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NO. 13.

Written for the Banner of Light. 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'erflowing. 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 never, Their guardian angels hear the pleas, And wake to new endeavor. Winthrop, Mass.

# Glints from our Foreign Exchanges

GOTTFRIED JOST AND HIS PERSECU-

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 havin 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 gov ernment to do so! whether clairvoyant diagnosis of disease is a fact or a delusion; and thouor 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 Dorlisheim. 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 Dorlisheim, but from all quarters of the earth they came; even Africa and America furnished their quota of visitors to the "Schlofer of Dorlisheim," as he

In his native town, and the surrounding country, no man is so dearly loved as he. The townsmen 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, Dorlisheim 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 nightfall. 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

that they believed Herr Jost to be a fraud. | management of Herr Jost's case, rose and ex-| procedure of magnetic and spiritual life, de-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 a sufficient evidence of

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 Minwersheim, 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

Dr. Damn 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 cases, not one can be produced by the prosehands-pronounced the disease to be an entirely different one from that claimed by the slightest injury to his health. On the condoctors, 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 raised by the prosecution that to claim that able to take a trip to Baden. To Jost I owe my he was a clairvoyant was to contradict the from bondage unto dogmatic and doctrinal be-

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 presecution 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 occu pied 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 clair voyance! Second, he is a swindler, for he pre tends to cure diseases by means of his clearseeing. 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 swinmoney 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. Seyenth, he is a when making his diagnosis, and this is not sions 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 inter- out a thought, too often, save of the sensuous est in Occultism, Hypnotism and Spiritism of the day! To the hankering of the times af- | it there is daily being enacted within ourselves ter that which is mysterious, mystical and supernatural he ascribed the large following from matter by the one law of motion, which which such persons as Jost had. While the is attraction. young, inexperienced and impressionable women especially—make up the large body of | being continually used through the operation such dupes, he said, referring to the Töpfer of spiritual laws to outwork the divine, and case, that it was a shameful thing to see so many who call themselves intelligent beings misled by the artful tricks of such designing

At half-past eight o'clock in the evening of Saturday, March 4th, the Attorney-General closed his argument, and the prosecution rested

pressed 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 liseners 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 oure 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 cution in which a patient has suffered the trary, 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 bellish 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 eachings of common-sense and physiological experiences. The facts were completely ignored, and Gottfried Jost, the Schlofer of Dorlisheim, 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:

AST 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 exhilarat-

Nothwithstanding 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

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 dler, for by thus deluding the people he takes 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 swindler, for he pretends to be entranced brain-force is evolved from crude, coarse material. The food we eat becomes blood and true; for it has been proved that on such occa- | 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 withgratification arising from it; and yet through the beautiful miracle of evolving spiritual life

Thus are our forces on the material plane give expression to the god-like power enshrined within us through the simple process of thought.

Thought and aspiration are from the spirit-

pends 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

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

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 incipiency 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 lief; 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 orime that the columns of every daily paper contain! Crimes and brutal outrages against humanity that make the blood run coldly through its ual part of the nature. Thought is life; it has | channels to read of. Look at our penal instiattractive power. By a law belonging to it- tutions; our jails and penitentiaries, overflowself it travels with a rapidity greater than ing with occupants! Think of the numbers its case. The sitting had already lasted from | that of electricity. Innumerable facts in these | who are being constantly strangled or electroten o'clock in the morning. The audience was later days demonstrate the certainty of outed out of physical existence! Think of the tired; the counsel for the defense, who had thought motion, and there is no doubt but that selfishness and greed for gold that is rampant their lives. Eight only of the hundred disa not yet recovered from a recent illness, but in time we shall be able to detect its course all over the land, and is the incentive to a vast greed with the general verdict, and testified who had left his bed in order to undertake the and understand its laws. On thought, or the deal of the orime that is committed against hu- "bridge" or otherwise to the sound teeth.

manity. And all this after two thousand years of the promulgation of the principles of socalled 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 frees it 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 oreeds and a growing indifference to them, and are being compelled to a revision and restatement 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

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-Christianty, this Churchianity 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 labors.

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 with 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 lyory sur-rounding 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 onesixteenth of an inch thick. It consists of little sixsided prisms placted side by side, and held together by an exquisitely fine cement. The pulp of the tooth ecomes 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 t 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

#### Written for the Banner of Light. SUGGESTIONS.

In glare of noon, and at the fall of eve, Buch thoughts have come to me.

As though from heavenly source I should receive Its gift of purity.

Fancy, you say, perforce of nature plain, Indeed! but why deny?
Is it more strange the angels should sustain, s it more strange the delay?
Than that our foes dely?
WILLIAM BRUNTON.

# GHOST OF THE MYSTIC. Strange Noises Heard in the Hold of the Ship when at Sea.

HAUNTED BY A MYSTERY NONE COULD EXPLAIN, SHE WAS SHUNNED AND FEARED BY ALL SAILORS. AFTER UNSUCCESSFUL EFFORTS TO LAY THE "SPOOK" ON THREE FEARPUL VOYAGES, SHE WAS ABANDONED AND DISMASTED IN MID-OCEAN. NONE OF HER DESERTING CREW WAS EVER HEARD OF AGAIN.

Had the ship Mystic, which was built at Yarmouth, England, in 1871, been launched a Friday, or had some workman lost his life, or some old crone cursed her, then people would not have wondered so much over her strange career. The work of laying her keel began on a

stout planks, but with any sort of sea on every noise in the hold could be distinctly heard through the bulkhead. I refer to the sounds through the bulkhead. I refer to the sounds made by the movement of boxes, bales and barrels constituting the cargo. A ship may seem as solid as a rock in smooth water, but when she comes to be buffeted by the seas there is a "give" to everything, from the heel of the bowsprit to the rudder post. You find the same thing in a sleeping car or street car. Put twenty car-loads of boxes, bales and barrels in the hold of a ship, with perhaps a great lot of bar iron and castings as chinking, and lot of bar iron and castings as chinking, and the sounds which reach the fo'castle when the ship begins to labor are enough to scare a vet-eran sallor out of his sleep.

THE DISMAL VOICE IN THE HOLD.

The Mystic began her voyage with favoring winds, but after the third night at sea the crew declared that she was a haunted ship, and sent word aft that unless she put into the nearsent word aft that unless she put into the nearest port they should refuse to work her. Some captains would have gone among them with a belaying pin, and knocked them right and left; but Capt. Bruce patiently investigated their complaint. They declared that human cries of distress had been heard at intervals for the last twenty-four hours, by day as well as by night, and that if some person had not stowed himself among the cargo, then it was the ghost night, and that if some person had not stowed himself among the cargo, then it was the ghost of some sailor who had been drowned. At their invitation Capt. Bruce descended into the fo'castle to listen. There seemed to be fifty different noises, but the only one complained of was heard at intervals of about five minutes. To some it seemed to be the voice of a woman crying, "Oh, Lord! Help! Help!" and to others, "Go back! Go back! Danger! Dauger!" The captain at first believed that the noise was caused by friction among the cargo. The ship was quartering a heavy see the noise was caused by friction among the cargo. The ship was quartering a heavy sea, and every time she lifted there was a loud groaning among the cargo. It made no difference with the voice, however, that cried out without reference to the movements of the ship. He altered her course by several points, but the voice was heard just the same. After an hour's investigation he made up his mind that there was a stowaway in the forehold. The batches were battened down for a long voyage, but he had them taken off and sent the second mate and two hands down to investigate. They called out, and peered about, and clambered over the cargo, but neither sight nor sound of anything could be had. Curiously enough, the voice ceased to cry out while they emough, the voice ceased to cry out while they were investigating, but no sooner were the hatches on than it began its dismal wail.

"I can do no more than I have done," said the captain to the crew when the hatches were on again. I am quite certain that some boy or man has stowed himself away in the forehold and he won't answer or appear because he fears ill usage. In a couple of days, however, you will hear him knocking on the hatches, and then we'll have him out."

NO STOWAWAY COULD BE FOUND.

No STOWAWAY COULD BE FOUND.

The sailors accepted the captain's views, and waited for the supposed stowaway to make his appearance. The days and nights passed, but only the voice was heard. It made no difference whether the ship was forging ahead, or almost becalmed, whether there was a sea on or only a groundswell. At least once every fifteen minutes that wail came from the focastle, and it finally came to pass that the crew would no longer occupy the fo'castle. By the exercise of forbearance and argument, and the offer of increased wages, the captain induced them to complete the yoyage, but it and the offer of increased wages, the captain induced them to complete the voyage, but it was a very uncomfortable situation for all hands. When the cargo was discharged a sharp watch was kept over the stowaway, but to the amazement of all hands no such person appeared, nor were there any evidences that any one had been concealed in the hold. The captain then returned to his first idea, that the noise had been made by friction, but he soon discovered that none of the hands would accent that theory. They had shipped for the cept that theory. They had shipped for the round voyage, but second mate, carpenter, and all others deserted the ship at Rio, preferring the loss of wages to returning home in her. It was noised around that the Mystic was a haunted ship, and she had great trouble in securing a crew. She loaded with coffee, hides and dyea crew. She loaded with collect hindes and dye-woods, and got away at last, and you can im-agine the consternation of the captain when, on the third or fourth day out, the crew came aft and demanded that he put into the port of Paranagua, on account of that voice! It had commenced to wail out at about midnight the second night. Capt. Bruce again visited the fo'castle to in-

Capt. Bruce again visited the fo'castle to investigate, and he had to admit that it was the same wall he had listened to on the voyage out. He had the hatches off, and the hold searched, but with no better success than before. Beth captain and mate were men of considerable education and sense. The return cargo could n't have been stowed to produce the same noise by friction. Indeed, the forehold was full of bags of coffee and sacks of nuts, and there could be no friction to produce a loud sound. While Capt. Bruce refused to break the voyage he argued with the men so kindly that they agreed to defy the ghost, and take the ship to agreed to defy the ghost, and take the ship to London. To set them an example he slept in the fo'castle for three or four nights, and the mate did the same, but the men would not use the place except when driven to it by the storm. The offer of a plug of tobacco to any man who would remain down there alone for

thirty minutes found no taker.

NOT A LOOSE JOINT COULD BE FOUND. Long enough before reaching home the cap-

Long enough before reaching home the captain had figured it out that the wail was caused by the carelessness of the workmen in sheathing the hold. Over the ribs of a ship is laid what may be called a floor. He figured that the ends of two planks coming together in the forehold had not been secured, and that the working of one against the other produced the sound complained of. Against this theory was the fact that the noise was heardwhen the ship was at rest as often as when she was straining, but when she entered port and her cargo was was at rest as often as when she was straining, but when she entered port and her cargo was discharged he personally examined every inch of the hold. There were no loose planks. There were no braces or stanchions loose in their sockets. He even got two ship carpenters to go over the ship with him, but nothing could be found to solve the mystery. The fo'castle bulkhead was removed and set up again, the floor pulled up and relaid, and a matter of two days' time and £6 in cash were spent without any light being thrown on the identity of the

days' time and £6 in cash were spent without any light being thrown on the identity of the ghostly passenger.

If you wonder that the captain was at so much pains, let me tell you that it is death to a ship to have the reputation of being haunted. Not one landsman in five hundred will take a haunted house rent free. A sailor will take his chances on a brutal captain, a leaky ship, or one known to be unlucky, but he wants no "ghosts." Fifteen sailors knocking about in a port, and all telling the same story, will blast port, and all telling the same story, will blast the reputation of a craft very quickly. The Mystic's next voyage was to Lisbon. She was ready for sea for nine days before she got her reer. The work of laying her keel began on a Monday, her mainmast was stepped on a Tuesday, the horseshoe was nailed to her foremast on a Sunday, she was launched and christened on a Wednesday, and the gilding of her figurehead was finished on a Saturday. She was built for Capt. John Bruce, an old sea-dog who had been left a legacy, and his idea was to make her a "lucky ship." She was made ready for sailing on a Tuesday, entered the docks on a Thursday, and began taking in cargo on a Saturday. The crew was engaged on a Monday, and she began her first voyage on a Tuesday. Friday was left out of the calendar almost entirely.

The Mystic's first voyage was from London to Rio Janeiro, having a crew of eighteen smart men and a miscellaneous cargo below hatches. The name of her mate was Henry Gordon, who was a nephew to the captain. Both captain and mate were known as good seamen and men who treated their crews kindly, and over one hundred men offered where but fourteen or fitteen were needed. Those who signed articles were looked upon as lucky men, for the ship was new, the forecastle roomy, and the provisions of the best. In these days almost every sailing craft has a house on deck for the use of the men before the mast, but up to twenty years ago Jack's quarters were in the very years of the ship, poorly lighted, miserably ventilated, and never warmed in the coldest weather—a place in which a Christian farmer would have been ashamed to pen up his swine for more than a day. The fo castle was divided from the hold by a bulkhead of stout planks, but with any sort of sea on every noise in the hold could be distinctly heard there was the hold could be distinctly heard there was the hold could be distinctly heard there was the hold could be distinctly heard the provision of the hold could be distinctly heard the balkhead I refor to the sounds.

the slightest disturbance. On the fourth night during my watch on deck one of the men slipped below after some tobacco. Two minutes later he rushed on deck with a yell. There were seven or eight men below all fast asleep, but his yell aroused the whole watch, and brought the captain and the first mate on deck. The ghost had cried out at him as he was rummaging for his tobacco. The captain went into the fo'castle to listen, and at the end of half an hour he came aft and said that it was the same wail he had heard on previous occasions. While he kept the deck I went down with Mr. Gordon. In the course of thirty minutes we heard don. In the course of thirty minutes we heard the wail twice. Both of us agreed with Capt. Bruce as to the words—"Oh! Lord! Help! Help!" The voice sounded muffled, as if the owner were barreled up, and yet the cry ended in a wail which made you shiver. I would have taken my affidavit in court that a human being was calling to us from behind the bulkhead, but it could not be that. Why was not that wall heard in port as well as at sets? Why not on the second and third nights? The ship was now riding so easy that not a sound came from now riding so easy that not a sound came from bulkhead or cargo, and how could friction cause such a wail? Not a man in that crew would return to the fo'castle until daylight appeared, and then not to remain for any length of time. They did n't ask that the hatches be removed, but believed in the ghost theory from the start. The captain asked why the cabin should n't be haunted as well as the fo'castle, and explained to them how much pains he had taken to make her a "lucky ship," but the reply, through their spokesman, was:

"Captain, it's no good to ask questions. There was something down there when you sailed for home, and there's something down there to day. The voice is that of a boy or a woman, but if no boy or woman can be found then you must agree that the ship is haunted.

then you must agree that the ship is haunted. We were deceived into shipping on her, but as the treatment and the grub are good we'll sail her into Lisbon.

