

As I am speaking, Lucy asks to be remembered, and Luella asks to send a comforting word to Charles and mother through me. I know you will take it to them, as she will not speak to-day, but hopes to at some future time.

I am so happy when you hold even silent communion with me; it does me a great deal of good. I'm with you even at the store. I know you would like to have me never leave you, but I am taught that I must do my appointed work in the spirit-world; but nevertheless I am attracted to the material plane much more than I am to the spirit-world, for mortals need our influence more than immortals.

Warren, when I ask silently in my spirit how soon will you probably come to dwell with us, I get the answer, "Not yet." The children need you, and mother needs you also.

As I was passing over I saw a hand outstretched to me. I did not know at first whose it was, but found it was Lucy's.

Warren, take care of the baby, take care of the dear boys. I love you all, and I long to clasp in my arms again the sweet little child that God gave us, but I must wait.

What a privilege it is to us, Mr. Chairman, to be permitted to come and announce ourselves and have our messages printed for our

friends who are absent. I was brought here by a dear friend that I did not know in the mortal. She has been an inhabitant of the spirit-world a long time, and I am glad to receive instruction from her. Her name is Luella Hollis Brown, but she is not to speak for herself to-day.

I wish to say one word more to Warren: The clairvoyant who was called before I passed over could see perfectly clear internally, while the doctors were at fault. Clairvoyance is a God-given talent.

Now, Warren, when you read this message from Ida your soul will be uplifted, but you will say, "How can she be happy without me?" I have learned that by spiritual law we shall meet again, and we with Lucy shall be happy in those realms beyond.

Horace, I wish to speak directly to you, dear boy: Learn all you can of the spirit-life while here, and remember that I am waiting to open the gate when it is time for you to come to us, where no more good-bys shall be uttered, but where we shall dwell together forevermore.

Ida Dame is my name. I am from Allston, Mass.

#### Deacon Samuel Andrews.

I am gratified to be permitted to speak from this platform, where I have been an earnest listener often, and where I have gained a great deal of light, knowledge and wisdom from other spirits who have spoken here.

I did not understand when upon the earth-plane that spirits could come back and give proof of their continued existence. I was educated in the doctrines of the Church; but I find on entering the higher life that many things I was taught in this way of the future were erroneous. We are taught here that the Angel of Death comes into our midst—I should say the Angel of Life comes into our midst, to aid us in the passage over. I have never yet in my experience, which has been long, met with one who has ever spoken in this wise: "Oh! I would like to return to stay."

I would not for one moment have one of my friends feel that I regret my connection with the Church, but I do regret that I did not learn more of the other life, which is really a continuation of earth-life.

I was called Deacon Samuel Andrews. Asa Andrews stands beside me, listening to the words I speak, but I cannot express myself as easily as I could if I had ever controlled before.

In Rochester, Vt., I am remembered by a handful, to whom I would say, "Oh! dear friends, learn all you can; use the reason God has endowed you with, and not let others think for you." I feel to say we are placed here as reasoning beings; and as I look back upon the past I find I did not do as much of my own thinking as it was my duty to do.

#### Angelina M. Cudworth.

I would say to-day that I am a happy spirit. I knew a great deal of spirit-communion while dwelling in the form, but I did not say much in regard to it. From the time my brother Warren was taken from my mortal sight I desired earnestly to learn more of the life beyond, for my brother and I were almost inseparable. Our mother gave us as good a spiritual education as she had herself, but in these days of enlightenment I feel we have no excuse for not learning of the life beyond, when on every side light is extended to us from those angel messengers who minister to us through days and weary nights of suffering.

To the handful of loved ones and the many friends yet upon the earth-plane I would extend my love, and assure them of my continued regard. In East Boston I am not forgotten by many that knew of the restlessness that pervaded my spirit after my brother had gone to the higher life. I would ask, "Warren, are you here?" and a voice, seemingly far away, would respond, "Close beside you, sister; as I have promised, I will not fail you." He realized when here much of the presence of angels, of loved ones that had preceded him to the better land; yet I could not realize this truth as much as he, although I kept a great deal of my feelings to myself. A little while only the separation lasted.

