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JESUS.

BY EDITH WILLIS LINN.

Could he, the lowly-minded, see The hosts that worship him to-day, That turn to dark Gethsemane For light and courage on the way, That look for faith to Calvary— What would the gentle teacher say?

Could he, who loved the weak and low, Behold our boasted Obristian pride; Behold our crowded offies' show; Behold our slums where creatures bide In crime and misery; could he know Earth's evils—would he not deride?

Could he, who walked beside the sea, And healed the sick and fed the poor, Come to our Christian land to be A beggar sent from door to door— Would he not feel that Bethany And doubting Jew had loved him more?

The rich grown richer: would he bless The cluurch and system this could bring? The poor grown poorer, double stress Laid on the helpless; while as king He stands above all helpfulness Of brotherhood of minist'ring!

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Original Essays.

The Spiritual Facts of the Ages.

'E have seen how, through all periods of antiquity down to the commencement of the uineteenth century, this pow-

er that has been variously termed "The Spirit of God," "The Holy Ghost," "The Angel of the Lord," "The Holy Spirit," "The Heavenly Host," "The Great Cloud of Witnesses," breathed into the heart of humanity has been its inspiration; and how sensitive natures have felt the attractive power of heaven, and borne testimony to the everpresent, abiding influence of the spiritual world.

Does it surprise us that this is so? Rather should it surprise us that men fail to recognize it as a necessity of the human consciousness. How can we assert our spiritual origin, our spiritual being, without asserting its likeness to the great spirit of life? and that likeness proves the nearness and constancy of all spiritual laws.

The study and comprehension of those laws open for us the sublimest revelations of life. earth. He conducted me to four white haired We can read as in a book the grand truths of old men." our existence, and we find ourselves allied to From these venerable spirits he says he

may become our best and holiest teachers. | zin came to life, and beheld the advancement | the work of redemption appeared to be best adapted This fact also proves to us the mediumistic of the Spaniards, and was converted to their and the most glorious. But for the accomplishment power of these children of nature, so that we | faith. are prepared to learn how closely their lives have been linked to the spiritual life, and how they found the simple and beautiful laws of inspiration.

The earliest education of the Aboriginal Indian youth tended to develop his spiritual sensitiveness. When the lad was old enough to understand the importance of the undertaking, he was sent alone into the forest, and commanded to fast. Not a drop of water, or any kind of a berry, was allowed to pass his lips by day or night until a vision was granted to him. "This vision was believed to come from the Great Spirit, who thus instructed the lad as to his future life, and pointed out to him the course he was to pursue in order to achieve true greatness.

The Sachem led the young boy into the silent depths of the forest, and selected a secure place for him in the branches of some tree. Here on a trellised bed, formed by interlacing the branches and covering them with moss, the boy was instructed to lie, quietly awaiting the vision from the Great Spirit. How beautiful the picture this trusting faith in the power of the invisible presents to us. No temple built with hands was needed; no costly shrine, no lofty cathedral dome, no priest, no pomp, no incense, no sacrifice, but only the pure heart of a child under the canopy of heaven, out in the primeval forest waiting for the inflow of divine truth, and the inspiration of divine love.

attended one such effort to open the seal of Spirit of Love. They stopped not to question the ages, from the remotest | the invisible, to draw back the veil of the material and stand face to face with the mighty discuss and dissect, or theology to arrange the subject, apprehend the mysterious signification of spirit of life, we take from the History of the and define. They accepted with the trust of **Ojibbeway Indians**:

A young man after five days' fasting and quiet waiting fell into a dreamy sleep: "In the first nights nothing appeared unto me; but on the ninth I heard a rustling and moving in the branches. I thought it was an elk or a bear, but a man appeared unto me and seemed to read my thoughts. He came toward me gently, and said: 'Art thou afraid, my son?' 'No,' I replied, 'I no longer fear.' 'Wby dost thou fast?' 'To gain strength and know my life,' I said. 'That is good,' he replied; 'I bring a message unto thee. This very night a tion of the divine with the human through the consultation was held concerning thee, and 1 come to reveal it.'

We did not seem to speak aloud, but looked into each other s hearts, and gazed on our mu- the heart's affections; and wherever there is a tual thoughts and sensations. I felt like a soul that loves, there is the declaration of the and disgust the mind." spirit rising from the grave, and I followed universal law of spirit power. him; and yet 1 seemed to step as if on the solid

We know how beautifully Longfellow em-

bodied some of these spiritual ideas of the indians. Their faith in the answer to prayer was implicit.

"From the master of life descending I, the friend of man. Mondamin. Come to warn you and instruct you.

How by struggle and by labor You shall gain what you have prayed for."

Hiawatha fasts, and the messenger from leaven appears unto him, and tells him of his uture career.

The connection of the spirit-world with the natural was ever recognized and accepted by the Indians, expressing itself in their fear of disturbing the spirits of the departed by their lamentations and sadness. Say the spirits to Hiawatha:

> "Cries of grief and lamentations, Reach us in the Blessed Islands. Cries of anguish from the living, Calling back their friends departed, Sadden us with useless sorrow. Think of this, Q, His wathal Speak of it to all the people, That henceforward and forever, They no more with famentations Sadden the souls of the departed, In the Islands of the Blessed."

In all the traditions of the Indians we can clearly trace a chain of revelations from the spirit-world. It is as if light breaking from the upper heavens opened for them as much of truth as their simple souls could bear, and The following narration of the success that they took it trustingly, as if from the Infinite concerning it; they waited not for science to

they kept a living faith in the Great Spirit, who to them was the spirit of beauty and truth, the great All-Father.

Their ideas of the future state present it as a beautiful home, the fair "Happy Hunting-Ground," that stretches limitless and free be yond the reach of the aggressive white man.

It is said that we should practice these ideas and forget the cruelty and hatred of the sayage. All inspiration is poetry. The connec spiritual laws that govern all being is the grand poem of the universe. It need not be written or sung, for it is forever chanted in

{To be continued.}

ORTHODOX THEOLOGY.

of this same, preparations were essentially necessary. It was absolutely necessary that there should be a place in which the work might be effected, and a subject, or an occasion for it. The creation of the world and the formation and apostasy of man made the necessary preparations.

2. A theatre being erected in the creation of the world, and an opportunity being given by the creation and apostasy of man, the mysterious scene began to open, and the wonderful work commenced. But whether the work should be immediately effected, or be referred to a future period, may be considered as a subject of divine deliberation, to be resolved by infinite wisdom; and infinite wisdom directed a suspension of the accomplishment of it to a future period. An accomplishment of the work of redemption being referred to a distant period, it may be considered as a subject of divine consultation, whether God should retain his merciful designs in his own eternal mind, or communicate them to sinful, fallen man: and divine wisdom proposed a revelation of them as specially desirable and useful.

3. It being determined to communicate the designs of redeeming grace, we may view it as a subject of divine deliberation, whether the work and the various parts of it should be communicated by explicit declarations, and the nature, designs and effects of it be fully explained; or some intelligent intimations being given of it, it should be exhibited to human understandings, by significant signs, immediately addressed to the senses. To preserve uniformity throughout his works, God having recently commenced his operations. the creation being in its infant state, and the human mind considered as unprepared for more direct and clear discoveries, the mode of revelation by external, visible signs and figures was preferred, as better adapted to the state of the system and the conditions and capacity of man.

4. The mode of exhibiting subjects by typical representations is very instructing and pleasing. The general object being suggested, and the type produced, if is an agreeable exercise for the mind to investigate it, and discern the consent between the type and children the voice of superior wisdom, and the substance. Hence communicating instruction by with all their wild, untutored powers of mind types, metaphors, allecories and parables, hath always been grateful and pleasing to the mind.

5. The work of redemption, the great object of all scriptural types, is so very complicated that it cannot be fully exhibited by any one individual type, and this has given occasion for a great variety, each of which hath its peculiar object, and collectively they exhibit the wonderful work, in its importance, beauty and glory, most attractively. But hence-

6. To explain the types becomes a work very difficult and arduous, requiring great skill and judgment to discern their nature and object, and, not exceeding their proper limits, to apply them according to their original design. White this exhibits their propriety and utility, and makes them a happy mean of im portant and pleasing instruction, to misunderstand and misapply them will distort and divest them of their beauty, and, instead of edifying, will confuse

Let the reader carefully peruse and digest the foregoing quotations, for they are the essential oil of Orthodox theology. Had I read my preliminary paragraphs to one of its strenious adherents, he probably would have ac cused me of rank blasphemy and gross impiety. He would have pronounced me an infidel and an incorrigible sinner, doomed to the hottest hell! But my quoted paragraphs are more than blasphemous, for they picture a God moved and governed by the intensest selfishness, doing all things for his own glory by displaying his adorable perfections; creating the earth as a theatre for this display-then man, who, long years anterior to the creative act, was doomed to an apostasy eventuating in sin. calling down the curses of the Creator and the penalty of eternal damnation! Then, as a further means to augment his ineffable glory he formulates a scheme of redemption, not to benefit man as such, only as another mode of contributing to his own glory. In this scheme of redemption was forecasted a sacrifice-a Jesus to die as a sin offering, on the cross, undergoing infinite tortures to expurgate the infinite sin which came through the foreördained apostasy. This redemption, however, was only a partial one; a few partaking of its benefits while the great majority were booked for hell Booked in that far-off past, when, our author tells us. God was cogitating how the best to promote his glory and show his "adorable perfections." In the same line is the Assembly's Catechism, where in answer to the twentieth query: "Did God leave all mankind to perish in the state of sin and misery?" we have this answer: "God out of his mere good pleasure, from all eternity, elected some to everlasting life; did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation through a Redeemer." Such is the atonement the Orthodox God vouchsafes his childrenpredestinated sheep and predestinated goats. Can anything more unjust be conceived than this election of a few, and the foreördained damnation of the many? Remember, the salvation and the damnation are out of God's good pleasure"-both for his glory on the low plane of self. Not only in the Assembly's Catechism, but in Watts's hymns, we have this abominable idea of God's partiality and its cognate, his vanity of bending everything to his glory. I quote two stanzas of Watts's one hundred and fifty-second hymn: Ere God pronounced creation good. Or bade the vast unbounded flood Through fixed channels run; Ere light from ancient chaos sprung, Or angels earth's formation sung,

1. God is infinite and eternal; always was. For a long, very long time he was quiescent; but after an immeasurable series of ages, some six thousand years ago, he began to cogitate on the vast profound; the phantom of glory aroused his activities. There came an infinite ferment, out of which were evolved new ideas, all pointing gloryward.

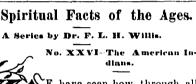
2. The primary one was a scheme of redemption. But there was nothing to redeem. Everything was blank; God alone was.

3. Then the idea of man was evolved, so as to have something to redeem; and to make him redeemable it was forecast that he should fall sin, become wicked, when a Redeemer would be brought into play.

4. Man being determined upon, then there was a necessity that he should be located. As yet there was no locality; so to further the scheme Almighty energy called matter into being, fashioned the world, and in due time put a man upon it, upright, perfect, without in or blemish. But the scheme was incomplete, for so long as man was upright there could be no redemption. But "divine wisdom" was equal to the emergency and provided for a 'fall," a state of sinfulness, whereby the full

consummation of God's glory could be attained. 5. The scheme thus predetermined was held in abeyance about four thousand years, when the Redeemer appeared in Judea, was sacrificed, becoming a propitiation for the sins of the whole world. Yet sin did not cease, and only the elect few participated in the redemption, or can participate in it! Hades continues, like a wallet, to be crammed with God's own reprobates. The tide of evil and damnation was predetermined ages before man was fashioned, at the time when God was cogitating how to exhibit his glory and "adorable perfections."

Such are the warp and woof of Orthodox theology, which for near two thousand years has held the Western world in thrall, chained to a supernaturalism which proscribed reason, free thought and honest investigation. It is sometimes said that these discussions of the centurynursed dogmas of Orthodoxy are useless and unnecessary; that the old dogmas have been shelved, and are not taught or believed now. Not so; the claws of some may have been clipped. the sharp corners and rough edges rubbed off : the spirit still exists, exerting a baleful influence. Our laws, our customs, our usages are pervaded and permeated by old theologic ideas; until all are eliminated, a cankering leprosy will cover the body politic, infusing its virus into the State, coloring all its activities. No! so long as there is a remnant of the old creeds and dogmas left, the good of the race, the largest possibilities for progress, and an unobstructed development of man in the integrity of his nature, demand that the subject shall be discussed in all its bearings. Knife, probe and cautery must be unsparingly used, to the end





the whole human race in a nature that binds | learned about his future life, and had spiritual us not only to one another, but to all individual existences in the universe.

What a sublime truth! Let us receive it with reverence, and find in it the means of deepening our sympathies, enlarging our charities and elevating our hopes until we can look triumphantly to a future which shall compel universal recognition of the sublime fact that the revelations of Deity come to man through the interior consciousness of his own spirit, and that the spiritual links that bind earth to heaven depend not on time or on nation, but only on the infinite laws of the universe and the unfolding of the human spirit.

We wish at this stage of our investigations to present a few facts that prove this perhaps as clearly as we need desire. Hitherto in our researches we have confined ourselves to those nations called civilized, seeking therein alone our proofs of spiritual revelation. And yet, among those nations, bound together by the ties of civilization, we can see that possibly tradition borne from one nation to another may have kept alive some special beliefs, so that we are less prepared to admit facts as uninfluenced by prejudice or by the spread of any special ideas or faiths.

But in looking for the development of spiritual facts among the Aboriginal Indians, we withdraw from the centres of civilization, from the effects of religious traditions and widespread fanaticisms, and enter the heart of nature. Having come from the noisy, bustling city, we stand, as it were, in the silent, truthliving and truth-revealing forest. Nature opens to us her heart of hearts. We find no long line of ancestral splendor extending through the pomp of ages, telling of forms and ceremonies, but we find the heart-simple childhood of mankind. Can we but rejoice greatly when from this child-nature we gain positive evidence of the truth of our argument, and know that the beautiful proofs of spiritual: intercourse have been given to the children of the forest, even as to sage and philosopher, to saint and seer, to priest and king, thus revealing the impartiality of the Divine Paternity, alike the father of the savage and the sage, whose life is the universal light of the human soul?

In our review of the Salem Witchcraftwhose phenomena were the first marked manifestations occurring in our country-we called attention to the noteworthy fact that the apparitions then noticed were almost invariably in the form of the Indian, that terror of the Puritan immigrant. Being filled only with seemed death proved to be but a trance condidread at the form of the spiritual appearances, the form of an Indian. Later, in our own day, beheld wondrous ships and men unlike her some of our most marked, and I may add most own nation. He told her that these men

powers bestowed upon him, and that what was told to him concerning his future was afterward literally fulfilled. He returned to his normal condition, and received the reverence of his nation for his persevering efforts in gaining this spiritual illumination.

Thus did the youths of the Indian tribes learn lessons of spiritual things. Shall we wonder that they saw the beautiful laws of spiritual intercourse with clearer eyes than many a theologian, and lived nearer to Manitou, the Great Spirit of Love?

The Indian tribes, for the most part, recognize God in every little child; they reverence the divinity in humanity. It is rarely they refuse a child anything. They adorn one with flowers and shells and other beautiful gifts of nature, and send it to plead in lisping accents with the warrior who demands revenge, and he seldom refuses to show mercy. How nearly allied is this to the pure spirit of primitive Christianity which made a little child the type of the kingdom of heaven?

In all the accounts of travelers among the Indians in their primitive state, we find narrations of spiritual revelations given through their consecrated men, their prophets or Jossakids. Their consecrated places are not temples, or altars, or shrines, but a simple, rude lodge built of basket-work over strong poles. It is quite impossible for a man to move it, yet when the prophet enters it and begins to chant, it sways like a reed. The physical manifestations are followed by the spiritual, and spirit-voices speak, and revelations of importance are given. It is well known that prophecies of the coming of the white man had been given by remote tribes, and, on the arrival of the French, a deputation of Indians was sent from a remote tribe to confirm the truth of a clairvoyant description of white strangers given by one of their media.

All important movements of the nations were arranged through spiritual consultations. The seers prepared themselves for prophetic vision by ablutions and fasting, and gave advice only when the spirit gave them utterance. It is known that the Mexican Indians had for years looked, for the coming of their conquerors, and Montezuma's tame submission to the Spaniards arose from his confidence in the prophecies that had warned his nation of their advance and of his own subjection.

The lovely sister of Montezuma died and was buried with much honor. But what tion, from which she arose again. She related they were pronounced devilish, for it was that a beautiful youth appeared to her, and led always remarked that the devil appeared in her in vision along the river bank, where she beautiful manifestations, have been under the would become masters of the kingdom, and guise of the Indian, proving the nearness of would declare a religion truer than her own, that race to the heart of nature, and the beauty | which she would receive in time as her own. of the law that those who live true to nature. This vision was literally fulfilled, for Parzan-

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BY WILLIAM FOSTER, JR.

HAVE had by me for some time the notes for an article discussing the vagaries and inconsistencies of Orthodox theology, holding them Orthodox theology, holding them for time and opportunity to put them in form. Reading with much interest Bro. Howell's recent address on "The

Atonement," it seemed there was now a time and the opportunity to fashion my thought, and present a comprehensive review of old-fashioned. straight-laced Orthodoxy in all its ugliness. I think it will supplement Bro. Howell's thoughts, and give to them a piquancy. My sketch is based on an undiluted compend of Orthodox dogma by one of the lights of the church here follows my article as originally cast :

Man stands on the towering summit of uncounted and uncountable ages. He has traveled a long journey. His beginning is enveloped in darkness, and it is only analogically that we can approximate to his starting-point. Theol ogy assumes to do so, but a close analysis of its claims proves their worthlessness. It begins by postulating a God, infinite on all sides. This God. self-existent, all-knowing, all-powerful was for a certain indeterminate period the sole, absolute entity of the universe, was in fact the universe. He existed in blank nothingness. How long the period theology does not tell. Some time in the past, way back in the ages, his consciousness became active; he called matter into being by an Almighty fiathis potential energies creating it out of nothing: fashioned it, arranged systems, suns and worlds, putting in motion that complicated machine we call organic nature.

This done, the Almighty flat was exerted again, introducing a man on the scene, to run a checkered career of a few years, the sport and foot-ball of his Creator-engendering a posterity, the great majority of whom, after being for a brief season the sport and foot-ball of the Creator, as was their progenitor, were to be doomed to the tortures of an endless, fiery hell. This is a brief outline of the Orthodox-theological system, which, through craft and violence, has been imposed upon the world.

Before analyzing and criticising this monstrous system—and to show that I have not overdrawn the ploture-let me quote from an Orthodox work of repute a few paragraphs touching God and his purposes. The work is entitled, "Explanations of the Principal Types, the Prophecies of Daniel and Hosea, the Revelations and other Symbolical Passages of the Holy Scriptures, by Aaron Kinne, A. M. Minister of the Gospel." I quote as follows:

"1. To make the most illustrious display of his adorable perfections appears to have been the grand object of God's eternal counsels and designs. For such a display, it was essentially necessary that there should be a medium, Of all the media or means concelvable by the divine, infinitely comprehensive mind.

He chose us in his Son. Then was the cov'nant ordered sure. Through endless ages to endure, By Israel's triune God: That none his cov'nant might evade:

With oaths and promises 't was made, And ratified in blood."

Numberless quotations of like tenor might be made; but enough. Their logic gives us sundry deductions which it may be profitable to recount.

that man shall be emancipated from the dom nation of superstition.

Churchianity seeks to hold its sway, but it has had its day. Its buttressed walls are crumbling; the dayspring of the Religion of Humanity already gilds the horizon—a religion based on man as a spiritual being, not on a God in some far-off heaven, partial, and swayed by passion and selfishness. The spiritual dispensation and unfoldment which in less than a half century has belted the earth, is the nidus of the new religion! With the coming of Spiritualism

" The voice of oninion has grown: 'T was yesterday changeful and weak, Like the voice of a boy ere his prime; To day it has taken the tone Of an orator worthy to speak. It knows the demands of to day. And to-morrow 't will sound in the bigot's cold ear, Like the trumpet of truth to startle our sphere." Providence, R. I., 16 Peace street.

MATERIALIZATION.

BY LITA BARNEY SAYLES.

O obtain the best results in materializa-tion, the meeting should be approached in a spirit of earnest seeking after truth, and then the spirit of truth will come and crown our efforts with all possible success. This cannot be consummated in a miscellaneous circle. There is too much curiosity, and a carping criticism.

We think of our departed dear ones with aspirations akin to those we entertain for Deity; their memory is sacred to us; if they visit us in the watches of the night, to bless us in our dreams, we wake in tears-tears of joy that we have been permitted, even in our seeming unconscious condition, to hold that fleeting communion. Many a time have I wakened in that way, permeated with a thankfulness that words do not express.

How sacred, then, should be the seance room -not lugubrious and sad, but pervaded with the sanctity of love and friendship. If we meet friends on the earth-plane, from whom we have been long severed, how our hearts overflow with a silent joy that often wells up to our eyes in tears! How infinitely more precious, then, the few moments during which our spirit-friend can hold his materialized form firmly enough to converse with us; and how harmonious must be our feelings in order to assist in this difficult proceeding! For it is not an easy thing for a spirit to return, and out of the tangled elements of sitters and mediums, weave together a body strong enough to come out of the cabinet, go to his friend, talk in an audible, volce, and make himself by evidence known to this friend. It is no wonder that even in the appearance of those who can by their communications prove their identity, there is a visible constraint, and evident, carefulness of demeanor, which is in marked contrast with their



LIGHT. BANNER OF

quick and natural movements when in the body. The spirit knows that upon the continued concentration of his will-power alone de- | Society by simple resolution. The Secretary pends the permanence of his materializationand upon this, of his power of conversing with his friend, and making himself recognized. To expect a spirit who has never before materialized, or who has not become quite accustomed to it, to appear easy and perfectly self. possessed, or to persist in taxing the memory of the momentarily-embodied spirit, is the same as if you asked a dying man to go back in thought, and verify from his memory, and prove to you mathematically that his name is John. You would not insist that your father, who was breathing his last breath, should prove to you his relationship, and then you would accept the position of sonship-and the same of any assertion made by him at such a time. You would consider that man inhuman who obliged his friend to consume those dying moments to prove some asserted fact.

So it is with our spirit-friends: They come back to us and say as they enter the external world-"I am Sarah, and I am your wife," etc. llow often they are staggered by the critical analysis that is immediately instituted! "Who was your father, what was your other name, or your middle initial?" till between endeavors to satisfy the earth-friend they have taken so much pains to visit, and to deliver the message they already had in mind before they came out of the cabinet, the power of holding themselves together is used up, and they either sink in a swoon that takes from them their external body, or hurry back into the cabinet, there to dissipate their accretions and give up trying to be received as themselves by the friends they have left behind: For the effort to hold themselves intact is like the dying man struggling to hold his breath long enough to explain some contested point to a doubting friend.

In fact, I can conceive of no such precarious position as our spirit-friends assume when they come to us in materialized forms. If they do not keep up the momentarily natural functions of their body, they cannot come en rapport with the friends they seek. And this in itself is an exertion that we in the body can have no conception of. We use our bodies at will, not expecting that they may fail us at any instant -we talk and work, and think and argue independently of the cohesion of the body-that takes care of itself while we are in the earthlife; but spirits who have not accustomed themselves to this reëmbodiment come to us with the same faltering and trepidation that the child feels when learning to walk-or, what is a better simile, what the invalid adult feels upon being restored to the use of his limbs: His steps are tottering and uncertain-he must gain strength, and a capability of directing his movements. He cannot allow his mind to wander away from the necessity of the moment.

Let no one suppose that I do not think it necessary to be as sure as possible of the identity of our spirit-friends; I only object to methods used, and to precipitancy in pressing questions that require thought upon those that are not yet accustomed to coming back to us. Never feel a combative animus; it is discouraging and disintegrating. Rather say, "Yes, my wife's name was Sarah, and I am glad enough to have you come. Is there any message for me, and do you think of anything you desire to say about the earth-life?" This is kind and encouraging, and often helps to great results.

We shall be in that spirit-life ourselves soon -we know not how soon! Let us trust these dear ones with the loving kindness with which we will desire to be welcomed back to our kindred and friends.

> HUMANE EDUCATION. BY EMMA ROOD TUTTLE.

WAS much pleased and encouraged while reading in the excellent BANNER Mrs. Helen Stuart-Richings's lecture, "Do Animals have Continued Existence?"

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clty. By the law of my own State, Ohlo, any body of seven citizens may organize a Humane Society by simple resolution. The Secretary of the meeting must make a copy of the minutes of the impossibility of the occurrence of such a catastropie has been repeatedly to the same, and send it to the Secretary of State at Columbus, O., who within some an eligible proof was dorn of this the oblical doctrine of the unity of the budgets have long since construction of the secretary of state at Columbus, O., who within some an eligible proof was directly by the secretary of state at Columbus, O., who within some and secretary of the same, and send it to the Secretary of State at Columbus, O., who will send a cliarter. The society is then in an race. Ethnologists have long since construction of the secretary of the definitely for torture and any form of orucity which is definitely fixed by State legistiation. Not many days ago a youngster took out his father's horse, overloaded it, and because the poor beast, after repeated trials, could not move the wagon, he got a rail and proceeded to beat it in a shameful manner. A lady heard his oaths and blows; she went over lady heard his oaths and blows; she went over the field, and found him with one wheel in a rut and the horse and boy both frantic, one from pain, the other from anger. She got him to take off part of the load, helped to pry up the wheel, and got him started home. She said nothing about it to any one except the lad. But he told his father, who said a woman had

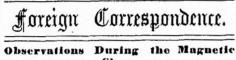
no business to interfere about animals, and he wanted folks to understand they should whip their horse all they pleased. "Not as long as you live in Ohio," said a

Humane officer. "Do you understand Ohio protects animals by her laws, and I am authorized to enforce them?"

The hint was a quieter; and has been in many instances.

Let Spiritualists not be remiss in taking up Humane Education.

Helen Stuart-Richings, Anna L. Robinson, Jennie Hagan Jackson, C. Fannie Allyn, Hudson Tuttle, Fred L. H. and Love M. Willis, Luther Colby, the unflinching advocate of justice and reform in all places and at all times, are ever ready with tongue and pen to aid the helpless and defend the speechless. Let the number swell until it embraces every one who claims the name of reformer.



