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FIGHT THE BATTLE OUT.

What if the currents of your life
Are folied and vexed and go amiss,
And trouble your whole portion i-1
Faint not; all victory comes through strife. What if dark clouds make up your sky, And every wind's and tide's attack Is pushing hard to beat you back! Court not despair—still harder try. What if your triands keep out of view, And while you sorrow seem like those Who wear the livery of your foes! Fret not, but battle on anew. What if a thousand shafts of wrong And grievous obstacles and hate Pursue you early, long and late! Yield not, but keep your courage strong. What if the world seems simply made To sweep your dearest hopes away And balk your efforts day by day i Care not—move onward unafraid. What if your best work brings but pain,
Perplexity and loss and doubt!
Faint but, but fight the battle out,
No worthy life is lived in vain.

— The Church Union.

The Spiritual Kostrum,

Man and His Relations.,

A Lecture first delivered in Oakland, Cal., in in various places in the same State, with the result that the author was frequently requested to have it published.)

BY ELLA WILSON MARCHANT.

[Furnished for the Banner of Light.] K-00) HE following anecdote is related of one of the noblest men this country has ever produced, and one who was also a Spiritualist. During the dark days of the war, Mr. Lincoln, who delighted in a joke, even on serious occasions, once

broke out with his usual formula in introduc ing an anecdote: "That reminds me," said he, "of a little story. There was a man who prided himself on his game of chess, having seldom been beaten. Hearing of the Automaton Chess-Player, which beat every one who played against it, he went to try his skill against the machine. He lost the first game, the second and the third, Astonished, he rose from his seat, walked around the machine, and gazed at it for several minutes. Then, pointing at it significantly, he exclaimed, 'There's a man in there!' Be assured," said the President, drawing himself up to his full height, and becoming suddenly serious, "There's a man in here!"

It was in no boasting spirit that these words were spoken. They were said to friends, to reassure them that the one they trusted would act his part manfully.

David, once a shepherd boy, and afterward King of Israel, said, "When I consider thy heavens, the works of thy fingers; the sun and the moon which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

David's question, "What is man?" is what we wish to consider now; what he is in the abstract, and what he is relatively.

We may presume that from the time he became a being endowed with reasoning faculties man has always been a wonder to himself, and, more or less, a mystery to himself. Even his physical organism excites his wonder, and he exclaims, "I am fearfully and wonderfully made!" But far more wonderful and mysterious are his history, his relatives and his des tiny-the threads, or invisible chains, of these extend either way-all ways-beyond his ken.

What is his history—his unwritten history What the history of the world he lives on?

Theologians have taught us that the earth has only existed something over six thousand years, and that both earth and man were projected into existence at a bound, as it were, and made out of nothing, too, and that man was almost a full-fledged angel to begin withonly lacking the knowledge of an angel; but, strange to say, in seeking to enlighten himself that he might become as the gods, he fell from his high estate, and became an incarnate devil, of telescopes, been turned into clusters of stars. henceforth bringing into existence a race of devils upon the earth.

The history of the world, as written upon the pages of the rocks, and translated by that we cannot, belong to this nebula, which science, tells us that the world is almost inconceivably older than theologians have said. Then has theology told us the truth about the origin and history of man?

The Italian astronomers place the age of the world at eighty million years, and are agreed that it has been peopled for about fifty mil lions. Speculations as to its dissolution have been current in the past, and many believe To sum up in brief, we are told that our telethat it is now tottering with old age; but why do they never think that its tottering is of infancy, rather than age? that it has not ye attained to the equilibrium of maturity?

The earth must have been long ages preparing for the advent of man. And what of man and his beginnings, and also his destiny? Victor Hugo, with his great genius, somewhat facetiously says of himself, in regard to his future: "I am the tadpole of an archangel." But what was the tadpole of primitive man? Conjecture is lost in the dim ages of the past's unrecorded history.

Let us come up to the time of David's musings. The world had certainly grown very much then, and man had progressed—not ret. a Mighty Intelligence, an Omnipotent Will rograded. And yet David's wonder was expressed when as yet the stars were considered, not as companion worlds sailing through infi- ing, knowing nothing but matter, and, in renite space, but as candles or torches placed in coil from the narrow teachings of theology, the sky, to ornament it; perhaps, for man's they come to consider matter as the origin special delectation, during the absence of the and the end of all things. Their wonder ex- him. If this earth be but a sample of other gifts to the inferior animals, he could hurl the

or under the earth to spend the hours of the night as best he might until it was time for him to emerge from under it, to take his place in the sky again as ruler of the day.

David's standpoint of view, as compared with that of the scholars of to-day, is as the ant that climbs to the top of his little hill, and looking around upon its limited view, exclaims, "What a wonderful world I live in!" compared with one who stands upon a lofty mountain crest and, with a powerful fieldglass, sweeps the far-distant horizon and the surrounding landscape. In the first place, we are told that the telescope in its highest power reveals one hundred and twenty five millions when we learn of the awful magnitude and

self-importance. In order the better to understand our position, let us take a brief glance at these heavcording to astronomers our own solar system contains nine planets, some of them much larger than the earth, beside asteroids or planetolds, satellites or moons, and a great number of comets; and the sun, its central body, is nearly eight hundred times as heavy as all the rest of the system weighed together. We should have to travel ten thousand times the distance across the Atlantic Ocean to reach our nearest planetary neighbor revolving in company with us around that sun. To reach the most remote of the little family of planets belonging to our system, we must travel a million times as far as from Philadelphia to San Francisco. The farthest known body of our system-one of the comets-occupies such a distance from the sun, and describes such an immense circuit, that it takes four thousand of our years—four millenniums to complete one revolution; and if we were to take an express train to go to that comet, we should n't need to put on the brakes to stop the train for the same length of time-four thousand years.

But when we get out beyond our system. miles and years-all our common measures of time and distance-lose their meaning, and astronomers begin to use other units of measurement: First, so many diameters of the earth's orbit around the sun-certain stars are so many of these diameters distant from each other; and when this unit of measure becomes too feeble, then the stars are so many years apart, as light travels.

All the fixed stars-by which we mean all the stars that we can see, except those called strict propriety, are not stars at all, since a star is a luminous body shining by the light of its own fires, while these are opaque, shining only by reflected light-all the stars, then, are themselves suns, the lights and centres of other planetary systems, as large or larger than our own. Light travels at the rate of 186,600 miles a second, and it takes three years for the light to reach us from the nearest fixed star-the nearest neighbor that our sun has in the illimitable fields of space. Think of being so far away from our sun that it would take its light three years to reach us, instead of about nine minutes, as now, and then only show it as a dim twinkling star! There are eighteen mil lions of these fixed stars, or suns, in our firma ment-that is, the heavens as we see them at night; for astronomers are said to have dis covered four thousand such firmaments, and every increase of telescopic power adds to the number. Some of these stars are compound suns, that is, there are two or more suns in one solar system; there are sun clusters; and besides these there are thousands of bright, misty spots arrayed over the sky, called nebulæ, which no power of the telescope has yet been able to resolve into stars, so great is their distance from us, and so dim the light that reaches us from them; and yet it is probable that they are stars, from the fact that nebula, apparently as irresolvable as any, have, by improvements

The whole Milky Way is supposed to be the nebula to which we belong, and our sun, and all the stars that we can see, and very many extends out so far into illimitable space that the light from a large portion of its suns is blended into a faint white haze by the time it reaches us. To an observer at the distance of one of those irresolvable nebulæ, our whole firmament, including the whole Milky Way, would appear only as a bright misty spot, not larger than a star, and not so clear and bright. scopes sweep a sphere of stars which it takes

light seven millions of years to cross! Compare this with David's limited view, and then consider how, taking the light of those times for their guide, theologians have tried to cramp a universe into a nut-shell, an ocean into a drop. In view of the great discrepancies between theology and science, what wonder that the speculative mind should ask the question, "Is there a God? Above and beyond all this display of energetic power and incomprehensible magnitude, this pomp and splendor of flying worlds of fire, rushing with lightning speed and dizzying whirl, amid the aching wonder and awful mysteries of immensity, is there who created, and now controls?" Many at this point become materialists. Seeing noth-

sun, which had gone down somewhere behind | tends to doubt, and ends in despair, seeing the | worlds, then it would seem that God would | mountains into the sea, and shake the foundsing form. Our individual existence, the earth itself, is swallowed up in the immensity of the universe. While one astronomer has declared that an undevout astronomer is mad, another has proclaimed that he has bearoned the universe with his telescope, and has found no Godjust as medical scientists claim, that they have searched the human organism with the scalpel

petus to this skeptical attitude—if, indeed, it is not the origin of it—is the narrowness of the limits prescribed for God, and his universe, and for humanity, by the teachings of the churches, of such heavens as the Paalmist saw! And compared to this boundless view when we come to survey it through the telescope. And wondrous motions of those twinkling orbs, the to go back and look at it from David's standwonder that David expressed is changed into point, both materially and spiritually, as he utter confusion of thought and annihilation of considered the heavens; the sun was the one great luminary of the universe, to rule the day, and created expressly for the purpose of furnishing light and heat to the earth for the ens as modern science reveals them to us: Ac- sake of man; the moon, this second luminary of the universe, to rule the night; and the stars as far lesser sparks of fire, placed in the heavens probably as mere decorations of the otherwise black and gloomy dome which covered the earth at night; and all revolving around the earth as the centre of the universe -that which specially called forth the creative energy of God; and man the crown, the end and aim of all his works and from David's standpoint, I repeat, I should make it narrower still, and say: The Jewish race, the crown, the end and aim of all his works. According to him, this great God, the Creator of sun, moon and stars, was the Hebrews' God. They were his chosen people. They claimed a special monopoly of his favor. All other nations he had cast off. Afterward, the Christians claimed him through Jesus Christ. By his death, as a particular favor, the Gentiles were permitted also to come under the banner of the Hebrew God. And the Christian Church-the earlier Church -with no higher standpoint, in many respects, than that occupied by David, taught that the earth is the principal part of God's creation (perhaps we should except that undefined place called Heaven). This earth was made that man might be-and we will not dispute that matter with them.

God created man with a certain end in view which end failed because man fell into sin; or, in other words, God created man to test him by placing a command upon him, and a temp tation before him, the first of which he was likely, in the very nature of the case, to disregard, and the second of which was likely to lead him astray. The result, which might have planets, which are revolving in company with been foreseen, followed: man came under the us around the sun, and which, to speak with curse of God, and henceforth he was to sin and suffer and die (as to what he would have done if he had not fallen we are left to conjecture), and unless some special remedy was found and applied he was to suffer forever in a lake of fire and brimstone, which was situated underneath somewhere, probably in the bowels of the earth, volcanic mountains being only the chimneys thereof.

But a remedy was found. God's only begotten Son-begotten for this purpose, it would seem-comes to the earth in a human body, and suffers and dies in order that a comparatively few of the race of man may be saved from this lake of fire. The greater portion, however, are doomed to suffer its torments

forever. Well, the astronomer who has been taught these things, upon looking through his telescope, discovers that even around our sun are many worlds that are probably capable of sustaining life, and probably do sustain life, and that in the immensity of space are worlds innumerable; and his thoughts must be something like this: "If God is over all, and the Creator of all, he must have created all this vast universe of worlds. If he has created one for an apparent purpose, as, for instance, our earth, then may he not have created all for a purpose, and may not these worlds be inhabited by beings similar to ourselves? Suppose these inhabitants of other worlds were tempted and fell, also; was the same penalty attached to their failure, and the same remedy applied in their cases? If so did our God, have other begotten sons for their have to suffer in each case? If that be true, would it not take him all the time living in some material form or another, and suffering the ruler of all other animals. Physically conforever on the cross for others' sins? And if sidered, indeed, man is not proportionately deand brimstone—large enough and deep enough to hold all these lost souls from all these oir great relative speed as the common house fly, enough to hold even all the saved? And then earth at as rapid a relative gait, or change our mighty archangel, it is said—who was the we hate and crush, we could spring to the top ing the supremacy of this world with the Alhimself. Is it the same fallen angel who is to parative speed as the boat fly skims the sur-

throne of Omnipotence, and it was denied as great as the sum of powers given in separate

so cursed?

end of life in the grave that covers the decay. have done better to compromise the matter tions of the earth." with Satan, and allow him a share of his kingdom in peace, and prevent all this sin could be increased a thousand fold, and not and suffering which he has caused; for, as it exceed in proportional development these hipto stands. Satan seems to be really the more powerful of the two.

Ah! my friends, don't you see what monstrous absurdities the churches are based upon, and to which they are still clinging? What wonder the scientist, seeing all these absurdities, throws away in disgust all his childhood's teachings in theology, and, rushing to the opposite extreme, becomes an outright materialist, believing in nothing but matter, and that,

so far as we are concerned as individuals, death ends all? And here Spiritualism, with its teachings, comes in to save the world. Spiritualism teaches that the universe of matter is permeated and surrounded by spirit, and that spirit rules matter; that for every physical world there is probably a corresponding spirit world, as there is to our world. Spiritualism teaches that man, on the earth, is both matter and spirit, and that the spirit lives on after the change called death; and this has been proven by spirits coming back and giving indubitable evidence of their existence. This they have done in many ways: such as referring to past occurrences in their lives known only to themselves and the one to whom the test is given; by foreteiling things to come to pass, which are unknown, and often unexpected to us, but which they, from their higher standpoint of view and greater range of experience, are able to foresee; by appearing in vision bearing an unmistakable resemblance to their earth-forms and faces; by writing within closed slates, and performing other feats which prove the presence of some occult power, and which it is only reasonable to believe comes from our human spirit friends, especially since this power always claims to be such. In many, many ways too numerous to specify here, is it proven beyond a reasonable doubt that the spirits of our friends have survived the change called death, are still in conscious existence, and so, inferentially, that we, too, shall remain in conscious being when we shall have dropped the shell, the chrysalis, in which we are now encased.

David said of man, "Thou hast made him a little lower than the angels." Victor Hugo said, "I am the tadpole of an archangel." Spiritualism teaches that Hugo is the nearer right, and that the angels are only ascended and developed human beings. A distinguished Russian poet has said:

"I hold a middle rank 'twixt heaven and earth, On the last verge of mortal being stand, Just on the boundary of the Spirit-Land. The chain of being is complete in me-

In me is matter's last gradation lost, And the next step is Spirit-Deity."

But as we understand it, man does not even nave to také a step to become a spirit—he is spirit now-spirit clothed upon, at present, with matter, which matter is only the shell containing the future angel. The two realms, matter and spirit, meet in him, and he holds, as it were, in his hands, an end of either chain, standing between two eternities. He has come up through the eternity of material evolution, and faces the eternity of spiritua? unfoldment. He is the epitome of all that has gone before him in earth life, and the prophecy of all that is to come in spirit-life.

"Ah," says the confirmed materialist, "this is all very fine talk, but man is only an animal, after all; a very fine animal, it is true, the crowning glory, the blossom and fruitage of all animal life, but still, only an animal.

We reply: In this, his chrysalis state, he is, in part, an animal, it is true; just as the worm in the cocoon is a worm, and not a goldenhued butterfly. But the germ of the butterfly is in the worm; the germ of the angel is in the

But there are wide and distinctive differences between man and other animals-differences sufficiently marked to indicate a higher order of being, or, at least, to show that that which has slept in the rock, and dreamed in the animal, has fully awakened in man. Let us note some of these differences: First, then, man is the progressive animal; second, he is special cases, or did the only begotten Son the creative animal; third, he is the aspiring animal. I might have said that by some superior power, other than physical force, he is so, how can he find any time to sit on the right | veloped as compared with the inferior anihand of God to intercede for us, as we are mals. There are creatures far below us in the taught that he is doing now? And then, where | scale of being that yet possess powers proporwould there be a hell-a burning lake of fire tionately far above us. It has been said that "if we could move through the air with as cling worlds of space? And for that matter, we could cross the Atlantic Ocean and return too-although only a small portion of each be in the time that we spend at our breakfast sayed—where would there be a heaven large table every morning. If we could walk on the another thing: It was a fallen angel-once a positions with as great agility as insects that tempter, and is the evil genius of man, divid- of the tallest steeple at a single bound, and walk a mile in five steps. If we could build mighty, and taking by far the larger portion ships that would carry us at as great a comtempt the inhabitants of other worlds? Or is face of the water, we could leave our homes at there to be a fallen angel for each world? If noon, pass around the whole circumference of so, archangels must be very scarce in heaven the earth, and return with the meridian sun by this time. Or can it be that this earth is directly above us all the way. If our vocal really the only portion of God's works that is organs were as strong proportionately as those of the canary bird, we could make ourselves It is said that the devil, or Satan, rebelled be- heard farther than the cannonade of Gettyscause he could not obtain a high enough post- burg or Waterloo without straining our voices. tion in heaven; he wanted a share of the If, in short, man's powers were proportionately

Our capacities for action and enjoyment of power to be found among the interior animals. But man is the result and epitome of all that has gone before him, and the promise of all that is to come, and what he lacks in physical prowess will be found in another direction. He loses his proportional development of physical prowess in order to develop his mental forces. It is true he has then no natural weapons with which to defend himself; but he has mental powers by which he is enabled to make for himself weapons of warfare. It is true that nature does not generously clothe him with a warm coat of fur to protect him from the winter's storm. What then? Why, he must develop his ingenuity in inventing the necessary covering, and not only his ingenuity, but eventually his taste and love of the beautiful. It is true he is not able as soon as born, to run about, and hide himself from his enemies; but his very weakness develops the fillal love in his parents, and so the finer, nobler sentiments are evolved, and bence he is the recipient of more tender care, and consequently receives a stronger and more lasting affection than he would were he less helpless; so he is provided for until he is able to do for himself; and he compensates this care when he in his turn tenderly cares for the helpless. Dependence upon the physical must be weakened in order that the latent powers of the un-

As Watts has said, "The mind's the standard of the man," and here he towers far above anything we have yet discovered in the material universe around us; here he is becoming every year more and more powerful in the way of his command over the forces of nature, thus enabling him to compel them to represent the physical power which, if proportionately developed physically, he would possess in his own person. This is far more God like than mere brute force. It is not as a mighty giant form that God creates and controls, but as subtle invisible spirit.

folding mind be awakened and developed.

Through the agency of his mental powers man has made himself eyes that pierce the darkness and distances of space, and by which he has been enabled to scan the rolling worlds, find their relative distances, and even weigh their contents. That he has thus and so far conquered their seemingly impenetrable secrets proves him to be their superior. Reversing the process, he turns his microscopic glance downward and penetrates far into the depths of the universe beneath him. Yes, man is the superior of all that the telescope and microscope reveal to us - emphatically 'the lord of creation." Physically the most helpless of beings, in many respects he discovers the secrets of nature, conquers her forces, and uses them as his servants.

He is the progressive animal. While the lower orders of animals never make any improvements, and never add anything to their store of knowledge and skill from generation to generation (generally speaking), man is constantly improving, inventing and discovering; 'and the greater the thing he does, the greater the thing he wants to do.'

He is the creative animal. Said a recent writer: * "The steamship, driven by her throbbing engines through the sea, is in kind, though not in degree, as much a creation as the whale that swims beneath." We may, perhaps, take exceptions to this, and say that the steamship lacks the evoluting spirit that outworks through all the creations of nature. But if. as scientists affirm, not a particle of matter can ever be either created or destroyed, and all the differentiations of organic life, in plant, and animal, and man, that we see around us, be but differences of combination, vivified by the living spirit that breathes through all nature, then we might claim that the steamship and all other of man's contrivances are really creations, and that man himself moves upon and through them, and that these creations only differ in degree from those of the Great Artificer. It has lately been said that the powers of man's invention are already attaining in some directions something like a total elimina. tion of manual labor; and that wares have been advertised for sale that have not been touched by human hands in their formation, but were made altogether by machinery.

It has passed into a prophecy that the time will come when machinery of man's creation will be made to do every form of manual labor for him. If the dream of one age be the science of the next, then the next generation will witness man cleaving the air like the bird, and coursing through the depths of the ocean like the whale; he will turn night into day, and hold audible conversation all around the earth. across the continents and under the seas. Man is capable of reaching greater results than as yet we may dream, even on so little a standpoint as this earth. But it will require other spheres and higher states of existence for him to reach his fullest expansion. What that fullest expansion may mean I hardly dare dream. much less express at this time. To quote again from the writer before mentioned: "Man is more than an animal. Whatever be the intelligence that breathes through nature, it is in that likeness that man is made."

Reasoning backward from effect to cause, the distinguished Russian poet before quoted even reaches the conclusion of a God through

reflecting upon himself: Whence came I here, and how, so marvelously Constructed and conceived, unknown? This clod Constructed and condensate higher energy,

n boom that statoms all · Henry George.

For from itself it could not be. I am, oh God, and surely Thou must be!

For in Theo I live, and breathe, and dwell, aspiring high, Even to the throne of thy divinity."

Yes, man is the aspiring animal, too. He is never satisfied with present experiences and attainments. As the old saying goes, "Give him everything else, and he will cry for the moon." As long as there is an unknown he pushes his discoveries, and as long as there is anything higher his aspirations continue to climb. This reaching of the soul upward and law of reflecting, intelligent being. And the higher the order of intelligence the stronger is this yearning and upward reaching. The sess this yearning instinct, but, apparently at roundings and attainments, never dreaming of of the human to the animal, the less is there of aspiration, and the more of indifference, or stolidity. But what reflecting sensitive nature does not know the power of the soul's cravings? May not the purest aspirations of the soul be only a kind of instinctive homesickness for that which, by some innate law, it recognizes as its proper and destined sphere, its own true element, amid the glories and blessed fruition of the Great Hereafter? It is the divinity that stirs within us, and which will never allow us to remain satisfied short of a near approach to the Infinite.

I have said before that man is greater than all of the material universe that he has yet ex. the fame of their native land. They were men plored; and I will say further, that he knows more about that material universe than he knows about himself-that is, generally speaking, and especially outside of Spiritualism. It is true that he pretty clearly understands the mechanism and the modus operandi of his their doctrine to a practical account, and many physical frame, but there yet lies before him a of the most beneficent reforms in French sysvast realm of mind unexplored; for here, he tems of education, law, politics and society, is allied to the Eternal; here, he touches the throne of the Infinite; and a perfect understanding of his own mental naturethe source, powers, modes of manifestation, and destiny thereof -- would necessitate a nearer acquaintance with the Infinite than has ever yet been vouchsafed to mortal man. Hence, while we have, here and there, faint glimpses of light from this mystic realm; while we are mystified and confounded, and occasionally startled and amazed, by the manifestations of Spiritualism, of clairvoyance and mind-reading, of magnetism, or hypnotism—the power of mind over mind—by presentiments that amount to actual warningseven though we explore to the very heart of occultism, yet we must acknowledge that the study of mental phenomena and spirit-power is a science over whose threshold, even, we have scarcely yet passed. I believe the time will come when mental telegraphy will be so well understood and practiced as to supersede, at least in part, the physical telegraph system. Then a man in New York can send a mental message to his brother in California, "Come at once; you are needed here;" and the latter can leap upon his aerial car, touch a spring, go flying through the air with the wings of electricity, and, in a few hours, reach his destination. Remember, "the dream of one age is the science of the next."