Sixty-six years seems a good while to live upon this earth-plane, but how quickly do the years flit by after you get past the fiftieth. My brother and I were very happy together here, and now in the wisdom of the Father are reunited in heaven, as it is termed, or the condition that our lives have produced. We are builders while here, but through progression we can make our homes more beautiful. I often think of the fourteenth chapter of John, where it has been said, "In my Father's house are many mansions," but he did not promise to furnish them for us; our lives must do that.

I would send love and warm greetings to all, especially to those who tended me so carefully in my last days and hours; all was done that kind hands could do for me, as they ministered to my wants. I have not one fault to find nor one regret that I have passed through that portal.

Warren, my brother, sends greetings to each one in the parish, where he was well known and was well understood by many, though not by all.

My brother was Warren H. Cudworth, and I am Angelina M. Cudworth.

#### Jessie Ellen Davis.

I was nine years old when I went to heaven. I'm Jessie Ellen Davis. I didn't ever come here when I lived in this world: I went to heaven where the lovely angels lived, and I go to school there. A beautiful lady came for me, and she said: "Darling, now you are going to live with us, and go to school." At first I was a little afraid of her, because I didn't know her, and then one lady came to me and said: "My darling Jessie, it is grandma, and you are going to live with us, and go with the little children to school, and have the pretty flowers." No one says to me, "You mustn't pick the flowers." They are free to all of us, and they are blooming everywhere.

Papa and mamma didn't know I came right back again. I was there when the minister said, "Your child is in heaven." He didn't know it, because he couldn't see me, but I could see him. The lady that came for me was all dressed in white, and I have a lovely white dress now. Another lady came to me, and she said, "My dear, I will aid you." I asked, "Who are you?" and she said, "I am Mrs. Luella Brown." I didn't know her, but she was very kind, and she spoke so sweetly to me. There is never anybody that is cross where I live; nobody ever has a headache. Mamma used to be so tired sometimes. Grandma says she mustn't weep for me, for that makes me sad when I come right home quick, and I can come any time.

I send my love to them all. I lived in Allston, and I go there now many times.

Mrs. Luella Brown has classes of children now, but she didn't when she first went to the spirit-land. Annie-Thompson is my teacher. Grandma says she thinks I am eleven or twelve now.

I love the hills of the valley. Ethel Whitney—her papa is a dentist in the earthly life—said, "Every little lily of the valley bows its head." I'm very happy, and my throat don't hurt me now.

#### Dr. D. J. Stansbury.

I am one that loves children. I have listened to their words often in these harmonious circles.

Newton, my son, is here with me to-day, and I am anxious to speak for more than one reason. I could not speak to-day if it was not for the strength extended to me by these beautiful spirits and the red men that are with us. Dr. Gardner and Brother Edmonds gave me a great deal of power, for when I left the material form I was very weak, exhausted—worn out, I might say.

I know that in San Francisco and in good old Boston I am not forgotten as the slate-writer, D. J. Stansbury.

I am pleased to announce myself to-day through the permission of our good brother, Rev. John Pierpont.

Abbie Ordway wouldn't have spoken here at the time she did only through the earnest solicitation of myself, for various reasons.

When the change came to me it was like exchanging garments—that is all; I felt ready—yes, waited patiently for the Angel of Life, "the white-winged messenger," who came and said: "All things are ready; come and receive thy reward, for what thou hast sown thou shalt reap."

When our friends come with an honest feeling and an earnest desire to receive light, oh! how much easier can we manifest to them. I have with pity looked upon my sisters and brothers here when they have come with so much fault-finding, for if they would be more charitable they would receive so much more from the spirit-world.

[To the Chairman:] You, dear friend, were charitable, and gave me sympathy when you came into my presence, which was often. I am grateful for all that has been done for me in THE BANNER, which I pray may yet wave for years to come. With the strong band of spirits that surround you, you will be upheld to the last, and you will pass out in the harness as I did.

I am very happy, and would say here, Hattie, you must take up the work again. Newton sends loving words to you, and you certainly get all the influences that we are permitted day by day, hour by hour, to bring into your rooms.

I often visit those upon the Pacific coast whom I knew.

I have been a constant visitor to this Circle-Room. I have thought to speak a good many times, but found I could be of more service in other ways than by taking control of the medium.

I am Dr. D. J. Stansbury, well known in this city and in San Francisco.

Before I leave I wish to make this statement: that the picture on the slate was that of the Rev. John Pierpont. It was drawn from the spiritual face made by Joseph Chandler, through my magnetic forces, and a French artist, M. Perie.