THE SHIP'S LAST VOYAGE.

During the rest of the voyage the wails of that ghost were heard at intervals day and night. The direction of the wind, condition of temporarily enthused, and a portion of the night. The direction of the wind, condition of the sea or rate of sailing had nothing to do with it, as we made sure over and over again. Capt. Bruce not only agreed to discharge the crew with pay at Lisbon, but bribed the men not to do any talking ashore. The matter leaked out, however, and though she got a charter for New York she was six weeks getting a crew. She finally got them through a disaster. A ship was burned at sea and her crew taken off by a steamer, and Capt. Bruce shipped the lot, mates and all. This threw me out of a berth, but was a matter I never regretted. The ship sailed away one fine day, and the next heard of her was when she was five days out. She was then sighted by an American man-of-war flying a signal of distress. On being boarded her crew was found to be in open mutiny because of a ghost on board. The captain of the man-of-war didn't propose to recognize ghosts officially, whatever he may have thought in private, and gave the mutinears ten minutes in which to return to he may have thought in private, and gave the mutineers ten minutes in which to return to duty or take the consequences. The sight of marines and handcuffs laid the ghost for the nonce, but that was not the end. Fifteen days later the Mystic was found at sea dismasted and abandoned and just ready to founder. Her people had evidently gone off in the boats, but to this day none of them have ever been heard of. There were evidences that the ship was of. There were evidences that the ship was dismasted after being abandoned. The crew had risen in mutiny again over the ghost and compelled the captain to abandon his ship. First and last I have heard fifty different saliors and riggers and ship carpenters try to account for those mysterious sounds, but there was a lame spot in every theory. She will ever be referred to as a haunted ship, and those who believe in spirits will always have the best of any argument.—Chicago Times. of any argument.-Chicago Times.

#### The Spiritualists' International Corresponding Society.

A copy of the Third Annual Report of the above Society has been received from the Hon. Secretary and Treasurer, J. Allen, Manor Park, Essex, England, and is as a whole most encouraging, much good work of a voluntary nature having been accomplished.

The list of membership is continually increasing, and the Society now has representatives in London the Provinces, the United States, Argentine Republic, Australia, Africa, Brazil, Belgium, France, Germany, Holland, Italy, India, Mexico, New Zealand, Norway, Russia, Sweden and Spain.

leaflets and general literature have been distributed during the past year, the press given information on Spiritualism, criticisms answered, many lectures delivered, and numerous replies made to letters from in autrers.

From this Report we learn that many thousands of

This Society, which is supported by the voluntary offerings of its members, has for its principal objects. as stated, the following:

"1. To assist inquirers and students by correspond ence or otherwise, by assisting in the formation of select or private circles for the development of mediumship, and the scientific study of Spiritualism and kindred subjects.

2. To form a connecting link between Spiritualists and students in all parts of the world, for the mutual interchange of thought on Spiritualism and kindred subjects, and the distribution of spiritualistic and progressive literature.

8. To deliver luctures on Spiritualism and kindred subjects, supply the press with information on the same, and answer press criticisms."

Mrs. M. R. Palmer, 3101 North Broad street, Philadelphia, is the member for the United States on the International Committee.

# Bunner Correspondence.

Massachusetts.

ORANGE .- Wm. Alcott writes: "Twenty months ago I was taken sick; thirteen months of that time I have been confined to my bed and room, not able once to go down stairs to eat a meal. Last November my subscription to the Banner of Light expired. I knew not where on earth to look for help financially to renew. I loved the dear Banner; it had become my gospel, my law and my covenant. But dear as it had become to me, I felt that I must give it up; but the dear good angels decided otherwise. I received a copy of The Banner, my name on the tag, denoting that the paper was to come until March 20th, 1895. This was a mystery to me; I had told no one about my Banner having stopped. Subsequently I received a letter from Mrs. C. R. Davis of Hadley, Mass., confessing that, wishing to help and comfort me, she had written to Bro. Colby, soliciting his help for her stricken friend. The Banner comes to me again each week; out of its sweet, pure pages I gather comfort, truth and help. For twenty years it has been my Bible; now, stricken almost help-less with rheumatism in both arms, and nervous prostration sapping my life. I have put my hand into the hands of the angels, and trust them implicitly. But what shall I say to you, Bro. Colby? Out of the fullness of a thankful heart I try to say grateful words, but they will not come. For this great and silent and and room, not able once to go down stairs to heart I try to say grateful words, but they will not come. For this great and silent and loving kindness to a sick and helpless brother may the blessing of 'him that was ready to perish' come upon you, and may The BANNER wave in glory yet many decades."

WEST EVERETT.-A correspondent writes: 'A very pleasant social affair occurred at the beautiful suburban home of Mr. and Mrs. John Burrill at West Everett Wednesday evening, May 16th, the occasion being the anniversary of Mr. Burrill's birth. For many years this highly respected couple have been among the most efficient and practical workers in the First Spiritualist Ladies' Aid Society of Boston. A bout fifty of their friends were present, and after a season of social converse, F. B. Woodbury in a brief speech presented Mr. Burrill, in behalf of the members of the Ladies' Aid, with a very handsome easy chair, and Mrs. Burrill with a silver berry spoon. Mr. Burrill responded with hearty thanks.

After a dainty lunch had been served, and many spirit blessings showered on the host and hostess through various mediums present, the Burrill at West Everett Wednesday evening,

hostess through various mediums present, the company departed, all expressing the hope that long life, good health and prosperity might ever attend these true friends of humanity."

#### District of Columbia.

WASHINGTON.-L. M. T. writes, May 10th: I have been a student of Spiritualism for thirty-five years, and am somewhat familiar with the writings of Spiritualists from 'The Secress of Prevorst' to the latest publications on the subject. Until recently I have had little or no practical experience with mediums; having familiarized myself with the theory of the belief as demonstrated by the numerous writers on the subject, I concluded to investi gate practically, through the mediumship of Mr. Keeler, the well-known slate-writer, now

in this city.

I visited him this morning, and asked if 1 could get on the slate the number of my watch, which I did not know; he replied that perhaps I might. I put the watch on the top of the slate, covered by a handkerchief which enveloped both; placed the slate on my lap out of sight of Mr. Keeler, and in a few minutes the number of the case and works, manufacturer's name and engraved inscription of my turer's name, and engraved inscription of my name and address, were written, plainly and

correctly.

Now I consider this one of the most extraordinary tests possible."

New Jersey.

TRENTON. - Mrs. A. Butterfield writes: The meetings of the First Association of Spiritualists, May 20th, were conducted by Mr. W. C. Dorn of Newark, N. J. Mr. Dorn gives very clear tests of the presence of our risen ones; and also speaks very fluently under spirit-control."

#### [From Light, London, May 12th.] Mrs. Hardinge Britten in Paris.

PARIS, May 3d.

Our gay city-the alternate scene of artistic more thoughtful of French society amongst the aristocratic classes wakened into fervor, by the lectures of the celebrated "Inspirational Speaker" of "world-wide renown," Emma Hardinge Britten. This lady, with her husband, Dr. Britten, is staying on a visit to the Duchesse de Pomar; in whose magnificent palatial residence in the Avenue Wagram a splendid lecture-room is fitted up for the behoof of the noble owners of the palace, the Duc and Duch-esse de Pomar; and here, each Wednesday of the Paris season, the most renowned scientists of France favor assemblies of the Duchesse's

privileged guests with lectures on their several branches of art and science. Mrs. Britten was the honored speaker on Wednesday, May 2d, on which occasion her theme was an exhaustive review of the spiritual history and experiences of the race, all cul-minating in Modern Spiritualism. Our Eng-lish readers are doubtless too familiar with this lady's striking personnel to need any description from me; but I can venture to say that the rapturous bursts of applause which followed every break in her address were wellmerited recognitions of her wonderful powers. If I do not attempt to offer any transcript of her address, it is because I was too much ab sorbed in interest to take notes; nor do I be-lieve that any one could do justice either to her oratory or to her exhaustive treatment of her subjects; for she answered many questions from her audience at the close of the lecture. one curious episode of the proceedings was that Dr. Britten, who presided, announced by desire of the Duchesse that another of Mrs. Britten's public lectures would be given on the Monday following, out of the ordinary Wednesday course. At the close of this announcement, and of the applause with which twee greated Mrs. Britten came forward and it was greeted, Mrs. Britten came forward, and in her own natural voice gracefully expressed in her own natural voice gracefully expressed her surprise, adding that it had been the intention of her husband and herself to leave Paris on the succeeding Friday, but that her high and grateful appreciation of the Duchesse de Pomar's generous devotion to the cause she advocated, and her own wish to aid that lady's untiring efforts to disseminate spiritual truths, would not permit her (the speaker) to counteract the Duchesse's wish. She would, therefore, stay and give another public address on Monday, May 7th, a promise which evoked warm expressions of pleasure from the audience.

I understand from some of the ladies present that Mrs. Britten had already given some semi-private scances to large gatherings of friends assembled in other parts of the grand palace home, and that such gatherings had already awakened high admiration of the speak-

r's powers. As Mrs. Britten has herself, I am informed, As Mrs. Britten has herself, I am informed, the intention to prepare a transcript of her views of Parisian Spiritualism at the close of her visit, it only remains for me to offer a warm tribute of praise to the Duo de Pomar and his gifted mother, the Duchesse (an authoress of celebrity herself), for the devotion, earnestness and liberality they manifest in bestowing their wealth and talents on the service of the cause of human enlightenment and the diffusion of spiritual truth. BENTRAM.

On Thursday the following paragraph appeared in Le Gaulois, the leading daily paper of Paris:

The English and American visitors and residents here had a great rendezvous yesterday (May 2d), at the mansion of the Duchesse de Pomar, where, in the splendid lecture room, Madame Emma Britten gave a magnificent inspirational address. Maname Britten's reputation is world-wide throughout all English-speaking lands. Her eloquence is brilliant, impassioned and powerful, and her erudition is astonish.

ing. On Monday next, the 7tb, she will again appear, but, by desire of her hosts of admirers, she will devote her great powers to the answering of questions from the audience.

but, by desire of her hosts of admirers, she will deyou he pregat powers to the answering of question
from the audience.

PAHIS, May 8th.
Yesterday afternoon, in the grand lectureroom of the Duchesse de Pomar, Indi to feildity of once once hearing Madame Britten, the
Duchesse shonored guest. On that occasion
she gave fresh press the proposition of PARIS, May 8th.

10:30 A. M. (all but one being present). by Dr. Geo. A. Fuller. Report of Treasurer, Wm. H. Banks, was read, showing the financial condition of the Associa

read, showing the financial condition of the Associato be good.

Secretary Woodbury reported work that had been accomplished: a National Charter, secured from the National Association at Washington, D. C.; also a charter from the Commissioner of Incorporations of the State of Massachusetts, granting to this Association the legal right to ordain competent persons as ministers of the gespel of Spiritualism, with the power to solemnize marriages and exercise such other privileges as are allowed ministers of the other denominations. The Secretary also reported the work accomplished in endeavoring to retard the progress of medical legislation—and though with small amount of money to work with, still this Organization, though but an infant, had presented thirteen hundred remonstrances against any medical legislation whatever. The grand service accomplished by F. D. Edwards was allued to, and received the hearty endorsement of the Directors.

of the Directors.

Mrs. R. S. Lillie, Dr. Geo. A. Fuller and F. B. Wood Mrs. R. S. Lillie, Dr. Geo. A. Fuller and F. B. Wood bury were chosen to arrange a public meeting during the summer at Lake Pleasant; Mrs. Elvira Loring, Mr. Young and Rev. S. L. Beal to arrange for the same at Onset Bay; T. H. B. James and Wm. H. Banks to arrange for the same at Echo Grove; all in the interests of the Massachusetts State Association, and to discuss and promulgate organization.

George Albion Fuller, Samuel Lewis Beal, Mrs. R. Shepard Lillie were each granted certificates of ordination, by unanimous yote, as ministers of the gospea.

nation, by unanimous vote, as ministers of the gospe of Soiritualism.

Alternoon meeting called to order by President Fuller at 2 P. M. Report of Mrs. R. S. Lillie, Rev. S. L. Beal, F. B. Woodbury, Committee on Resolutions:

Whereas, There is a movement to enact a law limiting the constitutional and individual rights of the people to choose whom they wish to serve them as physicians; there

choose whom they wish to serve them as physicians; there fore,

Resolved, That the Massachuvetts State Association of Spiritualists as a body protests against the enactment of any law which will interfere with such rights.

Whereas, Congressmen have presented Resolutions advocating the placing of God in the Constitution of the United States; also to recognize Jesus Christ as the divine Lord and Master; therefore,

Resolved, That we endorse the Constitution of the United States, and protest against the proposed amendments.