Before dismissing this subject of mind and mental powers, dropping the mysterious and unknown, and taking up only the more familiar manifestations thereof, let us suppose a human being built up of the brightest and best of all that has been known of man, all the loftier virtues that ever have characterized individuals of the race, pure patriotism, lofty self-renunciation, broad philanthropy, and all the rest; and combined with these, give him all of the grandest manifestations of mental power, including the phenomenal powers mind has sometimes shown in certain directions; as, for instance, the disproportionately developed musical powers of "Blind Tom: mathematical prodigies, lightning calculators, and so on; let him have the philosophical development of a Bacon or a Newton; the poetical genius of a Milton or a Shakspeare; the mechanical powers that have marked so many men during the present century; the inventive genius of an Edison; the oratory of a Demosthenes or Cicero; and so on-what a remarkable man he would be! What a god among men!

And yet can we not conceive it possible for manhood, in its highest manifestations, if given ample time and opportunity for development. to even reach such a symmetrical rounding out of powers? When that which is perfect, or approximately so, shall have come, in a higher state (or states) of existence, is man not capable of becoming the archangel to which Victor Hugo aspired?

Naught but immortality, with eternal progression, can justify the creation of man with all his powers, possibilities, hopes and longings. The very desire for immortality, the instinct within us that craves to live again, that yearns to meet loved ones in another sphere, point to another life and another sphere. These are the desires of earth's purest and best, and of all classes, except, perhaps, those who have come to fear the future through false teachings. Aside from these super-earthly longings-I do not call them supernatural, because I maintain that they are perfectly natural-we find that there are no desires natural to a sound human constitution for things that do not exist. Hence, we must conclude that the desire for immortality, which is natural for virtuous or normal minds, has over against it, in God's eternity, such an immortality to fulfill it. All this aside from any more substantial proof which Spiritualists claim to have received until it amounts to actual demonstra-

Having frequently mentioned Victor Hugo, let me give you the beautiful expressions which came from him a short time before his death.

"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. Then 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 of the digestive organs, and as a purifier of the blood, simple. When I go down to the grave I can constitutes the strongest recommendation that can be

my life! My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight, to open with the dawn."

My friends, can you, with President Lincoln, lay your hand upon your heart, and say, There's a man in here"? There's a man in here—a man with all his glorious, unbounded and unfathomable possibilities! One who can so say, even though the physical form be gaunt and homely, yet if the angel within be developed, and still aspiring for further unfoldment; if "with malice toward none, but charity for outward for something higher and better is a all; and with firmness to do the right, as God gives him to see the right"-then is such an one well entitled to the claim. And if we have made or would make such a claim, can we brute, so far as we can discover, does not pos- afford to be sordid and groveling, narrow and selfish? Rather should we not endeavor to least, is perfectly contented with present sur- live up to the highest and best within us, helping others, as far as lies within our power, to anything better. And the nearer the approach do the same, considering it the proudest boast to which we can lay claim to be able to say, in its truest sense, "There's a man in here!"

CHARLES FAUVETY.

A Biographical Sketch, BY W. N. EAYRS.

To the Editor of the Banner of Light

Rather more than sixty years ago, there appeared in France a small group of remarkable men, whose life and labors were to contribute very largely to the amelioration of the condition of their countrymen and to add a lustre to of elevated character, high aims and exceptional mental gifts. They were Spiritualist philosophers, but their philosophy did not find expression in mere sentiment or curious speculation. They were great enough to turn owe their inception and accomplishment to

these men. Early united by a firm and appreciative friendship and cooperation in their long and useful life, they are practically united in death; for it is a noteworthy fact, that of this number all but two have passed to the higher life within the last six months.

Who that has followed the progress of free thought in France during the last thirty years, does not know Eugène Nus, Bonnemère, Deraisme, Considérant, Courtépée? They have gone from the arena in which they fought their good fight. Two are still waiting for the summons to join them.

The latest to leave the ranks is M. Charles Fauvety, who peacefully closed his eyes to the material world in February at the age of eighty-one years. His clearness of sight his intellectual vigor, his composure of spirit, remained unchanged to the last. A noble soul, a true man, large-hearted, modest and sympathetic, his fortune was always at the service of the distressed, and to every enterprise by which progress in mental and political life was to be aided, he gave a prompt and generous assistance.

Recognized as the head of his school of philosophy by men of learning, his house at Asnières has been for more than thirty years the favorite resert of the friends of liberty, the defenders of new truth, the men of great heart.

As he was for sixty years closely attached to all intellectual and moral movements, he became early interested in Modern Spiritualism, and founded at Paris the society for the scientific study of psychic phenomena. For many

style of remarkable clearness, beauty and force.

The last years of his life were spent in the preparation of two works of exceptional value -" Nouvelle Revelation," in which a new interpretation of life and a new method for the attainment of absolute truth are exposed; and Théonomie," in which he applies the methods of scientific investigation to demonstrate the existence of God.

In each continent the old heroes in the struggle for true religion and virtue are passing away from mortal sight; fortunately for humanity, not from the sphere of activity. Though dead, they yet live to carry forward the grand causes that engaged their affections here below. The present age, with its crass materialism, may fail to recognize their worth: but a day will come when they will be honored among the greatest of the benefactors of men. They are great because they know that spiritual forces are mightier than material; and in the belief that if they could make their convictions in religion, morals, law and social life go far and deep enough, they could create a new heaven and a new earth, they set to work to make them go far and deep enough!

Sarsaparilla, as to its great merits in restoring and say, like many others, 'I have finished my urged for any medicine. Those who have never used day's work'; but I cannot say 'I have finished Hood's Sarsaparilla should surely do so this season.

Original Essay.

FOLLOW THE LIGHT.

BY G. B. STEBBINS.

HIS is a day of great awakening. The Hydesville "raps" have gone round the world, and have stirred the air to new vitality.

Never was the inner life studied so freely and so well; never was the life beyond so near and so natural to growing millions. Not that all this study is wise, but its tendency and outcome are toward wisdom.

Meanwhile, there is a confusion of tongues, a perplexing array of names hardly known yesterday. Mental cure, faith cure, Christian science, prayer cure-all have their roots in the truth of the supremacy of mind, and the uplifting and healthful power of spiritual aspiration; and all have an element of the miraculous and "supernatural," which may well be put aside.

Clairvoyance, hypnotism, or magnetism, psychometry, telepathy, are powers and faculties of the life within. To know and appreciate them adds to self-reverence.

Fabulous mahatmas, astral bodies, smelling of graveyard mould, and weird reincarnations unable to tell us anything definite or valuable about their past mystic and varied career, invade us from Hindostan; strange devices and survivals of the *unfittest* in Oriental lore—their theosophic advocates complacently hold superior to Spiritualism!

Of books on these topics there is no end. In one of the last Mr. Hudson revamps the unconscious cerebration theory of Prof. Carpenter, and makes our inner consciousness a faculty omniscient, but void of conscience, in a way satisfactory to himself, absurd to an experienced Spiritualist, yet not disrespectful.

Out of all this discussion, perplexing as it may be for a while, will come a better knowledge of the sublime truth of spirit-presence and manifestation, and of man's inner life and

and manifestation, and of man's inner life and infinite relations.

What Spiritualists especially need to bear in mind, and to tell the waiting world, is that nothing can supplant their proof-positive of a continued life beyond that change which is death to the body, but the opening of a higher existence for the undying soul—and which verifies the intuitive belief in immortality.

Whatever truth can be found elsewhere can well be used; but not to supplant this proofpositive; and no truth conflicts with another when we see both clearly. Clairvoyance, for instance, which psychic science is investigating with new earnestness, may lead us to discriminate, and not attribute all to excarnate and nothing to incarnate spirits; but such discrimination will make the return and presence crimination will make the return and presence of "souls triumphant over death" a more sober

Doubtless the blessed immortals in higher spheres are banded together in this age as never before to bring us this light from the spiritworld, that we may see better how to work out our own salvation.

Let us follow the light, and gain in spiritual culture and divine wisdom in daily life. Detroit, Mich., May 26th, 1894.

The Veteran Spiritualists' Union. To the Editor of the Banner of Light:

The following letter to the Veteran Spiritualists' Union, from Mrs. M. T. Longley, was read at the Third Annual Meeting of the Society, held May 21st, W. H. BANKS, Clerk.

No. 77 State street, Boston.

years he, as President, directed its work with great zeal, ability and courtesy.

His contributions to the literature of the New Philosophy are large and valuable. His pen was never idle. His writings are characterized by a generosity of spirit and a soundness of reasoning, clearness of conception and wealth of learning, conveyed in a style of representation of the world to have the contributions to the literature of the New Philosophy are large and valuable. His pen was never idle. His writings are characterized by a generosity of spirit and a soundness of reasoning, clearness of conception and wealth of learning, conveyed in a style of representation and hold its annual meeting of love and good-will to humanity.

Spiritualists' Union will celebrate the date of its formation, and hold its annual meeting of love and goodwill to humanity.

How pleased my companion and I would be to participate in those Anniversary exercises, and to mingle with you, dear co-workers, on that bright and happy occasion. For although we have traveled thousands of miles since we last gazed into your friendly faces and clasped your kindly hands; although we have listened to many cordial tongues that have welcomed us in our travels, been entertained by royal hearts, and received the blessings of angels and mortals; although we have wendered through sunny lands, and have been feasted mentally and materially with the luscious fruits, gorgeous flowers and intellectual gifts of the Pacific slope, yet our thought turns in love to good old Boston, and we would fain clasp hands in greeting with our Veteran Union friends on the day when they meet to commemorate the birth of their useful and heaven-appointed organization.

But while our faces will have turned eastward before that happy day, we will not have reached Massachusetts until its hours have long sped into the unrecallable past. And so, all we can do is to send our loving thought and our Good Speeds to you all as a body of spiritualistic workers, and to each one individually as an advocate of truth, and as a personal friend. Believe in us, dear friends, and in our angel guides, that we have the interest of the Veteran Union at heart; that we recognize its importance and its usefulness; that we feel it is destined to work still greater good in the lives and minds of human beings than it has accomplished. And yet it has already performed grand works. It has blessed and strengthened human lives from Maine to California. The twenty-five dollars that the Veteran Union voted and paid in monthly installments of five dollars each, during the last winter, to an aged medium in San Francisco, were the means, to my personal knowledge, of bearing benefaction and blessing to the lives of three worthy souls, the

Minor Rules for Health.

Sleep with the head to the north. The earth is a magnet, and so is the human body.

Do not keep lights burning in your room. They burn up the oxygen.

Cultivate music. It is harmonizing and cheering to the slok.

Neither eat nor drink while over-heated.

If you would reduce your fat, abstain from drinking water, and wholly from eating carbonaceous foods, rice, Irish potatoes, cornstarch puddings, etc.

For a tonic effect, bathe in a warm room in cold, or cool, water, rubbing the body immediately with a coarse towel till the skin is warm and red:

Clean the nails thoroughly of both hands and feet before retiring at night.

Have regular times for going to bed, for rising, for eating and for attending to the demands of nature.

Do n't indulge in nor listen to neighborhood gossip. If you have ill feelings against persons do them kindnesses. The exercise of love and good will conduce to health.—J. M. Peebles, M. D.

Always accompanies good health, and an absence of appetite is an indication of something wrong. The should never want to be a leader in politics; Husband-and desire for food is soon followed by lack of strength, for when the supply of feel is cut on the first benefit of human new to health, and an absence of a sappetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of feel is cut on the first benefit of human new to the politentiary in politics.

Always accompanies good health, and an absence of appetite is an indication of something wrong. The loss of a rational desire for food is soon followed by lack of strength, for when the supply of feel is cut on the first benefit of the charities fund of the Veteran Spiritualists, or to be soid for the benefit of the charities fund of the Veteran Spiritualists, or to be soid for the benefit of the charities fund of the Veteran Spiritualists, or to be soid for the benefit of the charities fund of the Veteran Spiritualists, or to be soid for the politica

vail.

As soon as possible after our return to Boston, we shall take steps to deed the property without reserve to the V.S. U., with the understanding that whether it be sold or retained by that organization, it be devoted to the benevolent work outlined by the V.S. U. in its policy of assisting destitute mediums or others in our Cause. It is our desire that the property be accepted by the Veteran Spiritualists Union as the

ioint gift of Spirit Loteia and of Mr. and Mrs. C. P.
Longley, and we trust that others in our ranks who
are able to add their mite, or to donate something of a
substantial character to the treasury of this useful
and heaven-blessed organization, will be induced to do
so by our example, which, small though it be, is made
with the desire to benefit our kind, to encourage the
Veteran Union in its good work, and with the hope
that it will arouse others who are able to give of their
means, to the importance and worth of this Union
and to the determination to support it by their financial aid.

May the angels of love and peace ablde with you all.

cial aid.

May the angels of love and peace abide with you all.

Your sister in the cause of Truth.

MRS. M. T. LONGLEY.

Pasadena, Cal., May 1st, 1894.

The First Spiritualist Ladies' Aid

Society Held Memorial Services at 1031 Washington street, Boston, on Sunday, May 27th-the hall being handsomely decorated with flowers, which were contrib-

uted in abundance. The afternoon session opened with singing by the choir, and an eloquent address of welcome by Mrs. A. S. Waterhouse. After a song by Mrs. Gertle Hanson, Mrs. J. F. Eaton read the following Memorial Poem, [*] which was written by her for the occasion:

MEMORIAL POEM. By Mrs. Julia F. Eaton.

By Mrs. Julia F. Eaton.

Nature is smiling with life—with the beauty and fragrance of spring!
Blossoms lift up their bright faces in praise, and the birds sweetest melodies sing:
For all earth has awakened to life—from the winter to sunshine of May;
And a tribute of joy we should bring on this our Memorial Day.
But the heart is a temple of love, and we long for a grasp of the hand.
For a sound of the voice of our loved who have passed to the bright border-land;
And we gather the holly and rose, and tearfully garlands entwine,
While rejoiding in knowledge of life just over the sunsetting line!
But our tears are commingled with smiles when the

setting line!

But our tears are commingled with smiles when the night is lost in the morn:

For the gate to their mansion parts wide when our faith into Knowledge is born—

When the footprints of angels we see on the threshold and stairway of Time,

Leading down from the tower of Light where the bells of fond memory chime;

Coming to whisper of peace and of rest—of the boatman who dips the still oar, and wafts the beloved of our heart to the bright and the beautiful shore;

And as pilots on Life's boundless sea, when a storm is crossing the soul,

They stand at the helm and hold to its course, though the billows deep over it roll.

Not an action of kindness or good, but an angel in-

Not an action of kindness or good, but an angel in-

Then weep not, for our loved are not dead-nor yet sleeping beneath the green sod;
They have risen in glory to light, to the knowledge of heaven and God;
And they come on the wings of our thought, bringing tokens of love and of life,
Bringing comfort and balm for the wounds in Life's wearisome conflict and strife. sleeping beneath the green sod;

And we welcome to-day in our midst the loved of the yesterday time, Who carried the banner of spirit-return emblazoned

who carried the banner of spirit-return emblazoned with precepts sublime;
Who upheld its grand teachings of life and guarded with tenderest care,
Lest among their bright flowers of Truth should grow errors of thistle and tare. On these walls their sweet faces we see enwreathed

with a halo of love; [†]
They are living as truly on earth as they live in the heaven above;
And the words which we speak at this hour, the flowers we lay for them here,
Are as real to them as to you—and bring them a solace and cheer.

Then with fervent acclaim let us render them praise

Then with fervent acclaim let us render them praise for the good they have wrought. For the lessons all sparkling with love which they have unceasingly taught;
Let us lay on the altar of Truth a new pledge this "Memerial Day,"
That our faith shall be proved by our work, and the stone from our tombs rolled away;
That we wear "In Memoriam" flowers—not a garment of sable or gray,
But let smiles born of hope speak our loss, and turn winter to sunshine of May;
For our smiles form a ladder of love by whose rounds the departed descend,
And to bask in the light of their presence our fatth must with cheerfulness blend;

must with cheerfulness blend;
We must open the blinds to our heart and let sunshine into it roll;
Brush the ashes of doubt from its hearth and let love encompass the whole;
Let the fountain of tear-drops be dry, and all sighing and sorrow be still,
Till the "Holy Night" song fills the breast with a measure of "peace and good will."

Mrs. C. F. Loring spoke in her usual earnest manner, and Mrs. M. A. Brown rendered a reading very effectively; Mr. John Slater, after singing, gave many convincing tests—all being recognized. The meeting closed with remarks and tests by Mrs. J. K. D. Co-

After a pleasant intermission, which the many friends present socially enjoyed, the evening session opened with singing by the choir and a fine address by Dr. H. B. Storer; an original poem, written by Mr. Geo. Cleaveland, was read by Mrs. Brown, after which she gave several tests; Master Charlie Hatch, accompanied by Miss Lilla Fay, planist, played a selection on the violin, which all enjoyed; Mrs. Sarah A. Byrnes, a worker for the Cause when it cost something to be an acknowledged Spiritualist, spoke with enthusiasm on the growth of the phenomena since then; Mrs. Shackley and Mr. Arthur McKenna then gave a number of good tests.

then; Mrs. Shackley and Mr. Arthur McKenna then gave a number of good tests.

The music which interspersed both sessions was under the management of Mr. George Cleaveland, Miss Fay as planist—the members participating.

The many friends and societies to whom Mr. Cleaveland has so generously contributed his services this season will be glad to hear that a testimontal is to be given him, at 1031 Washington street, on Thursday evening, June 7th—the use of the hall having been tendered for that purpose.

ALBERT P. BLINN.

• [This poem was also read at Berkeley Hall, during the benefit meeting given to F. A. Heath, on the same day.— ED.] †(Referring to the life-like portraits of some of the early ploneers of spiritualism, which adorn the hall of the La-dies' Aid Society.—ED.]

"Hello, Mr. Workingman! 31What are

ou doing?"
"Digging potatoes."
"Have you any to sell?"

"What are you doing with them?"

"What are you doing with them?"
"I sort them into four piles."
"What do you do with them?"
"The big piles of fine potatoes you see over there I give to the landlord as land rent for the privilege of living on the earth; next to the biggest pile I give to the money lord as interest for the privilege of using the tools that some other workingman made; the third pile I give to the politicians as tax, and the little ones I give to the hogs, and what the hogs do n't eat I eat myself. So, you see, between the landlords, the money lords, the politicians and the other hogs I get my living."
"But what do you do with the hogs?"
"I give them to the railroad company for hauling the big potatoes to the land and money lords."—Ex.

Peacemaker-"I wouldn't fight, my good man."
First Combatant-"He called me a liar, sir." Second Combatant-"An' he called me a lazy loafer,"

Peacemaker-" Well, I wouldn't fight over a differ-

ence of opinion; you both may be right."

June Magazines.

NEW ENGLAND MAGAZINE. - The principal article of this emineutly attractive number is "Neal Dow and His Life-Work," by A. A. Miner, D. D., finely? illustrated, and accompanied by an excellent engraving from a photograph taken on the great reformer's ninetieth birthday; John C. Wyman writes of "Rhode Island at the World's Fair," showing the commendable display made by that little Commonwealth: Herbert Laws Webb describes, in a lengthy paper, "The Telephone of To-Day"; Clifford Hoffman Chase contributes a pleasing story, entitled "The Critical Hour"; "The Emancipation of Mr. Samuel Banks," by Charles S. Lanier, is a pathetic narrative. Other interesting articles appear, interspersed with poems. Warren F. Kellogg, publisher, 5 Park Square, Boston,

CASSELL'S FAMILY MAGAZINE.—The current number is especially attractive, and beside installments of the serials and entertaining short stories there appear, in the series of articles on girls' colleges, a sketch of "Life at Girton College," by Raymond Blathwayt; "Royal Authors and Their Books-from Richard I. to Elizabeth," by R. Maynard Leonard; 'Gardening in May," by a practical gardener. The departments are up to the usual high standard. The Cassell Publishing Co., 31 East 17th street, New York.

THE PHRENOLOGICAL JOURNAL opens with a phrenograph, from a personal examination, by Edgar C. Beall, M. D., of the noted pioneer in the field of woman suffrage, Susan B. Anthony; John W. Shull contributes the first part of an extremely interesting article on "The Faculty of Language"; under the heading of "How to Study Strangers," Nelson Sizer writes of shapes of heads; Charlotte Fowler Wells furnishes phrenological biographical sketches of John Neal and Dr. B. A. Parnell; much useful instruction is given in the department on "Child Culture"; 'Notes in Anthropology" contain many curious facts. Fower & Wells Co., Publishers, 27 East 21st street, New York.

THE JOURNAL OF HYGIENE.-W. A. English, M. D., writes an intensely interesting letter from Columbo, Ceylon, in which he gives a brief sketch of the life and teachings of Buddha; R. T. Colburn furnishes the second paper on "Bread and Bread-Making"; "Notes Concerning Health," by the editor, is especially valuable; Jennie Chandler writes of education under the heading of "Hygiene for Women"; many timely subjects are interestingly discussed under the title of "Topics of the Month." Dr. M. L. Holbrook, Editor, 40 East 21st street, New York.

MISCELLANEOUS NOTES AND QUEBIES opens with 'A Prophecy" concerning the future state of several nations, a literary curiosity which appeared in the Boston Patriot of Feb. 10th, 1810; Edward Dingle contributes information concerning "The Asteroids and Satellites of Uranus"; "The Symbol of the Indian, Egyptian and Christian Cross" is an interesting extract from "Tradition, Its Origin and Development." Other curious facts and instructive matter are presented in the current number. Published by S. C. & L. M. Gould, Manchester, N. H. For sale by Colby & Rich.

