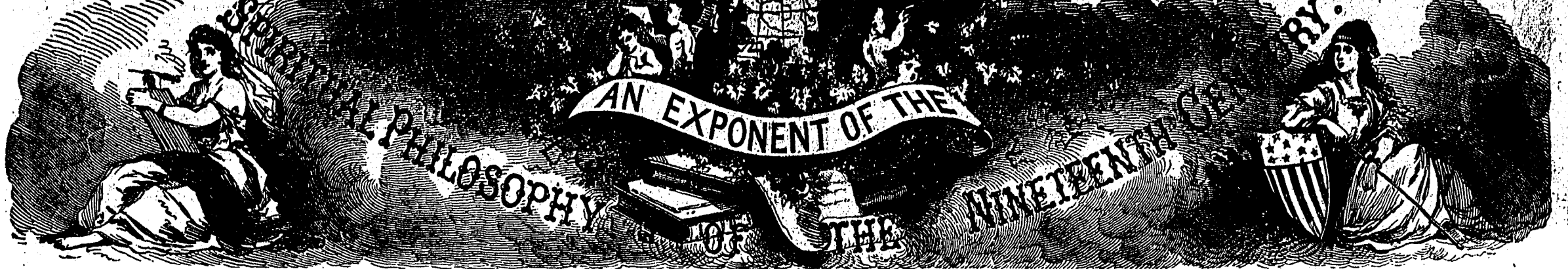


BANNER OF LIGHT.



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NO. 13.

THE HELPFUL PRAYER.

BY BESSIE W. PRATT.

If we'd pray well for those we love,
We must not be a-weary.
Hope on, pray on; the light's above,
Though all the earth seem dreary.
A prayer to the All-Loving Power,
From earnest heart o'er-flowing,
May help and strengthen at that hour
In ways far past our knowing.
Though secret prayers by pure lips breathed
May reach the loved ones over,
Their guardian angels hear the pleas,
And wake to new endeavor.
Winthrop, Mass.

Glints from our Foreign Exchanges.

GOTTFRIED JOST AND HIS PERSECUTORS.

An account of an extraordinary trial, prepared for the Banner of Light from Psychische Studien, and the German daily press reports, BY W. N. EAYRS.

We use the word extraordinary in connection with this trial advisedly. It is not often that a judicial investigation excites in a whole people such intense and painful interest as this has in Germany, and we are of opinion that those who are familiar with the phenomena of Magnetism, after reading the detailed report which occupies nearly the whole of the April number of *Psychische Studien*, will come to the conclusion that for dense ignorance, stubborn disregard of facts, impertinent assumption and malicious bigotry, this trial surpasses all others of which we have any knowledge.

The celebrated case of the State vs. Valesca Töpfer, the interest in which has not yet wholly abated, was a good enough illustration of what justice is not. There were reasons, however, in her case to predict a condemnation; for the defense was so badly managed that her cause was lost in advance of the verdict. The question involved in the Töpfer trial, moreover, was not of such importance, neither did the decision affect so large a number. In the trial of Gottfried Jost, on the contrary, the defense was superbly conducted; the points at issue were, whether it was a criminal act for one man to relieve the sufferings of another without the authority of the government to do so; whether clairvoyant diagnosis of disease is a fact or a delusion; and thousands of people, grateful to the accused for his help, were waiting in almost breathless suspense the issue of the struggle. If the most astounding ignorance and prejudice had not completely dominated the court, the magnificent argument of Baron Schott-Schottenstein could not have failed to secure the triumphant acquittal of his client.

This trial was another of the bitter contests between Liberty and Tyranny, Truth and Error, which will continue to be waged until the millennium. Gottfried Jost was on trial for the fourth time for healing the sick in ways not approved by the medical faculty. Who, then, is this Gottfried Jost?

This man, known all the world over, and consulted by distinguished people from every clime, for his marvelous gift of healing, was born about forty years ago in Dorlsheim, then a small German village. His first occupation was that of tailor. Later in life he went to Paris and studied medicine. In the course of these studies he met Dr. Dejardins, who, recognizing his pupil's remarkable gift of clairvoyance, advised him to devote his gift to the diagnosis of disease. Returning to his native town, and not wholly trusting his power, he resumed his former trade of tailor, exercising meanwhile his gift of healing only within his own family and among his relatives. But concealment of his power was not long possible; the fame of his cures rapidly extended beyond the narrow limits of home, and his house became a Mecca, toward which multitudes turned in search of health. Not only from the towns in the vicinity of Dorlsheim, but from all quarters of the earth they came; even Africa and America furnished their quota of visitors to the "Schlofer of Dorlsheim," as he was called.

In his native town, and the surrounding country, no man is so dearly loved as he. The townspeople do not know which to admire the more, his wonderful gift, or his goodness and benevolence. From the poor, to whom his doors are always open, he will take no remuneration; on the contrary his generosity is widely felt in relieving pecuniary as well as bodily distress. To him his town is indebted for many a needed improvement and convenience, and every year at Christmas and at Easter, his gifts to the town, as well as to individuals in it, are large and valuable. By his efforts, Dorlsheim has become a place of some importance.

This is the man whom now the "regulars" are pursuing on a charge of swindling!

The trial was long and exciting. For four days the expectant townspeople crowded the court-room from early morning till long past midnight. One hundred witnesses were summoned; in the number were men and women of every walk of life, the large majority of whom came gladly to testify to their gratitude to the prisoner. With a warmth of affection and enthusiasm for their friend, which visibly affected the court, they asserted their belief that to him they or those dear to them owed their lives. Eighty-one of the hundred disagreed with the general verdict, and testified

that they believed Herr Jost to be a fraud. And on what grounds? Only this, and nothing more: "He had not cured them!" Which one of the expert physicians who were summoned by the prosecution would venture to practice his profession, if failure to cure his patient was to be taken as sufficient evidence of fraud?

The evidence is decidedly interesting reading. We cannot resist the temptation to show the character of the evidence by quoting that given by two or three of the more prominent and influential witnesses:

Andreas Diebold, a rich farmer of Minwershelm, testified that he had injured his hand so badly that the doctor had decided that the finger must come off: "but this," he said, "I would not consent to. I went to Jost because I knew that he had cured many persons. He gave me a wash to be used on the finger, and he cured me."

"Dr. Langsdorff, of Freiburg, had received his degree of Doctor of Medicine in America. "My wife was suffering from what the physicians said was cancer; but Jost asserted that it was merely a tumor that could easily be cured, and he cured it." The witness said that on account of this treatment of his wife's case, and others of similar nature, he had been obliged to give up his skeptical attitude toward clairvoyance.

Dr. Damm testified that he carried to Jost a lock of his mother-in-law's hair. For twelve years she had suffered from an alleged bronchial catarrh. Many physicians had attended her, but without relieving her. Jost, after accurately describing the aged lady—as accurately, said the witness, as if he held a portrait in his hands—pronounced the disease to be an entirely different one from that claimed by the doctors, prescribed a remedy, and cured the patient. Prof. Naunyn, one of the experts summoned, interrupted the witness to say that the diagnosis made by Jost was wholly wrong. Singularly enough, the next witness was a lady who had been one of Prof. Naunyn's patients.

Lady Luise Wehrung said: "I went to consult Herr Jost because nobody, not even Professors Kussmaul and Naunyn, had been able to help me. I was for six weeks in the hospital at Heidelberg. I was very ill. The doctors said that my disease was an abscess in the stomach. My father, without my knowledge, went to Jost, taking with him a lock of my hair. Herr Jost described my condition and the cause of it. I went then myself to him, and without suspecting who I was, he made the same statements to me that he had made to my father. I placed myself in his care. In eight days I left my bed, and in six weeks I was able to take a trip to Baden. To Jost I owe my life!"

Of such character was the evidence given by the ninety or more witnesses present. In addition to these, forty more sent to the attorney for the defense written testimony to the skill, honor and knowledge of Herr Jost. In the light of such testimony from intelligent, influential people, some holding high position in government, the argument of the Attorney-General for the prosecution has a strange appearance. Will it be believed that he had the assurance to assert that all these witnesses were deceived; that they were not cured; they only imagined that they were?

At the beginning of his argument, that occupied two hours and a half, Dr. Kanzler, the Attorney-General, made the astonishing statement that the "fools are not all dead," and expressed the hope that "the result of this trial would free the beautiful Molsheim country from the curse and ridicule that the operations of the accused had fastened upon it." His argument may be reduced to the following propositions: First, Herr Jost is a swindler, for he claims to be a clairvoyant. German science has decided that there is no such thing as clairvoyance! Second, he is a swindler, for he pretends to cure diseases by means of his clairvoyance. German physicians have decided that such cures are impossible. Third, he is a swindler, for he makes people believe that they are cured when they are not. Fourth, he is a swindler, for by thus deluding the people he takes money from them for his advice, to which money he has no right. Fifth, he is a swindler, for by driving such a business, he prevents the sick from applying for relief to the skilled and intelligent doctors, and so endangers their lives by his prescriptions. Sixth, he is a swindler, for if he were possessed of this gift, as he claims, of clairvoyance, he could cure every one; this he does not do. Seventh, he is a swindler, for he pretends to be entranced when making his diagnosis, and this is not true; for it has been proved that on such occasions his eyes were not wholly closed and there were movements of his limbs.

He closed his argument by bewailing the malign influence of the widely spreading interest in Occultism, Hypnotism and Spiritism of the day! To the hankering of the times after that which is mysterious, mystical and supernatural he ascribed the large following which such persons as Jost had. While the young, inexperienced and impressionable—women especially—make up the large body of such dupes, he said, referring to the Töpfer case, that it was a shameful thing to see so many who call themselves intelligent beings misled by the artful tricks of such designing knaves.

At half-past eight o'clock in the evening of Saturday, March 4th, the Attorney-General closed his argument, and the prosecution rested its case. The sitting had already lasted from ten o'clock in the morning. The audience was tired; the counsel for the defense, who had not yet recovered from a recent illness, but who had left his bed in order to undertake the

management of Herr Jost's case, rose and expressed the hope that the court would adjourn the sitting until Monday. The request was refused, and the defense was ordered to proceed; and at this unreasonable hour Baron Schott-Schottenstein began his brilliant argument. For four hours and a half he held his listeners so entranced with his eloquent and masterly plea that his auditors forgot their weariness, and not one moved from his place until at two o'clock on Sunday morning the orator took his seat!

"The key to this whole suit," he said, at the beginning of his plea, "is contained in the words uttered by my client, Jost: 'My prosecution does not originate with the people whom I am charged with deceiving, but with the physicians whose fees I have disturbed,' and then bringing into play the ample resources of his rhetoric, logic, knowledge of the facts and legal acumen he attacked every point raised by his opponent, and demolished it. "This process," said he, "has nothing to do with the question whether clairvoyance be a fact, admitted by the scientific world or not. The charge against my client is that he is a swindler because he pretends to cure the sick. It is merely a question of fact. Does he, or does he not? Let these hundreds of grateful witnesses answer. There is only one person who knows whether health and strength have been restored to the patient, and that one is the patient himself!"

"My client is charged with endangering the life or the health of his patients. It is of the highest and most convincing importance here to say to all the world that of thousands of cases, not one can be produced by the prosecution in which a patient has suffered the slightest injury to his health. On the contrary, the criticism of the experts, in which the charge is made against my client that in his magnetic sleep he prescribes no poisonous drugs, is to him the source of the greatest satisfaction. Never of him will the words be said that Goethe's Faust puts into the mouths of two physicians: 'Here, in these vales and on these hills, with hellish drugs we rage more deadly than a pestilence.'"

In closing his long and brilliant plea, he reminded the judges that this suit, although clothed in the garments of a trial for swindling, was, in truth, a persecution of a layman for the practice of the art of healing. He appealed to them to render their decision, not on the opinions of men on a disputed point in science, but only on the facts.

The verdict was rendered on the 13th of March. It was strictly in line with the point raised by the prosecution that to claim that he was a clairvoyant was to contradict the teachings of common-sense and physiological experiences. The facts were completely ignored, and Gottfried Jost, the Schlofer of Dorlsheim, was sentenced to a year and a half imprisonment and a fine of nine hundred marks!

Letter from Dr. Fred L. H. Willis.
To the Editor of the Banner of Light:

PAST Sunday was the second Sunday of my engagement in St. Louis. It was an oppressively warm day. For a week now the mercury has been fluctuating from 78 to 92 in the shade, and the atmosphere in this Mississippi Valley is anything but exhilarating.

Notwithstanding the heat I had excellent audiences, both morning and evening.

In the morning I spoke of the relation of spiritual laws to the commonest acts of our daily life.

Although the material realm of nature holds us to her inexorable laws with a power from which there is no escape, yet a still small voice whispers evermore to our consciousness that we are outside of it all. We feel stirring within us yearnings, desires, necessities that are above it all, that are beyond the cravings of the animal appetites which nothing on the material plane can satisfy, and thus we know that we are seeking something beside that which is purely sensuous, and that closely as the chain of our material wants holds us and compels our servitude, we feel the force of a higher power also demanding its service. Impinging closely upon the sensuous sphere is the sphere of thought and feeling, to which we are united by laws as compulsory as those which unite our bodies to the realm of matter.

Science has elaborated many poetic theories, has performed many beautiful experiments showing how thought rises out of matter, how brain-force is evolved from crude, coarse material. The food we eat becomes blood and muscle and nerve, electric force, magnetic life, and, finally, thought.

How grand a thing, then, becomes this simple act of our daily lives that we perform without a thought, too often, save of the sensuous gratification arising from it; and yet through it there is daily being enacted within ourselves the beautiful miracle of evolving spiritual life from matter by the one law of motion, which is attraction.

Thus are our forces on the material plane being continually used through the operation of spiritual laws to work out the divine, and give expression to the god-like power enshrined within us through the simple process of thought.

Thought and aspiration are from the spiritual part of the nature. Thought is life; it has attractive power. By a law belonging to itself it travels with a rapidity greater than that of electricity. Innumerable facts in these later days demonstrate the certainty of thought-motion, and there is no doubt but that in time we shall be able to detect its course and understand its laws. On thought, or the

procedure of magnetic and spiritual life, depends our union with the spiritual world.

Hence the immense importance of living our life on the material plane from a higher standpoint than that of the gratification of the sensuous part of our being, and coming into a recognition of the fact that the spiritual life is the true life, the only permanent life.

I would that I could bring home to the world's consciousness the realization of the grandly beautiful and solemn fact that the sources of spiritual truth are within our own soul, and that the interior spiritual life is the only true life.

What we admire in the history of the grand heroic souls of the past is the revelation it gives us of the interior life of those souls, so that we lose sight of their special acts and deeds in the recognition of the impelling power that lay behind them. All humanity is gauged by that at last.

What we need is a clear perception of our own most marvelous being, and then a persistent and determined effort to bring that being into acquiescence with the divine law of progress stamped upon every atom of matter, bringing it up through infinite forms to spiritual life.