Whereas, Dwight L. Moody has recently attacked and denounced Modern Spiritualism; therefore,

Resolved, That we make bold to repudiate the attack, and denounce it as the result of ignorance of the teachings of Spiritualism.

Resolved, That we endorse the movements to protect the

Spiritualism.

Resolved, That we endorse the movements to protect the Little Red Schoolhouse and all it represents to the American people; and will do all in our power to encourage women to register and vote and work for universal suffrage for women; and finally we declare that allegiance to the Constitution of the United States and the "Stars and Stripes" is every citizen's first duty.

These iresolutions were unanimously adopted. Dr. Geo. A. Fuller, Mrs. R. S. Lille, F. B. Woodbury, Mr. Young, Rev. S. L. Beal, Mrs. Carrie F. Loring, Mrs. N. J. Willis, Mr. Wiggin, Rev. C. A. Titus, Mrs. M. K. Dowland. Mrs. Alice Waterhouse, Thos. Grimshaw, Mrs. Hattle C. Mason, made earnest and vigorous speeches.

Speeches.
Our special guests, Prof. J. Clegg Wright and Mr.
F. Fox Jencken, also participated—the one delivering
a fine address, and the other allowing the invisibles
to communicate with mortals through "the raps."

Miss Burnett and Miss Bertha Fay rendered fine musical selections. musical selections.

Twenty-one applications for membership were received, and our Association now is an assured success, as many of these requests come from our oldest and most able workers.

FRANCIS B. WOODBURY, Seo'y.

65 Marcella street, Roxbury, Mass.

#### Hartford (Conn.) Spiritualist Convention.

To the Editor of the Banner of Light: The Connecticut State Spiritualist Association held its eighth Annual Convention at Unity Hall, Hart ford, Saturday and Sunday, May 12th and 13th.

Its eighth Annual Convention at Unity Hall, Hart ford, Saturday and Sunday, May 12th and 13th.

The forenoon of Saturday was devoted to the election of officers, the reading of reports from various State brauches, and other business coming before the Convention. The officers elected for the ensuing year were: President, E. C. Bingham, Cheshire; Vice-President, Mrs. A. E. Pierce, Hartford; Secretary and Treasurer, Mrs. J. E. B. Dillon, Hartford.

Afternoon.—The services were opened with a soulul invocation by George A. Fuller of Worcester, Mass., followed by a most excellent address by Mrs. Clara H. Banks of Haydenville, Mass. Immortality, the speaker said, was no longer a myth, nor a problem difficult of solution. The constant influx of declaration and demonstration from our arisen ones into both mind and heart has raised us from the shadow of a mere belief into the light of a certain knowledge. The facts presented during the past forty six years have done more to convince mankind of continuity of life, and of positive interchange of thought between the two worlds, than all the sermons which were ever preached, or ever will be, however logical, oratorical or philosophical. . The advent of Modern Spiritualism has answered the question, "It a man die, shall he live again?" Beyond the grave lies the shining way to immortality. Our arisen ones are there awaiting us. Death is not the terminus line of life. Through it we arise to newness of being; to the loving embraces of those we once thought dead, with all our hopes, aspirations and powers quickened and intensified by association with the eternal vertites of the Better Life. Whereas we once believed, we now know. The discourse was replete with beauty, and gave great satisfaction.

Evening.— Invocation by Mrs. Clara H. Banks, Dr. George A. Fuller announced his subjectas "The Distinctive Features of Spiritualism." The lecture was fragrant with the flowers of riecorle from beginning to end. It was rich in metaphor and illustration throughout, and the frequent applaus

Sunday.—The morning was as warm and sunshiny

spired.

Sunday.—The morning was as warm and sunshiny as the many hearts who had made Hartford their Mecca for the day. Representatives of our glorious philosophy, from towns near and remote, congregated here for the purpose of satisfying themselves what the invisibles can say and do. Owing to Unity Hall being occupied by the Unitarian society in the foremon, the conference meeting was held in Good Will Hall, in which a number participated in exchanges of thought. Excellent harmony prevailed.

Afternoon.—Invocation by Mrs. Clara H. Banks.

Bro. Geo. A. Fuller then proceeded to give another of his beautiful and unique lectures on the subject of the "Religion of Science." Again our efforts to analyze it are baffled. Suffice it to say, it was rich in philosophy, logic, elegance of diction and profound spirituality; as grand a combination as can be embodied in one discourse; To live lovingly and charitably with all mankind; to breathe words of kinduess and cheer; to plant a rose in a heart where there was a thorn; to be tolerant in all antagonisms of thought and utterance; to approach cautiously but generously all our religious apponents; to open the eyes of the mentally and spiritually blind, and to do unto others as we would have others do unto us. This is our religion, and if ye have a better one, gladly will we accept it. Such was the speaker's peroration.

Eventing.—Invocation by Geo. A. Fuller. "The Responsibilities of Life" was the theme selected by the inspirers of Mrs. Clara H. Banks for the evening and last discourse of the Convention. It was treated in a very able manner, as are all the subjects of this inspired teacher. Her expression of thought was able

and admirable, and the enforcement of her truthful utterances was made doubly strong by her consistent and artistic gesticulations. The lecture bristied with brilliant thoughts and inspirations, and was listened to attentively and greeted with applause upon its

Hartford, Conn., May 15th, 1894.

[Our thanks are returned to "Charter Oak" for his ludness in forwarding the above report; we sincerely regret that lack of space prevented its appearance last week. On our eighth page the reader will find the report of the Secretary, Mrs. J. E. B. Dillon, which gives additional details of this interesting occasion.—Ed.]

## Letter from Lake Pleasant.

To the Editor of the Banner of Light: Perhaps a few words from this delightful spot in the old Bay State may be of some little interest to your many readers, especially at this season of the year, when so many are preparing to go to the camp-meetings held in this State, and elsewhere.

Quite a number of families are now in their cottages here, and there are daily arrivals.

Some new cottages have been erected since last season, and a few are in process of construction now. Mr. M. S. Heury is postmaster, with office at Henry Square, and also has care of the entire grounds.

Mrs. A. E. Barnes, so well and favorably known in Boston as President of the Ladies' Maroyment Boston.

city, and also of the Ladles' Aid S leiety of that city, and also of the Ladles' Improvement Society of Lake Pleasant, is here for a few days only at her pretty cottage on Honto street.

Mr. Harvey of Biston is here also to attend to the opening of his cottage on Montague street for the season.

opening of his cottage on Montague street for the season.

Mrs. Helen M. Flint of Boston is at her summer residence, "Ingleside," on Montague street, where excellent and well-furnished rooms can be secured if applied for early.

Mrs. Brown of Athol is at her cottage on Lyman street, one of the floest on the grounds.

Mrs. Hattie Mason. Mrs. Alice Waterhouse, Mr. and Mrs. J. Milton Young of Haverhill, and Mr. and Mrs. J. Milton Young of Haverhill, and Mr. and Mrs. J. well as many other old-time campers, who will be welcomed when they arrive here. It is to be hoped that Mr. and Mrs. C. M. Moore, and their little daughter Ethel, will be seen here this season; they have hosts of friends at Lake Pleasant.

Mr. George Sparrow's flower-garden is beginning to look—as ever it does—very attractive.

Mrs. N. J. Morse is daily expected. She is one of the very few of our oldest Spiritualists who was here at the time of our early meetings twenty years ago. Her good husband is still with us, and may he long continue on this plane.

Mrs. King of Springfield, Mass., whose cottage is on Broadway, will arrive in a short time, where our good folks of the Springfield Association may often be seen.

Mr. and Mrs. J. D. Bacon of Esther Cottage, sit-

be seen.

Mr. and Mrs. J. D. Bacon of Esther Cottage, situated on one of the lovellest sites on the grounds, are here for the entire season.

Mr. and Mrs. Frederick Steele have recently returned from California and are now at their home on Owasso and Montague streets.

It is hoped that we shall have a good season, as we generally do.

generally do. All who come will find ample acc modations, as there are plenty of cottages and nice

rooms to let. You will be welcome, Mr. Editor, should you come, as but a notice of your intention in this direction will soon manifest. The BANNER is highly appreciated here as everywhere else. W. L. JACK, M. D.

[From The New York Recorder, May 20th.] JUDGE GAYNOR has sharply called down the Health Department of Brooklyn in the matter

of vaccination. Not a minute too soon, either. Some of the acts of the inspectors sent out by the Health Commissioner have been outrageous in the ex-

The privacy of homes has been invaded, and the right to vaccinate unwilling persons by compulsion and force has been boldly proclaimed, and in many cases exercised. Parents who objected on account of the delicate health of their children have had to stand by while burly inspectors, with great rudeness of speech

burly inspectors, with great rudeness of speech and coarseness of manner, seized the little ones, and thrust the vaccine points into their arms, in spite of parental protests.

In one case there is a strong probability that a delicate child was practically put to death under these arbitrary and violent vaccination proceedings. Health inspectors had vaccinated the child four times without success. The mother protested against a fifth attempt. She was rudely pushed aside by an insolent inspector, who bared the unfortunate child's arm in her presence, and with the brutal remark, "1'll give him enough this time," made a fifth injection of virus.

A few days later the child died—done to death under the orders of the Health Department.

No wonder a bitter feeling has been created among the people of Brooklyn in this matter. An appeal to the courts for relief from the tyranny of these petty health officials "clothed with a little brief authority" was very proposite to the court of the

erly taken.

Justice Gaynor now rules that the Legisla-Justice Gaynor now rules that the Legislature has not passed any law making vaccination compulsory. He intimates a doubt if it has the power to do so. Hence he decides that the Health Department has no sort of right to force any person to be vaccinated against his will and to imprison him, under the pretense of "quarantine," until he submits to the operations.

"quarantine," until he submits to the opera-tions This decision is the most popular one handed down from any bench in the State of New York for a long time.... The fundamental rights of personal liberty and parental control of children must be respected. There are limits, after all, to the power of the community as a whole over the life, liberty and personal judgment of the individual.

SPIRIT COMMUNICATION VERIFIED. - A recent issue of the Medium and Daybreak (London) contains a curious account of spirit-manifestation, the reliability of which is vouched for by the editor. The correspondent, after moving into a new abode, was greatly annoved at times by noises in his bedroom, made, apparently, by the continual stumping of some one who was lame across the floor. A medium was invited to sit in the room, when he was controlled by the disturbing influence, who personated an individual dying of suffication. He gave his name, and stated that he was hanged years before, at Newgate, for murdering a woman. The spirit's statement was subsequently verified by inquiries at Newgate jail, and the additional information obtained that the murderer thus executed was club-footed.

That talut of scrofula in your blood can be wholly

eradicated by Ayer's Sarsaparilla.

# Panner of Tight.

BOSTON, SATURDAY, JUNE 2, 1894.

#### Well-Merited Praise!

A letter from our friend, Prof. J. Jay Watson-the celebrated musician of New Yorkunder 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 degerves:

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 even-ing, for the most beautiful music that has ever

ing, for the most beautiful music that has ever been my pleasure as well as privilege to hear. I feel absolutely certain 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 renderto 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, espe-cially those who knew, as I did, that your health was none too good, and that you were not feel-

ing 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 transfer memories.

In an experience of filteen 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 triends, last Thursday evening.

Allow me to thank you in this lettler for your great kindness to our patients, and express the

great kindness to our parients, 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.

Wery 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 wonder ful, and drew the attention and investigation of scientific societies and learned men not only in this country but in Europe, they (the inves tigators) 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 pature; 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, ing all unsightly places with her loving mantle. It supplies altars and 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 cooperation. 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 resume of its practical result. The thousands upon thousands of the deserving poor and unfortunate of New York who have been tided 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 "The best remedy for dyspepsia that has ever welcome example is that nobody need despair of come under my notice." this, their most timely and reliable benefactor.

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, ofttimes, 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 trammeled 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 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, cover-Not so with individualized life. The heart of the soul of man is rent in twain by loneliness to the meanest selfishness to seek to retard their ad and misappreciation; 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 wishedfor 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 SOIENCE 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 containing med

ical terms alphabetically arranged, with brief and plain definitions. While prepared especially for students and matriculates of the American Health University, this work of medical technics 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 sixty 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 thought-

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# The Spiritual Kostrum.

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 ëminence over the beast consists in this: that he can dominate the largest, strongest and flercest 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 whence 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, be cause 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 keep it closed against the beauty around him, but he cries out in pain, beside fretting through sense of dis appointment.

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, ac cording to their attitude to it. Weak, nervous pecple, easily disturbed, can train themselves to accept be, and that this should grow into individual 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 thoughtaction. A little serious reflection at this point an swers a great many grave questions which appear like huge difficulties to many minds in the way of in telligently accepting the consolations offered by true Spiritual Philosophy.

On the one hand, it has always seemed a depressing thought that because our friends progress they are re moved from us, and on the other, it would be catering vancement 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 Ingersoll does 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

The hardest problem of all is that relating to ap parently unmerited suffering. Even on this point light begins to glimmer wheneve consider that even in so old a story as that of Joseph and his envious brothers not only did a doting 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

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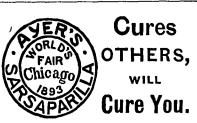
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- War ain't over—not a bit!
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  Bill and me (been that, you see!)
  Jes' muster all the drums!
  An' while the sparks is flyin,'
  An' the fire—it cracks away;
  We fight an' fight from left to right—
  The Blue agin' the Gray!

- War ain't over— bet yer life!
  Bill was Union; so.
  Lights his pipe, au' then he 's ripe
  Fer argyment, you know.
  Swears he whipped us, fust an' last,
  An' night be at it still;
  When ole Buil Run lines in the fun,
  An' I git one on Bill!
- We talk an' talk, an' have our say—
  Go over all the groun';
  An' Bill, he makes the war his way,
  An' then jes' lays it down!
  But I keep clost up on his trail,
  An' keep on firin' till
  He says, says he: "Can't git 'roun' me!"
  Then I git one on Bill!