ST. LOUIS MAGAZINE is one of the strongest of recent issues—the departments being wisely selected in subject and material. It is thoroughly original in authorship in everything that is presented. Charles H. Mackay has given much food for thought in his department of "Practical Occultism." The reading in the lighter vein cannot fail to attract, which is also true of the poetry. In this line the poem, "For these things men say God be thanked," will amuse as well as cause reflection. "Just in Time" is a pleasing story by W. B. Shannahan. S. Jesse Black has an interesting story, "The Duel," which was not much of a duel after all. The storyettes are not the least to commend the current number. T. J. Gilmore, publisher, 2819 Olive street, St. Louis, Mo.

NEW THOUGHT [for April] is a most interesting issue, containing, among other articles of merit, an installment of "Joan, or Spiritualism in France," by Moses Hull; "Sketch of Carrie E. S. Twing," by Mattie E. Hull, accompanied with portrait of that remarkable medium, which forms the frontispiece of this number; "Along the Line," by Mattie E. Hull, which contains matter for thought, as does also the editorial on "Funeral Reform." Published by Moses Hull & Co., 29 Chicago Terrace, Chicago, Ill.

THE THEOSOPHIST [for May].—H. S. Olcott contributes an installment of "Old Diary Leaves"; "The Sankhya Yoga " is continued by Rama Prasod; Biressur Bannerii, B. A., furnishes a paper on "Altruism," read before the Bengal branch of the Theogophical Society; "The Spirit of Theosophy," is the substance of an address delivered by Mrs. Besant; "Who Was Spitama Zarathushtra?" is interestingly discussed at some length by Nusservanji F. Billimoria; "The Hindu View of Transmigration" is clearly set forth by R. Ananthakrishna Shastry. Other articles not here mentioned also appear. Published at the Theosophical Society's Headquarters, Adyar, India. For sale by Colby & Rich.

THE PROBLEM OF LIFE [for May] .- The present number of this most excellent magazine opens with a thoughtful article on "Psychic Development"; under the heading of "Sunday Services in Boston," a synopmeasure of "peace and good will."

Then will joy like a beacon arise and send forth its radiant light.

Till ail earth is 'llumined with Faith and the wrong gives away to the right;

Till the angels pin backward the mist with a star of wisdom and sight.

And man's life is a poem of love and an anthem of holy delight!

Then when the angels' sweet kiss on our lips shall have sealed them with silence on earth,

We shall wake into newness of life—and the joy of the heavenly birth!

TALKS WITH MOTHERS.—No. 3. sis of a lecture delivered by Mr. W. J. Colville at the

TALKS WITH MOTHERS.-No. 3. HAPPY BABYHOOD.

Every mother wants her baby to thrive, because a healthy child is a happy child. The question of how the baby shall be fed is demanding the attention, as never before, not only of the mothers in the land, but of the entire medical profession also, because it is now realized how much the health of a child can be influenced by proper nutrition during the years of babyhood. As the result of the improper feeding of the infant, the vitality of the child is impaired, and he grows up weak and puny. In these days when artificial food is being so generally resorted to for infants, the demand for a substitute for mother's milk has brought out many foods for which great claims are made. Gustay Mellin, an English chemist, was the first to discover and combine the requisite properties necessary for an artificial food, and with his discovery the rational feeding of infants commenced.

Mellin's Food is the only perfect substitute for mother's milk, and it has done more to make babies strong and healthy than anything else that has ever been invented. Mellin's Food possesses all the requisite heat and flesh producing and bone-forming constituents necessary to give a child health, vigor and vitality. Infants are exceedingly fond of it and thrive upon it when nothing else can be retained upon the stomach. If they have been weak, fretful and troublesome they become happy, healthy and active; bright eyes, rosy cheeks, firm muscles and a strong constitution are the inevitable results of using this excellent preparation. Mellin's Food, being highly nutritious and easily digested, is also perfectly adapted to the wants of invalids and convalescents. stitute for mother's milk has brought out



Perfect Substitute for Mother's Milk. SEND for our book "The Care and Feeding of Infants," mailed free to any address. DOLIBER-GOODALE CO., BOSTON, MASS.

estate, according to his attainments in this world; while the good he does receives compensation in inherent virtues and harmonious relations to man and nature, also evil, for the same reason, creates a state incompatible with the true order of things, or a state of unhap-

piness.

The end and aim of life in the spirit-world is progress in mental, moral and spiritual things, and to help the perverse or undeveloped spirits along the same lines of progress.

From knowledge acquired through actual demonstration, I believe that the inhabitants of the spirit world have the power as well as the disposition to return to this world and manifest themselves in various ways, from a simple mental suggestion to a visual appearance, and also to take possession and control of the minds of mortals to an extent within the limits of the organization of the person exercised.

The whole duty of man in his mortal life consists in taking the consecutive steps in the

consists in taking the consecutive steps in the attainment of knowledge and spirituality in a complete state of harmony with the fully unfolded spiritual state. All duties logically growing out of or predicated upon this primal duty should constitute the entire conduct of man, whether related to the moral, mental or material material.

A social life for man naturally implies the construction of certain laws for harmonious intercourse and government; such rules of intercourse and government; such rules of conduct have always been formulated by civilized peoples, as showing the proper relations between man and man, and have been generally known as moral or ethical laws; these laws have grown from simple principles to complex applications, according to the growth in civilization or extent of experience, and for the same reason admit of further extension or modification selegates they do not do sion or modification, so long as they do not de stroy the effect of basic principles; and the first or cardinal essential of such laws is based on the well-known axiomatic precept of doing unto others as we would that they do unto us.

We are taught by the spirit-world that good deeds, springing from a good heart, have a creative force in building future states of abode; and that also conversely the sinful create their habitations; that the wicked must undo their evil deeds, here or hereafter, and attain a state of justice, before they are prepared to enter upon the path which leads to spiritual progres-

upon the path which leads to spiritual progression and happiness.

As love is stronger than hatred, and light more potent than darkness, all who are willing may, as most eventually do (though in some cases of evil-doers through much suffering), attain a state of complete happiness. By virtue of similar qualities and coordinate conditions mankind is a brotherhood, and in this life cannot escape the good or evil which contact implies; it is therefore necessary that this brotherhood be made an efficient means of progress and happiness by the more fortunate possess. of similar qualities and coordinate conditions mankind is a brotherhood, and in this life cannot escape the good or evil which contact implies; it is therefore necessary that this brotherhood be made an efficient means of progress and happiness by the more fortunate possessors of the mental, moral and material, helping others upward toward a proper state of others upward toward a proper state of

equality.

Every person is bound to recognize the possibilities of moral growth in humanity, what-ever the development may be at present, and to interest himself in all means tending toward to interest himself in all means tending toward the elevation of the race, believing, as I do, that whatever is left undone in this life must be performed in another sphere, and often at the expense of an unhappy experience.

Education of the mind and body should go hand in hand, as the mind and body interact upon each other, to the extent that an injury to one is an injury to the other. All avoidable ignorance and disease is sinful.

Every Individual is an integer of the commit-

Ignorance and disease is sinful.

Every individual is an integer of the community, and for this reason, should take part in the government under which he or she may reside, by endeavoring to procure laws with exact justice to all and special favors to none.

These who are governed should also both. Those who are governed should also be the governors; and for this reason men and women of suitable age should enjoy the right of suffrage and all privileges belonging to citizen-

ship.

Every person is under a moral obligation to prevent poverty by working for the enactment of laws for the just distribution of the products of labor, and also to help the deserving to the extent of his means.

Idleness is a sin against the individual and the community.

Idleness is a sin against the individual and the community.

It is the duty of governments and of society to oppose tyranny of all kinds—by legal means if practicable, if not, then by force; that all incorrigibles should be restrained by lawful means; and that where oriminals are deprived of liberty as the enemies of society, or even as the exponents of society, they should at the same time be made the subjects of an education that will tend to turn them from evil courses. Where individuals are threatened with loss of life, property or just rights, resistance is proper, but by constituted means of redress in every case where possible.

Truth, from whatever source, should be sought by all. Faith in the triumph of good over evil and in the possibility of uplifting the vicious, hope for the future, and courage to do right, are virtues to be prized and practiced.

The beauty and glory of the spirit-world find expression in music and song and other easthetic arts, and for this reason it is our duty to create an atmosphere of harmony by similar expressions more essecially whenever we en-

BANNER—the first paper that helped me along in spiritual understanding years ago. I have neither dropped out of the work nor been idle all these months. I have been busier than ever. My work has extended over a good deal of territory for the last seven or eight months. After the camp at Haslett Park closed last summer my wife and I went home for a brief rest, then we returned to Michigan at South Haven for three Sundays; back home again. Next we attended for a couple of sessions the National Convention at Chicago, and from there we went to Villa Ridge, Ill., the extreme southern part of the State, where there is quite a large settlement of our people, who have labored as few can realize, built them a hall, and sustain a good society and Lyceum, having occasionally outside help. We remained the river, and the companions ones gone before. She exclaimed, 'Such a heaven I can think of. Oh! it is beautiful!'

To the Baptist lady came her companion, who had entered spirit-land; he gave her complete the river, and the control ones gone before. She exclaimed, 'Such a heaven I can think of. Oh! it is beautiful!'

To the Baptist lady came her companion, who had entered spirit-land; he gave her complete the river, and the companion, who had entered spirit-land; he gave her companion, who had entered spirit-land; he gave her complete the proving assurances of the life to come, and satisfied her that he knew, in his new state of being, the experiences of her stay on earth."

BROCKVILLE, ONT.—R. W. Maddocks writes: "I recently took a trip from Hamilton too Montreal, and noticed that there were very few people, with whom I engaged in conversation, who seemed to know anything at all about Spiritualism; of those who did, the majority seemed to have learned what they know of the matter from certain 'tracts,' the care of the retard the companion, who seemed to have learned what they know of the matter from certain 'tracts,' the care of the late of the companion, who seemed to know anything at all about Spiritualism; of those who

Twent to Marshalltown, Ia.; for the month of November, where I found a very good soolety, progression.

LOS ANGELES, J., W. Reynolds, M.D., says: "The lack of cohesion among Spiritualists is due, no doubt, to more than one cause. The chief reason I believe to be the fact that we have no formulated statement of the principles to which we assent.

Man is a spirit associated with matter suit, but to fix a greated with matter suit, but to fix a more chieful form, corresponding with, and related to, the conditions of his environment. In the spirit-world, as we made and and spiritual faculities is continued indefinitely by processes corresponding to his environment. In the spirit-world his individual, ity is retained, and the unfoldment of the meet tal, moral and spiritual faculities is continued indefinitely by processes corresponding to his environment. In the spirit-world his individual ity is retained, and the unfoldment of the meet tal, moral and spiritual faculities is continued indefinitely by processes corresponding to his environment. In the spirit-world his individual ity is retained, and the unfoldment of the meet tal, moral and spiritual faculities is continued indefinitely by processes corresponding to his environment. In the spirit-world his individual is the highest processes corresponding to his environment. In the spirit-world, as we are a taught to the meet tal, moral and spiritual faculities is continued in the spiritual spiritua

Let us trust the spirit-world, and the good work will go on."

Massachusetts.

HAVERHILL .- E. P. H. writes: "Large audiences were in attendance Sunday, May 27th, at the Spiritual Union, to listen to Mrs.

Hattie C. Mason of Worcester. This inspirational and test medium gave instructive remarks and good tests.

Sunday, May 27th, was the last one of the present lecture course, and meetings are discontinued until next September."

TAUNTON.-Mrs. F. E. Morse says: "Sunday, May 27th, we closed our meetings for the season. Mrs. A. E. Cunningham (Boston) occupied the rostrum afternoon and evening-giving a lecture and fine tests."

LAWRENCE.-Dr. C. A. Stevens, Conductor, writes: "Sunday, May 27th, Mrs. E. C. Kimball spoke to large and appreciative audiences. Her tests were, as usual, very satisfactory.

Our meetings now close until about Sept. 30th. Mediums desiring to occupy our rostrum the coming season should address the Con-

NORTH SCITUATE. - A correspondent, "D. J. B.," writes: "The Progressive Lyceum at this place held its Twenty-fifth Anniversary

at this place held its Twenty-fifth Anniversary on Sunday, May 27th; the occasion was remembered by the following program:

Lyceum called to order by the Conductor, Mrs. Marsh; selection by orchestra; singing by Lyceum, 'Our Lyceum,' t is of thee': invocation, read by Assistant Guardian; Silver Chain recitation (Page 39 Hymns and Songs); singing by the Lyceum, 'We come, we come to greet you': address by D. J. Bates; selection by the orchestra; recitations by Ocean and Shore groups; dialogue by six group members; continued recitations by Banner, Beacon and the other groups; violin solo and a recitation by Master Charlie Hatch of the Boston Lyceum; collection; Grand March.

Intermission of five minutes; selection by

Intermission of five minutes; selection by the orchestra; short addresses by Lyceum members and visiting members; continued ad-dresses; Target March; closing by singing 'Nearer, my God, to Thee,' led by the orches

tra.
Letters of regret at unavoidable absence were read from Edwin Wilder, Mr. and Mrs. C. C. Lewis, First Assistant Conductor and Guardian, and Thomas Hyland.

the sudden illness of a member disappointed

Mrs. Burbeck, who is a fine platform speaker and test medium, lectured in the evening to a good audience."

SPRINGFIELD. - W. F. P. writes: "For several years it has been the custom of the Greenwich, Mass., Society of Spiritualists to invite the Springfield friends to visit and participate with them in their annual June exercises. The Springfield Ladies' Aid, desiring to reciprocate to some extent the pleasure en-joyed upon those occasions, tendered a recep-

joyed upon those occasions, tendered a reception to the Greenwich friends at its cosy hall in this city on Thursday, May 31st, which was well attended and successful.

Dinner and supper were served in the hall; the afternoon was spent in viewing the city and in social intercourse; while the evening was devoted to an entertainment consisting of short addresses by Mrs. Holcomb, Messrs. Budington and Peck, and an excellent program of vocal and instrumental music, recitations, etc., etc.

etc.
Mr. Parker of Greenwich tendered the Mr. Parker of Greenwich tendered the thanks of the delegation for the reception, and declared it a most enjoyable event.

The pleasure of the occasion was marred by the absence of Mr. H. W. Smith and Mrs. Yeaw, the President and Pastor of the Greenwich Society—Mr. Smith being detained at the bedside of a sick brother."

Maine.

BELFAST .- Mrs. M. J. Wentworth writes: "A great influence is exercised upon the timetried denizens of mortality by the naturalness

"A great influence is exercised upon the time the same time be made the subjects of an education that will tend to turn them from evil courses. Where individuals are threatened with loss of life, property or just rights, resistance is proper, but by constituted means of redress in every case where possible. Truth, from whatever source, should be sought by all. Faith in the triumph of good over evil and in the possibility of uplifting the vicious, hope for the future, and courage to dright, are virtues to be prized and practiced. The beauty and glory of the spirit-world find expression in music and song and other esthetic arts, and for this reason it is our duty to create an atmosphere of harmony by similar expressions, more especially whenever we entertain our angelic visitors in a collective manner; and also we should be, as far as possible, in a state of mutual accord with each other, to fulfill the true conditions of interchange of thought."

Illinois.

ELGIN.—G. H. Brooks writes: "How time passes away! I am surprised to note how long it has been since I sent any line to title dear Banner—the first paper that helped me along in spiritual understanding years ago. I have neither dropped out of the work nor been idle all these months. I have been busier than ever. My work has extended over a good deal of territory for the last seven or eight months.

After the camp at Haslett Park closed last summer my wife and I went home for a brief test, then we returned to Michigan at South

The Fox Memorial Association

Met on Sunday, May 27th, at the "Cypress Hills Cemetery," near the city of Brooklyn, to decorate the grave of the Fox sisters-Margaretta Fox-Kane and Kate Fox-Jencken, whose mortal bodies lie buried in the plot owned by that stanch and true Spiritualist, Joseph La Fumée of Brooklyn.

the plot owned by that stanch and true Spiritualist, Joseph La Fumée of Brooklyn.

The Spiritualists of Brooklyn were led by Mrs. Emily B. Ruggles, a lady well known for her numerous deeds of charity and kindness; and the New York City Spiritualists by Mr. Wilson MacDonald, the President of the Fox Memorial Association. The friends from both cities were laden with flowers, with which they covered the mound beneath which lay the bodies of the martyr mediums. Plants in profusion were set out by loving hands around the grave.

The exercises commenced with an address from the President, Mr. MacDonald, who had known the Fox family since their first appearance in the city of New York, in the year 1849. In the name of the members of the Fox Memorial Association he thanked those present for their attendance. He alluded to the struggles of the Fox sisters in those early days of Spiritualism, which tried and tested the courage of men and women; and also of their triumphs in this country and in Europe.

The good the Fox sisters accomplished will continue to live and grow brighter with the flight of ages, said the speaker. Their memories will endure—coequal with those immortal martyrs who gave their lives for political, civil and religious liberty. Future generations of Spiritualists, with hearts of gratitude, love and forgiveness, will come to this beautiful place to lay the buds and blossoms of affection upon this modest mound. Think not, dear friends, that we are here to water this hallowed ground with our tears, or to cover these tombs with the draperies of woe and grief; no! We come to rejoice and be glad that these martyrs, these children of light, have escaped from their frail and feeble bodies, and that they are now hovering near us, though viewless, in the spiritual world.

Mr. Sargent of Brooklyn read an interesting and rested an appropriate apan Mrs. Bug.

world.

Mr. Sargent of Brooklyn read an interesting address, and recited an appropriate poem. Mrs. Ruggles made a lew remarks, after which Mr. La Fumée was called upon, who said he was thankful that the ground that held the dust of those near and dear to him held also the forms of the Fox sisters.

Mrs. Kate A. Tingley of New York addressed the audience in her usual eloquent and pleasing style. She paid a high compliment to officers and members of the Fox Memorial Association for the work they had accomplished in providing a final resting place and a decent burlal for the first mediums of modern spiritual manifestations.

A. P. R.

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A Question for the Occupant of the 'Adams Seybert Chair of Moral and Intellectual Philosophy" in the University of Pennsylvania.

In process of time, during the history of the Spiritual Philosophy and phenomena, divers celebrated men (a list much too long for reproduction here and now) have given in their adhesion to the New Dispensation. We have had in America; Profs. Crookes, Wallace and others, in England; Profs. Aksakoff and Butleroff in Russia; Camille Flammarion, in France; Prof. Zöllner in Germany. At a later date Mr. Henry Seybert, a wealthy Spiritualist of Philadelphia - as will be remembered - who had had satisfactory evidence himself of the genuineness of the phenomena, felt impelled to leave a bequest of \$60,000 to the University of Pennsylvania for the founding of a Professorship, named as above, with the prime purpose in view of calling out an impartial investigation of Modern Spiritualism and its claims to the public attention; and Dr. Wm. Pepper (provost of the University), Prof. Geo. Fullerton, Mr. Horace Howard Furness and some others-the ensemble being called "The Seybert Commission"-claim to have made such investigation. The result of their inquiries, as embodied in their so called "Report," however, was anything but satisfactory to Spiritu alists and those best acquainted with psychic investigations.

For some time the Commission-through the agency of Mr. Furness (who seemed to be the only really earnest and devoted man in the whole party) -- pursued its inquiries, selecting a number of well-known mediums whom we recommended, and holding therewith several sit-

We were told in advance, however, by a gentleman in Boston to whom we introduced Mr. Furness, that there would be no adequate result, our informant having learned that not a single one of the said Commission had the slightest idea of the methods which should be employed in order to impartially test the question at issue. We were subsequently informed by one of the mediums, that at no time when the sittings were held, were there more than one-half of the appointees present, and that while the quasi-investigation was going on several of the members were smoking! After long delayed "report" appeared, which led a doubting public, in whom "the wish" was evidently "father to the thought," to say that Spiritualism had received the severest blow almed at it since the day of its inception!

That was, if our memory serves us, in the spring of 1887; since then, to date, nothing special has been done that we are aware of in re the matter. The Spiritualists of the United States are now anxious to be informed as to and did space permit would refer to them now what more—if anything—is to be done toward carrying out what was the late Mr. Seybert's well-known onier idea in leaving the money to establish the Adams Seybert chair-yiz. making a thorough and impartial investigation of Modern Spiritualism.

WASHINGTON, D. C .- Friend G. A. Bacon reports that the Cause at the National Capital is flourishing—both societies there having been successful during the past season, with encouraging prospects for future advancement.

Sponcer's Tribute to Tyndail.

The philosopher Herbert Spencer's first con-Colby & Mi h. Phblishers and Machaellers. 2

Hes works givest (formerly Montgomery Place); gerser of Province tirest, Heeles, Mass. heep for a sien compalete asseriment of Spiritual, Fragressive, Refermance of Spiritual, F tribution to any newspaper is an article on the Tyndall himself insisted upon the need for this, and his career exemplifies it. "There prevail," says Spencer, "almost universally, very erroneous ideas concerning the nature of imagination. Superstitious peoples, whose folklore is full of tales of fairles and the like, are said to be imaginative, while nobody ascribes imagination to the inventor of a new machine. Were this conception of imagination the true one, it would imply that, whereas children and savages are largely endowed with it. and whereas it is displayed in a high degree by poets of the first order, it is deficient in those having intermediate types of mind."

But, rightly conceived, imagination, in Spencer's view, "is the power of mental representation, and is measured by the vividness and truth of this representation. So conceived, it is seen to distinguish not poets only, but men of science; for in them, too, 'imagination bodies forth the forms (and actions) of things unknown.' It does this in an equal, and sometimes even in a higher degree; for strange as the assertion will seem to most, it is nevertheless true that the mathematician who discloses to us some previously unknown order of spacerelations, does so by a greater effort of imagination than is implied by any poetic creation. The difference lies in the fact that, whereas the imagination of the poet is exercised upon objects of human interest, and his ideas glow with emotion, the imagination of the mathematician is exercised upon things utterly remote from human interest, and which excite no emotion; the contrasted appreciations of their respective powers being due to the circumstance that whereas people at large can follow, to a greater or less extent, the imaginations of the poet, the imaginations of the mathematician lie in a field inaccessible to them and practically non-existent."