Sleep. To the Editors of the Banner of Light:

The following may be of interest to your readers: Six days ago a young lady, Fräulein L., from Stettin, came to me asking me for help. She told me that she had been tormented for years in a most intolerable manner by gout in the head, which almost made her mad, and from which she was hardly relieved one day. A great number of doctors had tried all sorts of things to cure her. One had pulled out all her jaw teeth, saying that these were the cause of her suffering; another had electrified her; the third had tried to hypnotize her, but without succeeding; the fourth had given her morphia, recommended cold bath for the head, etc. I

laid my right hand about half a minute on her head, whereupon she fell asleep immediately; her whole face looked glorified, and she herself became considerably clear-sighted. In a most touching manner she then described in this If a law like this on our statutes they place, clear-sighted state how she saw glittering stars and flames, and how I was entirely enveloped by the last; she described to some patients forms which stood near them, and which were partly recognized by them as relations. When I went into another room, she instantly got up and followed me, though I did nothing to effect it, not having even the wish that she might do so. When I asked her why she did so, she said that she did not know, but that she felt the impulse to follow "the beams." I have had much to do with somnambulists; mostly they remain

sitting, without hardly moving. The day before yesterday she suddenly said, quite in ecstasy, that her father appeared to her, and I saw how she moved her lips with a most touching expression in her face, and how

sin, and the subsequent scheme involving the atonement and redemption?

The possible consequences of such a thought as this are too great for contemplation. And it cannot be tolerated. What? No fall for man! No redemption, atonement or salvation?. Dr. Harper, in his last lecture, opened his batteries on the famous Tower of Babel story, and when he got through there was not much of it left. What is to be assalled next?

GEORGE A. SHUFELDT. Oak Park, Ill., March 12th.

THE DOCTORS' PLOT.

The doctors are troubled (I mean the old school), And our Legislature they 're trying to fool; For year after year to the State House they race, To get laws enacted to suit their own case.

Now plotting and scheming they well understand-They 've great revolutions' concocted and planned : That none but M. D.s shall practice and thrive, And those but by license from "Queens of the Hive

If a doctor applies, not of the old school, They will set him aside, as a quack or a fool; If he doctors thereafter, the law doth provide He be fined and imprisoned and banished beside!

Now if Massage treatment the people enjoy. Have they not the right to such doctors employ? If Clairvoyant treatment they also desire, Who shall say no? we fain would inquire!

If in Christian Science the people believe, And great consolation they from it receive, This, too, is their right, and no law should prevent Their epioving the same to their own heart's content

If Christ was on earth, and this law was in force, He 'd be fined and imprisoned as matter of course-No diploma could show, no calomel pill To polson the system, no license to kill.

Violations like this of our statute laws, For flue and imprisonment would be a just cause, No excuse could He give, no reason could show, But away to a prison He surely would go.

Now the Massage treatment is harmless indeed: Where M. D.s have failed, Clairvoyants succeed: Christian Science has wrought some wonderful cures As practiced of old, as the Bible assures:

This troubles the doctors, for well do they know Their business is waning, as times plainly show; 'T is not for the good of the public they strive, But only that they in their business may thrive.

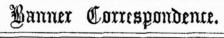
If successful in this, the next thing will be Five dollars a visit instead of the three; And that visits to all shall weekly be made To drug with poison-in advance to be paid!

A work of deception from earliest start. Of Connecticut " Blue Laws" it should form a part; 'T will go down to posterity a lasting disgrace

Shame! Shame! for it is a disgrace to the State; A unanimous No! should be the bill's fate; THE MAN WHO VOTES FOR IT HIS CONSCIENCE MUS STRAIN.

AND SHOULD NOT RE RETURNED TO THE STATE. HOUSE AGAIN!

JOHN SMITH.



Massachusetts.

NORTH SCITUATE .- "B." writes: "At a ecent meeting of the Children's Progressive Lyceum the following officers and Leaders were chosen for the year ensuing: Mrs. Sarah most touching expression in her face, and how she seemed to converse urgently with some one as well as with a very much beloved friend of hers who, she told me, had died some time ago.

dium, or the manifestations that come through the instruments whom the spirits use. De-scriptions disguised by specious phraseology too often gain the credence and assent of the multitude, and the weak are beguiled into the belief that they are acquiring knowledge and approaching truth-therefore I have been very particular to give an unvarnished account, in a small way, of the remarkable manifestations I saw at Mrs. Bicknell's.

saw at Mrs. Bicknell's. Mrs. Bicknell is not only a wonderful medi-um, but a brilliant woman. That her guides are developing wonderful powers her mani-festations testify. The friends whom she will meet *en tour* through the East will thank me for the an-nouncement 1 make, that this grand material-izing medium is about to be in their midst."

Illinois.

CHICAGO. - "White Rose" communicates the following: "Will the 'psychical reviewers' who seek to dispose of the phenomena of Spiritualism on the theory of a sub conscious or subualism on the theory of a sub conscious or sub-liminal self, explain how that disposition could be possible? We reason that the soul, or the '1 am,' can have but one consciousness, and that one or any part of the real man or the spir-itual being cannot do something which is not made known in consciousness. Granted that the mind is the external instrument of the soul, yet is it the mind that thinks or the soul what the base theorem is by the

soul, yet is it the mind that thinks or the soul that thinks through the mind, and thus, by the use of the mind through the brain, expresses the thought in conduct in the outward life? Again, how can this mind think per se any more than the brain can act per se? We be lieve that the 'I am,' or soul, or personality, is a sublime unity, and that though the faculties have their functions, yet these faculties and their functions are correlated in unity to soul— not one power or operation occurring indetheir functions are correlated in unity to soil-not one power or operation occurring inde-pendently. As all organs in the physical or ganism act together harmoniously, and each depends for such action on the normal opera-tion of the other, or disease and death ensue, so the various sub-powers of the mind are in-terrelated and depend upon the ego or con-scious self for activity and expression. A per-son mey have alairmount normer without an scious self for activity and expression. A per-son may have clairvoyant power without ap-parent realizations, yet when these realiza-tions come they come into the conscious men-tality, and not into the sub consciousness and

there abide in oblivion. Yet our 'psychicists' speak of the subliminal self as though it had an *absolute* sphere, inde-pendent of the present human consciousness, which to us is totally absurd. If the sublim-ingle solid by the machine fract and spin the subliminal self is the most perfect, refined, spiritual self, as the word sublime in the superlative de-gree means, then is it related the closest and gree means, then is it related the closest and nearest to the ego or the 'I am,' and as the 'I am' is always conscious when under normal conditions and the organism used as an instru-ment when, as in the trance state, the ego is withdrawn or submerged, then should it not follow and be clear to these pseudo-metaphysi-clans that it is the 'I am' or nothing? it is the only conscious, not sub-conscious self. I for one am not willing to give up the fact that the 'I am' in the body or out of it, the spirit incarnate or excarnate, has not the powers per se to do what it does, which these 'psychicists' impute to the mystic, dreamy nothingness of a sub-conscious self. I am not willing to sacrifice my knowledge that an excar-

willing to sacrifice my knowledge that an excar-nate spirit can and does operate phenomena on the material plane; and it is harder, more on the material plane; and it is harder, more incredible, more unreasonable to realize how the sub-conscious self can do what you and I as the totality of being cannot do. This thief and rascal in our own household that is called the sublimest, the best self, that gives the lie to all that we are, and makes the foolish doubt the fact and knowledge of immortality, is a creature of fancy only."

Washington.

SPOKANE. - Under date of March 20th George Wolf writes: "Spiritualism has recently had an awakening here such as it never experienced before. Mrs. Flora A. Brown of Portland, Ore., opened meetings two weeks ago, and attracted large audiences, who have shown their appreciation by the closest attention. The first Sunday she spoke upon 'Superstition, Faith and Knowledge,' treating the subject in a masterly manner. The lecture was followed by spiritual and psychometric tests of a most aces, who ha

truth in our little city. George V. Cordingly has been among us, and by his remarkable and varied glits has given delight and consolation to many whose souls hungered for the bread of life. It accuracy of description of both per-son and place is astounding to many. His mod-est chaims, and honesty of purpose and pursuit in giving what he is capable of affording through the power of spirit, left him high in the esteem and confidence of all who came in contact with him. His departure for Dallas, Tox., fills us all with regret. We wish the BANNER OF LIGHT, which we read with pleasure and in-struction, much prosperity."

Ohio.

OLEVELAND .- Dr. D. Hulbert writes: "I am over ninety-six years old and quite infirm, and I have retired to this city (1248 Woodland

and I have retired to this city (1248 Woodland Avenue) to spend the time previous to my transition to the higher life. My spiritual experience is as old as the BAN-NER OF LIGHT, to which I am indebted for my first eye-opening to the possibility of a life be-yond the grave; but now I claim that I abso-lutely know it to be a fact. My father was a clergyman, but I think sometimes he got badly shaken up, for I heard him once say the devil was trying to make a Universalist of him, and have heard him preach funeral sermons under a powerful influence, which he claimed, of course, was that of the Holy Ghost. It is with joy I look to the coming triumph of reason over ignorance, of wisdom over folly; for error and delusion vanish at the approach of truth. To educate the multitude in spirit-ual truths is to convert the sectarian churches to the Harmonial Philosophy, and it gives me happiness to believe that the inharmonious and conflicting elements of society will ere long obey the command, 'Peace, be still.'"

Wisconsin.

FORT ATKINSON. - Henry Kirke White writes, on renewing subscription: "I find many good things in THE BANNER that I can find no where else; it feeds the better part of my nature, and satisfies the longings of my spirit as no strictly denominational paper does. Since my wife has gone from me to the Higher Life, I need its offlees more than ever. As I grow older in years my thoughts dwell more on the world of spirits. I believe from the depths of my heart that there is communion and intercouse between the inhabitants of the other life and this one. I think Christians make a great mistake when they say that no one has ever come back to tell us of that other world. I know better than that. I do not be-lieve that all the good people who tell us of what they have seen and heard of that other life are deceived, or else are liars. I am satisfied that our angel friends are near us, and are anxious and willing to make them-selves known to us when we are willing to ob-serve certain conditions, and place ourselves in right relations toward them. While I am not ready yet to believe every-thing that I find in the columns of year energy. find no where else; it feeds the better part of

While I am not ready yet to believe every-thing that I find in the columns of your paper, still I am willing to say that there is much in it that is received by my heart, if not by my head. With others, I pray that your paper may long continue to minister to the wants of poor hu-manity." manity.

California.

SAN DIEGO .-- Phillip Rogers writes: "We have had in our city recently one of the grandest platform mediums that ever visited this place in the person of Mrs. Maggie Waite of place in the person of Mrs. Maggie Walte of San Francisco, who drew crowded houses. Her tests were of such a nature that they con-vinced the most skeptical. Names in full and instances in life were given with such rapidity that they excited the greatest amazemert. Mrs. Waite is an earnest worker, and is try-ing to get the people interested in reading our entitied names

spiritual papers. She is now on her way East, and we shall

look forward with pleasure to see accounts of her good work."

Pennsylvania.

PITTSBURGH .- Mrs. Kate R. Stiles writes : I never like to boast of my success in the work of the angels; but I am grateful for the high appreciation and sympathy with which I have been met here in this city. My dear angel daughter Effie says: 'Please,

My dear angel Gaughter is the says: 'Please, dear mamma, give my love and blessing to dear Mr. Colby, and tell him that the angels know how hard he has striven to be faithful to the work they have given him to do, and for which so many spirits on both sides of life hold him in tender remembrance.'"

Kansas.

TOPEKA.-J. E. Baldwin reports: "Our or-

Whether they do or not, they exist here, and are endowed with nerves of sensation which render them capable of suffering as are human beings. They also have affections which make them susceptible to mental suffering. They love home, friends, kind words, gentle treatment, and are ever ready to return such favors with a fidelity which is rare among humans. I have never in my life found any animal which was not susceptible to kind usage, and would not rather be good than bad. I have found the study of faces of the dumb animals sad but irresistible. Many have such a hopeless, weary look, and will appear surprised if a kind, encouraging word is spoken to them. They are not used to it-a crack of the whip, an unfeeling "get out," a kick, is all they expect: and so they live, toil, endure and die, knowing nothing of pleasure, compensation or justice. It is one of the most lamentable facts that in States where the laws are stringent against torture and abuse of animals it is almost impossible to get men to enforce them. They seem to think it unmanly to show any feeling. They will speak of cruelty as a means of money loss, but if there is any real work to do they want it done, but would prefer not to have their names mentioned. I think they would even let women dabble that much in law. Many men have come to me and told me where neglect was causing suffering, and wished it rectified. But they seem timid themselves.

Seeing this lack of backbone in many locali ties, I find a remedy in societies; because where there are many banded together, working according to law, and through civil executive offices of the law, this almost oriminal reticence is overcome.

Societies for humane education and Bands of Mercy may be very easily organized, either separate or auxiliary to societies already existing. Knowing the great good which these two organizations may accomplish, I have in the new LYCEUM GUIDE given, from page 137 to 144, an elucidation of their objects, the way to establish them, etc. I trust this branch of reform will not be neglected.

It is said all children are born little savages. One would almost think it true when reading the many atrocities ignorantly, in most cases perpetrated on their playmates and pet animals. Only a few days ago we read a shocking account of some lads of twelve, thirteen, fourteen years who conceived the idea of playing they were Indians, and they really burned to death (by accident) one of their number at a stake. Now, as the facts seem to bear out the statement that children are young savages not infrequently, it behooves us to begin educat-ing them out of it as early as possible. This may be done in public schools, lyceums, Sunday schools, at home, every place where there is gnorance and thoughtless or intentional crn-

One day when she was here I had her exam-

ined through my somnambulist, who said that her suffering originated in her somnambulistic capacities. The electro-magnetic substances-I will call them so-were hammering about in her head, and could only be developed or rendered fluid through magnetism. But these physicians! How they had tormented this young girl! It is useless to say another word. A few back strokes, and all pain was gone!

WILLY REICHEL, Magnetiseur. 97 Königgrälzerstrasse, Berlin, S. W., Feb. 26th, 1894.

This experience (akin to others that might be mentioned) is described also by Fräulein L. as follows:

as follows: "I felt that my spirit separated from the body, and with *its* power of sight 1 now dis-tinctly saw myself sitting on the chair between two other ladies who, like me, were brought to sleep by Mr. Reichel through a few strokes. Soon 1 noticed, also, that the spirits left the bodies of my neighbors; and it was strange to see how immediately another spirit entered the organism of my neighbor on the left side. Be-fore us stood Mr. Reichel, enveloped in what appeared asea of flame; many blue golden beams streamed forth from him. Round his head there were many silvery, brightly sparkling stars. were many silvery, brightly sparkling stars. Mr. Reichel himself looked quite transfigured and spiritual; behind him stood a luminous figure, which seemed to give him directions. There were about a hundred spirits in the room; some looked curically on, others, darker ones, tried to approach Mr. Reichel, but, coming near the beams, drew back instantly. Then I saw floating forms, and heard them making wonderful music."

[From The Chicago (III.) Record.]

Dr. Harper and the Bible.

The eminent head of the University of Chicago is undermining the foundations of the Bible. He is sapping the faith and belief of the Christian world. While professing to oriticise only the historical and scientific statements of the book, and designing to preserve its religious book, and designing to preserve its religious and moral teachings, he is yet destroying all the vitality upon which the book rests for its authority with Christian people. A few more of Dr. Harper's Bible lectures and there will be nothing left of it as the Word of God. He has already shown that the Mosaic ac-count of the creation is a flotion, built up out of the imagination of some unknown writer, and that no such an event ever could or did

of the imagination of some unknown writer, and that no such an event ever could or did occur. That a creative act per se, the making of something out of nothing, belongs to the realm of final causes, and can have no realiza-tion in the human mind, is an affirmation which is not now disputed by solentific men. Conse-quently, the Mosale account of a beginning, when nothing existed, and God made the whole wighthe universe out of it. is something less visible universe out of it, is something less than a dream.

Dr. Harper next questions the time within

Bates, Leader, Liberty Group; Clara Litch-field, Excelsior; Lulu Bailey, Star; Silas New-comb, Valley; Sadie Bailey, Banner; Frank McQuarrie, Beacon; Cora Newcomb, Ocean; Mary E. Wilder, Shore.

On May 20th the twenty-fifth anniversary of this Lyceum-instituted May 20th, 1869-will be duly observed."

ONSET .-- M. E. Thompson writes: "Onset sends forth a call to its many summer friends for a larger hall for our Lyceum for children! Forty children were in the Target March, and forty children were in the larget March, and forty persons present, March 25th. Many took part in the exercises. We have some scholars who play the violin, flute, piccolo, harmonica, and also sing with accompaniment. We celebrate the Anniversary one week from March 31st.

SOUTH WEYMOUTH .-- Wm. H. Sargent writes: "As there is much interest at the present time respecting the bill before the Legislature in regard to 'Doctors,' I thought I would send you a statement relating to an experience I had a short time ago.". He then menced within his right ear, and continued to menced within his right ear, and continued to enlarge until the last of December, when it filled the whole upper part of the ear, and was noticed by many whom he met. About the 20th of December he was in a place where a number of friends had congregated, when one of them wished to know what his trouble was; an M.D. being in the party, our correspondent referred the question to him, and he said it was a wen, quite a large one, and should at once be cut out—the only method which his science suggested. uggested.

After our correspondent returned to his home his wife (who is not a public medium) was influenced by a spirit friend, and he asked if this spirit could not prevail on some one in the other life to remove the won without the use of the knife; she said she would try. The use of the knife; she said she would try. The next day an intelligence controlled, made an examination, reported favorably, and came at subsequent dates—three or four times—when Mr. S.'s ear was restored to a perfectly natural condition, without anything being put upon it except his wife's hand, and that only a few times. He afterward met the M.D. who had made the previous diagnosis, and he wished to know how the wan was being told that it. made the previous diagnosis, and he wished to know how the wen was; being told that it was gone, he was very much surprised, and said he "never saw anything like it." The great State of Massachusetts is now, in effect, asked by the "regulars" to make such methods of cure as this the pathway to prison for the spiritual mediums who exercise them.

District of Columbia.

WASHINGTON .- Mrs. A. W. Fraser writes: I would be ungrateful were I not to acknowledge the pleasure derived from a recent seance for materialization held at the parlors of Mrs. A. R. Bicknell, a medium from Denver, located for a short time in our city. The materializa-tions and etherealizations were the most re-markable which I have had an opportunity to witness. The medium was dressed in a close-fitting gown of some soft black material, and the conditions imposed by the circle were auch that no 'collusion' nor 'confederate' could be admitted. The doors were locked and bolted, a stranger in the circle placing the keys in his pooket. Immediately after the medium entered the cabinet, the materialized forms appeared and followed each other in quick succession. A gentleman who sat next me recognized his A. R. Bicknell, a medium from Denver, located

by spiritual and psychometric tests of a most convincing nature to the investigator. The meeting closed with the announcement that the following Sunday independent slate-writing would be given under test conditions, which had the effect of bringing out a large audience, every seat in the hall being taken. The exercises opened with congregational sing-ing, led by Prof. A. Meuller, one of Spokane's prominent musicians. ing, led by Prof. A. Meulier, one of Spokane's prominent musicians. The answering of ques-tions from the audience pertaining to the phi-losophy and phenomena, followed, after which Mrs. Brown gave several tests of spirit-pres-ence, which were recognized. She then announced that she would sit for independent slate writing, and a committee of three, all strangers to the medium, was chosen to act for the audience. The slate used was passed through the assembly for inspection, and the committee was instructed to cleanse it thor-oughly. Messages of general interest were re-ceived, after which the following personal com-

'My dear wife, do not get discouraged ; there are brighter days in store for you. SAMUEL CLAYTON

A lady in the audience responded, saying it yas from her husband, who had been in spiritlife thirteen years.

life thirteen years. At the conclusion of the exercises the commit-tee stated that they had watched everything closely; that under the conditions it was impos-sible for the writing to be produced by any mor-tal agency, and that they were satisfied outside intelligences controlled the demonstration. Mr. Brown accompanies Mrs. Brown, who ex-pects to remain with us until the first week in April, when they go East."

Indiana.

FORT WORTH.-J. H. Neff makes this request of the readers of THE BANNER: "My companion passed to spirit-life Feb. 7th, after

over a year's sickness, leaving me in very ex-treme need of help. My beloved wife, Dr. Martha Tryphenia Neff, was born in Oneida County, N. Y., May 15th, 1825, was one among the first, with the Fox girls, in Spiritualism—she being a close neighbor at the time of the New Revelation. She was one who rapked among the best me. She was one who ranked among the best me-diums; was an inspirational speaker, also was glited with clairvoyance, clairaudience and slate-writing. She traveled extensively in America and England, and did all she could, in America and England, and did all she could, in public and private, by voice and pen, to ad-vance the Cause she loved so dearly. But her means finally were exhausted, and health failed; and myself being physically disabled in the Union Army in the late civil war, we therefore, by force of circumstances, were compelled to withdraw from the field of labor; and now amid this sad affliction, with such heavy reansage upon me L correctly could upon and now amid this and affiction, with such heavy expenses upon me, I earnestly call upon our many spiritual friends to send me a little aid. Address J. H. Neff, 461 W. Main street, Fort Wayne, Ind. Editors of Spiritualist papers, and those fa-vorably inclined to help the needy, please copy."

ganization here is called 'The Independent Society of Spiritualists.' F. P. Baker is President; Lillian Wood, Lecturer; the writer is Treasurer."

April Magazines.

ST. NICHOLAS for the current number could not have been made better to sult the people, both little and big. Howard Pyle's new story, "Jack Ballister's Fortunes," illustrated by the author, is one of the best things among the choice assortment; Palmer Cox continues the "Brownies in Fairy-Land," in its second act, and it is exceedingly amusing; Mary Bentley Thomas gives "The True History of the Flood," which, by the way, is not the flo tiquity, but a house leak; "The Clever Parson," by Laura E. Richards, is a pleasing sketch in verse; Mark Twain concludes "Tom Sawyer Abroad," and so entertaining has it been that Mr. Clemens's friends are all ready for another serial from his pen. The departments are well kept up and sure to please. The Century Co., publishers, Union Square, New York.

THE PSYCHICAL REVIEW, double number, is at hand, and opens with an address delivered before the American Psychical Society, Oct. 25th, 1893, by James R. Cocke, M. D., in which the author asserts his belief in the possibility of "souls from the Beyond" making matter "a true bridge between time and eterity"; Prof. A. E. Dolbear writes of "The Relations of Physical and Psychical Phenomena"; Calvin W. Parsons contributes a most interesting paper on Psychics and Physics "; "Report of Dark Séances, with a Non-Professional Psychic, for Voices and the Movement of Objects without Contact." is furnished by B. O. Flower, Hamlin Garland and Rev. T. E. Allen. In a lengthy editorial on " Fair Play for Spiritualism," the writer gives his reasons for putting himself on record in favor of the spiritualistic hypothesis. American Psychical Society, Pierce Building, Copley Square, Boston, Mass.

ST. LOUIS MAGAZINE opens with an illustrated article, "Three Birds on a Stile," by B. L. Farjeon; followed by "The Italian Lovers," by Jennie Jones; Bell Trefoll's Reward," by Amy Randolph, and a large assortment of home reading, particularly interesting to ladies. The department of Health and Hyglene-conducted by Kate J. Jackson, M. D.-cannot fail of receiving impartial criticism, as her views are stated honestly and accurately. "Practical Occult-ism," by Charles H. Mackay, is well worth reading. T. J. Gilmore, publisher, St. Louis, Mo.

THE PROBLEM OF LIFE [for March] opens with a thoughtful and able lecture on "True Spiritual Marriage," given by Mr. W. J. Colville in the First Spir-itual Temple, Boston; "The Destiny of Our Nation" is the synopsis of a lecture by Mr. Colville, published in the BANNER OF LIGHT of Jan. 20th, 1894; "Miraculous Oures " is the title given to a deeply-interesting sermon preached in the Church of the Disciples.' Boston, Jan. 14th, 1894, by the Rev. Charles G. Ames. Other articles of merit appear in the present number of this most excellent and valuable magazine, W. J. Colville, editor. Published by H. E. Saunders, 352 Ogden Avenue, Ohicago.

Good Times Ahead.

No doubt about it; we are rapidly leaving "hard times" in the rear, and those who are working for good times and expecting them are already eploying a fair degree of prosperity. If, however, thiugs are not mov-ing satisfactorily, write to B. F. Johnson & Co., Rich-mond, Va., and they will give you a business opportu-nity that will prove a surprise and delight.

and Congress.

Banner of Bight.

BOSTON, SATURDAY, APRIL 7, 1894.

A Protest from the Indians.

The Commissioners on the part of the Ohero-

kee. Chootaw, Chickasaw and Creek nations of Indians, assembled in international council at

the call of their respective Obiefs and Govern-

ors and by the people, have submitted their

views and wishes in respect to the holding of

lands in severalty, and to territorial govern-

ment to be followed in due course by state-

hood. They are addressed to the President

These Indian tribes take it for granted that

the action of Congress and the Executive is

based on a lack of information and a thorough

understanding of the moral, political, educa-

tional and industrial condition of the Indian

of the Indian Territory. They also believe

that Congress and the President have been

misled by the representations of their enemies,

Having themselves been born and raised in

the Indian Territory, and having a full knowl-

edge of the facts in the case, in order that a full

understanding of the real situation may be

had, these Indian tribes declare that the good and substantial citizens of the United States

sojourning within the Territory are not asking

for the opening up of the Territory and the breaking up of the territorial government, but

on the contrary are opposed to such action,

and desire that the rights soleninly granted to

the Indians be respected and protected. They openly deny that the Indian Territory is a

barrier to the progress of surrounding States.

As separate nations, they are engaged in stock

raising, agriculture and kindred pursuits; in

merchandizing, the professions, and mechani-

cal operations. They develop and operate

mines of coal, lead, zine and other metals, giv

ing employment to thousands of non citizens

beside their own people. Their railroad facili

ties are the equal of those of other States.