- But all so friendly! What's the use
  In bein' otherwise?
  Sence we've done turned the blame thing losoe,
  The Lord's sent brighter skies!
  An' Bill au' me (been thar, you see!)
  Jea' argy 'ros 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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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersional free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

# Banner of Pight.

BOSTON, SATURDAY, JUNE 2, 1894.

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

[Butered at the Post-Office, Boston, Mass., as Becond-Class Matter.] Publication office and bookstore,

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COLBY & RICH.

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Before the oncoming light of Truth. Creeds reinble, Ignorance dies, Error decays, and Humanity lars to its proper sphere of Knowledge.—Spirit John

#### New Trial Subscriptions!

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

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

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

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, imerely because men have not seen clearly, publicans as well as Democrats should know have not been able to seek truth, by which the

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 spirit is love. A man all that is human, all that lives, and can feel for service; love is of value only for service. Manning, Cardinal Archbishop." When one, then, cares for truth, for beauty, for love, for the sake of mankind, for the sake highest and finest outlook of his spiritual be-

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 sniritual 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 re committals 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 committals 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 | yer. "The imprisonment of these men goes 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 committals to prison within the last five years would be larger than at any period since a record of them has been Yet apprehensions for serious crime, kept." 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 seventyseven 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 re-committals, 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. Spiritualism 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 goodwill 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 Reand circumvent, if the libertles of the people human race could be lifted and led on. We of this Commonwealth are to be preserved.

A wide interest has been excited, and a more or less profound impression created, by the re-The next fruit of the spiritual life is the cent account of the delivery by phonograph of sense of and care for beauty-beauty of form the late Cardinal Manning's last message to with a paper in which he did no more than and color, as in sculpture and painting; beauty his friends, which he had committed to the inof sound, as in music. These are some of the strument, not to be delivered until some time highest and finest of all the fruits of the spirit- after his death. The Pall Mall Budget deual life. Man will never reach the crowning scribes the ceremony as having no parallel Presbyterian Church. The latter charged Mr. civilization till all his life is beauty and music. in history for pathetic and curious interest; and remarks that it seems at first sight an inmay be as selfish in his love as in his hate; credible thing that any part of a man should love is not love until it is divine; it must be survive the dissolution of his body in such a able to encircle the world, and clasp the low- form as to be recognizable and distinctive in est to its bosom; it is not divine until it loves future ages-most wonderful of all that this part should be the voice—the least tangible and en for all that is. This only is true, high, spiritu- during of all his features. The message was al love; and out of it is born the crowning as follows: "To all who come after me: I hope fruit of the spirit-service-the help which that no words of mine, written or spoken in we can render to our fellow-men. Truth is of my life, will be found to have done harm to value only for service; beauty is of value only any one after 1 am dead. HENRY EDWARD

The audience listened with bated breath as the ear-pieces were passed from hand to hand. of the world, then he has climbed into the 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 corous 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 lawbeyond anything that I ever dreamed of-that | sel, Baron Schott Von Schottenstein. 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 Bäschele 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 lim. He was the hinth 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 famous was looked upon as a wonder; and as the famous healed; malady disappeared. Soon the little Bäschele 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 gouty 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 fall, and finally wholly date his gift began to fail, and finally wholly disappeared."

# Shame! Shame!!

No wonder workingmen and workingwomen rebel when employers in all sorts of business are curtailing their operatives' wages! The very worst step in this direction, according to the daily prints, is the "cutdown" 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 munificent sum of ten cents wherewith to purchase clothing, etc. No wonder a hundred of them struck last

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

#### Cardinal Manning's Last Phonograph | Spiritualism Among the London (Out.) Ministers

At a recent monthly meeting of the London (Ont.) Ministerial Association, Spiritualism was the subject discussed. A Rev. Mr. Smith opened serve up a rehash of the old so called arguments against Spiritualism; this was replied to by Rev. Mr. Murray, pastor of the St. Andrew's 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 "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 Neu este 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 "In our land the vergict in this case winderouse 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 conviction that herr jost has cured them of se-rious 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 well 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 coun-

#### Worth Thinking About. When we take into full and candid consid-

ration 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 Uebersinnliche Welt, organ of the Sphinx Society at Berlin, Germany, that a new medium for materialization has appeared in Berlin, Madame Espérance of Gothemburg, Sweden. A detailed account of two interesting and convincing sittings, held on the 16th 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 Espérance positively requires that those who seek to attend her scances shall have, for a fortnight previously, abstained from the use of spirituous liquors and tobacco—a grand idea!

# 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 in-

Dr. E. M. Ripley of Unionville, Conn., states that "Judge Sumway of the Superior Court has decided in favor of the School Board [f. c., 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!

137 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. Drunkenuess and religion are thus propagated in harmony through the influence of plous and enterprising Christians.—Boston Transcript, May 26th.

North Scituate Lyceum Anniversary report next

## CURRENT THOUGHTS.

Genuine and Earthly Love.-The assertion made in the New York Horald article, published in THE BANNER, concerning the continuance of our ex-isting 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 currycombs 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 Presbuterian 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 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 wafer 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, sacrified one million seven hundred and fifty thousand men; from 1854 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 aplece, 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 raid 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 Pestival 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 WY.

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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

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, Phila-

delphia, 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 but into its second volume. 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 time that the hotel interests and hotel fraternity of America should support a worthy magazine worthlly. 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 gental keepers are at all times a benison. 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 Lizzle and May Bangs are announced for Onset, Mass., this season, it may-by way of an intro duction 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 \_that of independent slat 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 ex periments. 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; tled them with string and napkin, and hung them suspended from the chandeller. Two others we pre pared in like manner, which we held together for a few minutes, and then placed them on the table in

The guides promised as the first experiment through my Egyptian guide, "Hermitese," a portrait of Elizabeth Barrett Browning-one of my guides for inspiration, and the principal controlling influenceon 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. C. F. GRUMBINE (White Rose). Geneseo, 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 grove as last season. Take Loring Avenue Car. The following were elected for the season: President, T. J. Troye, Lynn; Vice-President, W. A. Peterson, Salem; Treasurer, L. D. Milliken, Lynn; Secretary, Mrs. N. H. Gardiner, Salem; Mr. Merrill, Mrs. Merrill, Mrs. Williams, of Lynn, Mr. N. H. Gardiner, Mr. H. P. Knowles, Mrs. S. J. Tyler, of Salem, Committee.

MRS. N. H. GARDINER.

ECHO 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 Bunday meetings from June 1st to Oct. 1st.

Opening Day will be on Saturday, June 2d, and on Bunday, June 3d, the first regular services will be held. Many of the best known speakers and mediums

# Boston Spiritual Temple Society.

will be present both days.

Officers and members of this Society are hereby notified that the ANNUAL MEETING will be held at 50 Olarendon 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 elec-tion of officers for ensuing year take place; and such other business as may legally come before the meet-

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

### NEWSY NOTES AND PITHY POINTS.

Right is right, though all deny it.
Wroug is wrong, though none 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!
Firmer than the fills eternal
Stands this verity supernal.

"Namby pamby," a term applied to a person of vaciliating 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 Amby, a pet nickname for Ambrose, and the second half is simply a coined word to fit it.

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

Dog Fancier—"Yes, madam, I have all kinds of dous here. Is there any particular breed you wish?" Old Lady (who reads the papers)—"Oh, anything that's fashionable. Let me see an ocean grayhound."—Tid Bits.

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 twentyone 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 loon
Will revel in the jejune spoon.
—Detroit Free Press.

Why shouldn't everybody march to Washington,

and petition Congress to make a new heaven and a

There are on the earth nearly 1,500,000,000 of inhabitants. Of these, 33,633 033 die each year. In their communications with their fellows they make use of 3,064 idloms, and there 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 according .000, only one reaches the age of 100 years; scarcel 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 splne?" Patient-" Yes." Doctor-" Did n't you find it a great help?" Patient-" No. I felt that it was a great draw-back." - 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 egally, 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 weatherwise,
For on my head I feel and hear
The frisky festive files.
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

Character and conduct, not creed, will be the key-note of the gospel of the Church Universal.—Emit G.

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

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 congratulating 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-or steamtoward 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 Espartero was about to plunge his sword into the neck of the bull, when the brute made an unexpected movement, threw him down and gored him. Espartero 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 teaspoonfuls 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 burgle. It is no easy trick to chloroform a sleeper without awakening him; it takes an expert to do it, and it's risky business anywny—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 Es-sen, 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, sixtleth, one hundred and sixth, 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-inclining 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 lavorable.

Another so called "emigrant company" in New York has failed. This one was known as the Scandi navian and Finlanders 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. To the Editor of the Banner of Light:

The third 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

sence 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, receive and count ballots. Messrs. Edwards, Dole and Crockett were appointed, and the following officers were elected: President, Dr. H. B. Storer; Vice-Presidents, C. O. Shaw, James H. Lewis, Eban Cobb; Clerk, Wm. H. Banks; Treasurer, Moses T. Dole: Historian, C. M. A. Twitchell; Auditor, Foster D. Edwards; Corresponding Secretary, Mrs. Mary T. Longley; Director, Dr. U. K. Mayo; Trustees, Wm. Boyce, Hebron Libbey, Wm. D. Crockett, C. D. Marcy, Mrs. Abble A. Woods. These fifteen officers will constitute the Board of Directors.

rectors.

Immediately after the election, Vice-President
Lewis took the chair. A vote of thanks was given
Wm. G. Prescott of Quincy for copies of the New Era
of 1852 and the Christian Spiritualist of 1855.

The Treasurer's report showed:

Deposit in the Boston Five Cents Savings
Bank. \$1,185.60
Deposit in the Warren Institution for Savings
Deposit in the Bunker Hill National Bank. 269.00
Cash in hand. 37.61

Total on hand for Donees, Home Fund and

mr. P. D. cowards, with application 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 spiritualistic papers, of early dates and various kinds, for its library. Mrs. Jennie K. D. 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 gilt. The report of Mrs. John Woods of the doings of the Quick Relief Committee for the past year was made and accepted.

Remarks were made by Mrs. Jennie K. D. Conant, Dr. J. A. Shelhamer, Mrs. J. B. Hatch, Jr., and Jennie Rhind, after which the meeting adjourned to meet at Ooset on Saturday, July 14th, when there will be two sessions held at the Auditorium.

At this annual meeting fifteen memberships were received.

At this almost meeting investigation 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 an experience.

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

The Camp engagements of A. E. Tisdale are as follows: Lake Brady, O.; Niantic, Ct.; Ocean Grove and Onset Bay, Mass.; Temple Heights, 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 547 Bank street, New London, Ct.

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 594 Tremont street, Boston, Mass. President Barrett of the N.S.A. paid THE BANNER a visit on Monday, May 28th, 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. Maggie Walte, the widely-known platform test 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 cancelled. Correspondents will excuse delay; she will

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 he will remain live days; the 16th and 17th he visits Bowen's, Mills, where a grove meeting is to be held; thence he goes to Muskegon 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.

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 wighes

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 Fraternally, CHARLES W. SULLIVAN.

1894 June. Su. | Mo. | Tu. | We. | Th. | Fri. | Sat. 4 | 5 | 6 | 7 | 8 |

24 | 25 | 26 | 27 | 28 | 29 | 30 SPECIAL NOTICES.

Eligible Rooms to Let-At No. 81 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.

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.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$8.00 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.

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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 Sarsa-parilla

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."

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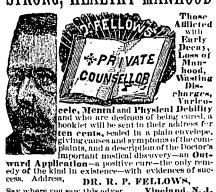
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Salte 9, Boston.

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4w\* 1098 Washington street,
June 2.

## SPECIAL ANNOUNCEMENT. Until further notice the undersigned

will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

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MASSON TRUBER ROSENS Eth. 174, 1869.

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

KARL ANDERSON, Esq.:

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,

SERIENO D. NIGERBON,

Recording Grand Secretary.

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A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894. BY DR. F. L. H. WILLIS. Pamphlet, pp. 18. Price 5 cents; 6 copies, 25 cents; 15 copies, 50 cents; 30 copies, \$1.00.
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Containing fifty-eight choice compositions, with Music and Chorus, suitable for our Spiritual Lyceums, etc. The following is the table of contents:

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The above book is handsomely bound in cloth, with glit illustration on cover, contains a lithographic frontispiece bearing portraits of Mr. and Mrs. Longley, and is an ornament for table or plano, as well as a work adapted to the home gathering, meetings, circles, or places of social as sembly.

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The following is a tribute from a well-known musica critic, composer and author, contained in a personal letter to Prof. Longley:

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touching, and at the same time well written, which is by no
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It is high time that your truly spiritual music should be
adopted by all spiritual organizations, and I will do my part
in the work.

Fraternally yours,

CARLYLE PETERSILEA.

LOS Angeles, Cal., Jan. 10th, 1894."

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wishes.
She will resume her work with renewed vigor. November, December, January and April are the only months disengaged.
WM. H. GLADING.

1894 10 | 11 | 12 | 13 | 14 | 15 | 16 17 | 18 | 19 | 20 | 21 | 22 | 23

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

# Message Department.

SPECIAL NOTICE.

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

LUTHER COLEY, Chairman.

Questions propounded by inquirers—having practi cal bearing upon human life in its departments of thought er 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,



MRS. B. F. SMITH.