#### Henry Cummings.

It has been said that we are all privileged to speak sometime, and that sometime has arrived for me.

I am a little tired as I take control of the vocal organism; therefore bear with me if I lag a little.

It was in New York where I passed away, yet I sometimes feel to say, not passed away; it was merely a change that came. I was well known in your city also. When the change came I had no desire to linger longer upon what is called the shores of time, yet I soon found there was an attraction for me on the earth-plane.

I well remember in my boyhood days my mother would oft say: "Henry, be charitable, be honest, and you will succeed when you go out into public life." When I became a man, I forgot not those words; they followed me all my life; I felt it was a badge I wore always, and I do know the tender words that are expressed to us in our childhood days are never effaced from the memory. As I have conversed with what mortals term murderers and thieves, they have said to me: "I had a good mother, but gathered evil influences from the companionship I sought." That did not efface the words of their mothers from their memory. True repentance is to be sincerely sorry for what we have done, whether it is in your life or ours. Upon the earth-plane, as we mix and mingle with others, temptations beset us on every hand; but, thank the higher intelligences, we do not have those temptations now. Devil men evil; but we have none of that with us. I do not mean that we have no evil spirits, but they may progress out of that condition and become good spirits, if they will. If not, their influence, as they come upon the earth-plane, must be felt; but no evil spirit is at home with a good spirit in the flesh. Therefore, do not trouble yourselves about evil spirits, but trouble yourselves more about the life you are living.

My name is Henry Cummings. I was well known in this city, but passed on to the higher life from New York.

#### Ida May Dodge.

Tired? Yes; but oh! how much stronger do I feel to-day as I approach this Circle-Room. I have been permitted to speak once before, some years in the past, but not through this organism. I felt much stronger for announcing myself before.

My life in the mortal, of twenty-four years, was very happy. I had a good father and mother, and pleasant surroundings. I would rather have stayed a little longer, but when the time came for the Angel of Life to bear me onward, upward, I was ready, willing to take up my new work. Oh! the music of the angels was so sweet, and the loved ones, as they came with outstretched hands, said, "Ida, come; all things are ready to welcome you into your new home." It was very easy, the passage over; not a struggle, not a pain did I know, so sweetly did I pass from the material form into a new form, fashioned after the body I wore here.

I said, "Oh! father, stay your tears, for I will visit you often." Mother's tears were many; but they have learned more of spirit-communion since I passed out of the material.

There was a look upon the face of the old form which they knew for twenty-four years, which caused them, as they gazed upon it, to exclaim "How pleasant!" It is sweet to realize the spirit knows not the grave. We have a respect for the house we dwell in, but that is all.

How cheering is the thought with mortals, but what happiness the knowledge with immortals, that we shall all be gathered together and a family reunion shall take place in the future; father, mother, sister, brothers, and the loving friends—all shall know as we are known, never more to walk alone.

I loved music here, and it is a delight to hear little angel children sing their songs of joy. I cannot find words to express the reality of the home beyond, but sometime, dear friends, will you all realize it for yourselves.

I was known as Ida May Dodge, of Rochester, Minn.

#### Arthur Schuyler.

[To the Chairman:] Please, sir, I would like to send a letter home.

After I passed away I looked upon the old form, and I thought it was another one just like me. Why do people feel we are so far away when we are so close to them?

I was but a young boy when I went into the other life, far away from my friends, at the nation's call, in the army. I was a soldier boy, and I was n't wounded in the back, either! I knew not what fear was, and I know I was a fearless boy or I wouldn't have enlisted. Where would your country have been if it had n't been for the "boys in blue"? There is a warm feeling between the "boys in blue" and the "boys in gray" now, for no ill feeling pervades our spirits in the other life.

I want to say to you that although my skin was colored, my spirit was white. When I took up my march with the colored troops my mother says to me, "Arthur, I knew the great God would take care of my child." Yes, and did, although I fell in the rebellion. Many of my friends were here in the North. I knew Col. Fred Pope—I knew him at Port Hudson—and I knew the drummer-boy, Charlie, that was with him, also. He was very friendly with the colored man; it made no difference with the officers, when we were faithful to our duty, whether we were black, white or red. Abraham Lincoln was a friend to the soldier, whether the latter were colored or white; and more, I have learned that he knew and communicated with those that had passed to the higher life when he was a resident of the White House.