Thus alone can we bear our share in this continued and sublime process, and by obedience to every physical and spiritual law become instruments of speediest progress from lowest forms to highest life.

Let us strive to draw closer the bonds between spirit and matter, so that the spiritual entities may be governed by the law of motion, and the one continued circuit of divine force be complete from crude matter to Divine Life.

The evening audience, notwithstanding the close, oppressive atmosphere, was much larger than in the morning, and listened with every appearance of profound interest to my somewhat lengthy presentation of the position the spirit-world has taken from the commencement of the movement known as Modern Spiritualism in regard to many of the most important statements of creedal beliefs.

Spiritualism is a faith of infinite reach. It lays hold of the sublime truths of immortal love and eternal progress. It gives a simple solution of the mysteries of the old and new religions, finding a counterpart of angelic ministrations all through the Old Testament and the New, taking away the mystery of miracle and substituting the unchanging laws of spirit.

From the incipency of the modern movement it took a decided stand against creedal beliefs; declared that not alone had it come to demonstrate immortality, but also to redeem man from bondage unto dogmatic and doctrinal belief; and because it endorses no sect, because it closes down upon all sectarian beliefs, and forces them into the background, is just why our religious teachers, our reverend divines, have rejected it and imputed it to the devil.

Spiritualism enlarges the vision immeasurably beyond the mere fact of the presence and continued love of our departed friends, beautiful and precious as that fact is. It opens up the wonderful nature of man, illuminating it with a light of spiritual glory that reveals the marvelous psychological powers enshrined within it; offers us a solution of every dark problem of human existence, and seeks to draw mankind together, uniting them by a golden bond of sympathy and love in a beautiful brotherhood that shall destroy forever all the harsh lines of selfish distinctions that now divide the human family.

As we have said, one of the earliest revelations made by the spirits after the establishment of that wonderful system of telegraphic communication, forty-six years ago, was the emphatic denial of the truth of almost every creedal dogma, and especially that of salvation through belief.

Of the thousands upon thousands of spirits that have manifested themselves to mortals during this period, not one had ever ventured the assertion that he was happy or miserable because of anything he believed or disbelieved while living in the mortal body. On the contrary, the assertion has been invariably made that happiness or misery there is determined by acts and deeds alone. Consequently we can readily see why Spiritualism is not acceptable to those who think some one else has relieved them of the responsibility of their own individual acts.

Spiritualism teaches the Brotherhood of Man, not as a theory merely, that has but little practical bearing upon the daily life. It has been presented to the world as a sentiment for ages from Christian pulpits; and look at the condition of society to-day in Christian countries. Look at the wide distinctions and the antagonisms existing between classes. Look at the strange spectacle of the prominent Christian nations of the earth grinding their poor down into the depths of poverty in order to maintain immense standing armies at an enormous expense, as a threat and a warning to each other, and all this, too, after nearly two thousand years of Christian teaching and preaching, based, it is claimed, on this grand correlative—the Fatherhood of God and the Brotherhood of Man.

Look at the sickening details of crime that the columns of every daily paper contain! Crimes and brutal outrages against humanity that make the blood run coldly through its channels to read of. Look at our penal institutions, our jails and penitentiaries, overflowing with occupants! Think of the numbers who are being constantly strangled or electrocuted out of physical existence! Think of the selfishness and greed for gold that is rampant all over the land, and is the incentive to a vast deal of the crime that is committed against hu-

manity. And all this after two thousand years of the promulgation of the principles of so-called Christianity.

Did we not need a higher revelation? Indeed we did. And it came. And right upon the start it dealt a blow to that dangerous dogma that any being, human or divine, can stand between a soul and the execution of that divine law that declares that "as a man sows so shall he reap," now and forever, as inevitably as effect must ever follow cause, and that there is no such thing in the universe as a theological sponge; by means of which a soul spotted all over with guilt, reeking with damnable crimes, may be washed clean, and go straight from a life of infamy to the joys of blessedness, stepping even from the electric chair or the hangman's rope to highest heaven, through some mystical process of faith.

And so with regard to all the most important points of dogmatic belief. It is a singular fact that all the points upon which the sects are most agitated to day are just the points that Spiritualism has been presenting to the world for the last half century nearly, viz., the nature of God, of Christ, of man, the law of inspiration, the condition of the soul after death, freedom from the mortal body, etc.

Even the most bigoted of the sects are compelled to recognize the fact that there is this widespread and constantly increasing dissatisfaction with the doctrinal statements of the creeds and a growing indifference to them, and are being compelled to a revision and re-statement of them, to bring them nearer into harmony with the spirit of progress that is abroad in all the air, and will not let human souls remain longer in bondage to creedal forms of faith.

Every one of these points of doctrinal, creedal beliefs that have so burdened the world—the devil and the fall of man, the immaculate conception by a virgin, the birth of a God-man, the vicarious atonement, an angry God, a lurid hell and the Orthodox trinity, found no place in primitive Christianity. Many of them were never heard of until three hundred years after the death of the Nazarene. They were all borrowed from Pagan systems of idolatrous priestcraft and engrafted upon primitive Christianity, for the purpose of building up the great system of ecclesiasticism which usurped its place and name, and which now stands before the world as Christianity. And if the Nazarene were to return to earth to-day he would declare to this pseudo-Christianity, this Christianity of the day, "I never knew you," for he declared certain signs should follow true belief in him, not one of which can be found in the Christian churches of to-day, excepting isolated cases of mediumistic development.

I intended in my last communication to have spoken of my immediate predecessor here, Mrs. Carrie E. S. Twing; but it slipped my mind. I have heard nothing but good words of her since my arrival. She certainly left behind her an impress upon all hearts of womanly sweetness, dignity and strength of character, and of unselfish devotion to the cause in which she labored.

Mr. Johnson is a resident medium here, doing a good work with his test demonstrations, trumpet-manifestations, and materializations.

Dr. Temple of San Francisco, Cal., has also been here for several weeks holding circles, giving private sittings, etc., in the capacity of a trance, test medium, and psychometric reader.

Mrs. Stephenson, a Swedish lady, an inspirational speaker—also endowed with other phases of mediumship—has just arrived here from California with a view of remaining some little time. I have had the pleasure of listening to two brief addresses of hers, that were characterized by depth of thought, easy-flowing language, made piquant by her unfamiliarity with some of our English idioms, but evidently delivered from a plane of high spiritual attainment.

The field is white with the harvest, and the laborers are too few. Any persons possessing genuine mediumistic gifts, backed by moral principle or the qualifications for teaching the sublime principles of our all-comprehending system of spiritual philosophy, either in classes or upon the platform, can find all the work they can do, so universal is the yearning after the peace and rest that can alone come from comprehension of the spiritual forces of one's own being, and an understanding of the laws that govern them.

Besides my platform work here, I am engaged in teaching two large classes that manifest the same interest and enthusiasm that characterized my classes in Washington, Boston and Cambridge. So the good work goes bravely on, and never in the history of the movement has there been a greater or more widespread interest in it than to-day.

St. Louis, Mo., May 17th, 1894.

A Tooth is a living structure. Inside of each tooth is a cavity filled with pulp which gives it life. Nerves and blood-vessels connect this pulp with the general system and circulation of the body. The ivory surrounding the pulp is covered over by a surface of enamel. Both ivory and enamel are harder than any other bones, because they contain a greater quantity of bone earth. Enamel on the tops of the teeth is one-sixteenth of an inch thick. It consists of little six-sided prisms placed side by side, and held together by an exquisitely fine cement. The pulp of the tooth becomes diseased, and toothache follows. There is not one tooth lost now where there used to be one hundred. If only the root is left, a new upper part of porcelain or gold, called a "crown," is fastened upon it so as to be quite serviceable. If not even the root is left, the cavity in the mouth is filled in with one or more "dummies," securely fastened by a gold "bridge" or otherwise to the sound teeth.

Banner of Light.

BOSTON, SATURDAY, JUNE 2, 1894.

Well-Merited Praise!

A letter from our friend, Prof. J. Jay Watson—the celebrated musician of New York—under date of Pittsburgh, Pa., informs us that he has received a royal reception in that city; and that the demands on his time professionally will occasion his remaining for a month at least in Pittsburgh—when he resumes his journey California-ward. The following card of appreciative thanks to Prof. Watson, from the Superintendent of the Western Pennsylvania Hospital for the Insane (at Dixmont, Pa., near Pittsburgh,) in return for an entertainment given there by him, embodies appreciative expressions which the genial violinist richly deserves:

PROF. J. JAY WATSON, ALLEGHENY, PA.:
Dear Sir—I take the privilege of writing you this letter to thank you personally and express to you my appreciation and that of the entire audience who heard you play the other evening, for the most beautiful music that has ever been my pleasure as well as privilege to hear. I feel absolutely certain that the audience, as well as myself, most thoroughly enjoyed it.

I can most truthfully say I never heard a violin played before; I did not dream it was within human power to bring out such beautiful tones and such delicious music as was brought forth by your skillful touch; none but a master hand could thus charm an audience from the most scientific and difficult number to the beautiful melodies so exquisitely rendered by you—I was perfectly charmed, so was every one at the concert.

The entertainments in this Hospital or years past have never given such genuine pleasure as the one by you and your associates. I also feel that every one appreciated your efforts, especially those who knew, as I did, that your health was none too good, and that you were not feeling well at the time you played for us.

In playing before an audience made up of the insane, you are doing a great deal of good in the world in helping them pass many a weary hour, giving them a bright spot that time I do not think can erase from their memories.

In an experience of fifteen years I have learned that good music for the insane is better than doctors or medicine; by it I believe many patients are given a strong impetus toward recovery. Universal pleasure and satisfaction, therefore, is the feeling of all in the institution, from your friends, last Thursday evening.

Allow me to thank you in this letter for your great kindness to our patients, and express the wish that you may have continued long life, and be spared many years to minister in your kindly manner to the wants of this afflicted people.

Very truly yours,
May 1st, 1894. H. A. HUTCHINSON.

A "Satisfactory" Word from Nashville.

C. H. Stockell contests, in a timely and highly forcible article, the assertion of the editor of the *Nashville American* that while "the manifestations (of Spiritualism) were most wonderful, and drew the attention and investigation of scientific societies and learned men (not only in this country but in Europe, they (the investigators) reached no satisfactory solution of the mystery." The writer proceeds to cite a list of names of persons of the highest capacity in law, science, statesmanship, social life, and in fact in every department of human effort, who have publicly attested a "satisfactory solution of the mystery." The list is one with which the readers of THE BANNER have long been made familiar, and so, too, are the extracts given from their works and letters: Quoting A. R. Wallace: "Spiritualism abolishes the terms 'supernatural' and 'miracle' by an extension of the sphere of law and the realm of nature; and in so doing it takes up and explains whatever is true in the superstitions and so-called miracles of all ages."

Spiritualists, says Mr. Stockell, are not propagandists. They present facts, and calmly await their inevitable acceptance. Spiritualism is no iconoclast. It takes away no altars, no shrines. It supplies altars and shrines to those who have none; and if it shall reveal that yours is a mockery, is that the fault of revelation? If certainty takes the place of belief, and knowledge takes the place of faith, it is not a misfortune. Spiritualism speaks all voices, interprets all tongues; is Christian, Hebrew, Parsee, Mohammed—not according to creeds, but according to the breath of love infused into those who minister to the spirits of men.

Telegraphy—Skepticism—Spiritualism!

When the first news dispatch came over a telegraph wire, fifty years ago, from Baltimore to Washington, announcing the nomination of Clay and Frelinghuysen, the news, which was received in the room at the Capitol where the receiver was located, was read by Prof. Morse, and then given to the crowds outside. They refused to believe it, however, until the train came in an hour later, confirming the news. They thought Professor Morse might easily guess that Clay was at the head of the ticket nominated, but about Frelinghuysen, of whom little or nothing was popularly known, they had their doubts. Almost a month later, the line being completed to Baltimore, brief telegraphic dispatches began to be printed in the newspapers of the national capital. It is so with every advance step in politics, mechanics or religion: it is invariably met with skeptical doubts, covert sneers or open opposition. It is rarely or never welcomed in a spirit of co-operation. Spiritualism, or the great truth of returning spirits, can well say of its reception, as is said of the first message over the telegraph wire, "We gave the news to the crowds outside, but they were skeptical." And in spite of the growth of Spiritualism, it is met to-day with the same sneers and hostility on the part of those whose knowledge is but the densest prejudice that marked its first coming. But skepticism finally dies, if it has to wait for the death of the skeptics.

Talking and Doing.—One Nathan Strauss of New York has performed more really benevolent acts during the last winter for the relief of the poor than a whole regiment of men and women in committee form, with their endless talk and resolutions, have recorded to their credit. He has finally consented to present to the public a descriptive sketch of his truly good and humane work, in the *North American Review*, in which he most instructively explains his methods of operation, and gives a highly commendable résumé of its practical result. The thousands upon thousands of the deserving poor and unfortunate of New York who have been tied so far over the dreadfully trying experience of the last winter and its following season will never forget to invoke the choicest blessings on the head of this, their most timely and reliable benefactor. The one impressive lesson taught by his most welcome example is that nobody need despair of

doing something for the immediate relief of his suffering fellow-beings, and that, as he himself best expresses it, "the further the individual becomes separated from the objects of his benevolence, the less will be the moral effect of his well doing."

Original Essay.

COMPENSATION.

BY LITA BARNEY SAYLES.

It is, oftentimes, only the recognized possibilities of this life that reconcile men at all to its endurance—or assist them to have patience to properly perform its duties; so it is the probable possibilities of the active and growing life of the individual, both spiritual and bodily, that aid us to remain and struggle on in that which now is, being assured—that they are parts of one whole, and are entitled, sooner or later, to arrive at a distinction desired. The circumstances that surround many of us take all sunshine out of lives that else had been happy as singing birds; sensitive and affectionate, they become, even against their own reason, turned back upon themselves, and more or less despondent or misanthropic; it is impossible for even a well balanced mind to act its full self after a few years amid misconceptions, and all the multifarious untoward circumstances accompanying. One gets tired of being enclosed and trampled in the body, and would be glad to lie down and sleep to awake in a world where we can be known as we are, and never be misjudged in our actions or motives by those around us who are not sufficiently akin, spiritually, to comprehend us.