Report of Séance 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 inharmony that pervades the spirit of thine earthly children at times. May thy 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 is 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 dark We know that thou art a loving Father, and wilt be 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, are wilfully shot? There's just as much sense

We of the spirit-world have a mission to perwhat they do. Therefore would we bring the light of spiritual truth to every child of earth, the night? It does, but not in your heavens. and say, Come with us; let us teach you; we 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 un-

# 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 n't 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 time, 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 place.

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 inharmony, 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

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 in one as in the other. There was cause and effect. The water overthrew me; I went out in form in returning to our friends on earth, and that way. Why was it to be? I do n't know, we shall stand firm for the right and never any more than you do. You come to the junc-flinch. All that is spoken idly through mortal tion of two streets: you might as well go you might lips of our return is spoken because they do not down one as the other; you take one, a realize our presence, and how their thought brick falls on your head, and you are sent out less words crush our spirits, but they know not of your body. Why did you go that way? You might as well ask, Why don't the sun shine in

This is the fourth time I have made the atwill do you good. And you who have walked tempt 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 today. 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 have n'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 I am very happy in my spirit-home, yet I the messages from one and another printed in know I can make it more and more beautiful your paper. I always said to myself that, when by kind acts and good deeds performed for the 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 my 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 inharmony pervades our spirits in our spirit-homes, but when we visit your homes on the earth-plane we find it the same as ever. Inharmony 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 stilly 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 today. 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 an nouncing 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 con-

ditions 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. l 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; Ichabod
Thomas; William Elinore; Dr. Leland Graves; Nancy Eaton; Robie Linell; Oliver Campbell; Dr. Jenness.

# June Magazines.

THE MAGAZINE OF ART opens with a fine descrip ive 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 Roubil'ac."; "The Authentic Portraits of Robert Burns," by the late J. M. Gray, F. S. A. Scot., with hine 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. Whymper, is exceedingly interesting. Other articles also appear This number is especially rich in fine illustrations, chief among which is the frontispiece, an exquisite photogravure from "The Fan." by Albert Moore The Cassell Publishing Co., 31 East 17th street, New

ST. NICHOLAS.—This particularly attractive number has for a frontispiece a charming engraving by Frank French called "June Roses": Molly Elliot Seawell's delightful serial, "Decatur and Somers," contains a numorous 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 de scription 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

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 Muller," by Raymond Blathwayt, illustrated from pho tographs; 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 Cassel Publishing Co., 31 East 17th street, New York.

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### ANSWERS TO QUESTIONS

OIVER 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 either classes of beings denominated elementals and elementaries, 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 typal attributes and degree of individual development.

The claim made by mediaval 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 ascendency in himself over the attributes which they in their differing orders respectively embody. Elemental spirits are the lifeessences which dwell in the elements, and for purpose of broad classification the ancient division of all elements into four answers today: Fire, the highest element, is the abode of the salamanders, which, according to esoteric tradition, answer to the higher desires or affec tions 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 terrene 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 sub-liminal consciousness, refers unquestionably to the immortal, spiritual ego as totally distinct from and entirely superior to the external perception of objects discerned by the socalled 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 triune. 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 apog-ties as recorded in the four gospels and the epistics accountable for this idolatry?

A.-Idolatry is defined in the Talmud as hypoorlsy 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 of man on the external side. These torms are two Lyceum at M.

applicable to all humanity, though they have and Hall, a meeting for readings, tests and development, and Hall, a meeting for readings, tests and development, and the meeting for readings, tests and the meeting for readings, tests and the meeting for readings are the meeting for readings.

tinctively in connection with the great prophet of Galllee.

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 Plate or Emerson spoke of themselves as solitary individuals in an exclusive sense when they did the same. The absolute Delty 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 prooftext. 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 worshipers 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 advertised, it is to be hoped the managers will from time to time call attention to the fact. and solicit subscribers, to enable its publishers to expand

Albany, N. Y.—Spiritual meetings every Sunday from 3 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. (BANNER OF LIGHT on sale.)
Allegheny, Pa.—The First Spiritual Church meets every Sunday at 2% and 7% P. M., Wednesday at 7% P. M., at 63 Ohlo street.

68 Ohio street.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ p. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 846 Prospect Avenue.

Bultimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 a. M. and 8 p. M. at Raines Hall, corner Baltimore atreet and Pot Office Avenue. Miss Estella Kapp, 100 Clifton Place Secretary.

The First Spiritual Church bolds services every Sunday at 8 p. M. at Bensou's Hall, opposite Academy of Music. Mrs. Rachel Walcott, speaker.

Chicago, III.—The First Society of Spiritualists meets

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

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

Oleveland, O.—The Children's Progressive Lyceum meets regularly overy Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor. Oleveland, O.—The Spiritual Alliance holds regular Sunday ovening meetings free at Army and Navy Hall, at 7½ o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

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

Hall, Sundays, at 2 o'clock.

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

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ P. M.

Dubuque, Iowa.—Services are held every Sunday at 7½ P.M., and Thursdays at 7½ P.M. Lyceum Sunday, at 2½ P.M. Dr. O. G. W. Adams, President. Grand Rapids, Mich.—Spiritual Association holds ublic meetings every Sunday at 10½ A. M. and 7½ P. M., also Vednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street, L.D. Sanborn, Secretary, 205 North Lafayette street.

Grand Hapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 1014 A. M. and 74 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effic F. Josselyn, President.

Josseiyn, President.

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

Children's Lyccum meets Sundays, 12 M., in the same Hall.

T. J. Troye, Conductor: Mrs. A. S. Hines, 203 Broadway, Sec. Spiritualist' Ausciation holds meetings at Cade Hall, 34 Market street, every Sunday afternoon and evening at 2½ and 7½. All welcome. I. Warren Chase, Secretary, No. 25 Reyer Place.

Milwaukee, Wis.—Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2½ and 7½ r. m. Sectory, H. O. Nick, 213 Lloyd street.

The Spiritual Fraternity meets every Sunday at 2½ and 7½ r. m. sho every Thursday at 7½, at Knights of Honor Hall, No. 1 Grand Avenue. Admission free.

Minnenpolis, Minn.—Services are held every Sunday at 2½ and 7½ P. M. in the "K. of P." Hall, Masonic Temple, Honnepin Avenue, corner of Sixth street. N. O. Westerfield, President. New Bedford, Mass.—First Spiritualist Society meets Sundays, 2% and 7 p. m., at Knights of Pythias Hall, No. 34 Purchase street.

Purchase street.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 114 and 714 r. M. Children's Progressive Lyceum meets every Sunday at 114 A. M. in the same hall. Mrs. F. H. Spalding, Conductor.

North Scituate, Mass.—Children's Progressive Ly-ceum holds sessions at Gannett Hall at 2 r. m. each Sunday. Silas Newcomb, Conductor. Mashville, 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% Church street. Mediums with remarkable gifts officiate. C. H. Stockell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7% r. x., at its hall, No. 59 Camp street. Geo. P. Benson, President.

Oakland, Cal.—Mission Spiritualists meet every Sun day at 2 and 7% r. m. at Native Sons' Hall, 918 Washington street. Pittaburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A.M. and 7% P.M.; Thurs-day, 7% P.M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary.

or, Secretary.

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

Portland, Me.—The First Spiritual Seciety holds meetings in Mystic Hall, Monument Square, every Sunday at 2% and 7% p. M. Strangers visiting the city cordaily invited. N. H. Lord, President; Mrs. F. E. Ward, Vice-President; Mrs. F. E. Ward, Vice-President; Mrs. G. Berry, 118 Frauklin street, Clerk, to whom all communications should be sent.

The People's Progressive Spiritual Society at Reform Olub Hall: Sundays, at 1 o'clock, for developing class; 2% and 7%, lectures, tests, psychometric readings; Tuesday evenings, mediums meetings. Sents free. Farties wishing engagements can address Dr. O. Goodrich, 51 Freble street.

Springfield, Mass.—The First Sultitualits Society.

gagements can address Dr. O. Goodrich, S. Preble stroct.

Springfield, Mass.—The First Spiritualist Scolety—
T. M. Holcomb, Secretary, (if Howard street).—bolds meetings in the Spiritualists Hall, corner Main and State streets,
Sundays at 2 and 14 P. M.

The Ladies Aid Society—Mrs. H. G. Holcomb, President
(if Howard street). Sociables at hall in Foot's Block, corner Main and State streets, Thursdays, atternoon and evenner, Strangers oordially welcomed.

Springfield, Ili.—The Social Wheel of Progression, or
First Society of Spiritists, will hold public worship every
Sunday at 13, P. M. in G. A. R. Hall, onth street, between
Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N.
Lepper, President; Miss H. A. Thayer, Secretary.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 56 Main street. Goo. A. Fuller, M. D., President;
Mrs. Georgia D. Fuller, Vice-President; and Corresponding
Secretary; Woodbury O. Smith, Secretary; Edgar P. Hewe,
Trensurer. Lectures at 2 and 7 p. M. Ollidren's ProgressWaltham, Mass.—Every Thursday, 2 p. M. at Shen.

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June 2. lw\*

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### MAINE.

Reckingd .- Mrs. M. J. Wontworth of Knox is occupying the platform of our society for a few weeks. Her genial, sympathetic manner and earnest work

cupying 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 abley and she calls the Bible to her aid in presenting the truths of Spiritualism.

Bunday afternoon, May 13th, reterring to the words of Jesus, "Lo, 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 possibilities knocking at the door of the soul; of the Christ-nature barred out 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, by and gladness with it. lastly of the knock of our departed ones, demanding recognition and begging to be 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 Spirituality, after which Mrs. Wentworth's guides discoursed eloqueutly on the text: "To be carnally minded is death; to be spiritually-minded in life"—contrasting the theological interpretations of the pat with the spiritual revealments of to day. 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 consignment of the physical body to the grave, she said: "True spirituality does not wrap about it the robes of ecclesiasticism, exclaiming, 'I am holier than thou'; 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 spirituality 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

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, occumerrit, 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 into the higher life, nearly every one
being promptly recognized. The audiences were attentive, and much interest was manifested.

Beveral interesting meetings were held here in April
and the first of May, conducted by Dr. and Mrs. Goodrich of Portland, and Mrs. Jewell.

G. P. H.

#### MICHIGAN.

Inter-State Spiritual Comp.-This Camp will be held from the 6th to the 16th of July inclusive at Lake Harbor, at the mouth of Lake Mona, adjoining

Lake Harbor, at the mouth of Lake Mona, adjoining the Hackley Park Assembly grounds on the shore of Lake Michigan, four mides from Muskegon, connected therewith by rail or boat.

The attention of Spiritualists generally is called to this new Camp. It lies along a beautiful channel connecting Mona Lake, a most picturesque body of crystal water, with Lake Michigan. Visitors to our Campwill have free access to the Hackley Park Assembly grounds. The arrangements 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 Managing Board.

The Lake Harbor Improvement Company have excellent hotel accommodations, at which reasonable rates will be given to attendants at this Camp. Tents will be provided for those who wish, and other ample accommodations of a superior order will be provided all who come.

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 lacilities for bathing are excelent. 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 ten cents. 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.

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. Beckwith Ewell during the month of May. A powerful and logical discourse on Sunday morning, May 13th, on "The To-Day and To Morrow of the Soul."

13th, on "The To-Day and To Morrow of the Soul," brought very positive declaration from one of the members that "no society in the country had a better lecture than we this morning."

"In the evening," continues 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 diligeace and fidelity. The Doctor's psychometric readings are simply phenomenal in their startling correctness."

Yonkers .- A large audience gathered at Wiggins's Hall Sunday afternoon last to listen to a stirring lecture by Prof. Theodore F. Price, whose theme was, The Relation Between the Spiritual and Material

discourse was followed by several character-

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 will appear in Wiggins's Hall at Yonkers again next Sunday afternoon, at 2:30 o'olook, and we understand a meeting was to be held in Mrs. Mosler's parlors for the purpose of organizing a society last Tuesday night.

ALEX. SUMMERFIELD.

# 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 plat-

form.

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 Pligrim Fathers" by Capt. Samuel S. Chase—one of the ploneers of Spiritualism in this locality—added to the enjoyment of the hour. A brief review of the speaker's personal experience A brief review of the speaker's personal experience was listened to with interest, followed by tests, imwas listened to with interest, provisations, etc.

Miss Rwer 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 15th, 16th and 17th,

Friday, Saturday and Sunday, June 15th, 16th and 17th, 1894.

The Convention opens at 2 o'clook 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 from the platform.

Agraed music will be furnished.

Light music will be furnis

# 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
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(INCORPORATED NOV. 1, 1862.)

THE Headquarters of the Na L-mal Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their official home. 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 instrus are solicited for the National Spiritual Library. For information address as above.

ROBERT A. DIMMICK, Secretary.

May 26.

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May 19. 2w\*

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DH. O. E. WATKINS,

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mas of Karma and Re-incarnation."-New York Times. "It is a volume likely to attract wide attention from that 131 TREMONT ST. Diagnosis and Cure of Diseases at Apr. 28. 13w. class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension.... of any cultivated, scholarly reader."—The Chicago Daily Inter-Ocean.

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# Panner of Pight.

BOSTON, SATURDAY, JUNE 2, 1894.

### MEETINGS IN BOSTON.

First Spiritual Temple, corner Newbury and Excter streets.—Spiritual Fraternity Society: Public services every Sunday at 10½ A. M. and 2% P. M. and on Wednesdayant 8 P. M. Lecturer, W. J. Colville; organist, Geo. W. Morris. Bunday School at 11 A. M. Other meetings announced from platform. Beatsfree. All are wel-

Come.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Trement street, at 10 %.

All welcome. J. B. Hatch, Jr., Conductor.

The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 6. Entertainment in the evening.

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

Bathbone Hall, 694 Washington Street, cor ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 24 and 7% P. M. (7% P. M., meeting in Commercial Hall) Thursday at 2% P. M. N. P. Smith, Chairman.