Their institutions of charity would be a credit

to any of the sister States. Potter's fields and

They assert that they spend more money per

capita for educational purposes than any State

in the Union. A detailed resital of the high

schools, male and female seminaries, public or

neighborhood schools, orphan asylums, elee-

mosynary institutes and colored high schools

in each of the four nations is made, all of

which are maintained at a nominal or at no

expense whatever to the people, and at no ex-

pense at all to the United States. They consider

it, therefore, unjust to be charged with being

in the way of the progress of their surround

ing neighbors. And they assert that these

very progressive conditions indicate a prepa-

ration for that time when they will not only

be ready for statehood, but will be found at

Then they naturally and reasonably ask-

why not let them remain in their present pros-

perous condition, until such time as they are

ready to ask for statehood? It is not denied

of gain. They assert that it ought to ap-

peal to the patriotic pride of every United

States citizen, that the tribes be allowed

to remain as they are. They say that they

have responded to every demand of pro-

the doors of Congress asking for it.

poorhouses are unknown amongst them.

actuated by selfish motives.

BANNER OF LIGHT.

8

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

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tine, EDITORIAL DEPARTMENT, which treats upon spiritus?

and socular events, SPIRIT-MESBAGE DEPARTMENT, BEPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

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example of the baneful results of lands in several ty to Indians.are for the protection of the dotors themelow of the difference of land.When the alternative is presented to the Indians of olther accepting or rejecting allotment, they assert that they will steadily and strongly advise their people to remain as they are, both in tenure and in tribal government. They will advise the beause they believe that any onange in tenure of land. will mean financial ruin, moral degradation, and final annihil ton to the full blood and uneducated Indians. This belief is no idle fancy, nor is it born of fear. So they say to the United States, as in the community. ...are the jurors—the people are the proper thus and result will grave the protection. How lond and uneducated Indians. This belief is no idle fancy, nor is it born of fear. So they say to the United States, as in the community. ...What the people want are honest, consolenting in our san instructions they give upon health and hy-filles. Consoling the protection is the community. ...Will advise if we will not listen to their protests, to be unanswerable, on the plea that it costs to must do these things yourselves, and not ask or expect us to assist in reducing ourselves and romeless, wandering paupers."Supposing a Texas Legislature should pass they constituting the preachers appear is follows: "If the United States, having put the Indian here to prepare himself for the duties and responsibilities of thereitorial government.

Indian here to prepare himself for the duties and responsibilities of territorial government, and ultimate statehood, shall then, out of mere impatience, and to satisfy the clamor and rancor of the boomer, cut the Indian out of it when he is coming to that state of civilization where he will be ready for statehood—it will be, in the eyes of every lover of justice, com-mon robbery." There is no withstanding this plea of the Indian himself in reason or justice. plea of the Indian himself in reason or justice.

Dr. J. M. Peebles; His Views as Regards "Doctors' Plot Laws": Unconstitutional Red-Tape Business.

THE BANNER published in its issue for March 24th a letter from Dr. Peebles, "the Spiritual Pilgrim," regarding his recent arrest by the Regulars at San Antonio, Tex., under a medical statute demanding registry, etc.; and his immediate victory, when the matter reached the court-the State at once dismissing the case, and leaving the "sapient" and militant medicos to their fate.

The San Antonio Express for March 18th devotes two and a half columns to an interview with Dr. Peebles, from which we (necessarily) condense the following. This Texas matter may afford an object lesson for Massachusetts at present:

You ask for news. Well, I have just been arrested.... While sitting here the other day reflecting on my beautiful Sanitarium in ruins, a paralyzed patient incinerated, a magnificent library within, roses and ornamental shrub-bery without—all in ashes; and sadly mourning over the disappointments and sorrows and uncertainties of life, the deputy sheriff entered with a warrant for arrest, 1 having been (causes and reasons all concealed from me) in-(causes and reasons all concealed from me) in-dicted by the grand jury. Arrested for what? I asked; malpractice? Have I unconsciously committed robbery, perjury, horse stealing? Nothing of the kind. Listen. I was solemnly charged with not getting a 'certificate from the board of medical examiners,' or for 'prac-ticing medicine without a diploma.' False! I exclaimed. False as the perjury of devils! And right here let me say, as for going before a board of medical examiners, I never did and never will. I defy all this unconstitutional red tape busi-ness. Moreover, it would be infinitely more appropriate for some of these Liliputian light-weight examining boards to come before me ready to ask for statehood? It is not denied that they are urged by a few of their good friends to allot, but such advice is given from lack of information and a correct understand-ing of the condition of the full-blood In-dian. The real and secret motive of the advocates of allotment — say they — is that of condition. The vase and the the full blood In-dian. The real and secret motive of the advocates of allotment — say they — is that of condition. The vase of the second to allot the second to allot.

'Read my title clear To mansions in the skies,'

But what must I do to be saved from a San Antonio jail?--the companion of filthy criminals. Quickly Jay E. Adams and another well known gentleman signed my bond, and so I escaped pacing the rough dungeon floors of a city prison. Consider the facts, citizens of San Antonio. gress, and that their advancement has been sure and rapid. They appeal to the inborn spirit of fairness in every American citizen to appreciate their efforts, and to refuse to listen to the demands of the advocates of allotment, but rather to assist them in defeating these enemies. It is alleged—say these Indian Commission-the the the surplus land in the Indian Terri-adelphia Polyclinic College—a college for gradsure and rapid. They appeal to the inborn

adephia rolycinic Conege-a conege for grad-uates only. I am a member of the New Jersey State Medical Society and of the National Ec-lectic Medical Association, holding diplomas from both. All of these above named certificates and diplomas are framed and suspended in my office. Settling in San Autonio I promptand each was to receive one hundred and sixty acres of land, not a desirable acre would be left for homesteaders. What is meant by "de-sirable" land is, that it would be no better than the public land domain in Arkansas that is subject to entry by citizens. There are no rich men among these Indians, as rich men are accounted in the United States. That some have good houses and good farms is the subject to be the subject in the united States. That some have good houses and good farms is the subject in the united States. That some have good houses and good farms is the subject in the united States. That some have good houses and good farms is the subject is the subject in the united States. That some have good houses and good farms is the subject will tell.

Some Things Which She

bath every Thursday, have his hair cut whice a month, and go to a particular church every Sunday. The State has its province, but its province does not consist in interfering with the honest and legitimate business of a physician, or the private affairs of law-abiding peo

[Being questioned as to his future intentions tonio-also at another point; from his answer one would gather an idea that he would remain in that city.] "The doctors" [he said]--"do n't smile--gome of these dear city doctors could not spare me so far away [as another point named]. In the tender words of the old hymn they

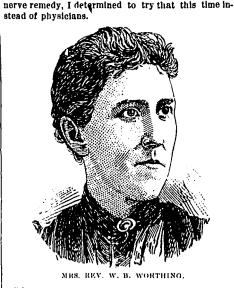
they 'Need me every hour.

"Need me every hour." "By the way, while I hold in profound es-teem the few cultured, well educated, liberal-minded and gentlemanly physicians of San Antonio, I look down with a dignified con-tempt mingled with pity upon very many of them. Within the past four weeks I've had three patients call at my office suffering from mercurial salivation. Their gums were sore, their teeth loose and stomachs highly in-flamed. Shup, oh ye people, shup these blis. their teeth loose and stomachs highly in-flamed. Shun, oh, ye people, shun these blis-ter-plastering, calomel-dosing, drug poisoning doctors. They experiment. They kill more than they cure every year. I wonder they are not haunted every night by the sheeted ghosts of the graveyards they so rapidly populate. And then, while administering their drastic, pol-sonous drugs with one hand they will rifle your pockets with the other.... Are doctors generally aware that intelligent people--that an enlightened public opinion—

The Arena, writes in his February issue, page 401: 'I believe,' says he, 'these laws (restrict-ive medical laws, medical examining boards and class-legislation,) to be the embodiment of that spirit of selfishness and avarice which is at once the supreme menace and curse of the present hour, because I believe they endanger rather than protect life and health while trampling on the sacred right of the individual ; because I believe they retard progress and are because I believe they retard progress and are a foe to science, and, furthermore, because they belong to the despotism of the past and the imperialism of avarice. I feel it is my duty to strenuously oppose them, as I oppose class privileges and special legislation in other di-rections, and as I oppose religious persecutions whenever and wherever found.""

without them there is no certainty or just assurance and the great potency of Modern Spiritualism is demonstrating the above truism by the persistent manner with which it holds the attention of the thinking world in an age which otherwise would be lost amid the contentions of blank materialism.

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OUR MINISTER'S WIFE.

Knows and Tells.

The position occupied by the minister's wife enables

her to hear many things of great interest, and people are always curious to talk with her. As she is sure to

relate facts just as they are, it makes her conversation

all the more important. Mrs. Rev. W. B. Worthing, of West Berlin, Vt., is a

most charming and estimable lady. She has lately

been besieged to such an extent regarding a certain

incident that she writes the following letter for the

"Last March I had the grippe, which left my stom-

ach in such a condition that it would not digest any-

greatest distress. My nerves were in a fearfully weak

condition, and I could sleep but little. I was also full

of rheumatism from head to foot, and ached awfully

"I was in a terrible state, and feared I should never

get well. I tried physicians and medicines, but got

no better. Having heard the most astonishing reports

of the good done by Dr. Greene's Nervura blood and

thing; I could not eat even baby food without the

public benefit:

night and day.

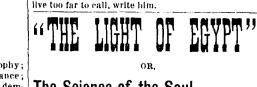
results most pleasantly surprised me. I received help from the first dose in the digestion of my food. This know surely, for 1 left it off for one meal and plainly

"After taking three bottles my digestion was even better than before I had the grippe, and my nerves were entirely restored to their normal condition. My

"I was entirely cured of all my troubles, and all through the aid of Dr. Greene's Nervura blood and nerve remedy. It is a wonderful medicine, and I advise every one who is sick or suffering from any cause to take it. It cured me, and I am confident it will cure others.'

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"I commenced its use, and am happy to say that the

noticed the difference.

rheumatism left me, and I had no more pains at all.

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IN TWO PARTS.

ers-that the surplus land in the Indian Terr tory would furnish homes to thousands of citizens of the United States who now are without homes; whereas, as a matter of fact, if the lands were allotted to each individual Indian, and each was to receive one hundred and sixty

That some have good houses and good farms is the result of education. Many of their number were educated in the States, and their business transactions carry them where there are nice and comfortable homes. Therefore they would naturally build similar houses for themselves. But it is not true, they assert, that this is done by the educated Indian at the expense of the full-blood Indian. The educated Indian is likewise charged with using more than what should be his pro rata share of land. While this may be true in some instances, the present laws of the Indian nations authorize it, and the people directly receive the benefit. The increased revenue necessary to sustain their educational institutions and government is raised without direct taxation. Under the gress; who was sent in 1881 to Berlin as a rep-resentative of the National Arbitration League Creek system of grazing leases, the Choctaw and Chickasaw coal leases, and the Cherokee grass and coal leases, each nation derives a large and necessary revenue, which is annually paid into their respective treasuries. It amounts to \$15,000 per annum to the Creeks, over \$100,000 to the Choctaws and Chickasaws, and \$40,000 to \$50,000 to the Cherokees, but for which annual sums their present educational system would be paralyzed, and a direct taxation, obnoxious if avoidable, would be necessary to carry on the government.

It is not denied that energetic private citizens have taken these leases and make money out of them. The business is legitimate and satisfactory to the people, but it can be repealed whenever the lawmakers see fit. Any honest and fair investigation of the present situation in the Indian Territory will disclose a state of affairs very similar to that which prevails in the United States, namely, that the best friend the poor and uneducated man has is the man with means sufficient to spare to his needy neighbor. Example is stronger than precept, and the good homes and farms of the Indians excite a little desire in all who see them, who naturally want to make their own as good. This is what is going on among them all the time. And while the contemplated and I further know all about these 'doctors' change of tribal government and tenure of land will but increase the opportunity of the educated Indian; it will work disaster and ruin to the uneducated full-blood. It has proved to be so in all previous allotments of lands. The Indians of Kansas are cited as an

"What did the court do with the matter,

dootor?" "Do with it? Dismissed it—promptly dis-missed it, of course; but mark you, I have not 'dismissed the case! As soon as I can secure justifiable evidence I shall commence legal pro-ceedings against these underhanded slanderers who dollebt to waylay and mislead grand just who delight to waylay and mislead grand jurymən.

Consider further, citizens of San Antonio, a gentleman, a physician, comes to your city, who who is the author of a dozen volumes, one of which has been translated into Hindustanii, Norwegian and German, who held a U. S. Con-sular position in Aslatic Turkey under Gen. Grant, who was one of the Northwest Indian resentative of the National Arbitration League in the interest of peace; who is a fellow of the Academy of Science, New Orleans; a fellow of the Anthropological Society, London; an hon-orary member and fellow of the Psychological Association, London; a fellow of the Academy of Arts and Sciences, Naples, Italy; a fellow of the American Akademe, Jacksonville; Ill.; a member of the National Hygiene and Health Association; a member of the American Insti-Association; a member of the American Insti-tute of Christian Philosophy; a member of the Victoria Institute and Philosophical Society of Great Britain, and who, since coming to San Antonio, has received the Ph. D. degree-Doc-Antonio, has received the Ph. D. degree-Doc-tor of Philosophy-and yet was indicted-was arrested!... I shall commence legal proceed-ings, and compel them to pay roundly for the questionable luxury of slander.... It is my unparalleled medical success that excited the envy of some of these poor, hungry, jealous-pated doctors, and so they concluded to ret me before the grand jury. or get me into

get me before the grand jury, or get me into fail, that they might get more practice and try

Jan, that they high get more plactice and try more experiments. I am an old physician, pushing a pointed pen for the press, and working an incisive, scath-ing tongue, if hecessary, upon the public ros-trum. My breast bears the scars of many a well-fought moral battlefield. The battle is on There is fur a band for the people. U know well-fought moral battleheid. The battle is on. There is fun ahead for the people. I know all about the 'code of ethics' of the American Medical Association, its present struggles to revise and reconstruct the instrument, broad-ening the rule of consultation with other schools, the proper attitude toward corpora-tion physicians, medical contract services, etc., and I further know all about these 'doctors' 'doctors' trusts' and 'medical examin-

life, their interest in human affairs, and their ability to defy the known laws of nature, that a new system has been formulated whereby continued life becomes a mathematical certainty.

"The Freed Spirit," by Mary Kyle Dallas, (issued by C. B. Reed, 164 Fulton street, New York,) furpishes an epitome of just such facts, presenting them in a clear, lucid manner, and so written as to enlist the attention of the reader, be he skeptle, inquirer or he-llever. P-rsonal experiences are always valuable, for they, at the start, transcend all theories, and sug-gest that what has come to one may in time be com-mon to all. Mrs. Dallas impresses one with her sin-cerity, and if there is a little wavering as to conclu-sions, it is because of the desire not to appear in the light of a prejudiced writer, nor yet seem to be too easily converted. Surely if the Rev. Minot J. Savage, after describing remarkable phenomena enough to startle the century, can, in formulating his conclu-sions, hesitate, and then add that "here I wait," we must not blame others, not having either the courage or the absolute conviction. If they, too, hesitate before the words, "I am now a Spiritualist." "The Freed Spirit" will stimulate inquiry in the minds of the cu rious, comfort many aching herets, and become a valuable acquisition to an already increasing har vest of spiritualistic evidences. *New York City.* clear, lucid manner, and so written as to enlist the

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

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Thanking its regular subscribers anew for their continued kindness. THE BANNER'S publishers desire that this-the veteran journal of the spiritual movement-shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

The Forty-Sixth Anniversary

Of the advent of the Modern Revelation was celebrated in Boston March 31st and April 1st. People flocked to the various halls on Saturday and Sunday in large numbers, and the utmost harmony prevailed. The announcements of these meetings were spread before our readers in last week's issue of THE BANNER, and fully responded to.

The senior editor of THE BANNER felt such strong desire to meet the veteran Spiritual-

perfectly delighted with what he received from -never to be forgotten, he asseverated. He was enthusiastic over the tests he obtained through the mediumship of Mrs. Foye, whom we have known and endorsed since 1858, and our mutual friendship has never weakened from that day to this. Her consistency in the Cause is what gives hor the physical strength and mental assistance from the spirit-world to so admirably and satisfactorily carry on her good work to-day. God bless her while here. as we know she will be blessed to all eternity in the spirit-world when her mission on earth is finished.

The Children's Lyceum Hall was orowded, we hear, and the services were full of interest. Mrs. Maggie Butler surpassed herself to promote the interests of the children-those who are to take all our places in the coming time to continue the good work so auspiciously commenced by the early pioneers, most of whom have already gone to their reward.

At Bro. Ayer's Temple, also, the remarks, spiritual manifestations, etc., were exceedingly interesting. Accounts of the services were published in several of last Monday's daily Boston papers, going to show that the former bigotry of the secular press is gradually subsiding.

The Taxation of Church Property.

In a sermon delivered in the Bloomingdale Reformed Church, New York, on the evening of March 11th, and very fully reported in the columns of the New York World of the 12th inst., Rev. Madison H. Peters considered at some length the subject of the exemption of church and other religious property from taxation, asserting that the prevailing system was not only partial, unjust and dangerous, imperiling the safety of the State and the freedom of the country, but that the whole system was a burlesque upon religion, degrading it before the world. He opened his sermon with these truthful and significant statements:

"The census of 1890 has reported the alleged value of church edifices, the lots on which they stand and their furnishings, as \$680,687,106. This does not include the value of parsonages, lots, monasteries, convents, schools, colleges, orphanages, lands, etc., of which the various churches hold probably \$700,000.-000 more. Gen. Grant, in his famous message to Congress in 1875, was probably not far from right when he said: ' In 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,-

After insisting that a discriminative tax policy which absolves religious societies and their various properties from the burdens of their own protection under the laws is not only unjust, but oppressive of the poor in their struggles to retain their modest homes, and after quoting from the census of 1890 to show that the Roman Catholic Church in this country had in church property alone nearly \$120.-000,000, and in various attached properties, such as schools, convents, real estate and commercial properties-all so-called church property-and untaxed, amounting in all to the immense sum of \$250,000,000, Mr. Peters says:

" There are other rich religious corporations in this city deriving large revenues from property that ought to be taxed. Instead of the nation paying tribute to the church, the church ought, like her founder, to pay tribute to the nation. Tax all church property, and we will find out whether all of the churches are loyal or not. In order that we may not be compelled to reneat here the history of other nations, let us tax church property, and thus effectually check eccleslasticism. Without taxation, confiscation will be inevitable.'

He then enters the field of history to gather warning facts, and supplements them with some broad assertions touching popular sentiment among the Protestant churches, which all the liberal minded will be glad to be assured are true :

"Let Americans take warning by the fact that corporated religious wealth became at one time so great in England and in France, Italy, Spain and South Germany, that it orippled their resources, paralyzed industries, and produced ambitions which were only alleviated by wholesale confiscation. Mexico, and many of the South American republics, had to seize the property of the Church. Four-afths of the Protestant clergy and the Protestant people are in favor of the taxation of all church property, and the other fifth will be as soon as it gets any information on the matter.' Mr. Peters quotes from President Garfield -himself a devout disciple and clergyman-who said: "The divorce between Church and State ought to be absolute. If you exempt property of any church organization you impose a tax on the whole community." His plea that an equal taxation of all property would check social religious extravagance -that bane born of pride, which is the curse of so many religious communities, and which separates the religious spirit of this age from the spirit and teachings of the sound philosopher and religious teacher of the Orient twenty centuries ago-is pungently put, and merits careful thought: "Churches are said to be public property, but in many churches the pew rents are so high, and the people so exclusive, that the public feel they are not wanted. I know it is an uppopular thing to say, but It is the truth, that many of our churches are only so. cial clubs with a religious blas. So, because the churches are not the property of the public, they should not be exempt from taxation. You are religlous, but you do not give that as an excuse for not being taxed. I would tax all charitable institutionshospitals, orphanages, and the like. Their work is not wholly philanthropic. They receive revenue. My mother was left a widow, with three little orphans to care for. Her little country home was taxed. If any orphanage should be exempt from taxation such a one as that was ought to be."

Mr. A. B. Gardiner of Providence, R. I., was that small section of his creedal brothren and their political confederates who have personal the spirit-world on Saturday and Sunday last and partisan ends to subserve, and who fool-Ishly think that this will be a popular method of securing thom.

> Prof. James's Objections to the Proposed "Medical Law" Stuted.

In a lotter to the Boston Transcript, Prof. James of Narvard University Raudidly and forcibly presents the reasons that governed , him in signing the petition to the Massachusetts Legislature to: refuse to pass a pending bill to "regulate the practice of medicine and surgery." He would have the public know the grounds for his action. Premising that the bill provides that all persons hereafter intending to practice medicine in Massachusetts, and all now practicing without " reputable degrees," must take out a license, or be liable to fine or imprisonment, or both-the condition of gaining a license being that they pass an ex amination "with reference to their knowledge and skill in medicine and snrgery," which shall be " satisfactory" to five examiners to be appointed by the Governor-Prof. James remarks that the only avowable reason for such a bill is, of course, the protection of the citizen against upprincipled or unskillful doctors, but that even our protective republicanism would hardly aim at special protection for the "graduates of reputable medical schools." He resists a bill of such a character for three reasons: 1st. It is too grand motherly, and goes against the best political habits and traditions of our State. 2d, It adds but an infinitesimal degree of security to the citizens' chances of being faultlessly treated when sick; and 3d, It tends to obstruct the progress of therapeutic knowledge.

These reasons he enlarges upon in their order, affirming that little need be said under the head of the first one, the Massachusetts principle being to allow freedom of choice in personal matters and to let the citizen bear the consequences. He regards a paternalism that is so solicitous lest the citizen should not regain his health in the best manner as to stand between him and the therapeutic adviser whom he would naturally select, as a grotesque and puerile anomaly in a State where every man has from time immemorial been free to lose his health, and with it his fortune, life and soul, if he pleases, without the State either interfering or giving relief. He asserts that if the word " sacred " can be applied to any personal right, surely the right to treat one's own body as one chooses may claim the title. The bill limits that sacred right, and violates it so far forth, together with principles of personal liberty, which are the life's breath of our State.

As to the second reason given, Prof. James is willing to allow that if one could solidly secure faultless therapeutics by law, one might prefer to let the principle of liberty go by the board for that occasion, salving one's conscience by the happiness of the result. But-he inquires-can this paltry statute carry us a step toward that consummation? The healing art, he explains, is not like the apothecary's or plumber's trade, a definite thing, where an examination can secure infallibility. A doctor has not first to find a name for his patient's complaint, and then a remedy to fit that name, as if he were a locksmith fitting a lock with a key. If his duties were as plain as that, an examination might insure his adequacy. But in every delicate case it is no mere name that comes before him, but a human being so uniquely compounded that he has never seen the exact mate of him before. The doctor must guess, divine, experiment, and make mistakes. The serious therapeutic inadequacy which the population of Massachusetts as a whole is exposed to is that of the regularly educated profession. Prof. James admits that they are as good as men with such a task can be, but the task in its totality is still beyond their powers, and the results are at the patient's cost. He pertinently asks-what doctor does not have to shudder daily at the treatment he finds people undergoing at his "educated colleague's" hands? What doctor's memory does not keep a dark storehouse of his own fatal, or all but fatal, misjudgments and mistakes? What doctor does not constantly meet patients for whose case he feels that he will be no match, simply because their personality is not in tune with his, and their personality, after all is what he has to treat? Moreover, what doctor does not know that our schools graduate every year men utterly unworthy morally of either authority or intimate trust?

To be consistent, a maternalism solicitous (on the part of the State) ought to pass a far more formidable set of laws than this one. For example, the most incompetent doctor for a man is notoriously the man himself. Even the graduates of reputable medical schools send for a colleague when they fall ill. But in a State where illustrated medical advertisements n buys the consumes their contents at his unchartered will, and, so far as the law is concerned, with impunity, it is truly "saving at the spigot and wasting at the bung ' to try to shield him from himself in any such halfway fashion as this act proposes. He may not go to the unlicensed doctor, but he still will be fascinated by the advertisements and the portraits of the regenerated beings therein: he still will want the remedy that cured the man of whom his neighbor tells; he still will ask the druggist to advise him what to buy: he still will be left to experi ment on himself with no fear of the wrath of judges or of fine or prison in his eyes. No law and no comhination of laws can give real medical segurity to the citizen., The insecurity that this law would do away with is not worth the price of interference with the spontaneous equilibrium of demand and supply in matters therapeutical. On the third head, Prof. James maintains that the suppression of certain practitioners will hinder the progress of therapoutic knowledge as a whole, especially in diseases of the pervous system and the mind. Hardly any medical subject, he asserts, has made greater progress in the past twenty years than that of neurology, and in no department of therapeutics have as many new agents been discovered as in the nervine field. Power and learning do not necessa rlly go together in this field. Some common doctor will rescue case after case by using methods which are not medical but pedagogical and moral, by having a sense for concrete human nature which lets him get at the patient's character. Of all the new agencies that our day has, seen there is but one that tends steadily to assume a more and more commanding im portance, and that is the agency of the patient's mind itself. Whoever can produce effects there holds the key of the situation in a number of morbid conditions of which we do not yet know the extent; systematic experiments in this direction are in their merest infancy. They began in Europe fifteen years ago, when the medical world so tardly admitted the facts of hypnotism to be true, and have been carried on in a bolder and more radical manner in this country by those " mind-curers " and " Christian scientists " ' with whose results the public, and the medical profession, too, are growing gradually familiar. Their facts are patent and startling; and anything that interferes with the multiplication of such facts, and with our freest opportunity of observing and studying them. will be a public calamity. The law now proposed will so interfere, simply because the mind-curers will not take the examinations. They return to science disdain for disdain. Their logical position is impregnable, whatever one may think of their narrowness.

THE ANNIVERSARY!

THE FORTY-SIXTH ANNIVERSARY OF THE AD-VENT OF MODERN SPIRITUALISM was duly and widely observed in this country, and in other lands, on BATUNDAY, MANCH DIST, and SUNDAY, APRIL IST. The BANNER OF LIGHT. as has been its custom for so many years, will largely devote its columns in the next and subsequent numbers to reports of such Anniversary exercises as shall be sent to it from all points: As we have stated in previous issues, we invite the Secretaries of Spiritual Societies everywhere to forward such accounts at their earliest convenlence for publication.