Spencer distinguishes the merely emotional. or human, imagination from the other imagination by calling it "mere reminiscent imagination." while the other is named the "con structive imagination," resulting "here in the creations of the poet and there in the discoveries of the men of solence," and is "the highest of human faculties." With this faculty Professor Tyudall was largely endowed. In common with successful investigators in general, he displayed it in forming the conceptions of physical processes previously misinterpreted or uninterpreted; and, again, in conceiving modes by which the actual relations of the phenomena could be demonstrated; and, again, in devising fit alliances to this end. But to a much greater extent than usual he displayed constructive imagination in other fields. He was an excellent expositor; and good exposition implies much constructive imagination. A prerequisite is the forming of true ideas of the mental states of those who are to be taught; and a further prerequisite is the imagining of methods by which, beginning with conceptions they possess, there may be built up in their minds the conceptions

they do not possess. "Of constructive imagination as displayed in this sphere men at large appear to be almost devoid; as witness the absurd systems of teaching which in past times, and in large measure at present, have stupefied and still stupefy children by presenting abstract ideas before they have any concrete ideas from which they can be drawn. Whether as lecturer or writer, Professor Tyndall carefully avoided this vicious practice. In one further way was his constructive imagination exemplified. When at Greenwood College he not only took care to set forth truths in such ways, and in such order, that the comprehension of them developed naturally in the minds of those he taught-he did more: he practiced those minds themselves in constructive imagination. He so presented his problems as to exercise their powers of investigation. He did not, like most teachers, make his pupils mere passive recipients, but made them active explorers."

The entire article, of which we have given but a single expressive feature above, is one of the worthiest of voluntary tributes that one man could pay to another. It will be read with deeply instructive delight by all who know its author and its subject.

Banner Spielt Message Department.

Nearly every day some friendly Spiritualist calls at or writes to this office inquiring as to the Message Department and its details: We would respectfully inform those who wish for light as to this matter that the regular custom of holding Public Circles is not now in vogue at this office, but that Messrs. Colby & Rich have returned to the old plan which was instituted, during the very earliest days of THE BANNER'S existence-of holding Circles for individual spirit messages in private, in a room at our office.

The messages now given at these (private) Circles through the instrumentality of that excellent trance medium, Mrs. B. F. SMITH, are taken down verbatim each week by Miss Ida L. Spalding-who has been the efficient redebating the subject two years or more the porter for this Department for years past-and are published, in full, according to sequence of date, each week, on the sixth page.

> In other parts of this number of THE BANNER will be found references to the antivaccination movement, etc., and an outspoken letter from Prof. Alexander Wilder. We are in receipt of a perfect avalanche of clippings vs. the truly death-dealing practice of vaccination, more fully. We earnestly thank our vigilant correspondents who have forwarded these evidences of high-handed injustice in America, and shall endeavor in our following issue to array a portion of this rapidly-accumulating testimony against Jennerism before our world العالج أرياضهم المالمان of readers.

A fine large room, with four windowsheated by steam-will be let at a reasonable rental. Apply to Colby & Rich, 9 Bosworth street. Boston.

Bro. Wm. F. Nyo's Anniversary Birthday.

This gentleman's seventieth birthday was celebrated at lile home, 200 Muin street, Fairhaven, Mass. May list, by a large number of invited guests. As Mr. Nyo is a devoted Spiritualist, an affable gentleman, and a special friend of the BANNER OF LIGHT, we take great pleasure in transferring an abstract of the interesting event to our columns from the local paper, in order that our readers may know in what high estimation he is held abroad as well as in this country:

"A life career as upright and honorable, as full of rigid, yet benevolent social and business relatious as has been that of William F Nye, when rounded out to the full measure of three so ire and ten years, cannot have been fruitless of business and social attachments which are chiefly characterized by their cordiality, sincerity and numerousness. So it is that on Mr. Nye's seventieth birthday, his little world of friends seemed to gather en masse to do honor to the eminent event.... But not alone was the hospitality his, for, incidentally, it was the forty-third anniversary of his marriage, and Mrs. Nye was present, in most excellent health and spirits, to great guests. . . The evidence of physical and mental visor, rather re markable in the declinius quarter of mortal career, in the host and hestess, lent's delightful cheer to the oc

casion... Party countries of the countri of residence in Fairliaven, came, that it may fairly be said the whole representative portion of the village did homage to Mr. and Mrs. Nve. And these were not all. The whole day letters and telegrams were received from several quarters of the globe; namely, England, Paris. Nova Scotia Newfoundland San Francisco, New York, Boston, Philadelphia, St. Louis, Chicago and Cincinnati. Friends and relatives from nearer home sent many floral remembrances, and the more intimate connections, in some instances, miscellaneous gifts. Several relatives were present from points -the Cape, Boston and elsewhere One of the interesting features of the reception was the exhibition of an old daguerreotype of Mr. and Mrs. Nye, taken forty-three years ago, the day after their marriage. The contrast between then and now was quite interesting, but it must be said that they looked no less happy in the material form as they stood to gether on their forty-third anniversary than they did in the picture of so long ago when blissfully oblivious of all else, in the happiness of the honeymoon."

A Philauthropic as Well as Beautiful Festival.

Our readers should bear in mind the fact that the highly successful Children's Festival given in Music Hall, Boston, May 5th, by MRs. W. S. BUTLER, and others, will be repeated by her at the Boston THEATRE June 9th, as set forth by Special Notice in another column.

This most original and attractive entertainment has now an added claim upon the public patronage, from the fact that the sufferers by the recent fire in Boston-whereby so many families lost all their worldly goods-are to receive twenty-five percent of the receipts. Tickets are for sale at our bookstore.

Of this entertainment the Boston Herald re-

marks: Next Saturday afternoon and evening [June 9th] those who signified their desire to have the May Festival repeated by the Children's Progressive Lyceum will have their wishes gratified. The work of carrying out the entertain ment is due to the exceptional executive abil-ity as well as the untiring energy of Mrs. W. S. Butler. Many bright and new features will be substituted for some of those given in the past affair. Mrs. Lilla Viles Wyman has the dances in charge, as before, and has originated many new ones:

Dr. Dumont C. Dake,

(Late of New York City,) has located for a time at No. 408 Columbus Avenue, Boston, where he would be pleased to see the friends and adherents of the spiritual cause in the East, as well as the public generally who may need his services. He is a competent physician, besides being a powerful healer by the laying on of hands. His wife, too, is an excellent spiritual cause of the business they receive from quack doctors.

The bill merely proposes that people shall sail under true colors.

Mr. Tolman of Pittsfield opposed the bill, which, in his oplind, imposed upon personal liberty.

Mr. Gliddings of Great Barrington said that the bill would serve the best interests of the public.

It would not prevent persons conducting a business or profession under a disguise.

Mr. St. John of Haverhill thought that the bill should be defeated, as all it contemplated was an imposition upon the regular physicians, who are put to pear in our next issue, under the heading of examination. 'Banner Correspondence."

It is to be hoped that Dr. Dake will receive in this city a warm welcome-as he deserves.

We were favored with a brief visit on Saturday last from Bro. George A. Bacon of Washington, who was suddenly called to Boston by the departure of his youngest sister-Mrs. M. Matilda King-to the higher life. She was the wife of the late well-known railroad baggage master of the Boston & Albany sta tion for so many years. Her illness was only of a few days, the immediate cause of her demise being pneumonia. Her mind was unclouded till the moment of her dissolution, she giving full directions for the arrangement of her funeral, as well as in reference to business matters. Just as her spirit took its flight, we are informed, the sweetest smile illuminated her countenance on the (evident) recognition and welcome of the loved ones gone before.

We have on hand a large assortment of excellent spiritualistic books and pamphets. just the kind suitable for camp-meeting perusal, which will be forwarded to any address on application (with price, etc.) to Colby & Rich, No. 9 Bosworth street, Boston. A full list may be found in our Catalogue, which is mailed free. Now is the time to secure such invaluable works.

American Spiritualists and their friends who may visit London (Eng.) the present season will find Florence House, Mrs. J. J. Morse's Private Hotel, 26 Osnaburgh street, Euston Road, just the place to locate in, as it is not only the London' Spiritualists' Headquarters, but is a central, convenient and comfortable locality. It would be well to address Mrs. Morse in advance, and thus avoid disappoint-

We are informed in a recent communication from W. DeLoss Wood of Danielsonville, Conn., of the very serious illness of our esteemed friend and correspondent, Mrs. Lita Barney Sayles. The remainder of his letter. on other subjects, will appear next week. The sympathy of the many friends of Mrs. Sayles will be extended to her, with earnest wishes for her recovery.

Genuine Independent Slate-Writing and Materializing Mediums are wanted in St. Petersburg, Russia, as well as in Berlin, Germany. especially among the higher classes of those countries, who are investigating the spiritual phenomena more anxiously than they have for many years past.

Some friend, whose name is unknown to us, has sent us by express from North Grafton, Mass., a floral donation for the adornment of our Circle-Room table-for which kindly act he or she will please receive our sincere thanks, and also the thanks of spirit-friends.

"A Reply to Boy. Dr. Snyder's Comments on Spiritualism."

Is the title of a thoughtful, polemical discourse delivered on Sunday, May 27th, in St. Louis, Mo., by Dn. F. L. H. Willis of New York

THE BANNER has been put in possession of a full report of this powerful lecture, which will be given publication next week. This will render that issue of great value as a species of missionary tract, which may be profitably oiroulated among those whose attention in every community is being now especially called to the great cause of Modern Spiritualism. Our friends everywhere should order copies of that number for circulation among these inquirers, and thus help on the missionary work for the

That Life-Long Worker

For Spiritualism and all reforms, Giles B. Stebbins, has an essay in this number of THE BANNER which all should read. Very true, and highly important is it, at this time, that Spiritualists (as he says) should cling to the grand point (amid the present rush of explanatory [?] speculations clad in many-colored nomenclature) that "nothing can supplant their proof positive of a continued life beyond that change which is death to the body, but the opening of a higher existence for the undying soul."

An inquiring correspondent wishes for specific statement in regard to the beliefs entertained by Spiritualists: The answerfrom our own standpoint—is, that Modern Spiritualism teaches that man is a spirit; that he lives after so called death; and that he is able. under the proper conditions, to demonstrate to mortals the continuity of human life, and that the excarnated can hold intelligent communication with those yet living on the earth. This fact of spirit-communion is demonstrated every week at our office-as will be seen by perusing the various spirit-messages published verbatim on our sixth page.

It will be gratifying to those who sojourn at Onset Bay, Mass., during the heated term, to learn that pure spring water is to be introduced there as soon as the proper pipes can be laid. This grand movement in the right (sanitary) direction was first suggested by Mr. William F. Nye of New Bedford, who is an active business man, fully alive to the interests of Onset Bay from its inception as a spiritualistic headquarters.

Read the highly-appreciative sketch of the late Charles Fauverty (by W. N. Eayrs) on our second page.

The Doctors' Plot Law.

The latest intelligence which has fallen under our notice concerning the proposed Medical Registration Bill in the Massachusetts House, is the following from the Boston Herald of May 28th:

REGISTRATION OF PRYSICIANS.

Mr. Weston of Hingham objected to the passage of the bill to provide for the registration of physicians and surgeous, on the ground that it was class legisla-tion, and that the practice of medicine was not an ex-

He quoted several newspapers in support of his po

He quoted several newspapers in support of the sitton.

If the bill was enacted, he said, it would prevent all persons from practicing medicine unless they came from under the shadow of Harvard College or some similar institution.

Mr. Curtis of Revere moved an amendment to strike out the section of the bill providing for the *popointment of an examining board.

Mr. Simpson of Worcester urged the passage of the bill, which, he said, was in the interest of the people.

He charged that the newspapers were opposed to the bill, because of the business they receive from quack doctors.

medium. A kind note from this lady will apposition upon the regular physicians, who are put to the unnecessary trouble and expense of passing an

Spiritualism in St. Louis.

THE BANNER last week printed a letter from this city, wherein Dr. F. L. H. Willis reported his excelent and kindly reception there. His appearance has evidently called out much interest and enthusiasm among the local Spiritualists. The Doctor went to St. Louis almost an entire stranger, but closes his en gagement, in early June, with a host of admirers. In a later letter (business, etc..) he informs us that he has been treated like a "prince of the blood" by the people, and will never forget his St. Louis sojourn and the friends who made it so pleasant to him.

Fund for the Destitute Poor. DONATION MONEYS PROFIVED.

Joshua Clark, \$2.50; Mary E McQuestion. 50 cents Mrs. L-, \$5.00; Bagoyewatha, \$1.00; S. R. Francis \$5.00; Friend, \$2.00; Smith Cook, 50 cents; "Sympathy," 85.00. Thanks, dear friends.

The right to quit work is a fundamental right, as sacred as any right claimed by capital. But when any body of men undertakes to say that another man shall not earn his bread by labor, but must join strikers in idleness, they deny to that man that which human and divine laws have given him. When this denial is backed by force, it is an insurrection; and when bands of insurrectionists take life, such killing is murder. It is the fundamental rights of mankind that unite the patriotism, the honesty and intelligence of the country in condemning these monstrosities.

Mrs. C. B. Bliss will continue her séances until July 1st, at 340 Shawmut 'Avenue, Boston, Tuesday evening and Wednesday afternoon scances discontinued. (See card.) Regular scances Friday and Sun day, at 8 P. M., and Sunday at 2:30 P. M.

The thanks of THE BANNER'S publishers are eturned to the Ladies' Aid Society of Boston, for its kindly wishes, expressed at the close of the Secretary's report in another column.

Dr. William A. Towne, who is located at Hotel Aldrich, 98 Berkeley street, this city, is unquestionably a successful magnetic physician.

The Grand Rapids (Mich.) Society's resolutions n endorsement of Mrs. Reynolds will appear next

Mrs. Longley's Reception.

The Veteran Spiritualists' Union will tender to Mrs. Mary T. Longley a literary and musical reception, on Tuesday evening, June 12th, at 7:80 o'clock, at the lower hall of the Spiritual Temple, corner Exeter and Newbury streets. All the Spiritualist Societies of Boston are invited to be represented on that occa-sion, and Spiritualists, generally, who appreciate Mrs. Longley's ability and devotion to the diffusion. of Spiritualism. M. T. DOLE.

MRS. ACHSA R. WELCH passed to spirit-life from per home in Webster, Ill., May 21st, aged 66 years. She had been an invalid for over forty years, and a subscriber to THE BANNER most of the time for over thirty years. She was a great and patient sufferer, ready and willing for the change to the higher life. E. W.

Close watch is being kept by the Government on the sporadic outbreaks of cholera in various parts of Europe, and the reports of a number of cases in Warsaw indicate that the epidemic is on its old trail across the

NEWSY NOTES AND PITHY POINTS.

THE MEADOW BROOK.

I turn no milit no lake I filit
No white sail flutters on my breast.
I show no grace of nalad's face,:
Whose soft, warm foot my sands has pressed,
From one small spring pure draughts I bring,
And tiproc through the thirsty land.
Cup-hearer I where brown wrens fly,
And violets hide on either hand.

When goldenrod and asters hod When goldenrod and asters hod
And grasses edge my narrow, stream,
When swallows dip and orloles sip,
My shining waters slip and gleam.
Some little need in flower or weed
To me alone in trust is given,
And knoll and tree leave space for me
To mirror forth a strip of heaven.
— Curtis May, in June St. Nicholas.

FIERY DOINGS .- A \$225,000 fire at Ottumwa, Ia.; Sunday morning (June 3d) fire at St. John, N. B., \$200 000 damage; the car shops, several tenement nunes, stables and beef plant at Laconia, N. H., burned June 3 i-loss, \$125,000; the Boston firm of Gilchrist & Co. damaged \$25 000 by fire, smoke and water

Rev. Lyman Abbott, pastor of Plymouth Church (and successor to Henry Ward Beecher), in his sermon on June 3d referred to the action of the Presbyterian General Assembly in excluding .Dr. Henry Preserved Smith from the pulpit as utterly un-American-and calculated to place that Assemby as authority over and above the Scriptures.

" A dry May and a dripping June Bring all things into tune."

The woman suffrage agitation in New York, says the Boston Journal, has had a distinctly advantageous effect in elevating the tone of the discussion.

If there were no Italian "colonies" in Boston and other cities there would be no padrone system to be deployed and denounced. Segregation and Americanization are the secret of success in this country.

The "looting" of the Indian service goes briskly forward to day, as it has done for many years. Not the most humble places are safe from the spoilsmen.

A great many people are not working because their vaccinations are.

One ocean steamer that left New York Sunday last was supplied with five wagon loads of poultry, including one hundred and sixty turkeys. That looks as if the passengers were going to have Thanksgiving all the way across.

Recent research shows that gem engraving flour. shed as an art among the Chaldeans 4000 B. C., and that specimens of their casting in bronze have come down through the ages since 3000 B. C.

The Brooklyn Tabernacle ruins are still smoking, say the press. So are the lookers on.

REFORMERS!-Now that Coxey and Browne are both in jail, and Mary Ellen Lease is ill. Col. Abe Slupsky pops up into public view again. There are always great little men and women in the public eye, it people will only consent to take the time to look says a correspondent. They do "look" and are disgusted.

There's no redress For selfishness.

The Boston Transcript notes that Gov. Greenhalge's first veto was against the trout bill, the second was in the interest of alewives and herring, and the third and latest one is on the subject of "seals."

Last Sunday's steamers carried to Europe \$2,250,000 n gold! How are you, Uncle Sam?

Dr. Talmage has sailed from San Francisco for Australia. No one has reported how much of that \$200,000 has been raised, as yet.

The sea-serpent has just been seen off Nahant, in the shape of a "school" of horse mackerel, who always swim in single file, with the top back fin above water.

Some people stick at some things and other people stick at others. A man called to testify in a New York court looked with much distrust at the Bible that was handed to him, and flatly refused to kiss it. He was informed that he might open the Bible to a clean place, and with this privilege the oath was finally administered. Then the witness proceeded to testify that for a number of years he had been the keeper of a disreputable house in New York City, and had secured exemption from raids by paying bribes regularly to the police: So says a New York daily paper.

"Too much self esteem," said Uncle Eben, "gits ter be comical. Er man is boun' ter 'pear redicious ef he tries ter pat hiss'f on de back."—Washington Star.

Signor De Ferice, the Italian Socialist Deputy, has been sentenced by the Palermo court to twenty years' imprisonment for his connection with the recent Sicil-

A writer in The Globe says: "Having suffered severely with insomnia and indigestion. I recommend the following four simple and effective rules, which have put me in perfect physical condition: First, use no alcoholic liquors; second, use no tobacco; third, rise at 5:30 o'clock, take a cold water sponge bath. use dumb-bells for fifteen minutes; fourth, before breakfast walk about four miles." There! Is n't that an awful dose?

A veteran advocate of Spiritualism, on the platform, closes a letter to us recently with these kindly words: "May all good bless you, and the great angels of Love and Wisdom be your body-guard against all ill."

The numerous cases of death from Jennerism in the Empire State causes a great daily in New York City to remark that "vaccination ought not to be made compulsory until it can be made certainly safe." If that consummation were waited for there never could be any more vaccination; and the "regulars" would "go into mourning."

Mr. Hamlin Garland was vaccinated last week, and he has had a hard time of it since then. A curious complication arose whereby all the malignity of the vaccine virus seemed to locate in the lumbar region, and Mr. Garland has been compelled to take to his bed and nurse his back.—Eugene Field, in the Chicago Record.

Immigration at the port of Boston is on the increase. and this year will be a memorable one. From May 10th, 1848, when the State began to make up yearly statements as to the number of allens arriving at this port each year, up to the present time, just one miltion aliens have landed in this city! No wonder some of the natives are verging on staryation."

Compulsory vaccination ought never to be careless vaccination.—Telegram. No sort of vaccination ought to be allowed.

If the Sugar Trust should by any means fall to seours the legislation it is looking for in 1896 it will insist on not paying for goods before delivery.

In 1987 graveyards will be non est, as all human bodies will then be cremated instead of being buried. as at present. Then typhoid fevers, and other contagious diseases, will become unknown.

W. J. Colville's Work.

Mr. Colville lectured in Unity Hall, Hartford, Conn., Monday, May 28th, afternoon and evening, to large and deeply interested audiences. The Hartford Times in its Memorial Day edition gave a full report of the proceedings, extending to three columns.

The four following days, May 29th, 30th, 31st and June, 1st Mr. Colville lectured in Rockville, Conn., delivering a course of eight lectures in Temperance Hall. The best people of the town, including the Mayor, took a great interest in this course of lectures on topics rarely discussed publicly in that locality.

On Saturday, June 2d, he had another cordial reception in Hartford at 2:80 P. M.

After the exercises in Unity Hall he returned to Boston, where he is now settled for the present at 18 Huntington Avenue, suite 4. Reliable parties desiring his services for any dates during July and August are requested to communicate with him immediately at the above address.

JUNE CARNIVAL!!

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

A repetition of the Dances of the May Festival to be

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-

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

Buy a Ticket and Help the Cause!!

Sharp Letter from Prof. Wilder. To the Editor of the Banner of Light:

The notion that to disease a person as by vaccination is sanitary or salutary, is absurd enough for the brain of a cretin.

The Brooklyn Health official has dismissed his vaccination corps; and the anti-vaccinators of Brooklyn have appealed to the Mayor to withhold their pay from the public treasury. Certainly it would seem that if they have been employed in illicit acts they should not be paid for the committing of the offenses. Probably, however, this is too much to expect. This is a doctor-bestridden community, and the animal must bear his rider as the bridle guides him.

Lorenzo Dow was once challenged to preach from a text to be given him by a minister just as he was about to begin. The text assigned was from Numbers xxii., 21: "And Balaam rose up in the morning and saddled his ass."

rose up in the morning and saddled his ass."

"This text," said Dow, "embraces three distinct ideas, which I will explain. First, Balaam, the wicked prophet; he denotes your minister. Second, the saddle, which is the salary which he receives. Third, the ass; this means the people of his congregation. The improvement is this: that your minister has his saddle fastened upon you, and is riding you to inevitable destruction."

Of our friends in Brooklyn I say, as Chatham said of the American colonists: "I am glad that they have resisted." It may be that martyrdom is in store for the friends of personal

that they have resisted." It may be that martyrdom is in store for the friends of personal freedom and pure bodies: we shall see. We read that when the apostles cast the Pythonspirit out of the soothwaying girl (Acts xili.) "her masters saw that the hope of their gains was gone," and in the mad fury of their disappointed cupidity, caught Paul and Silas and dragged them to the agora, under the charge of teaching illegal and pernicious customs. The multitude—the majority—rose up en gase multitude—the majority—rose up en masse, and the magistrates beat them and cast them into prison. Doctor craft is about as malignant and obstreperous to day. It abides no law, no constitutional safeguard that con-

filets with its selfish ends.