The awakening of the spiritual powers of the individual, which comes to those who have arrived at a point in their development where they, to a great degree, put aside selfishness and make common cause with humanity, cannot be comprehended by those who still rejoice to live only on the selfish plane. We may accomplish but little of what we see should be accomplished; we may prove of but little use to our fellowmen, when we would fain be of greatest service; we may be misunderstood and slandered by the very ones for whom we are cheerfully laying aside our hopes of exaltation among mortals: we shall be thus misinterpreted, owing to the impossibility of the lower to grasp the beneficent intentions of the higher; but all these hardships and sorrows have, like the cloud, their silver lining, and radiantly beautiful is it in the comprehension of the soul awakened to the fact that the true and satisfactory life is not that of the body, nor are the highest joys those that pertain merely to the earthly. It takes knocks and bruises to mellow and ripen us many times, and if this ill usage but hastens us at last out of our habitation, still we may be glad to know it has developed more rapidly the sweet life that lay unknown to us within the circle of our sure attainment, and has made it more quickly possible for us to shed a portion of our light for the use of those not yet so well opened to the divine influences. Let us, therefore, learn to rejoice in our morning and evening, when we are cast down. Out of destruction comes forth life, and out of the end, the birth of all things!

All life is a mystery. It is often that we query why it was necessary that life should be, and that this should grow into individual life to plague and torment and try us sometimes beyond all endurance. When we look abroad over Nature, we see all beauty and symmetry and attractiveness. There are, to be sure, times of storms and earthquakes and destruction, terrible to witness and endure; but Nature is a good mother, and after she is through with her cataclysm of horrors, she goes directly to work to restore her territories to their wonted verdure and loveliness, covering all unsightly places with her loving mantle. Not so with individualized life. The heart of the soul of man is rent in twain by loneliness and misapprehension; his efforts to show love and interest in his race are wrongly construed; he lives above the masses, and they revile him and cry, "Crucify him." Where is his compensation except in his consciousness of right purpose, and in the hope of the possibilities of a continued existence which may bring wished-for surroundings? It is this hope only that keeps thousands from laying violent hands upon the life into which they were forced without consent, but which they may end, if they so choose. The hope of brighter days in the earth-life holds the settled materialist many times; this, and the knowledge of the continuation and growth of life, helps those who have become conscious of the fact of such continuance. Nature takes care of her rents and wounds in her physical existences in departments of generalized life; but when life has grown into specific and individualized forms, it seems, even in the lower animals, to have passed beyond her healing processes. These links between the generalized forms of life and the higher specialties, as in man, seem sometimes more to be pitied than the man who suffers. They are often not sufficiently advanced from the vegetable kingdom to be able to exercise judgment in avoiding disaster: their flesh and nerves torn to the extent of their physical endurance—all their life, when thus injured, must be one misery, without even the hope of which we have previously spoken.

All life, we must conclude, has its uses, and this conclusion helps us to imagine what it may tend to, and to have patience for ourselves and others.

New Publications.

KEY TO THE SCIENCE OF MEDICINE. By Geo. Dutton, A. B., M. D., President of the American Health Society, and Dean of the Vermont Medical College. The Cynosure Publishing Co., Boston, Mass.
This is a valuable book of reference, containing medical terms alphabetically arranged, with brief and plain definitions. While prepared especially for students and matriculates of the American Health University, this work of medical techniques is of value to all who desire to understand something of medical and sanitary science, which is soon to be the possession of the common people much more than at present.

DIRECT LEGISLATION BY THE CITIZENSHIP THROUGH THE INITIATIVE AND REFERENDUM. By J. W. Sullivan, Paper, pp. 120. True Nationalist Publishing Co., New York.
In this little volume (a copy of the latest edition of which has been received) Mr. Sullivan recounts the progress of Switzerland during the past six years in direct legislation, and makes a most earnest and timely argument in favor of the direct reference of laws to a popular vote. The book deserves careful and thoughtful perusal.

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The Spiritual Rostrum.

How We Make Our Own World Here and Hereafter.

A Synopsis of a Lecture Delivered in the First Spiritual Temple, Newbury and Exeter Streets, Boston, Sunday Morning, May 20th, 1894.

BY W. J. COLVILLE.

(Specially reported for the Banner of Light.)

THE old recommendation not to love the world or anything in the world has often been confounded by shallow commentators, said the speaker, with a command to eschew all the natural delights of life, and devote oneself to a career of abnormal and morose asceticism. The true import of the doctrine is that as man is rightfully the lord of his own world, he must make it subject to him instead of permitting himself to be subservient to it. Whatever we love we are ready to follow and obey; therefore the love of all goodness is soul-inspiring, and of necessity conducive to the deepest and most enduring morality; while an inordinate affection for mere things is a stumbling-block to advancement, as it reduces us to the level of creatures of circumstances.

Man is greater than all things; every man and woman is a rightful sovereign, and nothing but ignorance, idleness and false belief can keep men and women in bondage to environment. All victories are gained by self-assertion, i. e., the assertion of truly human prerogatives. Man's genuine pre-eminence over the beast consists in this: that he can dominate the largest, strongest and fiercest animals by the simple force of his spiritual and intellectual manhood. The three so-called kingdoms below man are all in him, and because of this the teachings of sage mystics are all practical, however difficult at first it may appear to carry them out in action.

There is a sense in which every man makes his own world, regardless of all surroundings. Happiness clearly does not depend on anything external, for we see happiness and misery in all places. Joy and sorrow are not geographically induced; they are indigenous to no particular clime, but are the offspring of certain mental states. When places, times and persons become comparatively immaterial to us we are on the high road to real human attainment, for then are we ready to take up life's work understandingly, and launch our no longer frail barks fearlessly on any current. Mme. Guyon's words,

"While place we seek or place we shun,
The soul finds happiness in none,"

are true for all time and in all places, because when outward situations appear important to us we are not relying upon the only source where real contentment can spring.

The law of attraction works irreversibly and universally, and its operation is such that no two persons get exactly the same out of any situation, because no two are exactly alike in development. When traveling across lands or seas, why are some people always rejoicing in the good times they are enjoying, while some fellow passengers grumble at everything? A discontented person is like one who drives through the Yosemite Valley in California, one of the loveliest spots on earth, with a cinder in his eye; for not only does he hold a handkerchief to his eye or cry out in pain, beside fretting through sense of disappointment.

We have no reason to expect that all outward things will be instantly adjusted to our private preferences, but we do need to so adjust ourselves to the people and things about us that we vibrate harmoniously with all around us. An express train darting past a station at full speed gives out a great deal of force, which is constructive or destructive in its effect upon the people on the platform past which it rushes, according to their attitude to it. Weak, nervous people, easily disturbed, can train themselves to accept all force as good, and by consciously vibrating with it instead of dreading or antagonizing it, they can drink it in until it becomes to them a life-giving and life-sustaining element.

In the spiritual world we are, as we were on earth, the framers of our own heaven or whatever other state to dwell in we may produce by our own thought action. A little serious reflection at this point answers a great many grave questions which appear like huge difficulties to many minds in the way of intelligently accepting the consolations offered by true Spiritualism.

On the one hand, it has always seemed a depressing thought that because our friends progress they are removed from us, and on the other, it would be catering to the meanest selfishness to seek to retard their advancement so as to keep them at our side. Directly we grasp the true idea that *state, not place*, regulates happiness, all difficulties are dispelled. The more we learn of how each individual is surrounded with an aura all his own, and that this is generated by his own thoughts, words and actions here and hereafter, the more clearly do we perceive that heavens and hells are only mental states rendered objective. The key to the whole problem being subjective, we can be indifferent to place, but never to state.

The law of attraction, which works universally, gives us the one idea of God which fingers do not spurn, for at the close of one of his popular lectures he says, "If there be a God, I am sure he will show mercy to the merciful," and much more in a similar strain.

The hardest problem of all is that relating to apparently unmerited suffering. Even on this point light begins to glimmer when we consider that even in life a story as that of Joseph and his brothers is not only old a doing father give a prettier coat to one boy than to any other in his family, but the lad accepted and wore the gift, thus becoming a party to the injustice, if favoritism be accounted such.

A Woman Shrinks



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War ain't over—not a bit!
Every night 'at comes
Bill and me (been that, you see)
Jes' muster all the drums
An' while the sparks is flyin',
An' the fire—'t cracks away;
We fight an' fight from left to right—
The blue ain't the gray!

War ain't over—bet yer life!
Bill was Union; I was 'Confederate;
Lights hit alpe, an' then he's ripe
For argumint, you know,
Swears he whipped us, fust an' last,
An' might be at it still!
When about Run lined in the fun,
An' I got one on Bill!

We talk an' talk, an' have our say—
Go over all the ground!
An' Bill, he makes the war his way,
An' then jes' lays it down!
But I keep close up on his trail,
An' keep on him till
He says, says he: "Can't git 'round me!"
Then I git one on Bill!

But all so friendly! What's the use
In bel' otherwise?
Sence we've done turned the blame thing loose,
The Lord's sent brighter skies!
An' Bill an' me (been that, you see)
Jes' arky 'cos we will;
An' Bill gits one on me—all fun—
An' I git one on Bill!

—Frank L. Stanton, in *Atlanta Constitution*.

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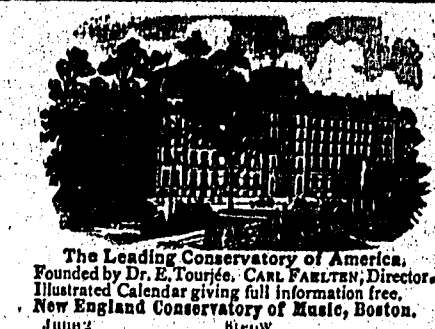
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THE BANNER will publish next week the report of a lecture delivered in Oakland, Cal., and at other points in that State—but now for the first time put in print—by ELLA WILSON MARCHANT, entitled:

"Man and His Relations."

What is Spirituality?

Many people are in the habit of talking about the spirituality of this one and that one, this thing and that, one sermon and another. Generally such talk is too loose and unintelligent to be properly understood. Spirituality, however, being without question the crowning quality, the truly coronal development of man, it is of the first importance to have a clear conception of what spirituality means and who is spiritual. Discussing this subject in a recent sermon, Mr. Savage remarked that if one listens to the conversation of people he would often find that ecclesiasticism, devotion to some church form, and church idea, is what people think is essential to the spiritual man and the spiritual life. But spirituality is not a matter of apostolical succession, of rituals and forms, of prayer-books, of postures, of vestments. A person may be devoted to all this, and be utterly unspiritual in every fibre of his being; while a person who never saw even the outside of a church may be leading the truest, sweetest, noblest and most spiritual life. Spirituality does not depend necessarily on belief in any dogma or set of dogmas.

There is that in the mental nature of man which tends to outgrow the limitations of what the animal world is competent to, and therefore to transcend the animal standard of life. But to climb into the higher regions of mind, the intellect, is not to reach the summit; above that is the whole range of the affectional nature; man is a being capable of love; yet animals possess love also. But when, through this quality of love, we have developed conscience, the sense of right and wrong, and have created an ideal to lure us on forever, we can see how far we have left the animal behind. But the end is not even here. The highest souls of the world have recognized that we are essentially spirit, and so we claim kinship with the Eternal Spirit, which manifests itself in the universe all about us—we learn to say "Our Father." Until one has climbed up to this level he has not entered into the inheritance of his manhood; he is not a man until he has done that. We judge the things of this world by the best they can be.

Being essentially spirit, the spiritual life naturally follows as his true life, in the light of which he ought to be judged, the light by which he ought to be challenged. Man is spirit essentially; he is soul. Now what are the chief characteristics of him as a soul? As a spiritual being what fruit does he bear? First, a recognition of and love for the truth. In the lower ranges of human development men care almost nothing for truth. They do not recognize its importance. The first thing the spiritual man cares for is truth. But he may nevertheless seek it in an unspiritual way; from the beginning of the world enthusiasm and effort have been wasted and thrown away, merely because men have not seen clearly, have not been able to seek truth, by which the human race could be lifted and led on. We

must patiently wait a good deal longer yet before the world rises to a conception of the importance of this great fruit of the spirit.

The next fruit of the spiritual life is the sense of and care for beauty—beauty of form and color, as in sculpture and painting; beauty of sound, as in music. These are some of the highest and finest of all the fruits of the spiritual life. Man will never reach the crowning civilization till all his life is beauty and music. The next fruit of the spirit is love. A man may be as selfish in his love as in his hate; love is not love until it is divine; it must be able to enfold the world, and clasp the lowest to its bosom; it is not divine until it loves all that is human, all that lives, and can feel for all that is. This only is true, high, spiritual love; and out of it is born the crowning fruit of the spirit—SERVICE—the help which we can render to our fellow-men. Truth is of value only for service; beauty is of value only for service; love is of value only for service. When one, then, cares for truth, for beauty, for love, for the sake of mankind, for the sake of the world, then he has climbed into the highest and finest outlook of his spiritual being.

This is what is meant by being a spiritual man; here is where spirituality finds its home. It does not mean that one need go off out of the world to become spiritual. The recluse is not necessarily spiritual. The man who spends his whole life brooding and worrying over the salvation of his own soul may be the least spiritual of them all. In order to lead this spiritual life one need not go out of the place where he is, the only exception being that of being engaged in business which is essentially an injury to men; one cannot lead a spiritual life there.

But to lead the spiritual life calls for strenuous endeavor. It is not an easy matter. The last, highest, noblest thing in us is the hardest to maintain. The man who has climbed into the spiritual realm—he is the one who is capable of estimating the comparative values of this life. Paul says everything but love passes away; love is the thing that abides. Then if we live on this spiritual summit, and our treasures are there, we look serenely over the changes of human life.

Prison Punishment in England.

A recent number of the *Fortnightly Review* of London has an article discussing the subject of prison management. The writer puts the question direct, "Are our prisons a failure?" And he thinks they are, offering in confirmation of this opinion the facts and statistics of English criminality. He asserts, for example, that in spite of public opinion to the contrary, the cost of restraining the criminally inclined and keeping criminals in custody "is increasing with unprecedented rapidity" in England, and that it "was never such an enormous burden as it is to-day." The expense of the maintenance of paupers is about stationary; but the annual burden imposed by the cost of crime, which is nearly as great, "is increasing about twice as fast as the numbers of the population who have to support it."

It is likewise shown by the statistics of recommitments of criminals in England that prison punishment is far from being the deterrent from crime that it is thought to be. There are more old offenders, proportionately to the whole population, than in any other of the principal countries in Europe, and the number is all the time increasing. While the actual prison population and the number of commitments have shown a tendency to diminish, the proportionate number of offenses and convictions has been increasing, and this furnishes the real measure of the criminal condition of a community. The writer in *The Fortnightly*, who is an expert on the subject, states that if it were not that "magistrates and judges are now shortening sentences to an enormous extent, and at the same time substituting other penalties for imprisonment to an equally great degree, the number of commitments to prison within the last five years would be larger than at any period since a record of them has been kept." Yet apprehensions for serious crime, instead of being relatively more numerous than formerly, as is generally supposed, are very much less numerous. The serious offender ran more risk of being apprehended twenty years ago than he does to-day. Criminals escape arrest more easily, owing to the greater concentration of population.