America Hall, 724 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P. M. Good mediums, fine music. Eben Gobb, Conductor.

fine music. Eben Cobb, Conductor.

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

Hollis Hall, corner Washington and Hollis Streets.—Meetings Sunday at 11 A. N., 24 and 7½ P. N.; Tnesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

First Spiritualist Ladies' Aid Society Parlors, 1061 Washington Street.—Business meetings Fridays, at 4.P. N.; Tea at 6.P. M.; Social meeting at 7½ P. N. Public Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnes, President.

The Home Hostrum (2) Solav streat Charleston.

The Home Rostrum (21 Soley street, Charlestown).—
Meetings Tuesdays at 7½ P. M. Dr. E. M. San iers, Pres.
Unity Hall, 724 Washington Street.—Heart and
Hand Spiritual Society meets every Wednesday evening at
8 o'clock. W. B. Hall, Conductor.

8 o'clock. W. B. Hall, Conductor.
Elysian Hall, 850 Washington Street.—Meetings are field every Sunday at 11 A.M., 2½ and 7½ P.M.; also Tuesday, Thursday, Friday and Saturday, at 2½ P. M. W. L. Lathrop, Conductor.

Hinrmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A.M., 2½ and 7½ P.M., and every Tuesday and Thursday at 3 P.M. Mrs. E. Bogan, Conductor.

Boston Spiritual Temple, Berkeley Hail. The morning service opened with a song by Mr.

The morning service opened with a song by Mr. John W. Lane, with plano accompaniment by William H. Boyce.

Upon the platform with Mrs. R. S. Lillie were the noted test medium, John Slater of San Francisco, Cal., Mrs. Carrie F. Loring of Braintree, and Mr. Ferdinand Fox Jenoken, the rapping medium. Mr. Slater was first introduced, and spoke of the earnest desire of the people everywhere to know the truth. No other denomination can give us this knowledge. Still there are many who call themselves Spiritualists who do not come out boldly and do all in their power to make Spiritualism a power in the land. The truth should be recognized as far beyond mediumship; the medium is simply the instrument through which this great truth is to be given to the world.

After another song Mrs. Lillie proceeded to make remarks along the line of the various questions presented by the audience first giving a review of the work accomplished by this Society during the past ten years. We can look with pride, she said, upon the earnest efforts of the Managers to place the truths of Spiritualism before the people. Of the members of the Board who helped to organize the Boston Spiritual Temple ten years ago in Horticultural Hall, only one remains upon the Board to-day.

The great truth of Spiritualism is creeping into the various pulpits of our city. The great power which moved the prophets of old, and our great statesmen, Lincoln, Grant and others later, is the same that controls our mediums to day. You may call this power what you will; we say that you are influenced by Individual spirits; and when they combine upon the other side they evert a wonderful influence over the great men of earth.

The church says that God overrules all things, but the idea of a God who nurses wrath and declares vengeance against the works of his creation is fast dying our. The great pand woman

the idea of a God who nurses wrath and declares ven-geance against the works of his creation is fast dying geance against the works of his creation is last dying out. The statement that God created man and woman so weak that they yielded to temptation and fell, in order that a redemption might be found in a way that the majority of mankind cannot accept, is also fast becoming obsolete. The inspiration of a higher light is in the world, and will illuminate the darkness of the creeds of the past. Justice and mercy are upon the throne.

the throne.

The spirits have predicted many of the great events. in the past. Our late war was foretold by them, and the agitation of such minds as Phillips, Garrison and Lincoln brought about the abolition of human slavery. Corporations have their heels upon the necks of the people, but this power must finally submit to the dictates of justice.

In closing, the speaker advised all to be up and do the country to the contract of the country to the contract of the country to the coun

In closing, the speaker advised all to be up and doing, seeking to aid those who need a helping hand. In this state of unrest Spiritualism is doing its work. Mrs. Carrie F. Loring was the next speaker, and followed out the main thought in the lecture of the morning, "God in Nature." Our soldiers were referred to, and the speaker said she believed that many of them recognize an unseen force as they place their flowers upon the graves of their comrades. If we seek for goodness in humanity we shall find a lewel of great price. In every one God is manifest by the sympathy and love which is extended to another, and we should listen to the promptings of the spiritworld. Mrs. Loring gave several remarkable tests with full names, among them George W. Wheeler, who passed to spirit-life from Worcesier, Mass.; also Samuel Webster, formerly of Chelsea, who was recognized by several present.

A demonstration of spirit presence by raps, which were heard very distinctly, was given through the agency of Mr. Jeneken. Several questions were correctly answered. The alphabet being called, the

agency of Mr. Jencken. Several questions were correctly answered. The alphabet being called, the name of Anna Graves was spelled out, and recognized by a lady present as that of her mother.

In the afternoon a grand scance was held in the hall, complimentary to the reporter, Mrs. R. Shepard Lillie presiding. In her opening remarks she alluded to her sympathy for Mr. Heath and his estimable lady.

Lillie presiding. In her opening remarks she alluded to her sympathy for Mr. Heath and his estimable lady.

Mrs. Dr. Pratt spoke of the grand work of mediumship, and the great strain upon their nerves as they stand between us and the spirit-world, and also spoke in terms of praise of Mr. and Mrs. Heath. Miss Lucette Webster read very finely "St. Peter at the Gate," which was received with a hearty encore.

Mr. F. A. Heath was called upon, and spoke of the inspiration of the church, declaring that he found the same divine inspiration in Spiritualism. Several names were given by him, which were recognized.

Dr. William Franks gave some very remarkable tests of spirit presence, which were well understood.

Miss Ida Florence. Reciter of the Ladies' Schubert Quartet, read "Echoes and Recchoes," by Jean Ingelow, and in response to an encore gave a representation of a class of reading in school, both of which were received with hearty applause.

Mrs. Albright of Philadelphia made remarks, after which she gave descriptions of spirits whom she saw present anxious to be recognized.

Mrs. Julia F. Eaton repeated by request an original poem, written for the Ladies' Aid Memorial Service.

Mrs. I. E. Downing, with the aid of her Indian control, presented some very fine tests.

Mr. John Slater, who came in late, was received

Mr. John Slater, who came in late, was received

with unbounded applause, and gave several most ex-

Mr. John Slater, who came in late, was received with unbounded applause, and gave several most excellent tests.

The meeting closed with a recitation by Miss Ida Floreace, "On the Other Train."

The evening service opened with a song by Mrs. Thompson, accompanied by Mr. Lanc. An invocation was offered by Mrs. Lille, who announced as the topic of her closing lecture, "Soul Progress."

Every one, said the speaker, has his soul-ideal, yet few have the power to make their soul's progress come up to their ideal. Change is written upon everything, and woman particularly has suffered many disappointments in life. The ideal should not be to reach the highest pinnacle of fame; this is not always the result of soul-progress. The ideal we have should be of such a character that it will call out the best qualities of our nature. The conditions under which we live have much to do toward keeping the soul in bondage. Man cannot be just what his ideal demands of him on account of surrounding influences.

Spiritualism has opened to woman a sphere of usefulness, showing her that she has a mission. The hand of Influite Goodness and Power has been extended to her, and the soul's grand unfoldment will be sure to follow. Rev. Anna Shaw was referred to as having secured a wonderful triumph when she persisted in being ordained by the Methodist church as a minister of the gospel.

Soul-growth, said the speaker, should be the grand object of life. We should leave all our trials in the background, and, rising above them, move onward, gathering the good and the beautiful wherever we find them. The loveliness of nature should impress us with a love of the beautiful. The soul needs food just as much as the body, and we should deny ourselves material food rather than hinder the soul's progress.

Mr. Jencken gave another manifestation of spirit rapping with remarkable success. The alphabet being called, several names were spelled out and recognized. This closes the public services of the present season. Mrs. Clara H. Banks will occupy this pl

POINTS.

Mr. Andrew L. Knight, ex-President of the Boston Spiritual Temple Society, was present at the closing service. He contemplates a voyage to Europe during the month of June on account of falling health.

Mr. Hebron Libbey, the Treasurer, reports that the meetings have been a financial success.

The Boston Spiritual Temple Society desires to place upon its platform the best speakers that can be procured. The following have been engaged for the coming season: Mrs. R. S. Lillie, Messrs/J. Clerg Wright, J. Frank Baxter, Mrs. Clara H. Banks, Mr. Edgar W. Emerson, Mrs. Ada Foye and Mrs. Colby-Luther, F. A. HEATH.

nervices were of a high order at both sessions. The following speakers and mediums participated: Lecture, by Chairman Eben Cobb, on Insairation; remarks and tests, by Mrs. A. L. Pennell, Miss A. Peabedy, Mrs. A. Forrester, Mrs. A. M. Ott, Mr. Pluminer, Mrs. Julis Davis, Mrs. A. Osborne, Mrs. F. Stratton, Mrs. A. Howe. Mrs. M. W. Leslie, Arthur McKenna, Mrs. Chase. Mr. and Mrs. Walter Anderson, music and tests; music, Mrs. Lovering and Mr. L. W. Baxter.

First Spiritual Temple, corner Exeter and Newbury Streets.-On Sunday, May 27th, Mr. W. J. Colville addressed two excellent audiences in the Temple. The subject of the discourse in the morning was "According to Thy Word be it unto Thee," and it proved a valuable addition to the lecture of the previous Sunday on "How We make Our Own Worlds."

provious Sunday on "How We make Our Own Worlds."

In the afternoon, when the choice of themes was left to the audience, "The Real Efficacy of Prayer," Is it possible for a soul to die or to be forever fettered in consequence of mortal follies?" "Spiritualism as a moral power," and "Is the 'Discovered Country' a true narration of spiritual experience?" with a few remarks on the significance of colors, constituted the chief topics, interwoven in an eloquent and edifying address, which displayed (according to the testimony of many who heard it) considerable power and crudition. Beautiful music, choice flowers and charming poetry added to the effectiveness of both services.

On Sunday next, June 3d, Mr. Colville, assisted by Mr. Geo. Morris, organist, and H. G. Lonsdale, the eminent baritone, will conduct special Memorial Services, commencing precisely at 10:30 A. Mr., on which occasion the topic of discourse will be "How Can we Best Honor our Risen Heroes, and Commemorate our Household Angels?"

At 2:45 P. M., when Miss Dodge, the sweet soprano of the Temple, will be the vocalist, Mr. Colville will lecture on "How a Man Can Gain an Introduction to his Own Soul, and What it Can Do for Him." Everybody welcome. Collection to defray expenses.

During June he will answer questions every Wednesday at 8 P. M., assisted, as occasion offers, by other workers.

Mr. Colville's classes in Spiritual Science at Copley Metaphysical College open Tuesday, June 5th, at 10:30 A M. and 2:30 r. M. Preliminary meeting Monday, June 4th, 2:30 r. M. Special attention is called to the consecutive nature of the morning teaching, which will consist of sixteen lessons on the "Plan of the Apocalypse." Circulars and all particulars on application to Mrs. F. J. Miller at the College.

Mr. Colville's recent term of four weeks' work in New York, Brooklyn and Newark ended with such large and enthuslastic audiences in the three cities Friday and Saturday, May 26th and 26th, that a large number of signatures are already affixed to a document, the object of which is to secure his regular services for a lengthy period, beginning with October next. next.

The United Spiritualists of America held neetings in Harmony Hall, 724 Washington street, Sunday, May 27th, conducted by Mrs. E. S. Bogan

Sunday, May 27th, conducted by Mrs. E. S. Bogan. Satisfactory Developing Circle in the morning.

Afternoon, opened with musical selections (organ and harmonica) by Master Arthur Burgess; invocation and address, Dr. Baker; tests, remarks and readings were given by Mrs. S. E. Rich, Mrs. C. A. Smith and Mrs. M. A. Moody.

Evening, music by Master Arthur Burgess; invocation, Mrs. Moody; address, Dr. Blackden; Mrs. C. A. Smith, Miss Wheeler, Mrs. Moody and Mrs. Fredericks gave remarks and tests.

Montemers, Hall The Machine Lands.

Montgomery Hall, 735 Washington street.-Develop-

ing Circle in the morning was well attended, being conducted by Mr. A. G. Courtney.

conducted by Mr. A. G. Courtney.

Afternoon, opened with singing, led by Mrs. Sawtell: invocation, Mrs. M. Irwin; address, Dr. C. D. Fuller; remarks, tests and psychometric readings by Mrs. Fredericks, Mrs. Burt, Mr. L. L. Whitlock and Dr. Fuller; interspersed with good music.

Evening, Dr. C. D. Fuller gave tests; Miss Wheeler made an address; Mrs. S. E. Rich, Ida M. Fields and Mrs. Burt gave tests; Master Arthur Burgess presented phenomenal musical performances.

Meetings during the day in both halls were attended by goodly numbers: the remarks were appropriate to

by goodly numbers: the remarks were appropriate to the "Memorial Day" season, and the services were of a very interesting character.

Meetings were held during the week—Tuesday and Thursday afternoons in Harmony Hall, and Wednesday afternoon in Montgomery Hall; Thursday evening, in Unity Hall, the "Mediums' Social" was the event of the week.

B.

Hollis Hall, 789 Washington Street .- 80 clety of Ethical Spiritual Culture weekly meetings).-Tuesday afternoon the meeting for tests was quite largely attended. Good mediums were always present On Wednesday evening a meeting—established for the summer.
Thursday at Waltham, although the day was

stormy, the meeting was very enjoyable.

Saturday afternoon in Hollis Hall a large meeting assembled.

Saturday afternoon in Hollis Hall a large meeting assembled.

Sunday morning, the circle is spiritually identical with the Saturday afternoon meeting, and this morning the circle was especially interesting.