The medical legislation of America from 1795 to 1835 and from 1872 to 1894 proves beyond dispute that a lust of pelf and power inspires the men seeking its enactment. Give them their way without check, and our liberties would be sacrificed, our manbood obliterated, at the behests of a caste of men endowed with exclusive privileges. Such legislation, and judge-made law in keeping with it, would fill the country with citizens arbitrarily transformed without a crime into outlaws and culprits-men with

who ruled differently from this one. He is out of office now; but he was intrepid and fearless. The eclectic physicians of Connecticut have for years declared against vaccination. They are generally hard-headed, and have won in hard-fought battles. It has required all the sinuosity which has been characteristic of the State Board of Health to get round and flank them. I wish that others of the same medical faith were equally sound and true—but as a rule, men are seldom much better than the community in which they live.

We need men as intrepid as Samuel Thomson and Samuel Adams—as earnest as William Tebb and Rowland Hazard and Samuel Darling—and aggressive as Henry Bergh.

ing—and aggressive as Henry Bergh.
ALEXANDER WILDER.
Newark, N. J., May 30th, 1894.

[From the N. Y. Evening Telegram, May 31st, 1894.]

Did Vaccination Cause Death? Deputy Coroner O'Hare Certifies that Improper Vaccination Caused Lockjaw to Develop. Health Board Officials are Troubled over it Mr. Doty is Positive the Virus was Pure and that a New Needle was Used!

The death of Frank Evans, three and a half years old, which Deputy Coroner O'Hare has certified was due to tetanus or lockjaw from improper vaccination, caused a stir in the Health Department to-day.

The child died on Monday morning at his parents' home, No. 333 East 80th street. Dr. C. B. Murray of 327 East 79th street, who attended the little patient, certified that death was due to meningitis, and this opinion was shared by Dr. J. E. Feinburg of No. 316 East 79th street, who had been called in consultation by Dr. Murray.

As the child had been vaccinated only a short

time before he was taken ill, the parents be lieved that vaccination must have had some thing to do with his death, and they sent for the coroner [with the result set forth in the

John Slater.

To the Editor of the Banner of Light: This well-known platform test medium from San Francisco, Cal., held a test seance at Red Men's Hall, 514 Tremont street, Boston, on Sunday evening, June sd. The hall was packed with people, and late comers

had to be contented with standing-room.

For one hour and a quarter Mr. Slater held his audience (which was composed of many of Boston's well-known people, including many skeptics) spelibound with wonder at the many marvelous 'tests' given during the evening. People in the audience bore witness that the tests that they received were correct, and that it was utterly impossible for Mr. Slater to have known any of the circumstances given, as it was the first, time they had ever seen him at a, similar meeting. Names, facts, dates and even word-forword conversations were repeated to people—and every instance was acknowledged correct.

Mr. Slater speaks bluntly, and without the use of unnecessary words. All present were delighted, and unanimously requested Mr. Slater to hold another scance next Sunday, and at the same place.

DR. WM. Franks: had to be contented with standing-room;

There is one hotel at least in Boston where the strict

law of compensation is fully carried out, for when the

butter is strong the coffee is weak! Unfortunate People,

Who do not live near the leading dairy regions, can now use products of such dairies owing to the perfect preservation of milk in all its mother purity, as accom-plished in Borden's Peerless Brand Evaporated Cream.

Spiritual Cumy-Mectings.

Robe Grete Meetings.

To the Editor of the Banner of Light: These meetings opened on Saturday with very unpleasant weather, still many were present, and enoyed the speaking and mediumship.

Mr. L. L. Whitlock, the President, made a few re-

marks, and Mrs. Moody (of United Spiritualists of America) presided at the organ. Mrs. Whitlock being obliged to leave to reach her

Sunday engagements, made the first address: it was full of interest. She hoped these meetings would prove a great advantage to the Spiritualists of Boston

full of interest. She hoped these mestings would prove a great advantage to the Spiritualists of Boston and vicinity.

The next speaker was Mrs. Chase of Swampscott. She made all happy by her words of cheer; also gave descriptions of spirits, which were recognized.

Dr. Arthur Hodges, so long and favorably known in Boston—now living in Lyun—gave recognized spirit-descriptions.

Mr. Jencken—son of the youngest sister of the three Fox sisters—showed his ability to give tests by the, alphabet and raps. In this way the name of "Mary Mead", was obtained. An old gentleman asked which Mary it was, and the signals responded, "Daughter." He said it was recognized. Mrs. Stone gave a recitation, and the session closed.

The Salem Quartet had been engaged for Sunday, and its musical entertainment was highly appreciated. Miss Amanda Bailey, the soloist, sang with her usual power and expression.

Mr. Walker, the organist, rendered several instrumental pleces with pleasing effect.

It is the intention of the management to make musica leading feature in these meetings.

Mr. L. L. Whitlock, the President, made the opening address of welcome. He said we are not here in the in iterest of isms, seets or creeds; we but only desire to teach the Truth, and study the laws which control these psychic powers. Some claim they belong to Theosophy, ethers to Spiritualism, and still others to Astrology, et.

The question still remains—IFhat is truth? These

The question still remains—What is truth? These meetings are not in the interest of any society—all are welcome.

Do not feel you cannot come if you do not care for the meetings; there are about lifty acres in this park and thousands of beautiful trees—there is room for many meetings at one and the same time. Come and bring your baskets, hammocks and children, and in these beautiful shades find a day of rest and pleasure.

During his remarks Mr. Whitlock also said: "I want you all to remember the BANNER of LIGHT of Boston; it is the oldest paper of its class in the world; it has done more for mediums and spirit-phenomena than any other publication ever has accomplibed; and we of Boston and vicinity owe more to it than all others combined; it is our home paper; it is always ready to advertise our meetings. Do we do our part to support it?

I do not intend to underrate any others, but to sug-

I do not intend to underrate any others, but to suggest that The Banner should be supported by every Spiritualist, and, especially, every medium. Many papers and magazines, devoted to these subjects, bave existed and died since The Banner, nearly forty years ago, made its first appearance. Its agent is here, and will be glad to supply you with copies. I shall say more on this point next Sunday."

Mrs. A. E. Cunningham made a speech which was full of interest, followed by fine descriptions by one of her controls. Mr. John Slater made brief remarks.

Mrs. Julia Davis, after a short address, gave a descriptive séance, followed by psychometric readings. Dr. Hodges and Mr. Jencken were then introduced, and after a few well chosen remarks in reference to the advent of Modern Spiritualism and the Fox sisters, Mr. Jencken tried a few experiments, which proved some intelligence could communicate through the raps and alphabet. Dr. Hodges then gave an interesting sóance.

Mr. Heath made remarks and gave names and descriptions.

Mrs. Butler of Lynn spoke a few words of welcome, and promised more extended remarks some other

Many were present who went away before being called on—or who would have been called for later. Next Sunday Mr. Joseph D. Stiles will be at Echo Grove, and his name is sufficient wherever "Swift Arrow" has been heard to guarantee a large audience.

ence.

Representatives of the Massachusetts State Society of Spiritualists—Dr. George A. Fuller, President—will also be present and hold a session in the interests of

that organization. Public speakers and mediums are invited free.

Notes from Onset Bay, Mass.

To the Editor of the Banner of Light: Nothing is heard of hard times at Onset. Throughout the winter builders have been busy, and cottages have multiplied, and still they are at it. Several edifices, even handsomer and more elaborate than those which seemed heretofore to answer every requirement for comfort, have just been fluished.

a crime into outlaws and culprits—men without a country.

The decision mentioned by Dr. Ripley, of the court in New Britain, was what I expected. I think that the remedy is suggested that will be surest of effecting relief, viz.: the establishing of a private school where vaccination will not be required.

It is very possible that our people, desirous to assure health as well as justice, will have to follow the example of the Huguenots of France and establish institutions of their own outside of those of the State. It would open the way to peaceable revolution, and be a protection from oppressive administration.

A year or so ago Bridgeport had a city judge who ruled differently from this one. He is out of office now; but he was intrepid and fearless.

The comfort, have just been fluished.

Mr. Poole's Hotel and the Brockton House have been open all winter. The Marcy House, with its new dining-room and forty-four lodging rooms, in charge of Landiord House, that guest of Landiord House, as the prophets affirmed and his friends feared, has taken a turn, recovered his health, and will be on hand to secure the comfort of his guest. By the 17th of June, the Washburn House, Hotel Onset and Bay View Hotel will be ready to permanent boarders or transient guests, and Bullock's Restaurant will justify the reputation of past years.

The lame of Onset, as the most beautiful shore resort in New England, has gone abroad, and already rooms have been engaged by many families never the redefore.

The program for the coming season will be ready in a few days.

rooms have been engaged by many lamines hevel here before.

The program for the coming season will be ready in a few days.

THE ANNUAL OPENING DAY will be on Sunday, June 17th. Tickets from Boston to Onset and return, on that occasion, will be \$1.75. Go on any train Saturday, but not Sunday, and return Sunday night, or on any train Monday. As Monday is the legal holiday, this gives practically two holidays to the visitors. Public exercises in the afternoon at the Temple, or at the Anditorium, if fair, and the new seats are in place.

Camp Progress.

The Lynn and Salem North Shore Association will hold grove meetings during the summer at Upper Swampscott—the same grove as last season—commencing Sunday, June 10th. Take Loring Avenue car.

MRS. N. H. GARDINER, Soc'y.

CALIFORNIA.

Summerland .- The Third Annual Camp Meeting of the Spiritualists' Association will commence on Sunday, Aug. 26th, and close September 16th, '94. For information in regard to tents, lodgings or other particulars, address, WM. P. ALLEN, Seo y. particulars, address.

Los Angeles. - The meetings of the First Spiritual Society are held at New Music Hall, 231 South Spring street, every Sunday (Children's Lyceum at 1 o'clock

street, every Sunday (Children's Lyceum at 1 o'clock P. M.). Lectures by Dr. Ravlin at 2:30 and 7:30 P. M. Music under direction of Carlyle Petersitea.

The following officers of the Society will gladly furnish any further information: President, Carlyle Petersitea, 200 South Broadway; Vice-President, H. C. O'Blenes, 706 Montreal street; Secretary, Robert S. Ewing, 323 West 2:1 street; Financial Secretary, Mrs. S. E. Cramer, 118 North Hill street; Treasurer, S. D. Dye, 332 West 1st street.

The friends are respectfully cautioned to pay no money to any person or persons except the Financial Secretary, Mrs. S. E. Cramer, 118 North Hill street, Los Augeles, who will give a receipt for all money received. Public invited to attend.

NEW JERSEY.

Newark.-The Independent Spiritualists' Society has changed its name to The First Church of Spiritual Progression, since entering the new house at 27

Progression, since entering the new house at 27 Frankin street, which was opened and dedicated on Sunday afternoon, June 3d, at 3 o'clock. Mrs. Nellie J. T. Brigham delivered the dedication lecture to an excellent audience.

Meetings will be held here every Sunday evening at 7:45 o'clock. Mrs. Brigham will lecture for us again on Sunday afternoon, June 10th, at 3 o'clock.

Aside from our regular Sunday evening meeting, we hold a circle every Wednesday evening.

MRS. G. A. DORN.

ILLINOIS.

Chicago.-The Illinois State Spiritualists' Association has just closed a most successful engagement with that well-known and popular speaker and test with that well-known and popular speaker and test medium, Mr. G. V. Cordingly of St. Louis, Mo., this being his eighth month's engagement with us in the last two years. He has lectured to large audiences, and his tests have been remarkable. His poetical life-readings are acknowledged to be correct in every instance. Spirit-rappings are given through his agency, and he possesses the gift of psychometry as well as clairvoyance, and giving names and dates, etc., in the most positive manner. We heartily recommend him to all societies.

G. L. S. Jemper.

Tired Professional Men

A Spirit-Picture Taken without a Camera.

Reported for the Banner of Light, BY D. C. OHAPMAN.

Some little time ago I chanced to see an article written by Mr. J. Trail Taylor, a friend of mine in London, Eng., reciting his experience in apirit photography, in which he obtained spirit-pictures without a camera, by simply holding the plate-holder, containing a sensitive plate, in the hands of ithe medium and one other person.

After reading that article I concluded I After reading that article I concluded 1 When I hear people complaining Ladvise them to take would see if Spirit "George Christy" would Hood's Sarsaparilla, telling them what good it has not try the experiment for me through Mr. Pierre L. O. A. Keeler, the medium. On mentioning the subject to him he readily consented to sit for the experiment. As Mr. Keeler is a slate-writing medium, I thought that perhaps if a plate-holder was constructed with slate sides it would be more likely to be successful. I therefore constructed one, and together we tried it. After sitting a few minutes, Christy wrote through Mr. Keeler's hand, saying that there was something the matter with the plate, and for me to take it home and develop it. I did so, and found the holder was not lighttight, and the place was spoiled.

I then reconstructed it, and put in another plate; I also put a plate in my regular holder, which I knew was all right. In company with my wife I went again to Mr. Keeler's rooms at two o'clock in the afternoon; after sitting at the table a few minutes without any response Mr. Keeler said: "You had better write on a slip of paper, and ask for some person to come and help us." It occurred to me to call for my old friend and spirit photographer, Mr. Mumler. So I wrote his name on a bit of paper, and held it in my hand. Immediately Christy wrote through Mr. Keeler's hand, saying, "Mr. Mumler is here, and says he will take my picture in the checked suit I used to wear on the stage.'

(It will be remembered by many old Spiritualists that Mr. Mumler was a prominent medium for spirit photography). As the holders containing the sensitive plates lay on the table in front of us, Christy wrote that Mr. Mumler said that he preferred to use the regular holder. We therefore took the holder up and held it between us for perhaps five minutes, when it was announced that the picture was made. I took it home and developed it.*

Washington, D. C., May 31st, 1894.

• (The result, as received by us, is a small portrait (full length) of a man in a "high-checked" suit; it is outlined in blue upon a thick paper or pasteboard plate, and carries with it the "pose" of a man of-the stage. It is indeed a remarkable production of spirit-power.—Ep.]

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

G. H. Brooks goes to the Orion Camp, Mich., for five days, beginning June 9th; the 16th and 17th, to Bowen's Mills, where a grove meeting is to be held; then to Muskegon for a couple of days; thence to the extreme western part of Illian's for grove meetings. He also takes his place as Chairman of Haslett Park Camp, again, this summer. He is open for fall and win ter engagements. Address him at 144 North Liberty street, Eigin, Ill.

Emma M. Nutt, 634 Jackson street, Milwaukee, Wis., will answer calls to lecture.

Wis., will answer calls to lecture.

Mrs. Ida P. A. Whitlock's camp engagements are at Queen City Park, Vt., Lake Sunapee, N. H., and Lity Dale, N. Y. She has a few Sundays in June and July which she would like to fill. Societies desiring her services for the season of '94 and '95 would do well to correspond with her. Address Station "A." Boston, Mass.

Mr. Oscar A. Edgerly closed, with the termination of his late engagement, the lecture season at Pittsburgh, Pa. (to be resumed in September) though we are informed by John H. Knight, Vice President, that the Conference meetings are still continued.

Mr. J. Frank Baxter will lecture the next two Sundays, 10th and 17th insts. in Somersworth (once Great Falls), N. H. Wm. H. Eddy's address is South Worthington, Mass. He is desirous of engagements in the West for camp meetings.

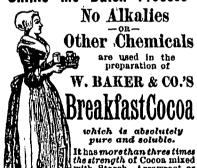
Dr. Juliet H. Severance has returned to Chicago from her winter's work in Florida, and is now located at the corner of Grace and Sixty-fourth streets. Wau-kesha Building, where she can be addressed for en-

KANSAS.

Cherryvale.-The First Society of Spiritualists and Liberals of Cherryvale will hold its second annual Grove Meeting sometime during the month of Ser

Societies or individuals in Southern Kansas, Indian Territory or Southwest Missouri, who would like to assist in making this meeting a success, are invited to correspond with H. P. Dryden, President, or Cherryvale, Kan. W. E. Bonney, Sec'y.

Unlike the Dutch Process



It has more than three times that more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere. W. BAKER & CO., Dorohester, Mass.

SPECIAL NOTICES.

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

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 6.

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

Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months; to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

The tired professional and literary men will find nothing so soothing and refreshing as Horsford's Acid Phosphate. This is the testimony of thousands of these classes of men.

That Tired Feeling

Hood's Sarsaparilla Demonstrates its Building Up Powers. "I was troubled with diabetes, and tried several doc-

tors and different medicines without avail. After I had taken one bottle of Hood's Barsaparilla my friends notiond a change in my looks, and inquired if I was not getting better. After taking three bottles my blood was in better condition. I had a good appetite, and was free from That Tired Feeling.

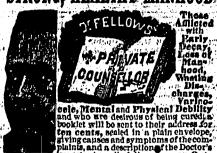
In fact my general health lias been much improved.

done me, for I honestly believe if it had not been for

Hood's Sarsaparilla I would have been dead some time since." J. S. WAYMIRE, Deedsville, Indiana.

Hood's Pills are especially prepared to be taken

STRONG, HEALTHY MANHOOD



Cess. Address. DR. R. P. FELLOWS,

Bay where you saw this adver. Vineland, N. J.

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

Feb. 24.

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.

COLBY & BICH. Publishers.

HERE THEY ARE: Solid Oak Dining Tables and Chairs.





This 8 ft. Table Only \$10.00.







Price \$1.00. Price \$1.25.

The above cuts represent some of the leading bargains in our Dining-Room Department. Call and see these goods and satisfy yourself as to their value. We are showing a line of very finely finished Sideboards to

match these chairs and tables. One of the best bargains in this line is our Number 125 for \$17. Ask to see this Board. We are always pleased to show goods. Call and see our exhibit of Dining-Room Furniture. Also Parlor and Chamber Furniture. Goods delivered at any reasonable distance from Boston.

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By Request--Important.

DY request of a large public, and for the information of the readers of this paper, we publish the following list of our Agents who keep for sale Dr. Andrew Jackson Davis & Alterative Compound, and Wild Cucum-WHOLESALE AGENTS.

Carter, Carter & Kilham, - - Boston, Mass. Geo. C. Goodwin & Co., - - Chicago, Ill. Hudnut's Pharmacy, 218 Broadway, New York, Fred B. Coleman, 61 Congress st., Portsmouth,

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June 9.

OPENING DAY. EXERCISES at Auditorium Sunday, June 17th, 1894. Special Excursion Tickets on Old Colony R. R. to go down on Saturday, and return either Sunday or Monday, \$1.75 Programs of Season's Exercises ready after June 13th. June 9.

Miss Judson's Books.

Why She Became a Spiritualist."
264 pages. One copy, \$1.00; six, \$5.00. 'From Night to Morn; Or, An Appeal to the Baptist Church.

Or, an appear to the Bayt 11 pages. One copy, 15 cents; ten, \$1.00. "The Bridge Between Two Worlds." 209 pages. One copy, 75 cents; six, \$4.00.

Apply permanently to ABBY A. JUDSON, Cinchinati, O. Apply P. O. Order, Express Order, or Registered Letter.

June 9. 5w June 9.

MRS. EMMA WHITE, Inspirational written
Communications, 81. Enclose stamp and lock of hair.
June 9.

June 9.

Great First Cause.

or Cause of Things BY ISAAC NEWTON FORBES.

This is a critical period, through which not only the human race but the earth itself is passing—a state of translition for new conditions; hence a careful study of the cause of things is indispensable if we would succeed. The terrible conditions now existing were essential for better conditions soon to follow. We are moving with an accelerative speed; the time is near at liand for evil obstructive forces to cease their vocation. This work is concentrated and to the point. If you wish to know the cause of motion and the destiny of man, study this work theroughly.

Pamphiet, pp. 61. Price 25 cents.

For sale by COLBY & RICH.

THE MASTEREON; or, Reason and Recompose. A revelation concerning the Laws of Mind and Modern Mysterious Phenomena. By MARCENUS. R. K. WRIGHT.

Cloth, \$1.25, postage 5 cents.

For sale by COLBY & RICH.

To secure this great bargain while you opportunity.

650 PAGES \$1.00!

Voices from Many Hill-Tops, Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona. In Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Ago; and their Many In-

A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eona to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never before been a demand for such a publica-

The book has been given by spirit Eona through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

Having secured a limited number of copies of this wonderful book at a low figure, we shall for a time offer them to our pairbns at the reduced price of \$1.00 each, and any one destring the book should secure a copy before our supply becomes exhausted.

It has 650 large-shed pages, printed on heavy paper, in large clear type, is degratly bound in inc English cloth, with bevoled boards and gits top.

Price Reduced from \$2.50 To \$1.00, Postage Eree. For sale by COLBY & RICH.

Message Department.

SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported perhatim by MISS IDA

L. SPALDING, an expert stenographer. LUTHER COLBY, Chairman.

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

It should be distinctly understood in this connection that the Mossages published in this Department indicate that spirits carrawith them to the life beyond the charac-teristics 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 mundan side of life who recognize the published messages of their spirit friends will verify them by personally informing the undersigned of the fact for publication. COLBY & RICH.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held March 16th, 1894.

Spirit Invocation.
Oh! thou Eternal Father, who art all wisdom and love we ask thy guidance in every word that may be sent forth from this platform by thine angel children at this hour. May thy bright messengers be sent forth from home to home throughout the land, that thy mortal children may learn of thee and of thy love, wisdom and power, and of their own interior life. We ask that light may be given at this hour from those dear ones who have passed through the portal termed death to those friends yet remaining on earth, that they may receive new thoughts and learn to be more charitable. We know that strife is abroad, and that seeming evil prevails, ut in thy wisdom thou canst overcome these. In thee we place our trust, knowing thou wilt never fail us. In the trials, tribulations and sorrows that have come to us in the past we see thy purpose, and we know thou wilt fulfill every promise. May thy mortal children learn more of thee from day to day; may they realize more of thee, who dost hold our lives in the hollow of thy hand; and unto thy name would we ascribe all praise, both now and ever-JOHN PIERPONT

INDIVIDUAL MESSAGES.

Capt. Ephraim Harding.

When I passed to the higher life I was fully ripe and ready to throw off the garment of mortality, and receive the bright and beautiful garment of immortality. Seventy-nine years seems a long time to dwell in the form. The last thirty years of my life, however, seemed very short compared with the first.

I understood a great deal of spirit-communion that was silently given me. I braved the waters, I feared not the storms or the winds, for I felt that he who watched over his children on earth had power to stay the tempest.

How many times has the thought come to me when apparently alone, "Who is beside me?" Feeling that some one might give me a sarcastic glance, I kept all such thoughts to myself. Since entering the higher life it has been made plain to me that I sensed the presence of those who had passed on before me.