We are told that in the less populous counties of England the arrests comprise seventy-seven per cent. of the supposed perpetrators of indictable offenses. The percentage in London is only thirty-six, the other sixty-four per cent. escaping arrest altogether. The writer regards the increase of recommitments, which means in the relative number of incorrigible offenders, as the most alarming feature of the situation. He says that "year after year, almost without a break, has the ratio of incorrigibles mounted up, and within the last five years the prisons of England have thrown a larger quantity of this human wreckage on the community than at any previous period of their history."

The term "human wreckage" used in this connection is quite applicable to the premises, both in England and America. Convicts are wrecked, to all intents and purposes. Spirituality teaches that imprisonment for crime should be with a purpose of reformation, rather than for revenge. The great fact of an increasing criminal class, on both sides of the Atlantic, is a sad comment on the existing conditions of society; the Church now-a-days is (as Paul expressed it) practically preaching "a Christ of Contention" rather than a Nazarene brother, full of magnetic love for all humanity; till the social world shall be so permeated with good-will toward the erring that some hope for the future in this world is extended to him or her, but little chance exists that any system of amelioration can win the guerdon of an uplifting success among what the race now calls "the criminal classes."

Lake Brady, O.

Read the announcement (seventh page) of the Annual Grove Meeting of the Cleveland, O., Progressive Lyceum, to be held at Lake Brady, Sunday, June 3d, 1894.

It is a singular coincidence that when Massachusetts was a colony of Great Britain it was governed by an Englishman, while today an Englishman is our governor, and is backing up party politicians to enact sumptuary laws, like the Doctors' Plot, solely in order to secure party votes. This is a fact that Republicans as well as Democrats should know and circumvent, if the liberties of the people of this Commonwealth are to be preserved.

Cardinal Manning's Last Phonograph Message.

A wide interest has been excited, and a more or less profound impression created, by the recent account of the delivery by phonograph of the late Cardinal Manning's last message to his friends, which he had committed to the instrument, not to be delivered until some time after his death. The *Pall Mall Budget* describes the ceremony as having no parallel in history for pathetic and curious interest; and remarks that it seems at first sight an incredible thing that any part of a man should survive the dissolution of his body in such a form as to be recognizable and distinctive in future ages—most wonderful of all that this part should be the voice—the least tangible and enduring of all his features. The message was as follows: "To all who come after me: I hope that no words of mine, written or spoken in my life, will be found to have done harm to any one after I am dead. HENRY EDWARD MANNING, Cardinal Archbishop."

The audience listened with bated breath as the ear-phones were passed from hand to hand. The voice was heard in all its marvelous strength and clearness, and the message came forth slowly, solemnly and deliberately. Now what we would say in connection with the matter is this: that if a mechanically-produced voice of a distinguished "dead" man caused so solemn a feeling in the attentive listeners, what ought logically to be the result of a "dead" man's speaking for himself through a developed medium? Here we have something that is indeed calculated to impress us all as listeners. The voice heard and the message given is not that of a "dead" person at all, but of a living, active, still sympathizing spirit. How much better calculated to arrest the attention and impress the thought, especially as it proclaims immortality brought to light, which the merely mechanical voice of the dead, a memory recorded in wax, is in no such sense capable of doing. And yet, the phonograph, with its mechanical triumph, is esteemed a marvel, full of the most serious impressions and influences, while the still living voice of the human spirit speaking recognizably through a medium—or its actively intelligent mind writing ready messages inside sealed slates—is considered worthy of nothing more than the cold scorn and haughty contempt of those to whom the audible and external is all, and the spirit only a "wraith" and a fable!

Putting It to the Test.

"The proof of the pudding is in the eating." The way to repeal a bad law is to enforce it. Compulsory vaccination has at last been brought "to book." A couple of doughty and determined expressmen in Brooklyn have (as recently noted in THE BANNER) carried the Health Commissioner into court to decide whether the law does or can clothe him with the right to practice heroic methods in his zealous efforts to stamp out the smallpox epidemic. These two expressmen (to recapitulate) were quarantined, that is, locked up in a stable, because they refused to let the Health Board physicians vaccinate them. On the day following they secured the services of a lawyer, who procured their release on *habeas corpus* proceedings. The case coming before the court for argument, the commissioner's lawyer held that the law gave his client authority to take such steps as were necessary when an epidemic threatened. The counsel for the two expressmen maintained that the commissioner was authorized to quarantine a person only when he had already contracted the disease and when he had been actually exposed. The Justice demanded to be shown any law that gives the commissioner power to lock any one up in the way these two men were locked up. "You cannot punish a man until he is convicted in court," he told the commissioner's lawyer. "The imprisonment of these men goes beyond anything that I ever dreamed of—that the power to impose perpetual imprisonment should be vested in such an officer. You claim a discretion in the matter that has no bounds, and, according to your theory, you might sentence a man to death with as much propriety as to perpetual imprisonment. I do not believe you have such power."

The subsequent bold decision of Judge Gaynor against the action of the pro-vaccinators is now a matter of history!

The increased assumption of power by the pro-vaccinators is something that provokes immediate and open resistance, and we rejoice to see that these two courageous expressmen have thus led the way in this latest combat for personal liberty. The Justice in the case seemed to know very clearly what he was talking about, and that personal freedom was to come in before the right to vaccinate and poison.

The Little "Schlofer."

The *Psychische Studien*, referring to the recent trial of the "Schlofer of Dorlisheim," recalls the history of a young child who was as remarkably endowed with the gift of healing: "The little Schlofer, or the little Bischele, as he was usually called, saw for the first time the light of the sun in a little vine-covered spot of Alsace. The Graces sang no cradle-song for him. He was the ninth in the number of his father's little flock; yet the struggle for the means of existence was bravely met, and the Benjamin of the family gave his help. How? By his art. The little fellow was literally streaming with magnetism. Whoever, afflicted with disease, came in contact with him, was healed; with a few strokes of his hand the malady disappeared. Soon the little Bischele was looked upon as a wonder; and as the fame of his cures spread there set in, from far and near, a pilgrimage to his house, as to the house of Jost, in Dorlisheim, during the last years. Every day brought new patients to his door, and the rows of coaches blocked the streets. Noble lords, high officers of the government, old gentry, generals, besieged his father's door. His powers were never at fault during the years from seven to twelve. From the last date his gift began to fail, and finally wholly disappeared."

Shame! Shame!!

No wonder workmen and workwomen rebel when employers in all sorts of business are outwitting their operatives' wages! The very worst step in this direction, according to the daily prints, is the "outdown" of the girls employed in the Newton Upper Falls Silk Works. The weekly stipend of these operatives has been reduced to \$3.10, out of which they have had to pay for room and board \$3.00, leaving each one the meagre sum of ten cents wherewith to purchase clothing, etc. No wonder a hundred of them struck last week.

We shall print in the next issue a biographical sketch of the late Charles Faurey, a distinguished French sayant and Spiritualist—which has been prepared for THE BANNER by our foreign translator, W. N. Eayrs.

Spiritualism Among the London (Ont.) Ministers.

At a recent monthly meeting of the London (Ont.) Ministerial Association, Spiritualism was the subject discussed. A Rev. Mr. Smith opened with a paper in which he did no more than serve up a rebash of the old so-called arguments against Spiritualism; this was replied to by Rev. Mr. Murray, pastor of the St. Andrew's Presbyterian Church. The latter charged Mr. Smith with taking for granted things that he should have proved, and said that his premises did not agree with his conclusions at all. After giving Rev. Dr. Sexton's experience with the spirit called "Katy King," he proceeded to recite his own personal experience while his ministerial audience drew their chairs closer about him. "I attended a séance not long ago," said Rev. Mr. Murray, "at a house adjoining Rev. Mr. Smith's. The medium was a Miss Hegler. Myself and a Mr. Logan were asked to thoroughly examine the room where the séance was to be held, and did so. And I am perfectly sure that no living human being came in by the doors or windows of that room that night. Hymns were sung at the opening; and, by the way," he interjected, "I have seen nothing in Spiritualism, as far as I have gone, that is inconsistent with Christianity."

He then told of the secure binding of the medium, and of her retirement into the cabinet. A number of apparitions shortly appeared. He said he watched the cabinet as a cat watching a mouse, and was positive that only one person was in the cabinet, and she was the medium. A policeman and an Indian came out together and walked around the room. The Indian was very demonstrative, and the policeman was very dignified. Mr. Murray told of the materializing of a form whose spirit "owner" he had known in the flesh. The gentleman was an old member of his congregation, and his face had been indelibly impressed upon his memory by an occurrence of some years ago. The moment it appeared he was struck with the remarkable resemblance the face bore to that of his old friend. The further elucidation of the subject was postponed to a future meeting.

An Unparalleled Outrage!

People everywhere who detest the arrogant tyranny of the medical "regulars," and who are engaged in the effort to oppose the Allopathic "trust" now sought in various States to be thrust upon the people, will do well to read the report of the great trial of Gottfried Jost—the justly celebrated healer in Germany—on the first page of this issue.

Those who think an unusual amount of time and space are devoted by THE BANNER and other Spiritualist journals in opposing these "Doctors' Plot" laws, are assured that should a "Regular trust" find root in America, this flagrant outrage, done to Jost in the name of the German law, would find many counterparts in FREE America (so-called)! We hope that our brethren of the Spiritualist press everywhere will copy from our columns this report by Mr. Eayrs, and give it the widest possible circulation among liberty-loving minds.

The *Strassburger Neue Nachrichten* refers in its issue of March to the case of the "Schlofer of Dorlisheim" in these words:

"In our land the verdict in this case will arouse the greatest surprise, for there are thousands who are ready to testify to their conviction that Herr Jost has cured them of serious maladies. The people ask: 'Why is this man punished for swindling, who has cured so many sick people whom all the doctors could not cure? The physicians say, indeed, that he has not cured us; we merely imagine that he has. Well, it may be imagination; it may be merely our belief; but the effect is the same, we feel we are all the same; and if we are healed through our imagination, we owe him thanks all the more for his power to raise our imagination to such a degree.'"

It further states that an appeal to the higher court has been made by the defendant's counsel, Baron Schott von Schottenstein.

Worth Thinking About.

When we take into full and candid consideration the fact that all legislation—State and National—should be a crystallization of the best thought of the community, and the transmutation of its most beneficent customs into law, and that in the abstract it is the highest embodiment of human wisdom, it seems the strangest incongruity possible in our view, that the very opposite sentiment should prevail in a community well-governed in relation to its law-making body. If the present status of things political (where politicians rule instead of statesmen, as they seem to be doing), is not speedily repudiated by the people at large—the sovereigns of this nation—our glorious land will be going backward much faster than forward.

Madame Esperance.

We learn from *Die Uebernatürliche Welt*, organ of the Sphinx Society at Berlin, Germany, that a new medium for materialization has appeared in Berlin, Madame Esperance of Gothenburg, Sweden. A detailed account of two interesting and convincing sittings, held on the 10th and 18th of September last, was given in this review. Thirty persons of great eminence in the world of science and of letters were present. Madame Esperance positively requires that those who seek to attend her séances shall have, for a fortnight previously, abstained from the use of spirituous liquors and tobacco—a grand ideal!

The Annual June Picnic

Of the Cassadaga Lake Free Association will be held on its grounds, at Cassadaga Lake, N. Y., on June 8th, 9th and 10th.

Speakers: Mrs. Inez Huntington Agnew, Lyman C. Howe, Mrs. Carrie E. S. Twing, Willard J. Hull. So writes the Secretary, A. E. Gaston.

R. L. Green, the spirit-photographer, will be in New Bedford, Mass., June 2d to 10th inclusive.

Dr. E. M. Ripley of Unionville, Conn., states that "Judge Sumway of the Superior Court has decided in favor of the School Board [i. e., in favor of compulsory vaccination, we should say] in the New Britain case, and it will be carried to the Supreme Court. The anti-vaccinators of that city are considering the feasibility of opening a private school for their children. I like their pluck, but it is a sad commentary on the boasted liberty of American citizenship!" True enough!

An important New England industry is the manufacture of rum from molasses. This is largely exported to Africa. For every missionary that goes to evangelize the Dark Continent a cargo of rum is sent to stimulate the natives. Drunkenness and religion are thus propagated in harmony through the influence of pious and enterprising Christians.—*Dorchester Transcript*, May 20th.

North Scituate Lyceum Anniversary report next week.

CURRENT THOUGHTS.

Genuine and Earthly Love.—The assertion made in the *New York Herald* article, published in THE BANNER, concerning the continuance of our existing earth-love in the other world, is not less rational in the best sense than it is spiritual. It says *The Herald*, our present love is connected in any way with our physical passions, or is at all dependent on them, then death, which deprives us of our bodies, will bring that love to an end. We may know each other there, but the peculiar attraction which now binds us will cease to exist. There will be no fuel for its flame, and the flame must needs die out. Clearly that kind of love is a merely earthly expedient, or incident, or even accident, and will have fulfilled its mission when the breath leaves the body. It cannot go hence when we go, but must be left behind because there is no element of immortality in it. But the other kind of love, which rests on unity of purpose, on divine sympathy, on admiration for qualities of character—the love that has its origin in what the loved one is, that is as much a part of the soul as ambition is or courage, and can no more die than the soul itself can die. They who love in this higher way will come closer together when they reach the shore beyond the shadow.

The New Broom.—An industrial paper published at Dayton, O., vigorously scores and curryscombs Rev. Dr. Robinson of Grace (M. E.) Church for a sermon preached by him from the pulpit of the Raper (M. E.) Church of the same city on Spiritualism. A large proportion of the members of the latter church are investigators of the phenomena, and they were fast reaching such results as rendered it ecclesiastically important to have a denunciatory and threatening style of sermon preached to them. Dr. Robinson is plainly informed, in the above-mentioned paper, that he has not investigated the phenomena of Spiritualism, otherwise he would be better equipped for presenting his argument. In this age, people demand more than mere assertions. If the Spiritualism in the Bible were taken out of it, it would become a book without meaning to the heart of man. Quoting the *Non-Sectarian*, the editor declares that error is only destroyed by education, that is, by knowledge. We love truth because it produces noble and happy character; we dread credulity for its poisoning of the sentiments. The truths of Spiritualism lift men into a brotherhood of love that helps the weak and raises the fallen, and tells us there is no hell and no death, and that between a really true church relation and the pure and plain truths of Spiritualism there is no incongruity. Life in the hereafter is what we make it here.

Practical Advice.—Another good and timely thought or two proceeds from the editorial columns of the *Presbyterian Messenger*: One is that the demand now made is for work at fair wages, and its earnest advice to every man who is in a financial condition that will allow him, even by some sacrifice of himself, to give work to men at fair wages. Is that he should certainly try to do so. It well says that manufacturing companies that cannot expect to more than make their own expenses owe something to the public welfare, and they move in the line of the public good when they try to give employment to as many men as possible at fair wages. Men who have means to invest in building and in different kinds of improvements now have an opportunity to show, if not their philanthropy, then their patriotism, by lending a helping hand to those who would quiet the present unrest. It is a most critical time in the history of the country, and selfishness and self-seeking will eagerly take advantage of it. Ambitious partisans will not fail to heighten the strife by accusing one another, but true patriots and good men will need to make a sacrifice in personal comfort and material prosperity in order to secure the public good.