The Boston Spiritual Temple Seclety.

The Anniversary in Boston was indeed a glorious success as to numbers and enthusiasm on the part of Spiritualists hereabout. We have given elsewhere in this issue accounts of what was accomplished at some of the halls in this city and 'vicinity. The society noted above, meeting in Berkeley Hall, held celebra tion exercises of an emineptly appropriate and inter esting nature on both dates. Addresses by prominent speakers and workers in the Cause were interspersed with literary and musical selections by well-known artists.

Saturday morning the President of the Society, Mr Wm. H. Banks, made the opening remarks, and was followed by Mrs. R. Shepard Lillie and Mrs. Colby-Luther, whose discourses were enthusiastically re ceived. In the atternoon Mrs. Clara Banks and Prof A. E. Tisdale spoke with great acceptance. In the evening Mrs. Emma Miner read an original poem written for the occasion, and at the conclusion of an interesting address by Mr. Eben Cobb, Mrs. Ada Foye gave a most remarkable and convincing test scance. Sunday morning Dr. H. B. Storer delivered an able and eloquent discourse, and was followed by Mrs. R. S. Lillie, who spoke in her usual pleasing manner. In the afternoon a "Grand Conference and Relution" was held with great success, under the management of Dr. Storer, the following sneakers and mediums taking part: Dr. A. H. Richardson, Mr. Wm F. Nye of New Bedford, Mrs. Dick, Mrs. Emma Miner, Mr. Charles W. Sullivan, Mrs. Kate R. Stiles, Mr. F. A. Heath, Mr. J. V. Mansfield, and Mr. S. L. Beal of Brockton.

In the evening Mrs. Emma Miner read an original poem written through her hand for the occasion. . Dr. Storer followed with remarks, after which Mrs. Foye gave an exceedingly interesting séance, during which tests and messages of a perfectly satisfactory and positive character were received.

Ex-President Andrew L. Knight, Esq., who has been ill, but is now improving, was present throughout the day Sunday.

Some three hundred people could not obtain admission at Mrs. Foye's farewell seance on Sunday even ing, and were obliged to go away disappointed. We have learned that over three hundred and twenty-six dollars were taken as admission fees at the door during the celebration.

An extended and excellent report of the proceedings, prepared for THE BANNER by Mr. F. A. Heath, will appear pext week.

The senior editor of THE BANNER returns thanks for the kind reception given, and pleasant allusions made to him during the course of the exercises by Dr. H. B. Storer, Dr. A. H. Richardson, et al.

The Children's Progressive Lyceum,

Of Boston, is represented in another column-as to its session Sunday A. M .- by the report of its Secretary We have received no statement of Saturday's exercises at this hall, or concerning those of Sunday after noon and evening, but the Boston Globe of Monday. April 2d (which paper gave excellent references to the Anniversary services at several places in this city), says regarding April 1st:

the Aninversary services at several places in this city), says regarding April 1st: "An interesting all-day celebration with three ser-vices was held in the Casino Building. This celebra-tion was under the auspices of the Children's Pro-gressive Lyceum, which is under the direction of J. B. Hatch, C. T. Wood, and Mrs. W. S. Butler. At these services scellent programs of vocal and instru-mental music were rendered, the general entertain-ment being given by the t-lented children of the Ly-ceum, assisted by the Nilison Quartet and orchestra conducted by Willis Milligan... In the afternoon, after an overture by the orchestra, and a song by the Nilison Quartet, Mrs. Sarah A. Byrnes spoke of the advent of Modern Spiritualism, and its effect in molding the opinions by the presenta-tion of facts. Spiritualists did not simply toy with phenomena, but sought an unfolding of the soul. Hon, Sidney Dean said that the experiences of the past forty-six years had justified the presence of Mod-ern Spiritualism in the world. It had brought together all classes of religious bellef. In the evening there was a concert by the Salem Cadet Band, the Nilison Quartet, and a number of able singers and readers." We are in receipt, at the hands of Mrs. Carrie L.

We are in receipt, at the hands of Mrs. Carrie L Hatch, of an original poem, written for this occasion by Mrs. M. T. Longley, which we shall give our read rs in the next issue.

TIMELY TOPICS.

Testimony Against Vacciuntion .- Dr. John Pickering of London member of the first medical so-cieties of Great Britain-as related on our seventh page-testified recently before the Legislative Committee in Boston against the practice of vaccination, He said that smallnox has been continued among us for two hundred years by the practice of inoculation and vaccination. The tendency of epidemics is to die out, and the smallpox would have died out long ago but for vaccination. General cleanliness is the only preventive of zymotic influences; if such a condition prevails nothing will be left upon which fevers can feed. The treatment of smallpox, and the entire fever group of diseases, should be sanitary in character. In this way the poisonous matter in the system which causes disease is killed-drained off through the skin and rendered harmless. ...

Excellent Advice is given by our old irlend and correspondent, Mrs. Lita Barney Sayles of Killingly, Conn., (on first page,) concerning' the proper frame of mind in which to visit seances for materialization, and the true attitude to be observed toward the returning spirit-friends, if the best results are to be hoped for. Investigators should remember that the balmy breath of coming spring, not the lingering chill of a belated winter, brings the flowers in their beauty; and the lesson is equally applicable to the domain of spirit-communion.

A Question of Heresy !- The New Orleans (La.) Picamino of a late date presents the following breezy pleture of "brotherly love" and "Christian forbearance "(?):

ance "(?): "Religious controversy is always unprofitable, and sometimes very dangerous. The other evening, after prayer meeting at Vanceburg, Ky. Deacon Dills stopped to compliment Deacon Lawhen on the fine prayer he had offered, but gently suggested that some of the opinions that it contained were not strictly Or-thodox. Deacon Lawhern felt obliged to defend his prayer from the imputation, and maintained that his opinions were sound. Deacon Dills reiterated his as-s-rtion, and Deacon Lawhern was moved to say that he was a 'liar.' Deacon Dills was of the opinion that he was 'another,' whereupon Deacon Lawhern backed his opinion by hitting Deacon Lawhern pulled out a slung-shot, caved in the controversy decided nothing, for Deacon Lawhern still persists in maintaining his Orthodoxy, and dares any man to attempt to prove the contrary; while Deacon Dills still insists that the other is a heretic."

... " It takes all sorts of people to make a world," it has been said-and this popular saying proves the law of heredity to be a fundamental fact. It will take hundreds of years, we fear, to teach posterity the truth that the marriage question is capable of solution only in the proviso that none shall enter into it unless the male and female are mentally, morally, spiritually and physically adapted to each other. Mr. James Logan Gordon in a recent discourse in Association Hall, Boston, on the topic "Is Marriage a Failure?" spoke, indeed, truly, when he thus answered his own query:

query: "Yes and no! When manhood is a splendid success, marriage is a supreme success. When manhood is a failure, marriage is a failure, commerce is a failure, society is a failure, the commonwealth is a failure and civilization is a failure. The foundation of a happy marriage is the purity of the contracting parties."

The Right of Contract.-Just as we go to press we are in receipt of a copy of the Sunday Mercury of New York, which contains an evidence of how " Doctors' Plot laws" once passed can be slily narrowed by the subsequent insertion of teeth, i. e., biting amendments. An amendment per contra is also spoken of as being presented at Albany by the liberals in medicine, which would be a good thing to pass everywhere; to wit:

to wit: "Any person may freely contract for the services of whomsoever he considers competent to alleviate suf-fering, or prevent or heal disease, and it shall be law-ful for persons so employed to attend, treat, nurse and endeavor to heal the employing patient, and receive compensation therefor, subject to the medical laws of the State relative to improper practice."

The Massachusetts Bledical Law-not exactly what the "regulars" hoped for, but still dangerous to liberalism in remedial practice, as establishing a precedent in the " M.D.s'" favor-came up in the Senate Monday, April 2d, for a third reading, but was postponed to the following Thursday (April 5th).

A Halt !-- It is reported by the daily press that on its first, official, appearance, the "God-in the Constitution " project found room to lie " on the [Congressional] table."

To Various Correspondents:

Ever and anon some one accustomed to the reguphlag

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ists of this city once more-and the new recruits as well-who assembled to do justice to the Cause, that he arose from a sick bed to be present on Sunday afternoon at Berkeley Hall, of which meeting his good friend, Dr. H. B. Storer, was Chairman. The hall was crowded with the most select concourse of ladies and gentlemen that we ever met in a public assembly in this city before.

The proceedings were of course diversified in a large degree, the Chairman calling upon various individuals from time to time to give their experiences in regard to the spiritual phenomena, from which has grown what is now known to the world at large as the Spiritual Philosophy of the nineteenth century. The speakers were unanimous in declaring their knowledge of direct spirit communion, and their great desire seemed to be to let light into the hearts of those who still worship the past instead of the present, and lead them to know that the graveyards do not hold the souls of those who have laid aside their garments of flesh-but that the excarnated ones live on in bodies the counterparts of their earthly forms, and in a spiritual world as tangible to them as our own is to us in the mortal.

The senior editor was highly pleased to meet so many veterans who were present. Among others he observed the letter-writing medium, J. V. Mansfield, who, when called upon, spoke a few words in a low voice-as he seemed to be extremely feeble-informing his hearers that he had in the course of his medial experiences of many long years satisfactorily answered more than one hundred thousand sealed letters which were sent to him for reply, not only from parties in every State in the Union, but in various foreign countries-which facts the columns of THE BANNER, from time to time, have duly recorded.

Our personal friend and active co-laborer "in the vineyard of the Lord "-(not the old Orthodox Lord)-Mr. William F. Nye of New Bedford, was on hand, as he always is whenever there is any practical work to be done to benefit and advance our Cause. Being called upon by Dr. Storer to make a few remarks, he embraced the opportunity to tell his hearers his own personal experiences that convinced him spirit-return was true, and the immortality of the soul a demonstrated fact. Other speakers made remarks to the same effect. The vast audience was so deeply interested in the proceedings that one might have heard a pin drop on the floor throughout the entire session. "The veteran editor" came in for a share of eulogy from friends Dr. Storer. Dr. Richardson and others, which somewhat shocked his innate modesty at such a hearty response from the audience.

We were glad to meet at this hall our friend Charles W. Sullivan, who is rapidly recovering. from his recent illness.

Our guest at the Crawford House, Boston.

Mr. Peters also demands that all church property shall be taxed as a further means of securing and continuing a total separation of

Church and State: that no church may derive its support by the taxation of the people at large; and by that generally admitted truism founded upon simple justice, that "there is no reason why any property which does not belong to the State should not pay the State for its protection."

In all these statements and arguments Mr. Peters will find himself in full accord with the liberal sentiment of to-day, whether expressed by its press, platform or pulpit. We welcome the New York divine as a stalwart exponent of a vital truth which has for years been pressed upon the attention, judgment, conscience and patriotism of the American people. While a few narrow and short-sighted bigots are seeking by amendments to the Preamble to the Constitution to open a door for further efforts toward changing the character of this government, and making it semi-religious and civil, thus destroying the pure religious freedom of all its people, we welcome this clerical Presbyterian brother, to the ranks of the opposition, and trust his efforts will be successful in checking the present craze of of his three propositions?

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They are proving by the most brilliant new results that the therapeutic relation may be only as a relation of one person to another person; and are consistent in resisting to the "ittermost any legislation that would make "examinable" information the root of nedical virtue, and hamper the free play of personal force and affinity by mechanically imposed conditions. If, reasons Prof. James, the chief task, perhaps, of the clence of human nature during the next generation is to be the clearer interpretation of all such phenomene as the mind-curers are producing in their crudity, am I not right in saying that a law that, it successfully carried out, would result in suppressing the activity of such persons would tend to obstruct the advance of

The First Spiritual Temple,

(Newbury and Exeter streets, Boston,) is reported concerning its morning exercises, in another column At noon occurred the session of the school. In the afternoon a séance for raps, materialization, etc., was held. In the evening Rev. T. E. Allen, Secretary of the American Psychical Society, gave an address on The Kind of Religion the World Needs." The address criticised the religions of the day, and aimed to set forth the basic affirmations of a universal religion

A Lady's Presentiment of Her Death, and How it was Fulfilled.

The Rushford (N. Y.) Spectator for March 22d is responsible for the subjoined statements:

" Miss Jeannette Martin of Mills Mills, a little ham let two miles from Hume, died Wednesday, March 14th, under very peculiar circumstances. Miss Martin was a maiden lady about fifty years of age, and had enjoyed fairly good health up to the time of her death. She had been housekeeper for her uncle, Horace Webster. a wealthy farmer, the past twenty years. About two weeks ago Miss Martin told her uncle that the spirit of the late Philo Mills, a neighbor, who had died something like a year ago, appeared to her and told her that she would die on the 14th inst., and since that time she had been making preparations accordingly. She talked about it on several occasions, and seemed to believe that it was a settled fact. She had arranged her clothes that she desired to have put upon her after her death, selected the minister to officiate at the funeral, selected the undertaker to take charge of the same, also the hearers, and had arranged her uncle's papers, such as deeds, mortgages, notes, etc., of which she had the care.

All this time her uncle had laughed and scouted a the idea of her dving, and tried to reason with her. but to no avail. Only a day or two previous to her death Mr. Webster was splitting wood near the house when she came to the door and said to him there was no need for him to get so much wood, because they would not need it, as she was going to pass away in a few days.

On the morning of the 14th Mr. Webster went to the barn to care for his stock, as was his custom, and on returning to the house found that Miss Martin had not got up from her bed as she usually did while he was out. He went to her sleeping-room door to ascen tain the cause. On asking if she was ill she replied that she was not, but that she felt queer and very sleepy. Mr. Webster proposed to go for a physician but she said. 'No: there is no use. I am going to die a physician could do no good.' Mr. Webster by this time began to be alarmed, and immediately went for some of the neighbors, who were soon there. Nothing could be done for her, and she died quietly within an

It is said that the deceased had recently become believer in Spiritualism, and spent a large portion of her time reading publications upon that subject, and upon Christian Science."

Mrs. Kate R. Stiles,

Whose pleasant spirit-message to the senior editor of THE BANNER (sent when she was in Pittsburgh, Pa..) appears in another column, wrought an excellen work in Watertown, N. Y., in March. Secretary Mattiknowledge? And thus has he not made good the last son's letter concerning it will appear in our next paper.

State Aven Ale

en the older systems of religious belief and scientific inquiry have on hand to meet such questions, writes to THE BANNER asking reliable data in regard to the state of the Cause, as to personal adherents, public laborers, material belongings, etc. We have repeatedly stated that such tabulated facts are not at hand, and there are many reasons why the various efforts made from time to time, in the past, to obtain them, have proved abor. tive. The number of Spiritualists is specially incapable of being ascertained, as many who believe are not attached to any societies, while many others still keep in touch with the churches, etc.

For the benefit of those who desire a measurable report, however, we reproduce the following from our les, as the gist of what the Eleventh Census for the United States-department of religious bodies-records:

Summer gatherings or camp-meetings, which conamong the Spiritualists. In 1891 twenty-two such meetings were held.

The spiritualists. In 1991 twenty-two such meetings were held. The Spiritualists report 334 organizations, with 30 regular church diffees, not including halls, pavilions, and other places owned or occupied by them. There are 45,030 members, and the value of the property reported, which includes camp-rounds as well as church edifices, pavilions, etc., is \$573,050. Not many of the halls are owned by them. There are members in thirty-six States, besides the District of Columbia and the Territories of Oklahoma and Utah. Amoog the States Massachusetts has the greatest number, 7,345; New York stands second with 6,351, and Penn-sylvania third with 4,569."

Mrs. Ada Foye.

As noted elsewhere, closed her latest, and unprecedentedly successful, season of mediumistic labor in Boston, Sunday evening, April 1st; she spoke and gave tests for the Spiritualist Society in Meriden, Ct., Wednesday evening. April 4th, and will officiate again for the same organization on Sunday, April 8th-then leaves for her home in Ohicago. During April and May she can be addressed at P. O. Box 517, Chicago, IU.

PROF. CARLYLE PETERSILEA'S WORKS are for sale by Colby & Rich, at the Banner of Light Bookstore, 9 Bosworth street, Boston, Mass., and deserve close attention on the part of Spiritualists and inquirers. A good review of his "Discovered Country" appeared recently in The Herald of Los Angeles, Cal., which we hope to reproduce in our columns at no distant day.

J. Frank Baxter, on Saturday, March 31st, in the course of the Lyceum's celebration in Casino Building, delivered in the afternoon an address on "EASTER, AND THE MODERN ADVENT." He has favored us with the manuscript, and we shall publish it in full in our next issue.

137 R. L. Green, spirit-photographer, of Boston, is located at 104 Federal street, Allegheny Pa.; he will remain during the month of April in Pittshurgh and Allegheny, Pa.-returning to Boston the first of May. Address all orders and letters to 340 Shawmut Avenue, Boston, Mass.

We have in type, and shall print next week, a brief sketch of our personal friend, Wm. D. Bartlett, who recently passed away at Amesbury, Mass.

The letter of George A, Shufeldt (second page) contains much matter for creedists to wall, and reformers to be glad, over.

APRIL 7, 1894.

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BANNER OF LIGHT.

Thoughts Suggested by Volume Seventy-Five of the Banner of Light.

BY WILLIAM FOSTER, JR.

CARS I sit at my table this morning, March 13th, I sense the presence of two old-time workers, two who for years were moving springs operated by spirit-forces to give tone and vigor to THE BANNER, through the Message Department. One is MRS. J. H. CONANT, the other, MRS. RUDD, whose memories will ever be fragrant, and whose labors are registered in two worlds. They assure me their interest in the work to which they gave themselves has not abated; neither their interest in the paper they were so long connected with, for its mission runs parallel with the aims and objects of the denizens of the spirit-spheres who are behind the world-wide movement known as Spiritualism. Especially at the present time, when friends have proved false, and enemies are seeking to undermine the influence centering in THE BANNER, they feel moved to utter their word of caution, and ask all true Spiritualists to look over the field and see if indeed it is time to abandon a welltried servant, and turn a cold shoulder to those who were pioneers in the early days of the movement, when an advocacy of Spiritualism was like an ascent to Calvary? It required courage in those early days, when Churchianity dominated, and had its seven times seven vials of wrath to pour on the heads of every heretic, especially those who believed in the interblending of the two worlds, whereby the decarnated could return and bring tidings from the further shore-the realm of the spirit.

To launch the BANNER OF LIGHT under such circumstances upon the sea of literature was a bold venture, bespeaking a faith sublime, a soulful earnestness of purpose, an unselfishness coming of a clear vision of the significance of that Dispensation which opened so humbly at the home of the Foxes in the hamlet of Hydesville, March 31st, 1848.

THE BANNER was not the inspiration of a desire for fame or money-making, for neither can come to the organ of Reform as radical as was Spiritualism.

Volume Seventy-Five has just opened, an age it could not have attained unless it had been faithful to its trust, following its announced object to be "An Exponent of the Spiritual Philosophy of the Nineteenth Century." This it has been throughout its entire career under the guiding hands and clear brains of its proprietors. A wise discrimination has presided over its columns both from the mundane and spirit sides of life. Here, methinks, is the secret of recent adverse movements, plottings the outgrowth of selfishness, innuendos born of evil passions, nursed by thwarted ambition or iealousy of success. Well may it be said of THE BANNER, "Time writes no wrinkles on thy brow.'

Here my before mentioned spirit friends "None too strong. We know the inner 88.Y : workings of THE BANNER from personal contact with our old friend, and know that in all emergencies he has been true to the spiritworld; at all times sedulously sought to register the fresh thoughts coming from the spheres of the spirit." A constant reader of THE BAN-NER for more than thirty odd years myself, and from numerous conferences with the editor-inchief. I fully coincide with my friends from the other side. They are above the petty meannesses of every-day life, and have no distorted visions, no ambitions to sway them, no prejudices to deaden their moral sensibilities.

My appreciation of THE BANNER may be inferred from the fact that soon after commencing taking it, I carefully preserved my copies from week to week, and have almost perfect files from Volume X., substantially bound, cherishing them as apples of gold. They are a record of the progress and development of Spiritualism which is invaluable; possessing a value not to be measured by money. When the last of earth shall come to me, I shall see to it that this treasury of facts and philosophy shall go where it will be preserved indefinitely; for a file of THE BANNER is a monument more noble than brass or marble, enshrining as it does not only the labors, often painful and exacting of its editors and publishers, but of a host of others who rallied around them, and with their pens laden with the live lightning of their thoughts pleaded for truth, progress and humanity. We are in the closing years of the nineteenth century; the twentieth is upon us, in which much of the present is to fruit. The Cause therefore demands the same agency to be an exponent of the Spiritual Philosophy of the twentieth. Events are ripening for great changes. When we shall have passed from the stage of action, our successors will need something to concentrate the activities upon, arising out of the new order of things. Bear THE BANNER, then, along and aloft. The spirit-world will see to it that competent standard-bearers are provided when the present shall have laid aside the mortal, and passed into the beyond. Let us, then, who are on the plane of the mortal, rally around it, and an army of auxiliaries from the spirit-side of life will, as in the past, do their full duty.

NEWSY NOTES AND PITHY POINTS.

[OBNTLE SPRING!] [OENTLE SPRING!] Ohlidren Gock with faces beaming, Old age, too, the music hums-All is yonth in fact, or seeming, When the organ-grinder comes: And the dancers, lithe and merry, Trooping, haste like hordes of elves, Weaving webs that blend and vary, Known, to none except themselves. 'T is a fair, and in true life, Where uo g, ef the splrit numbs, And we find asy srkling new life When the organ-grinder comes.

The Russian Czar and German Kaiser are both agreed on one point: They believe that they get their power direct from heaven, without intervention of Parliaments. Very likely they do cometimes-when they do right.

Teacher (to new pupit)—" What is your last name, my little man?" New Pupit—" Tomny." Teacher— "What is your full name?" New Pupit—" Tommy Jones." Teacher—"Then Jones is your last name?" Tommy—" No, it is n't. When I was born my name was Jones, and they did n't give me the other name for a month afterward."—Brooklyn Life.

Right truly says an exchange that the man who corrupts the ballot, when he has sworn to guard its purity, is guilty of the highest crime against civil government, and deserves most severe punishment. The fact that the crime is so prevalent only renders severe nunishment the more necessary.

The "age of chivalry" never existed except in the imagination. The age of chivalry was the age of cow-ardice and crime. There is more chivalry to-day than ever. Mon bave a better, a clearer idea of justice, and pay their debts better and treat their wives and chil-dren better, than ever before. The higher and better qualities of the soul have more to do with the average life. To-day men have greater admiration and respect for women, greater regard for the social and domestic obligations than their fathers had. The world is get-ting better.—Ingersoll.

The good and the evil Run the human machine. And that is the reason Why so many are " green."

The veteran English ex-premier Gladstone, from his retirement, writes to the Midlothian Liberals:

"I feel deeply convinced that until the just de-mänds of Ireland are satisfied, as the House of Com-mons tried to satisfy them, neither will legislative wants of any portion of the United Kingdom be ade-quately met. nor will the empire attain the maximum of its union and power, nor British honor be effectually cleared of the deepest historic stain ever attached to it."

Teacher-What is a tangent? You may answer James. James-A gent who runs a tanyard.---Sugar seems just now to be the cause of more sweet sorrow than even lovers' partings .--- Most any friend will stand by you to the last dollar; but it must be your dollar. That's what's the matter!—The fellow who tells all he knows would n't be half so insufferable if he only knows all he tells.—." What makes some girls look young so long?" "The men are to blame. They won't propose."---Every man has his opinions, but in many instances he picked them up where somebody else dropped them.----When a girl gets more than two dresses at a time, it proves that she is getting her wedding outfit ready.

- Oh thou of little faith, uplift Unto the steadfast hills Those mournful eyes, which, downward bent, See nothing but life's ills. Behold thy God, and let thy voice Ring like a silvery bell: It is well, my brothers all. God lives, It is well, I say, it is well."

"Why is Footlight having all the electric fans taken out of his ice cream parlors?" "Oh! he's hit on a bet ter plan than that for keeping the place cool next summer." "What is it?" "He's going to have Boston girls for waiters."

[A SUBJECT TOO SOLEMN FOR MERRIMENT.]-The difference between a babe in arms and a woman trying to do her own housework is that one cries and fusses while the other fries and cusses.—Life.

THE AMERICAN ANTI-VACCINATION LEAGUE has been organized, with its offices located at 19 Broadway, New York City. Its purpose is to secure the abolishment of compulsory vaccination, publish matter relating to the subject, establish branch organizations throughout the country, and aid those who are opposed to the practice but who are compelled, by the arbitrary laws of School Boards and Boards of Health to have their children vaccinated. All who are interested in opposing the dangerous Jennerian practice should forward their names and addresses to the headquarters of the League.

BCANDAL.

First somebody told it, Then the room would n't hold it;

MEETINGS IN MASSACHUSETTS.

Lynn .- At Exchange Hall last Sunday the Forty-Sixth Anniversary of Modern Spiritualism was fittingly observed. The afternoon service opened with a song by Mrs. G. D. Merrill, who furnished appro-priate music for the day, Mrs. R. S. Lillie offered a sublime invocation, and delivered a lecture on "Spir itualism," in which she gave a most comprehensive history of the spiritual movement during the last forty six years, holding the closest attention of the large addence throughout. At its conclusion she im-provised a poem on a subject, presented by the audi-ence, "Mother Love and Shift Home." The evening service was "especially good. Mrs. Lillie lectured on "Spiritualiam and Spiritual Gifts." closing with a grand improvised poem. Mr. John T. Lillie leage "The Recollection of Childhood," which was greatly appreciated. The Barker Family Quar-tet then gave a most excellent vocal and instrumen-tal concert, and their enors wou enthusiated ap. tingly observed. The afternoon service opened with

The next three Sundays Mrs. A. H. Colby-Luther The next three Sundays Mrs. A. H. Colby-Luther will speak. T. H. B. JAMES. Tho Spiritual Fraternity: "Our President, Mrs. E. Websier, occupied the plation at both sessions last Sunday, Nearly every one present had a test from the bright little messenger, "Sunbeam," at the afternoon session. In the evening, after a short invocation, "Sunbeam" again took control, and gave many tests and readings from articles, all of which were fully recognized and acknowledged by those to whom they were given. Next Sunday Mrs. I. E. Downing will occupy the platform. MRS. E. B. MERRILL. 63 Lowell street.