A handful of friends in Hingham, Mass., well remember Capt. Ephraim Harding, for that was and is my name. I want them to distinctly understand that instead of a life of rest I have found a life of activity. Since passing on I have found not one who has expressed the wish that he or she could go back to earth to live again-not one. I don't think "going back" is the proper term to use in this connection, because we are so near you upon the mortal plane that it is only a step from you to us.

I forget not my mother's early teaching "God is everywhere." What man terms God we are now taught by wise, advanced spirits is the supreme higher intelligences.

I was conversing with Mr. Carroll but a short time since, and he said, "I feel young again, and I have no more need of crutches or staffs.' [To the Chairman:] I greatly appreciate the

few moments granted me by your Spirit-Presi-

Mrs. Mary T. Grave.

How willing and ready I was to take the step onward and upward, for I knew well, from what I had learned while here, that a happy home awaited me in the other life. For nearly eighty years I dwelt on earth. The body was feeble, but the spirit was young.

How I did love, Mr. Chairman, to read in your paper the messages that had been given by one and another who had passed on; and when I read them the thought would come to me: "Only a little while longer, and then perhaps I may be privileged to speak in that Circle Room myself." Oh! how grateful I was when Mr. Pierpont reached out his hand to me and said: "You are welcome to speak."

I did not realize when in the flesh that it was so difficult to take control of the vocal organs of a medium. I supposed if we gained permission to speak, the rest was easy enough; but it is not so, although I find some can control easier than others. I was told that I should be obliged to visit this Circle-Room a good many times before I could learn how to control the medium's brain, and subsequently her vocal

My darling children, how sweet the music was that greeted me when I became detached from the mortal form-the music you remember I loved so well. Flowers were blooming everywhere. There was no extreme heat or cold to oppress us or make us suffer, but it seemed like the sweet summertime.

Dear children and friends, as I was passing some good somewhere.

to the heavenly life before me, and I knew I I was perfectly satisfied with all.

I am very happy, and I would not return to stay; but I do wish to come into communication with you, dear children and friends, if will be pleasant for you, seek to come into communication with me in our own surroundings upon the earth-plane, and I promise that I will never fail you.

I am Mrs. Mary T. Grave, Long Lake, Minn.

Ichabod Thomas.

It is a privilege to come into communion with mortals, and is so regarded by thousands of what are termed "spirits." Well, I find no fault with that term, but I do find fault with our being spoken of as "spooks" or "ghosts." Be careful, friends, how you speak of us, for as you are we once were, and as we are you will be; then your hearing will be so sharp that you will hear words spoken lightly of you, as we do. I am not here to find fault, mortal friends; but I must say that we have only passed on a little before you, and if you are only more careful in your conversation regarding us you will be able to look back upon your life here with more satisfaction than you will if you see you have wounded our feelings instead of giving us some happiness.

When we come upon the earth-plane it is pleasant to hear our names spoken in an affectionate manner, and I long for the time to come when our mortal friends shall realize more of our companionship. I do wish they would not continue to call us "dead." Such a feeling overshadows us when we are spoken of in that way, though we know it is only the result of early teachings. I wish, however, that they could get away from those early teachings sufficiently to use a term more appropriate, such as "passed on a little before us," for we are still living, active entities. In Stowe, Vt., there are some who remember

me, while others have forgotten me. My name is Ichabod Thomas. Enos and Amos Thomas and Aunt Thamar are here, too.

[To the Chairman:] I am very much obliged for having my words recorded. I have visited your Circle-Room many, many times, and have gained power and light by so doing.

William Elmore.

[To the Chairman:] It is very pleasant to listen to what others have to say here.

I have heard the question asked upon the material plane. "If spirits do come back, what good does it do them? What are they here for if they are happy there, as they say they are? There are many answers that could be given to that question. I answer not for others, but I do for myself. In the first place, would we not be very selfish, if we are happy, to keep it all to ourselves, and not divulge one particle of light nor let any of you know where we are, or how we are, or what our work or mission is In the next place, it is best for us to progress. and progression means gaining knowledge and experience. To gain this knowledge and experience we must fulfill our mission as fast as we can, not only in spirit, but by returning to the earth-plane to minister to those who re-

I am very much pleased that Spiritualism is making quite an advancement upon the mortal plane, although many may understand nothing or very little in regard to it. We in spirit-life are not idlers, but workers in the cause of human enlightenment, and we ask you, our brothers and sisters, to work with us. In Springfield, this State, I was known as

Dr. Leland Graves.

[To the Chairman:] Your Spirit-President, Mr. John Pierpont, has given me the privilege to speak, this being the fourth time I have asked permission.

I'm not going to preach you a sermon on the "Doctors' Plot," but I'm hand and spirit with the physicians on our side of life against the miserable plot. One brother in the profession announced not long ago from this same platform that he thought slavery had been abolished; so did I; but here in the good State of Massachusetts I see your legislators are trying to enslave the people.

When in the physical form I well knew the power of clairvoyance; although I never expressed it. Many times when I have been riding over the hills in New Hampshire, apparently alone, and worn out with so much work visiting patient after patient, night after night broken of my rest, I realized a power about me supporting and strengthening me. After I threw off that worn-out garment of flesh many have said they should not have supposed I

would go out so quickly. As I said before, I knew a great deal of the power of clairvoyance, but being a physician I was very reticent in regard to it. I did not say much, but I thought a great deal; yet if I had been called upon to take action in any way l think I should have gone against it. Thank heaven I was not called to, for I can see now that I should have taken the wrong side. I do not know why we should desire to have such laws enacted as that that the doctors are trying to push through your Legislature, for I supposed we were all free, and that our reason was given to guide us in the affairs of this life.

I recently had a conversation with Dr. Fisher, with whom I have become acquainted since passing over, and with Dr. Pillsbury, who resided in Lowell in his last days, and we agreed perfectly in regard to these facts. But the truth will prevail sooner or later.

I am Dr. Leland Graves, well-known in Claremont, N. H., and surrounding towns.

My children I know will say, "I should not suppose father would go to a spiritual meeting." I do not know of any others, for I am sure I did not frequent churches; I had no time, and Caroline would say the same.

Nancy Eston.

While that good physician—which I should judge he might have been—was speaking, I saw many that gathered around him, and coincided in all that he was saying.

I am here to send loving words to some that long to know more of our life and labor in the spirit-world. In Chattanooga, Tenn., I am remembered by some.

I would not have thought while in the mortal that I should ever have spoken from any front in Lowell-yes, I say to those in thouplatform, but the desire is so strong within my spirit to speak a few words here that I gladly avail myself of the privilege, hoping it will do

away I gazed upon the faces of those I had Formerly I lived in the East; but in the last

known in years gone by, and who had ascended | years of my life my home was in Tennessee. 1 know there are some who will say, "I should was nearing the other shore; but do not think | not have thought she would speak in a public I realized any suffering-although I knew of circle like that," although they knew well I every act that was performed so kindly for beld sweet communion with my husband freme. Everything was done that could be, and | quently before I passed on. Rebecca, you knew well I gained agreat deal of comfort, and that the advice imparted to me from that source was worth a great deal. I feel to make the statement here that if mortals would consult possible. I cannot give the time; but when it | their friends in spirit more they would have less trouble here. I think they often pass our words by a great many times, as if we knew less instead of knowing more than we did when here. If it is a life of learning we have entered upon, why should we not gain knowledge with years? You would think here it would be very strange to send your children to school if they made no progress. I do not mean to convey the idea that I have learned all I can; oh, no! I am a scholar yet, who has much still to learn.

When the Messenger of Light came to me I felt ready and willing to go, yet there were some tender ties that held me here.

I have conversed with, Mrs. Nancy Bolton and Mrs. Griffith since passing over, for we become acquainted with people there the same as

I would say that Lydia is here to-day, also Frank, and many others I might speak of. I am Nancy Eaton.

Robie Linell.

I have dear children upon the earth-plane who would be very much pleased to hear from father-yes, and mother. My dear children, your mother is here with me, and wishes to be remembered to you.

Poor Lydia, how your spirit yearns for us. not feeling well. The tears will come in spite of you when Martha says, as she has many times, "I would like so much to talk with father, mother, sister, brother-yes, and the dear old grandma, who labored long upon the earth-plane."

How grand will be the reunion when we shall all meet again. That is what we have to look forward to, and so do some of my children, but not all. We are the same father and mother that we were here, only we have been removed a step from you; but when you realize as much as Martha and Lydia do, you, Kidder, William and Paulina, will know a great deal more than you do now. I am not here to speak one word of reproach, but I would sav. Live harmoniously; mortal life is too short to be used up in bickerings or ingiving vent to ill feelings. Father brings just as much love, and mother sends as much to one as another.

Yes, I know there have been times, poor Lydia, when your heart has been so full, and yet you could not speak of it. I know you desire to come to us now, but the time is not ripe yet for you to join our number.

Fred Eugene (for I know it will please you to be called the old name), when you are away do not listen to those who would tempt you to stay out, but go home to mother. It's all right to gather with others at the Young Men's Christian Association rooms, but when you leave there go home to mother. Dear boy, grandfather loves you, and I would like you always to be a bright and shining light. Mother has done for you when you could not do for yourself. Your father, Theodore, asks me to speak of his being present at this hour.

We enjoy very much, Mr. Chairman, the hos pitality that is extended to us in your Circle-Room, and there could not be a happier and better institution than this. The question arises: Does it not need money to provide means for us as spirits to communicate in this manner with our mortal friends? Most certainly; and my prayer goes out to those who have the means not to forget to lend a helping hand, for it will be given back to them ten-fold

Some of my children receive the BANNER or Light, and peruse its columns over and over again; therefore they will know who has spoken from this platform.

I am Robie Linell of Wellington, Maine, although I was well known in Saco and Skowhegan, where I used to dwell. Hannah, my daughter, and Bryant, my son, are here.

Oliver Campbell.

I have been many times a listener here, and some time ago my name was given by a guide in a hall in Cambridgeport. Now I desire to give a message, knowing it will be printed, and perhaps convey some light and knowledge to some one yet on the mortal plane.

I knew nothing of Spiritualism when here, and I never attended the meetings held by Spiritualists, or had any interest in them; but I was not so foolish as to think for one momont that this life ended all.

I went out very suddenly. It was a hard blow for Emma. With the mother bereft of reason and in the asylum, it was hard for her to have father go; but I had no voice in the

Mr. Chairman, I should not have been here to speak in your meeting had it not been for James Edgerton and A. S. Hayward. I was not acquainted with Dr. Hayward when here, but I was intimately acquainted with Mr. Edgerton. He once gave a message from your platform, he informs me, and he felt so much happier in consequence that I was induced, through the experiences of these two kind gentlemen, to visit your Circle-Room, and here I

Sophia and John are with me, and also William, a cousin of John. They will receive benefit by coming, although by reason of our earthly education we should have been the last people to think of visiting this place. Educated not strictly, but in the Universalist faith, we had

no desire to know anything of Spiritualism. It would be a great happiness to me if I could let my friends on earth know the truths of this philosophy, especially Emma. I would that the poor lonely child could know that father has not been so far away, but that he has visited her almost every day. I would say to her, You have spared no pains or money in the care of your mother. She will always be the same here, but in spirit her reason will be given back to her.

I am Oliver Campbell of Cambridge, Mass., where I was best known.

Dr. Jenness.

I am going to speak somewhat plainly. I know, and I want it distinctly understood by the people of Lowell, that it takes money to carry on any institution; and I say, Come to the sands of places, not only in the East, but in the West, the North and the South-and aid in supporting the work carried on in this institution, THE BANNER OF LIGHT, which was established by the spirit-world long ago.

I want this printed as I say it; I want morsee much clearer and understand much better than when here in the flesh.

Dr. Pillsbury says. "Yes, I coincide with you." He was well known in Lowell, and he has got a son there. Dr. Asa George of Calais, Vt., is here. I want it distinctly understood that we who have passed through the portal called death are not dead people, but are truly active entities.

Dr. Jenness of Lowell, Mass.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles, through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page:

**March 22.—Henry Webster; Mrs. Mary E. Stuart; Minthorn
Burk; Base Croeby; Sarah Bishop; Raymond Dodge; James
Pushoe.

March 20.—Josiah Lane; Mrs. Eliza F. McKinley; Plummer Cate; John Smith; Althea Dwinell Dudley; Sophia Murphy; Frederick Hans; Ann Tibbetts; John Metcalf; Luella Hollis Brown.

April 6.—Frederick W. Coffin; Horace Jerome; Edward F. Jacobs; Mary Morrill; Biohard Currier; Lulu Smith. April 13.—G. W. Goss; Caleb Caldwell; William Reer Jonathan Wilson; Corbett Gould; Moses Brown; Henry W. Nutter; Eddie Alfred Home; Howard Rowell. April 20.—Arthur Dovlin; Caroline Kendrick; Robert Pratt; Festus Stebbins; Elia Adams; Alice Stewart; Harriet Louisa Harris; Julia Ann Clark; Charlie Seavey; March Chase.

April 27.—Polly Churchill; William Lamont; Mrs. P. S. Dickenson; Oscar Cary; Mary Webster; George Rier. May4.—S. B. Nichols; Thomas Middleton; Thomas Stevenson, Katio A. Kinsley (Spirit Violet); Carrie Trask; Bessie Peck.

Peck.

May 11.—Dr. Joseph H. Burr; Mary A. Parker; David Hopkins; Martha M. Boyington; Sarah B. Rockwood; Asa Thayer; Jane Wooddun; John Gray, to Dr. Terry.

May 18.—P. H. Conant; Mrs. Winifred G. Martin; Capt. Isaac T. Davis; Lottie M. Weilington; Joseph W. Butler; Annie Folsom Thayer; Jennie Foster; Dr. Milton Parker.

May 25.—Adelaide Lothrop; Horus S. Leland; James Maibon; Bessie W. Cranston; Nellie Weich; Sailie Snow; Tracy Nichols; Joseph F. Merrill; Samuel Williams; Rev. Lysander Fay; Charlotte A. Rice; Lottle Wood.

June 1.—Badle Evans; Oliver Watkins; Henry Jacobs; John McGuire; Nancy Batchelor; George C. Sherman; Nellie Conley; Katle Donellson.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES —[By "Delta." Torrington, Ct.] Are there any persons so advanced in occultism as to be able to tem porarily disintegrate the body, and render it invisible? Ans .- Whether persons do or do not actually

disintegrate their physical bodies, we know of many who accomplish the seemingly miraculous feat of appearing to friends at remote distances, to all intents and purposes, in propria persona. Occultism, so-called, has many attachments which are decidedly questionable, if not demonstrably spurious, and it is because of a lack of perfect frankness on the part of the advocates of a mysterious system that honest and earnest inquirers are often needlessly haffled in their researches.

From our standpoint there is no necessity for bodily disintegration for the purpose of producing an appearance in a desired place, no matter how distant, and we see no reason for assuming or supposing that adepts or mahatmas do unnecessary things for the sake of bewildering their disciples. As to rendering the body invisible, this certainly can be done, but it is not due (usually at least) to a molecular change in the organic structure, but to a psychical effect produced upon the surrounding atmosphere.

When Moncure Conway wrote of H. P. Blavatsky's alleged miracles in India, he attributed her powers to "glamour." Now all students of esoteric phenomena know that much that is commonly called glamour is genuine psychic phenomena of a subjective but not of an objective character. A highly-developed master of his own aura can so regulate his own auric envelope that he can temporarily obscure his physical form from all his neighbors.

Many scientific students of mesmeric and kindred facts have declared that it is apparently impossible to so psychologize or hypnotize a mixed multitude of persons as to compel them all to see whatever the hypnotist wishes them to see at the same time to the same degree. This statement is undoubtedly correct, but there is another aspect of "glamour" usually overlooked entirely by those who consider mental action on human beings exclusively. mental action on human beings exclusively. An "adept" is one who has gained considerable control over the elements of nature, and has reached a wonderful height as regards the control of his own aura. To render one's body imperceptible to the bystanders it is not necessary to affect them in any way whatever; all that is required to render one's self thoroughly invisible to them is to retire within an auric projection from one's own interior. Of course there are but few people in the outer world today who can practically conceive of such a conquest over ordinary limitations of personality, but as the individual will developes more and more, the atmosphere lends itself plastically more, the atmosphere lends itself plastically to psychic manipulation.

We do not deny that there are those who have power to effect literal chemical changes in their bodies, and render them temporarily immaterial, as the questioner suggests, but usually there is much gratuitous assumption on the part of those who would explain a manifestation which the phenomenon itself does not require to interpret it. Absolutely speaking, there is no limit to the possible control of the human organism by its developed pos-

Q.—[By the same.] To what extent does the law of spirituality require that we should submit without retort to verbal abuse from vulgar people?

A.—The law of spirituality requires that we should rise so far above vulgarity that abusive language cannot affect us. The sublime attitude of total indifference to attempted injury is the only safe, as it is the only strong and spiritual attitude for any of us to assume,

What is there in vulgar language that can postals to know that we who have passed on can sibly hurt us unless we are weak enough to allow the prattle of ignorant tongues to break up our serenity?

The weakest, most stupid and degrading sentiment ever expressed, is couched in the words I will got even with you," which necessarily implies that you will degrade and vulgarize yourself by stooping to the low level of one who knows no better than to be foul-mouthed in the absence of ability to sustain a decent argument. The old adage, "two wrongs cannot make a right," is essentially true; and what can be more pitiable than to see presumably respectable and well-meaning people forfeit their own self-respect by condescending to fight with carnal weapons or degraded speech those who, if answered at all, should be replied to with the "soft answer" which turneth away anger.

If you can, when assaulted by those whose utterances are impolite, so reply as to make your retort a lesson to the offender, some good may be served; but surely the fulfillment of spiritual law is only accomplished when we who are better educated than some of our neighbors set an example and exert an influence to the end of lifting them nearer our higher level. Nothing can be gained by brutalizing ourselves; but much good may be done by setting an example of genuine superiority to everything coarse and sordid. When we ourb our own passions, and exercise our best impulses in times of severe provocation to the contrary, we perform the two-fold use of helping on our neighbor's advancement and our own. Are not vulgar people ignorant, and do we not lower ourselves by joining in their vulgarity when we answer them on their plane? No spiritually unfolded person ever gets insulted, for he never takes an insult; his equal would not, and his inferior cannot insult him. Never let us be moved to resent error by copying it; only the dignified opposite course is ever safe or useful.

Q.—[By the same.] What are the emotions of anger, fear and hate, from a strictly scientific standpoint? and what physiological change or condition does each produce in the brain?

A .- Briefly stated, we should pronounce anger the result of indignation, coupled with a sense of weakness on the part of the indignant individual; therefore, an angry Deity cannot be omnipotent. As man progresses in power and knowledge he loses all tendency to anger. as an angry emotion is unphilosophical and unrighteous. "The wrath of man worketh not the righteousness of God."

Fear is also due to ignorance and weakness; people fear whatever they do not comprehend, and they tremble in proportion to their lack of stamina.

Hate is another base emotion, growing out of stupid rivalry and jealousy, and is impossible to those who intelligently appreciate the universal activity of the eternal law of attrac-

The physiological effects of anger are inflammatory conditions of brain and body, resulting, in extreme cases, in such accelerated action that total collapse of normal functions ensues. Fear deranges all the functions, lowers the general tone of the entire constitution, and cripples every activity. Hate poisons the life-centres, renders the blood impure, and so corrupts good food as to render the simplest and most wholesome diet positively noxious.

To overcome anger one must cultivate a sense of power to bring all disordered states into harmony with cosmic order. To vanguish fear, it is necessary to transfer the thought from the perishable material to the deathless spiritual. To abolish hate, an intense loving regard for some one or some thing must be developed as a preliminary step. We always prefer to deal in universals, and to take our stand on universal brotherhood and sisterhood; but we are willing to accommodate teachings and treatments at all times to the special necessities of se applying for instruction and relief. We recommend as an antidote in all cases of anger, association in some way with a person or scene whose influence is at once suggestive of peace and strength. In all cases of fear, the idea of confidence and strength, with a sense of security, must be induced. Wherever hate possesses the mind, an object which inspires love is the necessary counteractive. From a purely scientific standpoint, anger, fear and hate are a triplet of follies, the progeny of ignorance, only to be overcome by calm, philosophic study of the universe.

Verifications of Spirit Messages.

In the BANNER OF LIGHT of the 5th of May vas a communication purporting to come from WILLIAM S. BEESON of Saylorsville, Ia. I knew Mr. Beeson personally for several years before his decease. He was an outspoken Spir-itualist, and well esteemed as a neighbor and friend.

Some years ago a message purporting to be from Spirit Tina Israiel of Des Moines, Ia., appeared in The Banner. On inquiry I found the family of which she was a member, and her mother verified it in a communication to that effect published at that time.

B. N. Kinyon.

1440 West 22d street, Des Moines, Ia., May 15th, 1894.

I find in the Message Department of THE BANNER of Feb. 24th an interesting communication from CLARENCE DENNETT, my young-

Beverly, Mass., Feb. 28th, 1894.

In THE BANNER of Dec. 23d, 1893, I find a communication I wish to verify. It is from CAPTAIN NUTTER, who is my father.

I am convinced he gave the message, and I will say that I am very glad to receive from him such words of encouragement and love.

John and Mary, of whom he speaks, were my brother and sister, and Nancy was his mother.

Saugus, Mass., April'18th, 1894.

I wish to express at the earliest moment my gratification at receiving the communication from my mother, ABBIE B. ORDWAY, through the Message Department of the BANNEH or LIGHT of Mayoth. I am perfectly satisfied that it is from my own loving mother, as the same individuality pervades it, which pervades the many tests I have had through the mediumship of many others. She says she would not ask to stay, but would ask to visit me every day, and make me sense her presence. I can truly say that hardly a day passes that I do not realize

her nearness, and many times I have marked confirmation that in obeying what I felt was an impression from her loving mother spirit I have done well, even in minor things.

As I recall the numerous acknowledgments I have read in the many years that I have been one of its readers, I can understand what a blessing the Message Department of The Banner has been to those who have been called to part with the physical presence of those near and dear to them.

and dear to them.

JOSHUA MERRILL ORDWAY.

10 Temple street, Haverhill, Mass.,
May 0th, 1891.

In the Message Department of THE BANNER of May 5th is a communication purporting to come from ABBIE B. ORDWAY. It was recogpassed immediately by her cousin, to whom I passed the paper, saying, "Perhaps you will see the name of some one you knew." She was surprised to read the name, and more so to find every word correct, and desires to verify it.

Medford, Mass., May 10th 1894

Medford, Mass., May 10th, 1894.