The Yearly Meeting of the Society of Friends, recently held in Philadelphia, adopted several changes in discipline. The rule concerning marriage, that has long been so rigorously regarded in the society, has been made more liberal in its construction, so as to allow a member to marry one who is outside the society without losing standing, or at least membership in the society. Formerly it was impossible for a member to marry any one not a member of the society without consent of the meeting. The women's meeting is given equal voice with the men's. Friends are also recommended to abstain from the use, cultivation, manufacture and sale of tobacco; a recommendation against the use and sale of liquors has long been in force, and remains unchanged, being extended so as to embrace "furnishing any material whereby the testimony against intoxicants is violated." The testimonies in relation to "plainness" of speech, apparel and behavior remain without change. The queries have been recast, embracing fourteen, the answers to which embrace a statement of the condition of the society on almost all essential points. Peace and arbitration are also advocated.

A Brisk Discussion is springing up over the danger of spreading contagion by the passing of the communion cup, as is done in Protestant churches, from lip to lip. The progress of medical science shows this danger to be a real one, as it is easy to transmit contagious diseases, like diphtheria, cancer or consumptive virus, by this means. Certainly the communion cup should not become the instrument for the spreading of disease. A change from the old practice has already been adopted in many Protestant churches. In the Roman Catholic Church the cup is not circulated among the laity, only the water being used in the sacrament. In the Episcopal Church and other Protestant denominations, the communion is administered in both kinds, and the chalice is passed from mouth to mouth, to the open and serious danger of the communicants.

The Cost of Military Glory.—M. Frédéric Passy, the indefatigable apostle of universal peace, published recently the frightful statistics of the cost of the military glory of the nineteenth century. It amounts to three hundred billions of money wasted in a river of blood that swept away twenty millions of men butchered in battle. It costs the human race dear to crown their brows with laurel. France, for instance, during the first empire, sacrificed one million seven hundred and fifty thousand men; from 1844 to 1866, one million eight hundred thousand; and in the war of 1870-71 four hundred thousand. The cost in money of the glory won only in the last war was fifteen billions.

The last of the family of Daniel Defoe, the author of the immortal "Robinson Crusoe," is living in great poverty at an asylum in the outskirts of London. A subscription has been started for relieving him. If all those who in their youth found in this book their great delight, would send but a penny apiece, the old man, who is now nearly dying of hunger, would have the means to live luxuriously the rest of his days.

Said Victor Hugo, in his latest years: "I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever: I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy-tale, and it is history. For half a century I have been writing my thoughts in prose and verse: history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say, like so many others, 'I have finished my work'; but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn."

For additional editorial matter see third page.

JUNE CARNIVAL!!

25 per cent. for the Benefit of the Fire Sufferers in Boston.

A repetition of the Dances of the May Festival to be given in the

Boston Theatre, June 9th, 1894,
AFTERNOON AND EVENING.

A MOST BEAUTIFUL ENTERTAINMENT

Of Dances and Solos by well known Young People and Children.

Two Hundred People in the Cast!

The Entire Performance under the Management of Mrs. W. S. BUTLER and Mrs. LILLA VILES WYMAN.

Tickets 25, 50 and 75 cents, according to location. Tickets can be procured of Mrs. C. T. WOOD, 197 Tremont street, Mrs. W. S. BUTLER, 411 Marlboro street, and at the BANNER OF LIGHT Office, 9 Southworth street.

Buy a Ticket and Help the Cause!!

The School of Applied Ethics

Holds its third summer session at Plymouth, Mass., beginning Thursday, July 12th, and continuing five weeks, closing Wednesday, August 15th.

The Executive Committee consists of Prof. Felix Adler, New York, Dean of the School, and Director of the Department of Ethics; Prof. H. C. Adams, University of Michigan, Director of the Department of Economics; Prof. C. H. Toy, Harvard University, Director of the Department of History and Religions. In all the departments a prominent feature of the session will be the consideration of the labor problem. Able lecturers and leading economists from different universities will discuss the question in all its aspects.

During the week August 5th to 11th, inclusive, a Conference of Educators and Teachers will be held, when leading educators will discuss the relation of various forms of educational activity to ethical and social progress. Samuel T. Dutton, Superintendent of the public schools of Brookline, Mass., is Chairman of the committee in charge.

It is announced that during the session free historical lectures will be given, July 28th, 31st and August 2d, by Rev. Edward Everett Hale, Col. T. W. Higginson, Mr. Edwin D. Mead and Hon. Wm. T. Davis. S. Burns Weston, 118 South Twelfth street, Philadelphia, Pa., is Secretary of the school—from whom full particulars may be obtained.

We note, of course in a congratulatory way, the interesting fact that *The Hotel*, a neat and very hospitable monthly, has entered not only upon its second volume, but also upon its third. Age only improves, never stales, a good thing in the publication line. Editorially, *The Hotel* announces itself sufficiently strong to be healthy and rosy, and to be able to crow lustily. It is really timely that the hotel interests and hotel fraternity of America should support a worthy magazine worthily. A very large proportion of our country's population are frequenters of its numerous hotels. In fact, there may with truth be said to exist a regular hotel population, to whom the familiar hostelry is a welcome sight, and the faces of whose genial keepers are at all times a boon. The hotel is to a great many persons a home. In its very bustle and stir they habitually find the retirement and solitary feeling which they fall to secure elsewhere. Its crowds during the midday hours are soothingly stimulating. It is an exchange where men know where to find one another. The after-breakfast is a most delightful counterpart of the after-supper hour, and one who has long known both would be sorry to miss either for the rest of his days. The hotel-keeper takes care of and keeps house for a man and his family. Our modern civilization would be but a sorry cripple deprived of him. *The Hotel* is published in Boston, by W. W. Waugh.

Slate-Writing Experiments with Miss May Bangs.

To the Editor of the Banner of Light:
As both Lizzie and May Bangs are announced for Onset, Mass., this season, it may—by way of an introduction to the visitors to this camp—prove interesting to give through *THE BANNER* a brief description of some very successful experiments which I made with Miss May's mediumship—that of independent slate-writing. Both of the sisters have the same medial qualities; and for general phenomena they are among the very best. I have tested them in all their phases, and can vouch for their genuineness, having had over two hundred sittings with them, so that I may speak from experience and knowledge.

On a recent Saturday, at 9 A. M., we sat for our experiments. We opened with silent prayer; before the prayer was ended, my guide materialized her hand, and stroked my head, as if giving the benediction. This was in the broad daylight of the room, the windows being screened or gently shaded by a half-lace curtain. Instructions for procedure were then gotten from the guides, who wrote rapidly and broadly, almost instantaneously. According to directions, we placed two slates together—cleanly washed; tied them with string and napkin, and hung them suspended from the chandelier. Two others were prepared in like manner, which we held together for a few minutes, and then placed them on the table in sight.

The guides promised as the first experiment through my Egyptian guide, "Hermes," a portrait of Elizabeth Barrett Browning—one of my guides for inspiration, and the principal controlling influence—on the slates suspended from the chandelier; as the second experiment, writing under water; and the third, a surprise. Suffice it to say that the first experiment was a success; the second, brought us on slates held in our hands, and where a portion of which within the slates was submerged in water a bright star, five pointed, in the angles of which were written in Hebrew and Greek the sentence: "There is no death," and in the centre of the star the word "hope," in green letters. The Hebrew characters were in blue and the Greek in red; and upon the last slates, in opening them, we found a communication in gold from Mrs. Browning.

These simple experiments speak for themselves, and Onset campers will find in Misses May and Lizzie Bangs independent writers of a high order of inspiration. May success and angelic benedictions attend them wherever they go; and may "George Stevens," their guide, open many eyes to the light of spiritual truth, and give comfort to sorrowing hearts through the phenomena. J. O. F. GARDNER (White Rose), Genesee, Ill.

Grove Meetings.

CAMP PROGRESS.—The Lynn and Salem North Shore Association will open its Grove Meetings Sunday, June 10th, at Upper Swampscott—the same grove as last season. Take Loring Avenue Car. The following were elected for the season: President, T. J. Troy, Lynn; Vice-President, W. A. Peterson, Salem; Treasurer, D. D. Miller, Lynn; Secretary, Mrs. N. E. Gardner, Salem; Mr. Merrill, Mrs. Merrill, Mrs. Williams, of Lynn, Mr. N. E. Gardner, Mrs. H. P. Knowles, Mrs. S. J. Tyler, of Salem, Committee.

ROSE GROVE MEETINGS.—This grove, at Raddin's Station, West Lynn—one of the most beautiful private parks in the vicinity of Boston—has been rented for Sunday meetings from June 1st to Oct. 1st. Opening Day will be on Saturday, June 2d, and on Sunday, June 3d, the first regular services will be held. Many of the best known speakers and mediums will be present both days.

Boston Spiritual Temple Society.

Officers and members of this Society are hereby notified that the ANNUAL MEETING will be held at 50 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 election of officers for ensuing year (also plans and such other business as may legally come before the meeting, be transacted. FRANCIS D. WOODBURY, Sec'y, 65 Marcella street, Roxbury, Mass.

NEWSY NOTES AND PITHY POINTS.

RIGHT.

Right is right, though all deny it.
Wrong is wrong, though all decry it.
Know the right, and knowing hold it.
Though the scorn of men enfold it.
Right is right—no power can change it—
Heaven itself may not derange it!
Firmly clasp the right eternal
Stands this verily asperal.

"Namy pamy" a term applied to a person of vacillating character, as well as to weak literary productions, was originated by the poet Pope. He applied it to some puerile verses that had been written by an obscure poet—one Ambrose Phillips—addressed to the children of a peer. The first half of the term is meant as a baby way of pronouncing Ambry, a pet nickname for Ambrose, and the second half is simply a coined word to fit it.

England's first daily paper, says the *Chicago Post*, was *The Courant*, established March 11th, 1702.

Dog Fancier.—"Yes, madam, I have all kinds of dogs here. Is there any particular breed you wish?" "Old Lady (who reads the papers)"—"Oh, anything that is fashionable. Let me see an ocean grayhound." —*4th Bita*.

HOME CULTURE.—The Judge of the Supreme Court of Kentucky, who is over seventy years of age, while his wife is only forty-five, has just been blessed with a fifteen-pound baby!

While the recent flood in the Susquehanna and other streams has had rivals in recent years, the waters in the Schuylkill have been higher than at any time since 1850, and, with that exception, higher than any flood in that river of which there is any record.

"Could I see the head of the house?" "Servant—" "I don't see how you could miss it. There was a champagne supper here last night." —*Chicago Inter-Ocean*.

The dawning of Queen Victoria's seventy-fifth birthday, May 24th, was celebrated in London by the ringing of bells and the firing of a royal salute of twenty-one guns at Windsor. Flags were displayed from the towers of the castle, and the streets and houses were decorated with bunting. The day was remembered appropriately by the visiting war ships in Boston, aided by the gubernatorial and municipal representatives of Massachusetts and Boston, et al.

Premier Rosebery is a Scotchman, his Home Secretary is a Scotchman, and so are three other members of the Cabinet. The new Attorney-General and the Solicitor-General, the chief law officers of the British crown, are Scotchmen, likewise.

It won't be long till the silver moon
Gets in its work on the nights of June;
And after that, full many a moon
Will revel in the June moon.

—*Detroit Free Press*.

Why shouldn't everybody march to Washington, and petition Congress to make a new heaven and a new earth?

There are on the earth nearly 1,500,000,000 of inhabitants. Of these, 33,933,033 die each year. In their communications with their families they use 3,064 idioms, and they exist 1,000 forms of religion. The average duration of human life is 33 years; out of 1,000, only one reaches the age of 100 years; scarcely 6 in 100 reach 65, and 1 only in 500 attains the age of 80.

If there were but one man and one woman on earth, the woman would be the first to be jealous.

Doctor—"Did you apply a mustard plaster to your spine?" Patient—"Yes, Doctor—" Did not you find it a great help?" Patient—"No, I felt that it was a great drawback." —*Medical News*.

As foreshadowed in *THE BANNER* some time since, a bill has reached the English House of Commons looking toward the granting of local self-government for Scotland.

Ladies are very loth to give up sugar and pastry, even for the sake of additional beauty.

As long as a body of men marches peaceably and legally, they should be permitted to march into Washington or wherever they please along the public streets and highways. An army, however, that forcibly seizes railroad trains should be compelled to march to jail without further delay, says a contemporary.

I know the heated term is near,
Though I'm not weather-wise,
For on my head I feel and hear
The frisky festive life.
I would that I a crown might wear
In the peaceful Great Beyond,
So files could not rub off my hair
To make a skating pond.

—*N. Y. Morning Journal*.

A woman never loses her head till she loses her heart.

Character and conduct, not creed, will be the keynote of the gospel of the Church Universal. —*Emil G. Hirsch*.

Pliny says that the Romans learned the use of yeast from the Greeks during the war with Perseus, king of Macedonia.

On Sunday afternoon, May 27th, Mrs. Julia Ward Howe, the celebrated advocate of Woman Suffrage, and authoress of the great "Battle Hymn of the Republic," celebrated her seventy-fifth birthday, at her residence on Beacon street, Boston. She was greeted by a host of congratulatory friends.

The medical monopoly is one of the abuses that should go along with the rest. It is the right of every person to say what kind of physician may give him treatment. —*Western Laborer*.

The Boston sight-seeing public was captured—to the extent of nearly 25,000 people—last Sunday by the British war-ships, *Blake* and *Tartar*, now at anchor in our harbor; but had the ships been many times larger they could not have accommodated the throng of would-be visitors. They were to sail—on steam—toward Halifax in the early part of the present week.

[THE PROVERBIAL "PITCHER"]—MADRID, May 27th.—At the end of a bull fight here to-day, the matador Espinosa was about to throw his sword into the neck of the bull, when the brute made an unexpected movement, threw him down and gored him. Espinosa died a few minutes later. He had a national reputation as a bull fighter.

One of the best remedies for a sore throat is four teaspoonsful of cider vinegar, four of water, one of salt, and a small pinch of pepper. Gargle every hour.

Some burglars are operating with chloroform to quiet their victims while they burglarize. It is no easy trick to chloroform a sleeper without awakening him; it takes an expert to do it, and it's risky business anyway—for the burglar if the sleeper is aroused, and for the sleeper, as he may be put to sleep forever. We need a new law forbidding burglars to employ this drug-weapon unless they have a medical diploma. —*Dr. Foote's Health Monthly*.

WAR!—Orders for guns from all parts of Europe continue to overwhelm the Krupp Gun Works at Essen, the immense resources of which are severely taxed to fill them within the required time.