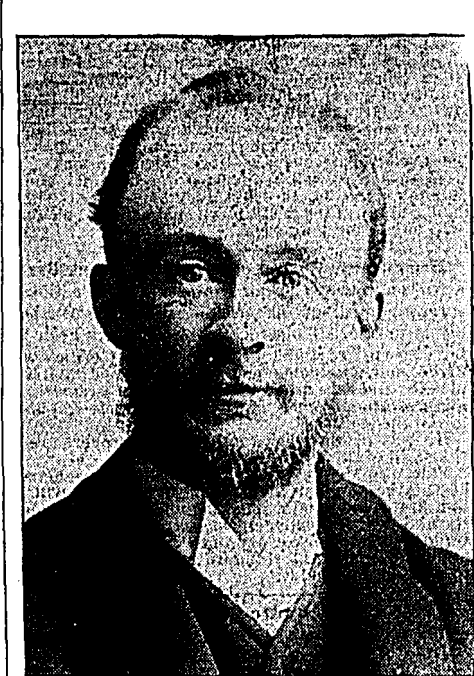
In Georgia, and in Memphis, Tenn., there are many colored boys I got acquainted with after I went into the army, although my people were here in the Northern States. My father was Dr. Schuyler. He was pretty well educated, but I have been educated more since I passed on. I am Arthur Schuyler.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Byron Boardman; Amasa W. Miller; Caroline Brown; Wilson Hardy; Sarah A. Preston; Almira Denmore Kent.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Mrs. H. E. Selwyn, Hartford, Ct.] Since man is only potentially perfect, why not affirm in treatment, "I can and I will be well and perfect," rather than "I am perfect," which seems a contradiction? The axiom is not the oak, although it has within it the possibilities of the oak.

ANS.—There are two distinct statements in the above question, both of which are true, and by a careful review of them the question answers itself.

The question affirms that man is potentially perfect already; if so, where is the objection to the phrase "I am perfect," which involves no contradiction, though we admit, that the ampler phrase, "I am potentially perfect and capable of expressing my perfection actually," is fuller and more easily grasped by those who require a somewhat elaborate form of words to manifest a meaning.

Though the axiom is not an oak, why is it not to be regarded as a perfect acorn? It is quite as correct a use of words to speak of perfect germs and seeds as of perfect trees and flowers. An infant unborn may be in a perfect condition at that stage in the evolutionary process of development, though not yet unfolded to the perfection of manifested manhood or womanhood.

The practical moral lesson involved in this discussion is, however, a vital one, upon which we can all agree if we accept the potential perfection of the human family. A high view of human nature is always ennobling, while a low view is necessarily demoralizing. All theories of human depravity are both depressing and corrupting, and it is to the depravity dogma that we owe a vast amount of the moral impotence which characterizes so large a percentage of the people we meet everywhere. Vices of all kinds are indulged from a sense of weakness and irresolution of purpose resulting from this weakness. People will never try very hard to do anything they doubt their innate ability to accomplish.

Mr. Stead calls himself a Calvinist in one sense, though he is the very reverse of Calvinistic in most of his teaching, because he admires the character of Oliver Cromwell, and believes that men only rarely succeed in undertakings when they are inwardly assured that the Supreme Intelligence ordains them to fulfill a distinctive mission. Before you can

get a child to set to work courageously and hopefully to become actually a good linguist, musician, or anything else, you must convince him that he can do what you ask him to do if he only will. "I can and I will" is a sentence which repays infinite study. It is through will that ability is evolved, but all that can be evolved is of necessity involved. Evolution, apart from involution, is unthinkable, and there is not a solitary illustration of any such a possibility in the whole domain of nature, so far as man's explanations have gone, to this day.

The sentence which would probably best meet our present questioner's requirement if a formula for meditation is asked for, would be about as follows: I am potentially perfect, therefore I can express perfection in all my thoughts, words and deeds. This is my goal, and short of this I will not rest.

An ideal is always ahead of an actual state, or an ideal would be useless, as it could not be an incentive to progress or an efficient educator. The actualization of an ideal necessitates a process which is perforce gradual because evolutionary. While acknowledging the working out of this process, we must never permit ourselves to count our failures, or dwell upon our weaknesses, but always mark our approximately successful efforts; and what we should do with ourselves we must do with all in whose education we are assisting.