In the Message Department of the BANNER OF LIGHT of May 5th is a message from EUNICE STONE, which I recognize as coming from my mother, who passed to spirit-life nine years ago, aged seventy-six. She had been a constant reader of The Banner for many years, and was a firm believer in its teachings.

CHARLES N. MURDOCK.

Rock Bottom, Mass., May 7th, 1894.

How it Feels to Drown.

When the water rushed into my lungs and stomach it felt for all the world like a pleurisy pain, which has also given me a tussle in later years, but was over in a second. Then my body settled quietly to the bottom, and my arms fell limp by my side. In my half-conscious condition I could see all my relatives and acquaintances crowding about, and looking down on me with tearful faces. All the events, it seemed, of my career passed slowly in review, and the good, bad and indifferent acts stood out before me in bold relief. I knew I was drowning, and remember thinking: "Why, this is not so hard after all!"

I wondered where my body would be found, and shuddered at the thought that it might never be found. I also wondered whether or not my companion had become alarmed, and run away and left me to my fate, or whether he was diving here and there to find me. Then I pictured my burial, and how the clods would resound on my coffin when it was lowered into the grave, and my fate would be pointed out to other boys by anxious mothers as a warning.

At the next stage I could hear hells coffin pain, which has also given me a tussle in later

resound on my coffin when it was lowered into the grave, and my fate would be pointed out to other boys by anxious mothers as a warning.

At the next stage I could hear bells softly ringing in the distance, together with little tinklings and chirrups sounding in my ears. Then I began to see pretty pictures. The colors of the rainbow danced before my eyes, and intermingled, and formed into all sorts of odd shapes. I had no pain, and no fear of what was expected to follow. I seemed to be enchanted at the scene before me. Everything was light and calm, and moved about without any visible impelling force. It was like looking into a large mirror with every beautiful thing that the most vivid imagination could conjure up revealed thereby.

The last stage that I entered increased the beauty of the surroundings. All discordant noises ceased, and were superseded by the softest, sweetest music that could be thought of. Apparently I had been transported to a place flooded with bright, calm sunshine. It was neither too hot nor too cold, but seemed like a clear autumn day. Then I seemed to rise from the ground, and float into space like thistle-down. Higher and higher I went, until I seemed to look down on the world from a great height, and then came a blank.

The next thing I knew I was lying on the raft with my companion looking down on me with a pale face.—The Presbyterian Messenger.

New Publications.

BOOK OF THE FAIR. By Hubert Howe Ban-eroft. The Bancroft Company, Publishers, Auditorium Building, Chicago, Ill.

In Part Thirteen is continued a description of the mineral exhibits at the Fair, specimens from the various gold, silver and copper yielding States being especially interesting. The centre of attraction in Montana's beautiful pavilion is, of course, the much-talked-of statue of Justice, in the construction of montana's beautiful paylifol is, of course, the muchtalked-of statue of Justice, in the construction of
which nearly a ton of sterling silver was used. Germany's display in this department is pronounced the
most elaborate, as well it might be, this country ranking first among the continental nations of Europe in
volume and value of production. Among the blocks
of coal in the British exhibit is one second only to the
Washington specimen, weighing 28,000 pounds. The
display made by the Dominion of Canada is especially
fine, including all the economic minerals contained in
that section of America. The exhibits of New South
Wales are conceded by the writer to be one of the

Mass., "The Pelham," 74 Boylston street. 4w* May 28. that section of America. The exhibits of New South Wales are conceded by the writer to be one of the most interesting and comprehensive collections in the Hall of Mining. In the Italian section are many specimens of the famous marbles of Italy, and beautiful alabaster statuettes. The Cape Colony display is most attractive, for here the process of diamondwashing from soil imported from the richest deposits of the Kimberley mines is shown.

Chapter the Seventeenth is devoted to a description of the Fisheries division, in which nearly all nationalities among whom fishing is a prominent industry are represented.

This number, like all that have preceded it, is beautifully illustrated with superbly-executed pletures from the most characteristic scenes, and contains several full-page engravings. This magnificent publication is invaluable, and above criticism.

Profitable employment may be obtained, we are informed, by canvassing for this superb work. For particulars address E. B. Hall, 15 State street, Boston,

THE DEAD MAN'S MESSAGE. By Florence Marryat, author of "The Risen Dead," "There is no Death," "A Bankrupt Heart," etc. 12mo, cloth, pp. 178. Charles B. Reed, Publisher, 164, 166 and 168 Fulton street, New York.

This powerful work holds the attention of the reader from beginning to end, not alone through interest in the story itself, but through the spiritualistic teachings contained therein. The prominent character of the narrative, Prof. Aldwyn, a man of a hard, unsympathetic, cruel and tyrannical nature, apparently falls asleep in his easy-chair after dinner, and awakens to find himself dead, or his spirit separated from his physical form, but in full possession of his mental faculties. He is discovered by his servants and family, who discuss his unlovable characteristics without much show of grief. He is thus made to see himself as others see him, and after a thorough selfanalysis starts out on a journey through the spheres.

The author compares life in the two states, and while writing a fascinating story, preaches a wholesome sermon on right living. It is a most invaluable and instructive work.

Vermont Quarterly Convention.

M.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 18th, 18th and 17th, 1894.

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

Good music will be furnished.

Board at Ludlow House, \$1.00 per day.

The Central Vermont Railroad will sell tickets for fare one way (going by the way of Essex Junction), Montpeller, Waterbury, Essex Junction, St. Albans, Burlington, New Haven, Middlebury. Tlokets will also be on sale at the following stations, at two cents per miles Brandon, Rutland, North Clarendon, Clarendon, Cuttingsville, East Wallingford, Mount Holly, Gassets, Chester, Bartonsville, Bellows Falls.

A cordial invitation extended to all.

By order of the Board of Managers,

JANUS CHOSSET, Sec'y.

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Apr. 28.

Agents Wanted Everywhere.

Apr. 28.

Spiritualists' Association.

Office 510 E Street, N. W., Washington, D. C. (Incorporated Nov. 1, 1893.) (INCORPORATED NOV. 1, 1883.)

THE Headquarters of the National 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. Hooks, pamphlets and magazines upon spiritual anatters are solicited for the National Spiritual Library. For information address as above. ROBERT A. DIMMICK, Secretary.

May 26.

SOUL READING.

OR PSYCHOMETRIC DELINEATION. MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.



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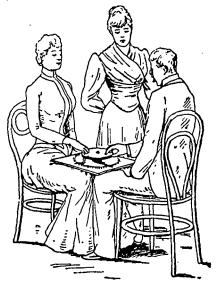
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Banner of Bight.

BOSTON, SATURDAY, JUNE 9, 1894.

MEETINGS IN BOSTON.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Public sorvices every Sunday at 1016 A.M. and 2M P. M., and on Wednesdays at 8 P.M. Lecturer, W. J. Colvillic, organist Geo. W. Morris. Sunday School at 11 A.M. Other meetings announced from platform, Seatsfree. All are welcome.

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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 I.A. M., 3% and 7% P. M.; also Wednesdays at \$ P. M. E. Tuttle, Conductor.

Hathbone Hall, 604 Washington Street, coreer of Kneeland.—Spiritual meetings every Sundayai II A. M., 24 and 74 P. M. (74 P. M. meeting in Commercial Hall) Thursday at 24 P. M. N. P. Smith, Chairman.

America Hall, 724 Washington Street.—Meetings undays at 10 % A. M. and 2½ and 7½ P. M. Good mediums, no 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 Il A. M., 2% and 7% P. M.; Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wikinson, President.

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

Elysian Hail, 620 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.

Harmony Hall, 724 Washington Street.—Meetings every Sunday at 11 A.M., 21/4 and 71/4 P.M., and every Tuesday and Thursday at 3 P.M. Mrs. E. Bogan, Conductor.

First Spiritual Temple, corner Exeter and Newbury Streets.-On Sunday, June 3d, Mr. W. J. Colville conducted Memorial Services in the Tem-

Newbury Streets.—On Sunday, June 3d, Mr. W. J. Colville conducted Memorial Services in the Temple. The music was beautiful, both morning and afternoon; Prof. G. W. Morris made the grand organ literally speak; the soloists, Miss Dodge, Messrs. H. G. Lonsdale and Herbert Barker, were at their very best, and the hymns sung by the congregation were truly effective in their heartiness. The desk and platform were beautifully adorned with handsome flowers, which were given afterward to those who through infirmity were confined at home.

The morning address was specially on showing honor to the arisen heroes who are so touchingly commemorated annually on Decoration Day. The lecturer contrasted radicalism with iconcelasm, and declared that while the former was only abolitionary, the latter was reformatory or reconstructive. Suppose some day that the gas faxtures in the Temple fell into disuse because a perfect system of electric lighting had been introduced. Could any one rightfully say that the building was left in darkness, and that the innovation deprived the audience of light? In the same way we may reason that to reform the conduct of a festival is not to show disreprect to the spirit which spoke it into existence and still animate sit.

We are opposed as reformers to the expenditure of vast sums of money on splendid mausoleums and imposing monuments in cemeteries; we are acarcely friendly to the decoration of graves, but we are in hearty accord with the sentiment of devotion to genuine heroism, which endears Decoration Day to the hearts of millions of American citizens. True bero ism is by no means confined to one sex, one occupation, or one period in a nation's history. It glorifies all occupations and illuminates all epochs, while the two sexes are equally its exponents. While true bravery was displayed by courageous men in the thick of the fray, the faithful women who also evinced a courage and fidelity fully equal to that shown by their stalwart brothers in the fight. It may often have cost a mother more to su

nospitals of the sick. A genuine monument to a brave hero savors not of idolatry to what can die; it consists in service to the living.

If we were not so prone to dress in crape and seek the abode of death, we should feel our loved ones near, when now we too often sadiy bemoan their total separation from us. The brighter thought of the coming age will render obsolete many mistaken practices still in vogue, and among them will certainly be the custom of erecting costly tombstones and strewing rare exoites over graves. Children should always be encouraged to give free expression in their own artless way to their beautiful and thoroughly natural spiritual experiences; then as the sombre shadow of a dying religion of fear takes soon its final file th, and the smiling countenance of a religion which is only love takes its place, we shall, all of us, come to enjoy such blissful intercourse with the unseen friends who are ever near us, that on anniversary occasions no note of saddening dirge will fall upon our ears, but on the contrary, glad songs of rejoicing, and these alone will make the welkin ring.

The commemorative poem which followed the dis-

The commemorative poem which followed the discourse was a very touching tribute to risen worth, full of consolation and encouragement for those who mourn.

In the afternoon, when there was a very full attend-

mourn.

In the afternoon, when there was a very full attend; ance, the subject of the lecture was "A Man and his Soul." The speaker alluded in terms of high praise to Mr. Crawford's new novel bearing that title, and declared the story not improbable, while its ethical teaching is exceptionally pure and high. Novelists can gain the eye of millions who cannot be so readily reached in any other way, and when a good romance is written with a noble object to set forth exalted views of man and his divine possibilities, as ocalled work of faction becomes a valuable addition to a library of fact.

In "A Man and His Soul" the author clearly illustrates the important truth that the soul is the real man, the true higher self, and that this essentially-immortal ego must ever be to the human spirit, which is its instrument, a constant guardian and effective guide. Only when philanthropic impulses are regnant can the soul appear to the outer consciousness of any one of us. Souls are all codperative, brotherly and sisterly in mutual relations; therefore we seek in vain to find our better self when actuated by per sonal ambitions which seek only the gratification of external appetites. The soul is always serene, happy, equable. Whoever has found his soul remains un moved despite all contentions about him; he is, though an idealist, a worker as well as a dreamer, for the soul not only shows him how things should and can be, but urges him by patient, effective, regenerative effort to actually bless the society in which he moves.

On Sunday next, June 10th, there will be a grand musical and floral service in the Temple at 10:15 A. M. Subject of discourse by W. J. Colville, "The Ten Commandments in the Twentieth Century—Old Friends in New Raiment." At 2:45 P. M. he will lecture on "The Latest Psycho-Physical Discoveries; Their Ethical Importance." Everybody welcome. Collections to defray running expenses. Answers to questions on Wednesdays at 8 P. M.

Mr. Colville lectures June 10th and 17th in Stoughton at 7:30 P. M.

Mr. Colville's lectures on Spiritual Science are given this month at 18 Huntington Avenue (Suite 4), Mondays, Tuesdays, Thursdays and Saturdays at 2:30 F. M., and on Mondays and Fridays at 8 F. M., in Berkeley Hall.

On Sunday, June 3d, he spoke in Winchester, Mass., at 7:30 P. M., by invitation of Mr. Louis Godder, 13 Madison Avenue. The meeting was very successful.

Madison Avenue. The meeting was very successful.

Madison Avenue. The meeting was very successful.

Memorial day at this hall, which was beautifully and most artistically decorated by the lady members with bunting and flowers. Miss Weston furnished a beautifully and most artistically decorated by the lady members with bunting and flowers. Miss Weston furnished a beautifully and graves of the American eagle holding the motto. Frogress and Liberty"; and also a large shield with a background of moss and ferns, on which was the motto. Forget not the Boys in Bluo. In the afternoon the hall was filled to overflowing with a most enthusiastic audience, among whom were many veterans. The meeting, presided over by Mr. Courtney, opened with the singing of "America"; Mrs. Moody and Mrs. Rueeland sang the duet. "Sleep On, Ye Heroes"; Miss Katie Buller recited "Cover Them Over"; Miss Weston recited several appropriate papersolated atther solos; Miss Bates read "The Grand Army Boys." and moved the audience to tears with her pathetic rendering of this magnificent poem; Mrs. Leavitt gave "The Blue and Gray"; and Miss Richesang "Don't Let the Veterans Suffer." Appropriate speeches were made by the President (one of the veterans prosent, who have to can by Mr. Alden and Capt. Winslow, of Westboro, two veterans. A pleasing incident followed a recitation of Miss Weston to the sanger prosent, who have reanned by the President (one of the veterans prosent, who have reading and the veteran prosent, who have reading and the veteran prosent, who have readed to the veterans and the prosent who have readed to the veteran prosent, who have readed to the veteran prosent, who have refrechments were supplied.

The meeting closed with the singing of "The Startney of the providence of the veteran prosent, who have readed to the veteran prosent, who have readed to the veteran prosent, who

Ifall, 724 Washington street, on Bunday, June 3d. Morning circle at 11, which was well attended. Mrs. Lizzle Hartmann, psychometric readings.

Afternoon, 2:30, opened with tests and remarks by Mr. Varcoe on clairwoyance, clairandience, etc.; Mr. Badgar narrated some experiences during the past week, and hinted at a "spiriphone" making its advent at no distant day.

Evening, opening address by Mr. Varcoe; Mrs. Rich, Mrs. Buck, Mrs. Burt, Mr. Harding, Dr. Fuller and others also assisted during the atternoon and ovening services.

Elysian Hall, 820 Washington Street. Our circles on Tuesday, May 29th, were satisfactory in attendance and interest. Dr. Thayer, Mr. Marston, Mrs. Mason, Mrs. Stratton. "Delight," Mrs. Buck, Dr. and Mrs. Stiles, Mrs. Hartmann, Mr. La-

ton, Mrs. Mason, Mrs. Stratton. "Delight," Mrs. Buck, Dr. and Mrs. Stiles, Mrs. Hartmann, Mr. Lathrop and others were the mediums, Dr. Thayer, Mrs. Hartmann, Mrs. Buck, Mr. Marston, Dr. J. M. White and Mr. Lathrop gave tests and readings. In the evening Dr. Thayer, Mrs. Hartmann, Mrs. Buck, Mr. Marston, Mrs. H. A. Chave, Prof. Hartmann and Mr. Lathrop were the mediums. A successful benefit was given to Mrs. Buck.

Briday and Saturday afternoons were interesting circles. Mrs. Mason (of Everett), Miss L. E. Sinith, "Delight," Mrs. Hatch. Mr. Marston, Dr. Thayer, Mrs. G. M. Hughes, Prof. and Mrs. Hartmann, Mr. Lathrop and others were the mediums.

Sunday morning our circle was the largest yet held in the new hall. Mr. C. E. Marston, Mr. H. W. Martin, "Wild Rose" through Mr. Lathrop, and others gave tests and readings. In the afternoon the mediums Prof. and Mrs. Hartmann, Mr. Marston, Mr. Martin (our Chairman), Mr. Gates, Mrs. Buck, Mrs. Dr. Wildes, Dr. Thayer and Mr. Lathrop gave eminent satisfaction. In the evening Mr. Marston, Mrs. Buck, Mrs. Gates, Dr. Thayer and Mr. Lathrop, recognized tests. On account of special private work, which will be advertised in The Banner soon, we shall change the Saturday afternoon circle to Saturday evening.

Meetings on Tuesday, Thursday and Friday at 2:30, and on Tuesday, Thursday and Saturday at 7:30 p. M. The Banner of Light always for sale.

W. L. Lathrop, Conductor.

820 Washington street.

First Spiritualist Ludies' Aid Society, 1031 Washington Street.-The last session of the season was held Friday, June 1st, the business meeting being called at 4 r. m., President Mrs. Barnes presiding. The Treasurer's report showed the Society to be in a good financial standing, and that nearly \$110 had been given in charity since Jan. 1st, 1894.

The use of the ball was tendered the Children's Lyceum for rehearsals, and to Mr. Geo. Cleaveland for his testimonial to be given Thursday evening, June 7th, which we know will be a success.

Mr. John Slater, the noted platform test medium, and many vocalists and readers, have volunteered their services.

The usual evening services of the society were omitted, but an informal meeting ensued, consisting of old-time songs by the congregation, led by Mr. Chas. W. Sullivan and the chorus; character readings by Mr. Myers; and remarks by Mr. Slater.

A collection was taken in behalf of a deserving member of the Society, and seven dollars were realized. son was held Friday, June 1st, the business meet-

member of the society, and seven which as the last meeting of the season; but we hope all may be with us again, Friday, Oct. 5th; and we know they will be in spirit if not in mortal form.

To the publishers of the BANNER OF LIGHT we tender our sincere thanks, and hope they may prosper and continue their good work for many years to come.

ALBERT P. BLINN.

The Helping Hand Society held its last meeting of the season Wednesday, May 30th, at 3 Boylston Place, Miss Webster, President, in chair. Monthly re ports were read, and, considering the times, a most satisfactory and prosperous year has been the result. Election of officers for the ensuing year took place: Mrs. Carrie Pratt, President; Mrs. Frances Piper, Vice President; Mrs. C. C. Shaw, Second Vice President; Mrs. M. E. Young, Treasurer; Miss N. M. Be mis. Secretary.

vice President; Mrs. C. C. Shaw, second vice 17 and dent: Mrs. M. E. Young, Treasurer; Miss N. M. Be mis, Secretary.

In the evening the Society tendered a reception to Miss Webster, who so faithfully rendered her services the past year. With a few remarks she welcomed Mrs. Prait to the chair, as President for the ensuing year; and with a few brief remarks, she invited the congregation to join in singing "America." Remarks ty Dr. Cobb, Mrs. By Mrs. Barnes, Mrs. Cobb, Mrs. Waterhouse, Mr. Banks and Dr. Mayo, interspersed with music by Charles Wand Miss Sullivan and congregation—Mrs. Lovering, planist; tests, by Mr. Heath; recitation, "Our Folks," Miss Webster.

A large and harmonious gathering enjoyed the evening's entertainment. Many happy good bys, and the company dispersed at an early hour—trusting to meet again in the fall to carry on the good work.

N. M. Bemis, Sec'y.

Hollis Hall, 789 Washington Street.- Sun day morning the circle was devoted to the spirit-children. Afternoon, praise service conducted by Prof.

dren. Afternoon, praise service conducted by Prof. Pierce, assisted by Chas. Abbott, organist; invocation and remarks by Dr. Frank Brown; tests were given by David Brown. Dr. Sanders, Mr. Rollins; solo by Miss Mabel Waite; some remarkable tests were given by Mrs. Maggite Butter.

Evening.—Praise service by Prof. Pierce and Chas. Abbott; followed by fine inspirational address by Mrs. Abbie N. Burnham; recitation, Minnie Milligan; psychometric readings, Mrs. Woodbury; tests, Dr. White and Mrs. Nutter; recitation, Mrs. Perry; Mrs. Wilkinson (Conductor), gave a number of tests—all Wilkinson (Conductor), gave a number of tests-all

fully recognized.

The independent slate-writing through Mrs. Mott-Mulnit was very interesting. A large addience. Wednesday evenling, May 30th, was held a Memorial Service; poem by Mrs. Chase; remarks by Charles Abbott; readings by Dr. William Franks; also an address by John Slater, who will occupy the platform and give tests next Wednesday evenling. Large and enthusiastic meetings Tuesday and Sat-irday afternoons. DR. N. J. MORRIS. urday afternoons.

The Home Rostrum (21 Soley street, Charlestown; Dr. E. M. Sanders, President). - May 29th town; Dr. E. M. Sanders, President). — May 29th opened with singing, followed with invocation by Mr. Quimby—also tests; Dr. Willis, remarks and readings; Mr. Rollins, tests; Mrs. Bray, tests; Chairman, psychometric readings. May 31st, invocation and poem by Chairman; Dr. Willis, improvised poem and tests; Mr. Quimby, tests; Mrs. Victoria Mirick and Miss Sadie Burkette, duet—Mrs. Carlton, accompanist; Miss Katle Burkette, reading; Dr. Franks, direct tests—all recognized; Mrs. Bray, tests; Mr. Chas. Abbott, remarks. The evening was one of great profit to all present.

These sessions are soon to be discontinued, as Dr. Sanders will go to Lake Pleasant to hold meetings during the camping season, where he has secured a hall which is being completed with all modern improvements.

provements. We always keep the BANNER OF LIGHT for sale. C. B.

Eagle Hall .- Wednesday afternoon, May 30th, a very interesting meeting; correct tests and readings, Mrs. M. Knowles, Mrs. H. A. Chase, Dr. L. F. Thayer, Mr. Wright, Mr. Tuttle.

Mr. Wright, Mr. Tuttle.

Sunday, June 3d, the meetings throughout the day were well attended, and of a nature to give satisfaction. The remarks, tests and readings given were logical, clear and convincing. The following mediums were present: Mrs. I. E. Downing, Mrs. M. Knowles, Mrs. J. E. Woods, Mrs. G. M. Hughes, Mrs. Nobbins Gibbs, Mrs. Dr. Bell, Mrs. Woodbury, Mrs. V. A. Branch. Mrs. Stratton, Dr. Magoon, Dr. L. F. Thayer, Dr. C. W. Quimby and Mr. Capel. Mr. Grear—a traveler with Mark Twain in Egypt and the Holy Land—gave a short and interesting account of his journey-ints. Musical selections, Mrs. Nellie Carlton. The morning circle was one of the best ever held.