Finding fault with another is only a roundabout way of bragging on yourself.

WATERTOWN, N. Y., May 25th.—Gen. Rosecrans W. Judson died suddenly at his office in Ogdensburg to day, aged 84. He was widely known as a lawyer. He raised the sixteenth, eighteenth, sixtieth, one hundred and sixtieth, and one hundred and forty-second regiments, and went to the front with the latter in the war. He was also a historian and popular lecturer.

The first cry of the mob-inclined Anarchist is to "destroy the machinery." Anarchy has a mortal hatred of anything that works.

Raw onions, sliced, and hung up in one's room will keep off the smallpox—sure.

The deaths in Boston last week were less in number than for any similar period for a long time, and the mortality record for the past six weeks has been remarkably favorable.

Another so-called "emigrant company" in New York has failed. This one was known as the Scandinavian and Finlander's Emigrant Company, limited, and it is alleged that its depositors among Finnish and Swedish immigrants will lose nearly one hundred thousand dollars.

The Veteran Spiritualists' Union.

The 3rd annual meeting of the Veteran Spiritualists' Union was held on Monday evening, May 21st, in the First Spiritual Temple, lower room. In the absence of President Storer, Vice-President Mrs. John Woods occupied the chair. The record of the previous meeting was read and accepted.

F. D. Edwards, Auditor, certified to his examination of the books and accounts of the Treasurer and Clerk, and found them correct. The Nominating Committee reported a Board of Officers for the ensuing year. Their report was accepted. It was voted that the election of officers be made on one ballot, and that a committee of three be appointed to distribute, read and count ballots. Messrs. Edwards, Dole and Crockett were appointed, and the following officers were elected: President, Dr. H. B. Storer; Vice-Presidents, C. C. Shaw, James H. Lewis, Mrs. Clark, Wm. B. Barker; Treasurer, Mrs. Moses T. Dole; Historian, C. M. Twitchell; Auditor, Foster D. Edwards; Corresponding Secretary, Mrs. Mary T. Longley; Director, Dr. U. K. May; Trustees, Wm. Boyce, Hebron Libbey, Wm. D. Crockett, C. D. May, Mrs. Abbie A. Woods. These fifteen officers will constitute the Board of Directors.

Immediately after the election, Vice-President Lewis took the chair, and a vote of thanks was given to Wm. G. Prescott of Quincy for copies of the *New Era* of 1893 and the *Christian Spiritualist* of 1893.

The Treasurer's report showed:

Deposit in the Boston Five Cents Savings Bank, \$1,185.90

Deposit in the Bunker Hill National Bank, 259.00

Cash in hand, 37.61

Total on hand for Donors, Home Fund and General Purposes, \$2,108.41

The Clerk's report showed a membership of 173 annual members and 26 life members, one of the latter being honorary. During the past year six of our members have passed to spirit-life: viz., Messrs. J. A. Edwards, Mrs. Jennie K. D. Conant, John S. Hobbs, Mrs. Loomis Hall and Mrs. C. C. Hayward.

The Clerk read a letter from our Corresponding Secretary, Mrs. Mary T. Longley, stating that on her arrival in Boston, early in June, she and Mr. Longley will lead to the Veteran Spiritualists' Union, "Lotelia Cottage" at Lake Maranacook, Maine. This gift is made without any restrictions whatever, and with more or less furniture included, and represents a gift of about one thousand dollars. Messrs. Dole, Edwards and Lewis made remarks relating thereto; said it showed Mrs. Longley's confidence in the Veteran Spiritualists' Union, and felt that it would prompt others to contribute a similar gift. Mr. Longley was instructed to send a letter of thanks to Mr. and Mrs. Longley for their munificent gift. A committee, consisting of President Storer, Treasurer Dole and Mr. F. D. Edwards, was appointed to arrange for a reception to Mr. and Mrs. Longley on their return to Boston.

Mr. M. T. Dole reported that the V. S. U. could purchase for five dollars several hundred rare spiritual papers, of early dates and various kinds, for its library. Mr. Dole, Mr. Conant, with commendable promptness and liberality, said she herself would pay for them at once, which she did, and a vote of thanks was given her for the gift. The report of Mrs. John Woods of the doing of the Noble Relief Committee for the past year was made and accepted.

Remarks were made by Mrs. Jennie K. D. Conant, Dr. J. A. Sheeham, Mrs. J. B. Hatch, Jr., and Jennie Rhind, after which the meeting adjourned to July 2d, Saturday, July 2d, when there will be two sessions held at the Auditorium.

At this annual meeting fifteen memberships were received.

The V. S. U. hereby tenders thanks to Mr. M. S. Ayer for the free use of a room at the First Spiritual Temple to hold this meeting in; also for a suitable room for our library, phenomenal productions, etc., which will be removed thereto from Gould Hall at once.

Our public monthly meetings will be resumed in October, and due notice of the same will be given in the *BANNER OF LIGHT*. WM. H. BANKS, Clerk.

77 State street, Boston.

(The letter referred to above will be published in our next issue.)

Movements of Platform Lecturers.

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

The Camp engagements of A. E. Tisdale are as follows: Lake Brady, Ct.; Nanticoke, Md.; Ocean Grove and Bay, Mass.; Temple, Vermont; Verona, Park, Island Park and Hayden Lake, Me. Camp societies wishing his services from Aug. 2d to Aug. 9th, '94, and also societies desiring his services for October and November of '94 and the lecture season of '95 may address him at 144 North Liberty street, New York, N. Y.

Dr. E. A. Blackden is now (in addition to his usual practice) open for engagements as an inspirational speaker for societies and camp-meetings, and may be addressed at 694 Tremont street, Boston, Mass.

President Barrett of the N. S. A. paid The Banner of Light a visit on May 26th while on his way toward Maine—where he speaks next Sunday, we understand, in Belfast.

Mr. J. Frank Baxter will lecture afternoon and evening of Sunday, June 3d, in Stoughton Centre, Mass.

Owing to a severe attack of La Grippe, Mrs. Magie White, the widely-known platform medium, was compelled to return to her home in San Francisco, Cal.; she has been confined to her bed for some three weeks past. Her May and June engagements are therefore canceled. Correspondents will excuse delay; she will reply as soon as possible.

G. H. Brooks, Chairman of the Haslett Park Camp-Meeting, goes to Orion Camp, Mich., June 9th, where he will remain five days; the 16th and 17th he visits Bowen's Mills, where a grove meeting is to be held; thence he goes to Muskogee for two days, then to the extreme western part of Illinois to attend grove meetings. Is open to fall and winter engagements; address him at 144 North Liberty street, Elgin, Ill.

Cards.
To the Editor of the Banner of Light:
Since Mrs. Adeline M. Glading's return home to Doylestown, she has been in receipt of so many congratulatory letters from her friends, on her recovery to health, that she finds it impossible to answer each personally; and adopts this method of thanking the writers thereof for their kind words and good wishes.

She will resume her work with renewed vigor. November, December, January and April are the only months disengaged. WM. H. GLADING.
Doylestown, Pa., May 24th, 1894.

To the Editor of the Banner of Light:

I desire to tender my sincere thanks to Mr. J. B. Hatch, Jr., for the kindly interest he has manifested in the late Testimonial tendered to me; and to all the kind friends who so generously assisted by their services and presence.

Fraternally, CHARLES W. BULLIVAN.

1894 June, 1894

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SPECIAL NOTICES.

Eligible Rooms to Let—At No. 84 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Dr. F. L. H. Willis may be addressed at 40 Avenue B, Viole Park, Rochester, N. Y., Jan. 6.

Andrew Jackson Davis, Physician, will take no new cases for treatment until June 1st. Patients enlisted can come Tuesdays, Thursdays and Saturdays, from 8 A. M. to 4 P. M., May 5.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the *BANNER OF LIGHT* and the publications of Colby & Rich.

To Foreign Subscribers: The subscription price of the *BANNER OF LIGHT* is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

ADVERTISEMENTS.

Chronic Indigestion

Thought incurable, but Perfectly Cured by Hood's Sarsaparilla.

"I feel so thankful for the benefit I have received from Hood's Sarsaparilla that I wish to recommend it to all suffering humanity. I was in very poor health when I began its use, having had chronic indigestion for five years. I was discouraged, and thought there was no cure for me. I read a testimonial of one who had been cured by Hood's Sarsaparilla, and his case

Hood's Sarsaparilla

Cures

was similar to mine. I was willing to take anything that offered any hope, so I commenced with a few drops of Hood's Sarsaparilla. My digestion was helped by the first three doses. I have now taken over four bottles, and I firmly believe

It Has Cured Me, and also saved my life. Since taking Hood's Sarsaparilla my weight has increased from 117 to 130 pounds, which goes to show that I have an excellent appetite and am in the best of health."

Mrs. R. E. PRINCE, Bushville, N. Y.

Hood's Pills are the best family cathartic, gentle and effective. Try a box. 25c.

DR. ANDREW JACKSON DAVIS
("THE POUCHKEEPSIE SEER")
IS THE ORIGINATOR OF THE POPULAR

WILD CUCUMBER PILLS

They cure Constipation, Sick Headache, Indigestion, Loss of Appetite, Biliousness and Kindred Complaints. They produce no pain, and always give relief.

Price 25 cents a Box. Five Boxes for \$1.00.

Sent by mail postpaid on receipt of price by S. WEBSTER & CO., 63 Warren Avenue, Boston.

May 12.

STRONG, HEALTHY MANHOOD

Those Afflicted with Early Decay, Loss of Manhood, Nervous Debility, and who are desirous of being cured, a booklet will be sent to their address for free examination. It contains a full description of the causes and symptoms of the complaints, and a description of the Doctor's important medical discovery—the only remedy of the kind in existence—with evidence of success. Address, DR. R. P. FELLOWS, Say where you saw this ad.

I trust the friends of progress will give me their patronage. DR. FELLOWS, Vineland, N. J.

Independent Slate-Writing

BY MRS. MOTT-KNIGHT, 484 Columbus Avenue, Boston. Sittings daily. 10c. June 2.

MAGNETIC and Massage Treatments. MRS. J. POLLANSBEE GOULD, 77 Ruggles street, Suite 1, June 2.

M. E. CARLEE, Astrologer and Palm Reader. Life Reading from the Stars, 1088 Washington street, Suite 9, Boston. 4c. June 2.

SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the *Banner of Light* for \$12.00. We ask for the united efforts of all good and true Spiritualists in its aid and our behalf.

COLBY & RICH, Publishers.

The Astrology

OF THE

Old Testament.

BY KARL ANDERSON,

Professor of Astrology.

A volume replete with interest, with instructions in Astrology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and judge the future.

This work is especially recommended to all Free Masons, students, and men of science, of whatever persuasion. By the adoption of this work, the student of Astrology and mathematical, the well-practiced adept, can read every event of the past and predict the future. It is the foundation of all things, and the key to the mystery of the universe. It is the mother of Navigation, Astronomy and Surveying—the source of all knowledge, prophecy and wisdom of the ancient peoples, and of the ten great religions of the past.

MASONIC TEMPLE, BOSTON, Feb. 17th, 1893.

Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament," or "The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curiosity and interest.

Very truly and fraternally yours,

SKENZO D. NICKERSON, Recording Grand Secretary.

Cloth, 8vo, illustrated, pp. 52. Price \$5.00, postage 25 cts. For sale by COLBY & RICH.

PRICE REDUCED FROM \$1.50 TO \$1.00.

BOOK ON MEDIUMS; or, GUIDE FOR MEDIUMS AND INVOCATORS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communication with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be encountered in the Practice of Spiritism; by ALLAN KARDEC. Translated from the French by Emma A. Wood. The style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject.

For sale by COLBY & RICH.

THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894.

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 Seance held March 9th, 1894.

Spirit Invocation.

Oh! thou Eternal Father, who art all Wisdom, all Power, and all Love, we ask thy attendance here at this hour. May thine angels be sent forth to quell the inharmonies that pervade the spirit of these earthly children at times. May the ministering angels be present with us here to-day to aid each one that comes into this Circle-Room intent on giving some words of encouragement, sympathy and love to those in mortal who are mourning because seemingly separated from their friends in spirit. May some word be spoken at this hour that will give light to those who are groping in darkness. We know that thou art a loving Father, and will bestow upon each child of earth that which his spirit most needs. We ask for the companionship of pure angels and for thy blessing, not only now but evermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Byron Boardman.

[To the Chairman:] I am no stranger here, neither have I been a stranger in your former Circle-Room. I find in this room that there is not so much drain upon the nerve-forces of the medium, and that we can control much easier. Through the kindness of the Spirit-President I am permitted to speak here to-day.

My name is Byron Boardman. I would extend my greetings to my friends in Norwich, Conn.

We of the spirit-world have a mission to perform in returning to our friends on earth, and we shall stand firm for the right and never flinch. All that is spoken idly through mortal lips of our return is spoken because they do not realize our presence, and how their thoughtless words crush our spirits, but they know not what they do. Therefore would we bring the light of spiritual truth to every child of earth, and say, Come with us; let us teach you; we will do you good. And you who have walked long in mortal life, faithful to the light that has been given you, shall reap your just reward. The clouds that have gathered about you shall be dispersed, and the sun shall shine brighter than ever.

I have a great desire to aid all that it is possible in connection with others in the great work that is going on in the spirit-world for the uplifting of humanity.

Think not for one moment, dear friends, brothers and sisters, that we shall fail you. Though on earth mortals may turn the cold shoulder on you, we will stand by you and perform our mission, as far as it is given us to understand.

Amasa W. Miller.

When here upon the earth-plane I understood a great deal of medial power, although I did not possess it myself. What I learned in regard to spirit communion I held rather closely, therefore it was said that Amasa did not express all his feelings, or rather no one gained power over me to learn my views. I think it is wisdom to keep our own affairs a little close as mortal men and women. There are various reasons why I speak in this way, which are best known to myself and some of my kindred.

I have often wished, as I have heard my name spoken, I could reply. I have never taken control of a medium before; but once, in a meeting, a spirit-guide announced me, that was all. There is very little satisfaction to a spirit merely to be announced, although we feel grateful that we may just be spoken of. I think others will coincide with me in this statement. Some five or six years since, as nearly as I can reckon, my name was announced from your Circle-Room, but not a word was spoken by me through the medium or through the agency of the Controlling Spirit.

My name is Amasa W. Miller. I am very grateful that I have been privileged to speak here to-day, and I hope some word I have said may be of benefit to some one in Sturgis, Mich.; where I was well known in years past. I was not what you would term a Spiritualist.

I do not understand why so many people persist in placing us so far away, when in reality we are often upon the same plane with you. There is only a filmy mist between mortals and immortals. I was educated when here to believe there were two localities in the other life—heaven and hell; but I have found in the short space of time I have been in the spirit-world that heaven is what we make it; and so of the other plane.