The Children's Progressive Lyceum held its regu-lar session at Providence Hall last Sunday, Flos-sle Merrill and Carrie Moore sang a "motion" song, Florence Merrill gave a recitation, "I'll Try"; Mrs. Hayes sang a temperance song; remarks were made by Mrs. Merrill, Mr. Pierce and Dr. Furbush. Temperance is taken for our lesson the first Sunday in each mouth. MRS. E. B. MERRILL.

The Lynn Spiritualists' Association. $-\{A \ lengthy report of the Anniversary exercises at Cadet Hall has been received, which, for lack of space, must be carried over to next week. <math>-EDS$. B. of L.]

Mielrose Highlands .- The Forty-Sixth Anniversary of Modern Spiritualism was celebrated March 31st by a service of music, followed by a lecture by

31st by a service of music, followed by a lecture by W. J. Colville; subject, "'48 and '94." Services were held Sunday afternoon and evening. In the afternoon Mrs. Wood of Stoneham, who was one of the pioneers in the Cause, gave a very interest-ing account of her experiences, covering a period of forty-five years, holding the close attention of the largest audience of the season. Psychometric read-ings and tests were given by Mrs. Reed of Boston, and Mrs. Butterman of Malden. In the evening Mrs. Wellington read a poem, and musical selections were rendered by Prof. Fitch and Mrs. Pettingill, followed by a lecture by D. Evans Caswell-subject: "The Birth and Death of the Devil."

This is the first celebration of the Advent of Modern Spiritualism ever held in this town, and the large au-diences attending the several meetings gave unmis-takable evidence of the increasing interest in our

Mr. Caswell will continue the services till June 1st, the exercises to be held in the future at 10:30 A. M., instead of the afternoon. 3 Appleton street, Boston.

Malden. - The Rev. S. L. Beal of Brockton lectured very acceptably to the Spiritualists in Odd Fellows Hall, Sunday evening, April 1st, choosing for his theme several Bible texts, the principal ones be-ing, "If we live in the spirit, let us walk in the spirit," "Bear ye one another's burdens, and so fulfill the law of Christ."

of Christ." Mr. D. Evans Caswell of Melrose Highlands will Mr. D. Evans Caswell of Melrose Highlands will Mr. D. Evans Caswell of Alericose finitiances in lecture for this Society on Sunday evening, April 8th, at Odd Fellows Hall. The hall should be crowded on this occasion, as Mr. Caswell is one of the most tai-ented exponents of our Cause, and is doing good work for the uplifting of humanity. J. R. S. for the uplifting of humanity. J. R. S. The Children's Progressive Lyceum did not meet April 1st in its hall, but joined in the Anniversary ex-ercises at the Casho, Boston, with the Boston Ly ceum. It will meet in Odd Fellows Hall next Sun-day at 2.30. Special topic. "What are the Duties of Each Member toward the Lyceum?" J. R. SNOW, Sec'y.

Salem.-Sunday, April 1st, we had with us Dr. F. H. Roscoe of Providence, R. I. In the afternoon his discourse on what Spiritualism has done for humananscourse on what spirituatism has done for humanity in the forty-sity years of its existence was replete with eloquent thoughts, delivered with great sincerity. In the evening his lecture on the subject, "Mother, Home and Heaven," was also very fine; his psychometric readings were readily recognized by those to whom they were given.
W. B. Hiliare Speacer, the spirit artist, accompanied the doctor, and his drawings of spirits seen by him were highly appreciated. MRS. N. H. GARDINER, Sec'y.
11 Williams street.

Waltham.-Shepard Hall, Sunday evening, April st, invocation and address by Chairman; Mrs. Dr. C. E. Bell (of Boston) gave readings; remarks, Mr. Martin; Mrs. Houghton (of Waltham) presented the phe-nemenon of spirit rapping: musical selections, Miss Eva Blandin. DR. O. F. STILES, Conductor. 70 Waltham street, Boston.

Thursday, March 20th, Shepard Hall, an interest-ing meeting. Mrs. M. Adeline Wilkinson and Dr. Morris (Hollis Hall, Boston) were again with us and a warm welcome.

THE THEOSOFHIST [for March].-H. S. Olcott con-tributes No. XXIV. of "Old Diary Leaves," in which he gives an account of phenomena occurring in the presence of H. P. B.; S. V. E. writes of "Another Case of Obsession "; Sepharial furnishes an interest-ing paper on "Mundane Astrology"; "To Him that Seeks" is from the pen of Bhagavan Das; "The Suielde," by E. R. B., will be read with marked interest, as will also " Christian Rosenkreuz and the Rosicru-clans," by W. Wynn Westcott; other articles of interest to the general reader, as well as the Theosophist, are contributed by able writers of occultism. Published by the Propriet" s at the Theosophical Society's Headquarters, Madras, India.

THE BANNER OF LIGHT ESTAB LISHMENT (9 Bosworth Street, Boston) has the largest assortment of books in the world devoted to the Cause of Modern Spiritualism, and deserves the attention and patronage of bellevers and investigators as well. Works of a general reformatory, liberal and theosophic unture may also be found on its extensive and inviting shelves.

BOSTON, Mass., Sept. 1, 1891.

BOSTON, Mass.. Sept. 1, 1891. Dear Friends: I was completely cured of asthma by Adamson's Balsam. Several years I suffered with asthma, and at times it has been so severe that I could not lay down. Adamsen's Bal-sam has been my great friend, and you may be sure of my indorsement as long as I live. My brother was quite sick last winter with a lang difficulty, had cough, but Adamsen's cured him. Yours truly, J. B. CURTIS.

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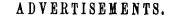
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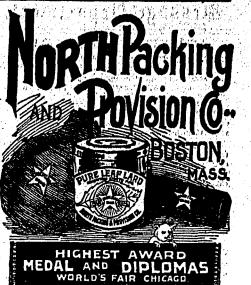
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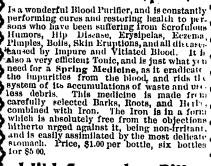
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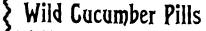


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1997 The manly words of Dr. J. M. Peebles anent the "regulars" in medicine, and their inherently persecutive spirit-which the reader will find on the third page of this issue-are worthy of wide circulation, and lasting mem-Quite a number of biographical facts not ory. generally known about the brave "Spiritual Pilgrim" himself, are also recorded in the condensation.

Mrs. Emma Rood Tuttle's plea (on another page) for the kind treatment of the animal creation by human beings should reach and receive an affirmative answer from every sensitive and sympathetic soul in this modern day.

THE BANNER has on file for publication at the earliest opportunity No. 3 of PSYCHIC GLEANINGS by its esteemed correspondent, Albert Morton, Summerland, Cal.

Send for our Catalogue, which announces the rarest books devoted to Modern Spiritualism and its Philosophy the world has ever seen.

PORTLAND, ME.-The two Societies in this city held Anniversary exercises April 1st, of which mention will be made hereafter.

Read the "Banner Correspondence" depart. ment, on another page of this issue. Topics of marked interest are considered therein.

For additional editorial matter see third page.

For Over Fifty Years

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

Note the busy tongues rolled it Till they got it outside. When the crowd came across it They never once lost it, But tossed it and tossed it, Till it grew long and wide.

CAMP-MEETING correspondents in the West are asking THE BANNER for the present address of Wm Eddy: •Will he furnish it?

We have known all the boys in our town for twenty-five years. Those who have heeded their mother's counsel have never gone very far wrong. Those who have been wayward and disrespectful have found themselves in trouble time and again. The man who can say he never whitened a hair of his mother's head or added a wrinkle to her dear face has lived nobly, even if he should die poor and unknown.—The Hiawa-tha (Kan.) World. tha (Kan.) World.

We are pleased to learn that our friend, J. T. Clark son, formerly postmaster at Amesbury, and a firm Spiritualist, but now in the carriage manufacturing business, has been presented by his employes with an elegant silver ice-pitcher, to which pleasant proceeding Bro. C. appropriately responded.

[THE OLD STORY.]

Ye farmer in town with success was clated, But, lacking discretion, he next "celebrated." As liquor galore from ye glasses did flow forth, Fast vanished hys \$9, halves, quarters, &c.

At last, much ye worse for ye polson he'd swallowed. He started for home, but wrong thoroughfares fol-lowed; In crossing a railroad he saw no light glow forth, And ye engine it struck hym—horse, wagon, &c.!

One of the curious financial puzzles of the times is bankrupt railroads, which make millionaires of those who have been managing them.

Wickwirc-"What's the reason you 're not sending your boy to school any more, Uncle Mose?" Uncle Moso-"He done got too smart. He larnt in dem books dat hot air allays rises, an'he done went an' hggered ium dat dat de place ob torment mus' be up above, whar de hot air all goes to."-Indianapolis Journal.

It is universally admitted that there has been nothing at all approaching the Kossuth obsequies in Europe since the body of Napoleon was brought from St. Helena in 1840.

Bessie (aged four)—" Mamma, does folks marry in heaven?" Mamma—" The good Book says they do not, Bessie. B—" Do they marry in—In the other place?" M—" I presume oot, my dear." B—Then I am going to stay right here."—Chicago Tribuns.

THE FAMILY ACCOUNTED FOR. 'Zekiel 's gone to preachin', Bob's a studyin' law; William runs a railroad train— Bost row even staw! Best you ever saw! Dick—he runs a grocery store, An' makes the business stir; But John ain't doln' nuthin'— He 's a politicianer! _____In Congress!

[LUCID!]-"My good woman," said the learned judge, "you must give an answer in the fewest possi-ble words of which you are capable to the plain and simple question whether when you were crossing the street with the baby on your arm, and the omhous you coming down on the right side and the cab on the left, and the brougham was trying to pass the omnibus, you saw the plaintiff between the brougham and the oab, or whether and when you saw him at all, and whether or not near the brougham, cab and omnibus, or either, or any two, and which of them respectively, or how it was,"-Methodist Protestant.

WRITING PLANOHETTES for sale by Colby & Rich. Price 60 cents.

suay we have another me F. M. TODD, Chairman. P. M.

Lawrence.-The Anniversary was commemorated in Pythian Hall, Sunday, April 1st. At 2 P. M., address by Dr. C. A. Stevens, followed by remarks and exercises in different phases of mediumship by the following local mediums: Mrs. Annie Small, Mrs. C. A. Garris and Mrs. Agnes Locke. At 7 P. M., lecture by Mr. W. J. Colville. y Mr. W. J Colville. Sunday, April 8th, Mrs. Kate R. Stiles will be with as. DR. C. A. STRVENS, Pres.

Worcenter.-Forty-Sixth Anniversary of Modern Spiritualism was most harmoniously and successfully celebrated by our Society and Lyceum on Sunday, April 1st. [Report in next issue.] Sunday, 8th, Mrs. Sarah A. Byrnes will be our speaker. GEORGIA D. FULLER, Cor. See'y. Mason street.

Fitchburg. - Mrs. Julia E. Davis of Cambridge occupied our platform March 25th and April 1st. Her remarks were listened to with great interest; her

tests were recognized by all. A good audience was highly pleased. Mrs. Nettle Holt-Harding will occupy our platform April 8th. Mrs. E. O. Pitrice, Sec'y.

Haverbill and Bradford.-Sunday, April 1st. Miss S. Lizzie Ewer of Portsmouth, N. H., addressed the Spiritual Union, giving exercises in mediumship. A large audience was present in the evening Next Sunday the platform will be occupied by Dr. C. H. Harding of Boston. E. P. H.

Stoughton .- Mrs. A. E. Cunningham spoke at the Spiritual Temple Sunday afternoon and evening, April 1st, giving entire satisfaction to fine, nice audiences. April 8th Mrs. Abbie N. Burnham will occupy the platform afternoon and evening, FREDERIC BRALS, Conductor.

Springfield .- M. W. L. informs us that on Sunday, April 1st, Mrs. Juliette Yeaw, speaker for the Indeundent Liberal Church at Greenwich, occupied the platform. We shall print the report he sends concerning the March 31st meetings next week.

Lowell.-Ed. S. Varney's report of Anniversary services April 1st will appear as soon as space permits.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.]

week, must reach this office of Monday's mail.] Mrs. G. W. Kates will speak and give tests in In-dianapolis, Ind., during April. Will re-turn to Mani-tou, Col., in May.—Mr. and Mrs. Kates will accept calls for lecture work during the following fail and winter months. Address G. W. Kates, Manitou, Col. Mr. J. Frank Baxter will occupy the platform in Weils Post G. A. R. hall, Columbus, O., on each of the remaining Sundays of this month, and in the Ma-sonic Cathedral on every remaining Tuesday and Wednesday evening. Next week Thursday and Fri-day evenings he will lecture in Milan, C. His ad-dress till April 26th is 242 South 3d street, Colum-bus, O.

bus, O. Mr. W. J. Colville will lecture for the Second Na-tionalist Club, Arcade Hall, Park Square, next Sun-day, at 7:30 P.M. He spoke to a very large audience in Lawrence last Sunday, April 1st, at 7:15 P. M. Dr. C. H. Harding will speak in Haverhill, Mass., April 8th. Has open dates in May and June. Ad-dress him 9 Bosworth street, Boston.

Rev. S. L. Beal of Brockton—President of the Har-wich Camp.Meeting—participated in Anniversary ex-ercises in Boston, Malden, etc. Will accept calls to speak where his services are desired. Address him as above.

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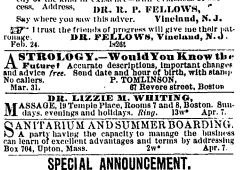
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MIND-CURE

On a Material Basis.

BY SARAH E, TITCOMB.

Miss Titcomb is one of the very few persons who have written upon Mind Guro who seems to have a clear and definite idea regarding the process by which cures are cf feeted; and it is a curlous fact that, having made the sub-ject a matter of earnest and conscientious study, she differs from the entire school of mental healers, operators and sol-entiats in her conclusions as to the means by which curative effects are produced. That disease, even organic, can be oured, as well as caused, by the mind, she assorts; but she repudiates the idea that the theology which unfiles cor-tain of the systems has anything to do with it. The result, she claims, is due to the concentration of thought. Wor sale by OLDHY & RICH.

Consumption and Rheumatism. A Scientific Statement in Fiain Language of their Origin. Treatment and Ours. By GEO, DUTTON, A. B., M. D. J. J. Cloth, & Dages, Fice S1.25. For sale by COLBY & RICH.

BANNER OF LIGHT.

SPECIAL NOTICE.

6

The Spirit Messages published from week to week ander the above heading are reported verbatim by Miss IDA L. BPALDINO, an expert stenographer. LUTHER COLBY, Chairman.

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

It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the 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 mundane side of life who recognize the published messages of their spirit friends will vorify them by personally informing the undersigned of the fact for publication. COLEY & RICH.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held January 19th, 1894.

Buirit Invocation. Our Father who art in heaven, hallowed be thy name thy kingdom come; on earth thy will be done. We would ask thee at this hour to be present with us, and to send us thy messengers of light that we may gain more knowledge, and be able to extend it to others. We thank thee to-day Father, that the spiritual doorways are thrown open that thy children may be strengthened and helped by spirit-com munion. We would ask that thy bright messengers of light may go from home to home, to those who are in darkness, or are creed-bound, that the light may be given them, and their chains be broken. And to those whose loved ones have seemingly been taken away may the sweet knowledge of split-communion be brought. We thank the for every blessing thou dost see fit to bestow upon thy children. We thank thee, oh! Father, for life, we thank thee for health, we thank thee for intelligence; we thank thee, oh! Father, for all thy bounties. We would humble ourselves before thee, and ask for more charity, more patience, that there may be no place left within our hearts for seifishness, that garment that is worn so much by thy children of earth. At this hour may every word be guided and guarded by

thy spirit, and unto thee would we ascribe all praise, both now and forevermore.-JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Ira Holt.

[To the Chairman:] If you please, sir, I would like to say a few words. I feel 1 shall be brief, although when we start out to use the vocal atthough when we start out to use the vocal organs of a medium, we hardly know how much we shall say before we finish. Many times while here in the flesh have I looked at my time-plece, and said, "I did not intend to stop so long," The trouble is when we think a few words will suffice, we find, after ceasing to speak, that there was much more we would have liked to express. liked to express

Often have I been here and listened to the spirits as they sent out their messages to their | friends on earth and I think I should not have controlled to day as well if this had been my first appearance in your Circle Room. Even now while I am speaking, there is a vast num-ber gazing upon me, anxious to see if I succeed in my attempt to express myself, for if I do they think they may be as fortunate some other time themselves. A great many times, when on the earth-plane, I used to say: "Such a person is dead; he died yesterday; he will be buried to-mor-row." It made me shudder thinking of those words, when, if I had used another expression, "passed on," it would not have seemed so hereb harsh

into the higher life, where Alice will be so glad to chap her hand. Alice Sampson, of Plymouth, Mass.

Frank Emerson.

I, like many others, have visited this room many times, which is termed the Circle-Room of Freedom, where we gome when the kind in-vitation is extended to us. Mr. Chairman, in vitation is extended to us. Mr. Chairman, in your last meeting I made an attempt to speak, but when I learned the time had all been taken, I stopped aside willingly and waited patiently for this hour to roll around, knowing I should then have an opportunity; nevertheless, there was a little disappointment overshadowed my suffic. spir

spirit. Like many other young men, I was a wan-derer; trying my luck, as I called it, here and there. I have been in San Francisco, Pasa-dena, and also in San Bernardino, Denver; and at last, in San Francisco, I found an abiding

at last, in San Francisco, I found an abiding spot. I visited many other places, but only mention these. In Philadelphia, where I used to be known, I have a few friends yet. I should judge that some ten, perhaps twelve years ago, I communicated very briefly in your Circle-Room, but no one as yet has responded to it. Now I am going to try again. I do not know as what I shall say to day will have one feath-er's weight of influence with my friends, but it certainly will not if I do not speak. Some-times a word given from this platform is the means of bringing friend to friend, or, as we would say, mortal and immortal, into commu-nication. Therefore we feel great anxiety to reach out to give some light to some poor spirit in the flesh, which I feel is a part of our misin the flesh, which I feel is a part of our mis-

BIOD [To the Chairman :] If I should speak amiss [To the Chairman:] If I should speak amiss I know you will bear with me. I'm not much used to speaking in public, and certainly I was not when in the flesh. You may say to me, "This is not a public place." It certainly is, however, from our side, for we have a large company that gathers here on these beautiful occasions. It has been asked by many, "What is the use in their coming here?" I would answer that when we come upon this platform we not only aid ourselves, but help mortals to be more spiritual. I am in hopes my remarks We not only and ourselves, but help moreals to be more spiritual. I am in hopes my remarks may reach a loved one in Philadelphia—a sister in-law, my brother's widow, Lucy Emerson. I will take good care that this message, after be-ing printed, is forwarded through some channel to Lucy. My name is Frank Emerson. In Philadelphia

My name is Frank Emerson. In Philadelphia I know I shall not be forgotten. Somewhere over twenty years I have been in the spiritworld.

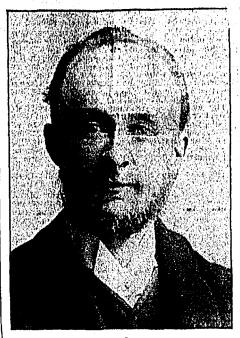
Marion Simons.

Yes, sir, I noticed the feeling that overshad-owed that gentleman when they said to him the time had expired. We know you are gov-erned by time, as we were when here.

owed that gentleman when they said to him the time had expired. We know you are gov-erned by time, as we were when here. I have watched the coming and going of spirits into this Circle, which we certainly appreciate more than we can find words to express. It has been established, as I have been informed, Mr. Chairman, more particularly for those who cannot reach their friends in mortal life in any other way. I have never had the privilege of communicating with my friends privately, therefore I am glad to be able to speak a few words here to-day, hoping my message may reach some loved ones in St. Albans, Vermont, where I was well known. Marion Simons is my name. Charles Simons asked me to say he is with me. He is present here to-day, and sends loving greetings to those yet upon your earth plane. It is very pleasant for us to visit the different halls where they hold communion with spirits. I am very happy in our spirit-home, for I am not dwelling alone. Mother, Grandma Simons often reads passages here and there from the good Book. I said to her one day: "Grandma, did you really believe every word in that good Book?" "Marion, I tried to," she answered. "But," I asked, "did you really believe it?" "Marion, no; I tried to." Even from my ear-liest education I could not believe that any one really believed every word they read. They may have tried to, but what is our reason given to us for if we are not going to use it? I never could, from a little child, believe that God would pun-ish us "world without end" if we should do a little wrong here. Earthly parents would not punish a child eternally if they could; the parent must necessaily suffer from that punishment. I could never see, then, why a finite father should be more forgiving than an infinite one. Error is strong, but Truth will prevail. I do not claim to have more reason than others, but I always felt it was wrong to go contrary to it. I am very happy to announce myself here to-day, and to state also that I have made some procreasion with the nivileget of

I am vars lett it was wrong to go contrary to it. I am very happy to announce myself here to-day, and to state also that I have made some progression, with the privilege of going still further on in the great school of life, as we gain for ourselves, but that we may, through its benefits, do good to others. **Dr. Cornell Smith.** I am not here to make an extended speech, but I feel the words may reach some one who will gain a little information from what may progression, with the privilege of going still further on in the great school of life, as we term it, not only for what knowledge we may gain for ourselves, but that we may, through its benefits, do good to others.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMBILL OF



W. J. COLVILLE.

QUES.-[By J. L. M.] Can any explanation be given of that strange book, "The Revelations of St. John"? What of the woman clothed with the sun, and the moon under her fet? that great city that ruleth over the kings of the earth? the angel flying through the midst of heaven, having the everlasting gospel to preach? and the angel that lifted up his hand to heaven, and swore by him that liveth forever and rowr, that time should be no more? Have these visions any reference to any historical characters or events with which be no more? Have these visions any reference to any historical characters or events with which we are acquainted? Or have they only an alle gorical meaning? The visions of St. John seem to have been characterized by more power and grandeur than the manifestations of the present era; or else St. John had the faculty of imagi-nation so highly developed that he gave the im-ages presented to his clairvoyant vision a signif cance not fully warranted by the reality? ANS - As for back as 1870 we gave a course

ages presented to his claircoyant vision a signific cance not jully varranted by the reality f ANS.—As far back as 1879 we gave a course of lectures on the Apocalypse, in Boston, which was our first regular series of lectures in this city, and so great was the interest dis played that a good-sized hall was filled on twenty-two consecutive occasions, as we con-sidered one chapter each evening. In these lectures we took the ground that St. John was an eminent mystic, an adept of rare spiritual attainment, directly connected with the au-gust order of illuminati who inspired the book of Daniel. John was banished by Nero, and in a cave under the ocean he enjoyed the most remarkable visions, which are partly symbolical only, and partly descriptive of the actual con-dition of spiritual states, though we do not consider that metaphor is ever entirely dropped during the narration. The woman clothed with the sun is Theo-Sophia, Divine Wisdom, the eternal feminine principle of life revealed through the glorified maternity of the human race, which, though pursued by the relentless dragon of sensuality, is helped by all the good inherent in the nat-ural dispositions of mankind. The moon sig-nifies all carnality, and, indeed, everything material and changeable; this is under the complete control of the purified, uplifted affec-tion of all who are capable of entering into the divine arcanum of true motherhood. The twelve stars signify the complete zodiac,

divine arcanum of true motherhood. The twelve stars signify the complete zodiac,

each sign or constellation of which corresponds each sign or constellation of which corresponds to one of the twelve distinct groups of facul-ties in humanity. To be crowned with a dia-dem of twelve stars, means to be completely rounded out in all things pertaining to intelli-gence. To be clothed with the sun, signifies to have so far developed a celestial aura that the psychic emanation is literally like the sun's

psychic emanation is interary like the sub sub rays radiating from the solar centre of the per-fected spiritual form. The great city, Babylon, is the culmination of the rule of rapacity, sensuality and cruelty, while the New Jerusalem, or Holy City, which

the purpose and destiny of the world, and pronounces the end of its career in due season

more than a return action of a force embodied in the planet and its inhabitants, due prima-rily to spiritual activity. So far as expression is concerned, the description does very well, but the source of expression is not mentioned, therefore the allusions are defective. The spiritual world is everywhere interpene-trating, as well as surrounding all globes. Planets and systems of stars are outwardly condensations of a force into which they event-ually return. All spiritual spheres are con-nected, and it is not difficult to locate them on a celestial chart so far as their appurtenance to certain worlds and constellations is con-cerned. The spheres immediately adjacent to one planet at the point of their outmost ring interface with those of other planets; in the same manner do the spheres of galaxies of worlds become interlinked. As the law of attraction or gravitation is uni-

As the law of attraction or gravitation is uni-versal, and no one can defy it, it is only through change in the constitution of the spirit's envelchange in the constitution of the spirit's envel-ope, consequent upon inward growth, that one can navigate interplanetary or interconstella-tory ether. The exact correspondence to spir-itual states is discoverable through careful and exact analysis of the atmospheres which can and cannot be endured by those who are seek-ing to gauge their psychical attainment.

Q.-[By the same.] It is said, in answer to questions propounded at the Banner Free Cir-cles, and published in "Flashes of Light from the Spirit World," "that spirits, although they may cles, and published in "Flashes of Light from the Spirit World," "that spirits, although they may be in the farthest distant star, can communicate with us here on earth without moving from their place." If this be so, must there not be a medium through which they can propel their thought, an element or fluid finer than the luminous ether, filling and permeating all space and all matter. by the oscillations or quiver of which, communi-cated by the thought the thought is made to dart straight to the sensorium of the person to whom it is directed? May not this element be the pri-mal principle and basis of all things, and all life, the element in which all the forces of nature have their basis, the sensorium of the universe, the ele-ment in which and by which we live, and move and have our being? May it not be called Gou? A.—The questioner has evidently a very good idea of the universal medium through which all intelligence acts, and we can take no excep-tion to any of his positions except the last, which confounds effect with cause. God is the all pervading intelligence which acts upon and through this interatomic force which is the universal thought proceeds. God is to the universal thought proceeds. God is to the universal thought proceeds. God is to the uni-verse what the central spiritual life of man is to the human organism which through which confounds effect with cause. We may be willing to assume that this omnipres-ent medium for the conveyance of intelligence is the objective expression of the unseen spirit which employs it, but this agent is only an

is the objective expression of the unseen spirit which employs it, but this agent is only an agent, and cannot be the intelligent life whose passive, obedient and perfect servant it undoubtedly is.