Meetings Bundays, 11 A. M., 2:30, 7:30 F. M.; Wednesday afternoons, 2:45.

The Banner Of Light, a truly excellent paper, for sale each session.

E. H. Tuttle, Leader.

The Children's Progressive Lycoum held its regular meeting in Red Men's Hall, 514 Tremont street, Sunday, June 3d. The day's lesson, "The street, sunday, June 3d. The day's lesson, "The Manners of Children," was explained by Dr. Root. Instructor Mr. Wood was present. After the Banner March the following scholars rendered selections: Songs, Miss Mabel Wailt. Miss Louise Horner; recitations, Miss Warnock, Willie Marden and Carl Leo Root. Mr. J. H. Slater, the test medium, made a few fitting remarks, as also did Mrs. Butler and Mr. Woods.

ings of a decided character; Mrs. Joan Woods, Dr. Smith, psychometric readings; Mr. P. McKenzie, ro-marks; Mrs. Kato Bolton and others, solos, cornet and plano.

N. P. Smith. Chairman.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 10% A.M. and 7% F.M. Honry J. Newton, President.

Mnickerbocker Mail, 44 West 14th Street.— The Ethical Spiritualists' Society meets each Sunday a il A. M. and S.P. M. Mrs. Helen Temple Brigham, speaker Now York Psychical Society, Spencer Hall, 114 West 14th street, near fixth 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 Ladies' Ald Society holds its meetings through the summer once a month—third Wednesday in the month— at Adelphi Hall, 52d and 7th Avenue. For information rela-tive to the work of the Society, address Mrs. Kate D. Kuox, (749 Columbus Avenue), Sec'y.

Soul Communion Meeting on Friday of each week 8 P. M.—doors close at 34—at 310 West 28th street. Mrs Mary C. Morrell, Conductor. Spiritual Thought Society. 108 West 43d street.—Meetings Sunday evenings. J. W. Fletcher, regular speaker.

The New York Psychical Society (Speacer Hall, 114 West 14th street), Wednesday evening, May 30th, after a day's faithful Memorial celebration, main

tained its usual standard of numbers and interest. Prof. Daniel T. Ames, the chirographical expert, fa vored the meeting with an account of some of his experi

tained its usual standard of numbers and interest.

Prof. Daniel T. Ames, the chirographical expert, fa vored the meeting with an account of some of his experiences. Although he did not consider himself a Spiritualist, he had endeavored to be an honest, earnest investigator of truth. He had been early trained in the most Puritanic Orthodoxy, but the most important questions to him had been: Is there any existence after death? Is this life all there is of life? and is so-called revelation the only source of evidence of a future existence? Within the last two years he had turned his attention to the investigation of Spiritualism, in the hops that he might find in it the evidence denied him in Orthodoxy. He was neither skeptical nor prejudiced, but simply investigated the subject just as he would inquire into any science, willing to receive any testimony which might be convincing.

While attending the late World's Fair, he called upon the Bangs Sisters, on recommendation of a fellow-editor, prepared with six questions on six pieces of paper of same size and fold, with rubber bands, in his pocket, undistinguishable even to himself. By request of the medium, he laid one of the number between two slates, which he sponged, and without any penoil. Immediately, and in bright sunlight, he heard writing within the slates, and opening them, he read a perfect answer to the particular question. So with three other questions. For an answer to the third the medium requested him to hang two clean slates by a gas-jet, about ten feet off. He took two slates, cleaned them well, rubbed them dry with his hand-kerohief, retaining the third query in his hand. Watching the slates he saw them vibrate, and approaching them, he heard writing going on between them. Returning to the table the remaining two questions were answered perfectly by independent writing, heard in the act of executions. It is should alwow the slates from the gas-jet, and found an extended communication. His concealed question, and to others in his mind unwritten, an

Spiritual Thought Society, 108 West 43d Street.-The past two Sunday evenings have been very largely attended, and Mr. Fletcher has fully sus-

very largely attended, and Mr. Fletcher has fully sustained his reputation as being an eloquent and versatile speaker.

"The Dead Man's Message" was the subject for last Sunday evening, suggested by Florence Marryat's book bearing the above title. Spiritualism is the Dead Man's Message, but it is of such a character as illumines the pathway of doubt, and dispels the heavy shadows of uncertainty that have veiled the life beyond and obscured it from man's vision. All the hor ror of dying comes from the uncertainty of what death really is; bring the knowledge as to what exists thereafter and you have forever killed the terror that even now haunts the brain like a nightmare. It is not until after death that man can ever compreheud his relation to himself or others.

In this latest work by the author of "There is no Death," this idea is very considerably amplified; a Professor of considerable influence is suddenly called to the spirit-world; he does not know that he is dead; he looks upon his body, and cannot understand why it does not respond to the action of his will. He tries to speak, but no one takes any notice of him; and he finally, becomes aware of what has occurred by what is said by his family. Then comes the great trial of understanding the true state of affairs, and he gradually arises to an improved state—conquering in the end all the conditions that have weighed him down. The story is a fit companion to the work that gradually arises to an improved state—conquering in the end_all the conditions that have weighed him

the end all the conditions that have weighed him down. The story is a fit companion to the work that preceded it, and is full of suggestive thoughts that are bound to assist and help. Every person interested in the Hereafter should read, ay, study well its pages. The discourse was interspersed with many wise thoughts, which the guides know so well how to express, and was received with rapt attention. Then followed a scance of unusual merit. In the audience were friends from Washington, Chicago and Boston, who had not heard the speaker for years, but who remained to express their pleasure.

Mr. Fletcher never falls to speak a good word for the BANNER OF LIGHT, The lectures continue for the present.

Cornegie Mail.—As the season draws to a close the interest in our Cause seems to increase. At the meeting Sunday forencon Dr. Ewell gave an excellent lecture to an unusually large morning audience. He

lecture to an unwaually large morning audience. He concluded by giving a few satisfactory tests.

At three o'clock the meeting for phenomena was held, and the house was more than crowded. Mrs. Henderson, as usual, gave some good tests, spleed with her inlmitable humor, which put the audience in good spirits. A collection for Carrie Sawyer, who is very ill, was then taken up. Mrs. Florence White also gave tests. Good music was interspersed throughout the exercises. In the absence of President Newton his wife presided.

Notice was given of a Festival to be held Wednesday evening at Adelphi Hall, for the benefit of poor or infirm mediums.

Dr. Ewell closed the afternoon services by giving many satisfactory tests. In the evening he also spoke

many satisfactory tests. In the evening he also spoke to a large audience, and afterward gave interesting

Dr. Ewell is also to officiate for the First Society of Spiritualists, which is expected to close the regular meetings until after the summer vacation.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday weight of the South Street. Meetings Sunday M. Kyans, President. M. Evans, Fresident,

Spiritual Meetings are held in Mrs. Dr. Blake's parors, 1924 Bedford Avenue (near DeKalb Avenue), every
Sunday evening at 8,0'clock.

Sunday evening at 3,0 clock.

The Advance & Piritual Conference meats every
Saturday, evening at 102 Court street. Good speakers and
mediums always in attendance. Seats free. All welcome,
Herbert L. Whitney, Chairman; Emily B. Ruggies, Seo'y.; Fraternity Hall, 660 Bedford Avenue.—The first Spiritual Mission meets at 3 o'clock for conference; 8 v'clock for lecture and tests. Mediums and speakers wel-lome... 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.

573 DeKalb Avenue, between Walworth and Sandford Streets.—Test and Developing Circle by Mr. Tatlow every Thursday, evening at 8 o'clock.

The Advance Spiritual Conference convened June 2d at 102 Court street. Mrs. E. A. Cutting of Boston opened the meeting with an invocation. Mrs. Boston opened the meeting with an invocation. Mrs. Cutting's guides, encouraged those seeking mediumship to form home circles—as in every household there were always some 'members who possessed spiritual powers which would be developed if proper conditions were made. Dr. Edward Newbery followed with practical remarks based on his personal experience and observation. Mr. Edward Newbery followed with practical remarks based on his personal experience and observation. Mr. Edward Newbery followed with practical remarks based on his personal experience and observation. Mr. Chushing continued the discussion. Mrs. Cutting gave tests that were recognized.

A benefit to Mr. and Mrs. Tatlow is announced to take place in this hall, 102 Court street, next Saturday evening, June 9th—25 cents admission.

The Spiritual Meeting in Kingston Hall, corner of Atlantic and Kingston Avenues, conducted by Dr. Bartlett, was crowded by Spiritualists and investigators, Sunday evening, June 3d. Harlow Davis will attend this meeting next Sunday, June 10th.

EMILY B, Ruggles.

Augusta Chambers forwards a card of thanks to the "Woman's Progressive Union" of Brooklyn, N. Y., which will find room in these columns next week.

MEETINGS IN MASSACHUSETTS.

Stoughton.—On Sunday last, June 3d, Mr. J. Frank Baxter filled appointments in this place. He gave the very best of satisfaction to all, both believers and

the very best of satisfaction to all, both believers and unbelievers. He was accorded excellent hearing from large audiences, especially in the evening. His descriptive test schance was a most novel and effective one. For ever an hour he held the closest interest of his house, astenishing and corvincing many by remarkable and unusual proofs of the communicating and manifesting of spirits.

His afternoon lecture on "Spiritualism, and How to Investigate It," was a most worthy production, and would do grand service as a missionary tract. His lecture of the evening was in every way adapted to the class of hearers assembled. It was replete with information and argument that none could gainsay or refute, and was received with applause.

Mr. Frederick Beals, the head and backbone of the present movement in Sloughton, is congratulated in presenting to the citizens the array of talent he has the past season, and proposes to offer in the future.

Mr. W. J. Colville, who by previous lectures aroused great interest here, will visit the town again, and lecture and answer questions on next Sunday evening, June 10th. His coming is anticipated with much pleasure, although engaged elsewhere during the pleasure.
Mr. Baxter, although engaged elsewhere during the

day, finding railway connections such as to favor doing so, has promised to give a lecture again on Sunday evening, July 1st. He will also fill an applint ment here for Sunday, Sept. 23d.

ATTENDANT.

Lynn.—The Children's Lyceum closed its sessions for the summer on Sunday, May 27th. The Memorial Services from the Shawmut Instructor cards were used. Opened by singing "The Children are Gathering." The recitations were very appropriate, and well rendered. A song and autoharp solo were finely executed, and remarks were made by a visiting G. A. R. comrade of a very entertaining and instructive na-

R. comrade of a very entertaining and instructive nature.

We sincerely hope the time will come when Spiritualists will think as much of sending their children to our Lyceums as do the church people of sending theirs to Sunday schools.

Pres. Harrett, of Washington, D. C., was present at this closing meeting, and spoke on the above point as a great mistake on the part of Spiritualists of this country.

Monday evening, May 28th, the meeting of the Lyceum Association was held, and a part of the officers for another year were elected: Conductor, Mrs. E. B. Merrill; Assistant Conductor, Mrs. A. R. Williams; Guardian, Mrs. M. A. Leonard; Assistant Guardian, Mrs. E. I. Webster; Secretary, J. F. Blaney; Treasurer, H. O. Merrill; Librarian, Mrs. L. M. Doten.

Next Sunday, June 10th, the Grove Meetings which we have carried on in connection with a committee of Salem Spiritualists for two years, will open at the same grove in which they were held last summer. Those who visited us last season will need no urging to come again.

The music will be in charge of N. H. Gardiner of

Those who visited us last season will need no driging to come again.

The music will be in charge of N. H. Gardiner of Salem; and Mrs. Bertha Merrill and Mrs. S. W. Hayes have been engaged to sing. Mrs. E. B. Merrill. 53 Lowell street.

Newburyport.—Sunday, May 27th, the Spiritualists' Society held Memorial Services, and G. A. R. Post 49 (75 members), Union Veteran Legion No. 76 (45 members), Women's Relief Corps 28 (40 members) attended, on invitation. The services were held in Veteran Hall, Pleasant street, which was handsomely decorated with American flags and bunting, potted plants, etc.; it was a credit to the ladies having the matter in charge. The audience was large; the singing extra fine: a quartet, J. W. Hervey, E. S. Knight, Mrs. Brown, Miss B. M. Coffin, sang 'Our Boys in Blue,' by C. F. Allen; Miss C. Kohlaus, Miss Etta Wilson, Miss Laura Tanne also participated—the poem gave the important events of the country's history from 1776 to 1865.

The address was delivered by Mrs. C. Fannie Allyn of Stonebam; her subject was "Patriotism," and was one of the best lectures that Mrs. Allyn ever delivered here. The G. A. R. men say it was the best service ever attended by them; they were astonished that a woman could go on the platform and deliver such a lecture without any notes or manuscript.

The willing workers of our society deserve great praise for the success accomplished.

[The Newburyport News made a highly-appreciative notice of this occavion, which we shall give hereafter.—Eb.]

Mrs. C. Fannie Allyn will inaugurate the new movement here, of holding a service in the G. A. R. eacampinent or pavilion at Salisbury-between Ames. Post 49 (75 members), Union Veteran Legion No. 76

Mrs. C. Fannie Allyn will inaugurate the new movement here, of holding a service in the G. A. R. encampment or pavilion at Salisbury—between Amesbury and East Salisbury—on the line of Haverhill and Salisbury electric railroad. This meeting will be held on Sunday, June 24th, 1894. If successful other meetings will be held there.

The Independent Club holds circles at its rooms, 59½ State street, on Sunday evenings, with a good attendance.

Mrs. A. H. Luther is engaged for the whole month

of November, 1894 Worcester .- Mrs. C. Fannie Allyn occupied our platform June 3d most satisfactorily. The improvised poem given at the close of the evening discourse drew hearty applause from the appreciative audience.

June 10th, Mrs. Juliette Yeaw.
June 8th meeting of Woman's Auxiliary at 48 Fountain street—Strawberry Festival, Social and Circle.
These gatherings will soon close for the season.
GEORGIA D. FULLER, Cor. Sec'y.

7 Mason street.

Cummington.-The meetings of the Progressive Society opened Sunday, May 20th, with A. E. Tisdale as speaker-who will remain with us the three following Sundays, speaking both afternoon and evening. FLORENCE SAMPSON.

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

MAINE.

Augusta.-The platform of our Society was occupied Sunday, May 27th, by Mrs. Cushing-Smith of Rockland, who gave two able and eloquent discourses to large and appreciative audiences. Mrs. Gena 8

to large and appreciative audiences. Mrs. Gena 8
Fairfield followed with very satisfactory psychometric readings and answered mental questions in a pleasin, and accurate manner.

By request of the chairman, Mr. F. W. Smith, President of Verona Park Association, conducted the meetings, and his introductory remarks were entertaining and instructive.

On Sunday, June 3d, the platform was supplied by Dr. H. F. Merrill—one of our best public test mediums—and others from the audience. Much more interest is being manifested here than ever before. G. P. H.

Portland .- On Sunday, May 27th, afternoon and evening, Mrs. May F. Pepper of Providence, R. I., occupied our platform, assisted by Mary L. Goodrich of Portland. The hall was filled to overflowing, and many were turned away for want of room. A large number of tests were given and recognized. [Mrs. Pepper will be with our society in September, '94.]

The BANNER OF LIGHT for sale at these meetings.

J. THAXTER, Chairman.

The Portland Eventng Express of May 28th speaks of this meeting in the following terms: "Last evening at Mystic Hall a grand spiritual revival meeting was held by the People's First Progressive Spiritual Sociheld by the People's First Progressive Spiritual Society, assisted by May S. Pepper, trance medium, of Providence, R. I., Mary L. Goodrich of Portland, Miss Davison, Miss Kinkade and Mrs. C. H., Jewell, Beautiful music was rendered by Mrs. Fannie M. Hawes, Clarence C. Brooks, Mr. Gardner, Miss Grayes,

Remarks were made by Dr. C. Goodrich, President of the Society, in regard to more missionary work being done by mediums and societies to wake up the Spiritualists all over the country, and form new local organizations."

organizations."

Portland .- The First Spiritualist Society met at Mystic Hall Sunday, May 20th. Mrs. H. L. Palmer lectured before our organization. The subject of the afternoon was "The Relation of Spiritualism to Society, to
God, to Self"; that of the evening was taken from the
135th Pealm. Both afternoon and evening addresses
were able, eloquent and logical presentations of the
claims of the Spiritual Philosophy, delivered in the brililiant manner which always characterizes Mrs. Palmer's efforts in the lecture field. It was her first appearance before our Society, and many of her old-time
friends were present to greet her, now that she has
consented to once more go upon the rostrum; we trust
this grand worker will be kept busy. Many will remember her in years past as Nellie Bronson.
Sunday, May 27th, Mrs. Palmer again occupied our
platform, giving two interesting and instructive discourses: tured before our organization. The subject of the after-

platform, giving two interesting and instructive discourses.

June 3d at 2:30 a meeting in the interest of a Children's Lyceum was held, at which the preliminary steps were taken to refrganize the Children's Progressive Lyceum. At 7:30 Mrs. Palmer pave a grand lecture, taking as her text the 14th, 15th and 16th verses of the 20th chapter of Acts; her remarks were listened to with close attention by the audience.

Next Sunday, June 10th, we shall have with us H. D. Barrett of Washington, D. C.

H. C. Berny, Clerk.

ated and health given. Fact. Hood's Pills do not weaken, but aid digestion, and tone the stomach. Try them:

"The analyses show that Cleveland's Superior is absolutely the best and most desirable baking powder manufactured,"
S. H. HURST.

Late Ohio Food Commissioner. You know what you are eating when you use Baking Powder Its true composition is given on every label.

April 5, 1893. "I use and recommend one and only one baking powder, and that is Cleveland's." MARION HARLAND.

"Pure" and "Sure."

PENNSYLVANIA.

Philadelphia. - We meet and part. It only seems few days since Mrs. Kate R. Stiles came to us, yet it is in reality a month, and she must depart for new fields of labor.

It is in reality a month, and she must depart for new fields of labor.

We were sorry to part with her, as she made many friends here.

Sunday, May 27th, the meetings of the First Association were well attended, notwithstanding the fact that so many of our people have gone to their summer homes in Farkland. We miss their familiar faces and their words of greeting while we carry on the work as best we can in their absence.

The morning meeting was devoted to the answering of questions given to the speaker by the audience. In my last letter the advisability of separating the phenomena from the philosophy was touched upon, and on Sunday the subject was given to Mrs. Stiles for her consideration. She said it was impossible to do without the phenomena: that Spiritualists were never too far advanced to not be gratified with a message from a loved one, even if it were given at the close of a most philosophical discourse. However, it might be best and give better results if one meeting was devoted entirely to messages from the spirit-world—that is, in cases where the speaker was also the test medium. Other questions were handled to the entire satisfaction of the most critical.

The evening discourse was intensely interesting. It consisted of the recital of the means taken by the spirit-world to lead her to the light. "From Doubting to Knowing; or, Why I am a Spiritualist?" was the subject dwelt upon. No one present but felt the earnestness of Mrs. Stiles as she told of her experience is the only teacher, whose lessons are indelity impressed upon us, and yet how many of us refuse to profit thereby.

Mrs. R. S. Lillie is in the city. She is quite a favorite here. The mention of her name called forth much applause.

Our meetings at this hall continue throughout June.

ite here. The mention of her name cance to the applause.

Our meetings at this hall continue throughout June. The spiritual papers are for sale. Last Sunday every paper was sold before noon, to the disappointment of many.

The Spiritual Conference, at 8th and Spring Garden streets, as well as the one presided over by Mr. Barry at 1325 Columbia Avenue, holds meetings through June, and possibly all summer. Both tests and lectures are given every Sunday to appreciative audiences.

M. E. CADWALLADER.

RHODE ISLAND.

Providence. - Spiritualists' Association (Incorporated Feb. 12th. 1892). met in Columbia Hall, 248 Weybosset street, June 3d, 1894, for the transaction of

bosset street, June 3d, 1894, for the transaction of business. Meeting called to order by the President, C. M. Whipple, at 2:30 r. M. The minutes of the last year read and approved; the reports of the Secretary and Treasurer received and approved.

The election of officers followed: Mr. Edwin S. Straight (rx-President) was elected President; Mr. Alexander Proctor, Vice President; Miss Sarah D. C. Ames, Secretary; Mr. Thomas J. Fales, Treasurer – (remained the same). The new Board as follows: Mrs. A. Proctor, Mrs. Sarah E. Humes, Mrs. May Porter.

Mrs. A. Proctor, Mrs. Sarah E. Humes, Mrs. May Porter.

The ex-President, C. M. Whipple, returned thanks for the sympathy and kinduess shown her by the members, and the assistance given her in the performance of her duties as President. She was followed by the President, Edwin S. Straight, who returned thanks for electing him again as President—though he had not sought the office.

A vote of thanks was tendered to Mrs. C. M. Whipple for her faithful and earnest work done while President. After which the moeting closed.

137 Swan street.

WILLIAM H. WHITTUM.

The Association met as usual, at 2:30 and 7:30 P. M. (Procressive School at J. M.) Sunday, June 3d.

(Progressive School at 1 P. M.) Sunday, June 3d.

Evening.- Dr. McLean of Chicago, Ill., occupied our platform. Subject, "True Spiritualism." The lecture was instructive and interesting.
Sunday. June 10th, Dr. F. A. Wiggin of Salem, Mass., will speak for us.

SARAH D. C.AMES, Sec'y.

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MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at First Association Hall, 8th and Callowhill streets. Presi-dent, Ben, P. Benner; Treasurer, James Breen; Bencris-ry, Frank H. Morrill. Services at 10½ A.M. and 7½ P.M. Lycaum at 24 P.W. Spiritual Conference Association meets at the tortheast corner of 8th and Spring Garden streets every sunday at 23, p.m. S. Wheeler, President, 472 N. 8th Street.

Tried and True is the verdict of people who take MEETINGS IN WASHINGTON, D.C. Hood's Sarsaparilla. The good effects of this medicine are soon felt in nerve-strength restored, appetite cre-First Society. Metgerott Hall, 19th Street, between E and F.—Every Sunday, 1½ A.M., 7½ P.M. M.O. Edson, Pres.

Second Society—"Progressive Spiritual Ohurch"—meets every Sunday, 7½ P.M., at the Temple, 425 G street.

N. W., opposite Pension Office. Rev. E. B. Fairchild, Pres.