I am very happy in my spirit-home, yet I know I can make it more and more beautiful by kind acts and good deeds performed for the

benefit of some one, either in spirit or upon the earth-plane, to whichever place our mission calls us to labor. We desire to do all the good we can, for when we enter the spiritual realms we throw off the cloak of selfishness and the desire for gain. I know of no better religion than to do good and be good. I also find that one who possesses an active temperament here retains it in spirit-life.

I am very grateful for the time allotted me to speak here to-day.

Caroline Brown.

There are some loved ones who will be glad to peruse the few words I may speak to-day, and I, like all spirits who communicate here, am more grateful than I can express. Even the faces of the little children who come express a grateful feeling.

George is with me to-day, and would like to send warm greetings to you, John and Annie, and each loving one that holds us in memory. Mary is here, too, and wishes to be remembered.

When in mortal life I should have no more thought I would ever be found in this beautiful and harmonious Circle than I should have thought I would have gone to the West Indies, which I had no desire to do.

I was educated very differently from what I am taught by these spiritual truths that have been given me since I passed on to the higher and purer life. I am thankful that it is our privilege to progress after leaving the mortal form.

Kind friends, I find that a different feeling impresses my spirit as I come into this Circle-Room from what I felt in the one you used to assemble in. A large, promiscuous circle is detrimental sometimes to us as spirits who wish to communicate, consequently our expressions are imperfect; for the members of such a circle in the mortal bring more or less of inharmonies, doubt and curiosity into the assembly, which we readily recognize. Some mortals, I am well aware, come with a holy, pure feeling, and shed an uplifting influence about them.

I am very happy. John, it has been a pleasure to listen to your words when you have been speaking of us; yet you knew not that we were a part of the company.

How true are the words that we have more power than mortals can form any idea of. Then the question arises in the minds of some: If we have so much power, why do we not exert it more, and not permit so much wrong and injustice on the material plane? Evil has always existed, and we are governed by law; yet we do work as diligently as possible to overcome the evil that comes in the pathway of those we seek to aid. We can be in but one locality at a time, and great as our power is, yet it is limited.

I supposed I understood a great deal in regard to heaven, but when I passed over I found I was only a child in my a b c's. If I had known one-eighth part before I passed on of what I knew in one hour afterward, I should have been much happier here, although I feared not the change. I gained the heaven my life built; and each one will have to do the same.

How pleased we are when some of our friends or kindred open a channel through which we may communicate with them.

My name is Caroline Brown. I was well known in this good city. George is my husband, and he is with them.

Wilson Handy.

[To the Chairman:] Well, sir, you might as well ask why the waters covered my body, as to ask why people are burned out or why they are wilfully shot? There's just as much sense in one as in the other. There was cause and effect. The water overtook me; I went out in that way. Why was it to be? I don't know, any more than you do. You come to the junction of two streets; you might as well go down one as the other; you take one, a brick falls on your head, and you are sent out of your body. Why did you go that way? You might as well ask, Why don't the sun shine in the night? It does, but not in our heavens.

This is the fourth time I have made the attempt to speak in your Circle. I have been one of your assembly in every meeting that you have held here. I have been well educated in your meetings, for, sir, when I passed over I knew very little of spirituality. As I have listened to the words spoken here I have felt that I have gained not only instruction but power.

I loved the ocean when here, and I do to-day. We have our ships, which are as real and tangible to us as yours are to you, and we use them in the pursuance of our work as much as you do. We have our captains, mates and seamen to handle our craft, and there is order and system in their management. We have our places of entertainment and instruction, too; our law offices and places of worship. Your life is the shadow, while ours is the real.

Often when in the mortal it entered my mind, "I wonder what there can be beyond this life?" If there were anything I could not see it, and I could not understand why we were placed here for a little while and then doomed to die. I don't understand that last point yet, for I haven't met a dead man so far; all are live, active entities.

When I went out of the body I saw people in the spirit-world busy, and going about as if on errands, the same as people here. I asked a lady whom I saw, and who proved to be an advanced spirit, or guide, where all those folks were going. I shall never forget the smile she gave me as she said, "Dear sir, you have entered a life of activity." Then I said, "Show me where the vessels are; that's what I want to find."

I have no regret that I passed over when I did, yet at first I would rather have lived here longer; and in all my travels in spirit-life I have not met one that has ever expressed the wish to return to the earth-plane to stay.

Since passing over I have visited St. Thomas Island and Grenada Island, in the Caribbean Sea, and also London. The commander of our vessel at present is Capt. Stickney.

I am Wilson Handy of Charlestown, Mass., where I was well known.

Sarah C. Preston.

[To the Chairman:] I would like to give a few words here, hoping they will reach some one, as I have come quite a distance, mortally speaking.

When in the flesh I knew a great deal of spirit communion. How sweet it was to listen to the words that would come to me in the silence of the night. I was very happy to read the messages from one and another printed in your paper. I always said to myself that, when I passed over, if it were possible I certainly

would add my mite of evidence to what had been given before. It seemed very strange to me to hear people say they did not care to converse with those gone before. I did; I enjoyed it very much, and so did my good husband. I am very happy to state that what I learned here was a great aid to me when I passed on into the higher realms. It was pleasant when the loved ones gathered around to take my hand, and said, "Come; the house awaits you that you have earned." How glad I was to gaze upon the faces of those who had been hidden from my view so long, among them my mother.

Seventy or eighty years seems a long period in mortal life. I remember well when I thought people were aged at forty; now it seems to me they are but children. I feel no weight of years; I feel to be no more than twenty-five or thirty. I am young again. How pleasant it must seem to you mortals to hear us state that we feel no weight of years. No inharmonies pervade our spirits in our spirit-homes, but when we visit your homes on the earth-plane we find it the same as ever. Inharmonies will reign at intervals, but our prayers ascend for more and more charity.

I would not return here to stay, but I would that each one on the earth-plane could realize that we can visit our friends left behind us, and that our visits are frequent. Sometimes we come in the still hours of the night, with love and blessings for each one. There is no night for us in the spirit-life, but we must have rest, and there are seasons when we withdraw our forces from the earth-plane to recuperate.

I am very happy to announce myself here to-day. I am Sarah C. Preston. I know I am remembered by a great many in Belfast, Me.

Elmira Densmore Kent.

[To the Chairman:] I am prompted to speak, thinking my words may give a little comfort to some one.

I was not far away from your city when I passed into the eternal world, as it is called.

I am very happy to have the privilege of announcing myself here. Once I would not have thought of visiting this Circle; but when we pass on to the higher life we have a desire to let our friends know we live, and can communicate with them under right conditions. If, however, mortals do not furnish the right conditions we cannot manifest. So many say: "I have been here and there, and not one crumb of comfort did I get." Why? Because they have not furnished proper conditions. I will explain: If you go to a medium with the feeling "I want to receive a communication from one particular spirit and no other," you are dictating and making yourself positive to the reception of what might otherwise have been presented to you had you remained in a passive state. We do not ask too much, I think, when we desire you to give us a little of your time, make yourselves receptive to spiritual influences, and be lenient in your judgment of our work; for then we can give you a great deal more, and it is far easier for us.

I am pleased to know that there is an open doorway between the material and spiritual worlds which never will be closed.

There are some friends in Alstead, N. H., who will be glad to read a word from me; others are scattered here and there, and many of my kindred are with me. My father and mother are here with me, and also my husband's father and mother.

When I first passed on I did not know I could return so easily and commune with my friends, for my kindred did not understand spirit communion. Although educated in the Church, I used sometimes to think that the friends gone before must be near me, and I gained a little light by dwelling upon those thoughts.

My sisters, Caroline and Mary Ann, are with me. We are not together all the time, but when we wish to see one another we can do so. Some friends in Wellesley will be pleased to learn I have spoken here. They will know it, because those with whom they are acquainted read your paper, Mr. Chairman.

I am Elmira Densmore Kent.

Father wishes to extend his greetings to the children yet remaining upon the earth plane. How pleasant it is to know we shall all be reunited. It was a sad moment when I realized I must leave the friends here, but how sweet it was to meet those upon the other shore.

I am very grateful for the privilege given me at this time.

INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

Capt. Ephraim Harding; Mrs. Mary T. Grave; Ishabod Thomas; William Elmore; Dr. Leonard Graves; Nancy Estlin; Robt. Linnell; Oliver Campbell; Dr. Jenness.

June Magazines.

THE MAGAZINE OF ART opens with a fine descriptive article on "The Royal Academy, 1894," by M. H. Spielmann, accompanied with eight illustrations of studies by Sir Frederic Leighton, Bart., P. R. A.; under the heading of "Private Collections in Glasgow and West of Scotland," Robert Walker deals with "Mr. Andrew Maxwell's Collection"; Austin Dobson contributes Part II. of his charming sketch of the life and work of "Little Roublillac"; "The Authentic Portraits of Robert Burns," by the late J. M. Gray, F. S. A. Scot., with fine illustrations, is a contribution that will at once attract the attention of the reader; "Wild Nature in London; as Seen by an Animal Painter," with five illustrations by C. Wympere, is exceedingly interesting. Other articles also appear. This number is especially rich in fine illustrations, chief among which is the frontispiece, an exquisite photograph of "The Fan," by Albert Moore. The Cassell Publishing Co., 31 East 17th street, New York.

ST. NICHOLAS.—This particularly attractive number has for a frontispiece a charming engraving by Frank French called "June Roses"; Molly Elliott Seawell's delightful serial, "Decatur and Somers," contains a humorous account of a midshipman's trick; Mary Shears Roberts furnishes another of her entertaining sketches of "Historic Dwarfs," in which she writes of "Zotof," dwarf of Peter the Great; Mary Hallock Foote completes her delightful idyl of Western life, "A Four-Leaved Clover in the Desert"; Mr. Hornaday continues his interesting natural history articles with a description of the habits of the raccoon; Katherine Pyle and Curtis May have excellent poems, and there are other contributions of merit too numerous to receive mention here. The Century Co., Union Square, New York.

THE QUIVER.—A pretty frontispiece, "A May Blossom," adorns the current issue, which contains, among much interesting matter, installments of the serials; several entertaining short stories by pleasing writers; "Young Oxford of To-Day—A Talk with Prof. Max Müller," by Raymond Blathway, illustrated from photographs; an instructive and pathetic article from the pen of F. M. Holmes, entitled "Some Unfashionable Slums—South London"; "The Village by the Burn," a study in still life, by Kathleen Watson. The Cassell Publishing Co., 31 East 17th street, New York.

THE EARLIER symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured.

Hood's Pills cure all Liver Ills, Biliousness, Jaundice, Indigestion, Sick Headache.

ANSWERS TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Henry Forbes, New York.] Will the Controlling Intelligence state whether there is any foundation for a belief in the existence of etheric planes, or of any other sub-human creatures possessing characteristics similar to human kind? If not, what has led to that Oriental and medieval notion?

ANS.—We consider that a belief in sub-human intelligences is just as well founded as a recognition of an intelligence in animals inferior to that of man. There are on the psychic plane various orders of animate existences, and each of these manifests a degree of intelligence commensurate with its typical attributes and degree of individual development.

The claim made by medieval magicians that they could employ animal spirits in their service is not absurd when we consider that the living animal on earth can be mentally influenced to an unlimited extent by persons whose mental development is extraordinary. When death seizes the physical shape of the animal, the real creature lives on in the unseen world as a psychic entity until it has completely filled the purpose of its existence; it then dissolves or becomes part of a higher organism, into whose constitution it enters as a distinct factor.

Elementary spirits are not human, but they represent certain elements in man, and through the law of correspondence man can govern and employ them in proportion as he has gained ascendancy in himself over the attributes which they in their differing orders respectively embody. Elemental spirits are the life-essences which dwell in the elements, and for purpose of broad classification the ancient division of all elements into four answers to four: Fire, the highest element, is the abode of the salamanders, which, according to esoteric tradition, answer to the higher desires or affections of the human race; Air, the second element in point of dignity, contains the sylphs, who signify imagination and all that pertains to dreams and visions; Water is the home of undines, who correspond to the intellectual faculties; and Earth holds the gnomes in its deep caverns, which answer to the simply terrestrial desires of the human family.

Quite an elaborate theory of sub-human intelligences was recently furnished to the readers of the *Unseen Universe* by Mrs. E. H. Britten, in her fascinating extracts from a supplement to *Ghost Land*. We agree almost entirely with the views put forward by the author of that remarkable book on this subject; and while we thoroughly accept the spiritualistic claim that communion with human intelligences is higher and better, we no more deny the existence of sub-human intelligences on the psychic plane than we deny that there are animals on earth, though man is vastly their superior.

Q.—[By "Inquirer."] What do you understand by man's dual consciousness?

A.—We have always taught that every human being possesses an inner and an outer consciousness, the one subsistent, the other existent; the former relating its possessor to the subjective, the latter to the objective world. These two distinct phases, degrees or kinds of consciousness experienced more or less by all, have occasioned such theories as that man has two minds, a view entertained as at least highly plausible by Mr. Hudson in his "Law of Psychic Phenomena." The sub-self, or subliminal consciousness, refers unquestionably to the immortal, spiritual ego as totally distinct from and entirely superior to the external perception of objects discerned by the so-called five senses, which are said to be the only avenues by materialists through which any possible knowledge can be obtained. To say there are only five senses, when some people say they are conscious of possessing six, is as absurd as for a blind or deaf person to declare that human beings as such have only four senses because the afflicted ones have the use of only four themselves. We can easily put four into five, five into six, and six into seven; therefore it is in no sense irrational to admit that the seven senses of man may be a reality.

Man is, in a sense, distinctly trine. Spiritual, moral and intellectual planes of consciousness are discrete, but not discordant. The common idea of simply dual consciousness is too limited and restrictive, except as a very broad generalization, but as such it is quite permissible, and not difficult to explain on the following basis: Every phenomenon is the objective appearance of a subjective reality. The exterior consciousness of mankind makes possible a knowledge of facts, while the inner consciousness makes possible a perception of truth. The one is immortal; the other mortal. Facts are controllable by man; truth is eternal, and necessarily unalterable.

Q.—[By a "Regular Subscriber."] Is it idolatry to pay homage and worship to Jesus of Nazareth? If so, are not his own teachings and those of the apostles as recorded in the four gospels and the epistles accountable for this idolatry?

A.—Idolatry is defined in the Talmud as hypocrisy or insincerity, and as we accept that definition as an ethical one we would not call any honest person an idolater. The first three gospels do not in any way attempt to prove the Deity of Jesus; they only make him the Son of God on the spiritual or unseen side, and son of man on the external side. These terms are applicable to all humanity, though they have doubtless a special meaning when used dis-

tinctively in connection with the great prophet of Galilee.

In the book of Daniel the vision of the son of man refers to two things: First, to a deliverer of mankind from bondage, who must acknowledge himself as a citizen of the whole world; and, second, to the eventual glorification of the entire human race in consequence of its final deliverance from the slavery of error.