Q.-[By S. M. A., Providence, R. I.] Will the Controlling Intelligence please give to a party of honest investigators, who desire to sit for the de-velopment of materialization, some light as to the details to be arranged, the conditions, etc., for the best unfoldment of mediums for form man-restations? festations?

A.—We have always taught that persons so peculiarly organized that they are by nature strong physical mediums would do well to ob-

strong physical mediums would do well to ob-serve the following rules: First. Be quite sure that the persons who sit together are mutually agreeable; they must enjoy each other's society and be united in the object for which they have assembled. Second. Do not sit in a *dark* room; have, if possible, a shaded electric light—a simple in-candescent burner, shaded with red, blue, or whatever color is most agreeable to the com-pany. Avoid all excited conditions; do not be constrained, but take the matter seriously: pady. Avoid all excited conditions; do not be constrained, but take the matter seriously; remember that occult agencies often have to do a good deal of preliminary work before out-ward results are possible; therefore, curb im-patience, and quietly await phenomena. Sing, if you like to sing; let a good musical box play pleasing airs at intervals, or, if you have an in-mired musicion in your company let him or spired musician in your company, let him or her preside at piano or organ, or give selec-tions on a violin.

Third. Have good ventilation in your séance-room; let the temperature be whatever is most congenial to the sitters; draughts are objec-tionable as they dissipate magnetism, but fresh, sweet air is a necessity. All disturbing acts, such as the constant use of fans, should be stu-diously avoided, as an excited atmosphere is highly detrimental to the concentration neces-sary to secure the desired results. Fourth. Be punctual in your attendance at the sittings; be all on hand at the appointed hour, and if you must have a definite time for closing as well as for opening the sitting, have a clock in the room, at exact standard time, which strikes gently, but do not on any ac-count allow sitters to consult their watches, as all such nervous actions dissipate the force

count allow sitters to consult their watches, as all such nervous actions dissipate the force which must be held together if phenomena of a convincing order are to result. Never toler-ate the filmsy excuse for lateness or non at-tendance based on the plea of "callers," or anything short of palpable necessity, such as remaining at home to render an actual service remaining at home to render an actual service Fifth. Remember that thoughts are psychic entities, and that your thoughts are read by unseen influences; also that they are positive helps or hindrances to the operating intelli-gences, who know you while you may not as yet know them.

LIST OF SPIRITUALIST LECTURERS. CO" If there are any errors in this List, we wish these-most interested to inform us.

Here: A. J. Action of Alternative in the second secon

Lucius Aldridge of Fitchburg, this State, is here, and would like to have his friends know

here, and would like to have his friends know that as soon as he gains permission and strength he will report for himself. Many of my friends will say: "I should not have thought Ira would have gone into a spir-itual meeting." We will term them all spirit-ual meetings where there is spirituality. I have visited the halls many times, and I have gained a great deal of information by so doing. I find everywhere in such places the good In-dian spirits, who give much strength to the people gathered there. I am thankful for the privilege of speaking to-day. I am Ira Holt of Fitchburg, Mass.

Alice Sampson.

I want these words conveyed to Annie Lord Chamberlain. She was a dear, intimate friend of mine. She loved me, and her love has never been weakened by all the burdens she has had to have to bear:

Annie, I want to say that I have been con-Annie, I want to say that I have been con-scious of all the changes that have come to you. I want to say to you that you have known what it was to suffer for others, and you will have a bright jewel in your crown for what you have had to bear, not only from the prejudices, but from the tongue of others. Annie often sends out loving thoughts to me. She knows she is guided and aided by spirit power, and she knows more yet—that when she so much desires a little aid it is forthcom-ing, and that the spirit-world has a great deal

ing, and that the spirit-world has a great deal to do with these things. I would state that Col. Cushman is here, and

I would state that Col. Cushman is here, and sends loving words to Annie. He says to her: "I know well, Annie, your motive was right, but I could not see all things in the flesh as they have now been made plain to me." He reaches out his hand in sympathy and love to aid her in every possible way that he can with his influence. He says if he had the wealth he had when in the flesh he would aid her very much in money matters. He says, "I am poor now," and then, "I am rich." He says: "Annie, what I did for you was done freely." He is not here to speak for himself, but he would like me to add these few words to my message. "Say to her," he continues, "that I am now a spirit, and can see the spirit and know the purity of it."

A nois will remember one period in the old home when many things were attributed to mor-tals, but he thought better, and now he knows for a positive fact it was through and from the guides.

I want to send these loving words to Annie. It will help to lift from her heart the bur-dens she has had to carry. The dear mother comes to her in the stilly hours of the night. Annie trusts us now, as she has in the past, and It will help to lift from her heart the bur-dens she has had to carry. The dear mother comes to her in the stilly hours of the night. Annie trusts us now, as she has in the past, and as ahe will in the future, and we in the realms beyond will never fall her. God's messengers will minister to her constantly until she comes

will gain a little information from what may be said at this hour. Through the kindness of your Spirit-Presi-

dent liave been invited here to day, and by friends in Albany, N. Y., I shall be well remembered

Memory is a book, and it is never closed entirely. We know there are some pages where we would like to turn over two leaves at a time, and not read it all again. I am not an

exception in regard to that. I understood a great deal of spirit-return. I felt, also, that I knew many of its laws, but comparatively I knew very little, yet what I did learn in the flesh has aided me a great deal.

The greatest disappointment we meet with The greatest disappointment we meet with as we return upon the earth-plane is when we cannot come into the atmosphere of those whom we would like to reach. Then does it seem to us a perfect failure? No, sir, it is not, for it will aid us to try again. If we lost our courage as mortals do we should soon give up, and say we would not try to make you sense us; but we continue in our efforts to reach you dear friends.

us; but we continue in our efforts to reach you, dear friends. I have been, as has been said by others, an anxious and active spirit. I have visited this place many times, Mr. Chairman, with the bope of communicating, and I am certainly thankful for the privilege of speaking here to-day. I would announce myself as Dr. Cornell Smith.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Daisy Warren; Susan Haskell; Mrs. John Adams; Jabez Fisher; Georgie Morrison; Lucy Turnor Phillips; Daniel Farrar; George H. Keith; Sarah A. Parker.

Lake Pleasant, Mass. To the Editors of the Banner of Light:

The Ladies' Improvement Society of Lake Pleasant intends holding a Fair for one week-commencing Tuesday following the annual meeting of the Associa tion.

The purpose of the Fair is to increase the funds of the treasury, so that improvements may be made in erecting a building where the ladies can have a place in which to hold social meetings, Fairs, etc. There-fore we hope that all will interest themselves to make and contribute any articles for this Fair, that it may be a success.

and contribute any articles for this Fair, that is may be a success. Having holden a Supplementary Sale last season, the results of which far exceeded the expectations of all, we hope the coming season to be prepared, so that the tables may be well filled with useful and fancy articles from the contributions of the Lake Pleasant people and their friends everywhere. Any further in-formation regarding the same can be had from the President, Mrs. A. B. Barnes, 603 Tremont street, or the Secretary, 20 Temple Place, Boston; also any contributions may be left at either of the above places. M. E. PALMER, Sco'y Ladies' Improvement Society. Boston, March 20th.

"I'm afraid there will be a great many people out of work this season," said the philanthropist. "Yes," an-swered the editor, as gloom swept over his face, "and overy one of them will undertake to write spring poetry."—Kx.

Do You Have Asthmat

This wonderful Book of Revelation has de-cided reference to historical events, and also to the stages of development through which all souls must pass until they reach the acme of attainment in connection with this earth.

As to the power and majesty which charac-terize the glowing imagery of the Apocaly pse, it should be considered that John, the reve-lator, was an initiate of the highest rank; one, lator, was an initiate of the highest rank; one, moreover, who had given up his entire life, from early youth to extreme old age, to the discovery and promulgation of the grandest truths, and this in the face of the bitterest and most relentless persecution. Great spiritual revelations are not granted to the self sparing, for they can only be discerned by those who sacrifice everything terrestrial to obtain them. We may also add, that there are ancient no-ble orders of true mystics on earth to day who can corroborate the truth of all the weird and solemn statements of the Book of Revelation; and if any one questions why the innermost teachings of the seers are not presented to the

teachings of the seers are not presented to the masses in plain everyday language, we can give but two answers: First, the populace at rive but two answers: First, the populace at large does not want them, and would not profit by them; second, it is impossible to describe in common terms the deepest mysteries of sci-ence. The universal symbol language em-ployed by true hierophants the world over is perfectly explicit to those who have studied it. We advise our earnest questioner to retire, whenever he feels most inclined to do so to some whenever he feels most inclined to do so, to some sequestered place, and there, as free as possi-ble from distractions, meditate upon these deep, high themes in which he is rightly inter-ested. An illumination awaits all who will sincerely seek it. The best opportunities for contemplation and concentration are af-forded in the open country or by the seashore, where the air is pure; but when persons can-not leave their city dwellings, they can at least retire to a quiet, well-ventilated room at a re-poseful hour. poseful hour. n bear

Q.-[By the same.] A. J. Davis, in "Nature's Divine Revelations" (I believe it is), says that the great highway to the spirit-land is composed of odic and magnetic forces continually flowing of odic and magnetic forces continually flowing from the earth, and passing near the sphere of the star 'Alcyone in its way to the spirit zone situated in the Milky Way; that these odic and magnetic fluids emanate from the inhabitants of the earth; and these fluids being attracted by some unknown law to that particular locality in the heavens, are there condensed or conyealed into a solid zone called the spirit land. Now, if that is the case, is not the spirit land of this earth, or of our solar system, connected with the spirit-land of all the stars and systems known to our earthly astronomy ? our earthly astronomy?

A.—Without fully endorsing the theory here expressed, we gladly concede that it contains much truthful teaching; though it has the com-mon defect of apparently resting upon noth-ing. Grant spiritual causation, admit involu-

ing. Grant spiritual causation, admit involu-tion, and you have a solid, reasonable basis for any same doctrine of evolution you may choose to propound; and all views of evolution are relatively correct externally, though unless they rest on a spiritual foundation they are ton beau

Sixth. Be persistent; keep your own coun-sel; tell no one that you are holding sittings unless you desire to invite some one to join your band. Seventh. Sit comfortably around the room

in the easiest chairs you can procure; if you feel sleepy, do not try to keep awake, and always keep the same seats unless you are requested for some reasonable cause to make

requested for some reasonance is the requested for some reasonance is the result of the result of the room devoted to the work in hand; do not use it for all sorts of purposes; and, most of all, never permit it to be the scene of angry controversy or acrimonious debate. A free amicable interchange of ideas is not, however, objectionable.

case one of your number exhibits a strong de-sire for such a retreat. Usually when the phase of mediumship in which you are specially interested announces itself powerfully to any person, there is a desire for special seclusion till results are obtained. Let phenomena oc-our as they will; never interfere with anything that may transmite but reason upon manifes-

our as they will; never interfere with anything that may transpire, but reason upon manifes-tations after their occurrence. The above are general directions which have been successfully followed in many instances; they are, of course, subject to considerable ex-pansion, and if further light is desired on spe-cial points, we will endeavor to give it in an-swer to subsequent inquiries if such (on this particular theme) are sent to us for considera-tion. tion.

The man who tersely says his say, And promptly then goes on his way, May live to see another day —for Business.

The Best Known. That which is the most widely known is sure to give the greatest satisfaction. When we are slok and in need of a physician we send for the one who is known to be the most skilliol in his profession. It is only re-cently that people all over the land had the opportu-nity of obtaining the best medical consultation and advice without charge. Dr. Greene, of 84 Temple Place. Boston, Mass., is without question the best known and most skilliul phy-sician in curing nervous and chronic diseases. He is the discoverer of the wonderful cure, Dr. Greene's Nervura blood and nerve remedy, and has lately adopt-ed the plan of treating the slok from far and near by means of letter correspondence. His success is simply wonderful. People can consult him by letter free of charge.

to propound; and all views of evolution are relatively correct externally, though unless top heavy. It is no doubt quite true that A. J. Davis saw what he described in "Nature's Divine works; but the fact of odio and magnetic force emanating from the earth and man, proves no

• Will also attend funerals.

Passed to Spirit-Life.

From Montpeller, Vt., Feb. 26th, 1894, Mrs. Harriett Brockway, aged 81 years.

way, aged Si years. More than thirty years she had been a believer in Spirit-ualism. Although she was alone in the world as far as rela-tives who could care for her were concerned, she found the kindest of attention in the hospitable bome of George Ripley and play out of the fullness of their hearts such kindness and gave out of the fullness of their hearts such kindness and playe out of the fullness of their hearts such kindness and love as made her last days on this side of life quiet and peaceful. The writer was invited to speak words befitting the occasion as we laid away all that was mortal of one more of our veteran Bpiritualists.

From Duxbury, Vt., Jan. 25th, Mr. E. B. Montgomery, aged 85 years.

85 years. He was one of the oldest and most respected men in the town. Himself and his good wife were among the first to investigate Modern Spiritualism, and became firm in the knowledge of aprix-to-emmuniton. One after another of a large family has been called to spirit-life, until there only remain the wife and one son; but they know the Better Land is not far away, and a re-unon is sure in that fairer home of the soul. Funeral services by the writer. MIR. ADBIE W. CHOSSETT.

From his home in Florence, O. (of pneumonia), Wilbur

From his home in Florence, O. (of pneumonia), Wilbur Mason, in the 74th year of his ago. He was a zoalous advocate of Spiritualiam—having been convinced by wonderful tests—and a sympathetic friend of the poor, who sought him in their distress. The functral, held in the Congregational church, was attended by one of the largest audiences ever assembled there. Hidson Tuttle delivered the address, eloquent with the truthe of Spirit-ualism, and eulogizing the ploneers, of whom Mr. Mason was almost the last remaining. Mrs. Emma Rood Tuttle sang and read from the Lyccum Guide, and the impressive ritual at the grave was furnished by that volume. A. R.

[Oblivary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional lines will be charged. The worts on an aver-age make a line. No poetry admitted under the advoss heading.)

The Best Known.

cable interchange of ideas is not, nowever, or-jectionable. Ninth. Provide a simple "cabinet" or seat behind a thin curtain of some pleasing color, in case one of your number exhibits a strong de-

In Ten Days Boston Could be Freed

"I CAN DO IT MYSELF," SAYS MR. PICKENING OF LONDON.

The advocates of vaccination had hot shot poured into their ranks this morning, (says the Boston Globe of Wednesday evening, March 28th) before the Committee on Public Health in Room 10, at the State House.

Room 16, at the State House. The gentleman who delivered the principal address was Jno. Pickering, FRGS., FSS., FSS., SA., etc., 86 Thicket Road, Annerly, London, S. E. From the opening word of his forty-minute argument until he wound up with an offer to rid the City Hospital and the city of Boston of every case of smallpox now within its borders within ten days, it was evident that he intend-ed to take the war into the enemy's camp. Dr. Abbott of the Massachusetts State Board of Health and Mr. Pickering crossed swords a few times toward the close of the latter's argu-ment.

ment.

He opened by questioning the accuracy of some of the authorities which have been put forward on the other side at former hearings,

forward on the other side at former hearings, and quoted from several authorities, including Florence Nightingale, to show that smallpox ought not to be treated incidentally, or in iso-lated cases, but that all infectious diseases should be treated together. "Create a healthy race of men by good, clean, healthy and sanitary conditions," he said, "and deal with all epidemics generally, and not with one specifically, and you will have less of these contagious diseases. We have been battling with statistics for forty years, when we ought to have taken higher ground. "Statistics can be made to prove anything

when we ought to have taken higher ground. "Statistics can be made to prove anything which it may be found necessary to prove. Wherever you have the most inoculation or vacchation, there you have the most small-pox. For seventeen years the city of Leices-ter, in England, has not had any vaccination, and last year the deaths from smallpox amount-ed to only two per cent. "Last year four tramps took the disease there, and out of a total of two hundred and thirty cases in ten months there were only nineteen deaths. In Sheffleid, where ninety-five per cent. of the people were vaccinated, there were seven thousand cases and six hun-dred and forty eight deaths, although there was no proportion in the population, which was no proportion in the population, which was only about twice as large as that of Leicester.

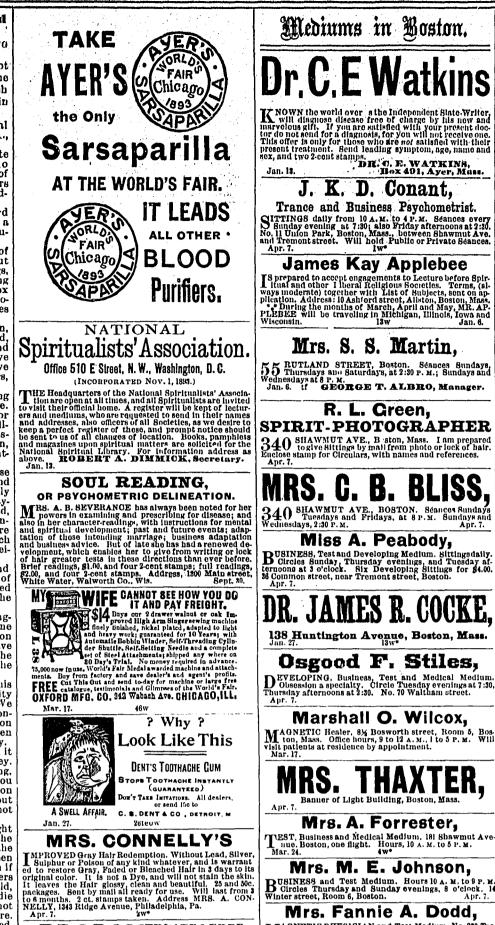
cester. "In Bradford, there were nine hundred and seventy-four cases last year of smallpox, of whom seven hundred and two were vaccinated and one hundred and ten died, and all the dette vere version were vaccinated

and one hundred and ten died, and all the deaths were people who were vaccinated. "I could take you through fifty cities in Eng-land, and tell you a similar story in every one of them. Wherever you have no vaccination you have the best health. Wherever you have the largest vaccination there you have the largest number of cases of smallpox, and the greatest mortality. "During the period of inoculation in this country, from 1722 to 1798, the whole mortality from smallpox was a self inflicted disaster. We took this thing from the gypsies around Con-stantinople. In insisting on this vaccination you have produced it, you treat as a calamity. "The Almighty has no more to do with it than a dead Jupiter or the king of Dahomey. In vaccination you are just communicating.

The Annular price of the king of Dahomey. In vaccination you are just communicating, though in a mild form, the smallpox which you wish to avoid. If you had not had inoculation and vaccination smallpox would have died out two hundred years ago, and you would not have had a shred of it to day. "It is one of four diseases which wrought such havoc some hundreds of years ago, the plague, the black death, smallpox and the sweating sickness. The other three have been eradicated, and so would smallpox have been if it had not been for vaccination. The others have all left Europe, and are leaving the world, for the tendency of all these diseases is to die out, if men will only let them. Men have not yet recognized the laws of prevention and cure. It has taken three hundred years for the med-ical fraternity to find out that they were wrong in producing a counter-irritant. Now they say if a man has fever, 'let him be sent to bed, keep him from committing suicide, and let the if a man has fever, 'let him be sent to bed, keep him from committing suicide, and let the disease die out.' That is the expectant prac-tice which is in vogue to day." The professor then went into the law of cure at considerable length, and in the course of his argument read from a number of books to prove the accuracy of his assertions. Continuing, he said: "It is well known that extremes of temperature destroy organic dis-eases in the blood. If doctors know what the disease is, they can cure it very easily. I have

eases in the blood. If doctors know what the disease is, they can cure it very easily. I have cured smallpox cases in two hours, in six hours, in twelve hours, and very severe cases in three days. The worst cases I have ever had I have cured in five days.

'Any great reform, as history will show you,





52teow

FREE ind Book giv. OLD COINS send 2 stamps. National Coin Co., 53P State st., Boston, Ms.

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New Light

FROM THE

Great Pyramid! The Astronomico-Geographical System of the Ancients Record ered and Applied to the Elucidation of History, Ceremony, Symbolism and Religion.

BY ALBERT ROSS PARSONS.

NATURAL SYSTEM OF MEDICINE VS. THE

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POPULAR MEDICINE.

BY J. D. STILLMAN, M. D.

DI J. J. D. DILLIARAN, M. D. Dr. Stillnam has demonstrated boyond criticism that medical science is still in its infanoy, and that new inven-tions of natural and certain remedies are necessary in med-icine to keep it abreast with the asp of improvement. He points to the sacredness of the avocation of the physician, and condemns the wholesale triling with the human sys-tem by men who are incompetent to deal with it. Paper, pp. 69, price 25 cents; cloth, 50 cents. For sale by COLBY & RICH.

There is no Death.

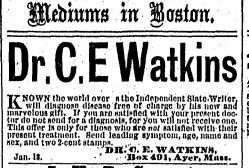
BY FLORENCE MARRYAT.

PHILOSOPHIC IDEAS: or, The Spiritual Aspect Nature Presents to J. Wilmshurst. Paper, 151 pages. Price Micente, postage 4 cents. For sale by COLBY & RIOH.

11

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Dec. 31.



OF

LIGHT.

BANNER

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IS prepared to accept engagements to Lecture before Spir-litual and other I lberal Religious Societies. Terms, (al-ways moderate) together with List of Subjects, sent on ap-plication. Address 10 Ashiord street, Aliston, Boston, Mass, * During the months of March, April and May, MR. AP-PLEBEE will be traveling in Michigan, Illinois, Iowa and Wisconsin. 13w Jan. 6.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Scances Sundays, Wednesdays abu Saturdays, at 2:30 P. M.; Sundays and Jan. 6. tf GEORGE T. ALBRO, Manager.

R. L. Green,

SPIRIT-PHOTOGRAPHER 340 SHAWMUT AVE. B ston, Mass. I am prepared to give Sittings by mail from photo or lock of hair. Apr. 7.



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Marshall O. Wilcox, MAGNETIC Healer, 8% Bosworth street, Room 5, Bos-ton, Mass. Office hours, 9 to 12 a. M., 1 to 5 P. M. Will visit patients at residence by appointment. Mar. 17.



Mrs. A. Forrester, TEST, Business and Medical Medium. 181 Shawmut A nue. Boston, one flight. Hours, 10 A. M. to 5 P. M. Mar. 24.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings. 8 o'clock. 14 Winter street, Room 6, Boston. Apr. 7.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Eliot street, Boston. Apr. 7.

Miss J. Rhind, Seer. BUSINESS, Health, Description of Friends. Advice by letter 81. Circles Thursday, 3 and 8 r. M. Sittings daily 1064 Washington street, Boston. In* Apr. 7.

Addison D. Crabtree, M.D., 131 TREMONT ST. Diagnosis and Cure of Diseases a Feb. 3. Solution States and Sex. 13w*

Mrs. T. F. Deane, Business and Test Medium, 109 Appleton street, Boston. Apr. 7. 2w Mrs. A. E. Cunningham, 247 Columbus Avenue, Suite 8, Boston. Mar. 3.



Miscellaneous.

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not street. Nativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD. Box 1664, Bos-ton, Mass. July 19.

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Song and Chorus by F. M. PAINE.

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The Religio-Philosophical Journal. FOUNDED IN 1865.

FUUN DELP IN ASUS. A Norgan of Psychical Research and of Religious and So-cial Reform. B. F. UNDERWOOD, Editor and Pub-lisher; SARA A. UNDERWOOD, Associate Editor. Terms, \$2.50 a year.

The Pacific Coast Spiritualist,

Devoted to Spiritualism and Reform.

Dec. 2. THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. S1.00 per annum. Address MRS. JAMES A. BJ.185, 1904 Wabash Avenue, Chicago, III.

Wabash Avenue, Chickgo, III. **READ** "THE TWO WORLDS," edited by Lar, vigorous, outspoken, and *abcad* of the times. It deals fearleasily with the "burning guestions" of the day; advo-cates religious progress, etc. Post free for 32 weeks for \$1.00; for 64 weeks for \$2.00. Address - Manager, "The Two Worlds" Office, 73A Corporation Street, Mauchester, Eng. NEW THOUGHT: A Monthly Magazine, 48 to 60 nearly printed octavo pages, devoted to Spiritual-ism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, 51.00; six months, octa.; sample coples, 10 cts. each. MOSES HULL & CO., Proprietors, 29 Chicago Terrace, Chicago, 11.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, 53.00 a year, 51.50 for six months, Scents per single copy. Address J. P. MEN. DUM. Investigator Office, Pairs Memorial, Boston Mass Price Reduced from \$1.00 to 50 cents.

THE PHANTOM FORM.

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tions by a Spirit. Through the Trance Me-diumship of Mrs. Nettie Pease Fox. This is one of the most deeply interesting Spiritualistic works ever published. Given in a narrative form by a indy whose earth-life was one of strange viclositudes, startling events and wonderful mediumistic experiences. After many years in spirit-life she returns to earth, and through the fully entranced organism and power of another, gives her earth history, followed by revelations from spirit-life, interesting and instructive to those who would know the condition, opportunities, and employments of those who have crossed the "narrow stream meandering these two worlds between." A better understanding of this remarka ble book may be obtained from the following table, giving a few of the many subjects upon which we have reveiations from the spirit-world: Death Foretold; Death-Bed Vision and Revelations; is There Another Life 2 Angel Ministrations; Spirit Prophecy Fulfilded; Saved from a Horrible Fate by Spirit Warning; A Fathar's Fakse Representation Corrected by the Spirit-Mother; Life Saved by Spirit-Power; My Death Foretold; My Sudden Departure from Earth-Life; First Awakening in Spirit-Life; Marsion in Spirit-Land; Return to Earth-Life; Some Spirits Worship a Personal God; Spirits Attend a Marriage Ceremony of Earth; Marriage In Spirit-Life; Temple of Science; Library; Modes of Traveling; Visiting Another Planet. Many Revelations are given of Hie and its employments in the spirit-word deeply interesting. Cloth, pp. 169. Price 50 cents; postage paid to any part of the world.