Q.—[By the same.] Granting that by aspiration we link ourselves to all others having the same desires, how does that help us to attain what we wish? May not all those to whom we are related in thought be as ignorant as ourselves regarding the way to reach the desired end? Or do we become in rapport with those who have already reached the desired state?

A.—The latter portion of this question gives the correct answer, and explains satisfactorily the working of the law of attraction, explaining furthermore how prayers are answered through the agency of immutable law.

We should never forget that on all planes of our existence we are always attended by or are in communion with three sets of associates: First, those who are above us in actual attainment; second, those who are on our own level, and are therefore our familiar companions; third, those who are as yet below us in attainment, but who are properly our pupils, and not the foes so many people suppose them to be.

When we earnestly desire anything, no matter what it may be, we link ourselves, consciously and unconsciously, with all who are endeavoring to reach the goal for which we are aiming. Our aspiration is a direct supplication, or at least invitation, to those who are already in possession of the knowledge we crave, to impart it to us.

For a further elucidation of this subject we invite attention to the synoptical report of our lecture delivered Sunday, April 29th, in the First Spiritual Temple, Boston, Mass. (See BANNER OF LIGHT, eighth page, May 6th, 1894.)

Q.—[By Student.] Is one justified in believing that the "spiritual nature" is fed through the perfume of a flower or the beautiful colors that meet the eye, both in the "world of nature and of art"?

A.—We certainly are justified in declaring positively that spiritual development is enhanced through the agency of all that is beautiful and harmonious in nature and art, for art is only a copy of nature, and is man's reproductive imitation of God's universal activity.

We specially recommend that all who have the charge of children should be attentive from their earliest years to the culture of their artistic instincts. No matter how simple a form may be, it must be true. Many story-books are detestable simply because they are false. Flowers, birds, animals, geometrical figures, etc., should all be presented to instruct and amuse children exactly true to nature. With adults mental suggestion may not be always quite so powerful; but we are sure there is not one so old or widely experienced but can benefit decidedly by being brought into close relation with beauty.

Asceticism is anti-spiritual, and develops a morbid, disguised carnality. True spirituality sees the real through the semblance, instinctively acknowledging the law of correspondence between subjective and objective, which is universal. We venture to say that simply beautifying public places and private homes will do much through the law of suggestion to raise the moral tone of any community. Understand us always to mean that the forms, colors and sounds presented to the senses must be so blended and grouped that they suggest only what is true to nature. Artistic distortions, representations of scenes in themselves abnormal (battles, for example), cannot appeal to the highest in man. We plead for natural beauty, and regard true art as the handmaid of the highest ethics.

Q.—[By an earnest Bible student.] In the time of the prophet Samuel, all who had "familiar spirits" were banished from the land. Saul applied to one of these, who called up Samuel. What were those "familiar spirits" that people were said to be possessed of? Were the manifestations anything like modern spirit manifestations? Why was it wrong to consult them?

A.—Familiar spirits are the direct associates of people here on earth, sustaining to them the relation of intimate companions and associates. Before prophetic denunciations of intercourse with such can be rightly understood it is necessary to consider the state of affairs when and where the prophet spoke. Through the law of attraction demoralized people associate with those on the same plane with themselves; therefore there is a danger to the peace and welfare of society if people get together with malignant and contrive occult devices for flooding the State with the reckless and ignorant who have but just thrown off the flesh and are yet in the earth's atmosphere, no higher morally than those who consult them.

Samuel's prophetic counsels and Saul's tyrannical edicts are by no means the same. It was the arrogant Saul who gave harsh, unjust commands to extirpate clairvoyants, and then in his own extremity, consulted one at Endor. The word "witch" was applied to that woman about the year 1611 of the present era, when the chapter headings were concocted for King James's version of the Scriptures. The woman of Endor was a hospitable, truthful lady, according to the account in the Bible, and it is a most absurd inference that Saul came to an untimely end because he consulted her, when the irrevocable consequences of his own tyrannical career had already borne their inevitable fruit to his dishonor.

The prophets had familiar spirits as much as the wizards, but there was all the difference in their moral standing; that there is to-day between the hums of dissolute persons and the chosen friends of sincere and cultured philanthropists.

No book is fairly handled that is not dealt with in the light of the times and conditions which gave it birth. The Bible must not be worshipped as a fetish, nor inconsciently set aside, but frankly studied as a mirror in which causes and their effects are photographed.