Afternoon, C. H. Abbott, organist; Prof. Pierce, leader of music; prayer and remarks, Dr. Frank Brown; congregational singing; David Brown gave a number of remarkable delineations; Mrs. Chase gave very accurate tests; Mrs. Henderson, readings and tests; after more singing Dr. Huott pleased the audience in catching the thought given out by some people present; Mrs. Butterman gave interesting tests; Mrs. Butter (who is always interesting) followed with remarkable tests of spirits present; Chas. H. Abbott, remarks under inspiration; song, Prof. Pierce; tests, Mrs. Woods; the meeting then closed.

Evening.—Prayer by Mrs. Shirley; remarks, Mrs. Woodbury; singing, led by Prof. Pierce; Dr. Wm. Franks gave extended readings under a glass receiver; singing, followed by remarks and reading of poem by

Franks gave extended readings under a glass receiver; singleg, followed by remarks and reading of poem by Chas. A Day. The following mediums took part in an interesting manner: Mrs. Emma Johns, Mrs. Nutter, Mr. Rollins.

First Spiritualist Ladies' Aid Society, 1031 Washington Street. - Business meeting Friday. May 25th, at 2:45 P. M., President, Mrs. A. E. Barnes; after which a satisfactory public test circle was held.

The evening session opened with a duet by Miss Baitey and Mr. Charles W. Sullivah, accompanied by Miss Lillie Fay—who played several selections during the evening. Interesting remarks were made by Mr. Barrett, President of the National Association of Spiritualists, and by the noted test medium, Mr. John Slater of California, who also was very entertaining in several imitations of different vocalists; Mrs. Hattle Mason spoke interestingly; song by Mr. Sullivan; Mrs. Barnes enunciated words of welcome, and expressed the pleasure the Society felt in having Mr. Sullivan among us again—the slucerity of whose response was felt by all. Mr. Tuttle made remarks, and delivered an original poem; the meeting closed with recitations by Mr. Haskell Baxter—whose presence among us after three years of absence was glad by noted. after which a satisfactory public test circle was held.

The BANNER OF LIGHT will be on sale at the last meeting this season, Friday, June 1st.

ALBERT P. BLINN.

Engle Hall .- Wednesday afternoon, May 23d, a good meeting; recognized tests and readings, Mrs. M. Knowles, Mrs. H. A. Chase, Mr. E. H. Tuttle and Mrs. M. A. Chase, who also answered mental ques

Mrs. M. A. Chase, who also answered mental questions.

Sunday, May 27th, appropriate Memorial Services were held. The meetings throughout the day were replete with good things. Eloquent remarks were made and clear and convincing tests and readings were given. The following fine talent was present: Mrs. J. E. Davis, Mrs. M. W. Lesile, Mrs. M. Knowles, Mrs. A. L. Pennell, Mrs. J. E. Wood, Mrs. V. A. Branch, Mrs. J. K. D. Conant, Mrs. Woodbury, Mrs. H. A. Chase, Mrs. Stratton, Mrs. Hancock, Mrs. Hughes, Dr. L. F. Thayer. Dr. Saunders and others. Musical selections, Mrs. Nellie Carlton. The morning circle was large and harmonious.

Meetings Sundays 11 A. M., 2:30 and 7:30 P. M. Wednesday afternoon, 2:35.

The Banner of Light for sale each session.

E. H. Tuttle, Leader.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President).-Tuesday, May 22d, and Thursday, the 24th, the meetings at this place were well attended and successful. The following mediums and speakers participated: Mr. Quimby, Dr. Willis, Col. Andrews, Mr. Rollins, Mr. Segars, Mrs. Bray, Mrs. C. M. Burt, Charles Abbott, the Chairman and others. Vocal music, Mr. E. Plerce and Mrs. Victoria Merrick; organist, Mrs. Nellie Carlton.

These meetings since first instituted have given to the people of Charlestown a marked degree of satis-

BANNER OF LIGHT always on sale. Dwight Hall, 514 Tremont Street .- May 23d, the Ladies' Lyceum Union met as usual. Business meeting at 5 P.M., Vice-President Mrs. M. A.

ness meeting at 5 P.M., Vice-Fresident Mrs. M. A. Brown presiding. In the evening we had our Calico Party, which proved to be a great success.

Wednesday, May 30th, being Memorial Day—and our last meeting—we will have a Memorial Service; there will be excellent mediums present. The friends are invited to be with us at that time. Supper at 0.30.

Mrs. L. Wood, Sec'y.

The Children's Progressive Lyceum held Me morial Service in Red Men's Hall, 514 Tremont street ing season: Mrs. R. S. Lillie, Messrs/J. Clegg Wright,
J. Frank Baxter, Mrs. Clara H. Banks, Mr. Edgar W.
Emerson, Mrs. Ada Foye and Mrs. Colby-Luther.
F. A. HEATH.

America Hall, 724 Washington Street.—Two
fine audiences gathered on Sunday, May 27th, and the

After the Banner March. Charlie. Hatch rendered a
fine audiences gathered on Sunday, May 27th, and the

Sheldon; remarks by the Guardan, Mrs. Hatch; readings, Miss Cora Pratt and Mrs. Brown; songs by Miss Louise Horner, Eddle Ranson, Juliette Cazo and Miss Mabel Waitt; remarks by Mr. J. H. Hatch, Sr., Mrs. S. A. Byrnes; recitation, Miss Stella Churchill; remarks, Mrs. Carrie F. Loring. Mr. Slater also gave fine tests—all being recognized.

307 Charles street.

E. L. PORTER, Sec'y.

Elysian Rali, 820 Washington Street.-[The usual week-day meetings were eminently satisfactory, but owing to the late hour at which the re-

factory, but owing to the late hour at which the report was received it was, necessarily, condensed.]

Sunday, at 11 A. Mr., Mr. Geo. Hancock, Mr. and Mrs. Hartmann, Mr. H. W. Martin (our Chairman), Mrs. Stratton, Dr. A. O. Davis and Mr. Lathrop gave tests. In the afternoon, Mr. Marston, Mrs. Hatch, Mrs. Hancock, Mrs. Dr. Wildes, Mrs. Nason, Dr. Thayer and Mr. Lathrop were the mediums. In the evening, Mrs. Buck, Mr. Gates, Mr. Marston, Mrs. Nason, Dr. Thayer, Mrs. Wilkins, Mrs. Shirley, Mr. Day and Mr. Lathrop were the mediums. C. A. Day gave address. During the week the friends very kindly presented to "Wild Rose" a clock for the hall, for which she expresses hearty thanks.

On Wednesday, June 6th, at 2:30 and 7:30, we shall hold the first concert in the new hall. Tickets, 15 cents.

hold the hist concert in the cents.

Meetings on Tuesday, Thursday, Friday and Saturday at 2:30, and Tuesday and Thursday at 7:30. Hall open all summer.

The Banner of Light always for sale.

W. L. Lathrop, Conductor.

820 Washington street. Rathbone Hall, 694 Washington Street, corner Kneeland.-2:45 P. M., Mrs. Mary F. Lovering, selection, assisted by Mr. I. Baxter: Mrs. Hattle

A. Chase, Mr. C. A. Davis, remarks and tests; Dr. N. P. Smith. Mrs. Lizzle Hartmann, Prof. Hartmann, Mrs. A. Woodbury, psychometric readings. Commercial Hall .- Sunday, 11 A. M., Mrs. Joan Woods, Dr. Smith, Mrs. E. Whitney, Mrs. A. Wood bury, tests. 2:30 P. M., Mr. and Mrs. Walter Ander-

bury, tests. 2:30 P. M., Mr. and Mrs. Walter Anderson sang selections, and gave tests and readings; Mrs. A. M. Ott, inspirational address and several delineations; Mrs. Joan Woods, Mrs. M. Knowles, Mrs. A. Woodbury. Dr. Smith, psychometric readings; Mrs. Minnie E. Soule (just returned from a lecture engagement in New Hampshire) received a pleasant welcome. 7:30 Dr. Smith, Mrs. Julia Davis, Mrs. Joan Woods, Mr. W. Quint participated in the mediumistic exercises, to the satisfaction of a large audience. BANNER OF LIGHT on sale at the door, Thursday and Sunday.

N. P. SMITH, Chairman.

The Ladies' Spiritua listic Industrial Society met Thursday afternoon and evening, May 24th. Busi ness meeting at 3; supper at 6. Evening: Meeting full of good things; among others we had with us Mr. Barrett, President of the National Association of Spiritualists, who gave us a few eloquent remarks. Music, recitations and tests filled the time, and made our closing meeting one of interest. H. E. Jones, Sec'y.

19 Oak Grove Terrace, Roxbury.

## MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 8th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OP LIGHT can be had. Services Sundays, 10% A.M. and 7% F.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street:—The Ethical Spiritualists Society meets each Sunday at 11 A.M. and 8 F.M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The Investigating public especially invited. J. F. Snipes, Pres.

The Ladles' Ald Society holds its meetings through The Ladles' Aid Society holds its meetings through the summer once amonth—third Wednesday in the month— at Adelphi Hall, 82d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Knox, (749 Columbus Avenue), Sec'y.

Soul Communion Meeting on Friday of each week, P.M.—doors close at \$1—at \$10 West 28th street. Mrs. Mary C. Morrell, Conductor.

Spiritual Thought Society, 108 West 43d street.

– Meetings Sunday evenings. J. W. Fietcher, regular speak

The New York Psychical Society (Spencer Hall, 114 West 14th street), Wednesday evening, May 23d, had its usual large audience of regular friends

and interested strangers.

Mrs. Morrell, an old-time New York medium and worker, as the first speaker, carnestly claimed that Spiritualism was a religion, and the highest form of religion vouchsafed to the world. It was also a science, and therefore a scientific religion, and she believed in making it practical. It is asked in the great book, "What shall it profit a man if he gain the whole world and lose his own soul?" and if we should get all the knowledge that the spirit-world is capable of imparting, or all that we are capable of receiving, what will it profit us if we do not make good use of it in every-day life? Spirit communications are often beautiful, grand, sublime, give us courage and elevate the mind, but we should make proper use of what we get for ourselves and for others. All sorts of ideas are taught under spirit-control, according to the advancement of the communicator, just as in this life, but the higher and wiser intelligences are Christ-like, and teach us to love our neighbors as ourselves.

Mr. Moorey followed with accurate article-readings, and gave the first and last names of departed friends of inquirers.

Mr. Harlow Davis, for over an hour, with businessand interested strangers.

of inquirers.

Mr. Harlow Davis, for over an hour, with business-like directness, demonstrated his wonderful powers as a modern seer, and closed an evening of much spiritual profit.

J. F. SNIPES.

# PENNSYLVANIA.

Philadelphia.-It rains! It has rained constantly for five days, with no sign of a cessation yet. The Schuvlkill River has overflowed its banks to such an extent that the tracks of the Baltimore and Ohio

extent that the tracks of the Baltimore and Ohlo dépôt at Chestnut street are rendered useless. The factories and surrounding houses are inundated. The train service is demoralized. Many people living in the suburban places around our city have had to leave their homes to save their lives. The damage cannot be estimated. The sun seems to have forgotten how to shine.

As I dwell upon these material things, my thoughts naturally revert to the primitive times of sun-worship, when the sun god was considered all-powerful, and the sublime order of the universe filled the mind of man with superstitious fear. What a season of prayer and sacrifice this would be if we were sun-worshipers as of old? How we would call upon our god to show his face to us again?

and sacrifice this would be if we were sun-worshipers as of old? How we would call upon our god to show his face to us again? ...

Prof. Max Müller says, "Think of man at the dawn of time. Was not the sunrise to him the first wouder, the first beginning to him of all reflection, of all thought, of all philosophy? Was it not to him the first revelation, the first beginning of all trust, of all religion?" Are we so very far advanced to-day? Research along the lines of religious development (if we are to take the word of those who have made it a life study) goes far to prove that we are still a race of sun-worshipers. Not, it is true, after the manner of primitive times, but the same myths, clothed in new garbs, are presented to us through the forms and ceremonles of the Christian churches. The most prominent scholars of our later-day civilization, who are independent enough to acknowledge the results of their researches, admit that incorporated into the system of Christianity are the remains of this ancient sun-worship. We are still sun-worshipers, but instead of offering up sacrifices to the sun, we wait comfortably in our homes for it to shine, and as a consequence the meetings are thinly attended.

Our audience at the First Association last Sunday only numbered fifty. All day the rain fell in torrents, and they were earnest indeed who ventured out in the storm. The usual services were set aside, and the morning devoted to a series of psychometric readings, preceded by a talk on the science of Psychometry. Some very remarkable tests of spirit-presence were

morning devoted to a series of psychometric readings, preceded by a talk on the science of Psychometry. Some very remarkable tests of spirit-presence were given. Mrs. K. R. Stiles, the speaker for the month, gave an account of her investigation of phenomena which are at present-occurring in our city. Mrs. Stiles said she hesitated reporting the manifestations that she had been a witness to on account of their being so very wonderful. Her friends in Boston may prepare themselves for a surprise when she comes to them again!

The evening services were better attended. The

The evening services were better attended. The discourse was mainly from subjects taken from the audience: "Why do not the Spiritualists support their meetings with as much readiness as do the Christiaus?" Materialism vs. Spiritualism," and the question, "When the instincts of the soul are antagonistic to the laws made by man, which are to be followed?" were taken up in succession and received careful consideration. Mrs. Stiles was followed by Mr. Wheeler, the President of the Spiritualist Conference, who spoke earnestly upon the doubts and fears of Spiritualists, and the necessity of investigating the phenomena of Spiritualism with a mind free from prejudice. The evening services were better attended. The

prejudice.
A letter from one of the earnest workers of the West urges upon me the advantage of separating the phenomena from the philosophy in our Sunday meetings. "The best lecturers in the field will be driven from it," he kays, "If we persist in catering to those who only care for tests." This is a subject that ought to be thoroughly discussed. If we could have a separate meeting for phenomena, or have the phenomena precede the lecture, it would be better. Then those who did not care to remain could leave,
More interest seems to be manifested at the meetings in the spiritual papers than for a long time.