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7

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PSYCHIO MEDIUM, 268 W. 43d street, New York City. Endorsed by Prof. Wallace, Florence Marryat and the Spiritual Press. Public scance Thursday ovenings. Jan. 6. Jan. 6.

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May be Addressed until further notice, No. 46 Avenue B, Vick Park, Rochester, N. Y.

No. 46 Avenue B, Vick Park, Hochester, N. Y. D. R. WILLIS may be addressed as above. From this poins the can attend to the diagnosing of discase psychometri-cally. He claims that his powers in this line are unrivaled combining, as he does, accurate scientific knowledge with teen and searching psychometric power. Dr. Willis claims especial skill in treating all discasses of the blood and nervous system. Cancers, Scrottals in all the forms, Epilopsy, Paralysis, and all the most delicate and complicated discasses of beth secs. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been cured by his system of practice whon all others have been have be



A new book of Songs by C. PAYSON LONGLEY. Containing fifty.eight choice compositions, with Music and Chorus, suitable for

our Spiritual Lyceums, etc.

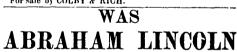
The following is the table of contents:

The following is the table of contents: Bring Us Some Beautiful Thought; Beautiful Days Gone By; Beautiful Here, Glorious Now; Beautiful Home of the Soul; Beautiful Here, Glorious Now; Beautiful Home of the Byond the Mists; Beyond the River; Come in Thy Beauty, Angel of Light; Calling Back the Old Days; Coming Back to Chain Our Owa; Dear Old Days; Dear Pieading Volces; Forever Young; Gathered Home to God; Gathering Flow-ers in Heaven; Grandmother's Waiting; Heavenly Music Fills the Air; Home of My Beautiful Dreams; I Shall Be Satisfied; Just Beyond the Gates of Gold; Just Over There; Love's Golden Chain; Little Baby Fingers; Lifting of the Veil; Loving Angels Everywhere; Liftle Birdle's Gone to Rest; Loved Ones in Heaven; Only a Thin Veil; Open Those Pearly Gates; Our Beautiful Home Above; Only a Whisper; Our Native Land; Some Day We Shall Meet; Bad Memories Come, Oh I Heart; Sometime We Shall Know; Sleep On, Comrides; They Are Waiting for US Now; The Garments We Make We Shall Wear; The Old Man's Bpirt; Welcome; The Golden Gates Are Left Ajar; Truth Shall Save the World; The White Immorial Shore; The Olty Just over the Hill; The Hore and Now; That Beautiful World; Two Little Shoes and a Ringlet of Hair; There's a Home of Bilss Above; When the Dear Once Gather at Home; When J Ge Home; Yaar Song of Progress; When My Soul Shall Be My Angel Name? When We Pass through the Beautiful Gate; Who Singa My Child to Sleep ? Whon Wil Greet Me First in Hear-en ? War Song of Progress; When My Soul Shall Be Free; Your Darling Is Not Sleeping. The above book is handsomely bound in cloth, with glit fluxtration on cover, contains a lithographic frontisplece bearing portraits of Mr. and Mrs. Longley, and is an orna-ment for table or plano, as well as a work sdapted to the home gathering, meetings, circles, or places of social as-sembly.

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

to Prof. Longiey: "My DEAR FRIEND AND BROTHER.—The songs I ordered from you have arrived in good shape. Your music is sweet, touching, and at the same time well written, which is by no means always the case with music of a popular character. It is high time that your truly spiritual music should be adopted by all spiritual organizations, and I will do my part in the work. Praternally yours, (ARLYLE PETERSILEA. Los Angeles. ("al., Jan. 10th, 1894.")

Price \$1.25, postage free. For sale by COLBY & RICH.



A SPIRITUALIST?

Room 58, 92 and 94 La Salle Street, Jan. 20. Chicago, III. \$1.00 per year. A LARGE EIGHT PAGE WEEKLY, No. 1 Polk Street......San Francisco, Cal. JULIA SCHLESINGER, Editor. Dec. 2.

lias to come from without You cannos trust to the medical fraternity in the matter, because this thing has been so stereotyped on their brains that it would require a surgical operation to get it out. "I appeal to you, in the interest of the children

of this community, of America, of your own wives and children, to think upon this matter

and take it into your own hands." The chairman suggesting that as Mr. Picker-FREE BEND 4 CENTS IN POSTAGE, a lock of your barr, name, age and sex, and I will send you a clairyoyant diagnosis of your disease free. Addrees BR. C. E. BATDORF, Apr. 7. (w* Mechanicsville, Iowa. ing had already spoken at considerable length, it would be better if he were to allow any gen-tleman who cared to do so to question him. Mr. Pickering agreed, and Dr. Abbott of the State Board of Health asked if he meant to convey that nobody in Leicester, Eng., was vacci-

nated. Mr. Pickering replied, amid considerable laughter, that the children of medical men and parsons were. Dr. Abbott said that in Massachusetts, with

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail.50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Rem-edies propared by spirit-direction. Address Dexter, Me. Mar. 31. a population of 2,500,000 people and thirty cities, within the same period, there had not been as many deaths as there had been in Leicester, with a population of 150,000 or thereabouts, and that, too, including the recent epidemic

here. Mr. Pickering replied that there was no crowding, which he considered the great cause of epidemics, in this country, as there were not x0,000,000 people on the entire continent, whereas in England, a small country, there were 40,000,000.

40,000,000. Dr. Abbott said that in the epidemic of 1721 844 persons had died in Boston out of a popula tion of 12,000, although there was no vaccina-tion. Taking the proportion of population, that would make 25,000 deaths in Boston to-

day, Mr. Pickering said that inoculation began in

BY ALBERT ROSS PARSONS. In following the course of the constellations, when those immovably and perpetually fastened upon America are reached. It appears that while a 1 that is sublime in the his-toric past centers upon Egypt, all that is sublime in the pro-historic past centers upon America; and as the curtain which has hitherto concealed the prehistoric connection be-tween the peoples of ancient Egypt and America is lifted, it is seen that, the people of the Eagle on the Nile being de-seended from the original people of the Eagle on this con-tinent, the twalk are one, and that prehistoric America was the original Egypt or Eagle-land, prior to the migdly dis-persion in the days of Peleg, when the earth was divided and the great globe itself was nearly rent asunder. Ancient America is seen to have been inhabited by the grand race of men who loft their deathices traces upon the surface of the globe and among the stars of the sky and ti is cond that and the berakity of the nations, and all the emblems, cere-monics and figures of soceh of religion and of opic peetry are derived from the at and the science, the triumph and the destinction of the ancient Americas. The work contains a map both of the surface of the globe and of the constellations in the heaven, with numerous rare and significations of great value. Mew Linettra theometic the science, and significant instrated, handsomely printed, and bound in a substantial manner, scientific else, and is a most important addition to the distrature of the day. For saile by COLNY & RICH. Mr. Pickering said that inociliation began in Massachusetts in 1721, and Dr. Abbott replied that it was not adopted to any great extent until several years afterward. Mr. Pickering said: "It began in 1721, and during the succeeding thirty years it went on throughout America, and when your armies were laid prostrate in the field by disease, it was by inoculation and nothing else. The mo-ment you dise up raccination you do avout with was by incoulation and nothing else. The mo-ment you give up vaccination you do away with smallpox. It will die out. I could bring you back the plague here or any other disease of past history within three years. You will have smallpox until the end of the world if you continue this preposterous means. You must not regard the ideas of medical men in this remand.

must not regard the ideas of incurs, inclusion this respect. "Mr. Chairman, I will take charge of your hospital, and guarantee that there will be no such thing as infection within ten days, or of smallpox patients as they come into the hospi-tal, and within five days clean them out and send them home, Eighty per cent. of your cases can be cured within six hours, and ten per cent. additional within twelve hours. There is no infection under the proper sanitary treat ment of disease."

ment of disease." Mr. Pickering's time having expired, the chairman declared the hearing closed.

CONSUMPTION OURED.

CONSUMPTION OURED. ("IAn old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and per-manent cure of Consumption, Bronchitis, Catarth, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous. Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A.NOYES, 820 Powers' Block, Hochester, N. Y. IIY FLORENCE MARRYAT. This singularly interesting book contains an account of Miss Marryat's own experiences in the investigation of the science of Spiritualism. In doing so she claims to have confined herself to record ing facts, leaving the deductions to be drawn from them wholly to her readers. It is a very donvincing work to hand to skoptics, and should be widely circulated. Paper, pp. 265. Price 50 cents. For sale by COLINY & RICH.

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TEST and Business Medium. Magnetic Treatments. 17 Tremont street, Room 11. Hours 10 to 9. Apr. 7.

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DSYCHOMETRIC and Business Reading, or Arguestions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Jan. 6. 18w*

DR. A. H. RIOHARDSON Is located at No. 2 Harvard Place, Charlestown. Dec. 2. tf

MRS. M. J. MASURY, Scientific Massage, ladies only, 68 Montgomery st., Boston. Mur. 17.

Mar. 11. M. W. LESLIE, Trance Medium, 587 Tromont street, Boston. Private sittings daily. Mar. 31. 2w*

MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 642 Tremont street, cor. Hanson, Boston.

 Apr. 1.

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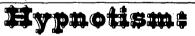
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practice of her mediumship in New York City, she used to have what are known as test conditions at all her séances; but for many years she has refused to submit her mediumship to such arrangements as presupposed dishonesty on her part, and in this decision her best friends have sustained her.

Some five years ago she believed her guides when they told her that they had acquired sufficient knowledge of, and control over, the forces used by them through her organism to enable them to give satisfactory materializations if the cabinet were placed upon the platform in a public hall, and before a large audi-

the platform in a public hall, and before a large audi-ence. Showing her implicit faith in her guides by her act, she arranged for and gave public scances to large audiences in Adelphi Hall, New York City, and Con-servatory Hall, Brooklyn, and in other citles—all of which were eminently successful and satisfactory. This led to her being known to many people who had never attended private scances for materializa-tions, and she received requests to give scances in the private homes of many people of social and church standing. About three years ago, she, by the advice and con-sent of her guides, began to yield acquiescence to some of these requests, and during these years has given many scances at the private homes of families in this city, several of which were at the houses of some of the so called "four hundred" of New York society.

some of these requests, and during these years has given many scances at the private homes of families in this city, several of which were at the houses of some of the so called "four hundred" of New York society. At all these scances, where the sitters in the circle were the specially invited guests of the host or host-ess, and where no possible opportunity for "confed-erate collusion" by the medium was possible, the same satisfactory manifestations were had as at her own home and in her established scance-room. On the evening of March 20th J was present at one of this class of scances given by Mrs. Williams at the apartments of Mrs. M. E. Wallace in the Park View, at 222 West 59th street, overlooking Central Park. The circle was a large one, and all in it were there by invitation. I noticed the presence of Dr, and Mrs. Church, Mr. and Mrs. Storms, Mrs. Phillips, Mr. Hoyt, Mrs. Huyler of Middletown, N. Y., Mr. G. F. Duysters, Mrs. Wolff, Mrs. Schooley, Mr. and Mrs. Henderson of Plainfield, N. J., Mrs. Dr. Weisman and daughter, Countess Norralkow, Miss Hasbrook, Mr. McLane, Mrs. White, Mr. Wm. Brandreth of Sing Sing, Hon. Melville Smith, Mrs. Moore and her daugh-ter Lille, Miss Gertrude Williams, and Mrs. Wallace, the hostess. The atmosphere of the circle was very pleasing to one sensitive to such luifuences, diffusing a sensation of sympathetic harmony, and an openness and desire to know and receive the truth. Mrs. Maggie Morrison presided at the plano. Mrs. Williams made a few appropriate remarks before tak-ing ber seal in the cabinet, whiled consisted of the small Hbrary-room off the parlor, divided from they portieres hung before the sliding doors, which were pushed back. This room, about 12x6 feet, was quite to know and receive the strudt. Splrit Prof. Henry Kiddle came with great power and naturalness, and talked with his daughter, Mrs. Dr. Weisman, and her daughter, whom the Professor said would also be a medium. He called up your corre-spondent, and taking myarm waiked all around the criele twice,

the curtain, and appearing about the same size as

Banner of Bight. BOSTON, SATURDAY, APRIL 7, 1894.

MEETINGS IN BOSTON.

MENTINGS IN BOSTON. Boston Spiritual Temple, Herkeley Hall, 4 Borkeley Sirect.-Loctures Sundaya: 10/A.M. and YF Y. M. Mrs. R. B. Lillio, speaker for April. All scate are free. William H. Banks, President. The Heiping Hand Society of the Hoston Spiritual Temple meeting 47.M.; the at 6 P. M.; public meeting 7% F.M. Business meeting 4 F.M.; the at 6 P. M.; public meeting 7% F.M. Business Incette Webster, President. First Spiritual Temple, corner Newbery and dixeter Streets.-Spiritual Fraternity Society: Sun-stays, at 2% F.M. Gunday School at 11 A.M. Boclable Wydnesdays at 7% F.M. Other meetings announced 'tom platform. Scats free. All are welcome. The Veteram Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Pinco, at 7% F.M. Dr. H.B. Store, Fresident. Diddren's Progressive Lyceum meets overy Sun-day morning in Red Men's Hall, 64 Termont street, at 10%. All welcome. J. B. Batch, Jr., Conductor. The Ladies' Lyceum Union meets every Wednesday. Busi-nees meeting at 4 F.M. Supper at 8. Entertainment in the evening.

Eagle Hall, 616 Washington Street.-Sundays at i A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Tuttle, Conductor. **Hathbone Hall, 694 Washington Street, cor** acr of Kneeland.—Spiritusi meetings every Sunday at 11 A. M., 2% and 7% r. M. (7% P. M. meeting in Commer vial Hail) Thursday at 2% P.M. N. P. Smith, Ohairman. Harmony Hall, 724 Washington Street.-Meet luga are held every Sunday at 11 A. M., 3% and 7% F. M.; also Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor.

America Hall, 724 Washington Street.-Meetings yundays at 10% A.M. and 2% and 7% P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Neike, Con-

The Ladies' Industrial Society meets every Thurs-ay afternoon and evening at Dwight Hall, 514 Tremont reet. Ida P. A. Whitlock, President.

Hollis Hall, corner Washington and Hollis roots.-Meetings Sunday at 11 A. M., 2% and 7% P. M.; wesday at 2%, tost meeting. Every Friday evening, social ad dance. M. Adeline Wilkinson, President. nd dance.

Tirst Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.-Business meetings Fridays, 14 cp. M.; Tea at 6 P. M.; Social meeting at 7% P.M. Pub-ic Circle last Friday in each month at 3 p. M. Mrs. A. E.

Barnos, President. Society of Psychical Evolution will hold meetings Sundays at 10% A. M., 2% and 7% r. M. Good music. Marie A. Chase, Director.

Knights of Honor Hall, 730 Wushington Street. Meetings Sundays, afternoon and evening. Eben Cobb,

Conductor. Montgomery Hall, 735 Washington Street.— Meetings overy Sunday 11 A. M., 2% and 7% P. M., and every Wednesday St. M. Dr. A. C. Davis, Conductor. Unity Hall Spiritual Conference, 724 Washington street, meets every Thursday ovening at 8 o'clock. Good mediums; good music. Chas. O. Gridley, Conductor.

'The Home Rostrum (2) Soley street, Charlestown).-teetings Sundays and Tuesdays at 7% r. M. Dr. E. M. San

Unity Hall, 724 Washington Street.—Heart and Hand Spiritual Society meets every Wednesday evening at 8 o'clock. W. B. Hall, Conductor.

First Spiritual Temple, corner Exeter and Newbury Streets.- On Sunday, April 1st, Mr. W. J. Colville delivered the Anniversary address during the

Colville delivered the Anniversary address during the impressive morning services, which opened at 10:30 with a magnificent voluntary on the great organ by Prof. Geo. W. Morris of Paris. The singing by Miss Dodge and Mr. Barker was weet and telling, and the flowers on the platform gave a charmingly festive ap-prarance to the imposing scene. The lecturer opened his address by referring to the significance of numbers. The number forty-six has an interesting connection with the second Temple at Jerusalem, which history states took forty-six years to build. Some anthropologists who have made deep study of human development say that at forty-six

to build. Some anthropologists who have made deep study of human development say that at forty-six years of age the healthy man or woman who has fived wively reaches perfect maturity, and commences at that age the very prime of life. If there is such significance in the number forty six, then it may well be commended to all interested in the progress of Spiritualism throughout the world to make this special Auniversary the time for introduc-ing new zeal and activity into the ranks, buoyed up with the encouraging assurance that the time may now be fully ripe for efforts which previously would have been premature.

with the encouraging assurance that the time may now be fully ripe for efforts which previously would have been premature. So far as organizing Spiritualism is concerned, it cannot be done on so pretentious a scale as some or-ganizers attempt. The plan for forming and main-taining a federation of cooperating societies may prove a great success, provided the attempt is not made to stutify liberty or confine the spirit by in-cluding only those who are organized in the category of true spiritual workers. From the luception of the movement in '48 till the present hour, nothing has been more characteristic of its spiritualistic nature than its variety on the sur face, and yet unity at the centre. It would prove an easy but thankless task to enumerate the disagreements which have marred the outside work of Spiritualism i, it is both a thankful and useful work to show wherein, despite differences, the spiritual movement is a perfect unity, as the philosophy is essentially concordant, no matter how diversely it may be ex-pressed. pressed.

Spiritualism does not profess to settle immediately Spiritualism does not profess to settle immediately and finally every question pertaining to universal life; therefore discrepancies in teaching through diver gence of views may well be expected, and such seem-ing discord is really a feature of a greater unity. Spiritualism does present to the world an efficient philosophy of life, and it does make a revelation to mankind of exceptional importance. The first raps were humble, in an obscure place, through the medium-ship of lowly children, and the operating influence

move one error and establish another if our methods are rithless; but when we study the way of evolution and of true education, our motto becomes the truly spiritual one: "I show unto you a more excellent way." Bheep in wolves' clothing, and their state beyond the grave, was portrayed. Many people are far bet-tor (not worse) than they appear. All hypoerlay is not on the side of assuming virtues: many people hild what is best in them, and are cruely misju iged on earth. Death, while it effects no radical change in claracter, is a great revealer, and one of the most de-lightful experiences will be to recognize many of our people block. we ever seemed

we over seemed. On Sunday next Mr. Colville will speak twice in the Temple: At 10:30 A. M., subject, "Dashed Against the Ruck"; 2:45 P. M. on matters of vital interest con-nected with Spiritualism.

The Veteran Spiritualists' Union and Helping Hand Society held the first Anniversary celebration of the season at Gould Hall, Wednesday after

noon and evening, March 28th. At the afternoon session Miss Webster presided, and very earnest speeches were made by Mrs. N. J. Willis, Mrs. Alice 8. Waterhouse and Dr. Richard-

son. In the evening Dr. H. B. Storer occupied the chair, In the evening Dr. H. B. Storer occupied the chair, and in his opening speech said that twenty-six years ago the Anniversary of Modern Spiritualism was cel-ebrated in Boston for the first time. A few of the old workers are still in the field, but a large majority have joined the throng upon the other side. The investi-gation started then has gone on until it has been demonstrated beyond the shadow of a doubt that man survives death. Spiritualism claims that there has been no revelation except through spirit agency. To-day the Spiritualist stands exempt from the power of all the superstitions of the past, and is a free man, deciding for himself what he shall accept and what he shall reject.

all the superstituants stands exempt from the power of all the superstituants stands exempt from the power of shall reject. Mrs. Sarah A. Byrnes said that Spiritualism has af-fected all classes. It came when the hungry and mourning heart cried out for instruction and consola-tion, and it was led by the tiny rap into this truth. Miss Lucette Webster recited "Flags at Half Mast," and in response to an *encore* gave "Young America." Dr. A. H. Richardson was introduced as President of the first Spiritualist Society over formed in Boston, and which held its meetings in the Charlestown Dis-trict over twenty-seven years ago. He reviewed the work of the past quarter of a century, and predicted a far greater advance during the next twenty-five years. Mr. Eben Cobb, in his usual earnest and positive manner, referred to the curlosity which often leads people to investigate, and asserted that if much time and thought are given they finally become Spiritual-thought, and the time is coming more or less im-bued with the teachings of Spiritualism, our poetry and the press generally are filled with spiritual thought, and the time is coming when Spiritual-sial more thoroughly permeate all religions. Prof. George B. Cleveland, assisted by Mrs. Searles, sang a selecton which was heartly applauded. Dr. S. M. Gould, one of the officers of Queen City Park, was introduced, and made a very practical speech, saying that a great revolution is to follow the agitation of spiritual thought, which wills hake the world as never before. His daughter, Miss Evelyn Gould, entertained the audience by reciting Achsa W. Sprague's poem, "Good Night." Excellent music was furnished by a quartet consist-ing of Mrs. Mary F. Lovering, Mr. and Mrs. Cleveland and Mr. L. W. Baxter; Mr. Begin also rendered a solo. F. A. HEATH.

Hollis Hall (Society of Ethical and Spiritual Culture).—The Forty Sixth Anniversary of the "Rochester Knockings," from which has grown what is known

ture).—The Forty Sixth Anniversary of the "Roches-ter Knockings," from which has grown what is known as Modern Spiritualism, was remembered March 31st at this place with a circle for spirit-children, and they were there in large numbers, many of them giving their names to those who knew them. In the afternoon exercises singing by the congrega-tion; Prof. Morris presided at the organ; solo by Mrs. Kimball; Rev. S. L. Beal of Brockton gave an address full of earnestness and power, exhorting every believ-er to more thoroughly understand our beautiful phi-losophy, and to aspire to live each day a more perfect and a grander life while here upon earth; Mrs. Kim-ball sang; Mrs. C. Fannie Allyn gave an address which was listened to attentively—her remarks bearing upon the idea of making Spiritualism eminently practical in order to accomplish the greatest amount of good in the world. She closed with a beautiful improvised poem. The following well-known mediums appeared, giving short speeches and tests: David Brown, Dr. Sanders, Dr. Fred Crockett, Mrs. Woods, Miss Emma Johns, and Mrs. M. Adeline Wilkinson. *Evening*—The audience was very large; singing by congregation; prayer, Mrs. Abble N. Burnham; cornet solo, Miss Lulu Richards; soprano solo by Madam Ba-rutio, which delighted the hearers, and called forth an encore: selection, Brown's Orchestra; Mrs. Abble N. Burnham touchingly administered spiritual baptism to fiteen or twenty persons of various ages—a bal-lowed and inspiring influence being felt by all pres-ent; duet by Mrs. Kimball and Mr. Plummer; Dr. Wm. Franks gave readings and tests, Mrs. Woods and Mrs. Emma Johns, tests; the President, Mrs. M. Ade-line Wilkinson. In her admirable way, gave a large num-ber of descriptions of spirits, going directly to their filends in the audience—all fully recognized. This closed the long and very interesting meeting.

Rathbone Hall, 694 Washington Street,

corner Kucelaud.-Thursday, 2:45 P. M., N. P. Smith, Mrs. Munnie E. Soule, Mrs. M. Knowles,

Smith, Mirs, Minnie E. Soule, Mrs. M. Knowles, Mrs. W. Burt, Mrs. A. Woodbury, Mrs. M. Irwin, Mrs. M. C. Lovering gave readings and tests; Mr. E. P. Weaver, remarks. Saturday, March 31st, 2:45 P. M., N. P. Smith, Mrs. Minnie E. Soule, Mrs. M. Kuowles, Mrs. W. Burt, Mrs. A. Woodbury, Mrs. M. C. Lovering, in tests and readings, celebrated the Anniversary of Modern Spir-itualism. ial Hall.-Parlor circle. Mrs. M

enthusiasin and the deepest heart interest. Three services were hold in our hall, and the mediums who took part were: Mrs. H. T. Kendal of Waltham, Mr. George Hancock, Mr. C. O. Gridley, Mr. H. W. Mar-tin, Mr. O. W. Quimby, Dr. C. D. Fuller, Mrs. Dr. C. E. Heil, Mrs. S. E. Buck, Mrs. Chandler Balley, Mrs. S. E. Bich, Mrs. L. E. D. Davis and Dr. Lathrop. Many wonderful tests were given and earnest words offered commentorative of the Anniversary. Moetings on Tuesday, Thursday and Friday at 3 P. M. The First Society of Spiritualists holds its moot-luss in Carnegie Music Hall Building, between 56th and 57th streets, on Heventh Avenue, entrance on 57th street, where in DANNEL OF LIGHT can bo had. Borvices Sundays, 10% A.N. and 1% r.N. Honry J. Newton, President. Entcherbecker Hull, 44 West 14th Street.-The Ethical Spiritualists Society meets each Sunday at 11 A.N. and 5 F.M. Mrs. Helon Tomple Brigham, spoker, New York Perspiration of the West 14 West New York Perspiration of the Street of Street

P. M On Friday evening, April 13th, a inusical and liter-ary entertainment, tickets ten cents. The BANNER OF LIGHT for sale at all our meet-ings. 1490 Washington street; corner East Canton.