The Fourth Gospel is a theosophical treatise, and deals with the incarnation of the logos or first of the divine emanations; but there is no ground whatever for supposing that Jesus intended to exclude all humanity from participation in divinity because he affirmed the ego, any more than Plato or Emerson spoke of themselves as solitary individuals in an exclusive sense when they did the same. The absolute Deity of Emerson can be proved by his own words just as clearly as the Deity of Jesus can be from any of his sayings as recorded by any or all of the four evangelists. Emerson said: "I am the owner of the sphere, the seven stars and the solar sphere." Suppose we did not know the writer of those words, and some of his followers wished to deify him, they would find in that quotation an ample proof-text. Emerson exalted humanity; but no one knows humanity save through his own individual consciousness, and no one can know God except through man.

The theological fictions which we protest against are such as deny the divinity of human nature as a whole. Low views of human nature, hideous theories of depravity, etc., are menaces to liberty, and foes to virtue as well as progress. What Jesus attained all human entities can reach. If he was utterly sui generis, as his absolute worshippers claim, then what do the words mean when coming from his own lips, through the evangelists: "The works that I do ye shall do also, and greater works than these shall ye do?"

The divinity of human nature in its entirety as God's expression is the esoteric teaching of the four gospels, particularly of the Fourth. As to the epistles, they all teach of Jesus as the head of the regenerate body of humanity, but the body is a divine organization in the divinity of which all the members fully participate. Christ is a mystical term referring to the organic unity of all who are enlightened, and in that sense it is plainly used by Paul in his letters to the Corinthians; while John's statement concerning Christ manifest in the flesh refers universally to the human flesh of the race as when in order becoming the medium through which the divine within is to be clearly manifest. Jesus and all his disciples taught purity of body as the consequence of purity of heart; therefore they did not revile or destroy the flesh, but sought to purify and perfect it; thus they affirmed divine incarnation.

SPIRITUALIST MEETINGS.

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

Albany, N. Y.—Spiritual meetings every Sunday from 10 A. M. to 12 P. M., at G. A. H. Hall, 100 Broadway, conducted by Miss G. Reynolds. [BANNER OF LIGHT on sale.]

Allegheny, Pa.—The First Spiritual Church meets every Sunday at 2 1/2 and 7 1/2 P. M., Wednesday at 7 1/2 P. M., at 1800 10th street.

Buffalo, N. Y.—First Spiritual Society meets Sunday at 11 A. M., U. S. Hall, corner Court and Main streets, at 2 P. M., Henry Van Buren, President; L. C. Hoising, Secretary, 346 Prospect Avenue.

Baltimore, Md.—The Religious-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Ralnes Hall, corner Baltimore street and Post Office Avenue. Miss Estelle Knapp, 1100 Olifton Place, Secretary.

The First Spiritual Church holds services every Sunday at 2 P. M. at Benson's Hall, opposite Academy of Music. Mrs. Rachel Walcott, speaker.

Chicago, Ill.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10 1/2 A. M. and 7 1/2 P. M. Speaker, Mrs. Cora L. Y. Richmond.

The Progressive Spiritual Society holds meetings in the home temple, 3120 Forest Avenue, every Sunday, afternoon and evening.

Cleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall, every Sunday evening. W. King, Conductor.

Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7 1/2 o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, chairman.

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

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7 1/2 P. M. at its hall in Central Block, second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2 1/2 P. M.

Baltimore, Md.—Services are held every Sunday at 7 1/2 P. M., and Thursdays at 7 1/2 P. M., every Sunday, at 2 1/2 P. M., Dr. O. G. W. Adams, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10 A. M. and 7 1/2 P. M., Wednesday at 8 P. M., in Lockery Hall, 33 Fountain street. L. D. Sanborn, Secretary, 203 North Lafayette street.

Grand Rapids, Mich.—Progressive Spiritualists' Society meets in the hall, 1000 1st street, every Sunday, 10 1/2 and 7 1/2 P. M.; Thursdays, 8 P. M. and 8 P. M. Mrs. Edie F. Josselyn, President.

Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 2 1/2 and 7 1/2 P. M. Mrs. E. I. Webster, President; Mrs. E. D. Merrill, 33 Lowell street, Sec'y.

Chicago, Ill.—Lectures, Sundays, 12 M., in the same hall. T. J. Troy, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec. Spiritualists' Association holds meetings at Cadet Hall, 34 Market street, every Sunday afternoon and evening at 10 1/2 and 7 1/2 P. M. I. Warren Chase, Secretary, No. 23 Royce place.

Minneapolis, Minn.—Public meetings every Sunday in Fraternity Hall, 215 Grand Ave., at 2 1/2 and 7 1/2 P. M. Sec. retary, H. O. Nick, 213 Lloyd street.

The Spiritual Fraternity meets every Sunday at 2 1/2 and 7 1/2 P. M., also every Thursday at 7 1/2 P. M. at Knights of Honor Hall, No. 1 Grand Avenue. Admission free.

Minneapolis, Minn.—Services are held every Sunday at 2 1/2 and 7 1/2 P. M. at the "R. O. H. Hall," Masonic temple, Hennepin Avenue, corner of Sixth street. N. O. Westfield, President.

New Bedford, Mass.—First Spiritualist Society meets Sunday, 2 1/2 and 7 P. M., at Knights of Pythias Hall, No. 34 Purchase street.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1 1/2 and 7 1/2 P. M. Children's Progressive Lyceum meets every Sunday at 11 1/2 A. M. in the same hall. Mrs. F. H. Spalding, Conductor.

North Attleboro, Mass.—Children's Progressive Lyceum holds sessions at Gannett Hall at 2 P. M. each Sunday. Elias W. Lombard, Conductor.

Nashville, Tenn.—The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 60 1/2 Church street. Mediums with remarkable gifts officiate. C. H. Stockell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7 1/2 P. M., at its hall, No. 85 Camp street. Geo. P. Benson, President.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7 1/2 P. M. at Native Sons' Hall, 918 Washington street.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10 1/2 A. M. and 7 1/2 P. M.; Thursdays, 7 1/2 P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2 1/2 and 7 1/2 P. M. Progressive School at 1 P. M.

Rochester, N. Y.—The First Spiritualist Society holds meetings in Myrtle Hall, Monument Square, every Sunday at 9 1/2 and 7 1/2 P. M. Strangers visiting the city cordially invited. W. H. Berry, 112 Franklin street, Clerk, to whom all communications should be sent.

MAINE.

Beckland.—Mrs. M. J. Wentworth of Knox is occupying the platform of our society for a few weeks. Her genial, sympathetic manner and earnest work for the Cause are fully appreciated by our people. Her lectures are bold and she calls the Bible to her aid in presenting the truth of Spiritualism.

Sunday afternoon, May 13th, referring to the words of Jesus, "I stand at the door and knock," etc., she spoke of Spiritualism knocking at the door closed by Ignorance and Unbelief, and seeking admittance; of higher knowledge knocking at the door of the soul; of the Christ-barricade of our souls seeking to enter in and abide with us, whose pleadings may be heard in the midst of the turbulence and discord surrounding us, and whose admission brings light, joy and gladness with it. Lastly of the knock of our departed ones, demanding recognition and being admitted into the home-life and the inner sanctuary of our souls.

In the evening, by request, Mr. James W. Clark read an extract from Rev. M. J. Savage's sermon on Spiritualism, after which Mrs. Wentworth's guides discussed eloquently on the text: "To be carnally-minded is death; to be spiritually-minded is life." Contrasting the theological interpretations of the past with the spiritual revelations of today. Graphically depicting instances of death in life, causing disgrace, sorrow and anguish more to be dreaded and deplored than the departure of the spirit and the consigning of the physical body to the grave. The plan of True Spiritualism is a whelming of joy, giving a realizing sense of an everlasting life already entered into. True spiritualism does not wrap about the robes of ecclesiastical exclusiveness, I am here to tell you, but enfolds all humanity in its embrace, raising the fallen, reclaiming the outcast and giving help and sympathy to all. Crimes are caused by ignorance of the source of the happiness all are searching for, and when educated to know that in spiritualism only can be found true happiness, crime and misery will be banished from the earth."

Miss Sally Durham of Belfast sang several solos by request, and the tones of her sweet, cultivated voice added much to the beauty of the words. Mrs. Field also contributed improvised organ voluntaries worthy of the most talented organist before the public. Mrs. Wentworth's tests gave general satisfaction, and carry comfort, conviction and consolation to many longing hearts.

M. CUSHING-SMITH.

Augusta.—May 13th and May 20th two very interesting meetings were held in G. A. R. Hall. Dr. H. F. Merrill, one of the best platform test mediums, occupied the platform, and gave tests and messages from many of the leading and old time-honored citizens that had passed on to the other side. Mrs. Merrill being promptly recognized. The audiences were attentive, and much interest was manifested. Several interesting meetings were held here in April and the first of May, conducted by Dr. and Mrs. Goodrich of Portland, and Mrs. Jewell.

MICHIGAN.

Inter-State Spiritual Camp.—This Camp will be held from the 6th to the 16th of July inclusive at Lake Harbor, at the mouth of Lake Monie, adjoining the Hackley Park Assembly grounds on the shore of Lake Michigan, four miles from Muskegon, connected therewith by rail or by boat. The attention of Spiritualists generally is called to this new Camp. It lies along a beautiful channel connecting Lake Monie, a most picturesque body of crystal water, with Lake Michigan. The facilities for camp will have free access to the Hackley Park Assembly grounds. The arrangements of this season are of a temporary character, as it is the design of the projectors to effect a permanent organization, with a representation from several States upon the Michigan coast. The Lake Harbor Improvement Company have excellent hotel accommodations, at which reasonable rates will be given to attendants at this Camp. Tests will be provided for those who wish, and other ample accommodations of a superior order will be provided all who come.

No better boating or fishing can be found; a large boat livery is constantly at the disposal of visitors at moderate rates. The facilities for bathing are excellent. The Spiritualists and others from all over the land, are cordially invited to attend this Camp. There will be three daily sessions in the Auditorium, and season tickets, admitting to all the meetings, will be sold for \$1.00. Single admissions \$0.50. We are not able as yet to announce our list of speakers and mediums, but can give assurance that the best will be present. We desire all workers in the Cause, who will, to come, whether specially engaged or not, and assure them that they will receive every possible courtesy, and opportunity to contribute to the interest of the occasion. The temporary management will welcome all voluntary assistance that may be tendered.

Dr. F. Schermerhorn of Grand Rapids, Mich., Secretary of the Michigan State Spiritualists' Association, will preside over all the sessions at the Camp. Address all communications to:

W. S. DECKER, Cor. Sec'y,

185 W. Western Avenue, Muskegon, Mich.

NEW YORK.

Saratoga Springs.—A correspondent writes of a rapid increase in interest and attendance at the spiritual meetings under the ministrations of Dr. G. C. Beck with Ewell during the month of May. A powerful and logical discourse on Sunday evening, May 13th, on "The To-day and Tomorrow of the Soul," brought very positive declaration from one of the members that "no society in the country had a better lecture than this morning."

"In the evening," writes the writer, "Watchman, Tell Us of the Night, What Its Signs of Promise Are," was equally interesting, full of practical suggestions, prophetic, hopeful and inspiring, but replete with warnings, and instruction to diligence and industry. The Doctor's psychometric readings were simply phenomenal in their startling correctness."

Yonkers.—A large audience gathered at Wiggin's Hall Sunday, May 13th, to listen to a stirring lecture by Prof. Theodore F. Price, whose theme was, "The Relation Between the Spiritual and Material Universe."

The discourse was followed by several character-readings, which were quite unique, and embodied several striking tests. The readings were pronounced correct in every instance, and drew forth the liveliest demonstrations of interest from the audience.

Prof. Price again spoke at the Yonkers Hall on Sunday next, Sunday afternoon, at 2:30 o'clock, and we understand a meeting was to be held in Mrs. Moser's parlors for the purpose of organizing a society last Tuesday night.

NEW HAMPSHIRE.

Stratham.—Sunday, May 13th, was observed as a day of reunion by the Spiritualists and Liberalists of Stratham, Exeter and Newmarket. Services were held in Severance Hall—the gifted speaker, Miss S. Lizzie Ewer of Portsmouth filling the familiar platform.

The theme of the afternoon discourse was: "What has Modern Spiritualism Accomplished for the World?" The speaker held the close attention of an appreciative audience throughout the discourse. In the evening, among other appropriate musical selections, the singing of "The Pilgrim Fathers" by Capt. Samuel S. Chase—one of the pioneers of Spiritualism in this locality—added to the enjoyment of the hour. A brief review of the speaker's personal experience was listened with interest, followed by tests, impressive and so.

Miss Ewer will occupy this platform again on Sunday, June 24th, at 10:30 A. M. and 1:30 P. M.

F. A. HAVEN.

Vermont Quarterly Convention. The Quarterly Convention of the Vermont State Spiritualist Association will be held at Ludlow, Vt., Friday, Saturday and Sunday, June 16th, 17th and 18th.

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

Admission will be furnished.

At Ludlow House, \$1.00 per day. Central Vermont Railroad will sell tickets for fare one way (going by the way of Essex Junction), Montpelier, Waterbury, Essex Junction, St. Albans, Burlington, New Haven, Middlebury. Tickets will also be on sale at the following stations, at two cents per mile: Brandon, Rutland, North Clarendon, Clarendon, Crottsville, East Wallingford, Mount Holly, Gassett, Chester, Bartonsville, Bellows Falls. A cordial invitation extended to all.

By order of the Board of Managers.

JANUS CHOSSET, Sec'y.

Waterbury, Vt., May 10th, 1894.

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 9:30 A. M., standard, calling at all stations along the line.

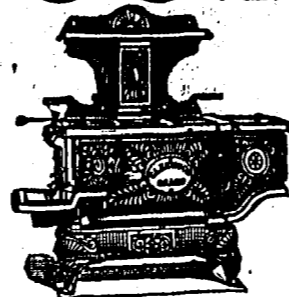
Good speakers and music.

Friends are cordially invited to join us.

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(INCORPORATED NOV. 1, 1893.)

THE Headquarters of the National Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their office. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all Societies, as we desire to keep a perfect register of these, and prompt notice should be sent to us of all changes of location. Books, pamphlets and magazines upon spiritual matters are solicited for the National Spiritualists' Association. Address as above.

ROBERT A. DIMMICK, Secretary.

May 28.

DR. GEORGE ALFRED LEE,

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MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her knowledge of the past and future events; and spiritual development; past and future events; adaptation of those intending marriage, business adaptation and business advice. She has had a large number of successful cases, which enables her to give from writing or look of brief readings tests in these directions have ever before. Brief readings, \$1.00, and four-cent stamps, full readings, \$2.00, and four-cent stamps. Address, 180 Main street, White Water, Walworth Co., Wis.

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