Ings in the spiritual papers than for a long time. Every copy was sold last Suuday, and more could have been disposed of had they been at hand.

May 24th.

M. E. CADWALLADER.

# MEETINGS IN MASSACHUSETTS.

Lynn. - An appreciative audience greeted the speaker, Prof. H. D. Barrett, President of the Na-Appeaker, Prof. H. D. Barrett, President of the National Spiritualists' Association of the United States, at Exchange Hall last Sunday. Subject at 2:30, "Spiritualism the Only Demonstrator of Immortality," He dwelt at length upon the ideas of immortality," He dwelt at length upon the ideas of immortality, taught by other religions, and showed that none had offered proof of life after death. He gave the history of the manifestations within the home of the Wesleys, and contended that Spiritualism would have been given to the world a century earlier had Wesley and his successors fully understood and appreciated the meaning of the phenomena occurring in their house. Universalism and Unitarianism, with their vague ideas of immortality, were also mentioned, and finally the phenomena by Spiritualism were rapidly recounted, fully substantiating the claim that it is the only system of religious thought that has given the world palpable proof of the soul's immortality. Subject of the evening lecture was "Evolution of Scientific and Religious Thought." The speaker spoke of the demonstrations of geology in regard to the age of the earth. He traced the development of that science, also chemistry and alchemy. He traced the idea of God in history, and showed how it had sprung from a crude conception on the part of the earlier people of earth. God as the Over-Soul enthroned in the universe is what religious evolution of thought has revealed to us, while the demonstration of immortality is the chief jewel in the golden crown of knowledge. His lecture was very interesting as well as instructive. The meetings are now closed for the season, but will be responed in September by Mr. F. A. Wiggin, followed by Mrs. A. H. Colby-Luther, and other good talent.

Spiritualists' Association.—Suuday, May 27th, Mr. J. Clegg Wright of Cincinnati occupied our platform tional Spiritualists' Association of the United States,

Spiritualists' Association .- Sunday, May 27th, Mr. J. Clegg Wright of Cincinnati occupied our platform afternoon and evening. The afternoon service opened with singing, led by President Kelty, and a song by Mrs. Libbey; Bro. Wright mader-marks on "Force;" song, Mrs. Libbey; Bro. Wright, entranced, then gave a masterly address on "Life, Consciousness and Progress,"

and Progress."

The evening session opened with service of song, a solo by Mrs. Libbey; Bro. Wright then gave several psychic readings of persons in the audience; song by Mrs. Libbey; "The Progress of the Christian Religion" and "Spiritual Development in the Present Age" formed the subject of an especially instructive lecture. With this session our meetings close for the season.

Bro. Wright will be with us again in December.

Bro. Wright will be with us again in December.

We hope to be able to announce free seats next season, as we already have the assurance of liberal support in this direction.

We have the following speakers and mediums engaged for season of '94-'95: Lyman C. Howe, J. Frank Baxter, Mrs. Sarah A. Byrnes, Dr. F. H. Roscoe, Mrs. Juliette Yeaw, Dr. P. C. Drisko, Abby A. Judson, Mrs. Carrie E. S. Twing, and others to be announced later's:

THE BANNER is an ever welcome visitor, and we trust its great and good work of instructing and entity the property of the fruits of our philosophy may long continue.

I. W. CHASE, Sec y.

Malden .- Mr. F. A. Wiggin of Salem gave a patriotic memorial address at Odd Fellows Hall for the Spiritualist Society at 2:70 Sunday afternoon, May 27th, and a stirring address in the evening. These lectures close the meetings of the Society for this

ason. The entertainment on Wednesday evening last for the benefit of the Children's Progressive Lyceum was a success socially and financially, and will enable the Lyceum to settle its indebtedness, and to start afresh for the next season.

J. R. S.

Stoughton.-May 27th, Joseph D. Stiles of Wey mouth spoke here afternoon and evening. His lectures were instructive-and well appreciated by good audlences.

audiences.

In the evening he got the names of between two and three-hundred spirits present—which were recognized with one or two exceptions.

Next Sunday evening, June 3d, J. Frank Baxter of Chelsea will speak here.

FRED ERIC BEALS, Conductor.

New Bedford .- Sundays, May 20th and 27th, Mr. Edgar W. Emerson filled an engagement with the First Spiritual Society of this city, giving the best of satisfaction to large audiences at every meeting. Mr. Emerson is one of New Bedford's favorites, and always meets with a cordial reception.

Next Sunday Mrs. May S. Pepper fills a special engagement, which closes the meetings for the season.

Worcester .- Mrs. Juliette Yeaw gave us sterling

addresses May 27th; her afternoon subject, "Liberty," being treated in a most able and eloquent man

June 3d Mrs. C. Fannie Allyn will officiate.
Our meetings close the last Sunday in June.
GEORGIA D. FULLER, Cor. Sec'y.
7 Mason street.

Bath.-Mr. J. Frank Baxter, by his visits to this city, has worked up a great interest in Spiritualism, called out the best and most influential people, and

MAINE.

set all classes to carnest thinking and discussion.

Last Sunday, May 27th, he had a very large house, many of the citte and the best thinkers from within and without the churches according Mr. Baxter audience, manifesting their pleasure and confidence—not a few congratulating him.

His singure and his selections were fine and his lec-

ence, manifesting their pleasure and confidence—not a few congratulating him.

His singing and his selections were fine, and his lectures timely and beneficial. His afternoon subject was "Spiritualism, and How to Investigate It"; and in the evening, "The Spirit and Its Emancipation." They were both handled in a masterly manner.

So great an influence has Mr. Baxter exerted that the very churches have felt it, as the interested ones of their membership have freely told others, including their pastors, of the teachings, arguments and facts of the séances. The clergy even applied to the city's mayor and aldermen for a stop to be put to the meetings, that Spiritualists be not allowed to use City Hail, and if Mr. Baxter could not be prevented coming, that he and his work be restricted. The mayor read the State statute to them, and called, attention to the liberality of the city ordinance regulating such things, showing them that lawfully all men had a right to their distinctive views, to preach them and to practice them, and further, that government or official of either nation, State or municipality should or could not interfere. They were politely told that Mr. Baxter and the Spiritualists had their rights, and the mayor would see that no interference or infringement of them should be made. All this worked in favor of the Cause, and more were interested to know for themselves than ever before. The mayor, several ex mayors, many of the city officials, and the best classes of citizens as stated before, helped swell the great audlence of last Sunday evening.

Suffice it to say, the occasion was great for Spiritualism, and the management was freely congratulated on the success attendant.

Mr. Baxter is engaged again for services in Bath another season. Efforts now are being made to organize a society for even more effective work in the future, and with a view eventually of calling other speakers and mediums.

Sagadahoc.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

# To Correspondents.

J. H. N., FORT WAYNE, IND .- We are unable to find room for your kind contribution.

# MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 74 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Fraternity Hall, 869 Bedford Avenue.—The First Spiritual Mission meets at 3 o'clock for conference; o'clock for lecture and tests. Mediums and speakers wel come. S. Wines Sargent, Chairman. Woman's Progressive Union.—Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary.

GGD Marcy Avenue, corner DeKalb Avenue.— Test and Developing Circle by Mr. Tatlow every Thursday evening at 8 o'clock.

# MEETINGS IN PHILADELPHIA.

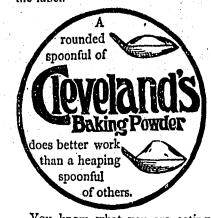
The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. President, Benj. P. Benner; Treasurer, James Breen; Secretary, Frank H. Morrill. Services at 10½ A:M. and 7½ P.M. Lyceum at 2½ P.M.;

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2½ P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society, Metzerott Hall, 12th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M. C. Edson, Pres. M.C. Edson, Fres.

Second Society—"Progressive Spiritual Church"—
meets every Sunday, 714 P.M., at the Temple, 425 G street
N.W., opposite Pension Office, Rev. E. B. Fairchild, Pres.

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#### Eighth Annual Convention. To the Editor of the Banner of Light:

The Eighth Annual Convention of the Connecticut. State Spiritualist Association convened at Unity Hall, Hartford, May 12th and 13th. The following officers were elected for the ensuing year: President, Mr. E. C. Bingham. Cheshire; Vice President, Mrs. A. E. Pierce. Hartford; Secretary, and Treasurer, Mrs. J. E. B. Dillon. Hartford; Secretary, and Treasurer, Mrs. J. E. B. Dillon. Hartford; Selicitors and Collectors, Mrs. M. A. Dwight, Stafford; Mrs. Nora Dowd, Hartford; Miss Carrie Bill, Williamanic; Mr. H. W. Hale, Meriden; Mrs. A. E. Mills, Plainville; Miss Barbara Johnson, New Britain; Mr. E. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich: Mr. and Mrs. E. B. Kenyon, New Haven; Mr. R. R. Callender and Mrs. Ida Ktursley, Waterbury; Mrs. N. H. Fogg, Southington; Mrs. John Walters and Mr. James Wilson, Bridgeport; Mr. Geo. Burlingame, Somerville; Mrs. N. J. Lamberton, Poquonock; Mr. G. W. Payne, Unionville; Mrs. E. R. Davis, Purnam; Mrs. George Reed. New London; Mrs. H. A. Wheeler, Bristol; Mr. Horton Clark, Forresville; Mr. Gad Norton, Compounce; Mr. Francis Burnham, Cheshire. The following committee on securing speakers was appointed: Mr. E. C. Bingham, Mrs. A. E. Pierce and Mrs. J. E. B. Dillon.

It was voted to hold the next Convention in Hartford, the first Saturday and Sunday in May, 1805. A committee of three on resolutions was appointed, namely: Dr. Geo. A. Fuller, Mrs. J. A. Chapman and Geo. W. Burnham The following auditures were appointed: Mr. E. C. Bingham and Mrs. A. E. Pierce, At the afternoon session an address of welcome was delivered by the President, Mr. E. C. Bingham, Presiding, [The appropriate committee presented a series of resolutions, in which it was stated that the elective franchies should be granted to woman in all town and municipal affairs; that through the psychological laws of mediumship absolute proof of the contunity of life is given; that education is the bulwark of American institutions, and that four present system of free schools shou-d not be impaired.]

It was also voted t The Eighth Annual Convention of the Connecticut State Spiritualist Association convened at Unity Hall,

State.

The speakers for the Convention were Mrs. Clara H.

Handenville Mass. and Dr. George A. The speakers for the convention were kind of the speakers for the convention were kind of the speakers. All the speakers were filled with grand truths and ennobling thoughts. After each lecture Mr. Joseph D. Stiles of Weymouth, Mass., gave one of his remarkable scances, astonishing and collability all.

gave one of his remarkable séances, astonishing and delighting ail.

Another pleasing feature of the Convention was the fine stoging of the R. N. E. Male Quartet of Norwich, with Mrs. J. R. Messenger as planist. The meeting was adjourned Sunday evening, May 13th. A vote of thanks was extend of to the speakers, musicians, and the spiritual press for so kindly printing the call for the Convention. The weather was beautiful, and the Convention as success. the Convention.

Convention a success.

MRS. J. E. B. DILLON, Sec'y.

PRICE REDUCED FROM \$1.50 TO \$1.00.

# RELIGION OF MAN Ethics of Science.

BY HUDSON TUTTLE.

BY HUDSON TUTILE.

The Past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the Religion of Man and the system of Ethics as treated in this work. The following are the titles of the chapters:

PART FIRST—Religion and Science.

Introduction; Religion; Fettishism; Polythelsm; Monothelsm; Phallic Worship; Man's Moral Progress Depends on his Intellectual Growth; The Great Theological Problems—The Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position, Fate, Free-Will, Pree-Agency, Neces sity, Responsibility; Duties and Obligations of Man to God and Himself. ty, Kespons ad Himself.

RART SECOND—The Ethics of Science.
The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Selfah Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; Its Charter of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; Rights of the Individual; of Government; Duty of Self-Culture; Marriage.

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BY ALBERT ROSS PARSONS.

In following the course of the constellations, when those immovably and perpetually fastened upon America are reached, if appears that while at that is sublime in the historic bast centers upon Egypt, all that is sublime in the pre-historic past centers upon Egypt, all that is sublime in the pre-historic past centers upon America; and as the curtain which bashitherto concealed the prehistoric connection between the peoples of modent Egypt and America is lifted, it is seen that, the people of the Eagle on the Nile being descended from the original people of the Eagle on this continent, the twain are one, and that prehistoric America was the original Egypt or Eagle-land, prior to the mighty dispersion in the days of Peleg, when the eathi was divided and the great globe itself was nearly rent asunder. Ancient America is seen to have been inhabited by the grand race of men who left their deathless traces upon the surface of the globe and among the stars of the sky; and it is found that all the heraldry of the nations, and all the emblems, ceremonies and figures of s each of religion and of epic poetry, are derived from the art and the science, the triumph and the destruction of the ancient Americans.

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Origin of Meteors and Comets; The Organic Kingdom; The
Origin of Man: Man—His Attributes and Powers; The Soul
—How it Receives and Imparts Knowledge; How the Soul
Receives its Highest Impressions; The Record Book, or the
Heavenly Ether; How to Cultivate the Sixth Sense; The
Finer or Spiritual Hody; Growth and Dogeneration, Morally; Spiritualism Proven by the Bible; The Bible and
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