The Children's Progressive Lyceum cele brated the Forty-Sixth Anniversary of Modern Spiritualism Saturday, March 31st, and Sunday, April 1st,

brated the Forty-Sixth Anniversary of Modern Spirit-ualism Saturday, March 3ist, and Sunday, April 1st, in the Casino Building on Tremont street. Its regu-lar seasion Sunday morning, April 1st, was well at-tended. Beside many well-known Lyceum workers and speakers, the Maiden Lyceum was ably repro-sented by a delegration of workers and scholars. The exercises opened with singing by the school, after an overture by the orchestra. An invocation by the instructor, Mr. Woods, was followed with responsive reading by the school, from "The Sinawnut Edu-cator." Mr. Wood then spoke upon "The Anniver-sary." After the Banner March the following pro-gram was presented: "Recitation, Gertie Cook (Boston Lyceum); plano solo, Miss May Cart-r (Malden Lyceum); recitation, "March 31st, 1848 and 1804." Allee Ireland (Boston Lyceum); song; by request, "Palm Branches," "Lit-tie Eddle" (Boston Lyceum); aonz, "Twas Whis-pered One Morning In Heaven." "Little Eddle" (Boston Lyceum); dialogue, Maude and Bertha Willard (Malden Lyceum); "Hydesville in 1848, "by seven. (Cartle Potter (Malden Lyceum); recitation, "Jorenn); "Indeler scholars of the Boston Lyceum; song, Winnie Ireland (Boston Lyceum); recitation, "Lyceum); recitation, "Anniversary of Spiritualism," Helen Higgins (Boston Lyceum); recitation, "Grand-mother's Picture," Alice Fagan (Malden Lyceum); remarks, Dr. Richardson; remarks, J. B. Hatch, Sr.; remarks, Mr. Potter, Conductor of the Malden Lyceum); goodwin (Malden Lyceum); recitation, Annie Lyceum); plano solo, Grace Munroe (Boston Ly-ceum); song, Irving Pratt (Boston Lyceum); recitation, Wille Sheldon (Boston Lyceum); recitation, Carl Lee (Noil Boston Lyceum); recitation, Carl Lee (Noil Roston Lyceum); rendelivered an address appropriate to the acceution write, while he anderess appropriate to Newton, making the opening remarks. He touched upon the materialistic spirit prevalent fifty years ago, when all seemed dark, and spiritual light and knowi-edge had almost departed from our civilization: but, in answer to the need of the hour, the Rochester knockings were heard forty six years ago. Mr. Walter Howell followed with eloquent words, showing the illuminated pathway which has been opened up by the demonstrations of the last half cen-tury, beginning with the seership of Andrew Jackson Davis and the phenomena of the Fox family. But spiritual facts have been such as the needs of each age required.

Note (Discont Effective), instruction sub, 1161. Colle, violin solo, Prof. Schaller. [Mr. J. R. Snow, Assistant Conductor of the Mal-den Lyceum, then delivered an address appropriate to the occasion, which will be published hereafter.-EDB. B. OF L.] Owing to the lateness of the hour part of our pro-gram was obliged to be omitted, but any who desire to hear more may have their wish fulfilled by being present at other sessions of the Lyceum in Red Men's Hall, 514 Tremont street. On May 5th, in Music Hall, the Lyceum will have a Grand May Festival, presenting many rare and beau-tiful dances. E. L. PORTER, Sec'y. 397 Charles street, Boston.

America Hall .-- It was a great day! Harmony reigned, and nature seemed to join hands with the angel-world in making the celebration of the Anni-

reigned, and nature seemed to join hands with the angel-world in making the celebration of the Anni-versary of our glorious Cause a most successful one. The hall could hardly hold the large audiences. Ad-drusses were delivered by Mrs. M. A. Chandler and Dr. S. H. Nelke, which were very much appreciated. The tests were grand indeed, and were given by the following mediums: Miss A. Peabody, Mr. and Mrs. Waiter Anderson of 185 Division street, Chelsea, Dr. L. F. Thayer, Dr. S. H. Nelke, Mrs. A. Osborne, Mrs. M. A. Chandler, Mrs. J. A. Woods, Mr. Haynes, Mrs. M. A. Chandler, Mrs. J. A. Woods, Mr. Haynes, Mrs. M. A. Lesile, Mrs. W. H. H. Burt, Dr. C. D. Fuller, Mr. and Mrs. Hartmaun, Dr. L. C. Willis and many others. The musical and literary entertainments were ex-ceptionally good, thanks to Miss A. Peabody and Dr. S. H. Nelke, through whose efforts the following ex-cellent talent was obtained: Mr. Chas. Weber, zither solots; Mr. Walter Anderson, the sweet tenor; Miss Sadie B. Lamb, soprano aud planist; 'Little Eddle,'' the boy singer; Miss Dora Bonney, a fine planist of fifteen summers; Prof. A. Baumgartner, planist; the "California Quartet," at present at the Boston Thea-tre; Miss Maude Judkins, recitation; Frank Jones, recitation; Mr. Irving and Mr. J. Kelley, the minics; Mr. Toby Lyons, parody singer; Mr. Geo. Williams, ballads; Walter Goddard, bartione; Mr. J. Hirum, mon-olinguist; the Kellen Brothers; the mimic, Mr. Wm. McCart. Most of all these are at present members of some of Boston's leading theatres, who kindly assisted in making the day a most successful one. There were many more who took part, but whose names your cor-respondent was unable to obtain. The thanks of those present are due Dr. Nelke and Miss Feabody for the good work they accompilshed. The dear BANKER found a large and increased sale. This paper is always for sale at the meetings, and at Dr. S. H. Nelke's office, 587 Tremont street. Circles at this hall on Wednesday and Saturday evenings and Thursday atternoons.

Engle Hall .- Wednesday afternoon, March 28th, the meeting was large and interesting. Remarks, tests and readings were given by Mrs. M. Knowles, Mrs. A. G. Hayes, Mrs. Nason, Mr. E. H. Tuttle;

solos, Mr. Grimes; excellent remarks, also tests and readings, all clear, and fully recognized, Mrs. J. K. D. Conant, Mrs. I. E. Downlog, Mrs. M. W. Leslie, Mrs. C. A. Smith, Mrs. M. Knowles, Mrs. Dr. Bell, Mr. E. H. Tuttle. Meetings Sundays, 11 A. M., 2:30, 7:30 P. M.; Wednes-Meetings Sundays, 11 A. E., 2007 day afternoons, 2:45. The BANNER OF LIGHT, an excellent exponent of spiritual truth, for sale each session. E. H. TUTTLE, Leader.

Davis and the phenomena of the Fox family. But spiritual facts have been such as the needs of each age required. Mrs. Cora L. V. Richmond then delivered a beauti-ful but practical address, followed by an equally beau-tiful poem upon "Spring," "Life," and "To-Morrow." In her discourse she called to mind the consoling fact that our departed ones love us, and because of that love the gates of beaven have been opened, and they have come to meet us, bringing joy and gladness to bereaved hearts. Mrs. M. E. Williams spoke with fine effect, and then presented some of the finest tests she ever gave, and that is saying much. Mrs. Florence White read an exquisite poem with good elocutionary effect, and then gave a number of excellent tests. Mrs. Riesen-weber also volced a number of messages from spirit-friends. Mrs. Williams stated that many of the well-known early workers were present in spirit, and gave the names of Messrs. Partridge, Brittan, and others, The audience was the largest ever gathered in for present hall; a hundred were unable to obtain even standing-room, and were turned away. The increase in attendance points to the need of a larger hall for next season. The evening audience was a very large and intelligent one. Mr. Howell was assisted by Mrs. Richmond, whose guides offered a beautiful and in-spiring invocation. Mr. Howell's lecture was upon "The Thought of the Age as Affected by Modern Spiritualism." It was one of his best efforts, and was replete with infor-mation and a clear comprehension of the great power exerted by the spiritual facts and philosophy upon modern thought. The materialistic tendencies of the last hundred years have been fully checked by it, and the tide turned so that great minds are now becoming spiritual and not material and agnostic. Mrs. Richmond followed with excellent and incid answers to many pertinent questions, in the course of which her guides stated that they were reincarnation-its, and asserted that they knew it to be true. She closed with an extemporized poem upon Fifth Avenue Hall (27 West 42d street) .- The Forty-Sixth Anuiversary of Modern Spiritualism was duly observed at this elegant hall, over which Mr. J.

MEETINGS IN NEW YORK.

Spiritualist Headquarters and Ladies' Aid, 105 West 23d Street.- Open daily from 11 A. M. to 9 P. M. for Spiritualists and friends. Wednesdays, entertainment day; business meeting at 20 clock; supper from 6 to 8 P. M.; en-tortainment, etc., to follow.

Carnegie Hall. - Anniversary exercises were held at 20'clock last Sunday, our President, Henry J

Newton, making the opening remarks. He touched

duly observed at this elegant hall, over which Mr. J. W. Fletcher has presided for the entire season. Fine attendance, eloquent speaking, charming music and beautiful flowers served to emphasize a day memora-ble in the history of the century. After Miss Grace Dorley had sung, Mr. Fletcher proceeded to speak upon, "What does the Birthday of Spiritualism Mean?" He declared that forty-six years ago sci-ence dealt only with the past and present of our planet. While it could go back for centuries into the past, it had not the power to take one steep into futuri-ty; that theology, forever asserting that man should live after death, offered not a scintilla of evidence that such a claim could be demonstrated—while the great outside world saw the ebbing and flowing tide of human life coming and going, and yet knew not what the to-morrow held. The first rap ushered in the knowledge that man was immortal; not as a special gift from God, but through the action of an universal iaw. It has proven to Science that there is an intelligent entity behind all demonstrations of life; to Religion that beyond all creed or form of belief is the inaliena-ble right to a continued life; and to the World that death is not the end, but rather the beginning of a new phase of life.

new phase of life. From the beginning to the close Mr. Fletcher was listened to with rapt attention, only broken by long continued applause. Miss Augusta Chambers recited "St. Peter at the Cate" very effectively and responding to an encours

Mrs. A. G. Hayes, Mrs. Nason, Mr. E. H. Tuitle; poems Mrs. H. T. Chase. Sunday, April 1st, the Anniversary of the Advent of Modern Spiritualism was observed throughout the day. Large numbers were in attendance, and the floral dec-orations were numerous. The morning circle was a success. During the afternoon and evening due were given by Mrs. Carlton and Mrs. Searles; plano solos, Mr. Grimes; excellent remarks, also tests and Ism had been the power behind the throne, and if much has been done, does that not also show us how much more there is to be accomplished ere the work has reached any degree of completion? As yet our Cause is disturbed far more by the divisions within than the assaults from without, and the harmonizing influence of this great truth has yet to be felt more deeply before we can be said to be working in com-plete affiliation with the spiritual world. Mrs. Fletcher had a strong influence over her audi-ence, and spoke with deep eloquence. After more music the meeting came to a close. In the evening "Spiritualism Illustrated," with its great dissolving views, held the attention of the audi-ence. Never have the illustrations stood forth with greater distinctness, or the leven with with

New York Psychical Society, Sponcer Hall, 114 West lith street, near Sixth Avenue, Sixth yonr. Every Wednes-day evening, 8 o'clock. Appropriate congregational music, representative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pros. Soul Communion Meeting on Friday of each week, S. M. -doors close at M- at 310 West 26th street, Mrs. Mary O. Morrell, Conductor. souls ? It means isolation, so-Independent Meetings. J. W. Fletcher will lecture and give tests every Bunday at 3 and 3 P. M. at Fifth Avenue Hall, 27 West 420 atreet, between Fifth and Sixth Avenues, where this paper can be obtained.

It means isolation, so-clusion. It is a bar to social and business success. Do you wonder that despair solzes upon these sufferers when Doctors fail, standard remedies fail, And nostrums prove worse than useless ? Skin diseases are most obstinate to cure. CUTICURA REMEDIES Have carned the title Skin Specifics, Bocause for years they have met with most remarkable success.

remarkable success. There are cases that they cannot cure, but they are few indeed. It is no long-drawn-out expensive experiment. 25c. invested in a cake of CUTICURA SOAP Will prove more than we dare claim. In short CUTICURA WORKS WONDERS, And its cures are simply marvellous.

Sold throughout the world. Price, OUTIOURA, 50c.; BOAP, 25c.; RESOLVENT, \$1. POTTER DRUG AND CHEM. COUP., Sole Props., Boston.

Satisfactory Materializations. To the Editors of the Banner of Light:

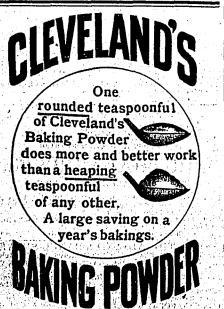
When Mrs. M. E. Williams first began the public

sup or lowly children, and the operating influence was not at all an imposing or dignified intelligence; but this is not remarkable when we consider how un-dignified has been the cradle of nearly every great movement, and how many difficulties have beset the pathway of nearly all illustrious benefactors of man-kind.

Activity of nearly an internous benefactors of inter-kind. Ancient and Modern Spiritualism differ not in es-sential teaching and purpose, but somewhat in the method of presenting truth, by reason of the changed conditions of society. Aristocratic exclusiveness iargely characterized the Oriental orders, and the caste spirit is not yet extinct. The tendency of Mod-ern Spiritualism is to evolve a new democracy, to rob the priesthoods of the world of exclusive power, and to raise up a new prophetic school in the midst of the masses.

There are two products school in the midst of the masses. There are two points to be considered in this con-nection: First, the essential democracy of Spiritual-ism in its selection of instruments from the lowest as well as from the highest quarters; and, second, the seeming exclusiveness of the glits which pertain to some persons and not to others. There are two views t be taken of this also: First, there are those who are endowed by nature to fill certain foles which oth-ers cannot occupy, and as peculiar sensitiveness is needed for some kinds of work and not for others, the highest ends of use and order are best served by this diverse qualification of humanity; second, in many instances spiritual glits unfold when tended and wel-comed, while they lie dormant when their culture is neglected.

neglected. As truth ever lies between extremes, and no theory is utterly foundationless, the seemingly contradictory statements that spiritual spheres are localities and that they are only mental states, are both true. When Channing described heaven as a perfect state of mind, h-stated a stupendous esoteric verity; at the same time, when we hear of seven belts or zones encircling the earth, and of literal habitations in the hereafter, we are not taught anything inconsistent with Chan-ning's declaration. Happiness is the result of inward c-ndition solely, as no outward circumstance can con sole for inward woe; but as order is everywhere in the universe, there are spheres and societies of souls, like Ezekiel's wheel, circle within circle, but all part of the great unity of being. No more salutary teaching can ever be given than that supplied by Bpiritualism concerning the causes of future joy or sorrow. There are no punishments, but there are consequences, and these are inevitable. While dweiling upon natural versus spurious at-tempts at reform, the speaker called attention to how unlike from within to without; old leaves, shells and skins drop away when the bursting tide of hidden life develops others underneath them. We may re-As truth ever lies between extremes, and no theory



Commercial Hall.—Parlor circle. Mrs. M. Irwin, Miss A. Hauson. Mrs. John Woods, Mrs. A. Wood-bury and N. P. Smith took part. 2:30 P. M.. Miss A. Hanson, Mrs. W. Burt, Mrs. M. Knowles, Mrs. Minnle E. Soule, Mrs. L. Hartmann were the mediums present. 7:30 P. M., Mrs. A. Woodbury, N. P. Smith and Dr. E. A. Blackden participated in the exercises; Mrs. M. C. Weston gave recitations; Father Locke of Chel-sea sang and made interesting remarks; Miss A. Han-son, Mrs. M. Knowles, tests and readings; Miss N. P. Berry, solos; Mrs. Blodgett, remarks. N. P. BMITH, Conductor.

The Home Rostram .- Our Anniversary exercises were held at Mystic Hall, 70 Main street. Charles-

town, March 27th. Excellent work was rendered by the following mediums: Mr. Quimby, Mr. Hall, Mrs. Nutter, Mr. Rollins, Mrs. Wikkinson, Mrs. Dr. Bell, tests; Miss Wheeler, remarks; prof. Willie Butler, plano solo; Dr. Willis, remarks, tests and readings; Mrs. Bray, tests; Dr. Davis, remarks and tests; Chair-man, remarks; Prof. Butler and Mrs. Nellie Carlton, planists. The rostrum was decorated with flowers. Thursday, March 29th, the services were held at the Home Rostrum as usual. The meeting was opened with praise service and poem-Dr. Willis, Prof. But-ler. Dr. Franks, Maj. Andrews, Mr. Quimby, the Chairman and Mrs. Carlton participating. Sunday, April 1st, opened with poem, invocation and remarks by the Chairman; Mrs. Bray, tests; song by Mr. Hall.-Prof. Butler, organ accompanist; Mr. E. Armstrong. Mr. Thompson, Mr. Macomber, remarks; Mr. Hall, remarks and tests; Chairman, readings and tests; Prof. Butler, organist. The BANNER OF LIGHT on sale at every meeting. C. B. town, March 27th. Excellent work was rendered by

Knights of Honor Hall, 730 Washington Street.-Fine meetings were held on Sunday last. Speakers and mediums were each filled by the inspi-Speakers and mediums were each filled by the inspi-ration of the hour. The following talent took part in the exercises: Mrs. A. Waterhouse, Mrs. M. A. Chan-dler, Mrs. N. Thomas, Mrs. M. W. Lesile, Mrs. A. Pen-nell, Dr. Huot, Arthur McKenna, Mrs. A. Forrester, Mr. A. Howe, Father Locke, Mrs. M. Lovering, Mrs. Hattle Mason, Mrs. Baker. Mr. Eben Cobb's re-marks at both sessions were eminently appropriate to the grand occasion which called them forth. Music, Mrs. M. Lovering, Mrs. Cleveland, Mrs. Soule, Mr. G. Cleveland, Mr. N. Begin, Father Locke (with original song), Mr. L. W. Baxter. The BANNER OF LIGHT is for sale at these meet-ings.

inge

The Ladies' Spiritualistic Industrial Society met Thursday afternoon and evening, March 29th, at

514 Tremont street. Business meeting at 3:30; supper 514 Tremont street. Business meeting at 3:30; supper at 6. In the evening Anniversary exercises were in order. Mr. Cobb gave one of his happiest talks; music, Mr. Cleveland and quartet; zither solo, Mr. Freder-icks; reading, Miss O. J. Smith and Miss Wood; proph-ectes, Miss Jennie Rhind; tests, Mr. Tuttle and Mrs. Wilkinson-the whole a feast of good things. It is important that all the members be present April 5th at the business meeting, 3:30 r. M. as busi-ness of importance is to come before the Soclety. In the evening, our naual dance. 10 Oak Grove Torrace.

Harmony Hall.-Tuesday, March 27th, circle. was full of interest. Mrs. A. L. Albright, Mrs. F. Stratton, Mrs. S. E. Rich, Mr. Wm. S. Gates, Mr. E.

Stratton, Mrs. S. E. Rich, Mr. Wm. S. Gates, Mr. E. H. Littlefield, Mrs. L. W. Hatch, Mr. O. A. Marston, Mr. O. G. Gridley, Dr. Lathrop and others gave recognized tests.
Thursday, "Talking Flower (Festival" was held, and proved very successful, both afternoon and evening. The Misses Hatch, Miss Lillian Rich, Mrs. H. E. Fuller, Mrs. A. L. Albright, Dr. O. D. Fuller, Mrs. S. E. Rich, Mr. O. W. Quimby, Mr. E. H. Littlefield, Mr. Harry Hersey, Mr. James Varuee and Dr. Lathrop to ko part. The festival was so satisfactory that we have been requested to repeat it, and may do so, due notice of which will be given. Friday afternoon a fine circle. Mrs. Stratton, Mr. Littlefield, Mr. Marston, Dr. A. O. Dars, Dr. J. M. White, Mr. Gridley, Mrs. Mason, Dr. Lathrop and others gave recognized tests and readings. We celebrated the Anniversary modestly, but with

Montgomery Hall (735 Washington street),-Mrs. May Moody, Conductor. Developing and healing circle at 11 A. M. At 2:30 and 7:30 P. M., regular exercircle at 11 A. M. At 2:30 and 7:30 P. M., regular exer-cises, with speaking, tests, readings, etc. Invocation and remarks on the Anniversary of Modern Spiritual-ism by Dr. E. A. Blackden; Dr. Coombs, remarks, tests and readings; Mrs. A. L. Pennell and Mr. W. Hall spoke of the growth of Spiritualism; Mr. Rollins, remarks and tests; Mr. McKenzle, remarks and per-sonifications; Mrs. C. A. Smith presented report of slck committee; Dr. G. D. Fuller, tests and remarks; Mrs. May Moody, spirit messages. At 7:30 P. M. Dr. C. D. Fuller, Mrs. Rich, Mrs. Fred-ericks, Mr. Fredericks, Mr. J. Varcoe, Mrs. C. A. Smith and Mrs. May Moody participated. Mrs. Chapman was planist, and Mr. Southern har-monico soloist.

Unity Hall, 724 Washington Street. - The

Heart and Hand Spiritual Society held its regular weekly meeting on Wednesday evening, 28th ult-Good attendance. The following mediums contributed tests and readings: Dr. C. D. Fuller, Mr. and Mrs. Hartmann, Mr. Rolline: Mr. and Mrs. K. Armstrong rendered fine vocal music. W. B. HALL, Con.

For Indigestion Use Rorsford's Acid Phosphute.

Dr. W. W. (JARDYR, Springfield, Mass., says: "I value it as an excellent preventive of indi-gestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

MINNESOTA.

Blinneapolis,-Mr. Oscar A. Edgerly has just closed his two months engagement with the Society of Modern Spiritual Thought of this city. He has of Modern Spiritual Thought of this city. He has made many warm friends here whose good wishes will follow him wherever he goes. His closing dis-course upon "The Forty.Sixth Anniversary of Modern Bpiritualism" was a masterly effort, and drew forth the applause of the audience. He is just in his criticisms of the petty arts of the opponents of Spiritualism, and is ever ready to accord to some of the Christian, fostivals and observances their proper measure of beauty, and a strong factor in spiritual unfoldment, He goes from here to Baltimore, Md., where we be-speak for him a cordial welcome.

Good Cooking

Is one of the chief blessings of every home. To always insure good custaris; puddings, sauces, etc., use Gall. Borden Earle Brand Condensed Mik. Directions on the tabel. Take no substitute for the Eagle Brand.

RHODE ISLAND.

5.14

Providence. - The Spiritualist Association ob served the Anniversary on Saturday, March 31st; the report of exercises will appear in next issue.

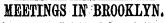
Sarah D. C. Ames, Secretary, writes us that Sunday, April 1st, Elder J. N. Sherman spoke acceptably at Columbian Hall, assisted by Mrs. Della Smith, and Mrs. Sarah E. Humes, who gave tests. All spoke well and carnestly. . Sunday, April 8th, Emma Miner will be the speaker.

In place of that constantly tired out feeling, Ayer's Sarsaparilla will give you strength.

greater distinctness, or the lecture been given with more force. It is just the kind of a presentation to en-list the attention of investigators. Next Sunday Mr. Fletcher will lecture and give tests at 3 and 8 o'clock. A. E. WILLIS.

The New York Psychical Society (114 West 14th street), Wednesday evening, March 28th, celebrated the Forty-Sixth Anniversary of the Advent of Modern Spiritualism, with the best of philosophy and phenomena, through the mediumship of Mr. Walter Howell (who discoursed on the subject of "Spiritu-alism, Ancient and Modern," in a very eloquent and liberal manner) and of Mr. Harlow Davis, who the the first time combined psychometry with clairvoyait and clairandient tests. lairandient tests

It's time contained psychologies, the capacity, many clairandicat tests. The hall was crowded beyond its capacity, many having to stand about the windows and doors. Altogether the occasion was one of great gratification to participants and hearers, and worthy of continued pleasant remembrance. Mr. Davis will appear weekly, in conjunction with other mediums and speakers. A reciprocal fellowship is maulices in the presence of many good friends from the First Society. J. F. SNIPES.



The Progressive Spiritual Association, Redford Avenue, corner of South Third street. Meetings Sunday ovenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, Fresident.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary.

Splritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference maels every Saturday evening at 102 Court street. Good speakers and mediums. Herbert L. Whitney, Ohairman. Seats free. Fraternity Hall, 800 Hedford Avenue.- The First Spiritual Mission meets at 3 o'clock for conference; 8 o'clock for locture and tests. Mediums and speakers wel-come. B. Wines Sargent, Ohairman.

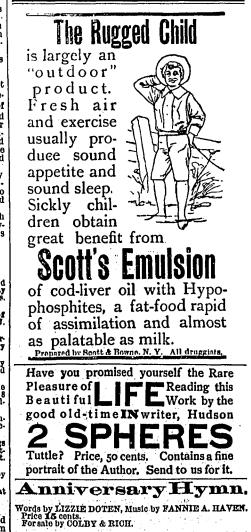
Brooklyn Spiritual Association meets every Sun-day evening at 10 Court street. Good lecturers and me-diums. Joseph La Fumee, Treasurer.

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, Socratary.

616 Park Avenue.-Test and Developing Circle by Mr. Tatilow every Thursday ovening at 8 o'clock. Lee Avenue Academy.-Meetings each Sunday at 2% P. M. Fred N. Payne, Scoretary.

The Woman's Progressive Union celebrated the Forty-Sixth Anniversary of Modern Spiritualism on Friday evening, March 30th, at its rooms, 102 Court street. The platform was decorated with large paims, potted plants and cut flowers. The first number on the evening's program was an overture by Mr. Green's orchestra, which was excel-lently rendered. Mr. Walter Howell then offered an invocation. Edna and Clarence Burton sang a duet, after which Mr. Bargent read a poem composed for the occasion. Miss Florence Gammage rendered a beautiful song, which was received with marked ap preclation. Mr. Walter Howell, who is at present lecturing in Carnegie Hall, N. Y., on Sunday mornings and even-ings, delivered an eloquent address, after which, Mrs. Kurth, a member of the Union, was called upon for remarks. After a solo rendered by Miss Quick, Mr. Tatlow gave recognized readings. The exercises closed with a few remarks by the President, Mrs. Weiler, relative to the work and progress of the Union. Mitss Ingenes Mason; Gen. See'y.

Lillie, who is live years old, together they sang the same song of invitation. It was a beautiful sight, the earth-child and the spirit standing hand in hand singing a gladsome song. Manifestations under such circumstances as these carry their own evidence of their genuineness, and Mrs. Williams does well to step outside her own home and in the homes of others allow these manifestations to come through her organism. JOHN FRANKLIN CLARK.



MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists moets at Virst Association Hall, 6th and Callowbill streets. Presi-dent, Benj. P. Bonner; Treasurer, James Breen; Berreta-ry, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M.

Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday as 2% F.M. S. Wheeler, President, 472 N, 8th street.

MEETINGS IN WASHINGTON, D.C.

First Society, Metzerott Mall, 1.8th Street, be-tween E and F. - Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Pres.

Second "Society-" Seekors after Spiritual Truth"-meets every Sunday, 1% P. M., at the Temple, 425 G street, N. W., opposite Pension Office. Rov. E. B. Fairchild, Pres.